The Book of Zohar
Rav Michael Laitman, PhD

THE ZOHAR

INTRODUCTION

The Book of Zohar was written by the great Kabbalist RASHBI (Rabbi Shimon Bar Yochai. Bar Yochai means the son of Yochai; Rabbi (Rav) means big, wise. RASHBI was born 40 years after the destruction of the Second Temple. He was a disciple of the renowned Tana (prominent sage of the generation) Rabbi Akiva. Rabbi Akiva said about RASHBI: “I and the Lord know your power” (The Jerusalem Talmud, Sanhedrin, §1, part 2). This characterization testifies to RASHBI's eminence. He became especially close to Rabbi Akiva, when the Romans put his great teacher into prison for disseminating the Torah, and after only 5 of his 24,000 disciples (Rabbi Shimon was one of them) had survived the outburst of plague.

Rabbi Akiva and Rabbi Ben Bava empowered Rabbi Shimon to continue passing the acquired knowledge. These five remaining disciples of Rabbi Akiva continued the great centuries-old stream of the Torah.

At a very young age Rabbi Shimon married the daughter of the Tana Rabbi Pinchas Ben Yair. His great son, Rabbi Elazar was born in that wedlock. Rabbi Shimon said about him in the Talmud (Sukkah 45, 2): “I see those who ascend spiritually, but they are few. If they are a thousand, I and my son are among them. If they are a hundred, I and my son are among them. If they are two, they are my son and I.”

In the course of the subsequent years Rabbi Shimon takes the leading place among all the sages of his generation. His name is mentioned over 350 times in Mishnah and over 2300 times in the Talmud and Midrash.

Rabbi Akiva was imprisoned for dissemination of the Torah and Rabbi Shimon fled and had to hide in a cave near the village of Peki’in for 13 years. During that period, while living in a cave and eating the fruit of the carob tree and drinking water from a nearby spring, Rabbi Shimon and his son attained all 125 levels of the spiritual ascent (Talmud. Shabbat 33, 2).

The Zohar relates that Rabbi Shimon and his son reached the level of the prophet Elijah; hence it is said that Elijah himself visited their cave to teach them Torah. (The village of Peki’in still exists today.)

The author of “Divrey Yoel” says in the book The Torah of Rashbi: “Before Rabbi Shimon attained the secrets of Torah, there had been a rule in the cave to decide on a question in dispute according to the opinion of Rabbi Yehudah, the author of the Talmud. However, after Rabbi Shimon had left the cave, everything that he wrote in The Zohar, was considered to have exceeded all human attainments.” Rabbi Shimon himself received the name “Butzina Kadisha” (holy candle) because he attained the soul of Moshe (Moses).

Verdicts on legislative and procedural questions are pronounced in accordance with the Talmud or the Book of Zohar depending on where this question is examined more strictly. If a question is mentioned neither in the Talmud nor in The Zohar, then the decision is based on the source that elucidates this question. If a disputed question refers to the Talmud and legislators, the decision is based on the statement from the Book of Zohar. If legislators cannot come to an agreement on a question in
dispute, the decision is also based on the opinion of The Zohar (See “Mishna Brura,” 25, 42).

The great follower of Rabbi Shimon, an heir (or next receiver) to his soul Kabbalist ARI points out in his books that his soul is the same soul of Rabbi Shimon and Moshe (the ARI. Sha’ar HaGilgulinim, item 64). Rabbi Shimon received his soul to correct the soul of Ichiya Ashiloni who “corrupted” Malchut. This happened in connection with the sin of the King Irva’am and led to the transgression of all Israel. Hence, the soul of Rabbi Shimon appeared to correct Israel’s sins. The part of The Zohar entitled “Raya Mi’emna” (faithful guide) relates how Rabbi Shimon attained the soul of Moshe, merged with it, and obtained the higher wisdom.

The great Achida also says in his books Maranan and Rabanan and Kli Yakar (Malachim 2, 12) that RASHBI’s work lay in correction of Ichiya Ashiloni’s sin.

Rabbi Shimon says in the Talmud (Sukkah 45, 2): “I can deliver the entire world from judgment from the day of my birth to present day. If my son is with me, we can deliver the entire world from judgment from the day when the world was created to present day. And if Yotam Ben Azizahu is with us, we can deliver the entire world from judgment from the day the world was created until its end.” The book of Malachim narrates about Yotam Ben Azizahu (20, 15).

After the verdict was lifted, Rabbi Shimon founded his yeshiva in the settlement of Tekoa and in the village of Meron, where he taught his disciples and wrote the Book of Zohar. He revealed the knowledge that was forbidden to divulge from the time when Israel received the Torah (See Tikuney Zohar, Hakdamah, p.17).

To write all the secrets of the Torah, Rabbi Shimon was obliged to relate them in a secret form. Hence, he asked his disciple Rabbi Abba to set out his thoughts. According to his soul’s property, Rabbi Abba could convey the spiritual knowledge in a secret, concealed form. “THIS IS BECAUSE THE BOOK OF ZOHAR MUST REMAIN CONCEALED UNTIL THE GENERATION OF MASHIACH’S COMING, SO THAT WITH THE HELP OF THIS BOOK HUMANKIND WILL RETURN FROM ITS SPIRITUAL EXILE.” (The Ari. Sha’ar Hakdamot. Hakdamah, p.3). That is why Rabbi Abba wrote the teaching of Rabbi Shimon in Aramaic, which is the reverse side of Hebrew.

The Ari writes in “Ma’amarey RASHBI” (p. 100) that the writing of The Zohar in a secret form was possible because the soul of Rabbi Abba originated from the surrounding Light and not from the inner Light. Hence, he could relate the highest wisdom in a secret form as simple stories.

(Rabbi Shimon lived around 80 years and passed away on the holiday of LAG BA OMER, the 18th day of the month Iyar, surrounded by his disciples and generally recognized. This day is celebrated as the holiday of Light. Rabbi Shimon’s body was buried in a cave on Mount Meron. The body of his son Elazar is buried a few meters from him.)

Like the subsequent compositions of the Ari and other Kabbalists (evidently such is the lot of all true spiritual books), the Book of Zohar was concealed for 800 years in a cave near Meron, until an Arab found it and sold it in the market place as a wrapping material.

Part of the detached sheets fell into the hands of a wise man who recognized and appreciated the writings. After a long search, he found many sheets in refuse bins or bought them from spice vendors who had used the sheets of The Zohar to wrap their merchandise. The book (as we know it today) was compiled from the found sheets.

For many centuries, from that time until today, this book has been a subject of controversy. Philosophers, scientists, and other “wise men” continue arguing about it. The fact is that only a Kabbalist, meaning a person who ascend to a certain
spiritual level, attains what this book says. For others it looks as a collection of stories or ancient philosophy, etc. Only the people who understand nothing in this book argue about it. Kabbalists clearly know one thing: the book of RASHBI is the greatest source of the spiritual attainment that people in this world received from the Creator.

Although the Book of Zohar was written in the 4th century, only Rabbi Y. Ashlag could compose a full commentary on it in the 1930s and 1940s. The reason for the concealment of The Zohar from the 4th to 11th century and the lack of a complete commentary on it for 16 centuries is explained in The Introduction to the Book of Zohar.

Rabbi Y Ashlag called his commentary “Sulam” (ladder) because by studying it a person can ascend the spiritual levels of attaining the Upper Worlds as one climbs a ladder in our world. After the commentary of the Sulam appeared in print, Rabbi Y. Ashlag received the title “Baal HaSulam” as it is customary among the Torah sages to call a person not by his name but according to his highest attainment.

The Book of Zohar consists of:

1. **Hakdamat Sefer HaZohar** – “The Introduction to the Book of Zohar.” This part includes a number of articles that fully reveals the inner meaning of the Torah.

2. **Sefer HaZohar** – The Book of Zohar. It is divided into parts and chapters in conformance with the weekly chapters of the Torah:

   - **The Book of Shemot:** Shemot, Vayera, Bo, Bashalach, Yitro, Mishpatim, Terumah (Safra de Tzniuta), Tetzaveh, Ki Tissa, Veyikahel, Pekudey.
   - **The Book of Vayikra:** Vayikra, Tzav, Shmini, Tazria, Metzura, Acharey, Kedushim, Emor, BaHar, Vechukotay.
   - **The Book of Bamidbar:** Bamidbar, Naso (Idra Raba), Baalotcha, Shlach Lecha, Korach, Chukat, Balak, Pinchas, Matot.
   - **The Book of Devarim:** VeEtchanen, Ekev, Shoftim, Titze, Vayelech, Ha’azinu (Idra Zuta).

3. **Zohar Hadash** – “The New Zohar” – additions to the weekly chapters:

4. **Additional books in the Book of Zohar** that are not the commentary on the Torah:
   - Idra Raba, Idra Zuta, Safra de Tzniuta, Raza de Razin, Tosefta, Raya Mi’emna, Ashmatot, Sitrey Torah, Sitrey Otio, and Tikuney Zohar.

5. **“Midrash HaNe’elam”** – the commentary on the writings: Song of Songs, Ruth, Lamentations, and on the Torah.

As a result of the second restriction, Malchut rose to Baal HaSulam made the commentary on the entire Zohar that reached us. His main commentaries in “The Introduction to the Book of Zohar” and the chapter “Bereshit” are related in the language of man’s spiritual work. The most valuable articles for the science of Kabbalah are The Zohar, Idra Raba, Idra Zuta, and Safra de Tzniuta written in the language of Kabbalah. Beside these articles, the rest of The Zohar is the Midrash.

In its original form, the Book of Zohar written by Rabbi Abba 16 centuries ago was not divided into weekly chapters. Its volume was several times larger than what
reached us, and it expounded not only the Torah, but also 24 other books of the Tanach ("Prophets" and "Writings").

Beside the Book of Zohar Rabbi Shimon’s book of Tikkunim has reached us. It consists of 70 commentaries on the first word of the Torah, BERESHIT, because it includes everything.

This book offers a semantic translation of The Zohar, “The Sulam” commentary of Rabbi Y. Ashlag and my explanations. It also contains the first part of the Book of Zohar, “Hakdamat Sefer HaZohar.”

At the beginning of the text the semantic translation is given in bold script. The Sulam commentary and my explanations are given in regular script or italics because it turned out to be extremely difficult to separate my explanations from Rabbi Ashlag’s holy texts. The numbers at the beginning of paragraphs correspond to the numbers of paragraphs in the Book of Zohar with “The Sulam” commentary, vol. 1.

The reason for the interlacing of texts lies in the fact that in the first place we sought ways to explain the meaning of The Zohar simultaneously in several languages: of Kabbalah (Sefirot, Partzufim, Gematria, and worlds), of spiritual work (feelings), of the Torah (narrative) and of the Talmud (judicial).

For an understanding of the book’s style, I recommend the reader to return to the translation of the original text after learning and mastering the commentary.

The Book of Zohar, like the entire Torah, speaks only about man (creation) and his relationship with the Creator. The Torah gives names of our world to all man’s inner properties: the aspiration to the Creator is called “Israel,” the aspiration to the selfish reception of pleasures is called “nations of the world.” There is no connection whatsoever between these names in the Torah and the Jews and gentiles in our world. Kabbalah appeals to MAN!

The book contains articles commented in the language of Kabbalah and others commented in the language of sensations which the beginner understands better. The reader can begin studying the book from such articles as “Night of the Bride,” “Who rejoices on holidays” and others, although the complete study of The Zohar is based on a consistent learning of the material. Kabbalah gradually enters a person’s heart as one’s consciousness gets used to it. It can be mastered only by repeatedly reviewing the studied material.

Rav Michael Laitman, PhD

THE LIST OF ABBREVIATIONS AND EXPLANATIONS

**AA** – the Partzuf of Hochma, the central initial Partzuf of the world of Atzilut from which all the other Partzufim originate.

**Abba** – Father - the Partzuf of Hochma

**Ima** – Mother - the Partzuf of Bina

**ZA** – son (with regard to AVI)

**Nukva, Malchut** – Sefira or Partzuf that receives from all the preceding Partzufim. Malchut of the world of Atzilut is the sum of all created beings, all human souls. Hence, it is called Knesset Israel (the Assembly of Israel).

**Israel** – the property of bestowal, altruism. This is the property of the Creator or Bina. Israel consists of the words Isra – straight and El – the Creator. Thus, Israel means the property of aspiring to attain equivalency of form with the Creator. The notion of “Nations of the world” constitutes an aspiration to selfish reception of pleasure. Naturally, these two properties are present in every person. Kabbalah is
the method to develop the property of Israel in a person with the purpose of attaining the Creator in this life.

**Kli** – egoistical desires and aspirations or egoism are not called Kli. Kli means the corrected desires that are suitable for reception of the Light. These non-egoistical desires with a screen transform egoism into altruism.

**Vessel** – the human heart that receives all sensations is called the vessel of reception of sensations. The spiritual vessel, about which *The Zohar* speaks specifically, is the desire to bestow upon the Creator. That is to give Him all my heart and desires, meaning that I agree with all my heart and desires to give up all of myself for His sake. Such a complete and true intention is called “Lishma” (for the Creator’s sake).

**Mitigation** of a law’s restriction. Restriction is Malchut’s self-imposed ban on reception of the Light. This ban is lifted as a result of the correction of Malchut by the properties of Bina.

**Zivug** – this term is translated as a sexual union between a man and a woman in this world. Since spiritual actions are absolutely detached from our notions, I have chosen to use the Hebrew word “Zivug” as it is more abstract to people who have no knowledge of Hebrew and thereby are less confused by associations. The spiritual Zivug means an aspiration of the higher Partzuf (ZA – male part) to pass the Light (pleasure) to the lower one (Malchut – female part). Both desires are completely selfless as in the example of the host and the guest.

**PBP** – Panim be Panim, face to face. This is when Zachar (male Sefira) or Abba (father) passes Ohr Hochma to the female Sefira of Ima (mother) for subsequent transfer to children (ZON). The same relationship of ABA (Achor be Achor – back to back) and PBP exist between their children (ZON – ZA and Malchut).

**ABA** – Achor be Achor, back to back (pronounced as Ach be Ach). If the Partzuf Abba has Ohr Hochma, but is unwilling to pass it on to the Partzuf Ima-Bina, and if Ima does not want to receive it, such a relationship between them is called back to back. The same relationship can exist between ZA and Malchut.

**Hesed** – mercy, compassion, altruism, Ohr Hassadim (the Light of mercy, compassion, and altruism). It appears only within the Kli (desire) that wishes to give selflessly and be similar to the Creator. This is the property of Sefira or Partzuf of Bina. Bina of the world AK (Adam Kadmon) is called SAG. Bina of the world of Atzilut is called Ima, supernal mother, YESHSUT, AVI, etc. The Light of Bina is the pleasure of being similar to the Creator’s properties; hence this Light (sensation) happens to be the most reliable protection from impure forces. The Kli with the properties of Bina is unable to transgress because its sole desire is to bestow.

**KaHaB** – Keter-Hochma-Bina. These are the first three Sefirot that form the Rosh (head) of the Partzuf. The head decides how much pleasure the Partzuf can accept not for its own sake but for the sake of the Creator. This Light descends from the Rosh to the Guf (body).

**HaBaD** – Hochma-Bina-Da’at. This is the same as Keter-Hochma-Bina (Rosh of Partzuf). Sefira Da’at is not Sefira, but the request (called MAN) of ZON. This is the
appeal of ZON to Bina about the reception of Ohr Hochma from it. This prayer (MAN) of ZON rises to Bina and stimulates in Bina (Ima - mother) the desire to bestow upon her children, ZON. MAN in Bina is called Sefira Da’at. This is not a regular Sefira as with the 10 Sefirot; rather, this is a request. However, to stress this state, we use the name HBD instead of KHB.

HaGaT – Hesed-Gevura-Tifferet. These are the Sefirot of the body that are similar to the Sefirot of the head: Hesed is like Keter, Gevura is like Hochma, and Tifferet is like Bina. They are called GE of the body.

NHYM – Netzah-Hod-Yesod-Malchut (pronounced as NeHYM). These Sefirot receive from the Sefirot of HaGaT (GE). Since they receive and have the will to receive, they are called AHP of the body.

GE – Galgalta-Eynaim (skull and eyes). The Sefirot Keter-Hochma-GAR de Bina do not have the will to receive. They wish only to bestow; hence they cannot become egoistical.

NaRaN – Nefesh-Ruach-Neshama. This is the Light that fills the small Partzuf. Katnut (small state) means when the Partzuf has power (screen) only to bestow and not receive. It is unable to receive for the sake of the Creator in defiance of its desire. In this case, the Partzuf has only Ohr Hassadim and no Ohr Hochma (the Light of Wisdom); hence it is called a small Partzuf without power and mind as a child in our world.

AHP – Awzen-Hotem-Peh (ear-nose-mouth). The Sefirot ZAT de Bina-ZA-Malchut have the will to receive; therefore, in the absence of a proper screen (resistance to that desire) they become egoistical. The Partzuf without a screen on its AHP is called Katan (small) and its state is called Katnut (small and incomplete, it is reminiscent of a child in our world because it has no power (screen) and possesses only Ohr Hassadim and no Ohr Hochma).

Gadlut – big state. The Partzuf with a screen (force of resistance to its egoistical nature) can not only refrain from receiving, but can also receive not for its own sake (as in the example of the host and the guest). In this case the Partzuf fills all of its desires with the Lights of Hassadim and Hochma.

1st Big State – Gadlut Aleph, the attainment of the Light of Neshama.

2nd Big State – Gadlut Bet, the attainment of the Light of Haya.

Ohr Hochma – the Light of wisdom. This Light fills the Kelim (desires) of reception. It comes only if a screen on altruistic reception is available.

Ateret Yesod – the place of the covenant between Israel and the Creator. Malchut de Malchut that remains after circumcision of Orla (foreskin). This is the corrected part of Malchut, its combination with the Sefira Yesod on which a Zivug can be made during 6000 years. This way it is possible to bring Malchut to the end of correction. After the 2nd restriction it is forbidden to make a Zivug on Malchut, but such a Zivug can be made on the properties called Ateret Yesod which Malchut received from ZA. Just as the desires of Malchut are cut off, the foreskin is circumcision, and the desires received from ZA called Ateret Yesod remain within Malchut. It can make a Zivug with ZA on these desires and receive the Light of Hochma. Naturally, this is not the same Light of Hochma that Malchut would receive if it were able to make a Zivug on its own desires (on itself), on its properties called the central point of creation, meaning truly egoistical desires. Malchut will be able to do that only after 6000 years, at the end of correction. Before that happens, this place or these desires are called the sign of the covenant with the Creator.

NaRaNHay – Nefesh-Ruach-Neshama-Haya-Yechida. This Light fills the big Partzuf consisting of GE and AHP.
Light – pleasure, Ohr, the sensation of the Creator should always be interpreted as the same notions because usually the word “Light” is used, but all of its synonyms are implied!

Gematria – numerical value of a letter, or a combination of letters, a word. This is a special way of registering the spiritual information.

Parsa – the division between the world of Atzilut and the worlds of BYA. It divides 10 Sefirot into two parts: the Kelim of bestowal (GAR, KaHaB, or GE) and the Kelim of reception (ZON or Bina-ZA-Malchut) because Bina deliberately fell into ZA with the purpose of correcting AHP. The Malchut that rose above Bina and standing under Hochma is called Parsa and it separates GE from AHP.


De – the preposition “of” in a possessive meaning. For example, Malchut de Atzilut means Malchut of the world of Atzilut.

Garments – properties, desires, Kelim. Usually, this is said about the garments that Malchut receives from Bina.

Chupah – a wedding canopy under which a marriage ceremony takes place.

Nartik – the covering of ZA; the same as Houppah.

Adornments – the Light of Hassadim which Bina passes to Malchut. It corrects Malchut and enables it to receive the Light of Hochma in the Light of Hassadim.

Orla – foreskin on the Sefira Yesod, in the place of Zivug between ZA and Malchut. It must be detached because during 6000 years it is impossible to make a Zivug (intention) on Malchut in the reception for the Creator’s sake. Only a Zivug on the union of Malchut with ZA can be made. This is called Ateret Yesod, the part of the Sefira Yesod that remains after cutting off Orla. A Zivug can be made on it during 6000 years. Orla is Malchut de Malchut or the impure forces.

Mother – Bina with regard to Malchut, daughter.

Daughter – Malchut with regard to Bina, mother.

Holy of holies – the Light of GAR or Neshama-Haya-Yechida.

Question – the sensation of lack of the Light of Hochma in Malchut.

Sela – rock or truth. The name of Malchut.

Shechina – the sensation of the Creator’s appearance to those who attain Him. Malchut in the state of reception of the Light (the Creator) is called Shechina. This is a person’s sensation of the Creator. Shechina is where a person feels Him.

Techum – the boundary that a person is forbidden to transcend on Sabbath. Techum Shabbat constitutes the maximal distance within which a person can move during Sabbath.

Sigim – impure desires that exist within pure desires. Man’s work lies in separating them and the gradual correction of Sigim. The word Sigim comes from SAG because they appeared as a result of the breaking of the Kelim of the world of Nikudim that refer to the system of the Partzufim of SAG. The word “Sigim” found its way from Kabbalah into the spoken Hebrew.

SHACH – Shin-Chaf. 300 + 20 = 320 fragments of the broken vessel.

RAPACH – Reish-Pey-Chet. 200 + 80 = 288 fragments of the broken vessel, which a person can and must correct during 6000 years, i.e., by ascending 6000 steps of the spiritual ladder.

Lev HaEven – Lev = Lamed-Bet = 30 + 2 = 32 fragments of the broken Malchut. These parts of Malchut cannot be corrected and made altruistic. However, one can
refrain from using these desires. *Lev HaEven*, which literally means “stony heart,” is corrected during 6000 years (i.e., after the Creator Himself corrects 288 fragments within man). It becomes completely altruistic and receives the name “*Lev Basar*” (living heart).

**Lo Lishma** – not for the sake of the Creator. Since nothing but the Creator and man exists in creation, unless something is done “for the sake of the Creator,” it is done “for one’s self.” This is man’s egoistical intention.

**Lishma** – for the sake of the Creator. Man’s selfless intention to act only to please and bring joy to the Creator.


**Land of Israel** – *Yetzira* of this world. *Yerushalaim* is *Ateret Yesod* in *Malchut*.

**ORIGINAL NAMES AND THEIR EQUIVALENTS ACCEPTED IN THE ENGLISH TRANSLATION**

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ORIGINAL TITLES AND THEIR EQUIVALENTS ACCEPTED IN THE ENGLISH TRANSLATION:

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THE EXAMPLE OF THE ORIGINAL TEXT OF THE ZOHAR

LITERAL TRANSLATION OF THE AFORECITED TEXT FROM ARAMAIC INTO ENGLISH

(The translation in the book is semantic and not literal)

1. Rabbi Chizkiyah opened by saying, “It is written, as the rose amongst the thorns”. What is the rose? It is the Community of Israel. Because there is a rose; and there is a rose. Just as the rose among the thorns is tinged with red and white, so is the Community of Israel is affected by the qualities of judgment and mercy. Just as the rose has thirteen petals, so the Community of Israel is surrounded by the thirteen attributes of mercy. However, Elokim thought here to reveal 13 words that surround the Community of Israel and guard it.

2. After this, in order to bring out the five rigid leaves that surround the rose, it is mentioned another time in the passage. These five mean salvation. These are 5 gates. And this secret is written about, “I will raise the cup of salvation.” This is the ‘cup of benediction.’ The cup of benediction must rest on five fingers, and no more, just as the rose rests on five rigid leaves that represent the five fingers. This rose is the cup of benediction. From the second to the third mention of the name Elokim, there are five words. From this point the Light was created and concealed and enclosed within that covenant that entered the rose and fructified it. This is referred to as a tree bearing fruit whose seed is within it and this seed really exists in the letter of the covenant.

3. And just as the covenant is sown by forty-two conceptions from that same seed, so is the holy name of the creation sown.

4. In the beginning, Rabbi Shimon opened by saying, the flower buds appeared on the earth. “The flower buds” refer to the act of creation. They appeared on the earth on the third day, as it is written, “The earth brought forth.” Since then, they have been seen on the earth. The time of singing has come, and this is the fourth day, when the restriction came from the Light of Hassadim. The “voice of the turtle dove” refers to the fifth day, about which it is written, “Let the waters swarm,” so they can produce living creatures. “It is heard” refers to the sixth day, on which it says, “Let
us make man,” and it is said, “We will do, and we will hear.” “In our land” refers to the day of Shabbat, which represents the Land of Life.

5. Another meaning is that these blossoms are the Patriarchs who entered the thoughts of the future world, where they were hidden. They secretly emerged from there and hid themselves in the true prophets. Joseph was born and they hid in him. When Joseph entered the Holy Land, he revealed their presence and then they appeared on the earth and were seen there. And when are they seen? When the rainbow is seen in the sky. Because when the rainbow is seen, then they appear. And at that moment, the time of pruning has come. This is the period to annihilate the wicked from the world. But why were the wicked saved? Because the sprouts can be seen on the earth. If they had not appeared, they would not have remained on earth, and the world could not have existed.

6. Who sustains the world and causes the Fathers to appear? It is the voices of the children who study the Torah. And these children save the world. In deference to them, it is written, “We will make you pendants of gold”. This refers to the children, boys and young men, as is written, “And you shall make two Cherubs of gold.”

7. In the beginning, Rabbi Elazar began by saying, “Lift up your eyes on high and see. Who has created these things?” Lift up your eyes. To what place? To the place where all eyes depend on Him. And who is He that created these things? He is the opening of the eyes. And you should know that this is the concealed Atik where lies the question: Who has created these? And who (MI) is He? He is called from the extremity of heaven on high, as everything belongs to Him. The question arises because of Him, and He is concealed. He is called MI because beyond him there lies no question. Thus, the extremity of heaven is called MI.

8. There is another extremity down below called MA (what). What is between MI and MA? The first one is concealed and is called MI. Therein lies a question because man has asked and searched and inquired in order to understand and climb from one level to another, until he reached the highest level of all. After he had arrived there, he was asked: MA? (what?). What have you learned? What have you seen? What have you investigated, since everything is still concealed and hidden as before! Yet everything is concealed as before.

9. It is written on this secret subject, “What can I take to witness for you? What shall I compare with you?” The Temple was destroyed, and a voice came forth and said, “What shall I take to witness for you, and what shall compare with you?” The word MA (what) shall witness to you each and every day since the ancient days, as it is written: “I call heaven and earth to witness this day.” What shall I liken to you? In the same manner, I adorned you with holy adornments and made you ruler over the earth, as is written: “Is this the city that men call the perfection of beauty?” I have called you, “Jerusalem, a city built by me.” “What shall I make equal to you?” Just as you sit here, so it is seemingly above! Just as now the holy nation does not enter below to perform the sacred work, so I swear that I will not enter above until I dwell down below. This is your consolation because I equate you with this level. Now you are here, “For your anguish is great, like the sea.” If you claim that you have no existence or remedy, then who (MI) shall heal you? Namely, that same concealed supernal level, MI, upon which everything exists, shall heal and uphold you.

10. MI is the extremity of heaven above. MA is the extremity of heaven below. This is what Jacob inherited, that passes from extremity to extremity. This inheritance is from the extremity above, which is MI, down to the extremity below, which is MA, because he stands in the middle. Because of this, MI created these!

11. Rabbi Shimon said, Elazar, my son, stop talking and let the supernal hidden secret, which humans know nothing about, be revealed. Rabbi Elazar was silent.
Rabbi Shimon wept and stood still for a moment. Rabbi Shimon then said, Elazar, what is ELEH (these)? If you say that they are the planets and the signs of the zodiac, have they not always been seen? However, MA were created, as it is written, by the word of the Creator were the heavens made. If it was said about the hidden things, then it is not written ELEH because they are revealed.

12. This secret was never revealed, until one day when I was on the seashore, Eliyahu came and asked me: Rabbi, do you know what “WHO HAS CREATED THESE” means? I answered, “These” are the heavens and their hosts, the works of the Creator. Man should look at them and bless Him, as is written, “When I behold your heavens, the work of your hands, our Master, how glorious is Your name in all the earth!

13. He told me, Rabbi, one thing is concealed before the Creator, which He revealed to the Celestial Assembly. When the most hidden and concealed One desired to reveal Himself, He first made one single point, and this point ascended and became a Thought. He shaped within her all the forms and engraved all the images.

14. He engraved inside the sacred candle, an engraving of a concealed image of the holy of holies. It is a very profound structure that emerges from the depth of the thought, and is called MI, which is the inception of this edifice. It is erected and not erected; it is hidden deep inside the name and is called only MI. He desired to reveal Himself and to be called this name, so He dressed Himself up in a precious garment that shines and created ELEH. And ELEH ascended to the name and these letters combined with others to complete the name Elokim. As long as He did not create the letters ELEH, they did not rise up to form the name Elokim. They sinned in worshipping the golden calf. It is said about this secret, ELEH is your Lord, Israel.

15. Just as the letters MI joined the letters ELEH, so the name has remained forever combined. And the existence of the world is based on this secret. Eliyahu then flew away, and I could not see him. It is from him that I received this knowledge and was able to grasp this hidden secret and its explanation. Rabbi Elazar came with all the other friends and bowed down before him. They wept and then said if we had (not) come into this world but only to hear this secret, it would have been enough for us.

16. Rabbi Shimon said, the heavens and their hosts were created by MA. It is written, “when I behold your heavens, the work of your hands”. It is written, “MA, how glorious is Your name in all the earth, which you set above the heavens”. It ascends in the name. It created a Light for a light, enclothed one into the other, and raised them in the Supernal Name. The Creator created this at the beginning. This is the supernal Creator because MA is not such and was not created.

ROSE

1. Rabbi Chizkiyah began by saying: “It is written, as the rose amongst the thorns.”(Song of Songs 2:2). He asked, What is the rose? And answered, It is the Community of Israel, meaning Malchut. Because there is a rose, and there is a rose. Just as the rose among the thorns is tinged with red and white, so is the Community of Israel (Malchut) affected by the qualities of judgment and mercy. Just as the rose has 13 petals, so the Community of Israel is surrounded by the 13 attributes of mercy on all sides. As it is said in the first sentence in the Torah, “In the beginning Elokim created” (Elokim is the Creator’s name that points to His attitude towards the souls by the force of law). This is when He thought and initially created 13 words to surround the Community of Israel and guard it. Here they are: THE, HEAVEN, AND THE, EARTH, AND THE EARTH, WAS, WITHOUT FORM, AND
**VOID, AND DARKNESS, WAS UPON, THE FACE, OF THE DEEP, AND THE SPIRIT, up to the word Elokim.**

Kabbalah takes man’s “I” as its object of study, the only creation that exists besides the Creator, and researches it. This science breaks “I” into parts, and then explains the structure and properties of each part and the purpose of its creation. Kabbalah explains how every part of man’s “I” called soul can be changed, so that a person would reach the purpose of creation, the state desired by the Creator and man, provided he realizes that.

No other science in the world can describe graphically or analytically (by formulas) our sensations and desires, or show how diverse, inconstant, unique, and unpredictable they are in everyone. This is because our desires are being gradually and constantly revealed to us (to our mind and sensations) in a certain sequence, with the purpose of their realization and correction.

Our “I” is our essence, the only thing that characterizes a person. However, it is ever-changing, and only an external animate shell remains; hence it is said that man is born anew every moment. Yet, if this is so, how should we treat each other, and how should we perceive ourselves? How can we possibly “stabilize” anything inside and around ourselves if we are constantly changing, and all that we perceive is the function of our inner state?

The Creator is the source of Light (pleasure). Those who approach Him feel Him this way. Such people, who approach the Creator and consequently feel Him, are called Kabbalists (from the word Lekabel – to receive the Creator’s Light). One can approach the Creator only by making one’s desires similar to His. The Creator is incorporeal, and only with our heart can we feel Him. By the heart, we naturally do not mean the pump that keeps blood moving in the mass of flesh, but the center of man’s sensations.

However, the heart cannot simply feel the Creator. Only a small point in the heart can do that. In order to feel this point, a person himself has to develop it. When it has developed and expanded enough, the sensation of the Creator, His Light, can enter it. Our heart is our egoistical desires, and the small point in it is the Creator-given part of the spiritual, altruistic desire from above. We have to grow this embryo of the spiritual desire to such an extent that it will determine all our aspirations instead of our egoistical nature. At the same time, the egoistical desire of the heart will surrender, contract, wither and diminish.

After being born in our world, a person is obliged to change his heart from egoistical to altruistic during his stay here. This is the purpose of his life, this is why he appeared in this world, and this is the goal of the entire creation. A complete replacement of egoistical desires with altruistic ones is called the End of Correction. Every person and all of humanity have to attain it in this world. Until a person achieves this, he will continue coming to this world. The Torah and all the prophets speak only about this. The method of correction is called Kabbalah.

One can change his desires only if one wants to change them. Man is created an absolute egoist and he cannot adopt other desires from other people or from the surrounding world. He has no contact with the spiritual worlds because such contact is possible only through similar properties. The spiritual can be perceived only in the altruistic desires.

Hence, a person in our world has no opportunity to transcend the boundaries of this world by himself. Hence, we were given the Torah and its most effective part, Kabbalah in order to help man acquire the desires of the spiritual worlds.

To create man in remoteness to Himself, to make him realize his insignificance and give him an independent desire to ascend, the Creator made the entire creation as
levels of descending Light. At the lowest level, He created our world and man in it. By realizing his insignificance and wishing to rise to the Creator, a person (to the extent of his desire to approach Him) ascends the same levels through which the Light initially descended.

In all, there are 10 levels and they are called 10 Sefirot: Keter, Hochma, Bina, Hesed, Gevura, Tifferet, Netzah, Hod, Yesod, and Malchut. Like 10 screens or curtains, these 10 Sefirot conceal from us the Creator’s Light or Him (which is the same). These 10 screens constitute the 10 levels of our remoteness from the Creator.

Therefore, in order to approach the Creator by one lowest level, we are obliged to acquire the properties of that level instead of our own. This means that we become similar to the properties of that level and do not remain below it. To acquire similar properties means to have the same desires. As soon as our desires coincide with the desires of that level, its concealment will disappear because we will already reach it, and only 9 levels will separate us from the Creator.

Nevertheless, the lowest level differs from all the other levels. As soon as a person rises above this world and reaches the first spiritual level, he begins to see (feel) the Creator. All the subsequent levels are the degrees of approximation to the Creator. Only the last level, on which we exist, now conceals the Creator completely. All the higher levels only hold Him away from us.

Although we count 10 levels, in fact, they are only 5 of them, because 6 levels: Hesed, Gevura, Tifferet, Netzah, Hod, and Yesod are combined in one Sefira called Zeir Anpin (ZA). ZA is sometimes referred to as Tifferet because this Sefira reflects the common attributes of all of its 6 Sefirot.

So, there are 5 levels of concealment from the Creator down to our world: Keter, Hochma, Bina, ZA, and Malchut. Every level is alternatively called Olam (world), from the word Almah (concealment). Every level has its sublevels called Partzufim (pl. of Partzuf) and every sublevel has its own sublevels called Sefirot (pl. of Sefira). Thus, in all 5 x 5 x 5 = 125 levels-Sefirot exist between us and the Creator.

The levels from the Creator down to our world:
The Creator is an absolutely altruistic desire to create a soul (man) in order to fill it with delight.
The World of Infinity is the state of the souls in the ultimate perfect state.

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Our world is the 5 egoistical states that man feels in his heart. 
(*) – each Partzuf in its turn consists of 5 Sefirot Keter, Hochma, Bina, ZA, and Malchut.
In all, there are 125 levels from the Creator to our world.
THE PURPOSE OF CREATION:
Since there is no notion of time in the spiritual, we already exist in our final perfect state in the World of Infinity (Ein Sof). Therefore, desire in the spiritual world means action; desire acts without a body. So, when the desire to create souls (the will to receive pleasure) and to fill them with the most perfect delight of feeling Him and being like Him appeared in the Creator, His desire was immediately fulfilled. This way, the World of Infinity, in which we exist in our final state, came into being.
However, we still have to attain this state in our sensations. This is reminiscent of a sleeping person who does not understand where he is until he wakes up. To achieve this perfect state, we are obliged to go through a gradual process of transformation of our inner properties (desires), which corresponds to the spiritual ascent from our world through all the worlds, to the World of Infinity.
In order to lead us to the final state, the Creator governs us from above through all the worlds. Thus, there is nothing in our world that does not originate in the World of Infinity. The world of Infinity is where the final state of every soul determines what path it is destined to cover in general and what changes it has to undergo in particular at every moment of its spiritual advancement towards the World of Infinity.
There is no way back: everything that happens is dictated by the need to bring every soul to its final state. Only this goal constantly determines what happens to our
world in general and to each of us in particular. The Creator created nothing in vain; everything serves His purpose. However, the will that descends from above does not exclude our active participation in our own advancement. We can stop being slaves that move under the compulsion of a stick called suffering, and instead, by realizing the desirability of the Creator’s purpose, we can turn the path of suffering into the path of Torah, i.e., actively and quickly cover this path from down to up.

This is possible if we request spiritual elevation, raise MAN, our prayer. In response, we will receive spiritual powers from above that will help us to improve our qualities, meaning to ascend. The entire Torah speaks only about this, and Kabbalah goes further and gives a detailed explanation of this path. As if on a map, it shows a person what he goes through and where (in what state and at which level) he is now.

Kabbalah studies the structure of the spiritual worlds. The purpose of these worlds is to weaken the Creator’s signals (desires) so that we could understand them with our egoism and realize them with our mind. In Hebrew, the word for “world” is Olam (Alamah means concealment) because these worlds hide and weaken the Creator’s Light to such an extent that will not allow us to feel it.

Depending on everyone’s spiritual qualities, i.e., on the level of a person’s attainment (complete egoism means our world and partial egoism means the spiritual worlds), he perceives the Creator or His Light differently at each of 125 levels. These 125 levels boil down to just 10 Sefirot between the Creator and us, where every lower Sefira is less transparent for the Creator’s Light in the perception of those who exist at that level. The lower the Sefira is, the less Light it lets through for those that are below it.

SEFIROT:

The names of the Sefirot are KETER, HOCHMA, BINA, HESED, GEVURA, TIFFERET, NETZAH, HOD, YESOD, and MALCHUT. However, 6 of them are combined into one Sefira called Zeir Anpin, so in all there are 5 Sefirot: Keter, Hochma, Bina, ZA, and Malchut. ZA is sometimes called Tifferet because of its 6 Sefirot, Tifferet is the main one. It absorbed the properties of all the 6 Sefirot of ZA. Thus, the Creator created only 5 Sefirot:

Keter – the Creator’s desire to bestow delight upon us (Malchut);
Hochma – pleasure which the Creator wishes to give us;
Bina – passes pleasure from Hochma to ZA;
ZA – accepts pleasure from Bina and passes it to Malchut;
Malchut – accepts pleasure.

Bina consists of two parts: its upper part called GAR or AVI is unwilling to receive the Light from Hochma. However, since the Creator wants to give this Light to the lower Sefirot, the lower part of Bina called ZAT or YESHSUT receives the Light from Hochma and passes it to ZA. ZA does not want to receive the Light, but Malchut (to the extent of its correction) stimulates ZA to receive the Light from Bina and pass it on to her. Hence, sometimes we speak about the general reception of the Light of ZA by Malchut. Together they are called ZON (ZA and Nukva).

However, the process goes like this: Malchut (to the extent of its corrected altruistic desires) asks ZA for the Light “for the sake of the Creator.” Accordingly, ZA asks Bina for the Light and Bina turns to Hochma, receives the Light from it and passes it to ZA. Malchut (to the extent of its corrected properties) merges with ZA by likening her properties to his and receives this Light.
Keter, Hochma, and GAR of Bina do not want to receive the Light, but starting with ZAT of Bina (YESHSUT) the desire to receive the Light for the lower ones appears in the Sefirot.

Malchut itself is the creation, the egoistical will to receive pleasure, to enjoy the Creator's Light. This desire is to enjoy the Creator's Light or the Creator Himself (which is the same) is the essence of Malchut. We are parts of Malchut. However, if we have only egoistical desires, we feel the Creator's Light as pleasures in our world. This is a micro dose of His Light. By correcting our desires (properties), we can ascend the spiritual levels of the Upper Worlds and feel the Creator's true delight there.

According to the plan of creation, Malchut should receive the Light from the 4 previous Sefirot and enjoy it. Hence, Malchut itself consists of 5 parts: it receives the Light in 4 of them and feels it in the 5th. All the Sefirot that precede Malchut (except Malchut) are similar to our sense organs. Malchut is like the heart that receives from all organs: brain, sight, hearing, smell, taste, and touch. The heart is Malchut; sense organs are the first 9 Sefirot that precede Malchut. All of these parts of Malchut are egoistical; they wish to receive the Light (pleasure) to enjoy it. With such properties, Malchut cannot receive more than a micro dose of the Light of our world and feels the Creator in the way that is called “this world.”

However, if Malchut, i.e., every one of us, receives other desires and aspirations from above to bestow delight upon the Creator in the same way the Creator bestows upon us, he will ascend spiritually in his property (desire) above the level of our world. He feels the Creator as the spiritual Light, altruistic pleasure and great knowledge, as the attainment of supernal thoughts and the essence of existence.

SCREEN:

Malchut (man) can receive the Light only in anti-egoistical desires. If such desires appear in Malchut as a result of the realization that egoism is its enemy (with the help of Kabbalah), then to the extent of its hatred for it, Malchut (man) can push the egoistical pleasures away for the sake of spiritual perfection, i.e., similarity to the Creator in its desire to please Him and act for His sake.

This ability to push away selfish reception of pleasure is called a screen, and the repelled pleasure is called the reflected Light (the pleasure that comes to Malchut is called the direct Light). It is exactly in the repelled pleasure, meaning in the desire to bestow selflessly, that man can feel the Creator's Light and the supreme knowledge.

Since Malchut (man’s egoism) has to push away pleasure from the 5 parts of its egoism, the reflecting screen must also consist of 5 parts; hence, it creates 5 parts of the reflected Light. 5 parts in Malchut are called by the names of the Sefirot from which they receive. 5 kinds of the direct Light are called NaRaNHaY: Nefesh, Ruach, Neshama, Haya, and Yechida. The Light that emanates from the Creator descends in this order:

Yechida Haya Neshama Ruach Nefesh

PARTZUF:

After Malchut reflected the Light (pleasure), it decides to receive it to bestow delight upon the Creator. This is because He wants Malchut to receive pleasure and feel Him. The reflection of all the coming pleasure is called Rosh (head). The partial reception of the Light to the extent of one's anti-egoistical powers is called Toch (inner part). The unfulfilled desires (for lack of a screen on them) are called Sof (end).

This is the structure of the soul (Kli, vessel, corrected altruistic desire, Partzuf or spiritual body). We give the parts of the spiritual body the names of our physiological
body: forehead - Galgalta, eyes – Eynaim, ears – Awznaim, nose – Hotem, and mouth – Peh. There are 5 parts in the Guf (body) from mouth – Peh to navel – Tabur. Similarly, from navel to toes there are 5 parts.

THE INVERSE RELATIONSHIP BETWEEN THE VESSEL AND THE LIGHT:
The more powers Malchut has to oppose egoism, the greater Light that enters it. However, although a person works on the correction of the vessel’s coarse part, he receives the Light in his pure desires. In other words, there is an inverse relationship between the vessel and the Light. The coarser the corrected desire (Kli) is, the greater the Light that enters Malchut (vessel) and fills its upper Kli (desire).

Since Malchut (i.e., all that exists except the Creator) is absolutely egoistical, it can be corrected only by imparting to it the properties of Bina (the Creator), bestowal without reception. This is the property of absolute altruism, of selfless bestowal. To receive such a property (desire) is tantamount to ascending from the level of Malchut to the level of Bina.

Malchut itself is the will to receive pleasure. The ban imposed on the selfish reception is called the 1st restriction (Tzimtzum Aleph). This restriction bans the egoistical reception of pleasure, but if the receiver aspires to please the Creator and not himself, he is allowed to receive. Whether Malchut wants it or not, if it (soul, man) has egoistical desires, it will not receive (feel) the Light. Hence, we are utterly unable to feel the spiritual (the Creator).

SMALL STATE:
However, Malchut is not the only Sefira that cannot receive the Light. From the world of Atzilut and below it, Sefirot Bina and ZA cannot receive the Light either. This ban is called the 2nd restriction (Tzimtzum Bet): Malchut rises in its desires to the Sefira Bina. Its desires of reception rule over 3 Sefirot: Bina, ZA, and Malchut. The Sefirot Bina and ZA fell under the elevated Malchut, under its power (desire).

If a Partzuf has no power to oppose its egoistical desires of reception in the Sefirot Bina, ZA, and Malchut (AHP), its lower part is not entitled to receive the Creator’s Light because it will receive it selfishly and thereby cause great harm to itself. To avoid this, the upper part of the Partzuf, the Sefirot Keter and Hochma (GE) are separated from the lower part by Parsa (partition) through which the Light cannot penetrate downwards. Therefore, due to the ascent of Malchut to Bina, each level was divided into two parts:

Malchut restricted the spreading of the Light inside the Partzuf and 2 parts were formed in it: GE receives the Light, i.e. Sefirot Keter and Hochma receive the Lights Nefesh and Ruach. The other part of the Partzuf (Sefirot Bina, ZA, and Malchut) is below the Parsa; hence it does not receive the Light. The corresponding Lights Neshama, Haya, and Yechida remain outside of the Partzuf.
This level (Partzuf) is deprived of the Light Neshama-Haya-Yechida and remains only with the Light Nefesh-Ruach called "air." This is designated by the entry of the letter Yud into the word Light (Ohr = Aleph-Vav-Reish). This way, the word Ohr (Light) turns into air (Avir = Aleph-Vav-Yud-Reish). This state is called Katnut (small state).

In other words, the ascent of Malchut to Bina is designated by the entry of the letter Yud into the word Light (Ohr = Aleph-Vav-Reish + Yud = Aleph-Vav-Yud-Reish = Avir - air). This means that because of the ascent of Malchut to Bina, the Partzuf lost its Light and remained with air.

The level in such a state is called Katnut: the Sefirot Keter and Hochma have the Light Nefesh-Ruach because the Sefirot Bina, ZA, and Malchut are below the Parsa and do not receive the Light. The Parsa prevents the Light from spreading below it.

The Sefirot Keter-Hochma and Bina-ZA-Malchut are designated by the following letters:

- Keter: Mem - M
- Hochma: Yud - I
- Bina: Hey - K
- ZA: Lamed - LO
- Malchut: Aleph - E

In the reverse order, these letters form the Creator’s name Elohim, where the letters GE = Mem + Yud = IM (pronounced as MI) and AHP = Aleph + Lamed + Hey = ELEH. Since man attains the Creator from down to up, the Creator’s name ELOKIM is read from down to up.

After the birth of all the worlds and the descent of the entire creation down to our world, all the Partzufim of the worlds Atzilut, Beria, Yetzira and Assiya passed to the small state (i.e., the Light is present in GE, but absent in AHP). The AHP of the upper level fell into the GE of the lower level. This way, a spiritual ladder was created between the Creator and man in our world. The lowest part of the last spiritual level of the world of Assiya fell into the point in man’s heart. All the intermediate levels exist one inside another: the AHP of the upper level is inside the GE of the lower level:

Man’s desires are generally referred to as his heart. Since the nature with which we are born is absolute egoism, a person does not feel the spiritual point in his heart. However, in one of his life incarnations, man gradually starts to strive after
knowledge of the causes of life. He yearns to know himself and his source just as you do at this moment. Man’s aspiration to know his origin is his aspiration to the Creator. A person’s discontent in life often helps him in this search, when he sees nothing attractive in the surrounding world. Such circumstances are sent from above to make a person feel an empty point in his heart and stimulate in him the desire to fulfill it.

The Creator manifests as the altruistic property to bestow pleasure without any benefit for Himself. From this we can understand the property of the Sephirot Keter, Hochma, and Bina that have the Creator’s property of bestowal. The only creation is Malchut, the will to receive the Light (pleasure). We all and our entire world are the lowest part of this egoistical Malchut.

BIG STATE:

If a person (Malchut) raises MAN, the request for his spiritual ascent, by making efforts to free himself from egoism and by praying to the Creator for help, the Light AB-SAG descends from above. It comes from the world of AK, brings Malchut altruistic powers and enables it to return from Bina to its own place. In other words, Malchut’s ability to refrain from selfish reception of pleasure is complemented with the power to receive pleasure for the sake of the Creator, to receive the Light of Hochma for His sake in the AHP. The AHP of the Sephirot Bina, ZA, and Malchut become reactivated; the Partzuf regains all 5 Kelim (parts), the letter Yud disappears from the word “air,” and it turns into “Light.” All 5 Lights of NaRaNHaY fill the Partzuf; the letters MI join the letters ELEH and form the Creator’s name Elokim. This state is called Gadlut.

THE ASCENT OF THE LOWER PARTZUF TO THE HIGHER ONE:

As a result of the ascent of Malchut to Bina the higher Partzuf establishes contact with the lower one. Owing to that, the lower Partzuf can rise to the level of the higher one. This is the reason of the 2nd restriction: to let man ascend to the World of Infinity, up to the Creator Himself.

To establish this contact, the higher Partzuf deliberately diminishes itself, descends to the level of the lower Partzuf and their properties become similar. The AHP of the higher Partzuf willingly falls into the GE of the lower one, as if it has no power to receive the Light, and becomes a single whole with the lower Partzuf. This resembles a strong person who enters into a society of criminals and imitates their behavior, so that after being admitted to their circle and establishing contact with them, he can gradually start influencing and correcting them.

In what way? The Upper Light (the so-called Light AB-SAG) comes and provides the AHP of the higher Partzuf with power to rise to their GE. The GE of the lower Partzuf rise together with them. Because they were a single whole and equal in their properties below, they receive the same power to rise up.

Upon receiving the Light AB-SAG, the GE of the lower Partzuf become like higher one. Therefore, we should not look upon the 2nd restriction as something negative. Rather, we should see it as the help of the higher Partzuf. It descends to the lower Partzuf by spoiling its own properties in order to equalize itself with it and subsequently rise together with it to its previous level. This way, the lowest level can rise not only to the next higher level, but it also can reach the highest level of the spiritual ladder.

THE LIGHT OF ZON IS THE LIGHT OF THE WORLDS BYA:

The Partzuf YESHSUT is the AHP of the Partzuf Bina of the world of Atzilut, and all that it receives and passes to ZON of the world of Atzilut subsequently descends to the worlds BYA and then to us.
In the state of Katnut, the AHP of YESHSUT fall into ZON. YESHSUT then receives power and by lifting its own AHP, it also lifts ZON. By rising to YESHSUT, ZON becomes similar to it and receives the Light of its level there. ZON can never receive the Light of Hochma at its own level. They can only sustain their existence with the help of the Light of Hassadim.

ZON of the world of Atzilut are called Olam (world) just like our world is also called Olam, because all that ZON de Atzilut receive can be received by man in this world. And vice versa, all that ZON de Atzilut cannot receive is unattainable for man because we can only reach up to the level of ZON and no higher.

Since ZON cannot receive the Light of Hochma in its place, the Creator purposely created the 2nd restriction by lowering the Sefirot of the AHP of the Partzuf YESHSUT to ZON, so that ZON would be able to rise to YESHSUT and higher, up to the highest level. That is why it is said in the Torah (Beresheet Barah): “In the beginning the Creator created all in strictness (restriction), but after seeing that the world (ZON) cannot exist (receive all the Light of Hochma prepared for it), added the property of mercy to strictness.”

In the beginning, He raised Malchut (the restriction of YESHSUT because it is banned from reception of the Light) to Bina (mercy of YESHSUT). Because of that, the AHP of YESHSUT fell into ZON and merged with them. However, the world (ZON) cannot yet exist this way. Hence, the Creator added mercy to strictness: He gave power to YESHSUT to raise its AHP together with ZON to the level of YESHSUT. ZON receive the Light of YESHSUT there and pass it on down to all the worlds of BYA and our world.

CORRECTION IN THREE LINES:
Each of 10 Sefirot in its turn consists of 10 individual sub-Sefirot. Malchut rises to Bina in each individual Sefira, i.e., it moves up from its place to Bina in each particular Sefira:

(M-Za-B-H-K) - K
(M-Za-B-H-K) - H
(M-Za-B-H-K) - B
(M-Za-B-H-K) - ZA
(M-Za-B-H-K) - M

The sign | means a particular Parsa in Sefira, the restriction imposed on spreading of the Light. The GE that remained in each Sefira above the Parsa are called the right line because there is Light in them. The Malchut that rose to Bina in each Sefira creates the left line by its restriction on the reception of the Light. A Zivug made on the elevated Malchut (only on the free, unrestricted Kelim K-H-B) allows the Light of Hassadim to shine in the GE. This reception of the Light of Hassadim in the GE is called the left line.

Now let’s proceed to the clarification of what is written in The Zohar. There are 10 Sefirot: Keter (K), Hochma (H), Bina (B), Hesed (H), Gevura (G), Tifferet (T), Netzah (N), Hod (H), Yesod (Y), and Malchut (M). Actually, as we mentioned before, there are 5 of them: Keter (K), Hochma (H), Bina (B), Tifferet (T), and Malchut (M) because Tifferet (alternatively called Zeir Anpin - ZA) consists of 6 Sefirot, from Hesed to Yesod. 5 Sefirot K-H-B-ZA-M created 5 Partzufim in each world. The Partzufim in the world of Atzilut are Arich Anpin (AA), Abba ve Ima (AVI), and Zeir
Anpin and Nukva (ZON). Keter is called AA. Hochma and Bina are correspondingly called AVI. ZA (Tifferet) and Malchut are called ZON.

The essence of the 7 days of the creation lies in the Partzufim ZA and Nukva of the world of Atzilut, which consist of 7 Sefirot: H-G-T-N-H-Y-M. From the description of the creation, it transpires how AVI (Hochma and Bina) give birth to ZON (the entire creation including us) and grow them up to the final state during 6000 years. This is what The Zohar tells us.

Rabbi Chizkiyah started explaining Nukva of the world of Atzilut with clarifying the birth of ZON from Ima-Bina called Elokim. Hence, he began his explanation from the rose, Nukva of ZA. Nukva of ZA in the state of its complete development is called Knesset Israel, the Community of Israel. This is because Nukva consists of all the souls jointly called Israel; hence, it is said that the rose is Knesset Israel.

There are 2 states of the rose (Malchut). One is low, initial, and small, when Malchut consists only of one Sefira filled with the Light Nefesh; its other 9 Sefirot fell from the world of Atzilut to the world of Beria. The other state of Nukva is mature, big, and complete, when its 9 Sefirot rise from the world of Beria back to the world of Atzilut and make its Partzuf complete by supplementing it to 10 Sefirot. Being equal to its husband, ZA, it then rises together with him to AVI and dresses them, i.e. receives their Light.

The dressing of the lower, outer Partzuf on the upper, inner one means that the lower Partzuf attains the higher one’s part, rises to a higher spiritual level and becomes somewhat similar to the upper Partzuf.

In this case ZA is called Israel. The word is formed by the combinations of letters LI (Heb., to me) and ROSH (head), which means the big state. Nukva is called the Community of Israel because she accumulates all the Light of her husband, ZA, and passes it down to the souls in the worlds BYA.

The small state of Nukva is called “the rose among the thorns” because its 9 lower Sefirot in the small state fell under the Parsa of the world of Atzilut. Hence, they lost the Light of Atzilut and turned dry as thorns. In the big state, Nukva is simply called the rose or the Community of Israel. Therefore, it is written: “there is a rose, and there is a rose.”

The color red designates the rose’s connection with the outer, impure forces, which in view of this connection can suck its powers (Light) from it. This is because its 9 Sefirot are in exile under the world of Atzilut in Beria, where the impure forces already exist. There is also white color in the rose, in its Sefira Keter, because the Sefira Keter is in the world of Atzilut, above the Parsa, where there is no contact with the low, impure forces. In other words, there are two opposite states: perfection and its absence, the Light and darkness. The person who attains that level can feel them.

It is therefore written: Just as the rose among the thorns is tinged with red and white, so does the Community of Israel consist of the qualities of judgment and mercy. This shows that in the big state, when Malchut is called Knesset Israel, even though it rose to Bina and dressed it, it still retains the property of judgment or restriction. This property is tough and just, and has no compassion in it because it needs a screen (a force of resistance to its egoistical desires) which, if available, enables Malchut to receive the Upper Light.

The law, judgment or restriction does not allow receiving the Light in the egoistical desires. The screen, the aspiration to oppose one’s own egoistical desires, repels the Light (pleasure) back to its source, the Creator. This Light pushed away by man is called the reflected Light or the Light of judgment. To the extent of intensity of the reflective force (i.e., the force of resistance to one’s will to receive), it allows a person to receive in these altruistic desires 10 Sefirot of the Upper Light (called the
direct Light or the Light of Mercy) for the sake of the Creator. Therefore, even in its complete state, it consists of judgment and mercy which corresponds to the red and white colors of the rose among the thorns.

This is a pool made by the King Solomon. It stands on 12 bulls because these are the 9 lower Sefirot of Malchut that fell to the world of Beria and were corrected there by 12 bull heads. Of their Sefirot, Keter that remained in the world of Atzilut is called the “pool” standing on 12 bulls. Together, they are called 13 rose petals. (The reason why 10 Sefirot of Malchut are divided into 10 Hassadim or 13 Hochma will be clarified later).

The Light of the complete Nukva is called Hochma because it contains the Light of Wisdom and originates in the 13 names called “13 attributes of mercy.” However, the main thing that Rabbi Chizkiyah wants to tell us is that the rose among the thorns is above the Community of Israel because, as is well known, all that is present in the big state of Nukva must also remain in its small state.

Therefore, it is said that the properties of white and red in the small state correspond to the properties of mercy and judgment in the big state. The 13 petals of the small state at their correction create in Nukva 13 attributes of mercy in its big state. Later on, we will see how these 13 attributes of Malchut of the world of Atzilut change it in its small and big states.

It is written that in the process of creation “in the beginning Elokim (Bina de Atzilut) created” Nukva of the world of ZA with the words: ET SHAMAIM, VE’ET, ARETZ, VEARETZ, HAITA, TOHU, VAVOHU, VECHOSHECH, AL, PNEI, TEHOM, VERUACH (from “Elokim” to “Elokim”). These 13 words designate 13 petals of the rose among the thorns (its small state). Like the pool built by the King Solomon that stands on 13 (12) bulls (9 lower Sefirot of Malchut without Light because they are in the world of Beria, under the Parsa of the world of Atzilut), they are a preparation for purifying and correcting the Community of Israel in order to receive 13 attributes of mercy.

These 13 attributes of mercy (the Light of complete Nukva) surround it and shine upon it from all sides. They guard it from the touch of foreign (egoistical) desires. Until it is filled with all the Light of Hochma in its complete, big state, foreign, egoistical desires have an opportunity to cling to it and feed on it.

2. After this, the name Elokim is mentioned another time in the passage “Elokim moved upon”. Why is it mentioned in this sense? This is to bring out the five rigid leaves that surround the rose that are called “salvation.” And this secret is written about in the verse, “I will raise the cup of salvation” (Tehilim 116:13). This is the “cup of benediction.” The cup of benediction must rest on five fingers, just as the rose rests on five rigid leaves that correspond to the five fingers. And this rose is the cup of benediction. From the second to the third mention of the name Elokim (The Torah, p. 1), there are five words, which translate as “moved, over, the surface, of the waters, and said.” In all, 5 words parallel the 5 leaves. From this point, the verse continues, “The Creator said: “Let there be Light.” After this Light was created, it was concealed and enclosed within that covenant that entered the rose and fructified it. This is referred to as “a tree bearing fruit whose seed is within it” (The Torah 1:12) and this seed is the sign of the covenant.

5 leaves mean 5 Sefirot of the Light reflected from Malchut which it raises above Zivug de Haka’a. The direct coming Light is called 5 Hassadim H-G-T-N-H. It gets clothed in 5 parts (types of restrictions) of the reflected Light H-G-T-N-H called the rigid leaves of the rose, which corresponds to the text from the second (the spirit of
God moved over the surface of the waters) to the third (and said) mention of the word Elokim in the Torah.

These words explain how the 5 rigid leaves (attributes) can be removed from Malchut so that it will be fit to make a Zivug and achieve the big state. During the big state, when the 5 rigid leaves become 5 restrictions, they are defined as 5 gates of reception of the Light of Hassadim (of the direct Light). They are called salvation, and Malchut is called the cup of salvation or the cup of benediction and good fortune, because thanks to these leaves, (restrictions) Malchut can receive the Light of Hassadim or benediction.

The cup of benediction must rest on 5 fingers because Malchut can receive the Light of Hochma only if it is clothed in the Light of Hassadim. Therefore, first it has to make a benediction (which means to receive 5 parts (NaRaNHaY) of the Light of Hassadim with the help of 5 fingers (5 restrictions), and then to receive the Light of Hochma in them (i.e., in the corrected intentions).

Hence, a cup must be lifted with two hands because the 5 fingers of the right hand symbolize mercy – Hassadim, and the 5 fingers of the left hand symbolize restrictions. However, once a person starts pronouncing a blessing, he should hold the cup only with the 5 fingers of his right (Hassadim, bestowal) hand. Otherwise, the impure forces that take from the left (receiving) side become active because they cling only where there is reception of the Light.

After that, the big state of Malchut follows, which corresponds to the words of the Torah: "Let there be Light." These are the 5 lights in which Adam saw the world from end to end (The Talmud. Chagigah 12). Yet, the Creator saw that there would be transgressions in the generation of the Flood and the Tower of Babel and concealed this Light. The subsequent generations have to attain it by themselves.

Previously, these 5 Hassadim were in Yesod of ZA, and Malchut received from it and not from Bina called Elokim as now. Yesod de ZA is called the sign of the covenant with the Creator (after the correction called circumcision is made), and the 5 Hassadim received on the 5 restrictions are called “seed.” The main power of restrictions and the impact forces of the screen that push the Light back are in Ateret Yesod (the end of the Sefira Yesod). Zivug de Haka’a occurs there from which Malchut receives the Light. Only in the end of correction will this Zivug pass on to Malchut itself.

Therefore, during 6000 years, the screen that stands in Yesod strikes the coming Light (pleasure) with its 5 restrictions (the forces that resist egoistical pleasure), thus creating 5 parts of the reflected Light and receiving in them the Light of Hassadim. Subsequently, ZA passes these 5 Lights of Hassadim from its Yesod to Nukva. These 5 Lights of Hassadim are called “seed.”

3. And just as the covenant is impregnated by 42 Zivugim from that same seed, so the engraved and holy name is impregnated by all the 42 letters that describe the act of creation.

The name MB = Mem + Bet = 40 + 2 is composed of HaVaYaH (4 letters), fulfilled HaVaYaH (10 letters), and doubly fulfilled HaVaYaH (28 letters). In all, 4 + 10 + 28 = 42, which means the seed that exists in the sign of the covenant, i.e., in 5 Hassadim and in 5 Gevurot.

There are two aspects to Nukva: its body (Partzuf) that emerges from Bina and its Zivug called the secret of unity with ZA. Nukva can be in 2 states: small or big. The small state is an incomplete, insufficient state of Malchut, but it is necessary as a preparation for the big state called the revelation of the concealed.
Since the big state reveals the small one and all that is concealed in the small state becomes clear in the big one, a person in a state of spiritual fall does not see the reasons of his condition. However, everything clears up when he achieves the following big state.

Due to the ascent of Malchut of AVI to their Bina, the Partzuf of Bina (AVI) was divided into two parts: the upper part, GE, acquired the name AVI while the lower part became YESHSUT. AVI are filled with the Light of Hassadim because they wish nothing else, but YESHSUT receives it from them because, although it desires the Light of Hochma, it cannot receive it in view of the fact that Malchut of AVI rose above it.

Although there is no Light of Hochma in AVI, they do not suffer at all without it and therefore exist in perfection called GAR. Even when a person raises MAN and asks for power (the Light of Hochma) to overcome his impure desires, AVI do not receive the Light of Hochma. YESHSUT receives this Light and passes it to ZA. Hence, although AVI are below the Rosh of AA and have no Light of Hochma, they do not suffer from it.

However, YESHSUT suffers from the lack of the Light of Hochma, wishing to pass it to ZA. It waits for MAN from ZA to rise to AVI in the form of Sefira Da’at. This is because when the lower Partzufim raise MAN, the entire Bina rises to the Rosh of AA; YESHSUT receives the Light of Hochma from AA and passes it to ZON. This corresponds to the disappearance of the letter Yud from the word air (Avir), and this word turns into Ohr – Light (Hochma).

For all that, AVI remain in the Rosh of AA only with the Light of Hassadim (air). Hence, the heads of both AA and AVI are called “superior waters” or “heaven.” Although AVI can be beneath the Rosh of AA, since this does not affect their independence and perfection, it is as if they are in the Rosh of AA.

Under AVI there is a firmament, the Parsa of the world of Atzilut, which separates the Kelim of bestowal from the Kelim of reception of the world of Atzilut. YESHSUT and ZON (inferior waters) that need the Light of Hochma stand under the Parsa, which is in the chest of AA. It is said that the inferior waters weep (i.e., their state is small) because they feel the lack of Ohr Hochma and wish to rise to the Rosh of AA. One should in no way confuse the Parsa of the world of Atzilut (inside Atzilut) that divides it into GE and AHP with the Parsa below the world Atzilut that separates it from the worlds BYA.

The Light that is received above the Parsa of the world of Atzilut is called Mem-Bet (MB). However, the 7 Sefirot of ZON (6 Sefirot of ZA and 1 Sefira of Malchut) that designate the 7 days of creation cannot receive this Light of MB because they are under the Parsa and receive only the Light of Hassadim (minimal sustenance) from YESHSUT.

However, when the souls (man) raise MAN and MAD descends from AB-SAG (the Light that brings Bina back to the Rosh of AA), then YESHSUT receives the Light of Hochma and passes it to ZON. Owing to that, ZON rise above the Parsa that stands at the level of the chest of AA and receive the Light MB.

That is why the Light MB is manifested in 32 Elokim and 10 adages, where 32 Elokim mean YESHSUT in the state of ascent. YESHSUT receives 32 streams of wisdom (Hochma) that create in it 32 names Elokim, mentioned in the act of creation: “In the beginning God created,” and so on.

The 10 adages are 5 Hassadim. After ZON have already received the Light of Hochma from 32 Elokim, the 5 Lights of Hassadim that were received from AVI (meaning MB) are called “superior waters.” We see that 5 Hassadim in ZON do not
turn into the name MB before they receive from 32 Elokim. It is therefore said that 32 Elokim with 10 adages form the name MB, i.e., in the state of ascent.

Hence, Rabbi Chizkiyah said that the 5 Lights in the sentence “Let there be Light” (meaning 5 Hassadim) are called “seed” (or abundance) which Yesod of ZA passes to Malchut. It is called MB, although basically it is merely 5 Hassadim. However, since it has the Light of Hochma that was received from 32 Elokim of YESHSUT, it refers to MB.

FLOWER BUDS

4. “In the Beginning,” Rabbi Shimon quoted the verse, “the flower buds appeared on the earth” (In Hebrew the words “country” and “earth” are designated by the same word Aretz; Shir HaShirim 2:12). “The flower buds” refer to the act of creation; “appeared on the earth.” When? On the third day, as it is written, “And the earth brought forth grass” (The Torah 1:12). “The time of pruning has come” alludes to the fourth day, the time of strictness, judgment, restriction. Therefore, it is written about the fourth day that a letter is missing from the word “lights,” which alludes to the strictness of judgment and a curse. “And the voice of the turtle dove is heard” refers to the fifth day, about which it is written, “Let the waters swarm,” so they can produce living creatures. “Is heard” already refers to the sixth day, on which it says, “Let us create man” who shall put action before understanding (Na’aseh ve Nishmah). Because here it says, “Let us create man” and there it says, “We will do, and we will hear.” “In our land” refers to the day of Shabbat, which represents the Land of Life, which is the world to come.

It is completely incomprehensible to us how The Zohar compares the words from Shir HaShirim (Song of Songs 2:12) with what is written in the Torah about the first days of creation. 6 days of creation symbolize the 6 Sefirot H-G-T-N-H-Y of ZA of which all 10 Sefirot of Nukva are built. This is because Nukva is only the will to receive (pleasure), and its entire spiritual body (desires of bestowal) are built of the Sefirot of her husband, ZA, of the altruistic properties that ZA passes to Nukva.

Nukva (the created desire to receive pleasure) in itself is an empty place unfilled with the Light (the Creator) because the Light can enter only the desire (Kli) that is similar to its properties. Therefore, to the extent of its similarity to ZA, the properties that Malchut receives from ZA and makes them her own by correcting them, turn into a Partzuf and get filled with the Light that corresponds to their correction. The greater the correction that is made in some part, the more powerful the Light (of the 5 Lights of NaRaNHaY) that enters that part. The corrected and fulfilled part of Malchut is referred to as a “world.” Here and henceforth, The Zohar explains how Nukva is built out of ZA, i.e., how the world is created.

Nukva is called “earth.” Flower buds are Sefirot or the properties of ZA that appear and grow within Malchut on the 3rd day of creation. This corresponds to the Sefira Tifferet (Hesed-1, Gevura-2, and Tifferet-3). In the beginning, Malchut was created vertically, as ZA. Two equally great heavenly bodies, the Sun-ZA and the Moon-Malchut symbolize this; hence, when the Moon is full we see both planets as equal in size. Everything is said with regard to man. In its initial state after the creation, Malchut is a point at the feet of ZA. Subsequently it grows along ZA’s height.

That is to say, on the 3rd day of the creation, Malchut was equal in height to Tifferet of ZA, i.e., it had the same properties. However, Malchut cannot receive the Light in
such a state. Hence, it is said, STRICTNESS (judgment) APPEARED ON THE EARTH (i.e., in Malchut); the flower buds merely appeared.

After that, THE TIME OF PRUNING HAS COME refers to the 4th day of creation, when Malchut diminished because it complained to the Creator: “Two angels cannot wear one crown.” If Malchut is equal to ZA in height, it cannot receive the Light of Hochma from it.

The reason for Malchut’s inability to receive the Light of Hochma without the prior reception of the Light of Hassadim from ZA lies in the fact that the Light of Hochma can be received only within the Light of Hassadim by clothing pleasure with the intention to enjoy “for the Creator’s sake.” And the Creator said to Malchut: “Go and diminish yourself.” This means: if you cannot receive the Light independently, but only from ZA, then diminish your own properties and accept his. By correcting yourself gradually, you will be able to receive all the Light and become like Him (ZA – the Creator). All of this is written in The Talmud (Chulin 60:2), but only the explanation provided in The Zohar helps us to stop perceiving it as a fairy-tale.

Malchut descended under the Yesod of ZA, and its 9 lower Sefirot fell under the Parsa to the worlds BYA. Only its Sefira Keter remained in Atzilut as a point standing below the Yesod of ZA. After that, Malchut is built not of its own Sefirot (properties) that exist in BYA, but of the Sefirot (properties) Netzah and Hod of ZA. Although previously Malchut was bigger, it could not receive the Light for lack of the Light of Hassadim. Now it will be smaller, but it will have the Light of Hassadim in which it will be able to receive the Light of Hochma. Malchut’s level will drop but it will be able to use it because the Light of Hassadim repels the impure forces that fasten on to Nukva. That is the meaning of the word ZAMIR (pruning), cutting off the impure forces from Malchut (rose bud).

THE VOICE OF THE TURTLE DOVE: The turtle dove is a Sefira, the property of Netzah de ZA. The voice of the turtle dove means the Sefira Hod of ZA, the fifth day of creation. Since Malchut receives from Yesod (which receives from Hod that is joined with Netzah), such reception by Malchut is referred to as “the voice of the turtle dove.”

The words “is heard” refer to the 6th day because the voice of the turtle dove is heard only with the help of the 6th day, the Yesod of ZA that includes both Netzah and Hod and passes their Light to Malchut. Hence, it is said that this voice is heard in Malchut only from Yesod, on the 6th day.

This is because Malchut can receive the Light only from the middle line of ZA: either from Yesod of ZA (it receives the level called NHY, Ibur – embryo) or from Tifferet of ZA (it receives the level called HaGaT or VAK, Yenika – nursing or Katnut – small), or from Da’at of ZA (it receives the level called HaBaD or GAR, Mochin – brain or Gadlut – big).

LET US CREATE MAN BECAUSE HE SHALL PUT ACTION BEFORE LISTENING: sight refers to the Sefira Hochma, hearing means the Sefira Bina. Action is the property of Malchut. To correct Malchut, the Creator’s only creation (other Sefirot are the Creator’s properties with which He gradually created Malchut), the 2nd restriction was made – Malchut ascended to Bina to combine its egoistical properties with Bina’s altruistic properties of bestowal. Malchut rose to Abba-Hochma, and Ima-Bina found itself under Malchut (Parsa), where it became similar to the properties of Malchut.
Eyes refer to the Sefira Hochma or Abba. Malchut rose to the level of eyes and stands at the level of pupils. Malchut is called Nukva, and the Malchut that stands at the level of eyes is called Nukva Eynaim (Nikvey Eynaim or NE). Therefore, there are only Keter and Hochma in the Rosh (head) of AA: Bina fell from the Rosh to the Guf (body) and Malchut rose above Bina. Malchut represents an action that rises above, i.e., precedes perception and understanding. This means “we will do, and we will hear,” the act of the 2nd restriction or the reception only in GE. Such a state is called the “return” (of one’s properties to the Creator). The “complete return” implies that the AHP of Malchut also gets corrected and reaches the level.

As a result of the ascent of Malchut to NE, it changed its properties (every one of us only needs to reach the level of the Creator’s properties, to receive them and become like Him) and was ready to rise to AVI and receive the Light of Haya. The constant Light of that level is called the 1st Temple. Therefore, while receiving the Torah, Israel preferred to do first and then to hear. It was honored with the reception of the Torah (The Talmud. Shabbat 85:1) because the action (Malchut) rose and dressed AVI and thus revealing the secret of the 50 gates of Bina.

Erecting the Temple does not mean building it on the earth. It implies the attainment of the level of the Temple, the level of AVI de Atzilut, the Light of Haya (the 1st Temple) or the level of YESHSUT de Atzilut, the Light of Neshama (the 2nd Temple).

Here The Zohar says: “is heard” on the 6th day because on this day (i.e., in this state) Malchut was corrected by means of its ascent above Bina, which is referred to as “to put action before listening,” to do and to hear as during the reception of the Torah. Malchut in the state of ascending to Bina is called the Eternal Land or the Land of Life because it receives life from Bina.

“IN OUR LAND” REFERS TO SHABBAT, WHICH REPRESENTS THE ETERNAL LAND OF LIFE: Ima-Bina is called Land of Life or the Eternal Land. As the result of the act on the 6th day, meaning the Creator’s action from above (His action is designated by the factor of time and has no causes in this world), Malchut rose to Ima on the 7th day of creation (Shabbat) and became like Ima, because when the lower Sefira rises to the level of the upper Sefira, they become equal (in properties). Hence, upon rising to Bina and receiving the Light of Haya, Malchut is called the Land of Eternal Life.

5. Another explanation is that these blossoms are the Patriarchs who entered the supernal mind and went into the future world, namely Bina, where they were hidden. They emerged from there secretly and concealed themselves in the true prophets. Yosef was born and they hid in him. When Yosef entered the Holy Land, he erected them and then “they appeared on the earth” and were seen there. When are they seen? When the rainbow is seen, then they appear. And at that moment, “the time of pruning has come.” This is the period to annihilate the wicked from the world. But why were the wicked saved? Because the Flower Buds appeared on the earth. If they had not already appeared long ago, they would not have remained on earth, and the world would not have been able to exist.

Here The Zohar explains the attainment of the Light of Haya by ZA. NYH of ZA are called “sons” and HaGaT of ZA are called “patriarchs” or “turtle dove.” ZA in itself consists of two parts: up to its chest, the Sefirot HaGaT of ZA are called big ZON; below its chest, the Sefirot NYH are called small ZON. The Sefirot HaGaT correspond to Abraham, Isaac, and Jacob and NYH correspond to Moses, Aaron, and Joseph. Malchut corresponds to King David.
The Sefirot NH are called prophets, Yesod is called “the righteous man,” etc. Here The Zohar speaks about the buds that gradually grow from the small state to the big state of ZON: first ZON were small and consisted of the Sefirot NHY with the Light of Nefesh called Ubar (embryo). After that, NHY grow with the help of Yenika (nursing). The properties of the Sefirot NHY equaled those of the Sefirot HaGaT and received the Light of Ruach. This way, the Partzuf consisting of parts of HaGaT and NHY with the Lights Ruach and Nefesh. Subsequently, as a result of further reception of power for growth from the upper Partzuf, they attained the state of Gadlut Aleph, the 1st big state. The Sefirot HaGaT became HaBaD with the Light of Neshama; the Sefirot NHY became HaGaT respectively and received the new Sefirot NHY. Thus, the Partzuf grew to include 3 parts: HaBaD, HaGaT, and NHY with the Lights Nefesh, Ruach, and Neshama. It is called Gadol (big). As a result of further growth, the state of maturity (Gadlut Bet, the 2nd big state) is attained and the Light of Haya enters the Sefirot HaBaD.

The word “growth” means the enhancement of a screen, of man’s anti-egoistical forces, desires. This is the only difference between a big and a small vessel and between Partzufim. Their inner properties change depending on the changing magnitude of the screen.

THE PATRIARCHS WHO ENTERED THE SUPERNAL MIND AND WENT INTO THE FUTURE WORLD.

This sentence speaks about the pre-natal development of ZA, when it rises to AVI (called “supernal mind” or “supernal thought”). Abba-Hochma is called the “mind” or thought, Ima-Bina is called the “future world.” They are called “parents”, father and mother, AVI.

It is there that ZA is conceived in the initial state of a spiritual embryo.

Just as an embryo in our world is completely dependent on the mother and has no desires or life of its own, so can every person become a spiritual embryo, if he completely relinquishes all of his desires and actions and submits entirely to the will of the upper Partzuf. Like the physiological embryo, he will turn himself into a spiritual embryo. The difference between the physiological embryo and the spiritual one lies in the fact that becoming a spiritual embryo requires an enormous personal desire and effort, whereas the conception of a physiological embryo depends on the parents.

As a result of its pre-natal development within Bina (which means that a person completely liquidates all of his personal desires and thoughts, and like an embryo, is ready to accept all that the mother gives: all her thoughts and properties, regardless of how incomprehensible or unnatural they may seem to it), this embryo achieves the state of its spiritual birth.

However, this state conceals the Upper Light from it even more because it still has no screen for the reception of this Light. Hence, this state is called small, CONCEALED IN THE TRUE PROPHETS, i.e., in the Sefirot Netzah and Hod which ZA attains in the process of nursing, reception of milk, the Light of Hassadim from Ima (mother) Bina.

The Light of nursing comes to NHY of ZA and ZA attains VAK (the Light Nefesh-Ruach), the small state. During nursing, ZA attains the Sefira Yesod; hence it is said that Yosef (Joseph) is born. After the nursing period is over, ZA rises to receive the Light of Neshama from AVI. This is the big state called Yosef.
ZA consists of 3 parts: HaBaD, HaGaT, and NHY. The process of Zeir Anpin’s growth, of acquiring a screen on its desires, begins with the purest, least egoistical part, the Sefirot HaBaD, in which it first receives the Light of Nefesh.

After that, ZA acquires a screen on coarser egoistical desires, the Sefirot HaGaT. The Light of Nefesh passes from HaBaD to HaGaT, and the Light of Ruach moves from the empty HaBaD.

Finally, ZA acquires a screen on the coarsest egoistical Kelim, the Sefirot NHY. The Light of Nefesh passes from HaGaT to NHY and the Light of Ruach moves from HaBaD to the empty HaGaT, and the Light of Neshama enters the empty HaBaD.

The attainment of the big state by ZA is called the birth of Yosef (Joseph) because the Sefirot NHY appear, where the last Sefira Yesod is called Yosef. However, since there is no Light of Haya yet, this state is called “concealment.” WHEN YOSEF ENTERED THE HOLY LAND AND ERECTED THEM THERE. This sentence means that after the attainment of the 1st big state and the reception of the Light of Neshama, ZA continues growing and enhancing its screen until the Light of Haya enters it.

In such a state, Malchut of ZA detaches itself from it to form an independent Partzuf called THE HOLY LAND because the Light of Haya is called holiness. It is therefore said that Yosef entered or, rather, rose to THE HOLY LAND in the big state. ZA and Nukva become equally big in the state of PBP (Panim be Panim, face to face). This state determines Zivug between ZA and Nukva.

YOSEF ERECTED THEM THERE: the Light of Haya or Hochma fills the Partzuf only during a Zivug that ZON (ZA and Nukva) make. This Light remains within Malchut because it is revealed only by it or its screen. Just as AVI are GAR de Bina and YESHSUT is ZAT de Bina and only YESHSUT has the Light of Hochma, so is Malchut correlated with ZA and the Light of Hochma is present only in Malchut. Therefore, only when the Light of Hochma fills Nukva, the Light is said to be revealed. Before that happens, it is considered to be concealed.

WHEN ARE THEY SEEN? WHEN THE RAINBOW IS SEEN IN THE WORLD. ZA is called “rainbow,” the world is Malchut. Their combination is called the “rainbow within a cloud.” THE TIME HAS COME TO ANNIHILATE ALL THE WICKED FROM THE WORLD. As the number of the wicked grows (as more impure forces fasten on to ZON) they (impure forces) can influence ZON so greatly that the entire world will be brought to ruin as during the Flood. In that case there is no salvation for man other than through revelation of the Upper Light, the Light of Haya. Hence, The Zohar says that the world is saved by the flower buds appearing on the earth, meaning that the Light of Haya annihilates man’s impure forces from the earth (his desires, Malchut) and they cannot cling to it and hinder man.

IF THEY HAD NOT APPEARED, THE WORLD WOULD NOT HAVE BEEN ABLE TO EXIST. This is because Nukva is first built as big as ZA, and this is called “two big planets.” Malchut reaches the same level as ZA, but stands behind it, back to back. Malchut is unable to receive the Light of Hochma in the absence of the Light of Hassadim. Hence, Malchut complains about it. Although in size, the Moon grows as big as the Sun, it cannot shine independently, but only if the Sun (ZA) gives the Light to it. However, since Malchut lacks the Light of Hochma, such a state is called back to back. A Zivug is impossible in the back-to-back (Achor be Achor) position.

After Nukva was born and grew (i.e., received the properties from the Guf of ZA), it becomes equal to ZA and makes a face-to-face Zivug with it. The Torah says that Havah (Eve) was born from the Guf (body) of Adam. Nevertheless, Nukva retains the previous Light. Moreover, just because it feels the lack of the Light in its initial state, Malchut receives the Light of Haya within its previous sufferings. Similarly, man can feel pleasure only due to his previous suffering.
Therefore, The Zohar says that unless the flower buds had appeared in Malchut during its small state, when it was standing behind ZA, it would not have been able to receive the Light of Haya during its big state because it would not have had the Kelim (desires) to receive this Light. Every creation of something new is based on the sensation of darkness; as it is said: the Creator emanates the Light and creates darkness out of nothingness. Man’s sensation of darkness means his preparation for the reception of the Light.

6. And who sustains the world and causes the Fathers (Patriarchs) to appear? It is the voices of the children who study the Torah. The world exists thanks to these children. Hence, it is written: “We will make you pendants of gold” (Shir HaShirim 1:11). This refers to the children, the young men of the world, as is written, “And you shall make two cherubs of gold” (The Torah, Shemot 25:18).

The Light of Ruach is called the “children of the world.” The face-to-face Zivug is referred to as THE VOICES OF THE CHILDREN WHO STUDY THE TORAH. The same is called “pendants of gold” and “two cherubs of gold.” Before Nukva grew, the impure forces had the power to destroy the world. Nevertheless, just because Nukva grew from ZA, its right and left lines merge. The RAIBOW (right line) shines WITHIN A CLOUD (left line) and the Light of Haya can enter into Malchut. Without this Light the world can be destroyed as during (in the state of) the Flood.

WHO SUSTAINS THE WORLD: who cause the appearance of the Light of Haya? These are the children who study the Torah. The “children” designate the Light of the opposite side, the Light of Ruach, the sensation of deficiency of the Light of Haya. This is because a “child” alludes to the process of nursing. The expression “children of the house of Raban” (Tinokot Beit Raban) means the Light of Haya, because the word “Raban” derives from “Rav” (big, Haya). They did not transgress, i.e., did not use their AHP (egoistical and yet uncorrected desires because the word “children” designates the small state), the will to receive.

WHO HAS CREATED THESE

7. In the beginning. Rabbi Elazar began the discussion by quoting, “Lift up your eyes on high and see. WHO HAS CREATED THESE THINGS?” (Yeshayahu 40:26). “Lift up your eyes,” to what place? To the place to which all eyes are turned. And who is He? He is the opening of the eyes, which is the Malchut of the Rosh (head) of Arich Anpin. And you shall see that Atik is concealed and within it lies the answer to the question: WHO HAS CREATED THESE? WHO is called MI, ZAT de Bina, the highest boundary of heaven, and everything depends on Him. Since the question lies in Him, He is concealed. He is called MI, because MI is when the question “Who?” is asked, because beyond him there lies no question. This question is only found at the highest boundary of heaven.

In Hebrew the word MI means the question “Who?” and also the preposition “from.” Since Kabbalah tells us about the property of our world’s roots, one spiritual object can sometimes reveal an entire range of associations, properties, and categories. In the same way, here the word MI is a part of the word Elokim, where the last two letters form the word MI. At the same time, they have a variety of additional meanings.

Rabbi Elazar wishes to explain how the heaven and the earth were created. Naturally, just like the entire Torah, The Zohar means only spiritual levels and categories and does not deal with the physical origin and development our world. In
relation to this, it is impossible to understand the true origin and development our world without attaining the spiritual world. Furthermore, a person is unable to pass his attainments to others. Hence, even if he grasps the essence of nature’s origin, he has no way of describing his knowledge in a form that will be comprehensible for others.

The heaven and the earth constitute the 7 days of Creation or ZON of the world of Atzilut. However, if this is a part of Atzilut, then why is it written BARAH (created; from the word Beria) and not ATZIL (created; from the word Atzilut)? Yet, this presents an opportunity to open our eyes to the process of creation.

The Rosh (head) of AA has only Keter and Hochma. The Malchut standing under the eyes (Sefira Hochma) is called “opening of eyes.” When it opens up, the Light of Hochma passes through it from the Rosh of AA to all the Partzufim of the world of Atzilut.

It is said that the eyes should be lifted up TO THE PLACE TO WHICH ALL EYES ARE TURNED. This is because the Light of Hochma can fill all the Partzufim of the world of Atzilut only when Malchut opens up in the Rosh of AA. Hence, the secret of opening lies in Malchut. The Light of Hochma (wisdom) is the Light of the eyes. It comes out of the eyes, and one can see only in this Light.

The word BARAH is related to BAR (beyond), meaning outside of the world of Atzilut. This is because Bina exited the Rosh of AA, became lower, and created (namely BARAH) ZON. In Hebrew every notion has several possible names that define which action took place here. Here the birth of ZON occurred by means of Bina’s descent from its level, hence such a creation of ZON is called BARAH (BAR – outside of one’s level).

The entire creation consists only of 10 Sefirot. However, since every Sefira includes all the others and since all of them are interconnected, every world, level or Sefira has the properties of all and consists of their parts. Therefore, every Sefira consists of Keter, Hochma, Bina, ZA, and Malchut, each of which in turn consists of 5. In all, 5 x 5 x 5 = 125 Sefirot separate us (the lowest) from the Creator (the highest).

The property of Bina is not to receive the Light of Hochma. Yet, to pass the Light of Hochma to ZA and Malchut, Bina allocates within itself a certain part called ZAT de Bina or YESHSUT which receives the Light of Hochma from the Partzuf Hochma and passes it to ZON. The main part, Bina itself, is called GAR de Bina. The part that receives the Light of Hochma is called ZAT de Bina.

If Bina exits the Rosh and falls to the Guf (body), as it occurs in the 2nd restriction, this has no effect on it because Bina itself does not suffer from lack of the Light of Hochma. It is as if it never left the Rosh. However, this refers only to the upper part of Bina, GAR de Bina which has no desire for Hochma. This part is called AVI, and its place is from the mouth down to the chest of AA.

However, Bina that wants to receive Hochma for ZON, as a mother who wants to receive for her children, feels its exit from the Rosh of AA to its Guf (body). This is because Bina cannot receive the Light of Hochma there. All it can receive is the Light of Ruach-Nefesh, the VAK of the Light. This part of Bina is called YESHSUT and its place is from the chest of AA to its Tabur.

The position of ZON of the world of Atzilut that receive from YESHSUT is from the Tabur to the end of feet of AA that stand on the Parsa. Thus, there are two Parsaot (pl. of Parsa). One is in the world of Atzilut and it separates the Sefirot of “bestowal” from the Sefirot of “reception” (AHP). This Parsa is at the level of the chest of AA. The second Parsa is between Atzilut and BYA. However, one might say that every Partzuf has its own Parsa that separates the desires of bestowal from the desires of reception.
Although GAR de Bina are positioned below the Rosh of AA, it is as if they did not leave it because they do not feel it. In other words, they do not want Hochma and wish only to bestow, and that which wants only to bestow feels perfection everywhere. All the Partzufim and their parts that have nothing to do with the reception of Hochma (K-H-GAR de Bina) are separated by the Parsa from the other parts of the world of Atzilut that want Hochma (ZAT de Bina and ZON).

The “existence of the question” about which The Zohar speaks means the sensation of lack of the Light of Hochma, desire for it. ZON feel this way, hence they raise MAN. MAN is a request of the lower Partzuf to receive the Light of Hochma from the upper one for the sake of the Creator. This is called a “question” because it is similar to prayer or request. The Zohar says that only YESHSUT has a question, meaning it receives MAN from below, from ZON.

Before that, it was said BARAH (BAR) about YESHSUT, meaning something that exists outside of its level. What did it do? BARAH (created) ELEH, i.e., AHP or ZON. However, it created them as headless as itself. This is because the word BARAH (beyond) indicates the lack of a Guf (the Kelim of the world of Atzilut).

ZAT de Bina that wait for an “answer to the question,” for the Light of Hochma, are called MI. It is said BARAH about them because they independently exited and descended from the level of the Rosh of AA to below its chest. These are ZAT de Bina called YESHSUT or MI, the “highest boundary of heaven” because heaven refers to ZA that receives from YESHSUT. Malchut is called the “earth.”

ZAT de Bina is called the firmament.

ZA is called heaven.

Malchut is called the earth.

All that exists below YESHSUT (ZON and the worlds BYA) receive from it; hence, YESHSUT is considered the reviving force of the entire creation. If YESHSUT has the Light, then the others also receive it. However, their MAN determines whether YESHSUT will have something to bestow upon them.

THERE LIES NO QUESTION in GAR de Bina (AVI). They do not receive MAN for the reception of Hochma and never feel any lack for Hochma, neither for themselves nor to give to others. Only ZAT de Bina or YESHSUT are created and exist for the question, i.e., for the reception of MAN, the supplication of ZON. YESHSUT raises MAN received from ZON to the Rosh of AA and receives the Light of Hochma from there. YESHSUT is called the “highest boundary of heaven” because ZA, called heaven, receives from it.

8. There is another boundary down below called MA. And what is in common between MI and MA? The first one is concealed and is called MI. Therein lies a question, so that man would search and inquire in order to know and see from one level to another, to the end of all levels, which is Malchut. This is MA. MA (what) means that you know, see, and research because everything is initially concealed.

Being in a state of face-to-face Zivug with ZA, Malchut is also called MA (like ZA) and is considered the low boundary of heaven because it ends all the levels and Atzilut. ZA called “heaven” stands between Malchut (the lowest boundary of heaven) and YESHSUT (the highest boundary of heaven).

MAN MUST INQUIRE, SEE, AND RESEARCH. Only if a person who is under ZON raises MAN (his prayer) to ZON, ZON raise this MAN higher. This is because ZON are corrected with the help of the Light of Hassadim and do not want to receive the Light of Hochma. Only if a request comes from below, from man, ZON rise to YESHSUT and ask for the Light of Hochma. YESHSUT proceeds by raising MAN to AVI, and AVI
raise MAN to AA. AVI rise to the Rosh of AA where there is the Light of Hochma and make a Zivug on this Light.

Zivug of AVI is called “Abba and Ima look at each other.” To look means to receive the Light of Hochma (to hear means to receive the Light of Hassadim). As a result of the ascent of AVI to the Rosh of AA, Bina starts receiving Hochma for ZON. All the Partzufim of the world of Atzilut are corrected by the Light of Hassadim in such a way that they do not want to receive the Light of Hochma for themselves.

The person who can raise his request, MAN, to compel ZON to rise to YESHSUT and in this way force YESHSUT to rise to the Rosh of AA and receive the Light for man, is not simply called man but “righteous man”!

The request (MAN) a person raises to ZON is called man’s soul because a soul is a vessel, a desire filled with the Light. However, the Light inside the vessel is determined by desire. Hence, the spiritual desire, meaning the intention to act for the Creator’s sake is what the soul is. Naturally, if a person does not yet have such an intention, he does not have a soul. The spiritual world is a world of mere desires without any corporeal shells. The reader is obliged to revise his idea about the soul, body, connections between worlds, and constantly correct his interpretation of these categories.

So, man’s corrected desires are called the souls of the righteous. These souls rise in the form of MAN to ZON and compel ZON to rise to YESHSUT. The presence of ZON creates in YESHSUT a desire to receive the Light of Hochma. This compels YESHSUT (ZAT de Bina) to rise to the Rosh of AA and form one Partzuf with GAR de Bina (AVI) there. AVI (AB + SAG = AA + AVI) look at each other while exchanging and passing the Light of Hochma down for ZON.

Without a request from below, AVI are satisfied with the Light of Hassadim and do not “look” at one another. Only the request of their children (ZON) compels AVI to face each other (Panim be Panim) and make a Zivug. In this Zivug, Ima-Bina receives from Abba-Hochma the Light of Hochma for her children, ZON.

However, this occurs BECAUSE MAN INQUIRED. Man’s question means raising MAN to make AVI look at each other, make a Zivug, and let Ima receive Hochma from Abba for man who raises his soul. The descending Light of Hochma is called knowledge (Da’at) because ZON rise to YESHSUT + AVI, and stimulate a Zivug on the Light of Hochma called “knowledge.” Hence, it is written in the Torah: “And Adam knew his wife.”

Thus, to KNOW means to receive the Light of Hochma. ZON that stand in AVI and compel AVI to receive the Light of Hochma are called Da’at (knowledge) or the Sefira Da’at. This is no an additional Sefira. There are only 10 Sefirot. However, in order to designate that the request of ZON is inside the 10 Sefirot of the Partzuf AVI, we say that AVI have a Sefira called Da’at. In that case, instead of a regular count of Sefirot: K-H-B-H-G-T-N-H-Y-M, we count the Sefirot: H-B-D-H-G-T-N-H-Y-M. The Sefira Keter is omitted, and we only mention the Sefira Da’at after Hochma-Abba and Bina-Ima. FROM ONE LEVEL TO ANOTHER means passing the Light of Hochma from the Sefira Da’at of the level of AVI to the level of ZA. TO THE END OF ALL LEVELS means from ZA to Malchut which is called the end of all levels.

When the Light is present in Nukva, it is called MA, and the Light which it passes down is called 100 blessings. There are several states in Nukva, the Malchut of the world of Atzilut. One should know them because all that we receive comes only from it. Beside all stages of growth from the point to a full Partzuf, the grown Malchut has 2 big states.

Malchut attains the 1st big state when it receives the Light of Neshama. This occurs when due to its MAN, AVI rise one level from its constant place to the Rosh of AA.
However, although YESHSUT rises from its constant place between the chest and the Tabur of AA to the previous place of AVI (between the mouth and the chest of AA), it still dresses the Guf of AA, albeit it merges to form one Partzuf with AVI.

Since YESHSUT now dresses the place from the mouth to the chest of AA from outside, on the one hand, YESHSUT becomes like the Rosh of AA because it merged with AVI in the Rosh of AA as one Partzuf. On the other hand, YESHSUT also rose from under the Parsa of Atzilut in the chest of AA and stood above it where the Rosh of AA shines.

Hence, YESHSUT passes the Light of Hochma to ZA, and ZA passes it on to Malchut. Malchut fills itself with this Light called “100 blessings.” This is because after receiving this Light, ZON can rise to the constant place of YESHSUT, between the chest and the Tabur of AA. By rising to this level, Malchut becomes like Ima. In the spiritual world only the level of the spiritual object determines all of its properties. Similarly, in our world, the level of man’s inner development determines his properties, thoughts, and desires. Since Ima equals 100, Malchut is also called 100 to emphasize the fact that Malchut rose to Bina of the world of Atzilut.

On the other hand, Malchut is now similar to MI, just as YESHSUT was prior to raising MAN and passing the Light because it dresses the place of the small state of YESHSUT, from the chest to the Tabur of AA. It stands under the Parsa of the world of Atzilut below which the Light from the Rosh of AA cannot penetrate.

Therefore, Malchut gained no Light for the sake of which it had raised MAN. Nevertheless, Malchut gains the properties of Ima-Bina because it rose to YESHSUT called Ima.

Hence, the Light received by Malchut is considered as VAK of the big state or the 1st big state. Malchut will not be able to receive the GAR of the big state, the 2nd big state, the Light of Hochma (Haya) while being under the Parsa of Atzilut in the chest of AA. (It is explained in items 11 to 15 of the next article how Malchut receives the GAR of the big state).

The Zohar calls Nukva that rose to YESHSUT by the word MA (from the word Mea - 100) because by means of this ascent, Malchut gained the properties of Bina, 100 blessings. It also gained the sensation of the question. Malchut feels that it has only VAK (a half, a part of the big state), i.e., it feels desire for its 2nd half, GAR. Nevertheless, it gained a part of the big state, the VAK of AVI.

That is to say, Nukva became like YESHSUT before it raised MAN, but it gained the properties of Bina, 100 blessings. Since this is the VAK of the Light of the big state, Nukva feels deficiency (question), just as YESHSUT felt before raising MAN. YESHSUT at its place was in the small state. When it rose to AVI, AVI rose to AA, and ZON rose to the place of YESHSUT. AVI shine from the Rosh of AA on the place of YESHSUT. ZON that stand there now feel the Light which they receive from AVI and realize that this is just a part of the Light, and this generates another question in them.

9. This secret is defined by the word MA: WHAT do you testify and WHAT is equal to you? When the Temple was destroyed, a voice came forth and said, “What (MA) shall I take to witness for you, and what (MA) shall I liken to you?” (Lamentations 2:13) Here MA means, “What is the covenant, testimony, what (MA) is equal to you?” This is because the ancient days testify, as it is written: “I call heaven and earth to witness this day” (Devarim 30:19). WHAT is equal to you? It is said: “I adorned you with holy adornments and made you ruler over the earth. And it is written: “Is this the city that men called the perfection of beauty?” (Lamentations 2:15). In addition, I have called you, “Jerusalem, a city rebuilt by a compact” (Tehilim 122:3). “What shall I make equal to you?” (Eicha 2:13). Just as you sit here,
so He sits in Jerusalem on high. Just as the holy nation does not enter below, so I swear that I will not enter above until I enter you down below. This is your consolation - that I equate you with this level, with Jerusalem on high, which is Malchut (Heb. Kingdom) that rules over all. And now you are here, “For your breach is great, like the sea” (Ibid. 13). If you claim that you have no existence or salvation, then WHO (MI) shall heal you (you will be healed and revived by the Upper Force called WHO). Namely, that same concealed supernal level, which is called MI, Bina that revives all, shall heal and uphold you.

Beside the fact that MA and MI are translated as WHAT and WHO, they also designate the names of spiritual objects that perform actions described in The Zohar. The destruction of the Temple was the consequence of Israel’s transgression of egoistical reception because they did not want to raise MAN for Zivug of ZON. They wished to receive the Light into the impure forces, their egoistical desires called “other gods” (Elokim Acherim). There is only one Creator.

The only property of the Creator that we know about is the property of bestowal. Closeness to this property is defined as working “for the Creator’s sake.” Any other desire can only mean moving away from this property and from the Creator because except for this property or the opposite of it (its absence) there is nothing in the creation. Hence, man’s inner motion towards the property of reception moves a person away from the Creator; hence it is called “worshipping other gods.” As a result of this, ZON stopped their Zivug, 100 blessings disappeared from Nukva, and the Temple was ruined.

The 1st Temple – Malchut rises to AVI and receives the Light of Haya there. The destruction – Malchut drops to the level of reception of the Light GAR de Ruach.

The 2nd Temple – Malchut rises to YESHSUT and receives the Light of Neshama. The destruction – Malchut drops to the level of reception of the Light Nefesh in its Sefira Keter. All the other 9 Sefirot fall under the Parsa. Such a state is called Galut – banishment from the spiritual, from the world of Atzilut. The single Sefira Malchut in the world of Atzilut exists as a point under the Sefira Yesod of ZA.

ZA is called “6 days,” Malchut is called “Shabbat” (Saturday). Yet, is Malchut bigger than ZA, as Shabbat is bigger (higher) than weekdays? The worlds BYA, including our world, receive the Light of sustenance from Malchut. “6 weekdays” is a state of ZON when ZA and Malchut are unconnected to one another. Shabbat is a state of ZON when Malchut joins ZA, makes a Zivug with it, then receives the Light from ZA, and passes it to the entire world.

Since we are interested in the state of Malchut when it passes the Light received from ZA down to the world, by measuring our states according to what we receive from Malchut, we define the extent of maximal reception as Shabbat. (Naturally, this has nothing to do with our calendar days; weekdays and Shabbat are the spiritual states that transcend time).

AND A VOICE CAME FORTH AND SAID: “EACH AND EVERY DAY MY COVENANT HAS BEEN IN YOU SINCE THE ANCIENT DAYS.” The Zohar speaks about the Light of VAK that ZON receive in the big state, which Nukva receives as MA. This Light is called “the days past” (Yamim Kadmonim). Therefore, it is written in the Torah (Devarim 4:32): “For ask now of the days past, which were before you, since the day that God created man upon the earth, and from the one end of heaven unto the other, whether there has been any such thing as this great thing is?...”

The Light of VAK of the big state is called in ZON “the days past” because this is VAK of AVI. YESHSUT is ZAT of AVI. ZAT is an abbreviation of the words ZAin = 7 and Tachtonot = the lower Sefirot. ZAT of AVI, meaning 7 Sefirot of the Partzuf Abba ve
Ima, is YESHSUT. These Zain = 7 days, i.e., 7 primary Sefirot of AVI, with regards to Zain = 7 days or 7 Sefirot of ZON. Hence, it is written, “MY COVENANT EACH AND EVERY DAY BY HEAVEN AND EARTH” (The Torah. Devarim 4:26). These words of the Torah speak about Zivug of ZON called “heaven” (ZA) and “earth” (Nukva). “The days past” or “supernal days” constitute YESHSUT, and “the low days” or “the present days” are ZON. Otherwise, the Creator warns that “you will disappear from the earth.” This is the meaning of the Creator’s warning about 100 blessings: they should be guarded and constantly created.

This is because these 100 blessings which Nukva receives from ZA every day in Zivug of MA take place between them during the ascent of ZON to YESHSUT, when ZA becomes like YeshS (Israel-Saba) and Nukva becomes like T (Tvunah). YeshSuT stands for Israel-Saba and Tvunah. The Light that Nukva receives from ZA becomes 100 blessings like the light in Tvunah.

It is said about this, “the city that united with it” because Nukva called “city” merged with Tvunah and Nukva became like Tvunah. Nukva receives in Tvunah the Light of Tvunah called “holy adornments.” And like a crown of beauty, it surrounds the earth and receives power over the earth.

However, because of Israel’s sins (the impure desires prevail over the pure desires), the Temple is ruined (the Light disappeared) and Israel is banished from its land (fell to the lower levels). This has led to the distancing of Nukva (all creatures) from ZA (the Creator) because the lower 9 Sefirot (desires) of Nukva fell to the impure forces (became egoistical). In other words, 9 pure, altruistic desires (forces) turned egoistical and lost their screen. Nukva itself turned into a point that stands under Yesod of ZA.

Hence, it is written: “WHO SHALL HEAL AND UPHOLD YOU.” If the sons of Israel return in their aspirations to the Creator (i.e., altruism is called “return”), correct their deeds (desires), and raise their prayers (MAN) about correction to the Creator in ZON, then they will be able to receive the Upper Light in ZON again. Nukva will rise to YESHSUT called MI and will be healed by this (the Upper Light will enter Malchut, the souls, and will impart to them its properties).

10. MI - WHO sets the boundary of heaven above, which is YESHSUT; MA - WHAT sets the boundary of heaven below, which is ZA and Malchut. And this is what Ya’akov inherited, as he is ZA that shines from boundary to boundary. From one boundary, which is MI, down to the other boundary, which is MA. This is because he, Ya’akov, stands in the middle, between YESHSUT and Malchut. Hence, it is written, MI BARAH ELEH: MI is YESHSUT, BARAH means created, and ELEH stands for ZA and Malchut.

Actually, it should rather be written, “from the beginning, i.e., from the upper boundary of heaven down to its end (lowest point) below.” Yet it says, “from the boundary of heaven.” MI is YESHSUT that upholds everything with its question, with its desire to receive the Light for ZON. MA is Nukva. Before Nukva raises MAN, it is the last level that stands under the chest of ZA. Ya’akov stands between YESHSUT and Nukva. Ya’akov is ZA that dresses AA from the Tabur to Malchut of AA.

Arich Anpin is the central Partzuf of the world of Atzilut. Since Atik is unattainable, everything comes from AA and all the Partzufim of the world of Atzilut dress it (i.e., receive from it): the Rosh of AA towers over all and none of the Partzufim can dress it, meaning to grasp its thoughts and the reasons of its actions.

The next Partzuf is AVI. AVI dress (attain) AA from the mouth to the chest. The Partzuf YESHSUT stands under AVI. YESHSUT dresses AA from its chest to the Tabur. ZA stands under YESHSUT and dresses AA from the Tabur downwards. The Partzuf
ZA is incomplete; it has only 6 Sefirot H-B-D-H-G-T or VAK. It is in the small state and ends with its Sefira Tifferet (its chest).

Nukva (Malchut) stands under ZA or, rather, it is parallel to its last Sefira Tifferet (the chest of ZA). It has only one Sefira Keter, whereas 9 other Sefirot of Nukva fell under the Parsa to the worlds BYA. The entire world of Atzilut ends with the chest of ZA, where one Sefira Malchut stands. Hence, Malchut is called a point.

In our world there is desire and its physical manifestation, action. For example, a person wants to receive something, but he does not allow himself to perform the physical act of reception. For all that, his desire to receive remains the same. There are no bodies in the spiritual world, only bare desires. Therefore, desire itself constitutes action. Like in our world, it is similar to a complete mental and physical action. So, only desire determines man’s spiritual state.

Imagine what it would be like if we judged a person not by his actions, but by his desires! We would be appalled at how distant we are from the spiritual demands. Our desires are determined by our spiritual level. The Zohar explains that only by raising MAN (the request of correction) can we attract to us the flow of the Upper Light which will correct and elevate us to the higher level. As soon as that happens, we will immediately begin to think and wish what that level dictates us.

Therefore, our task is to attain the desire for correction. To this end, we need a “question,” a sensation that our state is intolerable. This is called the realization of our egoism’s evil. We have to realize that egoism harms us by detaching us from the spiritual. However, for this we have to feel at least slightly what the spiritual is and how good it is. Evil can be realized only by contrast with good. Yet, how can we feel the spiritual if we are still immersed in egoism? In what Kelim (desires) can we feel it? None of our desires have been corrected and therefore we cannot feel the spiritual. But as a result of studying Kabbalah, a person begins to feel the surrounding Light which imparts to him the desire for the spiritual. (See “The Introduction to the Study of Ten Sefirot,” § 155)

A person who physically lives in our world, but spiritually exists in the worlds Beria, Yetzira, and Assiya, desires to enjoy the Light. However, opposite these desires, a person has an anti-desire called a screen which neutralizes his will to receive pleasure.

A screen is created (appears, emerges) within the Kli (desire, man) as a result of man’s sensation of the spiritual Light (the Creator). Therefore, all our requests (prayers, MAN, “questions”) should be only about one thing: to receive powers from the Creator for spiritual ascent. In other words, we should transform our desires or, as Kabbalah defines it, acquire a screen. It is impossible to annul one’s will to receive pleasure. The Creator created it; this is His only creation. We only can acquire a screen on it (counterbalance this desire), rise above the creation (egoism), become similar to the Creator, and merge with Him to the extent of that similarity.

Thus, the Partzuf Ya’akov stands between MI (YESHSUT) and Malchut, from end to end. However, here we speak about the state of ZON, as they rise to YESHSUT and receive the Light of its level.

The spiritual distance from us to the Creator is divided into 125 levels that have names. These levels differ from one another only by the magnitude of their screen on man’s egoistical desires. A person receives the Light in his corrected, altruistic desires. The volume of the received Light depends on the screen’s magnitude or on the size of the corrected part of desire.

Every level is characterized by a certain sensation of the Creator, which is called the Light. Hence, we can designate the spiritual state of the Kli (man) in the Upper World by the name of its level or the name of the Light it receives. Every level has its
definite Light. The gradations of the sensation of the Creator constitute the spiritual levels.

Therefore, by rising to the level called YESHSUT, ZON receive the Light of YESHSUT, although the Partzuf YESHSUT correspondingly rose to the higher level and receives the Light of that level called AVI. By rising to the level called AA, AVI receive the Light of AA. We call levels by the names of the Partzufim that abide there in their usual, lowest state. Such a state is called permanent.

Although by rising to a higher level, the lower Partzuf receives the Light of that level, which changes its properties; for all that, this Partzuf remains itself. Similarly, a person who acquires new properties remains a person, albeit at another level. Therefore, when it is said that by rising to a higher level the lower Partzuf becomes like the upper one, it implies that only the inner properties change of a person (or Partzuf) change, but not his personality.

After rising to YESHSUT, ZA receives greater Light because ascending in the spiritual world means increasing the magnitude of a screen. That is to say, ZA grew, but did not turn into YESHSUT. Previously, at its own place it had the Light Ruach-Nefesh. After rising and acquiring a screen, it also receives the Light of Neshama.

That is why all the steps between us and the Creator are predetermined, and the Partzufim in their permanent state “stand” on them. However, all Partzufim and worlds can rise with regards to their permanent, lowest positions by 1, 2 or 3 levels. In its lowest state a Partzuf has only GE and no AHP, and only the Light Nefesh-Ruach.

By receiving the Light of correction from above, a Partzuf can gradually correct its AHP. It corrects the Sefira Bina and receives the Light of Neshama which means that it ascends one level. After that, the Partzuf corrects the Sefira ZA, receives the Light of Haya, and rises another level, i.e., already 2 levels. After that, it can correct the Sefira Malchut and receive the Light of Yechida, which means that the Partzuf rises to the 3rd level.

However, the new Light does not enter the corrected Kli (Sefira). It comes from above and enters through the Sefira Keter.

Man’s ascent (Aliya) can be the consequence of two factors:

- stimulation of desire from above, which is called “special days” – holidays, new moons, Sabbaths. Such an ascent is called “stimulation from above” and it leads to the general ascent of all the worlds ABYA and correspondingly of all that exists in them;
- man’s efforts in his studies and inner work to receive powers as the Creator’s personal gift and by praying to rise to the higher level.

Such an ascent is not limited by only 3 levels; it can bring a person to the Creator through all 125 levels. The attainment of the highest level is the purpose for which man was created. He is obliged to accomplish that task while living in this world. Until he attains that goal he will have to be repeatedly born in this world.

Although ZON are called “last days,” by rising and receiving the Light of YESHSUT, they receive the name “the past days or first days.” In that case, one end of heaven (Malchut or MA) rose and dressed the other end of heaven (YESHSUT or MI). MA and MI merge in one, and The Zohar emphasizes that fact. AND KNOW:

\[ MI = WHO \]
\[ BARAH = CREATED \]
\[ ELEH = THESE \]

MI is YESHSUT that stands in the place of Bina de AA, between the chest to the Tabur of AA. Although only Kelim of GE (vessels of bestowal) are present in the
world of Atzilut, there are Partzufim among them that wish only to bestow: Atik, AA, AVI, and those that want to receive for the sake of bestowal, of passing the Light on to YESHSUT and ZON.

YESHSUT and ZON want to receive the Light to pass it to the souls of the righteous, to people who seek correction. Hence, inside the world of Atzilut there is a division into two types of Kelim, GE and AHP, and they are separated from each other by the Parsa of the world of Atzilut that stands in the chest of AA.

The Light from the Rosh of AA does not penetrate under the Parsa of the world of Atzilut. Therefore, YESHSUT in its permanent state or ZON (as they rise to YESHSUT) cannot receive the Light of the Rosh of AA. Hence, they have the desire to receive the Light of Hochma called the “question.” The question (desire to receive the Light of Hochma) is MI (YESHSUT, the Light of YESHSUT) which is BARAH (beyond ELEH or ZON). After rising, ZON do not receive the Light of Hochma. They are outside of the Rosh of AA and outside of the Light of Hochma, but they have a question, desire for it. This enables them to continue ascending.

"WHO HAS CREATED THESE" OF ELIYAHU

11. Rabbi Shimon said, Elazar, my son, reveal the supernal secret, which the dwellers of this world know nothing about. Rabbi Elazar was silent. Rabbi Shimon wept and stood still for a moment, and then said: "Elazar, what is ELEH? If you say that they are like the planets and the signs of the zodiac (destiny), have they not always been seen (unlike the changeable signs of fate)? They were created in MA which is Malchut," as it is written, “By the word of the Lord were the heavens made” (Tehilim 33:6), meaning that the heavens were made by Malchut called the Creator’s word. And if the word ELEH was said about the hidden things, then there is no need to write ELEH, because the planets and the signs are visible to all (the word ELEH (THESE) means that something is clear).

Rabbi Elazar did not reveal the reception of the Ohr (Light) of the 1st big state (Ohr Neshama), and Rabbi Shimon wished to reveal the way to receive the Light of the 2nd big state (Ohr Haya). Therefore, he asked Rabbi Elazar to speak and to reveal the way to receive the Ohr Neshama, which is concealed from people by the supernal secret. This is because the Ohr Neshama has not yet been revealed in the world, and Rabbi Shimon reveals it here.

The fact is that although there were righteous men who attained Ohr Haya, none of them could explain in detail the path of its attainment or reveal it to the entire world. This is because to understand it, a person has to attain that level; and this depends only on his efforts. Many people in different generations attained the level of ELEH. However, it requires a greater level to reveal it to the world, and the Creator’s special permission is needed for this (See the article “Conditions of Revelation of the Torah secrets”).

Rabbi Shimon asked him what ELEH means, what is new in the words of the Torah, MI BARAH ELEH (WHO CREATED THESE), where the word ELEH designates ZON. If it speaks about the stars and the signs of the zodiac which mean the Light of VAK of the big state, then what is so special in this? Indeed, ZON can receive this Light even on weekdays. There is nothing extraordinary in this to say MI – WHO CREATED THESE about it.

(One might say that this Light is constant because only the Light of VAK is present in ZON, but not GAR. Only as a result of MAN (Mayin Nukvin) can ZON receive the Light of VAK of the big state, the Ohr Neshama. The answer is that this Light can be
12. This secret was revealed on another day, when I was on the seashore. The prophet Eliyahu came and asked me: “Rabbi, do you know what MI BARAH ELEH – WHO HAS CREATED THESE means?” I answered: “These” are the heavens and their hosts, the works of the Creator. And man should look at them and bless Him, as is written, “When I behold Your heavens, the work of Your fingers” (Tehilim 8:4) and “Our Master, how glorious is Your name in all the earth!” (Tehilim 8:10).

13. He told me: “Rabbi, the Creator revealed a great secret to the Celestial Assembly. The secret is that when the most concealed One of all desired to reveal Himself, He first made one single Point, which is Malchut, and this point ascended to His Thought, which is Bina. He shaped in her all the created beings and confirmed all the laws.

Atik is the first Partzuf and the Rosh (head) of the world of Atzilut. It is called concealed and the most secret of all the Partzufim and its name Atik (from the word Ne’etak – isolated and unattainable) testifies that. No one can attain this Partzuf in itself or its properties, but we can perceive it the way it appears to us. Atik deliberately diminishes and changes itself in such a way that the lower Partzufim can understand the outer form (not Atik itself, but its properties) in which it appears with regards to them.

In the words of The Zohar, Atik wished to reveal itself to the worlds, but being the Partzuf that acts according to the laws of the 1st restriction, it “put on the garments” (an external Partzuf that acts according to the laws of the 2nd restriction) to enable the lower Partzufim to feel and attain it.

There is an enormous difference between the properties of the senses that perceive the sensations of the 1st and the 2nd restrictions. Just as a person in our world is born without sense organs that can feel the spiritual worlds, so is the Partzuf, corrected for the conditions of work at the level of the 2nd restriction, unable to accept (feel) the Light that descends according to the laws of the 1st restriction. A similar distinction exists between the Partzuf Atik and the other Partzufim of the world of Atzilut and the worlds BYA.

To be connected to the lower Partzufim, Atik raised Malchut of the Rosh (head) of AA inside the Rosh of the subordinate AA to the Sefira Hochma. As a result of this, the Sefirot Bina and ZON of the Rosh of AA fell to the Guf (body) of AA: Malchut rose from the Peh (mouth) to the Eynaim (eyes) and stands in the Rosh instead of Bina; whereas Bina and ZON left the Rosh. The Guf (body) starts below Malchut of the Rosh (after the decision on how to act), wherever it may be.

Here is how one should understand this: the Sefirot of the Rosh are the thoughts and desires with regards to which the Partzuf or man’s inner properties (i.e., man himself) makes his decisions as to how they can be used to get as close as possible to the purpose of creation. The fact that the Sefirot Bina and ZON exited the Rosh of AA means that the Partzuf AA cannot make any decisions on them for lack of a screen. That is why they moved from the Rosh to the Guf.

Their role is only to receive the Light in the same way as all the Sefirot of the Guf receive it, i.e., from the Rosh. In other words, they receive the Light which is accepted by the screen of the Sefirot Keter and Hochma that remained in the Rosh. A person willfully restricts the use of his desires and uses only those of them with which he can work for the sake of the Creator.
Therefore, when *Malchut* rose and stood under the *Sefira Hochma*, *Hochma* became a male, the bestowing, fulfilling part, and *Malchut* turned into a female, the receiving part of the *Rosh*. Since *Malchut* took the place of *Bina* (called “thought”), now *Malchut* assumes the name “thought” because it makes a Zivug and receives Ohr Hochma.

That which receives from *Hochma* is defined as *Bina*, not *Malchut*. So, although *Malchut* itself is merely a black point (egoistical creation), as a result of its ascent, it turns into *Bina*, i.e., *Malchut* acquires *Bina’s* properties. Hence, *Malchut* is now called *Bina*, or thought.

The Zohar calls a thought *Hochma* or *Bina*. The difference is that a thought is something that is received from *Hochma*. Hence, *Bina* is called a “thought” only if the *Rosh* and receives the Light from *Hochma*. In the 1st restriction, *Bina* always receives from *Hochma* and is called “thought.” However, in the 2nd restriction, *Malchut* rose to *Bina* and started receiving from *Hochma*. That is why now *Malchut* is called “thought,” not *Bina*.

All the Partzufim of the worlds ABYA are created by this ascent of *Malchut* to *Bina*. Therefore, it is written: “HE SHAPED IN HER ALL THE CREATED BEINGS AND CONFIRMED ALL THE LAWS.” The Sefirot Keter and *Hochma* remained in the *Rosh* of each Partzuf, and a Zivug is made on these two Sefirot. Hence, the Light that is received in the *Guf* of the Partzuf consists of only two Lights, Nefesh and Ruach. Previously, *Malchut* stood in the *Peh de Rosh* and the *Rosh* (the part in which the Partzuf calculated how much Light it can receive for the Creator’s sake) ended there. After that, the Partzuf was receiving that Light from the *Rosh* to the *Guf*, from the *Peh* (mouth) to the *Tabur* (navel).

Now *Malchut* rose to the *Eynaim* (eyes) of the *Rosh* and stands under them. This is known as the ascent of *Malchut* to NE (Nikvey Eynaim - pupils of the eyes), because *Nukva Eynaim* means *Malchut* of the Eynaim. Prior to *Malchut*’s rising to the *Eynaim*, there were no pupils (NE). It is worth noting that only in *Malchut* (desire) can we feel what surrounds us (the Creator and the Light). Hence, all of our sense organs are designed as apertures: *Nekev* (orifice), *Nukva* or *Malchut* in the Eynaim, Awznayim (ears), *Hotem* (nose), and *Peh*.

Only a person who by his own strength can create desires that work according to the principle of the 2nd restriction and put *Malchut* after Keter-Hochma (i.e., think of bestowal), can start feeling with this corrected spiritual sense. The sense organ where a screen may be located, can perceive the Upper Light.

After rising, *Malchut* stood under *Hochma*, made a Zivug on its screen, i.e., on the Sefirot Keter-Hochma (GE). The Sefirot Bina-ZA-Malchut (AHP) are under the *Rosh*, in the *Guf* of the Partzuf and they receive the Light passively. This leads to a division of the 10 Sefirot of the *Guf* K-H-B-ZA-M in the same way as the 10 Sefirot of the *Rosh* were divided: the Sefirot K-H of the *Guf* continue receiving from K-H of the *Rosh* and the Sefirot B-ZA-M of the *Guf*, being unable to receive from the *Rosh*, receive from K-H of the *Guf*, as do the Sefirot under the *Tabur* (navel) of the Partzuf.

As is well-known, every Partzuf consists of the *Rosh*, the *Guf* and the extremities. The *Rosh* decides how much Light the *Guf* can receive for the sake of the Creator in accordance with the magnitude of the screen that reflects the Light (pleasure). The decision to accept this Light descends under the screen, from the *Rosh* to the *Guf*, and fills the *Guf* from the *Peh* down to the *Tabur*. Each Sefira of the *Rosh* fills the corresponding Sefira of the *Guf*.

If there are only 2 Sefirot K-H in the *Rosh*, then only 2 Sefirot K-H remain in the *Guf*. This is because only they can receive from the corresponding Sefirot of the *Rosh*. The Sefirot B-ZA-M of the *Rosh* receive the same Light as the Sefirot K-H of the *Guf*.
This means that they are under the screen (Malchut that rose and stands under Hochma of the Rosh). Thus, the Guf has K-H that accordingly receive Light Ruach-Nefesh and AHP of the Rosh that also receive the 2 Lights Ruach-Nefesh.

B-Za-M (AHP) of the Guf cannot receive the Light from the Rosh because the corresponding Sefirot B-Za-M of the Rosh do not participate in Zivug. This is because their screen lacks power to reflect the egoistical desires of the AHP de Rosh, so as to receive for the sake of the Creator. In other words, since there are no AHP in the Rosh, accordingly, there are no AHP in the Guf. Since the AHP of the Guf receive no Light from the AHP of the Rosh, they are similar to the extremities, i.e., to the end of the Partzuf under its Tabur. Hence, at the end of the Partzuf, under the Tabur, there are the GE of the Raglayim (legs) and the AHP of the Guf that fell there. Being at a lower level, the AHP of the Raglayim are not parts of the Partzuf.

The Light that cannot be received by the Partzuf remains outside, around it, and waits until the Partzuf acquires enough power to accept it. It is called the surrounding Light and corresponds to the desires that do not take part in Zivug. These desires are still uncorrected and lack the screen.

If previously, before the 2nd restriction, Malchut (the last Sefira of the Guf) was in the Tabur, now, when only 2 Sefirot K-H remain in the Guf, Malchut of the Guf also rises to Bina de Guf called Chazez (chest). Therefore, when Malchut rises to Bina de Guf, the entire Partzuf “diminishes”: the Rosh only reaches up to the Eynaim, the Guf only to the Chazez, and the Raglayim (legs) only to the Tabur. Such a state of the Partzuf is called small state.

However, if the Partzuf receives new powers from above, acquires a Masach (screen) where it will be able to decide to accept the Light for the sake of the Creator in its AHP, then the AHP de Rosh will rise from the Guf to the Rosh. They will supplement the Rosh to 10 Sefirot. The Sefirot of AHP de Guf will rise from the Raglayim to their place in order to receive additional Light. The Rosh, Guf, and Raglayim will all have 10 Sefirot. Such a state of the Partzuf is called big state.

In the language of The Zohar, the restriction of a Partzuf, its transition from the big state to the small state, is described as a division of each part of the Partzuf (the Rosh, the Guf, and the Raglayim) into GE (ELEH) and AHP (MI). All 10 Sefirot are called by the Creator’s name Elokim, which consists of the letters ELEH-IM. These letters are divided into MI - GE - K-H and ELEH - B-Za-M. Only the Sefirot ELEH remain in the small state at their level. The Sefirot IM fall to the lower level. The word Elokim is read from down to up, the way a person attains it.

“HE SHAPED IN HER ALL THE CREATED BEINGS AND CONFIRMED ALL THE LAWS.”

This sentence alludes to the division of each level into two parts and their new form. It implies a separation into ELEH and MI, i.e., into the Kelim (desires) of bestowal and reception, where due to the lack of power to oppose one’s nature (egoism), part of the Sefirot (desires) remain unused, outside of its level. Accordingly, their Light remains outside as Ohr Makif (the surrounding Light). It waits until the Partzuf will receive additional power to grow big and receive all the Light.

During 6000 years, all our correction takes place only according to the Laws of the Tzimtzum Bet (2nd restriction). As soon as the Partzuf acquires new powers (the Masach) to receive the Light selflessly in the Sefirot/Kelim B-Za-M (ELEH), it will immediately attach them to itself and receive the Light Neshama-Haya-Yechida. It will grow to become a big Partzuf consisting of 5 Kelim (10 Sefirot) with the 5 Lights of NaRaNHaY.

14. He engraved inside the sacred and hidden candlelight (which is Malchut that merged with Bina), a concealed image, the holy of holies, a very profound structure that emerges from the depth of the thought, the GAR
that is called \textit{MI}, which is the inception of this edifice. It is erected and not erected; it is great and hidden deep inside the name \textit{Elokim (ELEH and IM)}. It is called \textit{MI} from the name \textit{Elokim}. This means that it lacks the letters \textit{ELEH} of the name \textit{Elokim}. He desired to reveal Himself and to be called by the complete name \textit{Elokim}, so He dressed Himself up in a precious shining garment, which is the Light of \textit{Hassadim}, and created \textit{ELEH}. The letters \textit{ELEH} of the name \textit{Elokim} ascended and combined with the letters \textit{MI} and formed the complete name \textit{Elokim}. As long as He did not create \textit{ELEH}, He did not rise up to form the name \textit{Elokim}. Hence, those who sinned in worshipping the Golden Calf used this secret by saying, “\textit{ELEH} (these are) your deities, Israel” (\textit{The Torah. Shemot} 32:4).

“\textit{ELEH} (these are) your deities, Israel!” These egoistical desires (\textit{ELEH}) are your deities, which you are obliged to worship until you correct yourself. The use of \textit{ELEH} is the reason of all transgressions and ravages: the breaking of the vessels and Adam’s sin, the splitting of his soul into 600,000 parts and worshipping the Golden Calf, the breaking of the Tablets by Moses and the destruction of the 1st and 2nd Temples, etc.

As a result of raising \textit{MAN} by the lower \textit{Partzufim}, meaning their request for power to make a \textit{Zivug} and receive the Light (for the Creator’s sake), \textit{Ohr Hochma} comes from above. This Light called \textit{MAD} (\textit{Mayin Dechurin}) is a force that enables the \textit{Kli} to create a \textit{Masach} (screen) capable of reflecting the Light and to oppose its egoistical nature. This force comes as the Light or the sensation of the Creator’s greatness. It is referred to as the Light \textit{AB-SAG} because it descends from the \textit{Partzufim Hochma-AB} and \textit{Bina-SAG} of the world \textit{AK} (\textit{Adam Kadmon}). If a person has risen from the level of “our world” to the worlds \textit{BYA}, then wherever he may be in those worlds, his request for spiritual correction rises through all the worlds and levels up to the \textit{Partzuf SAG}. \textit{SAG} turns to \textit{AB}, receives from it the \textit{Ohr Hochma} and passes it down all the \textit{Partzufim} through which \textit{MAN} had reached him.

Since the entire world of \textit{AK} exists in the 1st restriction (\textit{Tzimtzum Aleph}) and above the 2nd restriction (\textit{Tzimtzum Bet}), the Light that comes from it provides the \textit{Kli} that receives this Light with power to pass from the small state to the big one. In other words, \textit{Ohr AB-SAG} enables the \textit{Kli} to create a \textit{Masach}, to reflect \textit{Ohr Hochma} and then to receive it for the Creator’s sake. The big state is called “the holy of holies” because being filled with the Light of \textit{GAR} (“the holy of holies”) is utterly perfect.

\textit{Ohr AB-SAG} descends to the \textit{Rosh} of the \textit{Partzuf AA} and lowers the point of \textit{Malchut} from the thought (\textit{Bina}) to its place in the \textit{Peh}, where it was before \textit{Tzimtzum Bet}. As a result of this, 3 \textit{Sefirot} \textit{B-ZA-M} rejoin 2 \textit{Sefirot} \textit{K-H} and become 5 \textit{Sefirot} in the \textit{Rosh}. \textit{AHP} (\textit{ELEH}) rise and join \textit{GE} (\textit{MI}) and the Creator’s name, \textit{Elokim}, becomes complete.

However, this does not mean that the \textit{Partzuf} can be filled with the 5 Lights of \textit{NaRaNHaY}. It just acquired a \textit{Masach}, a force to receive the Light in all of its 10 \textit{Sefirot}. Since only \textit{Ohr Hochma} shines in \textit{AA}, this Light cannot fill the elevated \textit{Kelims} of \textit{ELEH}. They can receive \textit{Ohr Hochma} only if \textit{Ohr Hassadim} dresses it. Only the \textit{GAR} of the \textit{Partzuf} (\textit{K-H-B}) can have pure \textit{Ohr Hochma}, whereas the \textit{ZAT} of the \textit{Partzuf} (the \textit{Sefirot} \textit{ZA-M}) can receive only diminished \textit{Ohr Hochma} half-mixed with \textit{Ohr Hassadim}. This is called the reception of \textit{Ohr Hochma} in the middle line (consisting of half \textit{Hochma} and half \textit{Hassadim}).

Therefore, says \textit{The Zohar}, THIS STRUCTURE IS ERECTED AND NOT ERECTED. Although all the \textit{Sefirot} are present in the \textit{Rosh}, they are to be filled with the Light, meaning the \textit{Sefirot ELEH} are not yet revealed in the name \textit{Elokim}. Only the letters \textit{MI} have been revealed (i.e., filled with the Light) so far.
Hence, first of all, the Partzuf makes a Zivug on its small state and receives Ohr Hassadim. After that, it puts this PRECIOUS GARMENT (Ohr Hassadim) on Ohr Hochma. Only afterwards, can the mixed Light of Hassadim and Hochma fill the Sefirot ZAT (ELEH) and all 5 Sefirot will shine in sheer perfection.

However, before MI gives Ohr Hassadim to ELEH to enable them to receive Ohr Hochma, ELEH cannot receive Ohr Hochma, and only the Light of MI shines in the name Elokim. The Zohar continues by saying that all sins are caused by neglect of Ohr Hassadim (the intention for the sake of the Creator). Because they sinned, i.e., neglected Ohr Hassadim and did not wish to receive with the intention “for the Creator’s sake” but only desired Ohr Hochma, MI were separated from ELEH. Hence, it is written, ELEH – THESE (the desires of reception and not MI, the desires of bestowal) ARE YOUR DEITIES, ISRAEL; and the Light instantly passed to the impure forces.

The Torah tells us not about the history of an ancient nation, but about the structure of the spiritual levels that we have to attain. To let us know the properties of these levels (to reach them means to acquire their properties), Kabbalah explains how they were originally created by gradual descent from the Creator’s level and spiritual coarsening.

To give us an opportunity to correct our egoism, the Creator mixed it with altruism while creating the spiritual levels. This mixing of the opposite properties is possible only by means of “explosion.” There were several such fusions that occurred as a result of exploding, breaking of properties.

One of them is mentioned in the Torah (Shemot 32:4). It describes the worshiping of the Golden Calf, when the children of Israel (the altruistic desires of bestowal) suddenly wished to receive the Light for themselves. Consequently, the Sefirot (Kelim) of GE and AHP got mixed and the properties (desires) of GE penetrated into AHP. Through these altruistic properties that are secretly concealed within a small, egoistical human being, it is possible to awaken and inspire him to ascend spiritually and disregard this world.

Therefore, one should perceive everything that is written in the Torah not as history, but as an instruction. All the actions described in that book are positive: all devastations, including the destruction of the 1st and the 2nd Temples, wars, adultery, and murder. We only need to realize what the Torah tells us. One can understand it correctly only if one stops perceiving it as a mere collection of injunctions referring to the mechanical performance of its Commandments.

15. Just as MI join ELEH and form one name Elokim when Hochma dresses itself in Hassadim, so is the name combined by this precious shining garment. And the existence of the world is based on this secret, as is written, “The world shall be established upon mercy.” (Tehilim 89:3). Eliyahu then flew away, and I could not see him anymore. Yet, it is from him that I grasped this hidden secret. Rabbi Elazar approached with all the others and bowed down before him. They wept and then said, “If we had not come into this world but only to hear this secret, it would have been enough for us!”

Rabbi Shimon went on explaining: There is only one law of reception of Ohr Hochma. This Light can be received only if Ohr Hassadim dresses it. Just as this occurs in the Partzuf Bina called “the Superior World,” so does it occur in the Partzuf Malchut (MA, Nukva of ZA) called “the inferior world.” Malchut is usually called BON, but when it joins ZA and receives the Light from it, it acquires its name MA.

The Superior World, Bina of the world of Atzilut, desires only Hassadim, but the inferior world, Malchut of Atzilut, wants Hochma. However, Eliyahu (Elijah) the
prophet spoke only about the order of Light and the structure of the name Elokim in AVI (Bina de Atzilut); whereas Rabbi Shimon continues his explanation in the next article and expounds the structure and reception of the Light in the name Elokim.

THE MOTHER LENDS HER CLOTHES TO HER DAUGHTER

16. The heavens, the earth, and their hosts were created by MA, which is Malchut, as it is written: "When I behold your heavens, the work of your fingers (Tehilim 8:4). Before this, it is written, "MA – WHAT (How) glorious is Your name in all the earth, which You set above the heavens" (Tehilim 8:2). The heavens were created by the name (property) MA (Malchut). However, the phrase “above the heavens” refers to Bina, which is called MI, the heavens that are above ZA. The explanation of this lies in the name of Elokim. MA (Malchut) rises up, includes itself into Bina, and receives its properties. Bina is called Elokim. After He CREATED A LIGHT FOR THE LIGHT, meaning Ohr(Light) Hassadim (called “precious garment”) for Ohr Hochma, Ohr Hassadim dresses Ohr Hochma, and this is the meaning of the phrase, “He created a Light for the Light.” With the help of the supernal name Elokim, (Bina) Malchut rises, joins Bina, and receives all of its properties. That is why the phrase, “BERESHEET BARAH ELOKIM” (In the beginning God created) refers to the upper Elokim, which is Bina and not Malchut. This is because MA (Malchut) is not created by MI and ELEH.

The lower world (Malchut, MA) receives the Light (marked by the name of Elokim) from Bina. This Light brings Malchut power, and the properties that are fit to create heaven, earth, and posterity manifest within it. No posterity, no generations are possible without Ohr (Light) Haya.

This is what The Zohar says: the lower world (Malchut, MA) exists by the force of the name Elokim, by the name of the Upper World. That is why Malchut has power (OhrHochma) to create generations. If Malchut has Ohr Hochma, then the world can be created by it.

Haya is one of the types of Ohr Hochma. There is one Light that the Creator emanates, or rather, we refer to the sensation of the Creator as the Light. This sensation depends on the desires-Kelim in which we feel Him. As long as there are only two types of desires-Kelim, those of bestowal and those of reception, there correspondingly exist two types of the Light, Hassadim and Hochma. However, each of them includes several subtypes, and Ohr Haya constitutes a particular form of Ohr Hochma. This is because Hochma is the Light or pleasure that the will “to receive” feels, whereas Hassadim is the delight that the will “to bestow” feels. If only the Kelim of bestowal (GE) are present in the Partzuf, then it is filled with Ohr Hochma. (Do not confuse this with the MA that is used here, where MA-Malchut with ZA = MA in its Gematria).

The Zohar explains that the Light descends from the name of Elokim thanks to the merging of MI and ELEH. ZA is called "heaven." YESHSUT is above heaven, ZA. There is no MI in heaven (ZA), only MA. However, after OhrHassadim dresses Ohr Hochma (i.e., the Light ELEH = AHP dresses MA = GE), all the letters combine and are raised by the names Elokim above heaven = ZA = MA to YESHSUT = Bina = MI.

MI (Bina) is above the 2nd restriction because its property is higher, better than that to which the restriction extends: the property of Bina is not “to refrain from reception”; so the ban of Tzimtzum Bet simply does not apply to it because it has no desire to receive.
There remains only the ban of *Tzimtzum Aleph*, the restriction imposed on reception of the Light in *Malchut de Malchut* (the central point of the entire creation, the only thing that was created). *Malchut* itself is egoistical, but if it has a *Masach* (screen) and receives the Light only by means of a *ZivugdeHaka’a* (the opposition to one’s own desire, only for the Creator’s sake) on the desires of bestowal, such a reception does not occur in *Malchut*, but rather in the first 9 *Sefirot*. Therefore, *Malchut* can receive the Light in its first 9 *Sefirot*.

In other words, if *Malchut* has the will (power) to receive (enjoy) the Light (pleasure) not for itself, but because the Creator so desires, it receives only this amount of the Light (pleasure). In order to receive the Light on such conditions, *Malchut* (man’s inclination to pleasure) should first push away all coming pleasure which *Malchut* perceives as standing before it. This is referred to as the Light’s impact on the screen and its reflection off it (the reflection of pleasure by will-power so as not to receive in spite of the natural, primordial desire to receive pleasure).

The reflected pleasure is called *OhrHassadim*. Generally speaking, this is not a Light, but rather *Malchut’s* intention to receive only for the sake of the Creator. However, this intention is the necessary and sufficient condition for the subsequent reception of *OhrHochma* from the Creator. This is because after *Malchut* repelled all Light (i.e., expressed its intention to refrain from reception for its own sake), it thereby met the condition of *Tzimtzum Aleph* to receive the Light in the intention only for the Creator’s sake, which is called *OhrHozer* - reflected Light or *OhrHassadim*. Now it can receive *OhrHochma*, the pleasure that the Creator wants to bestow upon it.

However, by accepting this Light, *Malchut* is not merely a recipient-creation; like the Creator, it bestows pleasure upon Him! This way, the Creation attains the Creator’s level, becomes equal to Him in properties because it wants to bestow everything (is filled with *OhrHassadim*). Besides, *Malchut* receives and enjoys because unless it feels pleasure, it will not please the Creator.

Therefore, *Malchut* receives, meaning it is filled with *OhrHochma*, wisdom and pleasure, due to bestowal and reception for the Creator’s sake. This is the perfection of the Creator’s Creation which can independently reach His level! The Creation becomes perfect and similar to the Creator.

One can imagine man’s path from the low level of our world to the Creator’s ultimate spiritual height as a passage down the suite of rooms. In all, there are 125 pass-through rooms between our state and the Creator. Each room has its own attributes, and only those who possess the same attributes can enter there. If, regardless of the reason, a person changes his properties, he is automatically moved by an invisible current to a position that corresponds to his new properties.

This way, one can move within that space: an infinitesimal inner change of properties generates the influence of a spiritual force field on a person and he instantly moves to the new place of his equilibrium, where his internal properties completely coincide with the external properties of the spiritual field. Hence, there are no guards at the room entrances/exits. As soon as a person adapts himself to the next, higher room, he is automatically elevated there by the spiritual current or field.

What properties should a person change to be able to move from one room to another inside that spiritual field? He only has to alter the type of pleasure to which he aspires. We cannot help receiving pleasure because this is the only material of creation. However, we can change the object of our aspirations, something that we wish to enjoy.

Our “I” that feels pleasure is present in all of our desires that constantly change in terms of magnitude and the desired object. This “I” never disappears. The only thing
of which a person should rid himself is the sensation that he does something to please this “I.” A person should aspire to feel what the Creator desires and whether He is pleased with him (just as the mother is content with her son’s progress).

After Malchut decides to receive only for the sake of the Creator, i.e., according to the force of its Massach (the force of resistance to its egoistical will to receive pleasure), it receives OhrHochma only in conformance with the magnitude of the reflected Light. Or, vice versa, one may say that the magnitude of the reflected Light determines man’s will-power and his desire to act for the Creator’s sake.

However, the first 9 out of 10 Sefirot of Malchut are not egoistical because they are the Creator’s properties with which He wishes to correct Malchut. Only the last Sefira of Malchut, the single creation called MalchutdeMalchut is egoistical and remains under the ban of the Tzimtzum Aleph. OhrHochma does not enter where the will to receive pleasure is present. Hence, this Light can be received in the first 9 Sefirot.

However, after Tzimtzum Bet, in order to correct Malchut and impart the properties of mercy (Hassadim) to it, so that it will be able to “bestow,” acquire the properties of Bina, and transform its primordial egoism into altruism, Malchut rose to the Partzuf Abba and replaced Bina there. This way, Bina found itself below Malchut. Bina itself can receive OhrHochma unrestrictedly, even below Malchut. However, Bina adopted the limitations of the Tzimtzum Bet for the sole purpose of correcting Malchut.

Therefore, as a result of the MAN raised by the souls, man’s requests for spiritual correction, the Light AB-SAG descends and lowers Malchut from Bina’s level back to its own place. Malchut descends from Bina and the Light of attainment and wisdom becomes revealed.

Owing to the descent of Malchut, Bina purifies itself from all restrictions and limitations and returns to receive OhrHochma. After OhrHassadim dresses OhrHochma, MI shines in ELEH and the name Elokim becomes revealed, meaning that OhrHochma shines.

The structure of the name Elokim cannot be found in MA because the lower boundary of heaven (Malchut) is restricted by Tzimtzum Aleph, the ban imposed on the reception of OhrHochma that allows using only the desires of bestowal during the 2nd restriction’s 6000 years. Hence, The Zohar says that the name Elokim was created from MI and not from MA by the property which Malchut received when it rose to Bina.

17. When the letters ELEH descend from above, from Bina, downward to Malchut, it is as if a mother lends her clothes to her daughter and adorned her with her own adornments. The name of Elokim descends from Bina (mother) to Malchut (daughter). And when does she adorn her? When the male essence appears before her. It is then written about her, “Three times in the year shall all your males appear before the Lord God” (The Torah. Shemot 34:23). This because Malchut is called by the name “Lord” in the male gender. It is written: “Behold the Ark of the Covenant of the Lord of all the earth” (Yehoshua3:11). The Torah is the Covenant and the Ark is Malchut, which is called by the male name “Lord.” This is because it received the properties called Kelim, desires called “clothes,” and the Light called “adornments” from her mother Bina. The letter Hey (A) then leaves MA (Mem + Hey) and is replaced by the letter Yud (I), and, just like Bina, Malchut assumes the name MI. She dresses up in male clothes, namely the clothes of Bina, to accept all the males of Israel.
As it is written in item 13, the Tzimtzum Bet is in force from the Rosh of AA and downward because Malchut of AA rose to Bina and created all the lower Partzufim of the world of Atzilut with the property of the Tzimtzum Bet. This way, each Partzuf of AA, AVI, and ZON has only 2 SefirotK-H and 3 SefirotB-ZA-M were separated from that level (in their properties) and moved to a lower one (became equal to it in their properties). This way, B-ZA-M (AHP of the PartzufAA) fell to the SefirotK-H (GE) of the PartzufAVI. B-ZA-M (AHP of the PartzufAVI) fell to the SefirotK-H (GE) of the PartzufZON. B-ZA-M (AHP of the PartzufZON) fell under the Parsa to the worlds BYA.

The SefirotK-H (GE) that remained at their own level, in their Partzuf, are called MI, and the Sefirot B-ZA-M that were separated (in their properties) and moved to a lower one, are called ELEH.

"WHEN THE LETTERS ELEH DESCEND FROM ABOVE": when Malchut is expelled from Bina, the letters ELEH get detached from AVI and fall to ZON (a lower level). They get clothed in ZON: ELEH of Abba (YESHS - Israel Saba) get clothed in ZA, and ELEH of Ima (Tvunah) get clothed in Malchut. Bina of the world of Atzilut is a complex Partzuf: its GE constitute AVI (2 Partzufim) and its AHP have the name of a separate Partzuf YESHSUT because they fulfill a special function with regard to ZON. Bina: GE = MI = GE of Abba + MI = GE of Ima = ELEH = AHP of Abba = YESHS (IsraelSaba) + T (Tvunah) = ELEH = AHP of Ima.

When OhrHaya comes from above (as a result of which, Malchut descends from Bina’s level to its own place), 3 SefirotB-ZA-M return to their level and, correspondingly, the SefirotK-H-B (called the “holy of holies”) return to the now complete Partzuf consisting of 5 Sefirot. (Here the Light is called by the name of the Sefirot which it fills.) Previously, there was only OhrRuach-Nefesh in K-H; now OhrNeshama-Haya-Yechida was added to K-H-B, while Ruach-Nefesh descended to ZA-M.

However, when the AHP of the RoshdeAA (i.e., B-ZA-M of the RoshdeAA) that fell to its Guf (body) rise (return from the Guf to the RoshdeAA), the Kelim of GEdeAVI rise together with them to the RoshdeAA (these are the Kelim of GEdeAVI that were clothed in the AHPdeAA in their small state; i.e., when the AHPdeAA fell to the GEdeAVI) and receive the Light called “holy of holies” that shines in the RoshdeAA.

The reason for this lies in the fact that when the upper Partzuf descends to the lower one and when the lower Partzuf ascends to the upper one, they become equal. This occurs because no place and motion exist in the spiritual, and only a change of properties instantly and automatically moves a Partzuf or its part in the spiritual space, closer (higher) to the Creator or farther away (lower) from Him.

Therefore, a spiritual ascent implies the change of properties of the lower Partzuf to the properties of the upper one, and the descent of the upper Partzuf means that its properties equalize with the properties of the level to which it descended.

Hence, in the small state, when the Sefirot = the AHPdeRosh of the PartzufAA get detached from its head and fall (i.e., move according to their inferior properties) to its Guf, from the Peh to the Chazeh, where the PartzufAVI dresses the PartzufAA, they (B-ZA-M = ZON = the AHPdeRosh of AA) become like AVI, without OhrHochma, but only with the Light of Bina, Hassadim.

That is why, in the big state, i.e., when B-ZA-M = AHPdeAA return to the Rosh (the level that is higher than the Guf), they take with them the GE of AVI because they became one level with them in the small state. Therefore, in the big state the GE of AVI rise from the AHPdeRosh of AA to the RoshdeAA and become equal to them (in their properties). They receive the Light called the "holy of holies" that shines in the RoshdeAA.
Similarly, ZON rise to AVI: after AVI receive the Light in the RoshdeAA, they acquire power, screen, and lower Malchut from Bina to its place in Malchut. Owing to this, their Sefirot-B-ZA-M = AHP return to their level, AVI, as in AA. However, when the Kelim-Sefirot-B-ZA-M = AHPdeBina that were in K-H = GEdeZON rise to AVI, they also take with them the Sefirot of ZON which they dressed, i.e., K-H = GEdeZON, and thus K-H = GEdeZON rise to AVI and receive the Light of the “holy of holies” or Haya there.

Therefore, it is written that Ima-MOTHER DESCENDS TO HER DAUGHTER TO DRESS AND ADORN HER: the letters ELEH or Ima, Bina in its small state descends to Malchut. This means that THE MOTHER DESCENDS TO HER DAUGHTER because the 3 Sefirot of Ima assumed the property of Malchut, and by so doing, separated from Bina and became Malchut’s part. This appears as if Bina gave a part of its Kelim to Malchut. Yet, this transfer is temporary; as if Bina gives these Kelim to Malchut for temporary use.

After that, Ima-Bina-MOTHER ADorns HER DAUGHTER WITH HER ADORNMENTS because in the big state, when the 3 SefirotELEH return to Bina, Malchut rises together with them to the level of Bina and there it receives the Light of the “holy of holies” (because to rise to Bina means to become like Bina in properties), hence it has the right to receive the same Light as Bina.

It turns out that due to the fact that the mother lowered her Kelim (properties) ELEH to her daughter by intentionally assuming the properties (desires) of Malchut instead of its own, by entering the small state and willingly diminishing itself, she adorned her daughter Malchut with her adornments, meaning the Light that comes during the big state: the Light of Bina entered Malchut, and this is described as “Malchut received her adornments.”

There are two kinds of adornments that the daughter Malchut receives from her mother Bina: the first is OhrHochma (Ohr Haya, the Light of GAR), the Light of perfection because it imparts the property of perfection to the fulfilled Kli. Malchut receives this Light from Ima (upper mother) that stands between the Peh and the Chazeh of the PartzufAA, i.e., above its Parsa but below its Rosh. The second Light is OhrNeshama and it means imperfection. It is received from the lower mother, the Partzuf of Tvunah that stands between the Chazeh to the Tabur of AA, i.e., under its Parsa.

Naturally, in order to receive this or that Light, Malchut has to rise to the corresponding level. In other words, it has to change its properties so as to be able to receive that Light.

When Malchut rises to Tvunah and receives its adornments, these adornments are still imperfect because Malchut remains with a “question” (without the Light of Hochma as Tvunah before raising MAN). That is to say, to attain perfection, Malchut still needs to receive the MAN from the souls that are called the righteous or the “males of Israel.” In this state the righteous, the “males of Israel,” receive the Light from ZA which rose to YESHS = Israel-Saba.

However, when Malchut rises one level higher, to the place of the mother, Bina, above the ChazehdeAA and receives its adornments from Ima and not from Tvunah, then these adornments turn perfect because they have OhrHaya in them. There is no question in it anymore because it is considered to be the male, giving Kli, and the males of Israel receive from it.

All the males of Israel appear before it and receive the Light from it. MalchutiscalledtheLord (Heb. Adon). The regular Malchut is called by the Creator’s female name Adonay or ADNI, whereas in this state it is called by the male name Adon (Lord).
This is because it no longer has a question. No MAN is raised within Malchut because it has reached perfection – the Light of Haya and is therefore called “male” or the Lord (Adon). Hence, the prophet said: “BEHOLD THE ARK OF COVENANT OF THE LORD (Adon) OF ALL THE EARTH” (Yehoshua3:11). Malchut is called the “Ark” because ZA, which bestows upon it, is called the “Covenant.” The Zohar calls Malchut the “Lord of all the earth” or “male.”

The letter Hey in the word MA = Mem-Hey, which means a female essence, left Malchut because this letter Hey signifies the presence of a question in Malchut, i.e., the absence of OhrHochma. OhrHochma brings absolute knowledge, questions disappear and so does the letter Hey. The letter Yud rises to the place of Hey and Malchut assumes the name MI as Ima, which means the reception of the name Elokim.

18. Israel receives the last letters ELEH from above, from Bina down to that place, Malchut, which is now called MI just like Bina. I utter the letters ELEH and shed tears of my entire soul to receive these letters ELEH from Bina to the house of Elokim, which is Malchut. So that Malchut would be called Elokim, just like Bina. How can I receive them? “With the voice of joy and praise, with a multitude that kept the holy day” (Tehilim 42:4). Rabbi Elazar said, “My silence has built the Temple above, which is Bina, and the Temple below, which is Malchut. As people say, a word is worth a gold coin (Heb. Sela), and silence is worth two. So the words “a word is worth a gold coin” mean that I say and regret. “Silence is worth twice as much” because two worlds, Bina and Malchut were created by this silence. If I had not kept silent (See Par. 11), I would not have attained the unity of both worlds.”

After Hey leaves MA and Yud rises instead of it and forms MI, then by raising MAN, Israel raises the LAST LETTERS ELEH to Malchut. As we already explained, ELEH of the upper Partzuf fell to the GE of the lower one, hence they refer to the lower Partzuf in the big state as well. This is because when B-ZA-M = ELEH of the upper Partzuf rise to its head, they also raise the GE of the lower Partzuf. The lower Partzuf thereby acquires ELEH of the upper one and the Light with which they filled themselves in their present big state.

The upper Partzuf deliberately makes the Tzimtzum Bet on its AHP and enters the small state to become equal to the lower one. By connecting to it, the upper Partzuf returns to the big state and passes the Light to the part of the lower Partzuf with which it was in the small state. This resembles a good, strong person enters into a company of bad people, connects to them by pretending to be like them. When such contact is established, he starts correcting them little by little, just through the connection that was earlier formed between them.

Each Partzuf in the small state divides into two parts, GE and AHP. However, since there is a “column” of Partzufim between our world and the Creator, meaning there is a connection via the common parts of the upper and the lower Partzufim; just because there is a part of the upper Partzuf in each lower one, the lower Partzuf can receive power from above through this common property and independently rise up to the Creator.

Each upper Partzuf that fell to the lower one, supplements its Kelim to 10 Sefirot: the AHP fell to the GE of the lower Partzuf. Together they make up 10 Sefirot because they are at the same level. The AHP of the lower Partzuf in their turn fell to the GE of the next lower Partzuf, and so on.

After that, in the big state, when the GE of the upper Partzuf receive power to attach their AHP to themselves and elevate them, the GE of the lower Partzuf rise together
with the AHP because they were joined below. Therefore, by rising up, the GE of the lower Partzuf continues to be joined with the AHP of the upper Partzuf and forms 10 Sefirot together with it.

I UTTER THE LETTERS ELEH: Israel (a person who wishes to receive the properties of the Creator) raises MAN (prayer for it) to receive in Malchut the Light of the big state (for self-correction) with the help of the letters ELEH, of Ima-Bina. This is achieved by praying near the Weeping Gates after which no one ever returned empty-handed, i.e. after raising MAN, the ELEH descend from AVI to Malchut, the house of Elokim. This is because after receiving ELEH, Malchut itself receives the name Elokim just like Ima.

AWORD IS WORTH A GOLD COIN, BUT SILENCE IS WORTH TWICE AS MUCH: the words (spiritual action) of Rabbi Elazar (the spiritual Partzuf of that name) elevated Malchut to Tvunah, under the Chazeh de AA, where there is no Light of Hochma, which means the presence of a question in Malchut, the request for OhrHochma. This is called a gold coin because this is the name of Malchut.

However, the silence of Rabbi Elazar enabled Rabbi Shimon to reveal OhrHaya by raising Malchut to Imalla’a (the upper mother), whereupon two worlds were simultaneously created because the lower world, Malchut, was created together with the Upper World, Bina, of which The Zohar says: SILENCE IS WORTH TWICE (two worlds) AS MUCH.

19. Rabbi Shimon said, “From here onward the perfection of the written is said to bring out their host by number.” This is because there are two levels, and each one has to be recorded, that is, defined: The first called MA is the lower one; the second called MI is the upper one. The upper level registers, speaks, and brings out their hosts by number. The definite article Hey alludes to the One that is known and there is no other like that One, namely MI. Similarly, in the phrase, “HaMotzi (He who brings forth) bread from the earth (appeal to the Creator)” the definite article Hey in HaMotzi alludes to the known, lower level, namely MA. They are both the same level of Malchut, but the upper one is MI of Malchut and the lower one is MA of Malchut. So, “The One that brings out their host by number,” means that the number 600,000 refers to the number of stars that stand together and bring forth the innumerable hosts.

The Zohar alludes to the words of the prophet (Yeshayahu 40:26): “Lift up your eyes on high and see: WHO HAS CREATED THESE – MI BARAH ELEH? He that brings out their host by number, He calls them all by name; by the greatness of His might, and for that He is strong in power, not one fails.”

The word “registers” refers to the letter Hey because two levels should be registered in Malchut: MI and MA. With the help of the Light that is received during the ascent above the ChazehdeAA to the upper world, Malchut becomes like the upper world and assumes the name MI because the letter Hey exits MA = Mem-Hey and the letter Yud rises to its place. As a result of this, Malchut is called MI like the upper world and is adorned with the male property.

Nevertheless, MA, the previous level of Malchut, does not disappear. The reason for this lies in the fact that the level MI is essential to pass the Light, the perfection of the “holy of holies” to generations, to the posterity of Malchut, to the NaRaN of the righteous, to the souls. Yet, the birth and multiplication of these generations (sons) depend on the name MA. Hence, if one of the two (MA or MI) will be missing in Malchut, it will not be able to give birth to future generations, create new souls and the lower Partzufim filled with the Light.
Therefore, Malchut BRINGS OUT THEIR HOST BY NUMBER. This is the level of MI, which Malchut inherits from the Imaila’a, because the definite article Hey before the words “brings out” (Motzi = HaMotzi) alludes to the fact that Malchut has a perfect Light called “adornments,” which it receives from AVI. This is the maximal Light that Malchut can have during 6000 years.

The same letter Hey designates the presence of the Light of YESHSUT, of the level of MA within Malchut. This level has to be registered, i.e. to be present in Malchut. These two levels, MI and MA are within Malchut: MI above and MA below.

The Zohar calls Malchut the “revealed world.” That is to say, the souls receive what Malchut reveals. They refer to their attainment and sensations of Light as “their world.” Similarly, we call everything that we feel in our senses “our world.” This is no more than what we receive from Malchut of the lowest level of the world of Assiya, Malchut of the previous level.

However, one should know that the real notion of “our world” means the true attainment of the level called “our world,” i.e., man’s sensation of the extreme remoteness from the Creator, utter helplessness, and the realization of his absolute egoism. A person can attain this sensation only if the spiritual Light shines on him from above, and in contrast to this Light he will see his true spiritual state. Yet, to reach such a state, a person should make a great effort in the study of Kabbalah to draw to himself the influence of the surrounding Light (See Par. 155 of The Introduction to The Study of Ten Sefirot). However, when a person attains this state, he immediately raises such a request to the Creator that does not leave this MAN unanswered. A person receives power to transcend “our world” and to elevate his properties to a higher level, Malchut of the world of Assiya, which becomes his world.

In this case, we speak about very high levels. The Malchut that is being revealed is Malchut of the world of Atzilut, Nukva of ZA. The fact that The Zohar calls it “upper” indicates the state of Malchut when it attains the level MI during its ascent and dressing the upper world, Imaila’a. Therefore, Malchut itself is called “upper” and the level MA is accordingly called “lower.”

IT KNOWS ALL THE HOSTS BY NUMBERS: a number means perfection. A Light without a number means that the Light is imperfect, whereas the Light with a number is perfect. The action of ZA with regards to passing the Light from Bina to Malchut is described in the phrase: “THE HEAVENS TELL ABOUT THE CREATOR’S GREATNESS.” THE HEAVENS (ZA) TELL (Heb. Mesaper from the word Mispar – number, the Light’s perfection). ZA passes this Light from AVI to Malchut, which is called THE CREATOR’S GREATNESS.

This Light is called 600,000 because the level of Malchut designates ones, the level of ZA – tens, the level of YESHSUT – hundreds, the level of AVI – thousands, the level of AA – tens of thousands.

There are two parts in AVI: their own part that is regarded as thousands and of OhrHochma that is received from the RoshdeAA, which are then regarded as tens of thousands, just like AA. They cannot be considered a complete level of AA, but only as its VAK because they dress AA from the Peh down to the Chazeh. Since VAK = Vav Ketzavot = 6 Sefirot x 10 = 60, the level of VAKdeAA equals 60 x 10,000 = 600,000.

Therefore, when Malchut rises to AVI, it receives a complete, perfect number, 600,000, where 60 signifies that it is merely VAK because Malchut has not yet reached the RoshdeAA and that it still lacks this level. The level of 10,000 refers to AA, about the part that is clothed in AVI because AVI are the VAKdeAA. Therefore, in that case Malchut has the number 600,000.

Thus, 2 levels are registered in Malchut:
· **MI**, the level of AVI that are clothed in Malchut. As a result of this, Malchut receives the level of the upper world and is called so; its Light is called 600,000.

· **MA**, the level of YESHSUT that is clothed in Malchut. Hence, Malchut has a question, the sensation of lack of OhrHochma, and the request for it. Malchut is therefore called the “lower world.”

These 2 levels create one Partzuf within Malchut: its part that is above the Chazeh is clothed in AVI, and its part that is below the Chazeh it is clothed in YESHSUT. Therefore, in the generations or in Malchut’s descendants each Partzuf has 2 parts (levels): the Light of 600,000 comes from the upper part, i.e. from MI; each descendant lacks the number (perfection), and this comes from the lower part, the lower world or MA.

The phrase, THEY BRING FORTH THE INNUMERABLE HOSTS is not interpreted as infinitely big. “Innumerable” means the imperfection of the Light that is received in the lower part because it comes from YESHSUT, the level that is without count.

Malchut’s descendants are defined as imperfect because these 2 levels exist in it as one and are connected as one. Hence, there are 2 levels in Malchut’s descendants: the upper level of 600,000 and the lower – without a number. The lower one is defined as supplement to perfection and is not regarded as a shortcoming.

The reason for this lies in the fact that the benediction of the seed depends only on the lower world, MA, without a number. It is said in the Torah that Abraham complained that he is childless (Beresheet 15:5) and the answer was: “Look now toward heaven, and count the stars. Will you be able to count them? So shall your seed be.” From this we see that the benediction of the seed comes from the lack of a number, i.e., the name MA.

Hence, after all the perfection that Malchut attains from the Light of AVI (MI), Malchut has an additional benediction from MA, which is called the “lack of a number.” Both of these levels are included in its posterity, the souls and generations.

20. All of them, whether these 600,000 or all their innumerable hosts shall be called by the name. What is meant by “shall be called by the name?” If you say that He calls them by their names, it is not so because otherwise it should have been said, “be called by its name.” However, when this level does not rise up to the name Elokim, and is called MI, it does not beget (any offspring) and does not bring forth what is concealed inside it. Although all of them were hidden inside it, meaning that even though the letters ELEH have already ascended, the “precious garment” of OhrHassadim is still concealed. When it is concealed, it is not called by the name Elokim. This is because He created the letters ELEH and they rose up into His name, meaning that they are enclothed with the “precious garment” of Ohr Hassadim. Consequently, the letters ELEH join the letters MI, and are called Elokim. Thus, by the power of this name He brought them forth in all perfection. This is the meaning of the phrase, “SHALL BE CALLED BY THE NAME,” which means that He called and brought forth every type and species to exist in perfection. Hence, it is written: “HE BRINGS OUT THEIR HOST BY NUMBER, He calls them all by names, i.e., by the name Elokim.

It was already said that the perfection of the Light, which is the Creator’s name Eloim, descends to the souls, generations, descendants, in 2 levels joined in one. This level includes 600,000 as in the upper level and the innumerable hosts as in the lower level; and the Creator’s name descends on both.
The benediction of the seed depends entirely on MA because it is determined by OhrHochma and this Light designates perfection. The Light without a number, OhrHassadim, comes namely from the word MA. As is well-known, OhrHochma is accepted only when vested in OhrHassadim. Before this vesting occurs, although ELEH rise to MI, the name Elokim (ELO-IM = ELEH + IM) does not act. Hence, it is written that MI DOES NOT BEGET (ANY OFFSPRING) although the point of Malchut left the thought (Bina) and descended to its own place. All 10 Sefirot and the Light returned to the Partzuf, but THE NAME ELEH is still concealed because in the absence of Hassadim it cannot receive Hochma. However, BECAUSE HE CREATED ELEH, meaning after He added a Zivug to the screen of MA (the lower world, Malchut), OhrHassadim called WITHOUT A NUMBER appeared. ELEH were filled with OhrHassadim, which means BARAH = CREATED ELEH because investing in OhrHassadim is called BARAH (creation). Only after that are they called ELOKIM because only after the reception of OhrHassadim can they receive OhrHochma called “the Light of a number,” the Light of 600,000. Thus, the letters join and form the complete name Elokim.

The same perfection (investing Hochma in Hassadim) extends to the souls and descendants that emerge from the name Elokim. HE IS CALLED BY THAT NAME: all that emerges is called by that name. With these properties He creates all descendants, Partzufim by His Zivug on OhrHochma. THE NAME 600,000 is Hochma; THEY ARE WITH HASSADIM, so that they will have the perfection of the name and the Light will dress the Light as they are invested in the NAME. it is written: SEE, I CALL THEM BY NAME because to call means to revive and bring to perfection.

21. He asks: “What is the meaning of “of the greatness of His might and wealth?” This is the head of the level where all desires rise up and remain. The strong one rose up into the name Elokim. This is the secret of the Upper World called MI. No man is missing of the 600,000 that He brought forth by the power of this name. And because no one is missing from these 600,000, it follows that wherever Israel died and were punished for their sins, we find that no one was ever missing from the 600,000, and everything remained the same above and below. Just as no one was missing from 600,000 above, no one was missing from this number below.

OF THE GREATNESS OF HIS MIGHT AND WEALTH means Keter of AVI called the HEAD OF LEVELS. This is Bina of AA, which became Keter of the Partzuf AVI, WHERE ALL DESIRES RISE (the MAN of the souls), and all the levels receive from there. This level is filled with OhrHassadim and even in the absence of OhrHochma it is perfect because its Light of Hassadim comes from the GARdeBINA of AA. In other words, it has such a powerful Light of Hassadim that although this level emerged from the RoshdeAA, it is not regarded as such because it feels no need for OhrHochma. This level, Keter of AVI, is the Rosh of all the levels of the world of Atzilut, from where AVI, YESHSUT, and ZON receive the Light.

THE STRONG ONE IS THE SECRET OF THE UPPER WORLD. This is the property of MI that is present in Malchut, from where the number 600,000 descends. This is because it dresses the Upper World, AVI. It is written that NO ONE IS MISSING FROM THESE 600,000 because there Malchut receives OhrHochma called 600,000. Therefore, it is said that JUST AS NO ONE WAS MISSING ABOVE, SO WAS NO ONE MISSING BELOW. Malchut dresses AVI, which is described in the phrase, THE MOTHER ADORNS HER DAUGHTER WITH HER OWN ADORNMENTS. As a result of this, Malchut becomes completely similar to AVI. Just as the Light of AVI is perfect
THE LETTERS BY RABBI AMNON SABA

22. Rabbi Amnon-Saba said: “In the first four words of the Torah IN THE BEGINNING THE CREATOR CREATED Et – Beresheet Bara Elokim Et, the first two words begin with the letter Bet, while the third and the fourth begin with Aleph”. (The letter Aleph is pronounced both as “A” and “E”). It is said that when the Creator was about to create the world, all of the letters were still hidden. For two thousand years before the creation of the world, the Creator watched the letters and amused Himself with them.

In the language of Kabbalah, the same sentence looks as follows: when the Creator (Bina) decided to create the world (ZON of the world of Atzilut), the Kelim of ZON (Zeir Anpin and Nukvah) were still in Bina. Hochma and Bina (Abba ve Ima – AVI) are called 2000 years. Before the creation of the world (the emergence of ZON) all the letters (the Kelim of ZON) were in AVI in the form of MAN. MAN always stimulates a desire in the upper one to attend to their needs.

With regard to the lower Partzuf, the upper one is called the Creator, because it really begets it. Whatever the lower Partzuf receives, comes directly from the upper one. Moreover, one may say that the very existence of the upper Partzuf and all its desires are meant exclusively for the lower one. Therefore the upper Partzuf always waits for the lower one’s genuine request to be spiritually elevated. Such a request is called MAN. Provided this desire is sincere and true, the upper Partzuf immediately responds to it and passes the powerful light of correction to the lower one.

Since the lower Partzuf is ZON of the world of Atzilut, and all that is below it (the worlds of the ABYA and our world) is its part, the upper Partzuf is AVI of the world of Atzilut. The desires and properties of ZON are called letters. Here “The Zohar” explains with what properties ZON were created; which of them are desirable, which require correction, and how this correction can be achieved.

Since the properties of the future creation are determined by the Creator’s purpose, it is said that even before the creation of the world, the Creator amused Himself with the letters. The words “amused Himself” suggest that the Creator’s interaction with the creation is like His game with the leviathan (the legendary sea monster), with the property that is opposite to Him. At the end of correction all the letters ultimately merge into one Divine Name.

The order of the Hebrew alphabet indicates the descending Straight light, the Inner light, which fills the Partzuf. The reverse order of the letters alludes to the ascending Reflected light.

When Adam sinned, the letters detached themselves from him. He only retained the letters Shin and Tav (the Kelim for the light of VAK of Nefesh). The Kelim for the light of Neshama are represented by the letters from Aleph to Yud. The letters from Yud to Kuf are the Kelim for the light of Ruach. The letters Kuf and Resh, the Kelim for the GAR of Nefesh, disappeared.

This is why Adam gave his son, born after the sin, the name SHET: Shin-Tav according to the two last letters of the alphabet, the Kelim that he retained. The Kli SH-T can only receive the reflected light, but not the upper light from above. However, after it receives Yesod of Zeir Anpin (the letter Yud) it turns into a combination Shin-Yud-Tav. If the Creator creates the world with the help of the letter Bet, it then enters between Shin and Tav and forms the word Shabbat (Sh-B-T), the
state of spiritual perfection, the purpose of creation. Therefore the first word of the Torah – Beresheet consists of: Bara (created)-Sh(in)-Y(ud)-T(av).

23. When the Creator desired to create the world, all the letters of the Hebrew alphabet came to Him in sequence from last (Tav) to first (Aleph). The letter Tav entered first and said: “Master of the world! May it please you to create the world with me (with my properties). I am a seal on Your ring, which is Emet (truth), i.e. Tav is the last letter in the word “Emet”. Since You are called by the name of truth, it would befit the King to begin with the letter Tav and create the world by me.

The Creator said to Tav: “You are worthy and deserving, but you are not suitable for the world to be created by you. You are destined to serve as a mark on the foreheads of the faithful ones who have observed the Torah from Aleph to Tav (from the first letter to the last), but who perished because of you” (see The Talmud. Shabbat 55)

What does this or that name of the Creator mean? The name of the spiritual object explains how to receive the light which fills it, how to reach its spiritual level. Generally speaking, the 22 letters are the 10 Sefirot-Kelim in the Ibur (embryo) of the future Partzuf in the Sefira Yesod, because this is where the screen of the embryo of a new Partzuf is. Yesod is called a “number”, for it measures the size of a new Partzuf.

Bearing in mind that each name determines certain spiritual properties and states of an object, one can understand what the change of a name, a place, or an action really means.

The HaVaYaH is a basis of all the letters, but the infill of each letter clearly defines it. The infill of a letter may be heard, when it is pronounced. As we read the first letter Yud in the word HaVaYaH (Yud-Hey-Vav-Hey), we actually pronounce three sounds (y-u-d). Although we write only one letter, the sounds “u-Vav” and “d-Dalet” are heard together with the sound “y”. When we say “Hey”, the sounds “ey”=Yud or “ey”=Aleph are heard after the sound “h”. The definition of the HaVaYaH is cleared up in the process of emergence of this name.

The Creator’s properties are revealed in His deeds, hence the three lines that are present in Bina (the Creator) are impressed in His created beings, act in the lower worlds as a seal and its imprint. Therefore the name MB exists in Bina, ZA and Malchut. In ZA this name is divided into 10 verses and 32 forces of Elokim, which make up Malchut.

Bina is designated by the letter Mem, Malchut – by Bet. The name MB designates the creation of Malchut by Bina. Aleph stands for ZA, which passes all the 22 letters to Malchut (Bet). This is why Malchut is called AT (Aleph-Tav).

Malchut is the central part of creation, its purpose. It is the only creation and includes all the worlds with all that inhabits them. Depending on its states, Malchut has different properties designated by the different letter combinations. Therefore Malchut’s parts receive various “codes” (combinations) of properties (letters) or names. All the words in the world originate in Malchut. In fact, there is not a single property in the world that is not included in Malchut. Each of the created beings is designated by the property that is distinct from the others, i.e. by its unique letter combination that forms its name.

Malchut is called the Shechina, because it is filled with the Shochen (the Creator). The Creator is called the Shochen, when Malchut feels Him inside. If the person partially or completely corrects himself and fills his corrected desires with the Creator’s light, he becomes a part of the Shechina.
Malchut consists of four parts also called faces: a face of a lion, an ox, an eagle and a man. Malchut is similar to a spiritual nut inside four shells, which correspond to four Klipot (impure forces): Ruach Seara (hurricane wind), Anan Gadol (big cloud), Esh Mitlakachat (consuming flame) and Noga (radiant one).

Kabbalah can describe spiritual actions either as names of the Sefirot and Partzufim or as the names HaVaYaH, EKIE and others with their infills, Gematriot. Although most frequently the language of the Sefirot and Partzufim is used, sometimes the language of the HaVaYaH with its infills can also be applied.

Most of the Kabbalistic terms are composite: Ma’atzil (the Creator) comes from the word Tzel (shadow), because the creation emerges from the Creator's concealment, from His restrictions. Another name of the Creator is Boreh (combination of Bo - come and Reh - see). A name reflects an attainment. By attaining an object, man gives it a name. The person also gives a name to the Creator in accordance with His property, which the person feels. There are several such names: EMET – “Truth” and the Creator's names based on the sensations of His light inside the Partzuf, etc.

Here are the Creator's names in compliance with the names of the Sefirot:
- Keter: Alef-Hey-Yud-Hey (EKIE)
- Bina: the HaVaYaH with the punctuation Segol-Holam-Hirik, as Elokim: Yud (Yud-Vav-Dalet)-Hey (Hey-Yud)-Vav (Vav-Aleph-Vav)-Hey (Hey-Yud).
- Hesed: Aleph-Lamed = EL (pronounced as KEL)
- Gvura: Aleph-Lamed-Hey-Yud-Mem (ELOKIM)
- Tifferet:Yud-Hey-Yav-Hey (HaVaYaH without punctuation)
- Netzah: HaVaYaH- Tzevaot. Hod: ELOKIM TZEVAOT
- Yesod: Shin-Dalet-Yud = SHADDAY
- Malchut: ADONAY (pronounced as ADNY)

Merging of two worlds is designated by the words ADNY-HaVaYaH, i.e. Malchut-ADNY is elevated to Bina-HaVaYaH with the punctuation of Elokim.

The name of ZA, the HaVaYaH, comes from the right line (Hesed), the name ADNY – from the left line (Gvura). The joining of these two lines forms the middle line, in which the light of Hochma shines owing to the presence of the light of Hassadim in the right line. Such a state is designated by a combination of two names HaVaYaH-ADNY:


As a result of the second restriction, Malchut rose to Bina, i.e. its desire rules over Bina and ZA. Inasmuch as it is impossible to receive the light of Hochma in the three Sefirot – Bina, ZA and Malchut that are governed by the egoistical desire of Malchut, the light of Hochma is absent in the Partzuf; there is only the light of Hassadim.

This is designated in the following way: the letter Yud enters the word Ohr – Aleph-Vav-Resh (the light of Hochma) and forms the word Aleph-Vav-Yud-Resh – Avir (air), which means the light of Hassadim. If the Partzuf passes to the big state again, the letter Yud disappears from it and it gets refilled with the light of Hochma; Avir – air turns to Ohr – light.

The unfilled HaVaYaH designates the Partzuf Keter. The HaVaYaH with the filling of AB = 72 designates the Partzuf Hochma. The HaVaYaH with the filling of SAG = 63
designates the *Partzuf Bina* (AVI). All these three fillings of *HaVaYaH* form $MB = 42$ – the sacred name of the light, which corrects the souls by affecting the *Kli*, the screen.

The only creation is the desire to receive pleasure. Nothing but this desire was created. All the worlds with everything that inhabits them are nothing but different measures of the desire to receive pleasure. The force of a desire determines its place in the spiritual realm, where the entire creation and our world as its lowest point are located. A person’s coordinates in the worlds, his spiritual level is determined by what kind of delight he chooses to enjoy.

In order for the creation to emerge from the Creator, the light emanating from Him should descend through four stages, whereas the fifth stage already perceives itself as an independent desire to enjoy His light.

Having emerged from the Creator as a result of the consecutive spreading of His light, the desire to receive pleasure (*Kli*-vessel) also consists of five parts designated by the letters: dot – the tail of *Yud, Yud, Hey, Vav* and *Hey*. These five parts are called the Creator’s name *HaVaYaH*, because a name is given by the *Kli* according to its sensation of the light that fills it. The light inside the *Kli* is called *Miluy* – infill.

The *Kli* created by the Creator is divided into five parts that are called the worlds. Each of these worlds in turn consists of its own five parts – the *Partzufim* (faces, objects). Each *Partzuf* includes five parts called the *Sefirot*. In all there are $5 \times 5 \times 5 = 125$ spiritual objects from the lowest level to the Creator.

Each *Partzuf* consists of five parts = five *Sefirot* (a dot and four letters): *Keter* – dot + *Hochma* – *Yud* + *Bina* – *Hey* + *ZA* – *Vav* + *Malchut* – *Hey* = *HaVaYaH*. While the structure of the *Kli* may change, the letters *HaVaYaH* remains the same. This is because a desire cannot appear unless the Creator’s light previously passed through the five stages. Only the fifth stage is considered a new creation (desire).

The entire universe is nothing but the ten *Sefirot* or the Creator’s name *HaVaYaH*:

- **Wisdom** – *Hochma* is called *Heshbon* – calculation – *Gematria*. A calculation is made only in the place where the light is received: (i) a preliminary calculation is made to find out how much light the *Partzuf* can accept for the Creator’s sake; (ii) the light is received according to the calculation; (iii) the accepted amount called *Miluy* is calculated.

- **Malchut** cannot receive the light of *Hochma* without the light of *Hassadim*. *Malchut* rises to *Bina* and becomes like an embryo inside it. As a result, it receives the right line – *Hassadim*. Joining the past and the present states, *Malchut* receives *Hochma* into *Hassadim* and the light of *Hochma* shines in it. All these actions of *Malchut* are accompanied by calculations called *Gematriot*.

*Gematria* (numerical value) of the *Partzuf* unfilled with the light, i.e. of the empty *HaVaYaH* is:
HaVaYaH = Yud + Hey + Vav + Hey = 10 + 5 + 6 + 5 = 26. Gematria of the filled HaVaYaH is formed by filling each letter: In Hebrew, each letter has its full name: A-Aleph, B-Bet, etc. Hence there are four kinds of infills in the HaVaYaH: AB, SAG, MA and BON.

a) The HaVaYaH with the infill of AB:
Yud: Yud + Vav + Dalet = 10 + 6 + 4 = 20
Hey: Hey + Yud = 5 + 10 = 15
Vav: Vav + Yud + Vav = 6 + 10 + 6 = 22
Hey: Hey + Yud = 5 + 10 = 15
In all: 20 + 15 + 22 + 15 = 72 = AB, where “A” designates the letter Ayin = 70 and not Aleph. The HaVaYaH filled with this light is called the Partzuf AB (the Partzuf Hochma), because the letter Yud with its infill means the light of Hochma. Such an infill is called the HaVaYaH with the infill of Yud.

b) The HaVaYaH with the infill of SAG. The Partzuf filled with the light of Hassadim is called the SAG, because its Gematria is such:
SAG = Samech (60) + Gimel (3) = 63:
Yud: Yud + Vav + Dalet = 10 + 6 + 4 = 20
Hey: Hey + Yud = 5 + 10 = 15
Vav: Vav + Aleph + Vav = 6 + 1 + 6 = 13
Hey: Hey + Yud = 5 + 10 = 15
In all: 60 + 3 = 63 = Samech + Gimel = SAG

If the Kelim and their infills originate in the First Restriction, the letter Yud fills the HaVaYaH. If the Kelim are filled with the light of the Second Restriction, the letter Aleph fills the HaVaYaH. The difference between the Gematriot of AB and SAG lies in the infill of the letter Vav. The Gematria of Vav in the Partzuf AB is 22 (with the infill of Hochma), the Gematria of Vav in the Partzuf AB is 13 (with the infill of Hassadim). From the aforesaid, it becomes clear that the Partzuf AB originates in the First Restriction, while the letter Vav (ZA) in the Partzuf SAG indicates it originates in the Second Restriction.

c) The HaVaYaH with the infill of MA:
Yud: Yud + Vav + Dalet = 20
Hey: Hey + Aleph = 6
Vav: Vav + Aleph + Vav = 13
Hey: Hey + Aleph = 6
Such an infill of HaVaYaH is called MA (pronounced as “mah”) = 20 + 6 + 13 + 6 = 45 = Mem (40) + Hey (5)

d) The HaVaYaH with the infill of BON:
Yud: Yud + Vav + Dalet = 20
Hey: Hey + Hey = 10
Vav: Vav + Vav = 12
Hey: Hey + Hey = 10
Such an infill of HaVaYaH is called BON = 20 + 10 + 12 + 10 = 52 = Nun (50) + Bet (2). This is the Gematria of the Partzuf Malchut and it equals the double value of the unfilled HaVaYaH: HaVaYaH = 26; 26 x 2 = 52 = BON.
Since without a screen the Partzuf Malchut cannot receive the Creator’s light and can only passively receive what the Partzuf ZA gives to it, the double Gematria indicates that all Malchut has comes from ZA.

The four kinds of HaVaYaH clearly demonstrate that the root of the creation is neither the Partzuf Hochma nor Bina, but only ZA, because it is the first Partzuf based on the Second Restriction.

The principal ten Sefirot are in the Partzuf Keter, and the Partzufim AB, SAG, MA and BON are just the branches of the first Partzuf. As the light spreads inside the Partzuf, it has five internal lights of NaRaNiHaY and five external lights. The five external lights come out of the right ear; the five internal lights of Bina come out of the left ear. The five external lights of ZA come out of the right nostril and the five inner lights – from the left one.

Since the two Malchuyot (pl. of Malchut) are remote from one another, man’s ears are separated and distanced from each other. The two nostrils are separated by a much smaller distance, while the five internal and external lights of the common light of Peh (mouth) come out of the same opening, collide and intermix. Their collision brings forth the letters (Kelim).

Since 22 letters originate in Bina-SAG = Samech + Gimel = 60 + 3 = 63, the opening from which they come out is called 63 + 22 = 85 = Pey + Hey = PeH (mouth). The letters come out of the Peh of ZA, because Yesod of Ima is located there.

We received all the knowledge about the spiritual worlds, all the Torah from our Great forefathers, who ascended spiritually above the level of our world, felt the upper worlds, and described them for us. This is how we received both the written and the oral Torah.

We cannot imagine the spiritual, because our senses are unable to pick it up. To describe the objects and notions still unattainable by us, the Kabbalists use several methods, languages. The Torah only speaks about the creation, governing and correction of the world and not about history, geography or anything else. The Torah is the sacred names of the Creator, the degrees and methods of attaining Him.

The Kabbalists, i.e. all who ascend to the spiritual world and establish contact with the Creator, render this information in four languages:

1. The language of the TaNaKh (Torah - Pentateuch, Nevi’im - Prophets, Ketuvim - Scriptures).
2. The language of observing the Commandments.
3. The language of the narrative.
4. The language of the Sefirot and the Partzufim – the language of Kabbalah.

All the languages speak about the same thing – how we can attain the Creator in this world. This is the only purpose of our creation to which we should devote all of our physical, mental and spiritual abilities. If we only aspired for it, we would naturally use our language for the exclusive goal of achieving the sensation of the Creator in this life.

Hence the first language mastered by people was Hebrew. However, as mankind moved away from fulfilling its predestination, it contrived other languages. All the languages of the world have their inner meaning, but since their alphabets were not revealed by the Kabbalists, we study the spiritual forces in Hebrew, the source of all the other languages.

Every Partzuf is divided into two parts: right and left. The right part consists of Ramach = Resh – Mem – Chet = 248 parts (organs) filled with the light of Hassadim, while the left part consists of Shasa = Shin – Samech – Hey = 365 parts filled with
the light of Hochma. ZA is called a “voice”. Basically it is the light of Hassadim. When it joins with Malchut (called “speech”), it receives the light of Hassadim with Hochma from ZA and so a “speech” is formed.

The seven basic Sefirot of ZA are called “seven heavens”. The 70 names of ZA originate from its 70 = 7 x 10 Sefirot. ZA is called the heavens and Malchut is called the earth. The Sefirot of ZA are also called Ruach. The light of Ruach ascends to Bina (ears) and gets transformed into a sound: Hochma in the left ear and Hassadim in the right one.

There is as much difference between a language and an alphabet, as there are people in our world who can speak but are unable to read or write. The most ancient spoken language is that of the Bible, which goes back to Adam. The language of precepts and later on of the narrative is derived from the spoken language of the Bible. All of these languages combined and each of them in particular have been extensively used in our religious literature.

The language of Kabbalah was the last one to develop. It is the most difficult language, because to understand it one should be able to feel the spiritual categories of which this language speaks. This is the most precise language of all. Only the language of Kabbalah can accurately render all the spiritual information. However, it can only be received by a student directly from his Kabbalist-teacher. Since for many generations there were only a few Kabbalists unconnected with one another, the language of Kabbalah was the last to develop. Even today it can only be “learned” from the Kabbalist.

At first, the Kabbalists enciphered the knowledge of the spiritual world with the help of letters, whose outline reflected the interaction of the spiritual forces. In other words, each spiritual level is characterized by a certain relation of the spiritual forces that is peculiar to it. By assigning each spiritual property with a special symbol, one can describe an inter-relation of the spiritual forces on each level.

This way the Kabbalists created the 22 letters of the Hebrew alphabet. “The Zohar” pays much attention to the analysis of connection between the letters, which helps a student to summarize his knowledge and find new ways of discovering the spiritual forces and their actions within himself.

Our forefather Abraham writes in the “Book of creation” (“Sefer Yetzira”) that letters resemble stones of which a building is constructed. The sages tell us that the world was created with the letters of the “sacred language”. Each letter of this language represents a certain holy, spiritual, altruistic force of the creation.

The properties of this force are reflected in the way letters are inscribed, in their various combinations, in the possible punctuation marks, crowns and tones, in their numerical values (Gematriot) and their variations.

This is what concerns separate letters and their combinations. Besides, there are certain rules according to which we can determine the properties of the spiritual forces in the whole words. At that, quite often letters or even certain word parts are replaced with similar combinations.

The roots of words indicate the properties of a spiritual object they describe. For example, Adam originated from Adama – earth, which emphasizes his insignificance and from the word Adameh – similar (to the upper one), which suggests his sublimity. The name Ya’akov (Jacob) comes from the word Ekev – get round (Esau). There are many such examples in the Torah, because everything is named after its root.
Thus we have cleared up that certain combinations of letters (Kelim) can be used instead of the language of the Sefirot and Partzufim for the description of spiritual actions:

a) The shape of every letter and the elements of its structure speak about all the properties and the general state of a spiritual object, Sefira of Partzuf, which this particular letter depicts;

b) The order of letters in a word indicates the connection between the spiritual objects, Sefirot, their combined properties and joint actions. An attainment of a word in its spiritual meaning means an ascent to the spiritual level of this object. In such a case, the person who attains it becomes this word, receives its name. Man’s name keeps changing as he ascends the spiritual levels. It is determined by the level he is on; he assumes the name of that level. Therefore it is said that everyone can become like Moshe (Moses), i.e. achieve the level called Moshe.

c) A word in its “earthly” meaning speaks about the spiritual root and its branch in this world;

d) A word combination describes the spiritual process, which has a corresponding action (Commandment) in this world.

Names change depending on the aspect that requires clarification:

a) According to the elements of the Sefirot:

Keter - has none
Hochma - fire
Bina - water
ZA - air
Malchut - earth

b) According to colors:

Keter - has none
Hochma - white – a basis of all the colors
Bina - red – stands out most
ZA - green – the most perfect
Malchut - black – cannot be changed by any other color

Colors are only present in the body of the Partzuf, but never in the head. These colors are projected onto Malchut from above and pass on to all the lower levels.

c) Lines:

Hesed - right - white
Gvura - left - red
Tifferet - central, includes all - green the colors

Quite often instead of the names of the Sefirot the names of their properties, colors and elements are used: fire, air, water, earth (“The Zohar”, Vayera, § 32). Malchut is called “earth”, but Malchut, which ascends with its properties to Bina, is called “earth of the Temple”. Four sides of the world – Hochma, Bina, Tifferet, Malchut join with the four elements of the world – fire, air, water and earth. The Creator made one Partzuf Adam from the two points of Bina and Malchut.
The four world foundations or the four sides of the world:

Fire - North - Shuruk - Left line - Gvura
Air - East - Hirik - Middle line - Tifferet
Water - South - Holam - Right line - Hesed
Earth - West - - - - Malchut - receives from all

Four basic metals are created as a result of a Zivug with Malchut: gold, silver, copper and iron. All of these names as well as many others are used in the Torah instead of the names of the ten Sefirot. Although the languages of the Torah, the Talmud and the Holy Scriptures are extremely graphic and colorful, only the language of Kabbalah provides a painstakingly accurate description of the spiritual worlds.

The four kinds of symbols used with letters:

Ta’amim – tone modulations used in pronouncing letters – signify the Straight light, which spreads from up downwards in the body of the Partzuf.

Nekudot – letter punctuation marks – signify the light during its exiting the body of the partzuf from down upwards.

Tagin – crowns above letters – represent Reshimot (memories) of the previously available light (Ta’amim). Tagin originate from GAR de Bina.

Otiot – letters - represent Reshimot (memories) of the light exiting the body of the Partzuf (Nekudot).

The ten Sefirot are divided into 3 basic parts – Ta’amim, Nekudot, Otiot:

Ta’amim - Keter
Nekudot - Hochma
Otiot - ZAT de Bina and ZON

According to the light in them the Sefirot are divided into:

Ta’amim - Hochma
Nekudot - Bina
Otiot - ZON

The letters were created in the following order: the letter Aleph, which was on the right side, begot the letter Shin, which emerged from it and moved to the left side. The letter Shin consists of three lines: the left, the middle and the right, thus it is formed by the three letters Vav. Having joined with Aleph, it formed the word Aleph-Shin = ASH (fire) in the left line.

The combination of both lines – the right and the left – brought forth these two letters in their contradiction. The right line includes water, while the left line includes fire. Their collision gave rise to the letters Resh, Vav and Chet, which formed the word Ruach (wind). This wind entered between the two sides (fire and water) and joined them together. This established the order of the first letters and their perfection.

At first “The Zohar” offers a general description of the three lines in ZA designated by the three names of the Creator: El, Elokim and Elokeinu. It then proceeds to explain the descent of the levels of filling ZA and Malchut with the light of Hochma in
the form of letter combinations. *Mayim* – water, *Ash* – fire, *Ruach* – wind constitute the three lines in ZA from AVI. So the first letters in ZA originate in AVI.

The following combinations emerged afterwards: *Aleph* begot *Mem* from its right side, so *Mem* stands to *Aleph*'s left. *Mem* begot *Shin* as the middle line, because *Mem* initially consists of the left line, having the form of a closed *Mem* in the word *Elokim*. This is the way all the letters of the Hebrew alphabet appeared.

**THE LETTERS OF THE HEBREW ALPHABET**

*The letters Aleph and Ayin do not designate any particular sound, only the accompanying punctuation mark determines their pronunciation.*

*The letters Bet, Chaf, Pey with a dot inside are pronounced as “b”, “k” and “p”. The absence of a dot changes their pronunciation to “v”, “kh” and “f”. The letter Hey is not pronounced, but rather aspirated.*

*The shape of some letters changes, when they are placed at the end of a word. This group of letters is collectively called MaNTzePaCh.*

The external form of letters provides a deep insight into their spiritual essence. The protruding element of a letter suggests that there is more light in this part of it than in another. The infill (*Miluy*) speaks of the height of a certain spiritual level. A punctuation mark (*Nikud*) indicates the origin of each part of the Partzuf.

*The Kelim-Sefirot are called “letters”; their punctuation marks have the name “Nekudot”. They speak about the light, which enters and exits them. A dot above a letter (*Holam*) signifies the lights Keter and Hochma, which never enter into the Kli. Therefore the dot is located above the letter.*

Two horizontally positioned dots (*Tzere*) point to the Sefirot Hochma and Bina. Bina does not receive the light of Hochma. There is only the light of Hassadim in it (*AVI* in back-to-back state). Bina by itself is also called Tzere, because ZA receives everything from it. If there is a third dot between the two (*Segol*), it means that ZA raised its request for the light of Hochma to AVI. This request of ZA in AVI is called Da’at. Da’at receives the light of Hochma in order to pass it on to ZA. The punctuation mark Kamatz means that ZA collects (Mekabetz) the light of Hochma.

A dot indicates Malchut with a reflecting screen, but not a receiving screen. Such a form testifies to the absence of light in this Kli. It is just a black point, because the law of restriction rules over it.

*The Sefira Hod is an inclusion of Malchut’s properties into ZA, which makes a whole Partzuf Malchut from it. The letter Hey in the word Hod signifies Keter in Malchut, while the nine lower Sefirot of Malchut are among the impure forces that are attached to them. This is designated by an elongated line of the letter Kuf, which indicates that the impure forces receive their strength from the spiritually pure forces through this element of Kuf.*

The white background means the simple, indistinguishable, and therefore imperceptible light. What we can distinguish may only be expressed by restricting the spreading of this white color. The forms and degrees of such a restriction are called letters. That is why we see black outlines on the white background and only attain the black restrictions.

Any spreading of the light in the spiritual worlds must have its limits, but in order to describe it, both attraction and restriction of the light are necessary. These two forces should act simultaneously. Similarly, when we perceive something in our senses, we only feel it with the help of restriction. The surface of an object, a sound or a light wave collides with one of our senses, which can perceive it only because it restricts its expansion.
All forms have their spiritual roots. A circle originates from the First Restriction of the light in the world of Infinity. Since this restriction was equal and uniform, it assumed the form of a circumference.

A vertical line, length without width, signifies that such a notion is unattainable by us; therefore it is called a “thin line” of spreading of the light of Hochma. The light of Hochma can only be received with the help of the screen in Malchut. The screen creates the Reflected light which dresses the light of Hochma. Therefore the upper light that comes to the Kli is called a line.

A horizontal line is width without height. When a vertical line – the spreading of the light of Hochma from up downwards – collides with the screen, it passes into a horizontal line (to the right) and forms a shape of the English letter L, where width is determined by the force of the Reflected light ascending from the screen.

A rectangle is formed by interlacing of the descending light of Hochma and the Reflected light: five vertical descending lines – the five Sefirot of the light of Hochma and five horizontal lines from right to left – the five Sefirot of the light of Hassadim. The size of the rectangle’s side is called Amah. Amah consists of 5 parts - Tefachim (pl. of Tefach). Hence we depict the Kli in the form of a rectangle. Both Amah and Tefach are distance measuring units.

The two kinds of light spreading, the light of Hochma and the Reflected light, are respectively called the right and the left cheeks, which then pass into the upper and the lower lips. The Reflected light only receives the light of Hochma in four parts of the Kli and not in five, because after the First Restriction the light may not be received in Malchut. This is why there are 4 x 4 = 16 teeth on the lower jaw and 16 teeth on the upper jaw (the Reflected light resists, “chews” before it receives the light inside).

During the Second Restriction a Triangle is formed, since Malchut ascends to Bina and forms a slanted line. Thus the combination of the Straight light with the Reflected light and the restrictions bring forth various spiritual forms.

The light of Hassadim is defined as “bulging out”, because a protrusion beyond the limits of the spiritual body means that:
1) The light is so great that it exceeds the bounds of the Kli;
2) It originates from the middle line, Tifferet.

A cavity in the body occurs due to the following reasons:
1) The insufficient light; the light cannot shine there;
2) There is the light of Hochma, but the lack of Hassadim prevents it from shining inside the Kli.

**PUNCTUATION MARKS OF THE HEBREW ALPHABET (NEKUDOT)**

Nekudot are defined by 3 lines:

**IN THE HEAD:**

Kamatz - Keter - the right line  
Patach - Hochma - the left line  
Tzere - Bina - the middle line  
Holam - Tifferet - the middle line

**IN THE BODY:**

Segol - Hesed - the right line
Shvah - Gvura - the left line
Shuruk - Tifferet - the middle line

IN THE LIMBS:
Hirik - Netzah - the right line
Kubbutz - Hod - the left line
Malchut - - the middle line (has no designation)

Above letters the - the light of Neshama
In letters the - the light of Ruach
Under letters the - the light of Nefesh

Zivug de Nekudot is the interaction between Hochma of Abba and Hochma of Ima.
Zivug de Otiot is the interaction between Bina of Abba and Bina of Ima.

The combined letters signify the Reflected light, which emerges during the ascent of the screen from the Tabur to the Peh. They are combined, because all of them ascend to their root, which unites everything. The use of the will to receive, albeit for the sake of the Creator, causes separation.

The letters become disunited, when the light enters into the Kli (the letters of HaVaYaH). The four letters disunite, because the light makes a distinction between the Sefirot. Depending on their different properties, it dresses into them in different ways.

The truly faithful, who believe in the Creator, His Providence, and the Torah, need two balanced lines for their spiritual advancement. The left line – wisdom, the light of Hochma enters the desire to receive, the right line – faith, the light of Hassadim is the altruistic desire to bestow.

If knowledge prevails, it means that man is under the power of the impure forces of the left side (Klipat Smol). This renders him totally unable to feel the spiritual. A prevalence of faith puts him in the grip of the impure forces of the right side (Klipat Yamin), which convinces him that he has achieved perfection. Such a person believes that there is nothing to correct, nothing else to work on, and therefore cannot spiritually progress.

"The Zohar" continues: And the Creator said to the letter Tav: “The word MaveT (death) ends with you. So your properties are not suitable for Me to create the world with you”. Tav then immediately left.

The moment the Creator set about creating the world of ZON by selecting their properties, all the 22 letters of ZON appeared before Him, starting from the last one – Tav up to Aleph – the head of all of them. The letters came in the reverse order, because they constitute the MAN of ZON, the Kelim of ZON, which emerge from down upwards. The regular alphabet sequence corresponds to the light (MAD), which descends from above. The order of the MAN is opposite to that of the MAD, because it rises up.

Letters are just the desires, properties, and thoughts that in man’s opinion are suitable for the attainment of the spiritual, of the Creator. Man skips from one thought to another. At one moment he thinks that it is possible to attain the upper
worlds with one property, at another he believes he can enter the spiritual spheres by mastering another property. Now he begins to persistently observe all the Commandments and pray with zeal; he disregards all the actions and plunges into contemplation and reading. Sometimes he only craves for knowledge, sometimes yearns for faith bordering on fanaticism.

There are two extremes in our world – knowledge and faith. Similarly, as man ascends the spiritual ladder to the Creator, he works on the attainment of knowledge and faith. Hence Rabbi Y. Ashlag’s commentary on “The Zohar” is entitled Sulam (ladder).

Each of the 22 Hebrew letters represents a certain property. At times it seems to man that the property of the letter Tav is suitable for the attainment of the spiritual; sometimes he believes that other letters are more appropriate. This occurs because in the process of his spiritual ascent man begins to better understand the true Purpose of creation.

Thus, he continues to sort out everything until his search yields the truth: only the letter Bet, which stands at the beginning of the word Brachah (blessing), may help man to achieve the goal and merge with the Creator.

“The Zohar” narrates how the letters – properties, forces, and desires – come to the Creator. By offering up his prayer (MAN), man asks for some property that seems like a real goal to him. Each letter tries to prove that it is best suited for achieving the sensation of the Creator and merging with Him. The Creator states that the letter Bet is the best and only one that can help man to establish contact with Him. That is why the Torah begins with this letter.

The description of the letter-designated spiritual forces is incredibly deep. To have a better understanding of it, we need to receive some preliminary explanations. The creation of the world includes its existence and perfection. The world should be able to achieve the exalted purpose for which it was created.

The Creator made the world consisting of two contrasting forces. Against each altruistic force there is an impure, egoistical one, which is equal and opposite of the pure one. There simultaneously exist both, the four pure worlds of the ABYA and the four impure ones.

Therefore, in our world, at the last level of the world of Assiya, a spiritually evolved person that feels the Creator looks no different from a spiritually undeveloped one. This means that the person, who does not feel the spiritual, is totally unable to differentiate between spiritual purity and impurity.

We see that the person in our world cannot advance with the help of the pure forces. On the contrary, his egoistical aspirations provide him with enough strength to gain everything in the world. How often we see fervent fanatics immersed in their impure desires both of this world and in the world to come. Yet the person that aspires to the Creator has no strength to make even a slightest spiritual movement! There is no proof in our world that man advances down the right path. One should on no account make conclusions based on one’s life experience or a “common sense”.

So how can the person in this world exist and advance towards the Purpose of creation if he cannot tell good from evil, holy from impure? There is a sign by which we can distinguish holiness from impurity: the impure force bears no spiritual fruit; hence, the people that advance through the impure worlds of the ABYA do not achieve anything spiritual.

In § 18 of the Introduction to “The Study of Ten Sefirot” it is written that if MAN is on the right path, he can reveal the secrets of the Torah in 3 to 5 years. The Creator helps those who wish to acquire altruistic desires even more than they ask for. Thus
they achieve the cherished goal. From below man aspires to the Creator with his small desire (MAN), and from above the Creator pours on him the enormous spiritual desires and powers (MAD).

This is the only opportunity to check on whether the track the person advances on is right or wrong, whether it leads to altruism or to even bigger egoism. By no means can a person’s soaring elation be the sign of the correct advancement. Just being in the state of perfection, well-being, and contentment, the person should ask himself: “Have I attained the secrets of the Torah?” Unless he has not yet achieved the purpose, his “perfection” is impure.

The person should constantly cling to the middle line – a balance of faith and knowledge – in the following three notions: the Creator, His Providence and the Torah. On no account should he advance by either faith or knowledge alone. In case the person wants to apprehend the Creator, His Providence, and the Torah, he will enter spiritual darkness, for it is impossible to receive the light of wisdom (Ohr Hochma) without the light of mercy (Ohr Hassadim).

Such a state is called the left impure force, "Klipat Esau". If the person wishes to advance by way of faith, he enters the right impure force, "Klipat Ishmael", which tells him he is in the state of perfection. In that case he sees no point in his work and his advancements stops.

In other words, even if the person is full of joy (and that is exactly what the Torah urges the person to feel, because he therefore perceives the Creator’s Providence as just and kind), unless he has attained the secrets of the Torah, his path is considered erroneous. The person lacks the intention “for the sake of the Creator”, which reveals the Torah secrets.

This article explains the properties of the Hebrew letters and their peculiarities. All the letters come before the Creator asking Him to create the world with their properties. Each of the 22 letters represents a spiritual level in the worlds of the ABYA and believes that its pure spiritual properties are most suitable for the task. Each of them thinks that by acquiring its properties, the inhabitants of the world will be able to elevate the pure forces above the impure ones and achieve the Purpose of creation.

However, the Creator says to each letter that against their pure forces there are corresponding impure ones, hence the person will be unable to precisely distinguish between the two and achieve the goal. Only the letter Bet, which is called “the Creator’s blessing”, was free from the influence of the impure forces.

And the Creator consented to create the world with the letter Bet, because its pure property is the only one that can discriminate between good and evil and determine when the person works for himself and when he works for the Creator’s sake. Therefore the world can only exist by the property of this letter. It enables the person to extract the pure aspirations from the “mixture” of the person’s desires and to elevate them above the impure ones. Thus the person completely corrects his nature.

"The Zohar” says that only the Creator’s help, which is known as blessing, is the force capable of freeing the person from the power of the impure forces. This blessing descends upon those that are advancing along the right path.

The right path is a combination of three conditions: (i) the person’s efforts in studying (only!) the genuine Kabbalistic sources; (ii) his contact with a true Kabbalist, whom he considers as Rav; (iii) his contact with the like-minded people, who seek spiritual elevation. A more detailed explanation will only be provided to a serious student.
All the 22 letters are divided into 3 levels: Bina, Zeir Anpin (ZA) and Malchut, since there are no Kelim (i.e. letters) above Bina. The 22 letters in Bina are called big, the 22 letters in ZA are called middle and the 22 letters in Malchut are called small.

Each of the three Sefirot consists of three levels. The 22 letters of Bina contain their own Bina, ZA and Malchut. ZA has its ten Sefirot. Its Bina, ZA and Malchut include 22 letters. The same applies to Malchut.

The 22 letters of each level are divided into three types: from Aleph to Tet (1– 9) – these are the nine Sefirot of Bina; from Yud to Tzadi (10 - 90) - these are the nine Sefirot of ZA; and the four letters Kuf, Resh, Shin and Tav (100 - 400) – these are the four Sefirot of Malchut, because Malchut is located below Chazeh of ZA, which corresponds to the four Sefirot of ZA.

Bina, ones, large letters, 9 letters: Aleph, Bet, Gimel, Dalet, Hey, Vav, Zayin, Chet, Tet.

ZA, tens, middle letters, 9 letters: Yud, Kaf, Lamed, Mem, Nun, Samech, Ayin, Peh, Tzadi.

Malchut, hundreds, small letters, 4 letters: Kuf, Resh, Shin, Tav.

It is known that ones are in Malchut, tens are in ZA and hundreds are in Bina, but it contradicts the aforesaid. This is caused by the inverse relationship between the lights and the Kelim: the lowest light enters into the highest Kelim. The upper Kelim are the first to emerge, from Keter down to Malchut, while the smallest light Nefesh enters first, followed by Ruach, Neshama, Haya and Yechida.

If there are only ones in the Kelim, from Aleph to Tet, then only the light Nefesh is present. If tens are added, the light Ruach enters into the Kelim. If hundreds are added, the light Neshama fills the vessels.

Therefore hundreds are defined as Bina, tens – as ZA and ones – as Malchut. As regards the Kelim the order is inverse: ones are in Bina; tens are in ZA and hundreds are in Malchut.

Bina: the light - the Kelim (1);
ZA: the light - the Kelim (10);
Malchut: the light - the Kelim (100).

The letters descend from Bina to ZA and then to Malchut. When the letters descend from Bina to ZA, they form three lines: 22/3 = 7 letters in each. The remaining eighth letter is added to the middle line. These 22 letters in three lines descend to Malchut, which consists of 5 terminal letters MaNTZePaCH, which brings the total number of letters in Malchut to 22 + 5 = 27. The middle line is called “the firmament”. So when “The Zohar” speaks of letters of the firmament, it means that the two lines 7 + 7 = 14 = Yud + Dalet = Yad (hand) write all the 22 letters in the firmament (ZA) by way of the middle line. That is how one should interpret the words of the Torah about the hand that writes the letters in the sky.

The 22 letters of the Torah are the Kelim to be filled the light of NaRaN. Ones: from Aleph to Yud are the Kli intended for the light of Bina (Neshama). Tens: from Yud to Kuf are the Kli meant for the light of ZA (Ruach). Hundreds: from Kuf to Tav are the Kli for the light of Malchut (Nefesh).

The letters are the Kelim, in which the light dresses. In all there are 22 special properties and consequently 22 symbols called letters that describe them. As the combinations of the 22 Hebrew letters suffice for description of all the existing
knowledge, so the combinations of the properties, desires of the Partzuf sufficient for receiving and giving the light, carry out all the spiritual actions and lead all the letters (the person’s desires) to correction.

Letters represent various correlations of ZON:

a) ZA, which consists of 6 parts of its limbs, Malchut’s husband designated by the letter Vav, the Sefira Yesod – the level of an embryo;

b) ZA designated by the letter Vav, the Sefira Tifferet, which consists of 6 parts of its hands, the level of nursing;

c) ZA stands between AVI; Nukvah should ascend to ZA and reach the level of reception of the Ohr Hochma.

d) ZA, the letter Vav with the ten Sefirot Keter-Hochma above it and the ten Sefirot Bina-Tifferet-Malchut below it make up the letter Aleph. The final corrected state will come, when Malchut ascends to Keter of ZA (the upper Yud in the letter Aleph). When Malchut rises above the Parsa (Vav), it receives the light directly from AVI. When it descends below Vav, it receives from ZA. As Malchut ascends, it forms Ta’amim (tone marks). When Malchut descends, it is called Nekuda (point). As Malchut merges with ZA, it is referred to as point inside Vav (Shuruk).

The order of ATBaSH: There is a special combination of letters, e.g. the first with the last (A - T), the second with the one but last (B - Sh) etc. They designate the conditions for spreading of the upper light from up downwards.

MaNTZePaCH: All the worlds and Partzufim were created with the 22 letters of Malchut. The screen is located in the head of the Partzuf and it prevents the light from entering. It pushes it away, calculates how much it can receive for the sake of the Creator and only then does it accept the light.

Each of the 5 levels of Malchut’s will to receive has a corresponding restriction in the screen located in the Peh in order to prevent the light from entering into the body. Therefore the screen in the Peh consists of 5 parts, forces.

These 5 restrictive forces in the screen are designated by five terminal letters of the Hebrew alphabet: Mem-Nun-Tzadi-Pey-Chaf (abbreviated as MaNTZePaCH). They are called terminal, because they are used only at the end of words. These forces determine reception of the light in the body of the Partzuf and consequently bring forth the other 22 letters (the Kelim, the corrected desires, which receive the light).

Although the 5 letters of the MaNTZePaCH are only found at the end of words, in the oral speech they stand for five groups of pronunciation of the 22 letters. The letters of the MaNTZePaCH stand at the head of each group.

The 5 letters of the MaNTZePaCH form 5 groups of sounds:

1. Peh-Keter: a group of 4 sounds-letters emerges from the throat. They are called AChHA – Aleph-Chet-Hey-Ayin. Aleph is the light of the Partzuf Keter of Atzilut concealed from the lower Partzufim. It is called Atik. Chet is the light of the Partzuf Hochma of the world of Atzilut called Arich Anpin. Hey stands for the light of the Partzuf Bina of Atzilut called Ima (mother). It receives the light of Hochma from Abba (father) in order to pass it on to its children (ZON). Ayin is the light of Zeir Anpin’s face. Since the light of ZA, which enters Malchut, is called the Torah, it is said that the Torah has Ayin = 70 faces, that the Creator (ZA) has Ayin = 70 names.

With regard to Malchut, ZA is the Creator. Therefore, 70 souls descended to Egypt.

2. Chaf-Hochma: a group of 4 sounds-letters emerges from the palate. They are called GIChiK – Gimel-Yud-Chaf-Kuf. The letters AChHA transfer the light to the letters GIChiK: Aleph passes the light to Gimel giving reward (Gemul - Gimel) to the righteous ones. Chet passes the light of Hochma to Yud, but this light is concealed. Hey shines upon Chaf with the light of Bina bringing it joy. Ayin shines upon Kuf.
Ayin = 70, because it consists of the 7 Sefirot Hesed-Gvura-Tifferet-Netzah-Hod-Yesod-Malchut, each containing 10 Sefirot of its own. Similarly, Kuf = 100, because it consists of the 10 Sefirot from Keter to Malchut, each consisting of its own 10. Hence the palate complements the throat.

3. Nun-Bina: a group of 4 sounds-letters emerges from the tongue. They are called DaTLaT.

4. Mem-ZA: a group of 4 sounds-letters emerges from the lips. They are called BOMoCH – Bet-Vav-Mem-Chaf.

5. Tzadi-Malchut: a group of 4 sounds-letters emerges from the teeth. They are called ZaSSHRaTZ – Zain-Samech-Shin-Resh-Tzadi.

Voice and speech: Voice is formed in ZA, the speech – in Malchut. If the righteous person, who is in the worlds of the BYA, raises his prayers (MAN) to the world of Atzilut, he causes ZON to ascend to AVI, brings them together in a constant Zivug in order to provide the lower Partzufim with the light. ZON receives the light from AVI. This light is called “voice” and “speech”.

Man’s speech is conceived in the lungs: after exiting the lungs and reaching the mouth, air turns to voice, and then, as it leaves the mouth, it becomes speech. Each of the lungs consists of 5 parts so as to pass air to the 5 parts of the mouth: to the guttural letters ACHHA, to the labial letters BOMOCCh, to the palatal letters GIChiK, to the lingual letters DaTLaT and to the dental letters ZaSSHRaTZ.

The 7 principal Sefirot of ZA are called “7 heavens”. The 70 names of ZA originate from the 70 (7 x 10) Sefirot of ZA. ZA is called “the heavens”, Malchut is called “the earth”. The Sefirot of ZA are also known as Ruach (by the light Ruach in them). It rises to Bina (ears) and turns into sound, with Hochma in the left ear and Hassadim in the right one.

THE LETTER TAV

Each of the 22 letters corresponds to a certain spiritual level, on which it acts. Rather, the letter itself is a spiritual level. Hence the letter Tav claims that its properties are the most suitable for the creation of the world. It states that its properties can lead the world to the final correction and to the purpose of creation, because it defines the property of “the truth”, the Creator’s seal.

The impure forces exist on the account of the light received from the pure forces. This light is called “Ner Dakik” (small candle). The impure forces would neither be able to exist nor function without this light, tempting man with the pleasures they received from the tiny spark, which fell from the pure Sefirot. Therefore the lowest pure level lets a little upper light through to the impure forces.

Without the support of the pure forces, the impure forces would instantly disappear. A question arises: who needs them to exist and what for? Certainly the impure forces were created on a par with the pure ones by the Creator, because there is no other power in the entire Universe besides Him.

It was necessary to create the impure forces in order to concentrate them in the enormous desires to receive pleasure, in immense egoism. The system of the impure worlds of ABYA serves as a kind of storehouse of desires, from which the person can take more and more desires so as to correct them. Thus, by attaching the uncorrected impure forces to himself and correcting them, man can gradually ascend up to the level of the Creator. This is the purpose for which the Creator created the impure forces and maintains them through the system of the pure forces.

The impure system of the worlds ABYA is on the same level with the pure one. Our world is located under these two spiritual systems. Our world is also called egoistic
and impure, but its forces and desires are so insignificant that they are way below the worlds of the impure ABYA.

When a person overcomes the level of our world’s egoism, he enters the pure world of Assiya. He immediately becomes exposed to the influence of the impure world of Assiya, which begins to tempt him with its false pleasures. While overcoming the temptations of the impure world of Assiya, the person spiritually ascends. But until he surmounts the impure desires of his body, of our world, he will not be able to enter (to feel) the spiritual worlds, being too weak to withstand the impure forces that act there.

Unlike the spiritual forces, man in our world is only influenced by the small egoistical force called his “body”, his ego. He can struggle with this force, sometimes overcoming it and sometimes losing the battle. But even defeated, man retains the tiny spark of the light (Ner Dakik), which sustains his existence.

Rabbi Ashlag gives the following example: man’s work in this world resembles writing on the blackboard where any mistake may be wiped off without harm until he learns to write correctly. Only then is he given ink and paper, i.e. he receives permission to enter the spiritual realm. This is because a mistake in the spiritual world entails the loss of all that he gained. Man will have to start all over again!

Therefore our world is the most insignificant of all. Everyone is obliged to begin here and everyone will be bound to return to it, be born again and again until one crosses the boundary separating our world from the spiritual one. (However, there are quite a few conditions to be met for the soul to be able not to descend to this world anymore. The deserving ones will comprehend.)

The vertical line, the leg of the letter Kuf, descends below the line of writing, which means that the light passes to the impure forces through this letter. No other letter descends below the line of writing like Kuf.

To enable the impure forces to exist (both the pure and impure creations can only exist thanks to reception of the light), the last, lowest level of the pure forces descends into the impure forces and pass them the light so crucial for their existence and functioning.

At first the left leg of the letter Tav descended below the line of writing. But the Creator saw that the impure forces will be too closely connected with the pure forces, so He severed this connection and elevated the left leg of the letter Tav to the line of writing, to the level of the pure forces.

As a result of this shortening, the left leg of Tav doubles in thickness (because it folds in two). No light passes through it to the impure forces anymore. By holding the impure forces at bay, it even becomes the Creator’s seal. Tav does not permit them to steal the upper light; on the contrary, once they touch it, they instantly die.

All the life-force necessary for maintaining the existence of the impure forces is passed through the letter Kuf, because being the first letter of Malchut, it is remote from them. Hence there is no excessive risk that its connection with the impure forces would become too strong.

Malchut consists of just four letters from up downwards: Kuf, Resh, Shin and Tav. Kuf is the first, Tav is the last. Below it the impure forces are located. So if they receive the light from Kuf, which is the remotest letter from them, the impure forces have no way of “stealing” more light than Malchut is obliged to give them.

This letter is called Kuf to demonstrate that the impure system of the ABYA receives its strength from it. Pretending to be the true path to the Creator, “Li Shema” it misleads people. But the pure forces state that only with the help of the Torah can MAN correct his properties and merge with the Creator.
This is what the letter Tav said, because it is the Creator's seal of the truth. It stands at the end of the pure system and does not allow the impure forces to come into contact with the pure ones, cling to them and then pose as if they are pure. It claims that its properties are worthy of becoming the basis for the creation of the world, for the analysis of good and evil, purity and impurity. The inhabitants of this world may be sure that by acquiring its properties they will achieve the Purpose of creation.

The four letters Kuf-Resh-Shin-Tav make up the four Sefirot of the world of Atzilut: Keter-Hochma-Bina-Tifferet, where Tifferet consists of the six Sefirot Hesed-Gvura-Tifferet-Netzah-Hod-Yesod. But when the letter Kuf is by itself, without Resh-Shin-Tav, the Torah, which spreads in the worlds of the BYA, shines upon the impure forces as well and gives the angel of death strength to destroy all that lives. This state is designated by the letter Kuf. When Malchut is corrected, it is designated by the letter Hey. The long leg of Kuf (Malchut de Malchut) makes it different from Hey.

This long leg, which turns Hey into Kuf, indicates that the light of the pure forces (Partzufim) descends to the impure worlds of the BYA. They are referred to as death. As Malchut joins with Bina, it becomes strong enough to receive the light. All the letters join Malchut and it draws the light of life from Bina.

The left leg of Kuf loses half its original length turning Kuf into Tav, whose left leg is twice as thick at the expense of shortening. The part of Malchut, which passed the light to the impure forces, now rose above them. Hence there are two kinds of Malchut: Miftecha (key), the part that joined with Bina, and Manula (lock), the part, which rose from the impure forces.

These two parts of Malchut manifest in different ways: Miftecha – openly and Manula – secretly. They create two ways of man’s advancement towards correction: the good way of the Torah and the way of suffering. However, after Malchut corrects its properties and joins with Bina, it never parts with it. Malchut receives the light from Bina and pours it down to the worlds. The impure forces lose their strength to sow death and rule over the world. In the case where a sinner must be punished, the impure forces should first receive permission for this. Otherwise they may not open the Manula.

After Malchut joins with Bina and thus corrects its properties, the impure forces lose their power and cannot rule in the world without permission. The reason for that is the letter Tet, the last one in Bina, which sends the light of life to all with the help of the Miftecha. After joining with Bina, Malchut becomes Miftecha and retains this connection.

Consequently, three places emerge: (i) where the properties of the letter Tet rule by shining with the light of life of this world; (ii) the entire world after Malchut joins with Bina is defined as Miftecha. The letter Tet shines upon all, but allows punishing the sinners according to the rule: “You advance towards the goal either by way of the torah or by way of suffering”; (iii) hell, the place of constant punishment by the letter Kuf, in contrast to the first place, where Tet brings vigor of life.

All the letters with all their secret properties described by those who understand them are in the place of the Temple. All the upper and lower worlds are created and function in the framework of their laws-properties, while the Creator’s name HaVaYaH rules over all.

The sanctuary in the Temple was designed with the help of letters, because its builder Betzalel had known how to join the letters of which the heavens and the earth were created. Since he possessed great wisdom, he was entrusted with this exalted mission.

The Creator chose Betzalel in the upper world and wished him to be chosen in this world. He said to Moshe: “Choose Betzalel” and Moshe said to his people: “The
Creator has chosen Betzalel". This is because Betzalel's name-property (Be Tzel El) means "he who sits in the shadow of the Creator".

The Creator is called ZA or the Sefira Tifferet in the Partzuf ZA. It shines upon the Sefira Yesod also called Tzadik (righteous man). Betzalel is called the Sefira Yesod, which receives the light of VAK from Tifferet. This light is incomplete, hence it is called "sitting in the shadow". Like Tifferet, the Sefira Yesod consists of six Sefirot: Hesed-Gvura-Tifferet-Netzah-Hod-Yesod.

The name of the letter Tav ("the truth") indicates that in order to reach its level, one should attain the property of the truth. Therefore the letter Tav claims that with its properties man can fully distinguish between good and evil, renounce his impure and false desires, and come closer to the pure ones. Thus he can be sure he will achieve the Purpose of creation – correction of all of his desires (Gmar Tikkun).

This corresponds to the saying: "The Creator is close to those, who ask Him for help". Only with His assistance can one achieve correction and spiritual elevation. Yet this help only comes to the people who genuinely demand it. As soon as man can cry for the Creator's help, he instantly receives it. The lack of the Creator's response is a sign of incompleteness of man's request. It means that he does not fully realize his egoistical nature and cannot feel how helpless he is to correct his properties. So the letter Tav was certain that once man acquires its property of the truth, he will be able to achieve the exalted purpose.

But the Creator said to her that it was not worthy of becoming the basis of creation, because the mighty forces of judgment would originate from it. Even the complete righteous men who fulfilled the entire Torah from Aleph to Tav and reached the property of the truth, are punished by it, since they have not destroyed all the sinners (The Talmud, Shabbat 55)

Furthermore, the Creator declined the letter Tav's request, because its power brought death to this world. Man is bound to die, because the serpent forged the letter's seal and deceived Adam in his understanding of the Tree of knowledge of good and evil. Hence the world cannot exist with its properties.

THE LETTER SHIN

24. The letter Shin stood before the Creator and said: "Master of the world, the world should be created with me, for Your own name Shaddai begins with me". The Creator replied: "You are worthy, good and truthful, but because you are one of the letters that form the word Sheker (falsehood), I cannot create the world with your properties. SheKer exists only because you were added to the letters Kuf and Resh".

Malchut consists of ten Sefirot and has to ends:

1) If it only possesses its own properties, it has all the ten Sefirot: from Keter de Malchut to Malchut de Malchut. In this case it restricts the light and is designated by the letter Tav.

2) If Ima-Bina of the world of Atzilut fills it with its light, the Partzuf Malchut ends not in the Sefira Malchut, but in the Sefira Yesod and is designated by the letter Shin.

The three-tipped crown of Shin signifies the light of Bina, Ohr Hassadim, which descends from the Partzuf Ima-Bina to the Partzuf Malchut. This light creates new altruistic properties in Malchut, intentions to receive the light for the Creator's sake. As a result, the Partzuf Malchut can receive the light of Hochma from ZA (The Talmud, Sanhedrin, 22). ZA and Malchut connected this way are referred to as husband and wife, and the light Malchut receives from ZA is called "100 blessings".
This new end of the Partzuf Malchut in Yesod instead of Malchut is called Yesod of Nukvah or the central point of existence, because all that exists in the world originates from it. The Partzuf Malchut is a sum of all the created beings. All the worlds and everything that inhabits them constitute various parts of Malchut of the world of Atzilut.

Each upper Partzuf is considered the creator of the one below it, because the latter originates from it. Therefore Zeir Anpin of the world of Atzilut is called the Creator of all the created beings, our Creator.

Like Tav, the letter Shin is called the truth and the Creator’s seal, because a seal means the end of the spiritual object – the Partzuf. This resembles a seal at the end of a letter written on behalf of the Creator. The seal is also called the sign of the truth, since only a seal gives a letter the power of the truth, confirms its authenticity.

Still the letter Shin is more important than the letter Tav, because Shin is the first letter of the word “Shaddai”, one of the Creator’s names-properties. It designates His power, by which He said “Dai” (enough) to the creation forbidding it to descend below the letter Shin (The Talmud. Hagigah, 12).

This reveals that the world and everything that inhabits it can only exist with the help of the letter Shin, thanks to its property that restricts the spreading of the light. The Creator said to His creation: “Stop at the letter Shin and spread no more”, because if the light had descended to Tav, the impure forces would have received such a great power, which would never let MAN reach altruistic properties. Therefore the end of Shin is the central point of existence.

The Creator refused to grant Tav’s wish, because it could have created conditions of correction too difficult for man to meet. When the letter Shin saw it, it claimed that its property of Shaddai is suitable for the creation of the world. It was positive that the Creator would choose its properties as the basis of the creation, because it possessed all that Tav lacked.

Like Tav, Shin is the Creator’s seal, the truth. Besides, it has another advantage: the name Shaddai begins with it. As a result of all this, Shin found strength and courage to appear before the Creator and ask Him to create the world with it.

But the Creator said to it that just because of Shin’s advantages as compared to those of the letter Tav, the impure forces opposite to it gained strength. Against each letter (force, pure spiritual property) there is an opposing impure force (egoistical desire), as it is written: “God hath made even the one as well as the other” (Ecclesiastes, 7:14).

The strengthening of the impure forces occurred as a result of Shin’s properties merging with the properties of falsehood and forging the spiritual purity of the letters Kuf and Resh. Unless falsehood had strength to exist in the world, it would be instantly recognized. The letters Kuf and Resh put Shin at the beginning of the word SheKeR (falsehood). So when the truth stands at the head of the word – a property of falsehood, man naturally tends to err.

This is because there are two sources of the impure forces: small luminescence (Ner Dakik), which the Creator sends to the impure forces-desires to sustain them until there is a need to “punish” the sinners with them. However, these are small forces. The Ner Dakik descends to the impure forces from the letter Kuf, which makes them similar to MAN in the worlds of the BYA.

The second source of the impure forces occurs as a result of the spiritual fall of the lower ones: evil, egoistical actions of people cause the light to pass from the system of the pure forces to the impure ones. Adam’s sin was the first transgression and led
to the formation of the system of the impure forces parallel to the pure system. As a result, the impure worlds of the ABYA emerged opposite the pure ones.

The second source of the impure forces is the letter Resh. It indicates that the impure forces rise and attach themselves to the pure forces up to the level of Bina of Malchut, which is designated by the letter Dalet.

As was previously stated, the 22 letters of the Partzuf Malchut of the world of Atzilut are divided in three groups: ones in Bina, tens in ZA and hundreds in Malchut.

The letters Aleph-Bet-Gimel correspond to the Sefirot Keter-Hochma-Bina, which are called the head of a spiritual object (Partzuf). The letters from Dalet to Tet refer to the body of the Partzuf.

The body only receives what descends from the head. Therefore Dalet, the first letter of the body, through which the body receives the light from the head, is called "Dalah ve Aniyah" (poor and desolate). Dalet only receives what Gimel gives it. Since there is the light of Hassadim in Gimel, this is what Dalet receives from it.

The letter Gimel is called Gomel Hassadim (merciful One) according to its action with regard to Dalet, which would otherwise be without the light. The protruding sharp angle on the right side of Dalet is a sign of abundance of Ohr Hassadim in it.

But there is impure Malchut against the pure (altruistic) Malchut, which in its pride does not wish to receive the light from Gimel and to depend on it. It desires to be the head and the sharp angle of Dalet disappears, transforming it into Resh, which is written and pronounced with the help of the two letters: Resh and Shin.

The true merging of the pure ZA and Malchut is called ACHaD (one). It consists of the letters Aleph, Chet and Dalet, because the letters from Aleph to Chet are the nine Sefirot of ZA. It passes the light from Gimel of Bina to Gimel of Malchut. Consequently Malchut filled with the light of Hassadim becomes Dalet with a protruding right angle. As a result of this ZA and Malchut become one.

When people sin in their intentions, they allow the impure Malchut to get attached to the pure one – Dalet, to eliminate the sharp angle of the light of Hassadim and to turn it into the letter Resh. Thus the word Achad (one) is converted into Acher (another, different, foreign). Aleph-Chet-Dalet of the word "Achad" is transformed into Aleph-Chet-Resh of the word "Acher", because instead of the connection with the Creator a different contact with the impure forces appears. They are called "Elokim Acherim" (other gods) and they attach themselves to ZA and Malchut of the pure world of Atzilut.

This leads to distortion of the Creator's seal (Shin). As a result of this, Yesod of Malchut, which receives the light from Yesod of ZA, becomes connected with the impure source, because a new Yesod of the impure Malchut was formed with the help of the letter Shin.

The impure forces continue developing until they consist of ten Sefirot with the head and the body. Shin becomes the initial point of all ruinous and wasting, because destruction of purity brings forth impurity. From this, the system of impure worlds of ABYA emerged.

Thus we have learned how the letters Kuf and Resh became the two sources, from which the impure forces emerged and developed. Since the impure forces pose as the pure ones, they are called false, counterfeit letters. Their purpose is to annihilate the system of pure forces and their unity with the Creator, so as to forge themselves from the devastation of pure forces.

The birth of impure forces from the destruction of pure ones is possible, because the letter Shin, Yesod of Malchut, joined with impure forces as a result of transformation
of Dalet into Resh. Consequently Achad turns into Acher and the system of impure forces (Elokim Acherim) was thus created.

Unless the letters Kuf and Resh had captured the letter Shin, such an enormous system of impure forces so capable of falsifying everything in the eyes of man would not have come into being.

Therefore the Creator said to the letter Shin: “You are good, but you will stand at the head of the word Sheker (falsehood) together with the letters Kuf and Resh. By capturing you, they will be able to create the whole system of impure forces with your power. Hence I cannot create the world with your properties. Since there is an impure system against you, it is impossible to achieve the purpose of creation with you”.

THE LETTERS KUF AND RESH

25. From the aforesaid we learn that whoever wishes to tell a lie should add that lie to a base that is truthful. Since the letter Shin is a letter truth by which the Patriarchs reached unity. The three lines in the letter Shin (?) refer to the three Patriarchs who designate the Sefirot-properties Hesed, Gvura and Tifferet.

The letters Kuf and Resh point at the evil side, because the impure side is KaR (cold) without any warmth and life. It draws its sustenance from Malchut when it turns into ice. In order for the impure side to exist, these letters attach Shin to themselves, creating the combination KeSHeR, which means “strengthening the ties” and “surviving”.

This is because the light of Hesed-Gvura-Tifferet of Bina, which it receives from Yesod of ZA, creates a new end in Malchut, a new Kli - the desire to receive the light called ”100 blessings” from ZA. SinceHesed-Gvura-Tifferet are called the Patriarchs and since the light passes from them to Malchut, the letter Shin designating them is called “truth”.

By eliminating the sharp angle of the letter Dalet the impure forces turn it into the letter Resh. By this they convert the word “ACHad” into “ACHer” and steal Yesod of pure Malchut, designated by Shin. They build Yesod of impure Malchut with the letter Shin, which leads to a very fast attachment of impure forces to the pure ones. This attachment is called KeSHeR, the tie joining the pure and impure forces, which is extremely difficult to sever.

From the aforesaid, we see that the letters want the world to be created with them, because each of them believes that its properties can correct the world. The letter Shin thinks that the light of Hassadim will bring the souls to the purpose of creation. The letters Kuf and Resh – KaR (cold) do not desire this light, because such a reception for the sake of bestowal is pure, but it becomes impure when used for the sake of enjoyment.

THE LETTER TZADI

26. The letter Tzadi then appeared before Him and said: “Master of the world, may it please You to create the world with me, since the Tzadikim (righteous) are sealed by my name. You, who are called Tzadik, are also written by my name, for You are righteous and You love righteousness. Therefore it would be suitable to create the world with my properties”.

The Creator replied: “Tzadi, you are truly righteous, but you should remain concealed and not be revealed too much, as would be done if the world were created by you, so that the world will have an excuse”. The concealment of Tzadi is necessary, because first came the letter Nun and then the adjoining letter Yud, from the Creator’s ineffable Name (Yud-Hey-Vav-Hey - HaVaYaH), stood above it as a sign
of the Holy Covenant between the Creator and His beings. It mounted on the letter Nun and joined with it on its right side, thereby creating the letter Tzadi.

The reason for the concealment of the letter Tzadi is in the fact that when the Creator created Adam, i.e. ZA, He made it as two Partzufim, male and female attached to one another with their backs. Therefore the letter Yud is turned with its back to the back of the letter Nun, each of them facing away from one another. This is the way the letter Tzadi looks: the face of Yud turned upwards and the face of Nun is turned downwards.

The Creator also said to Tzadi: "In the future I will revoke the back-to-back connection and will join them face-to-face. In another place you shall so rise, but not at the beginning of creation. The letters Nun and Yud in you should be back-to-back to one another for this shows that the light in you is concealed. Therefore the world cannot be created with you". The letter Tzadi then left.

Tzadi suggested that the world should be created with its properties, because when it saw that the letter Tav's request was turned down due to its heavy laws and Shin's – because of impure forces attached to it, it thought that its properties were suitable for creation of the world. It also has the Creator's seal in it and no impure forces fastened on to it.

So Tzadi said to the Creator that the righteous people are sealed by its name as a sign of their Holy Covenant with Him, by circumcision and turning up of the place of contact (Zivug) with the Creator, which thanks to these corrections pushes away all the impure forces.

The Creator is called Bina and is marked by Tzadi, because He is righteous like ZA. The upper part of Bina of the world of Atzilut (Abba ve Ima - AVI) corresponds to the male and female parts like ZA and Malchut. AVI are constantly connected with each other in order to send the light of Hassadim and thus maintain the existence of all that is below them. Tzadi thought it was suitable for the creation of the world, because the world lives by the light of Hassadim, and with its help can achieve its ultimate purpose.

The letter Tzadi is called Sefira Yesod of ZA. When Yesod joins with Malchut it is defined as Tzadik (righteous), because the nine Sefirot of ZA are from Yud to Tzadi, The letter Kuf is a beginning of Malchut, which consists of the four Sefirot Kuf, Resh, Shin and Tav.

When Malchut is merged with Yesod of ZA, Kuf is joined with Tzadi and Yesod is called Tzadik. The Creator replied to the letter Tzadi that it is Tzadi in Yesod of ZA: “You are Tzadi in Me, because AVI are constantly connected to pour the light down and sustain the existence of the lower Partzufim. You are righteous, because Malchut is also connected with you, as Kuf follows Tzadi. In spite of it all, you are not worthy for the world to be created with your properties”.

Yesod of ZA includes Malchut in the form of the letter Kuf in the word Tzadik. When Malchut is included in Yesod as Tzadi, it is designated by the letter Nun, for Nun is Gvura of ZA (Yud-Keter, Chaf-Hochma, Lamed-Bina, Mem-Hesed, Nun-Gvura).

When ZA grows and becomes big, its Sefirot Hesed-Gvura-Tifferet turn into the Sefirot Hochma-Bina-Da'at. Thus Gvura becomes Bina. When ZA becomes small again, Bina turns into Gvura (Nun). Its fall is designated by Nun’s head looking down.

The letter Tzadi consists of Nun and Yud in a back-to-back connection with one another. The letter Nun designates Malchut with the properties of the Sefira Yesod included in it; Yud designates Yesod of ZA. Their back-to-back connection, faces outward indicates the impure forces clinging to their backs.
They conceal their backs, since there is a shortcoming in them: the desire to receive the light of Hochma. This shortcoming should be concealed to keep the impure forces off their backs. Therefore the letter Tzadi is unsuitable for the world to be created with its properties. Its very appearance gives away the opportunity for the impure forces to cling to it. Hence Adam (created from ZA and Malchut, when they are connected as Tzadi) also consists of two halves, male and female, joined with their backs.

In case the letter Tzadi had objected that in a big state in the presence of Ohr Hochma, ZA and Malchut could join each other face-to-face, it would have received the following answer: such a connection is possible, but during only their ascent to AVI. Had such a contact been possible in their own places, the impure forces would have instantly clung to them. This is why Tzadi is unworthy to become the basis of the universe.

THE LETTER PEH

27. The letter Peh entered and said: “Master of the world, may it please You to create the world with me, because the future redemption of the world is described by my name. The word Pedut (redemption, salvation) begins with me. This means that redemption is salvation from all our sufferings. Therefore the world should be created by me”.

The Creator replied: “You are indeed praiseworthy, but the word Peshah (crime, sin) begins with you. It is a sin akin to that of the snake that strikes and then hides its head within its body. This is because, whoever sins bends his head hiding from the observing eye, then stretches his hands out to sin. This also refers to the shape of the letter Peh that has its head hidden within its body”. And the Creator similarly said to the letter Ayin that the world cannot be created with its properties, because it possesses the property of Avon (crime, sin). Although Peh tried to object saying that its properties are in the word Anavah (humility), the Creator refused to create the world by it.

Redemption begins with the letter Peh, meaning that the property of Peh is in the future redemption. Therefore Peh says that it is worthy to be the basis of the world. Both Galut (exile) and Geula (redemption) depend on Malchut: when Malchut has no inner light of Hochma, the people of Israel are driven away from the land of Israel. This is because, in our world the land of Israel corresponds to Malchut of the world of Atzilut, the spiritual land of Israel.

As in the spiritual world, ZA (Israel) moves away from Malchut (the land of Israel), so are the people of Israel expelled from their land in our world. When the sons of Israel improve their actions, they cause ZA (Israel) to fill its Malchut (the land of Israel) with the light, build it and merge with it face-to-face. As a result, in our world the sons of Israel deserve redemption and return to their land.

The light of ZA that builds and fills Malchut descends from the Sefirot Netzah and Hod in ZA. Hochma of Malchut dresses in Netzah and Bina of Malchut dresses in Hod. The letters Ayin and Peh are Netzah and Hod in ZA. This is why Peh, the Sefira Hod in ZA, claimed that it was suitable to be the basis of the world. The light of Hochma that brings redemption to the whole world emanates from Peh to Malchut. So if the world achieves its property, it will undoubtedly be completely corrected and redeemed.

The letter Peh thought that it was much more suitable to become the basis of the world than Ayin, because, although Ohr Hochma enters into Netzah-Ayin and Hod-Peh and is mainly present in Netzah-Ayin, redemption still depends on Hod-Peh. This occurs because at first Bina redeems Malchut from its restrictions.
Malchut deserves this redemption, because Bina passes it its own properties of mercy. This is fulfilled in the following way: Bina transcends its own properties and joins with Malchut. As a result, having received the light of Hassadim, Malchut can now receive the light of Hochma. The restriction imposed on reception of the light affects the left side, i.e. Hod-Peh in ZA. Hence the letter Peh thought that since the light of Bina enters into it and not into Netzah-Ayin, it is better suited to be the basis of the world.

However, all the individual corrections made during 6000 years of the world’s existence until the final correction are considered incomplete, because the upper light, which allows for discovering and analyzing all the impure forces, is unavailable. Therefore the light may not be received in the worlds of the BYA under the Parsa, the boundary that separates Atzilut from the worlds of the BYA.

The Parsa is Malchut that rose to Bina in order to restrict the light and prevent it from spreading into its parts located under Bina. As a consequence of Adam’s attempt to receive the light under the Parsa, impurity stole into Malchut, of which it is said that the serpent appeared before Chavah (Eve) and brought impurity upon her (The Talmud. Shabbat, 146). This impurity will only be cleansed at the end of correction.

The fact is that the absence of the upper light in the force capable of discerning the difference between good and evil in all of Malchut gives rise to a shortcoming called “tears”, two tears falling into a vast sea from the two eyes of Hochma and Bina that are concealed from all.

The two eyes are Hochma and Bina and the tears point at the impure force that is present in them after Adam’s sin, which led to the destruction of the two Temples. These tears in Malchut’s eyes will only be dried at the final correction, when death disappears from the world and all the light will shine in Hochma and Bina (See § 56). So the letter Peh was told that, although it brings Pedut (redemption) with its light to the world, this light is incomplete. All the individual corrections are imperfect, for they come and go as the two Temples.

The properties of Peshah (crime) and Pedut (redemption) in the letter Peh are not sufficiently perfect and complete to withstand the sin of Adam, because in the absence of the full light of Hochma, a clinging of the impure forces takes place. Hence the letter Peh is unworthy to be the basis of the world.

Since the property of Peshah is concealed, the serpent’s power that is present there deceives people and leads them to their death. It is impossible to destroy it, like a snake that bites man and then hides its head within itself (similar to the head of the letter Peh). One may kill a “serpent” within oneself by hitting the “head”. Therefore the letter Peh is unsuitable for the creation of the world.

THE LETTER AYIN

Bina of the world of Atzilut has two names: Ima Ila’a (superior mother) and also Anavah (modesty, humility). (Here the capital “A” designates the Hebrew letter Ayin, which should not be confused with Aleph). The Sefira Netzah of Zeir Anpin (designated by the letter Ayin) dressed in Malchut rises to Bina. Bina dresses into Netzah of ZA (adorns it). But since the letter Peh (Peshah - crime) is concealed in Netzah of ZA, the Creator refused to create the world with its properties.

Two words render the meaning of "sin" in Hebrew: Peshah and Avon. Sin is mainly concentrated in the letter Peh, because Malchut of ZA is included in the Sefira Hod of ZA. Because of Adam’s sin, the Klipot attach themselves to Malchut of ZA. But Netzah of ZA is a property of ZA, and the impure forces cannot cling to it. Yet the Talmud (Bava Kama) says that even Netzah has the Klipot attached to it.
This ability of the impure forces to cling to Netzhah of ZA is called sin. The word “Avon” (not “Peshah”) indicates that Netzhah is pure and that the sin is caused by its connection with the Sefira Hod.

The Creator turns to the letters Peh and Ayin at the same time, because Netzhah and Hod are like two legs of one body stood before Him. But “The Zohar” analyzes them (their properties) one by one.

**THE LETTER SAMECH**

28. The letter Samech (Heb. support) entered and said: “Master of the world, it would be appropriate to create the world with my properties, because I am able to support those who fall. As it is written: ‘The Creator upholds (Somech) all that fall’”. The Creator said to it: “This is why you should remain in your place and not move from it. If you leave your place in the word Somech, what will then happen to all those who fell and are being supported by you (your properties)? The letter Samech then left immediately”.

The letter Samech stands for the Sefira Tifferet in ZA, i.e. Bina in the body of ZA. Since the Sefirot Keter-Hochma-Bina (KaHaB) were transformed into Hesed-Gvura-Tifferet (HaGaT) in ZA they were left without the light of Hochma, only with the light of Hassadim.

As we know, Bina consists of two parts: the upper one called GAR (Gimel Rishonot – the first three Sefirot KaHaB) and the lower one called ZAT (Zayin Tachtonot – the seven lower Sefirot from Hesed to Malchut). The upper part of Bina is called Abba ve Ima (AVI). Being filled with the light of mercy, Abba ve Ima are in the state of perfection. They feel no desire to receive, only to bestow. AVI are designated by Samech (numerical value – 60), because they include the three Sefirot of ZA, which in view of the absence of Ohr Hochma in ZA is called not KaHaB, but HaGaT. Therefore AVI consist of six Sefirot. Each of them in turn consists of ten, which totals at 60 = Samech.

ZAT of Bina receives the light from above and passes it on to ZA. This part of Bina has the property of ZA, for it should receive exactly what ZA needs. Since, unlike Bina, it needs to receive Ohr Hochma for ZA, it gets separated from Bina and becomes an independently existing Partzuf.

This Partzuf is called Yeshsut and is designated by the letter Mem (numerical value – 40), because it includes the four Sefirot Tifferet-Netzhah-Hod-Yesod of the Partzuf AVI. Owing to its shape (properties) the block-letter Mem is called Mem Stumah (blocked).

This separation of AVI into two parts takes place when they have no light of Hochma, only the light of Hassadim. Consequently, the upper part of Bina remains perfect, while the lower part feels its imperfection without Ohr Hochma. Since spiritual objects are separated by dissimilarity in their properties, the sensation of imperfection cuts the lower part of Bina from the upper one.

However, if those located below improve their “intentions” (called “actions” in the spiritual) and ask ZA for help in overcoming their egoism and in acquiring spiritually pure, altruistic desires, ZA turns to the superior Yeshsut, which turns to AVI. AVI then send their request even higher, receive the light of Hochma and pass it to Yeshsut.

Finally Yeshsut and AVI merge into one Partzuf, because having received Ohr Hochma, Yeshsut becomes as perfect as AVI filled with Ohr Hassadim. Yeshsut passes the light of Hochma down to ZA, which then transfers it to Malchut. The light
that Malchut receives from ZA is referred to as 100 blessings, because Samech = 60 joins with Mem = 40.

However, when man sins in his intentions (desires, actions), Malchut does not receive his request for help and the light of Hochma disappears from ZA. ZA passes from Gadlut (big state) to Katnut (small state). (When ZA has the light of Hochma, it is called big; when it is filled only with the light of Hassadim, it is called small). The general Partzuf, Bina, is then divided into AVI and Yeshut again.

In this small state (Katnut), ZA and Malchut are imperiled by the impure forces – Klipot. To safeguard them against falling under the Parsa into the worlds of the BYA, AVI sends them the property of Samech (the light of mercy). Although it is just the light of Hassadim without the light of Hochma, it provides ZA and Malchut with the sensation of perfection in acts of bestowal. Thus the impure forces do not cling to them anymore, because their sole intention is to receive the light of Hochma from the pure Partzuf.

This is why the light that fills ZA in Katnut is called Samech. This testifies to its action: Samech supports ZA and Malchut and guards them against falling from the world of Atzilut under the Parsa.

Therefore, the letter Samech thought that if the world were created with its properties, it would be able to achieve the purpose of creation and merge with the Creator. Its light can shine in ZA and Malchut even in their small state and the Klipah does not attempt to snatch the light from them. On the contrary, the impure, egoistical forces flee from its light. Samech believed that it would be able to protect all the created beings even when their actions were evil.

But the Creator said to Samech that just because its role is to support those who fall and to protect those who are below in moments of their spiritual decline, it should stay in its place and not move from it. If the world were create by it, its power would forever prevail over all and ZA and Malchut would never be able to grow out of their small state.

Unless ZA and Malchut stimulate those who are below (people) to raise MAN – a request for help in becoming big, the upper light would not descend to bring the final correction and redemption. So the letter Samech is obliged to support those who are below until they deserve more. But when they become worthy, they will receive all the light called “100 blessings” in their Partzuf. So the Creator refused to create the world by Samech.

“In the absence of Ohr Hochma, ZON in their small state need you and you can really help them. But you cannot lead them to perfection; hence you are not worthy to become the basis of the world”.

**THE LETTER NUN**

29. The letter Nun entered and said to the Creator: “May it please You to create the world with me, because the phrase, ‘great praises’, (Heb. Norah Tehilot) starts with me. It is also said: ‘Praising of the righteous’”.

And the Creator replied: “Go back to your place. It is because of you that the letter Samech returned to its place. And you should depend on it for support. This is because the letter Nun stands at the beginning of the word Nefilah – falling, which Samech is bound to correct by returning to its place and supporting those who are below”. Nun left him at once.

When Nun saw the Creator sending the letter Samech away (because its properties are only used in the small state), it thought that it was worthy to be the basis of the world. Not only did Nun have all the advantages of Samech, but it also could use Ohr
Hochma, the light of the big state. The reason for the Creator’s refusal to Samech did not apply to Nun.

Gvura in ZA is called Nun, because all of it is mitigated by Bina’s property of mercy called Nun = 50 gates of Bina. This property of the Sefira Gvura gives ZA the name Norah Tehilot – great praises. Ima-Bina is called Tehilah (praise) and since Gvura descends from Bina, it is referred to as Norah Tehilot – great praises. Nun is used in the Sefira Yesod in the big state of ZA during its Zivug with Nukvah. Like Ima, Nukvah receives the name Tehilah, while ZA becomes one in both Tehilot –Ima and Nukvah.

Therefore the letter Nun said that being in Gvura, in the left line of ZA, it attracts the light of mercy emanated by Samech (Bina, Ima), which is also called the “upper Tehilah”. Consequently ZA acquires its properties and the name Norah Tehilot to match them. Nun has all the properties of Samech: the light of mercy that provides perfection and repels the impure forces-desires.

“I am privileged to be used during the big state of ZA in its Yesod, in the letter Tzadi, of which I am the left element”. This Nun in the letter Tzadi is just the one defined as Norah Tehilot, since even when ZA achieves Gadlut during the ascent of ZO to AVI; Nun then joins Yesod of ZA with Nukvah back-to-back and ZA receives the light of mercy from AVI (Samech).

In this case Nun is called “praising of the righteous”, because Yud (righteous, the basis of the world) mounts on it. Nun is then called “great praises”, because it attracts the light of wisdom to Malchut in the big state.

We find that Malchut receives all its beauty from Nun, which is in Yesod of ZA. Therefore Nun claimed that it is worthy for the world to be created with its properties. Its luminescence adds to the light of wisdom that unites and revives ZO, and does not just support them like the letter Samech.

So the Creator told it: “You cannot lead the world to its final correction without the clinging of impure forces. Even your properties need to be supported by the letter Samech. This is why you are connected back-to-back with the letter Yud, and the light of Samech guards you against the Klipot. Hence your properties, which rest upon the force of Samech, are a mere support. So you are unworthy of becoming the basis of the world”.

THE LETTER MEM

30. The letter Mem entered and said: “Master of the world, may it please You to create the world by me, because with me you are called Melech (King)”. The Creator told it: “It is indeed so, but I shall not create the world, because the world needs a King. Go back to your place, you and the letters Lamed and Chaf, as it is not proper for the world to be without a King”.

The letter Mem is Hesed in ZA, which receives the light from Hesed in Bina. When in addition to the light of mercy in its small state ZA receives the light of wisdom and becomes big, its Sefirot HaGaT turn into the Sefirot Hochma-Bina-Da’at (HaBaD). This means that Hesed in ZA ascends and becomes Hochma, which reveals a new light, the light of Hochma, of the Creator’s face.

The letter Mem said that it is suitable for the world to be created by it, because it reveals the Creator’s light to the world. This eliminates any risk of the Klipot clinging, so the final correction is guaranteed to the world.

But the Creator told it that it was forbidden to reveal this light to the world, because it should be first dressed in the three letters of the word MeLeCH. The big light may be revealed in the world only if Mem joins with the letters Lamed and Chaf. So He said: “Go and join with them”.
Mem in the word Melech is Hesed. Lamed is Bina, which passes the light to ZA. The letter Kaf (Chaf) is Malchut, Nukvah of ZA, since there cannot be Melech – King without Malchut – Kingdom. All the light becomes revealed thanks to Malchut.

In this case Malchut shines from ZA in 3 places:
1) Malchut becomes a Kisses (throne) for a King (ZA). Kisses derives from Kissui (cover, concealment), so it is designated by the bended letter Chaf;
2) Malchut is clothed in ZA, because the big light is only revealed to Israel. When its kingdom is revealed, ZA frees itself from Malchut’s cover and tosses it upon the peoples of the world, idolaters, and the light of its face is poured upon Israel. Every righteous man then points his finger at the Creator and says: “This is the One I aspired for!” This spreading of the light is designated by the letter Chaf;
3) Malchut becomes a crown on the head of ZA. This is the property of the letter Chaf, of Keter.

THE LETTER CHAF

31. At that time the letter Chaf descended from the Kisses – the Creator’s throne. It stood before Him trembling and said: “Master of the world, may it please You to create the world with me, because I am Your Glory (Cavod)”. When the letter Chaf descended from His throne all the worlds were shaken and the throne trembled. And all the worlds were about to collapse. The Creator then said to Chaf: “What are you doing here? I shall not create the world with you. Go back to your place, because you stand at the beginning of the words Clayah (destruction) and Calah (bride)”.

The Creator’s throne is a name of the world of Beria. The appearance of Mem before the Creator made the letter Chaf fall from His throne. Hochma and Bina of the world of Beria trembled, and so did all the lower worlds with their inhabitants.

All the arguments the letters adduced in their desire for the world to be created with each of them is like raising MAN – a request for reception of the upper light (called MAD) in the precise measure corresponding to this or that letter.

In this case ZON will be ruled by the world. The light descending from ZON rules with the MAD that was raised by each letter, because MAD exactly corresponds to MAN both in quantity and quality. MAN is a property of a letter. Hence each letter argues that it can draw such a light from above, which will certainly bring the entire creation to the purpose.

Similarly, the Creator’s answers to each of the 22 letters of ZON de Atzilut constitute the descending MAD (the upper light, power, help) that exactly corresponds to MAN raised by this or that letter. When the upper light that descends from one of the letters begins to rule over the world, this signifies the Creator’s reply to that letter. Thus its inability to rule over the world becomes revealed, for the impure forces cling to one of its properties. By creating two precisely balanced opposing systems of pure and impure forces, the Creator responded to each letter’s individual claims.

Thus the Creator amused Himself with each of the 22 letters enabling them to reveal their properties, until their aspirations and analysis determined which of them was worthy of becoming the basis of the world.

From this, it becomes clear that when the letter Mem began to pour its light upon the world, it brought the fall of Kisses (throne). Kisses has two properties: (i) it covers, conceals the Creator (Kissui); (ii) it reveals the Creator’s greatness in the worlds with the help of the three letters MeLeCH. Malchut, which became the Creator’s cover, rises and turns to Chaf – the Creator’s dress. It reveals the King and becomes a crown on His head.
But as soon as the letter Mem that was not clothed in Chaf began to reveal the light of the Creator’s face, Chaf fell from the Throne of His Glory, stopped concealing Him and stated that from now on only His revealed glory will rule over it.

As a result of Chaf’s fall from the throne, two hundred thousand worlds shook and trembled on the verge of collapse. The connection between the lower Partzuf and the one above it consists in the fact that Malchut of the upper level becomes Keter of the lower one. The property of the letter Chaf dresses Malchut of the upper spiritual object into Keter of the lower one.

There are three peculiarities to the throne: (i) 6 steps leading to the throne, the 6 Sefirot Hesed-Gvura-Tifferet-Netzah-Hod-Yesod of the upper Partzuf; (ii) 4 legs of the throne, the light in the Sefirot Keter-Hochma-Bina-Da’at of the lower Partzuf; (iii) Malchut of the upper Partzuf that descends to the lower one, dresses into it and passes it all the light. So when Chaf fell from the throne of the Creator’s glory, the connection between the world of Atzilut and the world of Beria (throne) was severed.

This occurred, because Chaf, i.e. Malchut of the world of Atzilut dressed in the Sefirot Keter-Hochma-Bina-Da’at of the world of Beria, pours all the light on the world of Beria (called throne of His glory). But when the letter Chaf fell from the throne, it trembled, because it lost the power to give to Beria. Two hundred thousand worlds (Hochma and Bina of the world of Beria) shook in their fear to collapse, for they lost all the life force they had received from the world of Atzilut.

Similarly, Bina of the world of Atzilut is connected with ZON. Bina of the world of Atzilut consists of ten Sefirot. The last, Malchut of the Sefira Bina, which is dressed in ZA, is the letter Chaf. This Chaf is the Creator’s throne in ZA. The Creator is Bina, the Sefira above ZA>. ZA becomes a throne for Bina. During the fall Bina and ZA become disunited. Chaf is Malchut of Bina; it dresses into ZA and passes it all the light.

Therefore it trembled (could not pass the light to ZA) and so did two hundred thousand worlds called Hochma and Bina or KaHaBD (four legs of throne), because all the light disappeared from them. The worlds trembled in fear of collapse, i.e. the Sefirot Hesed-Gvura-Tifferet-Netzah-Hod-Yesod in ZA that included all the worlds below them, for all the light of Bina disappeared from them.

The Creator told the letter Chaf that because it fell from the throne of His glory, the three first Sefirot of ZA trembled. All of the other worlds were on the verge of collapse and total destruction without any hope of restoration. This is why the letter Chaf should go back to its place in the throne of glory.

The return of Chaf to its place in the Creator’s throne takes place at the same moment, when He refuses to create the world with the letter Mem, because the world needs a King.

THE LETTER YUD

32. The letter Yud entered and said: “Master of the world! May it please You to create the world with me, because I am the first letter in Your Holy name”. The Creator replied: “It should suffice you to be engraved upon My Name and appear in Me. All your aspirations are in Me. It would not be proper for you to be removed from My Name”.

Since Yud is the first letter of the Creator’s name HaVaYaH (Yud-Hey-Vav-Hey), (i.e. the beginning of the Creator’s revelation to the created beings, the first level of the upper light), the letter claimed that the world was created with its properties. The Creator objects to what it says. As was stated, the Creator amuses Himself with each letter by answering their questions. The questions are the MAN that the letters raise, while the Creator’s answers are the MAD in the form of the upper light.
So by telling Yud "It should suffice" the Creator explained the creation of restriction, where below this, level the light was not allowed to descend. This restriction is marked in the Creator's name Shaddai (Shin-Dalet-Yud). After Yud began to spread with the big light, the Creator stopped it, forbidding it to reach the letter Tav. It could only spread to Shin. He told it: “Enough, do not spread anymore. Otherwise you will not be able to constantly remain in My Name HaVaYaH”. The sages said: “My Name is not pronounced as it is inscribed. It is inscribed HaVaYaH and pronounced Adonai” (The Talmud. Pesahim, 50). The name HaVaYaH is not subject to change, as it is written: “For I the Lord change not” (Malachi 3:6). Because in the days of existence of the world, uncorrected things emerge and receive correction, meaning that everything keeps changing. So up to the final correction, the Creator is called Adonai, because this name is subject to change, while HaVaYaH is not.

In the future, after the end of correction, HaVaYaH will be pronounced as it is written. Therefore the Creator said: “If I see some evil in you, you will be removed from My Name, for My Name HaVaYaH may not be spoiled by evil or its correction. Hence the world cannot be created by your properties”. There are three levels in the letter Yud: in Hochma of ZA, in Hochma of AVI and in Hochma of Arich Anpin called concealed wisdom.

The HaVaYaH begins with a dot, which then turns into Yud. Yud (Ohr Hochma) spreads to the sides and downwards and turns into the letter Dalet, which consists of a horizontal roof-like line that indicates the property of Bina-Ima (mercy, Hassadim). When Ohr Hassadim stops spreading in breadth, Ohr Hochma begins to spread downwards in the form of a vertical line, the leg of the letter Dalet (property of Hochma-Abba).

The general property of AVI is designated by the letter Dalet. AVI beget ZA, which is designated by Vav inside Dalet and forms the shape of the letter Hey. To put it more precisely, the request of ZA (Vav) compels AVI to unite their properties of Hochma (vertical line) and Hassadim (horizontal line) with the help of the letter Yud. Consequently AVI receive the light from Yud and pass it on to ZA.

The screen with the desires of Malchut is called a point, because it generates the Reflected light. Since the received light always consists of ten lights, the screen is called ten points.

Yud stands for the spreading of Nekudot inside the Partzuf Keter, Vav signifies the spreading of Nekudot inside the Partzuf Hochma. However, there is no letter in the HaVaYaH that points at the spreading of the light in Keter.

Insertion or removal of the letter Yud in a word means presence or absence of the light of Hochma. There are four kinds of correction:

1. **Ibur 1** – a conception of the small state of ZON: an absolutely passive spiritual state. The letter Yud is added to the word Ohr (light) and transforms it into Avir (air) – VAK of the Partzuf.

2. The letter Yud exits from the word Avir, which converts it back into Ohr: the light of Hochma enters VAK of the Partzuf.

3. **Ibur 2** – a conception of the big state of ZON: AHP of Bina ascend from ZON to Bina and so do GE de ZON, because they were in the small state, which is defined as a conception of GE de ZON.

B. 4. The light of Hochma spreads.

**THE LETTER TET**

33. The letter Tet entered and said: “Master of the world, may it please You to create the world with me, because by me You are called Tov (Good)”. The
Creator replied: “I will not create the world with you, because your goodness is concealed within you. Therefore it cannot take any part in this world that I want to create. I will only be revealed in the world to come. So because your goodness is concealed within you, the gates of the palace will sink into the ground. When you join together, the word CHet (sin) will be formed. This is why these two letters do not appear in the names of the twelve tribes of Israel”.

The letter Tet (9) is the inner property of the Sefira Yesod in ZA, and the outer property of Yesod in ZA is the letter Tzadi (90). It joins with Nukvah of ZA, forming the notion of Tzadik (righteous). Besides being the inner property of the Sefira Yesod in ZA, Tet is also the 9th letter among the letters of Bina in ZA. It is called Tov (good). Since Tov is also called Tzadik and the Klipot do not cling to it, Tet claims that it is worthy of becoming the basis of the world.

The Creator told Tet that it should be concealed from sinners; only the righteous will be worthy of it in the world to come, but it takes no part in the creation and correction of the world because the world is ZON and the letter Tet is constantly threatened by the Klipot.

Because this light shines secretly inside ZA, Nukvah will not be able to receive it directly, but only through its concealment in it. The gates of Nukvah sink into the Sefira Yesod and safeguard themselves against the Klipot. Even at the time of destruction of the Temple the impure forces could not rule over the gates and they sank into the ground. The Creator said to Tet: “I cannot create the world with you, because you should be protected this way”.

There are two pipes, channels in the Sefira Yesod of ZA in the world of Atzilut: the right one serves for the birth of the souls and the left one for throwing waste to the Klipot. The letter Chet is Hod. Its property is Malchut in ZA, the left pipe in Yesod of ZA, because the properties of the letter Chet are the properties of Kuf included in Yesod. Kuf emanates “Ner Dakik”, the small luminescence from which the Klipot receive strength to be similar to a pure man’s image. This is because the Creator simultaneously created purity and impurity.

These two pipes are located very close to each other, separated only by a thin partition, which is called “garlic rind”. Consequently the left pipe has strength to rule over the right one. This forms CHet (numerical value 8+9=17).

The numerical value of CHet (17) equals that of the word TOV (9+6+2=17), which means that the impure force opposes the pure one. If the right pipe (i.e. the letter Tet) prevails, the word CHet (sin) will turn into TOV (good, goodness).

Since the left pipe has strength to rule over the right one, the impure forces can take the upper light for their own, which gives power to the sinners of the world. Hence neither Chet nor Tet appear in the names of the twelve tribes of Israel. This indicates that they (the tribes) are above the letter Chet, the root of all the opposing impure forces.

When all the letters were blessed through the letter Bet, they lined up in their alphabetical order, in which the letters Tet and Resh join together. The letter Tet rose, but did not take its place. So the Creator asked: “Tet, why did you rise, but do not take your place?” It replied: “You created me to begin the words Tov (goodness) and Torah, as it is written: ‘And the Creator saw that the light was good’. How then can I stand beside the letter Resh, which begins the word Rah (evil)?”

The Creator told it: “Go back to your place, because you need the letter Resh. Man, whom I intend to create, combines all these properties; you as the right property and Resh as the left one”. After that, both Tet and Resh returned to their places.
Three lines appear in ZA of the world of Atzilut. But they appear in their source, Bina: as a result of the 2nd Restriction, Malchut rises to Bina and the Sefirot Bina-ZA-Malchut fall down into the lower Partzuf ZA. Bina is called Elohim (Aleph-Lamed-Hey-Yud-Mem). As a result of 2nd Restriction, its part Aleph-Lamed-Hey (AHP) fell into the lower Partzuf ZA. Only the letters Yud-Mem remained in Bina. It means that only VAK, (GE) remained in it from the previous level of GAR. Whatever is left is designated by the sign called Holam – Vav with a dot above it, because this is the right line, Ohr Hassadim.

In the big state, the letters Aleph-Lamed-Hey returned to Bina and joined with Yud-Mem. The level of GAR returned, the light of Hochma in Bina is partial, because the light of Hassadim disappeared and the light of Hochma cannot shine without the light of Hassadim. The returned letters A-L-H are Shuruk – Vav with a dot inside the letter, because due to its restrictions it constitutes the left line.

These restrictions are effective until ZON that rose to Bina begins to accept the light. The middle line emerges and reduces the GAR of Hochma in the left line. As a result of this, the right line joins with the left line: Ohr Hochma shines inside Ohr Hassadim. This middle line is called Hirik – Vav with a dot under it, or the screen of Hirik, because the light enters into the Partzuf with its help.

Since Bina regained the GAR with ZA’s help, ZA also begins to receive this light from Bina. Yud-Mem, Tet and Holam constitute the right light, Aleph-Lamed-Hey, Resh and Shuruk constitute the left line.

Now let’s translate it into the language of the Sefirot. When Bina returned to the state of Gadlut, Aleph-Lamed-Hey joined with Yud-Mem and the left line merged with the right one. This separated the letter Tet (right line, Hassadim) from the letter Resh (left line). So that they cannot stand side by side until the Creator (ZA, middle line) reduced the GAR of both the left and the right line, which is expressed by the words: “And the Creator commanded it to return to its place”.

The GAR of Hochma is called Manula, the lock which prevents the light from entering into the Partzuf. Diminution of this light is called Miftecha, or the key that opens a passage for the light, VAK of Hochma, to spread into the Partzuf. Tet, the right line then receives Ohr Hochma from the left line; Tet joins with Resh and receives the light of Hochma from it. Otherwise it would have remained in VAK. Adam is created from the merging of these two lines.

Why was the letter Tet reluctant to join with the letter Resh and had to be forced to do so by the Creator? In the spiritual world, a root rules over all its branches. Tet did not wish to join with Resh, because it was bound to become a branch and submit to its root, Resh.

However, the Creator wanted Tet to receive the light of Hochma from Resh to enable man to receive the light of the GAR. So when Aleph-Lamed-Hey return to Bina, Bina’s restrictions would be weakened to allow Resh to merge with Tet and receive the light of Hassadim from it. Tet turns out to become the root with regard to Resh, for without its Hassadim, Resh would be unable to shine.

**THE LETTER ZAYIN**

34. The letter Zayin entered and said to Him: “Master of the world, may it please You to create the world with me, because the Shabbat is preserved with my help. For it is written: ‘Remember (Zechar) the Shabbat day, to keep it holy’”. The Creator replied: “I will not create the world with you because you represent war, because swords and spears that are called “Kli Zayin” (arms) are made by you. And you are like the letter Nun, with which the world was not created because it stands at the beginning of the word Nefilah (falling)” (See § 29). After that the letter Zayin left Him.
The letter Zayin is a combination of Vav and Yud, which signifies the big state and the big light in Malchut, ZA’s wife. This is because Malchut includes itself into her husband, ZA (designated by Vav) and becomes a crown (Yud) on its head. These two letters, Vav and Yud, together form the letter Zayin.

Therefore it is written: “Remember the Shabbat day, to keep it holy”. As a result of Nukvah’s ascending to the head of ZA and becoming its crown, it includes itself into the word Zechar (remember) and receives the name Nukvah Kodesh (holy Nukvah). The letter Zayin claimed that since this light is so big and holy that it brings absolute rest on this day (purity is completely separated from impurity in the state of Shabbat), it then is worthy of becoming the basis for the creation of the world.

Zayin is Netzah in ZA. When Nukvah is included into Netzah and merges with its properties, it gains strength to rise together with ZA to AVI. There it becomes a crown adorning its head and this signifies the holy day of Shabbat. Since this correction takes place as a result of its inclusion into the male essence and ascent to AVI, Nukvah can only be completely corrected after 6000 years.

As Nukvah returns to its place on weekdays, her connection with the letter Zayin is defined as Kli Zayin (arms). All the wars with the impure forces, like weekdays preparing the Shabbat, originate in it.

On weekdays everyone should defeat his impure force and deserve the King’s daughter, the Shabbat. However, during 6000 years, the light of the Shabbat is insufficient for neutralizing the impure forces because weekdays return and surround the Shabbat. This continues until the final correction, when there will only be the Shabbat, the day of absolute and eternal perfection.

Therefore the Creator replied to Zayin: “I will not create the world with you, because when you are in your own place, your light is still imperfect. Only after you defeat the impure forces will man be able to reach you”. The shape of the letter Vav (ZA) resembles a spear, which is ready to strike and pierce the impure forces. Gvurot (courage) signifies the left line of Bina’s male part (Nun).

THE LETTERS VAV AND HEY

35. The letter Vav entered and pleaded before the Creator: “May it please You to create the world with me, because I am one of the letters of Your Name HaVaYaH (Yud-Hey-VAV-Hey)”. The Creator replied: “Vav, you and the letter Hey should be satisfied with being written in My Name. I shall therefore not create the world with you”.

Although the letter Yud expressed a similar request, Vav thought that Yud had been turned down because of its excessive spiritual power. This is why Vav claimed that it would be good to create the world with its properties, i.e. according to the letters Vav-Hey in the name HaVaYaH, with the light of the upper Bina – Ima of the world of Atzilut.

The Creator responded with the same answer he had given to the letter Yud. He said: “DaY (Dalet-Yud), Stop at the letter Shin and spread no more, because the impure forces will cling to you”. This is why the letters Vav and Hey are not suitable for the world to be created with their properties.

The Sefira Tifferet is designated by the big letter Vav (Vav with head), because it has all the six (Vav) Sefirot Hesed-Gvura-Tifferet-Netzah-Hod-Yesod. Yesod is the Sefira that is responsible for passing the light from ZA to Malchut, so it has the same light that is in Malchut, N-H-Y without H-G-T. This is why Yesod is called the small Vav (Vav without head).

THE LETTERS DALET AND GIMEL
36. The letters Dalet and Gimel appeared before the Creator. He told them also to be satisfied with being together, because as long as there are poor men on earth, someone should be their benefactor (LiGmol Hesed). The letter Dalet derives from Dalut (poverty), while Gimel reciprocates as its benefactor (Gomelet Hassadim). Therefore you cannot part, and it should suffice you to sustain each other.

It was stated in § 24 that although Dalet receives the light from Gimel and its sharp right angle protrudes because of the light of Hassadim, the impure forces are nonetheless strong enough to cling to it. They make the sharp angle smoother, thus transforming it into the letter Resh.

This is why the letter Dalet requires special protection in order to stay pure, to continue receiving the light from Gimel and to keep the needy ones (Dalot) in the world. So it is sufficient for these two forces to sustain and complement one another, keeping off the impure forces. Therefore the Creator refused to create the world with them.

THE LETTER BET

37. The letter Bet entered and said to the Creator: “Master of the world, may it please You to create the world with me, because by me You are blessed in the upper and lower worlds. This is because Bet is the first letter of the word Brachah (blessing). The Creator said to Bet: “But, of course, I shall certainly create the world with you. And you shall appear in the beginning of the creation!”

The letter Bet is the property of Hochma or, rather, Hesed in Hochma, a point in the palace. Ohr Hassadim is a palace for Ohr Hochma and it is called Brachah (blessing). Passing from the Creator through all the worlds down to the lowest level, this light retains its power.

The letter Bet wished the world to be created with its properties, because the light of blessing is the same everywhere. No screen can weaken it and no coarse desires can cause it any harm.

The property of mercy (Hassadim) is most suitable for the creation of the world because it tolerates no clinging of the impure forces to it. Such a clinging can only occur where there is a deficiency, but since there is no deficiency of it in the property of mercy; it can never be connected with the Klipot.

The Creator agreed with Bet that its property is perfect and suitable for the creation of the universe. It is said: “Olam (world) Hesed (mercy) YiBaneh (will build)”. The Creator stated that this property is quite sufficient for separating between pure and impure.

If man seeks an idol, he receives no Brachah (blessing), for it only comes from the Creator. So it is possible to determine who is righteous and who is a sinner, who works for the sake of the Creator and who works for himself, because the world was built with mercy.

Yet the Creator did not order the light of mercy to rule over the world. He destined it to be the good beginning, sufficient to bring the world to the ultimate perfection. This is because the light of Hassadim is incomplete (VAK and not GAR) and it cannot be used for the birth and multiplication of new souls. No Partzuf can be perfect and beget until it reaches the full light of Hochma termed GAR or head.

Our normal state (the lowest existing) is determined by the property of the letter Bet; hence the Creator made it the basis for the creation of the world. In other words, a basis is such a state of the pure Partzuf, when nothing can diminish or impede it.
In such a case, a portion of Ohr Hochma added to Ohr Hassadim that is necessary for the birth of a new Partzuf is no longer considered basic and essential. Rather, it is defined as an addition, i.e. it depends on the good deeds of those who are below. VAK will always be present.

**THE LETTER ALEPH**

38. The letter Aleph stood outside and did not enter. The Creator said to it: “Why do you not enter and stand before me like the other letters?” Aleph replied: “Because I saw how all the letters left unsatisfied. Besides, You have already presented the letter Bet with this greatest gift of all. It would not be proper for the King of the universe to take back the gift and give it to another!” The Creator then said: “Even though the world is created with the letter Bet, you shall stand at the head of all the letters. My unity will be expressed through you and all calculations and actions of this world shall commence with you.”

As we already know, all the letters’ questions are "Aliyat MAN", their requests, prayers, desires sent to the Creator. The Creator’s answers are called “Yeridat MAD”. This means descent of the light, strength and abundance in accordance with the letters’ requests. The exalted perfection of the letter Aleph originates not in its request about spiritual ascent and correction, but from the descending force that elevates those who are on the lower levels.

This is why from the beginning of correction and to its end Aleph (unlike other letters, which are destined to correct their properties for 6000 years) never sends up its request to the Creator. Only if the light that gives strength for spiritual ascent begins to shine upon Aleph, will it be aroused. However, this will only take place at the end of correction.

Aleph does not raise its MAN to the Creator, because it saw the futility of all the letters’ requests. Against each of their properties there was an opposite one in the system of impure forces. Therefore Aleph decided that it was no better than the rest of them, that there is a corresponding impure force against it too. Furthermore, it raised no MAN to the Creator because it had no doubt that His decision was irrevocable.

Although it is true that the world was created with the property of Bet and that the Creator will not give His gift to another letter, only an incomplete, small Partzuf VAK without a head was created. Since the Partzuf needs a head to reach the state of Gadlut (which is possible when the Partzuf is filled not only with Ohr Hassadim, but also with Ohr Hochma), it indicates that more letters are necessary for the conception and birth of a new state.

Such a state can only be achieved with the help of the property of the letter Aleph. Aleph calls forth merging of ZA and Malchut in a face-to-face position; whereas previously, in the small state, ZA and Malchut were connected back-to-back. Aleph complements all the letters with a head; therefore it stands at the head of the Hebrew alphabet.

The Creator said: “My unity is only expressed through the property of the letter Aleph. Furthermore, all reward, punishment and the aspiration for spiritual correction (Teshuvah), through which the final correction is achieved, will only be possible owing to the property of Aleph. I made Bet the basis of the Partzuf to make it absolutely free from the influence of those who are below. This is so that even if they begin to sin, the upper Partzufim will remain unaffected”.

He continued speaking to Aleph: “But the light in you is directly related to their actions. So if they sin, the light of wisdom (the light of GAR in you) immediately
disappears. But if they correct their actions, the light of Hochma returns. My unity with all the created beings will only be expressed through the letter Aleph.

Letters are Kelim (pl. of Kli – vessel), desires. This refers to both the individual letters of the alphabet and to those that make up words. Letters in the names of spiritual objects signify the force of their desire, which the light can fill. The letters of a simple name without filling designate its structure without light (the Kli of Aviut 0 with the light Nefesh).

There are two sources of the Hebrew letters: Yud and Aleph. Yud is a genuine source, because when we write something we begin from a dot (Yud). Then we proceed from the dot in one of the four directions and receive a line. Letters are desires, in which the light (pleasure) is received. A desire for something specific may only emerge if:

1. The initial, unconscious desire is filled with delight;
2. The delight exits the desire.

Memories – Reshimot of the past pleasure lead to the emergence of a true desire to receive it, to feel it again. This kind of a desire is considered a Kli. A filled Kli cannot be defined as a desire, because it is satisfied. Therefore expulsion of the light, a sensation of a spiritual fall, constitutes the period of creating new Kelim for the future reception of the light, new attainments. Because the 1st Restriction is the reason for expulsion of the light from all the vessels, the black dot of the letter Yud is a basis of all the letters-Kelim.

However, only the 2nd Restriction is a true root of all the worlds, because the 1st one was only made on a point, (stage 4, Malchut, the fourth letter Hey in the Creator’s Name HaVaYaH). The 2nd Restriction was made on Bina, in which the two points: Bina and Malchut joined together. Merging of two points forms a line, vertical or horizontal. If it is a horizontal line, it is called “firmament” or the Parsa.

The sum of consequences of both the 1st and the 2nd Restrictions forms a slanted line (\). GE (Keter-Hochma) is to its right, AHP (Bina-ZA-Malchut) is to its left. Keter-Hochma remain on their previous level. They are designated by the letter Yud, the first root of the world. As a result of the 2nd Restriction, Bina-ZA-Malchut fell down to the lower level designated by a slanted line (\). Since Yud is the first but very remote root of the worlds, which were created in accordance with the law of the 2nd restriction, the letter Aleph stands at the head of the Hebrew Alphabet.

The kind of light that fills the spiritual Kli, Partzuf, can be seen from its designation. If the Kli is filled with the light of Hochma, it is designated by the letter Yud; if the Kli is filled with the light of Hassadim, it is designated by the letter Aleph.

39. The Creator formed large upper letters, which refer to the Sefira Bina and smaller lower letters that refer to Malchut. Therefore it is said: “Beresheet Bara” (created in the beginning) – two words that begin with Bet; and then “Elohim At” – two words that begin with Aleph. The first set of Aleph and Bet belongs to Bina, the second set of Aleph and Bet are the letters of Malchut. All of them should influence each other by their properties.

When the upper Partzuf wishes to give the light to the lower Partzuf, it should dress into the lower one. This is what the first two letters Bet and the two letters Aleph signify in the first four words of the Torah. The first, upper Bet is Bina, the second, lower Bet is ZA, and the first Bet is dressed on the second one.

Similarly, the first Aleph refers to Bina and dresses into the second Aleph in ZA to fill it with the light. Therefore the two letters Bet are like one Bet and the two letters
Aleph are like one Aleph, because the lower letter merely constitutes the upper letter's influence. This indicates that the upper Partzuf fills the lower one.

The world cannot be created with Aleph, because the word Arur (curse) begins with it. Had the world been created with Aleph, the impure forces called Arur would have received great power from the pure forces called Baruch (blessed). This is why the world (Nukvah of ZA) is created with the letter Bet. The power of Bet also created Adam in Nukvah of ZA. Thus Malchut of the world of Atzilut is a root of all the worlds with all that inhabits them.

SUPERNAL WISDOM

40. Rabbi Yudai asked, “What is Beresheet?” This is the Wisdom upon which the world, ZA, is established to enter the supernal hidden mysteries, namely the Light of Bina. Here the six supernal and great properties are engraved, VAKdeBina, from which everything emerges. From them were formed the six sources of rivers, VAKdeZA, that flow into the Great Sea, Malchut. The word BERESHEET consists of the words BARAH (created) and SHEET (six), meaning that 6 properties were created. And who created them? He who is not mentioned; He who is concealed and unknown, Arich Anpin.

There are 2 types of OhrHochma in the world of Atzilut:

1. The original Light, OhrHochma of AA, is called concealed OhrHochma. This Light of Hochma is present only in the Partzuf AA and does not spread from it to other lower Partzufim.

2. OhrHochma that descends by 32 paths from Bina, which rose to the RoshdeAA to receive OhrHochma and pass it to ZA. Hence, the word Beresheet means Be-Resheet, with-Hochma. However, this is not the genuine OhrHochma that is concealed within AA, but rather the Light that descends by 32 paths from Bina to ZA and sustains ZON.

It is written that the world is established on the “supernal hidden mysteries” because when ZON (“world”) receive the Light of “Hochma of 32 paths,” they rise to AVI, which are called “supernal hidden mysteries.” It is said that ZON enters the “supernal hidden mysteries” and attains the level of AVI because the lower Partzuf that rises to the upper one becomes similar to it in his properties.

The word BERESHEET, besides being divided into BE-RESHEET is also divided into BARAH-SHEET (in view of the lack of vowels in Hebrew, both words are spelled in the same way). This means that He CREATED SIX Sefirot/properties called VAK (the abbreviation of the words Vav Ketzavot, 6 ends/properties of ZA from which all created beings originate).

The SefiraBina fulfills the function of the SefiraHochma, which is the source of OhrHochma for ZA. This is because Malchut rose to Bina, and Bina exited the RoshdeAA and became like its Guf (body); hence, it cannot receive the OhrHochma of AA.

After that, due to the MAN raised by the souls, i.e., by human beings who are spiritually present in the worlds of BYA, Bina returns to the RoshdeAA, receives OhrHochma from AA, passes it to ZON, and ZON pass it to all the worlds. It turns out that all the worlds originated from these 6 properties (ends) into which Bina was divided.

Therefore, it is written that all the 6 sources of rivers come from Bina. They descend to the great sea. The division of Bina into 6 properties, VAK, when it exits the RoshdeAA, is called 6 sources because this is only a source of the Light for ZA.
Afterwards, when Bina returns to the RoshdeAA, they become the OhrHochma, which is called the rivers that descend to the PartzufZA.

They are called 6 rivers, as is written: “He will drink of the brook in the way; therefore will he lift up the head.” (Tehilim 110:7). After that, ZA passes this Light to its Nukvah. The rivers and streams mean the Light of ZA. VAKdeBina are called the sources of the Light of wisdom, the OhrHochma, because they emerged from Bina in the form of VAK with the sole purpose of creating the source of the Light for ZON. Unless Bina had emerged outside, ZON would have had no chance to receive the Light.

The word Beresheet has several meanings: Bere = Barah – created 6 properties without the OhrHochma because the word Barah means concealment. Hence, the word Beresheet has two meanings:

1. Hochma because the word Resheet means Hochma.
2. Barah Sheet, which shows how the SefiraHochma was divided into 6 parts without the Rosh, without OhrHochma. These 6 parts are the source of the Light for ZON (called the “world”). These 6 parts of ZA and Malchut are called “7 days of the creation.”

However, since the word Barah is inside the word Beresheet, this means that “He who is concealed and unknown,” i.e., the concealed Hochma of Arich Anpin created everything. This is because it expelled Bina from its Rosh and turned it into VAK. In other words, it created 6 parts that are described in Beresheet. Beresheet means Hochma. The Light cannot descend to ZA until Ima-Bina comes outside because as a result of the Tzimtzum Bet, ZAT deBina fell to ZON. Hence, when Bina is in the big state, ZA receives the OhrHochma in its Kelim, the desires of Bina. The word Barah in Beresheet = Barah Sheet also means Bar (Heb. to exit outside, to transcend).

THE LOCK AND THE KEY

41. Rabbi Chiya and Rabbi Yosi were walking along the road. As they reached a field, Rabbi Chiya said to Rabbi Yosi, The words BARAH SHEET (created six) certainly allude to the word BERESHEET because the supernal 6 days, i.e., VAKdeBina, shine on the Torah (which is ZA), while the others, i.e., GARdeBina, are concealed.

ZA of the world of Atzilut is called the Torah. The 6 supernal days are VAKdeBina that are located above ZA. Hence, the first word of the Torah, BERESHEET = BARAH (created) and SHEET (six) indicates that the SefiraBina turns to the SefiraHochma with the purpose of receiving OhrHochma and passing it ZA. Since ZA is unable to receive all of the OhrHochma (GARdeHochma, the Light of 10 Sefirot) from Bina, but only VAK de Hochma (the Light of 6 Sefirot), this is stressed in the word BARAH SHEET – CREATED SIX. This means that ZA receives from Bina only the Light of 6 SefirotY-G-T-N-H-Y or VAKdeHochma, whereas GARdeHochma, the Light of the SefirotK-H-B, is concealed from it.

The reason for this is that although the PartzufAtik belongs to Tzimtzum Aleph (the 1st restriction), it is obliged to shine down on all the rest of the Partzufim of the world of Atzilut and on all the worlds of BYA with the Light of Tzimtzum Bet. Therefore, with regards to the lower Partzufim, it appears as a Partzuf belonging to Tzimtzum Bet. In other words, it deliberately imposed on itself an outward (with regards to others) restriction to enable the lower Partzufim to receive from it. It raised Malchut from the Peh to the Eynaim and made a Zivug on the screen that stands in Nikvey Eynaim, and produced the PartzufAA.
That is why AA is the Partzuf with the properties of the 2nd restriction and acts as Keter of the entire world of Atzilut instead of Atik. This was designed so by PartzufAtik itself. These Partzufim split into two parts: while GE remained in Atik, the AHP became a part of the second Partzuf, AA. Since Malchut rose to NE (Nikvey Eynaim), the PartzufAA remained without Malchut and the SefiraAteret Yesod is used in the Partzuf instead of it. Malchut is concealed in NE of the PartzufAtik. GEdeAtik are concealed from the lower Partzufim, Malchut stands in NE of the RoshdeAtik. AHPdeAtik are GEdeAA and the Ateret Yesod is MalchutdeAA.

In likeness to these Partzufim, all the subsequent Partzufim of the world of Atzilut emerged. In other words, they all split into two parts, GE and AHP. The PartzufBina was divided into two Partzufim: GEdeBina formed the PartzufAVI and the PartzufYESHSUT, which remained without Malchut.

The same applies to ZON: GE formed the big ZON and AHP formed the small ZON. Malchut remained in NE of the big ZON while the small ZON have only 9 Sefirot without Malchut, which is replaced in them by Ateret Yesod as in the PartzufAtik. That is to say, as Keter = Atik split into 2 parts: GAR = Atik and ZAT = AA, so was Bina divided into GAR = AVI and ZAT = YESHSUT. ZON were divided into GAR = the big ZON and ZAT = the small ZON: Malchut remained in GAR and Ateret Yesod replaced it in ZAT.

As a result of this, the upper part of each level remains as concealed as the PartzufAtik, because Malchut does not descend to its previous place in the Peh from that place (NE) where it rose. Although AHP in the big state return to their position, or rise to their own GE, GE do not get filled with OhrHochma (the Light of GAR) as a consequence of that, because Malchut remains concealed in GE. Malchut exists under the ban of the Tzimtzum Aleph and cannot receive OhrHochma. Hence, GE remain with OhrHassadim.

Only the lower part of each level gets filled with the Light of GAR (Hochma) in the big state: there was Avir (air) = Aleph-Vav-Yud-Reish, then the letter Yud exited this word and only the letters Aleph-Vav-Reish remained to form the word Ohr (Light), OhrHochma or GAR.

From this it follows that all the Partzufim of the world of Atzilut have GE, GAR of the Kelim, the SefirotK-H-B-H-G-T with OhrHassadim, the Light of VAK. Whereas AHP, the SefirotN-H-Y, VAK of the Kelim in the big state of the Partzuf are filled with OhrHochma or the Light of GAR. GE = GARdeKelim are filled with the Light of VAK = OhrHassadim and AHP = VAKdeKelim are filled with the Light of GAR = OhrHochma. Hence, it is said that ZA in the world of Atzilut has but the Light VAK = 6 days, while GAR are concealed even in the Partzufim that are higher than ZA.

42. However, the hidden mysteries of BERESHEET say that He who is Holy and Concealed established His laws in Bina, in the hidden and in the secret, which is Malchut of the PartzufAtik. Atik is a Partzuf with Malchut of Tzimtzum Aleph, which rose up to Bina and lowered the AHP of AA below its Rosh. The same law that he established in Bina was hidden in it and locked with one key. This key is kept hidden in a hall and although everything is hidden in that hall, the most important thing is that key because it locks and unlocks everything.

HE WHO IS HOLY AND CONCEALED is AA because its Hochma is concealed. THE LAWS ARE ESTABLISHED IN IT, meaning in Malchut of Atik. The lack of the KelimdeAHP is confirmed. Malchut of Tzimtzum Aleph that is called the central point of the entire creation is the sole creation on which Tzimtzum Aleph was imposed. In contrast to it, if the screen stands not in Malchut, but in SefiraYesod or, more precisely, in Ateret Yesod, the place of the covenant (of circumcision), in the place of
a Zivug that was permitted after Tzimtzum Bet, this screen allows receiving the Light; hence it is called the “point of population” and not the “central point.”

Keter
Hochma
Bina
ZA

ZA – Malchut that received the properties of ZA to “bestow,” the populated place

Malchut – No Zivug can be made; the deserted place

The fact is that there is no GAR in AA because the upper Malchut of Atik, which is inside AA, is already corrected so that it is in the NE of its own Partzuf. In the big state, the screen descends from NE to the Peh, and because of that, AHP return to their position. And as a result of a Zivug on all 10 Sefirot, they receive the Light of GAR or OhrHochma. Therefore, the screen in NE is called the “lock.” It blocks the entry of GAR of the Light into the Partzuf. GAR of the Light is called OhrHochma. However, by descending from NE to the Peh, the screen lets the Light into the Partzuf; hence, it is called Nikvey Eynaim (pupils of the eyes).

Although Atik itself is in NE together with Malchut, this affects AA (not Atik itself) because AA was created by the screen which is located not in Malchut, but in Ateret Yesod (or simply in Yesod), and there is no Malchut in it. That is why it is not Malchut that rules in NEdeAA, but Ateret Yesod. Unlike the Light of Atik, its Light can be attained because Malchut in Atik is the central point which does not make a Zivug on OhrHochma. Although with regards to Atik, AA is the AHP of Atik, AA itself has its own GE and AHP.

Subsequently, AA created AVI and confirmed the absence of OhrHochma in them due to the absence of AHPdeKelim. These AHP are the HALL in which all the Light of Hochma is concealed (GARdeNeshama, GARdeHaya, and GARdeYechida). This KEY IS KEPT HIDDEN IN A HALL: Bina is a hall for the OhrHochma. Malchut rises to GARdeBina (AVI) and rules there, but the absence of OhrHochma is not felt there because the properties of AVI is to desire only OhrHassadim. It is important for them and completely substitutes for the OhrHochma. VAKdeBina is ruled by the key or Ateret Yesod.

The most important thing is THAT KEY BECAUSE IT LOCKS AND UNLOCKS EVERYTHING. Concealments and revelations are made by Malchut that stands in NE: when Malchut rises to NE, it conceals the OhrHochma because in that case, the Partzuf remains without its Kelim of AHP and cannot use its desires to “receive” for the sake of the Creator. Consequently, there is no OhrHochma in it because the OhrHochma can be received only within the Kelim of AHP.

When the Partzuf receives powers to resist the egoistical desires of reception of its KelimdeAHP from above and can “receive” for the Creator’s sake, this means that it acquired a screen against its desires and can work for the Creator. It then returns its Malchut from NE to the Peh or raises its Kelim (the desires of AHP) to the Rosh and starts calculating how much Light it can receive in them for the sake of the Creator (which is the same thing). However, the pleasure received must not be too great to make it enjoy egoistically. After that, the Partzuf receives the OhrHochma in its Guf (body).

Thus, only Malchut standing in NE allows or forbids the Light to enter the Partzuf. Since it should let the Light into the Partzuf in ZAT (where the rule belongs not to Malchut that rose to NE, but to Ateret Yesod called the “key”) and the GAR of every Partzuf remain with OhrHassadim (they desire only the Light of Hassadim), letting
the Light in or preventing it from entering the Partzuf depend only on the key, but not on Malchut itself.

43. That hall has a lot of hidden treasures one upon the other. In that hall there are 50 closed gates that are meant to block access to the Light. They divided into 4 sides and became 49 gates because one gate has no side, and it is not known whether it faces up or down. Hence, this gate remained closed.

There are many types of GAR: GAR of the OhrNeshama, GARdeHaya or GARdeYechida. Each of them has many particular levels and details. Hence, it is written, ONE UPON THE OTHER. However, as long as Malchut stands in NE, all of these levels of Light are concealed and unknown.

A gate means a vessel, the will to receive the Light. There are no bodies in the spiritual world, but only desires; a desire itself is called a body. If there is no desire, there is no body; there is no vessel to receive the Light (pleasure). The bigger the desire is, the “bigger” the body. All the bodies are similar in their structure. Just as a human body in our world consists of 613 parts, so does the spiritual body consist of 613 spiritual parts (desires).

If a person can use one of the desires of his spiritual body for the sake of the Creator, this action is referred to as a “Commandment.” The received Light is called the Torah. A spiritual Partzuf has a Rosh (head), the place where decisions are made. It includes only such desires that are known to be fit with a screen (resistance to these desires) in order to use them spiritually, altruistically, and to “turn them around” from “for one’s self” to “for the Creator.” If a person has fulfilled all 613 Commandments of the Torah and 7 Commandments of the nations of the world (in all 620 Commandments), he thereby ascends 620 levels and completely merges with the Creator.

To observe all the Commandments means to fill one’s spiritual Partzuf with the Light of the Torah by means of fulfilling affirmative Commandments (Mitzvot Aseh) and negative Commandments (Mitzvot Lo Ta’aseh). The fulfillment of the negative Commandments lies in the unwillingness to receive the pleasure that is found in them.

There are two types of desires or gates are: when they are closed and receive nothing; and when they open up and receive the Upper Light. Whentheyareallclosed, thereare 50 ofthem. However, only 49 out of 50 can be opened. The 10 SefirotK-H-B-H-G-T-N-H-Y-M are the 5 SefirotK-H-B-ZA-M (because ZA consists of 6 Sefirot H-G-T-N-H-Y), but Malchut includes these 6; hence, it consists of 10 Sefirot. Since each of 5 Sefirot consists of 10, in all they make up 50.

However, since a Zivug is made not on Malchut, but on Ateret Yesod, MalchutdeMalchut does not receive the Light. The Light is received by the 4 SefirotK-H-B-ZA that precede Malchut. Each of them consists of 10, hence 4 x 10 = 40. There are 9 additional Sefirot in Malchut, from Keter to Yesod. In all, 40 + 9 = 49. Only 1 Sefira (MalchutdeMalchut) out of 50 does not receive the Light because until all the Kelim (desires) have been corrected, the Light cannot enter it. It is known in advance that MalchutdeMalchut has no strength to oppose such a powerful egoistical desire to receive pleasure.

Instead of being in MalchutdeMalchut, the screen stands in the SefiraYesoddeMalchut. This place is called Brith (Covenant), where the Commandment of circumcision has to be observed to make a Zivug. This Zivug is made not on Malchut itself (on the 1st restriction), but on Yesod or, rather, Ateret Yesod (on the 2nd restriction). MalchutdeMalchut is called "Sha’ar Nun" (the 50th gate). This refers to Malchut of every Partzuf in the worlds ABYA.
Malchut of the Partzuf AVI descends from NEdeAVI to its place in the Peh, while their AHP and the YESHSUT that dresses them rise to the level of AVI. AVI and YESHSUT join to form one Partzuf, as a result of which OhrHochma descends to them from AA. However, AVI are unwilling to receive Ohr Hochma, so they accept none of it and remain only with OhrHassadim, as if Malchut had never descended from their Eynaim to the Peh.

Therefore, it is impossible to know by the Light of AVI whether Malchut is in NE or in the Peh. On the contrary, by looking at AVI, it always seems to us that Malchut stands in NE. Only by the state of YESHSUT can we determine the position of Malchut because when it rises to AVI in the Gadlut (big state), YESHSUT receives OhrHochma.

Although Malchut itself can receive OhrHochma in AVI, since AVI receive no OhrHochma, they do not use their own Malchut. YESHSUT has Ateret Yesod instead of Malchut; hence, it receives the Light or "opens up," while AVI remain closed.

However, the absence of the 50th gate, or Zivug on Malchut in YESHSUT, causes the absence of the corresponding Light of Hochma in all the Partzufim. It is written about this: "All 50 gates of Bina are given to Moshe except one, the last secret of the Upper Light's absence." This Upper Light can be received only inside the Kelim (desires) of Malchut itself, of primordial egoism. This will occur when the correction has been completed after 6000 years.

44. There is a lock with a tiny and narrow keyhole inside the gates. This lock is marked and known only by the impression of the key. No one knows about it without having the key. It is written about this secret, **BERESHEET BARAHELOKIM – IN THE BEGINNING THE CREATOR CREATED.** "In the beginning" is the key in which everything is hidden, as it unlocks and locks. This key includes six gates which it unlocks and locks. When it locks those gates and includes them within itself, it is written **BERESHEET**: a revealed word that is usually concealed. **BARAH**, wherever it appears, is a concealed word, implying that the key unlocks and locks it up.

Malchut that stands in NE is called the "lock" because it prevents OhrHochma from entering the Partzuf. The entire Partzuf ends in Hochma (the Light can only be in K-H); hence, it is merely Nefesh-Ruach. In the absence of the Kelim-SefirotB-ZA-M, the Lights Neshama-Haya-Yechida are absent. YesoddeMalchut is the 49th gate, the maximum of what can be before the end of the correction, because MalchuteMalchut is the 50th gate.

If the key (Ateret Yesod of the Light) enters YesoddeMalchut (the 49th gate), then this Light lowers Malchut to its place, from NE to the Peh. This Light opens the Partzuf and OhrHochma fills it. That is why AteretYesod is called the "key."

However, there is a special Reshimo that allows one not to use MalchuteMalchut as a place of Zivug before all the others (except Malchut deMalchut or the Kelim-wishes) have finally been corrected. This Reshimo is in AVI: since they never receive OhrHochma (i.e., they do not use this key), their genuine AHP do not rise. Nevertheless, even the factitious AHP is sufficient to let YESHSUT receive OhrHochma and realize that knowledge means the presence of the OhrHochma.

If the Light that corresponds to the Ateret Yesod enters into the appropriate Sefira in Malchut (i.e., YesoddeMalchut or the 49th Sefira), then Malchut (the 50th gate) does not forbid this Light to fill the Partzuf. It does "lock up" the Partzuf because it has the Reshimo of prohibition only on that which enters Malchut itself. The reason for this lies in the fact that the Reshimo (the key's memory) rules in ZATdeBina, i.e., in YESHSUT. Hence, this Light is called the "key."
The word BERESHEET – IN THE BEGINNING includes only the key (Ateret Yesod or the 49th Sefira) excluding Malchut deMalchut or the 50th gate. None of the Sefirot K-H-B of all the Partzufim in the world of Atzilut receive Ohr Hochma. Instead, the Ohr Hassadim shines within them. Therefore, the words BERESHEET BARAH mean CONCEALED HOCHMA because the word BARAH (created) is derived from the notion of BAR (beyond). This means that the Creator moved Malchut deMalchut beyond the reception of Ohr Hochma; hence this part of the Kelim was locked up by the absence of the Light.

ABRAHAM

45. Rabbi Yosi said, I heard the same from the great source of the Light, who is Rabbi Shimon, that the word BARAH is concealed and the key to it locked it up and did not unlock it. As long as the key locked up the word BARAH, the world could not exist and void covered everything. When this void rules there is no world and no existence.

46. When did this key unlock the gates, and prepare everything for the existence and development of generations? This occurred when Abraham appeared, as he is the property of Hesed (mercy), of which it is written: “These are the generations of the heavens and of the earth Be-Ibar'am (with which He created).” However, one should not pronounce the word as Be-Ibar'am, but as Be-Avraham (these 2 words consist of the same letters, but since there are no vowels in Hebrew, they can be pronounced differently). Then, all that was concealed in the word BARAH was revealed as letters, meaning that the Kelim opened up to hear. The Pillar of Procreation, the Sacred Yesod, upon which the world is established, was revealed. This is because the word BARAH consists of the same letters as the word EVAR (open).

He asks: "When it is revealed, can one act and produce generations?"

This question includes 3 questions:

1. When will this be revealed? – When Malchut descends from the Eynaim (where it rose during Tzimtzum Bet) to its previous place in the Peh, 49 gates of Hochma will open up;

2. When can this be used? – When Ohr Hochma becomes enclothed with Ohr Hassadim, AHP can receive Ohr Hochma because without being clothed in Ohr Hassadim, MI = GE cannot shine within ELEH = AHP; the Light is not yet suitable to be received by the souls;

3. Can generations be produced and multiplied? – Generations are the souls that exist in the worlds BYA. They originated from ZA of the world of Atzilut. After ZA receives the Lights of Hochma and Hassadim (i.e., the Light of perfection), this Light enables it to make a Zivug with Nukva and produce the souls of the righteous.

Abraham is the property of the Sefira Hesed in the Partzuf ZA during its Gadlut (big state), when Hesed rises and becomes Hochma: the Sefiroth H-G-T turn into H-B-D:

Before Abraham appeared, everything had been concealed in the word BARAH and void ruled over the world – there was neither Ohr Hochma nor Ohr Hassadim in ZA. However, when Abraham (the Light of the Sefira Hesed that descends to ZA) appeared, the gate was opened for Ohr Hochma because Malchut descended from the Eynaim to the Peh and YESHSUT formed one level with AVI. As a result of this, Ohr Hochma descended to YESHSUT because Ohr Hassadim of Abraham’s properties had already been present in ZA.
OhrHochma was enveloped in OhrHassadim, MI (GE) joined ELEH (AHP), the Creator’s name ELO-IM became complete, and Hochma filled ZA. Malchut descended from the Eynaim to the Peh in ZA, and ZA received its new AHP from Bina. It entered the Gadlut, and passed the Light through its Yesod to Malchut called the “lower world.” As a result of this, Malchut produced the souls of the righteous.

47. When Yesod of ZA joins the word BARAH (Malchut), then the concealed and supernal division into the Creator’s name and greatness, which is called MI, and ELEH come into being. Also, the sacred name MA came from BARAH. The sacred concealed ELEH exists just like Yesod. Yet, when Yesod attains its complete state, the Partzuf also attains its complete state. The letter Hey corresponds to Yesod and the letter Yud corresponds to ELEH.

Here The Zohar explains what Light is present in ZA depending on its states. In the Sefira Yesod of the Partzuf ZA, there is an end, meaning a place where it joins Malchut. This is the place of the covenant between the Creator (ZA) and Shechina or the souls of the righteous, also called Israel or Malchut. This place of their contact is called Ateret Yesod (encirclement of Yesod) or Keter de ZA (the crown of ZA).

The word BARAH means Katnut (small state) that comes as a result of the ascent of Malchut to NE. AVI never abandon the properties of GAR de Bina (mercy); they do not want to receive. Malchut that rises and stands there is called Manula (lock). It does not allow the Light to spread below it. Ateret Yesod deZA is called Mifecha (key) because by means of its property, the Light can be received in the Partzufim that are below AVI.

This is possible on the condition that ELEH = AHP rise to MI = GE. OhrHochma can be received in the KelimELEH that wish to receive it, but this can be done only while they are rising up, above the Parsa. However, as long as the properties of Malchut have not acquired the property of Bina (or softened by them), there is no way to receive the Light and Malchut is called “the 50th gate.”

From this we see that the words MIBARAHELEH do not mean the question, “Who created these?” but the action: MI = GE巴拉AH (created) ELEH = AHP by the descent of Malchut from NE to its screen in the Peh. As a result of this, ELEH = AHP rose to the Rosh and received the Light of GAR (Hochma) there.

Malchut that descended to the Peh is called MA because that is the name of the lower world. Its screen in the Peh makes a Zivug and OhrHassadim (the Light of benediction) descends on it, because this abolishes the prohibition (lock) imposed on the spreading of the Light.

48. When the letters Hey and Yud wished to complement each other, they brought forth the letter Mem and the word ELO-HEM = ELE + Hey + Yud + Mem as formed by the union of both sides. The word EVER + Hey + Mem = Abraham originated from ELEH. One may say, however, that the Creator took the words ELEH and MI, joined them and formed the word ELOKIM. The words MA and EVER formed the word Abraham, where the word MI designates the 50 gates of Bina. The word MA refers to the numerical value of the holy name, because HaVaYaH with the filling of the letter Aleph has the Gematria of MA = 45.

Both worlds, this and the next one, exist in the two letters, Yud and Hey. This world is in Yud, the next world is in Hey. Hence, the next world was created with MI and this world with MA. It is written: “These are the created (Be-Ibar’am) generations of the heavens and of the earth.” Here the letters in Be-Ibar’am make up the word Abraham, because there was no perfection until the letters formed this word. Therefore, the Creator’s name HaVaYaH is first mentioned in the Torah only after the name Abraham.
THE VISION OF RABBI CHIYA

49. Rabbi Chiya prostrated himself on the earth, kissed the dust and cried: “Dust, dust, how stubborn and shameless you are that all the delights of the eye perish within you! Rabbi Shimon, the Light of the worlds, the greatest leader who governs the entire world and whose merit sustains the world is consumed by you!” He then collected himself and said: “Dust, do not be proud! The pillars of the world will not be delivered into your hands, and Rabbi Shimon shall not be consumed by you!”

Malchut is the only creation. This creation is a desire to receive pleasure. It was made this way and its essence cannot be changed. Yet what can be changed is intention – for whose sake to receive this pleasure.

As a result of Malchut joining with Bina, with an altruistic will to bestow delight, Malchut acquired Bina’s desire that is opposite to its own nature.

Only this desire of Bina in Malchut can result in a Zivug and the consecutive reception of the light. When Malchut receives all the desires it possibly can from Bina, and fills them with the light, only its own original egoistical property will remain uncorrected. The Creator Himself will correct it from above. The order of correction and reception of the light in Bina’s properties (inside Malchut) is referred to as the reception on a Zivug of Yesod. It happens gradually on 6000 consecutive levels that are called 6000 years.

Malchut de Malchut of the world of Atzilut cannot receive any light during the 6000 years until all of its parts are absolutely corrected. All Zivugim are made not on Malchut, but on the properties it received from Bina. The place of such a Zivug is called Yesod de Malchut or Ateret Yesod. Malchut itself (egoistical desires) stays closed to the light, hence they are called “closed gates”.

The correction of the Partzufim during the 6000 years, and the gradual filling of Malchut with the light, takes place with the help of Bina’s desires in Malchut which are called “Miftecha” (Yesod de Malchut). This is because the impure (egoistical) force has no power over this part of Malchut.

Yesod de Malchut means that Malchut only acts with the properties it received from the higher Sefira Yesod, which is free from the influence of the Klipot. All the properties, except for those of Malchut, are altruistic, because they originate from Bina. However, since we wish to emphasize that a Zivug is made on the altruistic desire, we usually say Yesod instead of Bina. Since Yesod id the Sefira immediately above Malchut, we say that a Zivug is made not on the altruistic desires of Malchut, but on Yesod. After acquiring the properties of Yesod Malchut can receive the light. Therefore, such a reception on Yesod de Malchut is called “Miftecha”, the key that opens the way for the upper light.

Since Malchut de Malchut (“closed gates”) remains inaccessible to the light for 6000 years, Rabbi Chiya (a definite spiritual level) could not understand how Rabbi Shimon (the spiritual Partzuf) could achieve such an absolute perfection. Rabbi Shimon is a Partzuf of such spiritual height that it receives the light of Yechida. It is impossible to receive this light unless a Zivug on Malchut de Malchut is made. However, this part of Malchut remains uncorrected for 6000 years and may not be used until the final correction comes. By defying these desires, the person, as it were, partially corrects
this part of Malchut. All the forbidden commandments refer to Malchut de Malchut; hence the ban imposed on its use is called a restriction.

Yet, if it is impossible to fill the "stony heart" ("Lev HaEven"), i.e. Malchut de Malchut (the root of egoism, the basis of the creation) with the light, how, then, can even a single soul be completely corrected? Does the final correction not mean that the light should fill the entire Malchut? Each soul, each part of Malchut that man is destined to correct contains a part of all the other parts of Malchut, including his part of Malchut de Malchut with which he may not work until the end of correction.

On the other hand, Rabbi Chiya sees Rabbi Shimon in the state of final correction. So how could the latter achieve such a state? This contradiction agitated Rabbi Chiya so greatly that he prostrated himself on the ground and cried.

It is impossible to constantly “translate” the words of the Torah or “The Zohar” into the language we are able to understand and explain. For example, “ground” means egoism and “dust” is impure forces, and to “cry” implies raising MAN, etc. All the words and definitions in “The Zohar” should be perceived sensuously rather than literally, as physical actions of our world. Whatever “The Zohar” says is only related to the person’s inner spiritual sensations.

All the worlds constitute the “environment”, the spiritual sphere, inside which the Creator made His only creation, Man (Adam). Everything else was only created in order to help man to achieve his spiritual mission, to become equal to his Creator.

All the creatures of our world (excluding man) are robots of their animal nature and possess no free will. Similarly, all the spiritual beings except for the soul are robots of their spiritual nature. Being born in our world, man is an animal that has no freedom to act against his egoistical will to receive pleasure. He usually stays that way during his existence on the earth, being no different from the still, vegetative and animal levels of nature, automatically carrying out orders of his inner master, egoism.

Only with the help of Kabbalah can a person gradually obtain spiritual powers and consequently become free from the influence of impure forces. But such an opportunity is only given to man if he can control his egoistical nature. Depending on the strength of his screen, he ascends (inwardly, in his sensations) from this world to the spiritual one.

Having created the spiritual worlds as a place for his future creation, the Creator then made His creation (the soul, Adam). The soul constitutes a desire to enjoy the sensation of the Creator. The sensation of the Creator is called the light. There is nothing in the entire universe besides the light and the soul!

Although the soul is Malchut de Malchut (the only egoistical creation), the Creator imparted the property of altruism to it, mixed it with the Kelim (desires) of Bina and thus demonstrated how wonderful it is to be similar to Him.

While performing altruistic actions, the soul (Adam) decided to use its natural egoism, Malchut de Malchut in order to receive the Creator’s light with altruistic intentions. Yet, when it began to let the powerful light of Yechida into Malchut de Malchut, it could not resist the temptation and wished to enjoy egoistically. Such a change in the soul’s desires is called the fall.

As a result of the fall, Adam’s soul split into a multitude of parts, (600,000) all of which fell into captivity to the impure, egoistical forces (i.e. acquired egoistical desires). After the fall Adam corrected some of the souls (obtained an anti-egoistical screen), but only partially. Out of the total number of the souls, some of them are selected for correction, lowered into this world and clothed into bodies, thus creating a succession of generations.
The descent (moving away from the Creator) to our world (egoistical sensations of only one’s own desires) occurs as a result of attaching an additional “makeweight” of egoism to the soul. In the spiritual world movement (farther from the Creator or closer to Him) and distance (from Him) are determined by the correlation of egoistical and altruistic desires within the soul.

The purpose behind the descent of the souls to our world is to transform one’s egoistical desires with the help of Kabbalah and to return to the Creator with one’s intentions, by performing altruistic actions. The descent of the souls continues until each and every one of them achieves complete correction.

The most exalted souls that refer to the levels of Yechida and GAR of Chaya depend on the correction of Malchut in Malchut of the world of Atzilut (“closed gates”). They will only be corrected at the end of the 6000 years, after the correction of the rest of the souls. This is because of the inverse relationship between the souls and the light that fills them. The more egoistical the soul is, and the lower it is located, the bigger the light is that enters the general Partzuf (soul) at the time of its correction.

THE LIGHT OF THE SOUL:  Yechida Chaya Neshama Ruach Nefesh
MALCHUT:  Keter Hochma Bina ZA Malchut

Therefore, these exalted souls are consumed by the dust, i.e. the impure force rules over them with its enormous and insolent power, because it is certain that no one or no-thing can save the soul from its captivity.

This is why Rabbi Chiya cried: “Dust, how cruel you are! All the most exalted souls are absorbed by you without any hope to escape from your power!” This means that the essence of creation, the original egoism cannot be corrected.

It turns out that all the righteous people bringing the light to the world cannot achieve perfection, as long as the souls are in the impure forces’ captivity. Since all the souls are interconnected, not a single individual soul can reach the end of correction until all of them are corrected. Hence they are ruthlessly ruled by the dust.

At first Rabbi Chiya wishes to say that Rabbi Shimon was also consumed by the dust, and did not achieve the final correction. He heard that Rabbi Yossi similarly opines that the gates are closed for all. Yet, after some contemplation he inquires: “If Rabbi Shimon enlivens all the worlds and rules over them, how can it possibly be that he has not reached perfection?”

He concludes that Rabbi Shimon was not consumed by the dust, i.e. he did achieve the final correction and the state of absolute perfection. The thing Rabbi Chiya cannot understand is how anyone (an individual soul) is able to reach the end of correction prior to (without) the complete correction of all the others.

50. Rabbi Chiya stood up and walked along weeping, accompanied by Rabbi Yossi. He fasted for forty days so that he might meet with Rabbi Shimon. He was told he was not fit to see him. He then wept and fasted for another forty days. They showed him Rabbi Shimon and Rabbi Elazar his son, in a vision. They were discussing the words he said to Rabbi Yossi. And many thousands were listening to their discussion.

Although the fast “The Zohar” speaks about is a spiritual act, in our world such a description is a good example of how strong a desire should be in order to be answered from above. Similar spiritual actions include crying, shedding tears – the small state (Katnut) of the spiritual Partzuf in this particular case called “Rabbi Chiya”. Naturally, Rabbi Shimon and all the other characters of “The Zohar” are the spiritual Partzufim, and not the people of our world.
The spiritual level of the person known by a certain name in our world may coincide with his spiritual level described in the Torah. However, elucidation of this question is outside of the scope of this particular article. We should nevertheless point out that the Pharaoh in Egypt was by no means a spiritual Pharaoh the way he is described in “The Zohar” (the Partzuf that includes all of Malchut), and Laban, who is portrayed as a villain in the Torah, is in fact the spiritual light of the Partzuf AB, the light of Hochma. This will be explained further.

The strong desire to achieve Rabbi Shimon’s spiritual level allowed Rabbi Chiya to see him, because he was convinced that Rabbi Shimon had not been consumed by dust. He came to such a conclusion as a result of his conversation with Rabbi Yossi and passionately desired to see Rabbi Shimon.

51. Meanwhile, he saw many great celestial wings. Rabbi Shimon and his son Rabbi Elazar mounted on them and were borne aloft to the heavenlyAssembly. And all those wings were waiting for them. Afterwards both of them returned to their place and shone more than before, brighter than the sun.

The heavenly Assembly refers to the angel called Matatron. However, this full name is not pronounced. The short name Matat is used instead, because pronouncing a name is equivalent to action and is not desirable. The term supernal Assembly refers to the Creator Himself, while the heavenly Assembly refers to Matat.

The wings that were waiting for Rabbi Shimon and his son Elazar are angels (the robot-like spiritual forces that are similar to the draft animals in our world), whose task is to help the souls to ascend from one spiritual level to another. These wings assist the souls both to be elevated and lowered to their places. Therefore it is said that the wings were waiting for Rabbi Shimon and his son Rabbi Elazar to bring them back down.

When Rabbi Chiya saw them returning from the heavenly Assembly to their place (i.e. to Rabbi Shimon’s Assembly) he noticed a new light on their faces and radiance brighter than the sun around them.

52. Rabbi Shimon opened the discussion by saying: “Let Rabbi Chiya enter and see how much the Creator shall restore the faces of the righteous in the world to come. How happy is he who comes here without shame, and how happy is he who stands erect in this world as a strong pillar!” Rabbi Chiya saw himself entering, and Rabbi Elazar stood up. So did all of the other pillars of the world, who were sitting there. And he, Rabbi Chiya was embarrassed. He entered and humbly sat at the feet of Rabbi Shimon.

Rabbi Shimon opened the discussion (opened the way for the light) and said: “Happy is he who comes here without shame”. None of those who were present felt any shame. Only Rabbi Chiya was embarrassed. This is because they had strength to withstand the power of dust and he did not. All of them were perfect, while Rabbi Chiya had one flaw, the desire to attain. This desire made him feel shame.

53. A voice came forth, saying: “Lower your eyes, do not raise your head up, and do not look! He lowered his eyes and saw a Light that shone from afar”. The voice returned and said: “You hidden and unseen celestials on high, you who wander throughout the world, behold and see! Earthly beings are sunk in deep slumber, the light of their eyes is concealed in the darkness. Wake them up!

After he followed the instruction to lower his eyes and not to raise his head (not to use his desire to receive the light), he was worthy to hear (the light of Hassadim) the appeal, with the help of which he attained everything he wished. The voice divides all the souls into two groups: the first one is a group of supernal holy ones, whose eyes
opened to see the entire world; the second one is a group of blind souls with the light concealed in their eyes. This is why the voice called upon the souls of the first group to look, i.e. to use the reception of the upper light, to draw the light together with the second group.

54. Who among you has, during his lifetime in that world transformed darkness into Light and the taste of bitter into sweet before he came here? Who, among you has waited eagerly every day for the Light that shines when the King moves away, when His Honor is glorified, and He is called the King of all the other kings of the world? For he who does not wait eagerly for this every day while living in this world, has no place in the other world as well.

The Creator’s goal is to help man to attain Him, feel Him as he did before descending to this world, before incarnating into a physical body. From this we clearly see that the people in our world are divided into two groups, and the voice appeals to them. The voice emphasizes the advantage of each of the two groups. It says to the souls of the first group that they turned darkness into light. These are the souls of the world of Atzilut, because the Creator created two opposite systems in the worlds of the BYA: the system of darkness and bitterness and the system of light and sweetness. Therefore there is a division into fit and unfit, pure and impure, allowed and forbidden, holy and unholy in the Torah of the worlds of the BYA. Whereas the Torah of the world of Atzilut that consists of the Creator’s names has nothing impure in it.

The sinner Laban is regarded as a holy name in the world of Atzilut as well as Pharaoh. All the names that represent impure forces in the worlds of the BYA turn into corrected, exalted and pure spiritual objects and forces with corresponding holy names. Therefore, the souls that reached the light of the world of Atzilut transform darkness into light and bitterness into sweetness. Thus all the difference between the holy, pure and good and impure and evil is in correction of desire and presence of an anti-egoistical screen on the will to receive.

The voice says to the second group that they expect the Creator’s help, that He will rise (Shechina, His manifestation to the lower one) from dust (in their sensations). However, those who do not wait for Him and are preoccupied with other aspirations will not rise from dust remaining separated from the Creator in their sensations.

55. In his vision, Rabbi Chiya saw many of his friends gathering around the standing pillars, and he saw how they elevated them to the heavenly Assembly. Some were ascending while others were descending. And high above them all, he saw the owner of the wings, Matat.

While the voice was calling, Rabbi Chiya saw several souls of the righteous belonging to the two groups. They stood around the two pillars that were in Rabbi Shimon’s Assembly and whom he already saw ascending to the Heavenly Assembly. Some of them were ascending, and some descending.

This way the two groups help one another according to the calling voice that instructs the first group to descend and the second one to ascend. Rabbi Chiya also saw that in response to the agitation of all these souls, i.e. because of the power of the two groups Matat descended from the Heavenly Assembly to the Assembly of Rabbi Shimon and took an oath.

56. The angel Matat swore that he heard from behind the Curtain how the King grieves over Malchut every day and remembers how She lies in the soil of the earth. At that time, He strikes 390 heavens, which all quake and tremble with fear because of Him. And He, the King, sheds tears mourning for the Shechina, Malchut that lies in the soil of the earth. And the tears,
that are hot as fire, fall down into the Great Sea. By the power of these tears, the governor who rules the sea, and is called Rachav, is sustained and stays alive. He sanctifies the Creator’s name by taking it upon himself to swallow all the days of creation. He gathers them all within himself so that on the day when all the nations assemble against the Holy Nation, the waters will dry up, while Israel crosses over on dry land.

The oath consists in that the Creator never forgets that the Shechina is plunged into dust. But not all of the holy Shechina is meant: the Creator does not have to swear about it, for it is revealed to all who dwell in the upper worlds. He does everything only for the Shechina (Malchut).

Rabbi Chiya thinks about Malchut de Malchut held captive by the impure forces, abandoned and forgotten. Hence he cried: “Oh dust that consumes all!” The angel Matat appeared in the Assembly of Rabbi Shimon and revealed to Rabbi Chiya that the Creator’s rule is absolute and limitless and that He remembers Malchut de Malchut every day.

Zivug (combination of the screen with the light) is defined as a stroke of light into the screen with the desire to enter and cross the screen’s barrier. The screen withstands and pushes it back. This act is called the Reflected light and it rises up from the screen and dresses the coming upper light.

This may be compared with the example of the host (the Creator) offering delicious food (the light) to his guest (Kli) who wishes to enjoy the delicacies. But because of shame he refuses to accept the food and pushes it away. By this he says to the host (the Creator) that he cannot agree to receive the pleasure for himself. This repulsion of food (the light) forms the Reflected light, because it stems not just from the unwillingness to feel shame as in our world, but from the vessel’s desire to be similar to the Creator.

The Reflected light is an altruistic intention, desire. Only in this spiritual Kli (vessel), can the light be received; only in this intention can the Creator be felt.

After the Kli was able to push away all pleasure coming to it and demonstrated that it can meet the condition of the First Restriction (refrain from egoistical reception), it begins to calculate how much light it can receive for the sake of the Creator. Only this amount of the light may be received by the Kli.

The delight that was received inside the Kli is referred to as the Inner light. The amount of the light received inside the vessel determines the degree of its similarity to the Creator. The Kli wishes to be like the Creator. As He desires to bestow pleasure upon the Kli, so the Kli wishes to bestow upon Him. Therefore the size of the Kli, (from the Peh to the Tabur where it receives the light) determines the degree of merging with the Creator. In this place the Kli bonds with Him by its properties and intentions.

If the Kli is unable to receive for the sake of the Creator and can only refrain from reception it is considered to be in the “small” state. The Kli created by the Creator is the strongest one. But afterwards, as it begins to descend, its screen gets increasingly weaker until it finally reaches a level where the Kli can no longer receive for the Creator’s sake. All it can do now is not to receive for itself. This is why starting from this level and below it, the Kli’s desire to receive is under a ban. The Kli may only use its G”E, but not its AHP. The boundary beyond, which the light cannot spread to, is called the Parsa, the firmament, etc. This barrier will prevent the Kli from receiving the light, even if it wants to receive for itself.

The screen divides the firmament and consists of four parts: Hochma, Bina, Tifferet and Malchut, the four letters of HaVaYaH. Because Malchut joined with Bina and corrected its egoistical properties, the screen is located not in Malchut, but in Bina.
Bina is estimated as 100, so the four parts H-B-T-F equal 400. However, there is no Zivug (reception of the light) on Malchut itself (hence it is called “closed gates”). This means that Malchut has 90 Sefirot and not 100: 9 Sefirot each consisting of 10.

The screen called the firmament makes a Zivug with the Upper light by reflecting it. It consists of 390 parts, for the part of Malchut de Malchut is absent. The firmament is therefore said to consist of 390 firmaments and a daily Zivug with the Shechina is made on it. A Zivug on the dust (i.e. 10 parts of Malchut de Malchut) is forbidden. The impact between the screen and the light resembles shuddering with fear to receive the light beyond the restricted limits.

There are 5 Sefirot in the Rosh (head) of Partzuf:

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<tr>
<th>Keter</th>
<th>Galgalta (or - Metzah)</th>
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<tbody>
<tr>
<td>Hochma</td>
<td>Eynaim</td>
<td></td>
</tr>
<tr>
<td>Bina</td>
<td>Ozen</td>
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<tr>
<td>ZA</td>
<td>Hotem</td>
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<tr>
<td>Malchut</td>
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Similar to tears that physiological eyes shed, the light of Hochma that comes from the part of spiritual Kli called “eyes” is referred to as “tears”. Tears constitute the part of the light that is rejected by the Partzuf due to the absence of a screen on Malchut de Malchut. The light that comes to the Partzuf wishes to enter inside and fill it with its pleasure, even the part for which the Partzuf has no screen to work with altruistic intentions. Therefore the screen instantly pushes this part of the light away.

But between the light stroke and the screen’s resistance, tiny drops of light seep through the screen, which is unable to repel them for all its incredible speed. These drops have nothing to do with the level of Hochma of the Partzuf, because they are not enveloped in the Reflected light. They ooze out of the Partzuf of Hochma and receive the name “tears”. Yet this is the light!

Similarly, we are filled with tears of compassion as we see someone’s grief. Everything that is found in our world exists because it derives from its spiritual prototype, and all that occurs here is emanated by its Upper, spiritual root.

The fact that the Upper light strikes the screen trying to break through its restriction stems from its origin in the Creator, and is unrelated to the creation’s desire to receive this light within the bounds of its altruistic capabilities. The light comes from the world of Infinity, from the Creator Himself, long before the Kli appeared and decided to restrict itself.

The Upper light longs to fill the desire it created with delight. It is said that “the Creator wishes to dwell in His creatures”. The light and the Creator are the same, because man defines the sensation of the Creator as spiritual light. This Upper light tries to force its way through the screen and enter the person’s desires, but the screen hurls it back turning it into the Reflected light, man’s altruistic intentions to bestow delight upon the Creator.

As a result of collision with the screen, portions of the light come out, because these tears originate from the Creator’s love and compassion for His creation. This spiritual action brings forth tears in the person overwhelmed with suffering and love. However, spiritual tears do not disappear.

This is described in “Song of songs”: “For love is strong as death, jealousy is cruel as the grave; the flashes thereof are flashes of fire, a very flame of the Lord!”
Being related to the property of Hochma, Malchut is called the sea. The tears (the light of Hochma not clothed in the light of Hassadim) fall into the sea (Malchut). It is written that the sea waters will not extinguish the Creator’s love for His creation.

During the creation of the world it was said: “Let the waters under the heaven be gathered together unto one place”. But the angel supervising over the sea did not wish to swallow these waters, hence he was killed (was left without the light). Now, as the tears fall, he is revived.

The reason for this is that during the creation of the world Malchut de Malchut was not corrected. The Creator created the worlds of the ABYA in a special state called MAN de Bina or Ateret Yesod and not MAN de Malchut or Malchut de Malchut. The correction is possible if man corrects not Malchut de Malchut (his essence), but completely refrains from its use (use of egoism). He acquires altruistic desires from Bina and receives the Creator’s light in them (in the Sefirot K-H-B-ZA de Malchut, in 390 Sefirot).

These altruistic desires are defined as MAN de Bina, and Zivug (reception of the light) is made not on egoism (Malchut), but on the will to “bestow” (Ateret Yesod). This Zivug is therefore sufficient to fill only the first nine Sefirot in Malchut.

The Prophet writes about it: “Who are you with? I started the worlds, you are to complete them!” The correction of Malchut de Malchut is incumbent on the created beings. Hence, when the sea angel was told: “Let the waters under the heaven be gathered together unto one place”, he refused to swallow up the created waters. Impure forces prevailed over him due to the uncorrected state of Malchut de Malchut and he was killed.

However, these tears correct Malchut de Malchut and revive the sea angel so that he would fulfill the Creator’s will and swallow up the primeval waters. All the impure forces, all evil in the world will disappear. All desires will gather in one place (property) called Atzilut, because the world of Atzilut spreads down to the end of the world of AK and reaches our world. The end of correction will come, because the worlds of the BYA will rise with their properties to the world of Atzilut.

In the future, at the end of the correction of the first nine Sefirot of Malchut, when only the tenth Sefira, Malchut de Malchut remains to be corrected, all the nations of the world (Malchut de Malchut) will unite to destroy Israel (the first nine Sefirot of Malchut). The sea angel will then swallow up all the evil waters and the waters (severe restrictions) will dry up and the sons of Israel (those who aspire for the Creator) will walk on dry land.

The prophet Micah says about it: “As in the days of thy coming forth out of the land of Egypt will I show unto him marvelous things”. But this was only a beginning, because it happened in the Final Sea (the Red sea; the Hebrew name “Suf” means the end of Malchut, or Malchut de Malchut) for a limited period of time. At the end of correction death will be forever gone. This is what Matat said about his oath: the Creator never forgets that His Malchut is cast in dust. Although a daily Zivug with the Shechina is only made on 390 firmaments, on the 9 Sefirot of Malchut, while Malchut de Malchut seemingly lies in dust completely forgotten by the Creator, it is not so. He corrects it with every Zivug, because the tears fall outside as a result of the strokes on the 390 firmaments. These tears are not lost, but fall into the sea (Malchut de Malchut), which receives from them gradual corrections, although it is the light of Hochma without the light of Hassadim. As it becomes more and more corrected, the sea angel rises to life. The amount of accumulated tears will finally reach the measure sufficient for correction of the entire Malchut, so that all of its intentions would be for the Creator’s sake.
This will be at the time, when all the nations get together to attack Israel. The sea angel will then be resurrected. He will swallow up the primeval waters, because Malchut de Malchut will receive the correction it lacked. The Creator takes constant care of it until His only creation reaches its final correction.

Here Rabbi Chiya saw his delusion: he discovered that nothing disappears in dust. On the contrary, Malchut goes through daily corrections, as Matat admitted in his oath.

57. Meanwhile, he heard a voice call out: “Move aside, make room!” King Mashiach is coming to the Assembly of Rabbi Shimon, because all the righteous people there are the heads of the Assemblies. And all the members of each Assembly ascend from this Assembly here to the heavenly Assembly. And Mashiach visits all these Assemblies and signs the Torah with the seal of the teachings that come from the mouths of the righteous. At that time, King Mashiach came to the Assembly of Rabbi Shimon surrounded by all the heads of the Assemblies.

As a result of this awesome revelation about the end of correction concealed in the oath of Matat, all the righteous men present at Rabbi Shimon’s Assembly were elevated; all the more the two groups of the righteous that brought Matat and made him take his oath. All of them reached the higher levels of “heads of Assemblies”. Each assembly has its members and the head. The difference between them is similar to the difference between VAK, G”E of the Partzuf and GAR, the complete Partzuf.

Hence it is written that a place should be vacated for Mashiach. When Matat revealed the secret of the end (of correction), i.e. how creation will be delivered (from egoism), a voice commanded to prepare a place for Mashiach, the liberating King. The end of correction is related to the King Mashiach. Yet only the righteous members of Rabbi Shimon’s Assembly, who are above all the heads of all the higher Assemblies, are worthy to see his face. Only those who are on the same level with the King (i.e. all who corrected the first 9 Sefirot in their part of Malchut, all of their properties except for the original egoism, Malchut de Malchut) may come before him. The level of Mashiach is the light of Yechida. Unless all the members reach the level of the heads of the Assemblies, GAR of the levels, i.e. correct everything they could, they would not be worthy of seeing the face of Mashiach. But the heads of the Assemblies are not GAR of the low levels. Their level is so high that they reached the heavenly Assembly of Matat. Thanks to their corrections, Mashiach came to all of these Assemblies to be adorned with their deeds in the Torah. Now that all the members reached the level of the heads of the Assemblies, Mashiach is adorned with the Torah of that level, i.e. thanks to them Mashiach himself ascends to the higher level.

58. At the same time, all the colleagues, and Rabbi Shimon as well, stood up. Rabbi Shimon’s light reached up to the firmament. Mashiach said to him: “Rabbi, how blessed you are, that your Torah has been elevated in 370 beams of Light. And every single beam is divided into 613 beams (properties). They rise up and bathe themselves in the rivers of holy Apharsemon. The Creator approves the Torah study of your Assembly, of the Assembly of Chizkiyah, the King of the Judean Kingdom and of the Assembly of Ichiya Ha-Shiloni.

When Mashiach revealed himself to them and came to Rabbi Shimon’s Assembly, all the members stood up (i.e. rose from the level of VAK to GAR), and Rabbi Shimon stood on the same level as Mashiach. The light rose to the firmament. This indicates that Rabbi Shimon reached the light of the ten firmaments, the missing tenth
firmament of the closed gates of Malchut de Malchut. He now received the light of Yechida, because he could make a Zivug on Malchut de Malchut. The light of Yechida shining as a result of this Zivug is called Mashiach. The “sitting” level is 390, or VAK; the “standing” level is 400, or GAR.

And Mashiach said to Rabbi Shimon that his Torah gave rise to the light of Yechida in the Partzuf Atik, because:

Ones (0 – 9) are in Malchut,
Tens (10 – 90) are in ZA,
Hundreds (100 – 900) are in Ima,
Thousands (1000 – 9000) are in Aba,
Tens of thousands (10 000 – 90 000) are in Arich Anpin,
Hundreds of thousands (100 000 – 900 000) are in Atik.

Since each Sefira of Atik equals 100 000, the four Sefirot of HaVaYaH (H-B-T-M of Atik) total 400 000.

In this case, it should be said that the Torah manifested in 400 000. Yet he said that the light emanated by Ima is not used on 400, but just on 370, because although the Torah had reached the Zenith of the firmament, it could not reach GAR of the last, upper hundred. Hence there is only 370 lights, while 30 upper lights are absent in Ima.

As regards thousands, the light of Aba does not use the light of each thousand, but only VAK, i.e. 600 instead of 1000, it uses 13 instead of GAR of each thousand (Hochma of “32 Netivot Hochma”). This is because “13” signifies Hochma of “32 Netivot Hochma”, the small light of Hochma called the holy Apharsemon.

It is therefore said that the Torah reached 370 lights, and each of them divides into 613 beams. So in the 400 lights of Ima, 30 lights of Hochma are absent, which leaves it with only 370. Each thousand lacks 400 upper lights (the GAR of Hochma).

Instead of using the 13 paths of the holy Apharsemon, each thousand has only 613, for all the upper secrets are concealed in Rabbi Shimon’s Assembly. The Creator Himself sealed them up, because He is elevated and adorned with the achievements of all the righteous men in the Torah.

It is known in Talmud (Sanhedrin, 99:1) that everything the prophets ever said referred to the coming of the days of Mashiach, but in the future (Isaiah, 64) everyone will see the Creator. All the levels that refer to the days of Mashiach will then be corrected, and all the secrets of the Torah will be revealed. Every one will completely attain the Creator in himself, and as it is said, everyone will see with his own eyes (sight means GAR de Hochma).

From the above-said it is clear that there is a chance to correct one’s individual Malchut de Malchut before all the other souls do the same in the future. In this case the person reaches his INDIVIDUAL level of attainment of 400, although his GENERAL level cannot be higher than 370. This is the level that Rabbi Shimon, Rabbi Chizkiyah and Ashiloni had reached.

59. Mashiach said: “I have come to approve the Torah of your Assembly only because the “one with wings” is on his way here. Because I know that He shall not enter any other Assembly - only yours”. Meanwhile, he told Rabbi Shimon about the oath taken by the “one with wings”. Mashiach trembled and raised up his voice. The heavens also trembled, as did the Great Sea and the Leviathan. The world was about to collapse”.

Also at this time, he noticed Rabbi Chiya in Rabbi Shimon’s adornments. He asked: “Who allowed a human being to wear the adornments and cloaks of that world?”
(that world dressed on the body of this world). Rabbi Shimon answered: “This is Rabbi Chiya! He is the Shining Light of the Torah”. He said: "Let him and his sons be gathered and join your Assembly!” Rabbi Shimon said: "Let him be given time! And time was given to him". (Rabbi Chiya’s time has not yet come).

Mashiach said to Rabbi Shimon that he came not for the sake of the Torah, but because the “one with wings” appeared in the Assembly wishing to know what Matat had said. Matat revealed that the end of correction would be preceded by terrible sufferings for Israel. The firmaments and the great sea would tremble; the world would be on the verge of collapse, as predicted in Talmud (Sanhedrin 97): “Everything was crushed”. So he raised his voice wishing to mitigate all this upheaval.

Mashiach was surprised to see Rabbi Chiya’s dress (i.e. that R. Chiya was in the physical body of our world, in the property of this world). This is because if he reached the level Matat and his oath, it means he had corrected all of his evil. Since he deserved to see Mashiach’s face (to receive the light Yechida), he had obviously completed his work in this world and there is nothing for him to do here anymore. Hence he should leave it and join Rabbi Shimon’s Assembly in the garden of paradise.

But Rabbi Shimon persuaded Rabbi Chiya to continue his new additional corrections in this world. Both Mashiach and Rabbi Shimon explained to Rabbi Chiya what else he would have to do in this world.

60. Rabbi Chiya was deeply shaken and wept, when Mashiach left Rabbi Shimon’s Assembly trembling all over, his eyes brimming with tears. Rabbi Chiya was also distressed by the great desire to reach the final correction and complete redemption. He said: “How happy are the righteous with their role in the world to come, and how happy is Rabbi Shimon bar Yochai, who has deserved all this”.

THE TWO POINTS

120. Rabbi Chiya opened the discussion with the verse, “The beginning of Hochma (wisdom) is the fear of the Creator, good understanding to all who do His commandments.” He asks, “The beginning of wisdom?” One should rather have said that the end of wisdom is the fear of the Creator because the fear of the Creator is the property of Malchut, which is at the end of Hochma (wisdom)! He replies: Yet, Malchut is the beginning that opens the entrance to the levels of the supernal wisdom. So it is written, “Open to me the gates of righteousness,” meaning that the gates of Malchut, which are called righteousness, are the Creator’s gates. If man does not enter this gate, he shall never reach the Supernal King through any other gates, because He is concealed and detached, and He has made many gates on the path to Himself.

The fear of the Creator is the SefiraMalchut. However, how can Malchut serve as an entrance if it is the last of the 10 Sefirot? Indeed, it may be called the end of Hochma or the end of a Partzuf, but not the beginning. Yet, it is not an allegorical expression; it is the essence itself, because HE IS CONCEALED AND DETACHED and no one’s thought can attain Him. Hence, He has made many gates ON THE PATH TO HIMSELF and thanks to these gates He let those who suffer approach and attain Him.

It is written exactly about this: “Open to me the gates of righteousness,” which are the Creator made, so that people would enter through them. HOWEVER, AT THE END
OF ALL THOSE GATES, HE SET UP A SPECIAL GATE WITH MANY LOCKS. This gate is Malchut, the ultimate point of all creation, the final point of all the supernal gates.

This last gate (from up to down) is the first gate (from down to up) leading to the supernal wisdom, because one can receive the upper Hochma (wisdom) only through the attainment of this last gate. This is because, with regard to the supernal wisdom, this gate is the first. It is written: “The beginning of wisdom is the fear (awe) of the Creator” because the fear of the Creator is called the last gate, which stands first on the path to the supernal wisdom.

121. At the end of all those gates, He set up a gate with many locks, many entrances, and many chambers one on top of the other. He said, “Whoever wants to reach Me must first pass through this gate. Whoever enters through this gate, may enter.” This is the first gate to supernal wisdom, the gate of the fear of the Creator, which is Malchut. This is why it is called the “beginning.”

The locks, entrances, and chambers are three consecutive processes of attainment, of realizing the spiritual in man’s inner sensation. The thought that created the world was the Creator’s thought to make a creation in order to fill it with delight. However, it is impossible to receive pleasure while being detached from the Creator, because He is the only One that exists. He has created us in such a way that the closer we get to Him, the greater delight we feel, whereas moving away from Him brings us suffering.

Those who only live and perceive this world can only accept the above words on faith or not. However, Kabbalists who ascend spiritually or approach the Creator make these assertions and describe their attainments for us. It depends entirely on ourselves how and when we choose to cover the whole way from our world to the complete merging with the Creator while still existing in this body, in one of our lifetimes in this world. This is the purpose of the creation and until it is fulfilled, a person is obliged to return to this world and reincarnate, as sages said: “The Creator wished to install Himself in the lower beings.”

Our world is completely opposite to the Creator because it was created in the property of the egoistical will to receive pleasure, and this property is the exact antithesis of the Creator’s property (desire) to delight us. There is not a trace of the will to receive pleasure in the Creator Himself.

It is said about a person in our world: “A wild ass’s colt is born a man” (Job 11:12). Hence, to those who live in this world, the Creator’s governance seems completely opposite to the purpose of the creation – to delight the creatures. Indeed, this is how we perceive His rule over us and feel the surrounding world in our egoistical sensations.

According to the Creator’s plan, man has to correct his egoistical desires and make them altruistic, whereupon the Creator fulfills them with supernal, absolute delight depending on the extent of their correction. Until a person attains this state, he continues suffering: either from his desire to enjoy this world or the spiritual.

These sensations are called “gate locks” because all the numerous contradictions to the unity of the Creator’s actions that we feel in this world separate us from the Creator and prevent us from getting closer to Him. When we make efforts to observe the Torah and Commandments with love, with all our heart and soul, as devotedly as it is prescribed, only to please the Creator and without any benefit for ourselves, all the forces that separated us from Him and every contradiction that we overcame on our path to Him become the gates of attainment of His supernal wisdom, of
This is because every contradiction reveals its own peculiarity in the attainment of the Creator’s governance. Thus, it is exactly the questions and contradictions that seemingly prevented us from accepting the unity of the Creator’s governance that turn into knowledge, thanks to which we understand and attain the unity of His governance.

Those who have achieved this, transform darkness into Light (within themselves) and bitterness into sweetness. This is how they feel their attainments, which are derived from the previous sensations of darkness and bitterness. This is because the forces that push us away from the Creator, that form our mind and are perceived by the body as bitter, turn into the gates of attainment of the upper levels. This way, darkness becomes Light and bitterness becomes sweetness.

The more negative the Creator’s rule was perceived in the past, the deeper a person realizes the perfection of His governance. The entire world lies on the scale of merit because every force and understanding now serve as SHA’AREY TZEDEK (the gates of truth) through which one can enter and receive from the Creator everything that was conceived to be given already in the plan of creation. Therefore, it is written about such contradictions that turn into the realization of unity: “This is the gate of the Lord; the righteous shall enter into it” (Tehilim 118:20).

Hence, until a person can turn his will “to receive for himself” into the will “to receive for the Creator” with the help of the Torah and Commandments, all gates to the Creator have sturdy locks (the sensation of imperfection in the Creator’s governance) because they play their opposite role: to keep a person away from the Creator. They are called locks because they lock the gates of our intimacy with the Creator and move us away from Him.

However, if we make efforts to overcome them, so that they stop affecting us and dampening our love for the Creator, then we turn the locks into entrances, darkness into Light, and bitterness into sweetness. This is because for each lock, we receive a special level of attainment of the Creator. These levels become entrances that lead to the levels of sensation of the Creator Himself. The level turns into chambers of wisdom.

This way we see that locks, entrances, and chambers constitute three types of perception of one material, our will to receive or egoism. Before we turn the egoistical desire to receive into reception (of pleasure) for the sake of the Creator or altruism, this material transforms darkness into Light and bitterness into sweetness according to our (egoistical) taste. That is to say, the same types of influence make egoism suffer and bring pleasure to altruism. Therefore, in order to feel the Light (delight) we only need to change our senses. Until we do that, we perceive this Light as darkness and suffering.

At the beginning, all cases of the Creator’s governance that we can recognize move us away from Him because we perceive them negatively. At the same time, our egoism (will to receive pleasure) creates locks. However, after we have transformed our desires to the “reception for the sake of the Creator,” these locks turn into entrances, and then the entrances turn into chambers containing wisdom, Ohr Hochma.

As we already know, the end of all levels, i.e., the very last level below which nothing can possibly exist, is called Malchut deMalchut. To attain the supernal wisdom, first one has to get through this last gate, which turns into the first and rise from down to up, toward the chamber of the supernal wisdom, Sefira Hochma. This is because all gates become entrances and chambers of the Creator’s wisdom. Hence, it is written, IN THE BEGINNING (this is how the Torah begins) because IN THE
BEGINNING designates the fear of the Creator, the last gate (Malchut), which becomes the first on the path to the attainment of the supernal wisdom.

122. The letter Bet in the word BERESHEET (IN THE BEGINNING) indicates two points that are joined together in Malchut. One of these points is concealed, while the other is revealed. However, because they are not separated, they are called THE BEGINNING, which means only one and not two. Whoever takes one, takes the other as well, and all is one because “He and His Name are one,” as it is written, “They may know that it is You alone whose name is the Lord.” (Tehilim 83:19).

The Hebrew letter Bet has a numerical value of 2, which indicates two points. These two points symbolize the correction of the point of Malchut, on which the restriction to use the point of mercy (Bina) is imposed. The correction is achieved when Malchut (strictness) rises to Bina (mercy), as it is written: “So they two went” (Ruth 1:19), i.e., Bina and Malchut. Hence, the screen in Malchut consists of both points and they are joined together as one.

It is explained in Megilat Ruth (the Scroll of Ruth) how Malchut (Ruth) merges with Bina (Naomi), which subsequently leads to the correction of Malchut and the birth of David, the first King (the word King, “Melech” comes from “Malchut”, kingdom) of Israel.

ONE IS CONCEALED, WHILE THE OTHER IS REVEALED because the judgment that is in the point of Malchut is concealed and only the property of mercy in the point of Bina is revealed. Otherwise, the world would not be able to exist, as it is written: “In the beginning He created the world with the property of judgment, but seeing that it cannot exist, He attached to it the property of mercy” (Beresheet Raba, par. 1).

Although the restriction is concealed, this does not mean that a Zivug is not made on it. This is because these two points merge into one; and the point of Malchut receives a Zivug together with the point of Bina, but it participates in it secretly. Therefore, it is written, IN THE BEGINNING, for the word “beginning” indicates one point, which includes two.

Because during 6000 years Malchut takes part in all Zivugim (albeit secretly) together with Bina, it corrects itself to such an extent that at the end of all correction, even its property of judgment gets corrected and acquires the property of Bina. Of this state it is written that on that day He and His name will be one.

Since the property of judgment is also concealed within the letter Bet of the word BERESHEET (in the beginning), this property is called RESHEET (first) in Hochma (wisdom). However, the correction of this property occurs only at the end of all correction, when the supernal wisdom becomes revealed, as the prophet said: “For the earth shall be full of the knowledge of the Lord” (Yeshayahu 11:9). The last gate will become the first. Hence, it is written: “They may know that it is You alone whose name is the Lord, the Most High over all the earth!” (Tehilim 83:19) and the Creator’s wisdom will be revealed to all in our world.

123. Why is Malchut called the “Fear of the Creator?” This is because Malchut is the Tree of Good and Evil: If a person deserves, then it is good; but if he does not, then it is evil. This is why fear abides in that place. This gate leads to all goodness that is found in the world. ALL GOODNESS means those two gates, i.e., two points, which are as one. Rabbi Yosi said that ALL GOODNESS refers to the Tree of Life because it is entirely good and has no evil at all. Because no evil prevails there, it is all good!

It is written about the last gate: “THE BEGINNING OF WISDOM IS THE FEAR OF THE Creator.” Why is it called the “fear of the Creator?” This is the secret of the Tree of
Knowledge, by which Adam sinned, because the use of that point (of the egoistical desires) is punishable with death (disappearance of the Light). Great fear is needed to refrain from touching it before all the other desires are corrected. Nevertheless, at the end of correction, when even this point gets completely corrected, death will disappear forever. That is why it is called “fear.”

The Creator created one single creation – egoistical Malchut. The purpose of the creation is to fill it with the Creator’s Light with the help of the altruistic intention. As a result, Malchut merges with the Creator and receives infinite delight.

Malchut, the only creation, consists of 5 parts: K-H-B-ZA-M. Its parts K-H-B-ZA, excluding Malchut de Malchut, have altruistic properties, which they received from the Light.

As a result of its decision to refrain from receiving the Light in egoistical desires called Tzimtzum Aleph (the 1st restriction), Malchut receives the Light only in its first 4 desires: K-H-B-ZA. Malchut de Malchut remains inaccessible to the Light. So how can it be corrected?

To correct the properties (desires) of Malchut de Malchut, the Creator sets up conditions that mix Bina and Malchut together, and consequently, Malchut acquires the properties of Bina.

Such a process has to occur more than once, so that all the parts of Malchut get mixed with Bina. Every time that it takes place in an increasingly deeper layer of Malchut, it is called the breaking of holiness because Bina descends to Malchut, passes it its properties, but gets broken during this mixing and seemingly loses its altruistic properties.

From this we can conclude that all breakings of vessels, the breaking of Adam, the destruction of the 1st and 2nd Temples, and other spiritual disasters occur not as punishment (because punishment, as we understand it, does not exist in the spiritual world), but only for enabling the altruistic desires of Bina to penetrate deeper into the egoistical desires of Malchut.

The last point of Malchut, the yet uncorrected Malchut de Malchut, is just the point where the use of which is punishable by death (the disappearance of the Light is referred to as death). It is forbidden to use this point, Malchut de Malchut, until all the other properties of Malchut (K-H-B-ZA) have been fully corrected. Or, rather, provided a person inwardly refrains from using egoism (the point of Malchut de Malchut) and uses only his other, altruistic desires, then he gradually creates a “non-reception” screen on Malchut de Malchut.

Having filled all of his corrected desires with the Light, a person achieves the end of what he could correct by himself. As soon as that happens, i.e., as soon as a person receives the Light in all of his soul’s first 9 Sefirot (K-H-B-ZA excluding Malchut), the Light called Mashiach descends from above. It imparts to Malchut de Malchut the altruistic property of “bestowal,” of acting for the sake of the Creator. This brings the entire process of man’s work on the correction of his soul to an end and he completely merges with the Creator. The Creator’s goal is to bring man to this state while he still lives in our world and in his physical body and to enable him to combine all the worlds, spiritual and material, within himself.

THIS GATE LEADS TO ALL GOODNESS because the revelation of the supernal wisdom is the best thing in the world, which was included in the plan of creation. Because the fear of the Creator is the last gate on the path toward the supernal wisdom, the fear of the Creator also constitutes the gate that leads to all goodness.

The phrase, THOSE TWO GATES ARE AS ONE refers to the two points, Bina and Malchut, which are combined together in the letter B (Bet) of the word BERESHEET
(IN THE BEGINNING), the first word of the Torah. The two points are mentioned because they indicated the state after the correction, when these two points are called two gates. Both of them turn out to be good and free from evil; they bring man only perfect goodness.

Nevertheless, until the end of correction, a person still has to separate the desires that refer to the point of Bina from those that refer to the point of Malchut, to reject the desires of Malchut and in defiance of egoism use the desires of Bina. During this period of man’s work on his correction called “6000 years,” these two points are referred to as the Tree of Knowledge of Good and Evil.

RABBI YOSI SAID does not mean that Rabbi Yosi objects to the words of Rabbi Chiya. They discuss two different states: Rabbi Chiya speaks about a state after the final correction of Malchut, when both points become a gate free from all evil. Rabbi Yosi explains a state in the process of correction, when the two points, Bina and Malchut exist within us as the Tree of our Knowledge of Good and Evil. Therefore, he tells us that ALL GOODNESS IS ONLY IN THE TREE OF LIFE.

ZA filled with the Light of Ima-Bina is called the Tree of Life because it possesses only good properties. The two points of good and evil, Bina and Malchut remain within Malchut until the end of correction; hence, Malchut is called the Tree of Knowledge of Good and Evil.

124. To all those who act, it is the sure mercy of David that supports the Torah. And those who support the Torah are those who seemingly create it. All those who study the Torah do not act as they delve into its study, while those who support the Torah, act. This force upholds the world, wisdom and the Torah are eternal the throne stands properly.

It was previously said that the fear of the Creator is the last gate, but it is the first gate to the supernal wisdom. It turns out that ALL THOSE WHO STUDY THE TORAH have already corrected the last gate and turned the two points into two entrances, all goodness without evil.

Hence, it is said that THEY DO NOT ACT, i.e., they no longer work on analyzing good and evil because they have already corrected everything.

However, those who have not yet achieved correction are referred to as the supporters of the Torah. They act because they have not yet corrected good and evil in everyone’s Tree of Good and Evil. Everyone has not yet realized in one’s inner tree (in all of one’s properties) “what is good and what is bad” in the truly spiritual.

Hence, it is said that THOSE WHO SUPPORT THE TORAH ARE THOSE WHO SEEMINGLY CREATE IT. As a result of man’s effort to refrain from their use, all the distracting and impeding forces (thoughts and desires) of the point of Malchut turn into gates and all the locks turn into entrances, and all the entrances turn into chambers of wisdom filled with OhrHochma.

We find that all wisdom and the entire Torah become revealed only as a result of the supporters of the Torah. Hence, they SEEMINGLY CREATE IT. The forces of good and evil are combined within them and they become the supporters of the Torah because the Torah is revealed thanks to their inner work on separating and correcting good and evil.

Such people act because they seemingly create the Torah by themselves. Indeed, without the sensation of the Creator’s concealment (the Torah or the Light), and by overcoming which they turn it into gates, entrances, and chambers, the Torah would never have had a chance of being revealed.

The perfection of the Creator’s actions lies in the fact that by creating such a paltry man (i.e., with such insignificant desires, completely opposite to the Creator in his
properties, and utterly powerless to change himself), He gave man an opportunity to become like Himself (in properties, greatness, and the sensation of self-creating). He let man create all the worlds within him and the Torah. By revealing all the Light, man, as it were, creates it.

Such people are regarded as the creators of the Torah because they reveal it. The word SEEMINGLY is used to show that the Torah was created for the creation of our world (The Talmud. Pesachim 54:1). Of course, it is the work of the Creator, but without the good deeds of the supporters of the Torah, it would not have been revealed to the world. Hence, they are considered as the makers, creators of the Torah.

Wisdom and the Torah are eternal, meaning that they exist even after the end of correction, because even then the fear of the Creator will be required. Yet, just because they feared in the past, they can use their past fear of the Creator in the present, after the end of correction, when there is nothing (no restrictions in Malchut) to be afraid of. This is because during the correction they were working on creating within themselves the sensation of the Creator’s absolute rule and the eternity of the Torah. Since this fear is never-ending, the Creator’s throne eternally stands in their attainment.

THE NIGHT OF THE BRIDE

125. Rabbi Shimon was sitting and studying the Torah on the night when the Bride, Malchut, was to be joined with her husband, Zeir Anpin. All the friends present in the bridal chamber on that night, following the holiday of Shavuot, are obliged to stand under the wedding canopy (Heb. Houppah) and rejoice in the corrections of the Bride, i.e. study the Torah, the Prophets, Holy Writings and finally the inner secrets of wisdom, for these are Her corrections (Heb. Tikkunim) and adornments. The Bride receives corrections, adorns herself and rejoices all that night. The day after, on the holiday of Shavuot, she comes to the wedding canopy with them. Her friends, who studied the Torah all night long, are called the “canopy attendants” (lit. ‘sons of the canopy (Houppah)’). As she approaches Houppah, the Creator asks about them, blesses and embellishes them with the bridal adornments. Happy are those who are so honored!

All the days of exile are called the night, because this is the time of the concealment of the Creator’s face from Israel. The impure forces separate His loyal servants from Him. Yet this is the time when the bride joins with her husband (in Hebrew “husband” and “master” are the same word, therefore the second meaning is what one should bare in mind). The Houppah is a wedding canopy under which the ritual of bonding of a bride with a bridegroom (their merging in a Zivug) takes place.

The union between the bride and her husband (the Zohar uses the word “husband” instead of “bridegroom”) occurs thanks to the righteous people engaged in the Torah and commandments. They are referred to as “the supporters of the Torah”. All the high levels called “the Torah secrets” become revealed through them, because they are also called the MAKERS of the Torah, as is described in § 124. Therefore the time of exile is called the NIGHT, WHEN THE BRIDE JOINS WITH HER HUSBAND. ALL THE FRIENDS, THE SONS OF THE BRIDE’S MIRTH, ARE CALLED THE SUPPORTERS OF THE TORAH.

After THE END OF CORRECTION and complete deliverance as the prophet Zechariah writes (14, 7): ”And there shall be one day which shall be known as the LORD’S, not day, and not night; but it shall come to pass, that at evening time there shall be
light.” THE NEXT DAY THE BRIDE COMES WITH HER HUSBAND UNDER THE CANOPY, because the BON will be like the SAG and the MA will be like the AB. (See § 64).

This state is therefore defined as the next day and a new canopy. At this time (in this state) the righteous are called the SONS OF THE CANOPY, and there is no action in them, because it is written: “They shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of the LORD, as the waters cover the sea” (Isaiah 11, 9).

Since these righteous people elevated the BON to the SAG by their actions, i.e. made it similar to the SAG, they are considered to have made a new bridal canopy; hence they are called “the sons of the canopy”.

The night of the Shavuot is when THE BRIDE JOINS WITH HER HUSBAND, because the wedding ceremony takes place on the next day during the reception of the Torah. On that day the creation reaches the end of correction as it is said (Isaiah 25, 8): “He will swallow up death for ever; and the Lord GOD will wipe away tears from off all faces.”

The Torah describes this state as: “graven upon the tables” (Exodus 32, 16). The word “graven” – “Harut” (Heb.) should rather be pronounced as “Herut” – freedom, the freedom from the angel of death. The sin of the golden calf followed and the high level was lost. Since Shavuot is the day when the Torah was received, it is regarded as the end of correction.

Therefore all the necessary preparations (i.e. the corrections carried out during the period of concealment) end on the night before the holiday of Shavuot. On this night the bride joins with her husband so as to come under the bridal canopy on the following day. All the corrections are completed and the angel of death is defeated thanks to the actions of the righteous ones, who erect a new canopy.

All the bride’s friends, the supporters of the Torah, are also called “the sons of the bridal chamber”. They are obliged to merge with the Shechina-Malchut (the bride) on that night, which is called “exile.” Only then do their actions in the Torah and commandments correct and purify her from evil so that she would emerge with good properties.

Hence the supporters of the Torah should rejoice together with the bride seeing the corrections they made in her. They continue with their corrections in THE TORAH, then in PROPHETS and finally in HOLY WRITINGS. All the levels and revelations of the Torah secrets that make up the Shechina’s structure in the end of its correction are only made by the righteous supporters of the Torah during the period of exile.

All the levels that emerge during the state of exile are called the bride’s corrections and adornments from the Torah, Prophets and Holy Writings. This is because the Sefirot Hesed, Gvura and Tifferet constitute the Torah, the Sefirot Netzah, Hod and Yesod are Prophets, and Malchut is Holy Scriptures. The light of the VAK is called the Midrashim and the light of the GAR is called the Torah secrets. All these corrections should be made in Malchut (the bride) on the night when it completes its corrections (i.e. in the darkness of exile from the spiritual, man works on his inner corrections).

It is known that the end of correction does not bring anything new. All the MAN and MAD, all Zivugim and levels that emerged one after another during 6000 years will be merged and corrected with the help of the light of Atik.

The bride will then come under her canopy and THE CREATOR WILL ASK ABOUT EVERYONE, i.e. about all those who raised the MAN for the last Zivug at least once. The Creator waits for all the small Zivugim to get together, asking about everyone. When they are combined, a great Zivug called “RAV PAALIM U MEKABTZIEL” will take
All the created beings will be blessed and adorned. The end of correction is referred to as the decoration of the bride’s crown.

126. Rabbi Shimon and all the friends stayed awake that night; each of them brought forth the revelations from the Torah again and again. Rabbi Shimon was rejoicing and so were all his friends. Rabbi Shimon said to them: “My sons, how happy you should be, because tomorrow the Bride shall not come to the Houppah without you, because all those who correct Her and rejoice this night shall have their names written in the Book of Remembrance. And the Creator shall bless them with 70 blessings and crowns from the Upper world”.

The Book of Remembrance mentioned by the prophet says: “And now we call the proud happy; yea, they that work wickedness are built up; yea, they try God, and are delivered. Then they that feared the LORD spoke one with another; and the LORD hearkened, and heard and a Book of Remembrance was written before Him, for them that feared the LORD, and that thought upon His name. And they shall be Mine, saith the LORD of hosts, in the day that I do make, even Mine own treasure; and I will spare them, as a man spareth his own son that serveth him” (Malachi 3:15).

But how can we understand the words of the prophet: “they that work wickedness feared the LORD”? Moreover, they were inscribed in the Book of Remembrance as people who “feared the LORD and thought upon His name”.

The fact is that in the end of correction, when the great Zivug of Atik is made, the powerful light will be revealed in all the worlds. Everyone will return to the Creator in this light. The Talmud (Yomah 86:2, “The Introduction to the Study of the Ten Sephirot”) says: “He, who returned through love, will have his sins turned into merits.”

This is what the prophet says of the sinners denying the importance of the spiritual work: on the great day of the end of correction, when the light of return shines, all the worst and deliberate sins will turn to merits and their words of slight will become fear before the Creator.

All the evil and good deeds are written before Him, for He will need them on the great day of the miracle. All the merits fill the Kli, which receives the light necessary for the final correction. Hence it is said that the Creator would write the names of those who fear Him in the Book of Remembrance. He will need them on that day to complete the common Partzuf. The prophet says: at that time, they will be close to the Creator as sons who served Him.

Everything and everyone will be written in the Book of Remembrance. The Creator will note all the sins, as if they are merits, as if they served Him. These are the words of the prophet.

The number 70 means the light of Hochma, the GAR, an adornment, a crown. The light of Hassadim is called blessing, because the world was created with the letter Bet (blessing), as it is written: “For ever is mercy built” (Psalms 89:3). But at the end of correction the light of Hassadim will also be like 70 crowns, like the light of Hochma, because the MA and the BON will ascend to the AB and the SAG. Therefore “The Zohar” says that the Creator will bless them with 70 blessings and adornments of the Upper world’s crowns.

127. Rabbi Shimon revealed and said: “The Heavens declare the Creator’s glory. I have already explained that the bride awakens to enter under the bridal canopy with all the friends who rejoiced with her through the previous night. She receives corrections, adorns herself and rejoices with them now.”
128. On the following day, the crowds, the heavenly hosts and camps join her and they await all those, who corrected her by studying the Torah that night. For Zeir Anpin bonds with Malchut and she sees her husband, and it is said: “The Heavens declare the Creator’s glory.” “The Heavens” alludes to the Bridegroom (ZA) who enters the Houppah. “The Heavens declare,” i.e. like the radiance of a sapphire they shine upon Malchut from end to end.

The day of the end of correction is called “tomorrow” as is said in the Talmud: “Do today and receive reward tomorrow” (Eruvin 22:1). The crowds are masses of people, who do not serve the Creator, the hosts – chariots with warriors in armor – are the higher groups of angels that accompany the souls as it is said: “For He will give His angels charge over thee, to keep thee in all thy ways” (Psalms 91:11). As was previously stated, the Creator waits for everyone and so does the Shechina.

Heavens are the bridegroom entering the bridal canopy. This is the state of the end of correction, of which it is written: “The light of the moon (Malchut) shall be as the light of the sun (ZA)” (Isaiah 30:26). The Creator is called the “Heavens,” and at the end of correction He is referred to as the “bridegroom” as it is said: “For as a young man espouseth a virgin … so shall thy God rejoice over thee” (Isaiah 62:5).

Wherever it is said that the Creator descends, it indicates His severity and judgment, because it speaks of diminishing His greatness in the eyes of the inferior ones, as is said: “His might and greatness is in His place.” But at the end of correction, when all sins will turn to merits and when it becomes clear that all the spiritual falls were rises, the Creator becomes the “bridegroom” and the Shechina becomes his “bride.”

The Hebrew for “bride” is “Kalah,” as in the words “Kalat Moshe” (Torah, Numbers 7), where the completion of work on the altar is described. Hence in the Torah the word Kalah means the end of construction. The Hebrew word for “bridegroom” is “Hatan.” It means descending the spiritual levels, as is said in the Talmud: “Descends the steps” (Yavamot 63:1). However, this descent is greater than all the previous ascents, because it advances towards the bride at the final moment of correction.

The bridal canopy represents all the Reflected light received on the MAN raised by the righteous in all Zivugim, at all times during 6000 years. Now they are accumulated in one powerful Reflected light rising above the Creator and the Shechina, soaring above the bridegroom and his bride like the bridal canopy.

In this state the righteous are called “The Sons of the Canopy.” Each of them has his own part in this canopy, because they raised their MAN to the screen of Malchut and generated the Reflected light. At the end of correction the Creator is called Hatan (bridegroom), because “Nechit Darga” descends from its level and joins the bride under the canopy.

At this time (in this state) the heavens SAY: this is a great Zivug of the future as the Talmud says: “The wife tells her husband” (Brachot 3:1). The word “tells” (“Mesaperet”) implies a Zivug and comes from “Sapir” (sapphire).

THE LUMINESCENT SAPPHIRE is the ascending Reflected light. The Reflected light, LUMINESCENT is equivalent to the Straight Light, LUMINESCENCE. This enormous Zivug will accumulate all the Reflected light of all Zivugim made during 6000 years and the Straight light will shine in it FROM END TO END.

129. The Creator’s glory (EL) is the bride, Malchut, as it is written: “EL is angry every day.” She is called EL on all days of a year. On the holiday of Shavuot, when she entered under the Houppah, she is called GLORY and EL, which means glory upon glory, splendor upon splendor, and dominion upon dominion.
"El" is a name of great mercy. However, it is said here: "El is angry every day." The Torah says: "And there was evening and there was morning, one day." This is because the Shechina is a small planet, the Moon, which rules at night. It is called “fear of the heavens” because it is the property of the righteous, who should raise the MAN through their desire to be corrected. Thus they correct Malchut with the Reflected light.

Therefore it is written: "God hath so made it, that men should fear before Him" (Ecclesiastes 3:14). For it is impossible to raise the MAN without fear. The lack of fear before the Creator is called Malchut’s rule at night, the state of darkness. In the absence of the light all the restrictions and sufferings come forth. They are opposite to the property of day, mercy. If not for this fear, the property of morning and day would never be able to emerge.

So it is written: "And there was evening and there was morning, one day.” Night enters morning, for without night there would be no morning and night must be. Therefore “EL IS ANGRY EVERY DAY”. The property of mercy, called El, is revealed only through the property of ANGER. So this property is also considered mercy and consequently the Shechina is called El.

Therefore it is said that the CREATOR’S GLORY = EL IS THE BRIDE, MALCHUT CALLED El, because it is impossible to achieve the state of “day” without the state of “night”. So it is in the 6 days of the creation, of which it is said: “And there was evening and there was morning, one day”, or a second day and so forth. We see that night is included in the name of day. As all of them are called the 6 DAYS of the creation, so are 6000 called “night” in the property of mercy.

The great Zivug at the end of correction will bring the light of day, the moon will become like the sun, as the prophet said (Zechariah 14:7): "It shall come to pass, that at evening time there shall be light". The levels of Malchut will increase twofold, because during 6000 years the light of the moon was as is said: “And there was evening and there was morning.”

At the end of correction, when the moon becomes like the sun (ZA), the moon will be twice as great as before, because its greatness will equal that of ZA, of which “The Zohar” says: “GLORY UPON GLORY, DOMINION UPON DOMINION”. Although the moon was merged with the light of morning for 6000 years ("And there was evening and there was morning, one day"), now, when it is as big as the sun (ZA), it turns to the light, LUMINESCENCE OUT OF LUMINESCENCE, whereas previously its light was due to inclusion of the properties of the higher Sefirot.

DOMINION UPON DOMINION, because for 6000 years it was like a small planet shining at night, while now it rules during the day for it is as big as the sun.

130. At the hour when the sky (ZA) descends under the bridal canopy and shines upon Malchut, all her friends, who corrected her by studying the Torah, are known by their names, as it is said: “The firmament showeth His handiwork”. “His handiwork” refers to the members of this covenant, who are called ”His handiwork”. As it is written: “Establish Thou the work of our hands upon us,” which is the sign of the covenant imprinted on man’s flesh.

The friends are the supporters of the Torah, which includes good and evil deeds. Even the evil, uncorrected parts of it are KNOWN BY NAME (of its corrected part), as is said: THE FIRMAMENT SHOWETH HIS HANIDIWORK. Heavens is the Book of Remembrance, which is the light of the great Zivug that leads to the return, to the correction out of love, when intentional sins become merits (Talmud. Yomah 86:2).

Even of those who spoke evil things, it is said: “They will tell one another of their fear before the Creator” (See § 126). Therefore the action defined as “the supporters of Torah”, which includes both good (for the worthy) and evil (for the unworthy),
now becomes completely good and holy. It turns into THE WORK OF HIS HANDS – the Creator’s actions, for THE HEAVENS SPEAK even of the unworthy. It turns out that the friends have only performed good actions and carried out holy work, because all of them have corrected Malchut and ALL AREKnown BY THEIR NAMES. Hence it is said: “ESTABLISH THOU UPON US THE WORK OF OUR HANDS” (Psalms 90:17). However, it is impossible to understand whose hands are meant: His or ours? It is only said that the union is characterized as “the work of our hands”, because establishing it is Yesod (Yesod is not only a name of a Sefira, but also means basis, foundation in Hebrew), foundation of the entire structure.

The correction of Yesod is Brit Milah (the circumcision). Hence it is said that the existence of a union is called the work of our hands, because we separate Orlah (foreskin) from Yesod through the work of our hands. But this only happens before the end of correction. At the end of correction THE WORK OF HIS HANDS will be revealed. The Creator will detach Orlah from us and THE HEAVENS SHALL DECLARE THE WORK OF HIS HANDS. But before that, we are obliged to make the correction of circumcision, therefore we ask: “ESTABLISH THOU UPON US THE WORK OF OUR HANDS”.

131. Rabbi Amnon-Saba then said: “Do not let your mouth cause your flesh to sin”, i.e. a person should not allow his mouth to utter evil thoughts and be the cause of bringing sin to the sacred flesh, which bears a mark of the holy covenant with the Creator. If he does so, he shall be dragged to hell. Domeh, the ruler of netherworld, stands in the gates with hundreds of thousands of angels, but he is not allowed to touch all those who have adhered to the holy covenant in this world.

Man is warned against uttering evil things; he is encouraged to raise MAN (his pure prayer) with the help of the Torah and commandments. If an impure force clings to his prayer, it will receive his MAN. Man will have a grudge against the Creator and thus he will draw the Orlah to the holy union. As a result, his holy soul will fall into captivity of the impure forces, and they will take it to hell. This is similar to what Rabbi Elazar said about falling into Lilith’s hands (See § 68).

THE HOLY BODY, WHICH BEARS A MARK OF THE HOLY UNION, alludes to the holy soul guarded with the help of the holy union, as is said: “From my body I will see my Creator”, i.e. from my natural properties. But doubts bring the impure force of ORLAH back. It clings to the holy union and instantly drives the Divine soul away. Therefore “the Tree cried out: Sinner, do not touch me”. This Tree is Yesod, Ateret Yesod (foreskin – the very essence of the creation, egoism), the Tree of knowledge of good and evil.

“DOMEH, THE RULER OF HELL” – DOMEH (from Dmamah - inanimation) robs man of his soul and leaves him lifeless. This is an angel that fills man’s heart with doubts in the Creator’s greatness, creates in him a sinful desire to perceive His thoughts as those of a human being in this world. It received this name because it likens the Creator’s thoughts to man’s (DOMEH also means likeness, similarity).

At the beginning, man understands that the Creator’s thoughts and ways are different from ours. The created mind cannot grasp Him, His thoughts and His actions, because our mind is inferior to His. As a result of sin, the angel Domeh imbues man with a silly spirit that forces him to say that the human thoughts are similar to the Creator’s. This fills man with doubts that DRAG HIM TO HELL.

The power of Domeh is in its name, as is said: “Who is as mighty as You are, who is LIKE You, the King that kills and resurrects?” It points out that connection with the one LIKE Him leads to death; whereas man finds life in realization that there is none like Him.
The doubts and thoughts that man receives from Domeh are countless. "The Zohar" says that HUNDREDS OF THOUSANDS OF DEADLY ANGELS ARE WITH HIM and all of them are by the gates of hell. Man is taken through the gates, but they are not yet considered hell.

BUT HE (ANGEL) IS NOT ALLOWED TO TOUCH ALL THOSE WHO ADHERED TO THE HOLY COVENANT IN THIS WORLD. Even if man did not fully adhere to the union, even if there is still good and evil in his deeds, all the same he is regarded as being loyal to the holy union. Unless man is filled with doubt, the angel Domeh is not allowed to drag him to hell.

132. When it happened to King David, he was horror-stricken. At that time, Domeh ascended before the Creator and said: “Almighty Lord, in the Torah it says: “And the man that committeth adultery with another man’s wife… shall surely be put to death”. David profaned the holy covenant, did he not? The Creator said to him: “David is righteous and his holy covenant remains pure, for it is known to Me that Bath Sheba was destined for him since the creation of the world”.

Although David committed no sin, as is said in the Talmud (Shabbat 56:1) that he, who says that David sinned is wrong, he was horror-stricken all the same, as if he had really sinned, because Domeh cited the Torah in his complaint.

However, Bath Sheba had been destined for David since the creation of the world (the Talmud. Sanhedrin 107:1), so he did not break his union. But if Bath Sheba had been destined for David, why was she first Uriah’s wife? Is a wife not considered a half of her husband’s body? If she is a half of David’s body, then how could Uriah take her, if nothing in him agrees with her?

The fact is that Bath Sheba is David’s true Nukvah (female) from the day of the world’s creation. David is a male part of Malchut and Bath Sheba is the Nukvah in Malchut. But since at the time of the world’s creation, Malchut rose to Bina to receive from it the property of mercy (bestowal), Bath Sheba also required this correction in GAR. Without it she could not have given birth to the soul of King Solomon.

Uriah the Hittite was an exalted soul, the properties of GAR. The name “Uriah” consists of Ur = Ohr (light) and i(a)h = i (Yud) + h (Hey) = the first two letters of the Creator’s Name HaVaYaH, i.e. Uriah means “the Creator’s light”. The fact that his name contains only the first two letters Yud-Hey = H(ochma)-B(ina) and lacks the two last ones Vav-Hey = ZA-M(alchut) shows that his light is the light of GAR. Therefore in order to correct Bath Sheba in the property of mercy, she was joined with Uriah. As a result she became fit to serve as the Queen of Israel.

133. Domeh said to Him: “Almighty Lord, what is revealed to You is concealed from him”. The Creator answered: “Whatever David did was with My permission. Because every man who went to war did not leave until he had given a bill of divorce to his wife.” Domeh insisted: “If this is so, he should have waited for three months, which he did not.” The Creator replied: “This delay is applied only if it is suspected that the woman might be pregnant. But it is known to Me that Uriah never touched her, for My Name is imprinted in him as a testimony. Uriah is the Creator’s light, though it is written Uriahu = Ohr + Yud + Hey + Vav without the last Hey, Malchut, meaning that he never used Malchut”.

The letters Yud-Hey in Uriah’s name (Alef-Vav-Resh-Yud-Hey) demonstrate that he never touched Bath Sheba. Uriah refers to GAR without VAK. “The Zohar” points out that when the use of VAK is to be emphasized, the name Uriahu is applied. However, Uriah was Bath Sheba’s first husband, so he had nothing of VAK in him, only GAR,
i.e. the light of Hochma without the light of Hassadim, for Vav means Hassadim. Hence he cannot come near Bath Sheba.

134. And Domeh said to Him: “Almighty Lord, this is exactly what I have said: if You knew that Uriah never touched her, who revealed that to David? He should therefore have waited for 3 months. Yet if You claim that David did know of it, why did he send him to his wife saying: “Go down to thy house, and wash thy feet”?"

Usually the readers of the Torah give this example as evidence of King David’s less than exalted qualities and of the inconsequence of the Creator’s judgment. He forgave David for sending Uriah to his death etc. We should nevertheless remember that the Torah speaks of the spiritual worlds and their laws, which have no direct and obvious consequences in our world. There is a cause-and-effect connection: whatever occurs in our world is a result of a spiritual action, but not vice versa. That, which is described in the upper world does not necessarily have to happen in ours. Thinking that the Torah is a narrative about our world is a major delusion, which reduces the Torah of the world of Atzilut, the Creator’s holy names and His light to the lowest level of creation, which is strictly forbidden: “Ye shall not make with Me gods”.

135. And He said to Domeh: “David certainly did not know, but he waited for more than 3 months, as 4 months had passed. We have learned that on the 25th day of Nisan, David ordered the people of Israel to go to war. They conquered the land of Moab and remained in it for 4 months, until he went to Bath Sheba in the month of Elul. On Judgment Day the Creator forgave him his sin. Others say that David dispatched his orders on the 7th day of Adar and all the troops assembled on the 15th day of Iyar and he went to Bath Sheba on the 15th day of Elul. On the Day of Atonement, the Creator forgave him for that sin and spared him from death at the hand of Domeh. Domeh is the angel in charge of adultery who imposes penalty for it. Since David was forgiven on the Day of Atonement, he escaped death at the hand of Domeh. His death was a consequence of Uriah’s death at the hands of the children of Ammon.

136. Domeh said: “Master of the Universe, I have one thing against him: why did he open his mouth and said “As the LORD liveth, the man that hath done this deserveth to die” and condemned himself to death. Hence I have the power to bring death upon him.” And the Creator said to Domeh: “You are not allowed to bring death upon him, for he has repented and confessed in front of Me saying: “I have sinned against the LORD”, albeit he did not. His sin against Uriah was in killing him. I have imposed punishment upon him and he has accepted it.” That instant Domeh gave up his claims and returned to his place and dejection fell upon him.

The last letter Hey in the name of HaVaYaH has two dots – restriction (sternness) and mercy. All the corrections of Malchut with the help of the union of circumcision are meant to conceal sternness and reveal mercy. The Creator’s name descends into Malchut. Even though Malchut is under the prohibition of the first restriction (i.e. sternness and judgment) and all the impure forces are fastened to it, yet this point is concealed and only Bina’s property of mercy is revealed, the impure forces are powerless and cannot attach themselves here.

Breaking the covenant means to reveal the sternness and judgment in Malchut (letter Hey). As a result, the impure forces immediately attach themselves to it, because this property is a part of them. Therefore the holy soul, the Creator’s name disappears at once, as it is written (Job 4:9): “By the breath of God they perish.”
David embodies *Malchut’s* property of mercy; hence he needs to be safeguarded against the revelation of sternness in *Malchut*. Because he who reveals the property of sternness, i.e. breaks the covenant with the Creator, surrenders himself to the impure forces. They condemn him to death, for the property of sternness in him becomes revealed before the impure force (angel Domeh) that wished to get hold of David’s soul and drag it to hell.

David asked for the Creator’s forgiveness for adultery and received it, because he had been innocent. However, being only in charge of adultery, Domeh had no right to ask the Creator’s permission to punish David for sending Uriah to his death.

137. David said to this: “Unless the LORD had been my help, my soul had almost dwelt in silence.” “Unless the LORD had been my help” means that had the Creator not guarded David from the angel Domeh. “Almost” means that only the distance as thin as a thread remained for Domeh to drag his soul to hell.

David is *Malchut* of which it is written (Proverbs 5:5): “Her feet go down to death; her steps take hold on the nether-world.” This is because it is the end of holiness (of the spiritual). The impure forces originate in *Malchut*; it sustains them, as it is said (Psalms 103:19): “His kingdom ruleth over all.”

However, when *Malchut* is dominated by its property of mercy (see § 122), it consists of two points: its own point of sternness and the point of mercy it received from *Bina*. Its point of sternness is concealed, while and the point of mercy is revealed. Thanks to this correction, the impure forces have no more than *Ner Dakik* (small luminescence) of *Malchut*. This can only sustain their existence, but does not allow for their spreading.

*Ner Dakik*, the source of existence of the impure forces is also known as *Hoteh Dakik*, a small sin, as it is written (The Talmud. Succah 52:1): “At the beginning, the impure force seems as thin as a spider’s web, but later on it becomes as thick as a shaft”. It is called small (*Dakik*), because sternness and restrictions are concealed in the property of mercy.

He, who breaks the covenant, causes the point of sternness in *Malchut* to be revealed. As a result, the impure forces attach themselves to *Malchut* and draw much light and receive strength to spread and expand. The person, who acts so, is said to be forsaking his own soul: “By the breath of God they perish” (Job 4:9).

When he deserves to return to the Creator, he corrects *Malchut* with the property of mercy. Therefore this process is called *Teshuva*, whereas the property of sternness becomes concealed inside the property of mercy like a small candle.

Therefore it is written: UNLESS THE LORD HAD BEEN MY HELP – the Creator accepted my return and repelled the angel Domeh by returning *Malchut* to the property of mercy. He made the property of sternness as a small candle, the thread-thin LIGHT THAT IS BETWEEN ME AND THE IMPURE FORCE.

This is the minimal light that must be present between *Malchut* and the impure forces. It enables *Malchut* to exist and be sustained by this light called “small sin,” so that DOMEH WOULD NOT DRAG MY SOUL TO HELL.

This light saved me from the hands of Domeh, for unless the property of sternness had returned to *Malchut*, I would have perished.

138. Therefore, every person should be careful not to say what David said, because he will not be able to say to Domeh, “It was an error” (Ecclesiastes 5:5) as it was with David, when the Creator defeated Domeh. “Wherefore should God be angry at thy voice” (ibid.), i.e. for what you have said. “Destroy the work of thy hands” (ibid.) i.e. the sacred flesh, the holy
covenant, which you have broken and therefore you should be dragged down to hell by the angel Domeh.

There are two ways to return to the Creator (See "The Introduction to the Study of the Ten Sefirot", §§ 45, 59, 64; The Talmud. Yomah 86:2):

1) Return from fear, when the intentional sins become unintentional,
2) Return from love, when the intentional sins become merits.

Before the end of correction, the force of sternness, restriction and judgment still deems necessary in the world, as it is written (Ecclesiastes 3:14): “God hath so made it, that men should fear before Him”. Malchut is obliged to sustain the existence of the impure forces as Ner Dakik, so that they would not disappear from the world.

Therefore Malchut’s corrections are made in two points: mercy and sternness. Sternness is concealed, while mercy acts openly. That is why the Tree of knowledge of good and evil is so feared: if man is worthy – it is good, if not – it is evil (see §§ 120 – 124).

DURING 6000 YEARS, OUR RETURN TO THE CREATOR IS EXCLUSIVELY MOTIVATED BY FEAR. As a result, our intentional sins turn into unintentional errors, false steps; and we return Malchut to its property of mercy. Sternness and judgment are concealed in it as a small candle (small sin), since Malchut is still obliged to remain in the property of fear. Hence this is called “the return from fear.”

Small sin that ought to remain is also called an unintentional sin, a mistake, because in itself it is not regarded as a sin. It only leads man to the committing of unintentional sin. Man intentionally sins only after having first committed an unintentional sin.

Thus, although the small sin remains in Malchut, it is not really considered a sin. Through these concealed judgment and sternness we come to the intentional sins. Therefore it is said: “At the beginning it is like a thin hair”, i.e. like a small sin. Later on, unless we adhere to our covenant, it “becomes as thick as a shaft”. This occurs, because the property of sternness, judgment becomes revealed in Malchut.

It is said that Domeh stands at the gates of perdition, because the power of a small sin is only an entrance, for it is said that it is as thin as a spider’s web. Therefore our return is called “forgiven sins”, which turn into unintentional errors.

All of this is said about the return from fear. The second kind is the return from love, when all the intentional sins turn into merits (see § 126).

Therefore MAN SHOULD BE CAREFUL NOT TO SAY WHAT DAVID SAID, i.e. he should not utter the word, which causes revelation of sternness in Malchut (the way David did). HE CANNOT SAY TO DOMEH THAT IT WAS AN ERROR, because he is not sure he can return to the Creator at once, so that his sin would be forgiven and made unintentional, AS IT WAS WITH DAVID, WHEN THE CREATOR DEFEATED DOMEH.

It happened with King David, because all his actions before the Creator were pure. His only crime was the event with Uriah. So the Creator became his shield and helped him to return to Him at once. His sin turned into an error, as it is said in “The Zohar” (§ 137): UNLESS THE CREATOR HAD HELPED ME, DOMEH WOULD HAVE DRAGGED MY SOUL TO PERDITION. Other people should fear this angel, because an unintentional sin may lead them to hell.

DESTROY THE WORK OF THY HANDS, THE SACRED FLESH, THE HOLY COVENANT, WHICH YOU HAVE BROKEN AND THEREFORE YOU SHOULD BE DRAGGED TO HELL BY THE ANGEL DOMEH. Our correction called “the holy covenant” is regarded as “the work of our hands”, as it is written: “Without my flesh shall I see God” (Job 19:26) (see § 131). As a result of revelation of the property of sternness and judgment in
Malchut, the correction of the covenant was compromised, and Domeh drags the soul to hell.

Therefore THE FIRMAMENT PROCLAIMS HIS HANDIWORK (§ 130). At the end of correction the firmament will proclaim His handiwork, because all the corrections will be rewarded. It will become clear that this was HIS HANDIWORK AND NOT OURS, and THE FIRMAMENT PROCLAIMS IT. The great Zivug RAV PAALIM U MEKABTZIEL will be made on these corrections (see § 92). PROCLAIMS refers to the descending upper light.

Know that this is the originality of our world until the end of correction and after it. Before the end of correction Malchut is called the Tree of knowledge of good and evil, for Malchut is the revelation of the Creator’s rule over this world. Until people achieve a state where they can receive His light (as He conceived in the thought of creation), the world is ruled by good and evil, by reward and punishment.

This is because our “Klei Kabbalah – desires to receive” are impure, stained by egoism, which (i) prevents the light from filling these desires, (ii) separates us from the Creator. The infinite goodness, which He prepared for us, may only be received in the altruistic desires, because these delights (unlike the egoistic ones) are not limited by the creation’s bounds.

Hence it is written: “The LORD hath made everything for His own purpose” (Proverbs 16:4). All the deeds in the world were initially created by Him to enable us to please Him. Therefore the people in our world are engaged in what is totally opposite to the purpose of their creation. The Creator clearly states that He created the world for Himself: “I have created for My glory” (Isaiah 43:7).

Yet we say the opposite thinking that the world was created for our consumption, satisfaction and exaltation. So it is no surprise we are unworthy to receive the Creator’s perfect bounty. He rules over us through good and evil, in the form of reward and punishment, because one depends on the other.

We feel His rule as good and evil, because we constantly use our desires (to receive pleasure) and thus become opposite to the Creator. Man cannot feel the Creator as the obvious source of evil. This will undermine the created beings’ perception of the perfect Creator.

That is why, when man feels bad and denies the Divine Providence, a shroud falls upon him and he loses the sensation of the Creator’s existence, which is the worst punishment in the world!

Hence the sensation of good and evil in the Creator’s rule gives us a constant feeling of reward and punishment. Although a person feels the evil in the Creator’s rule, he makes an effort not to lose faith in the good purpose. But if he cannot believe that the Creator purposefully sends him unpleasant sensations, he loses faith and moves away from Him.

Although He has done, is doing and will be doing all the actions in the world, it remains concealed from those who feel good and evil. When they feel evil, they allow the impure force to conceal the Creator’s rule and the faith in Him. Thus man receives the worst punishment in the world – the sensation of being remote from the Creator, filled with doubt and disappointment. Yet when he returns to the Creator, he receives a reward and can become one with Him.

The Creator’s rule by reward and punishment enables us to achieve the end of correction, when all the people will correct their Kelim (desires) and will use them for the Creator’s sake. “The LORD hath made everything for His own purpose”, i.e. our bestowal should be absolute.
And the great Zivug of Atik will be made, whereupon we will return to the Creator from love. All our intentional sins will turn to merits, all evil will become infinite good, and the Divine Providence will be revealed in the whole world. ALL SHALL SEE that it is HIS HANDIWORK and there is none other beside the Creator. After the sensation of evil and punishment turns into the one of good and reward, we transform our egoistical desires into altruisitic and deserve to attain the Maker. We conform to His handiwork by blessing and elevating Him above all evil and all punishments. The words THE FIRMAMENT PROCLAIMS HIS HANDIWORK refer to the great Zivug: all the actions are performed by Him. He has done, is doing and will be doing everything in the creation.

139. Because of this, “the firmament proclaims His handiwork”. These are the friends who have joined the bride (Malchut) by studying the Torah during the night of Shavuot. All of them are the custodians of her covenant, who are called “His handiwork”. She praises and registers each and every one of them. What is the firmament? It is where the sun, moon and stars and signs of the zodiac are located. The firmament is called the Book of Remembrance. It announces and inscribes them, so that they can be the sons of His own palace, and He always fulfills their desires.

Yesod of Zeir Anpin, on which Zivug is made for the revelation of all the levels – the sun, moon, stars and the signs of the zodiac, is referred to as the firmament. Everything exists, because it makes a Zivug with Nukvah, which is called the earth. Yesod of Zeir Anpin gives Nukva all of these heavenly bodies, which shine upon her. But it turns out that Malchut is smaller than the sun (ZA). At the end of correction the moonlight will be as the sunlight, and the sunlight will be 70 times more powerful than before. Malchut will be the size of Zeir Anpin during the 6 days of the creation. When will it be? Rabbi Yehuda says: on the day, when death disappears forever, the Creator and His Name will be one.

The firmament (ZA) is the HaVaYaH, which is called the sun. Malchut (Nukvah) receives from it and is called the moon. During 6000 years Malchut receives the light from the 6 days of the creation, but Zeir Anpin does not reveal that Creator and His Name are one; hence the moon is smaller than the sun. This is because Malchut consists of good and evil, of reward and punishment.

There is a considerable difference between “Him” and “His Name.” His name is Malchut, in which all Zivugim are accumulated one by one, all the states of merging and separation. At the end of correction, at the time of which it is said “when death disappears forever”, “the HaVaYaH and His Name will be one.” The Name (Malchut) will be like the light of Zeir Anpin, i.e. good without evil. The individual Providence will be revealed and the moonlight will be equal to the sunlight.

Therefore at this time (in this state), Nukvah is called the Book of Remembrance, in which all human deeds are inscribed. Yesod of Zeir Anpin is called remembrance, because it registers all the actions of the entire world. It studies and analyzes all the created beings, which receive the light from it.

During 6000 years of correction the Book and Remembrance exist sometimes together and sometimes separately. But at the end of correction these two levels merge into one and Malchut is called “the Book of Remembrance”, because ZA and Malchut form a single whole; the light of Malchut equals the light of ZA. Therefore the firmament is a place, where the sun, moon stars and the signs of the zodiac are located. The firmament (Yesod of ZA) emanates all the light of the world and sustains all existence. It passes the light on to Malchut, when it is small and when the state “He and His Name are one” is not yet achieved. At the end of
correction it will be exactly like Malchut correspondingly called the Book of Remembrance.

So when Malchut receives all the properties of Zeir Anpin (the firmament called Remembrance), it becomes the Book of Remembrance and the firmament will be one with it.

140. “Day to day brings Omer – a sheaf” is an allusion to the sacred day that belongs to those supernal days (Sefirot) of the King (Zeir Anpin). It praises the friends, who study the Torah during the night of Shavuot. They say to each other the same words that are written, “Day to day brings a sheaf”, thereby praising Him. The words “and night to night” refer to the levels, the Sefirot of Malchut that govern the night, praise one another with the knowledge that each receives from a friend, from another Sefira. This state of complete perfection makes them loving friends.

Having explained that THE FIRMAMENT PROCLAIMS HIS HANDIWORK is THE BOOK OF REMEMBRANCE, “The Zohar” continues analyzing that, which is written in the same Book of Malachi (3:14): “Ye have said: ‘It is vain to serve God; and what profit is it that we have kept His charge, and that we have walked mournfully because of the LORD of hosts? And now we call the proud happy; yea, they that work wickedness are built up; yea, they try God, and are delivered’. Then they that feared the LORD spoke ONE WITH ANOTHER; and the LORD hearkened, and heard, and a BOOK OF REMEMBRANCE was written before Him, for them that feared the LORD, and that thought upon His (holy) name. And they shall be Mine, saith the LORD of hosts, in the day that I do make, and I will spare them as a man spareth his own son that serveth him, on the day when I make a miracle, on the day of the end of correction”.

Before the end of correction, i.e. before we prepare our desires so as to receive only for the Creator’s sake, Malchut is called the Tree of knowledge of good and evil, for Malchut is the rule, which corresponds to man’s deeds. Inasmuch as we are not yet ready to receive all the delight that the Creator prepared for us in His thought of creation, we are obliged to be governed by Malchut with its good and evil.

Just this rule prepares us for the correction of our desires to receive (Kelim de Kabbalah) into the desires of bestowal (Kelim de Ashpa’ah), thus reaching the delight He conceived to bestow upon us.

As was previously stated, the sensation of good and evil creates in us the feeling of reward and punishment. When man tries to retain his faith in the Creator while feeling evil and can continue observing the Torah and commandments as he did before, he deserves a reward.

In case he cannot stand this test and moves away from the Creator, he is then filled with doubt or stops believing altogether that the Creator governs the world. Or he feels resentment towards the Creator in response to unpleasant sensations. The Creator punishes for all thoughts as He does for all actions (The Talmud. Kidushim 40:1).

It is also said that righteousness is no help to the righteous man on the day of his sin. But sometimes man’s doubts are so overpowering that he even regrets the good deeds he did in the past and says: “Ye have said: ‘It is vain to serve God; and what profit is it that we have kept His charge, and that we have walked mournfully because of the LORD of hosts?’” (Malachi 3:14). He becomes a complete sinner, who feels sorry about his righteous past (complaining that he wasted time and effort instead of enjoying the world like the others!) and his sorrow and doubts wipe out all his good deeds. The Torah warns us: “Righteousness is no help to the righteous man on the day of his sin.”
But even from this state man can return to the Creator. Yet he is considered to be beginning on his path, as though he has just been born, because all his good deeds of the past are gone.

One should not take the aforesaid literally even in its spiritual context, since he who works in order to achieve whole-hearted altruistic actions will experience falls and rises, becomes filled with doubts, and tries to overcome them. Such a person believes that each time, he starts from the beginning, that he understands no more than a newly-born baby. Whereas a person who works in his egoistical desires is constantly filled with self-esteem and adds every new day to the previous one. Nothing seems to disappear. This is what makes his spiritual growth impossible.

Only the one who really ascends the spiritual levels feels like a new-born baby before his Creator. As he ascends from one level to another, the previous state always disappears. Until man achieves a higher level, he is in total darkness and feels that he starts all over again.

The divine providence, which rules over us through good and evil, causes us to rise and fall, everyone in his own way... Each rise is considered a separate day (the sensation of the light). As a result of the big fall, i.e. regretting the previous good deeds, which are called “Toeh al ha-Rishonot”, man feels as a new-born during his ascent.

Therefore man begins each ascent as if he commences on his way to the Creator all anew. So every ascent is regarded as a separate day, because there is a night between these states. Hence each fall is considered a separate night.

This is what “The Zohar” tells us: DAY TO DAY SHALL BRING A SHEAF – in every ascent we approach the Creator’s day (the end of correction). HE PRAISED THE FRIENDS AND THEY SAID TO EACH OTHER. This is because, as a result of the great Zivug at the end of correction, all of them will be worthy of returning to the Creator from love. The desire “to receive” will be completely corrected and they will only receive for the sake of the Creator, in order to please Him.

In this great Zivug we will reveal all the supreme goodness and delight of the thought of creation. We will then see with our own eyes that all these punishments that we feel during falls purified and corrected us. They enable us now to receive and feel the Creator’s goodness at the end of correction.

Had it not been for the terrible sufferings and punishments, we would have been unable to achieve the sensation of perfect delight. Therefore these intentional sins turn into merits, as it is said: DAY TO DAY SHALL BRING A SHEAF – every ascent up to the end of correction is like a separate day in Malchut.

This day is revealed by the word, which supports the Torah in all its greatness. What is this word? “Ye have said: ‘It is vain to serve God; and what profit is it that we have kept His charge, and that we have walked mournfully because of the LORD of hosts?’”

These words brought penalties that now turned into merits, because they can reveal all the perfection and magnificence of that great day thanks to the previous punishments. So now those, who uttered these words, fear the Creator and praise Him. These words were said by those who made efforts to advance on the True path, and felt disappointed as a result of receiving uncorrected egoism of the higher level. In other words, disappointment only comes to the people, who truly work for the sake of the Creator.

Hence it is said about them: “Saith the LORD of hosts, in the day that I do make, even Mine own treasure; and I will spare them, as a man spareth his own son that serveth him”. All the nights: falls, sufferings and punishments that sever their
connection with the Creator, now turn into merits and good deeds. Night turns into day, darkness becomes light and all the 6000 years become one great day.

All Zivugim that were made one after another and that revealed the rises and consecutive levels now gathered into one level of one great Zivug – the Unity shining from end to end. Hence it is written: DAY TO DAY SHALL BRING A SHEAF, i.e. the intervals between days turn into merits. Everything becomes the Creator’s one glorious day!

The words “Night to night” refer to all the levels ruling at night. They praise one another and each one receives everything that man feels as suffering in the state of fall, which is called night. As a result of such sensations, intervals are formed between the sensations of a day. Each level is thus separated from another; a night is an aspiration to attain the Creator. All the nights are full of darkness. But now all the nights gather and form one vessel of reception of the supernal wisdom. It fills the earth with the Creator’s knowledge and nights shine like days.

This is because every night receives its own part of Knowledge strictly as a result of joining with the other nights. Thus, each night is said to help the other nights in the Knowledge, i.e. man is ready to receive the Knowledge only if he joins with the other nights.

Since night is a feeling of lack of knowledge, attainment and sensation of the Creator, by their joining together, nights form a perfect vessel of reception of the Creator’s Knowledge. And they praise one another, because each one received his part of the Knowledge thanks to his friend, by joining with him. Only in unity can they receive the supernal Knowledge. Hence it is said that through perfection achieved by all, the nights became loving friends.

141. He speaks of those, who do not obey the Creator and He does not wish to hear them. But they made lines through all the earth, i.e. these things make a line between the inhabitants of above and the inhabitants of below. From these words the heavens are formed, and from these words the earth is molded. And if you should say that they wander around the world in one place, the verse states that they are to the end of the world.

Up to now we have discussed the most terrible punishments and sufferings in the world – remoteness from the Creator and loss of faith in Him. Besides, according to “The Zohar”, all the plagues in the world, all the sufferings become included into one great Zivug, as it is written: “And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to cause you to perish, and to destroy you” (The Torah 28:63)

All will gather and become one great light and everything will be filled with joy and happiness. Therefore it is said that THERE ARE NO SHEAFS AND NO THINGS IN THE OTHER WORDS OF THE WORLD, which are man’s sufferings in this world. They will turn into joy and happiness, and the holy King shall wish to hear them.

So, all the sufferings of the 6000 years will gather and turn into enormous delight, as the prophet said: “In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none” (Jeremiah 50:20).

Everything will turn into merits, so that they will ask and search “for the past sins that can be included in Zivug and which can be laughed at, for they were felt as sufferings and now they are joy and happiness.” But they will not find any. There will be no more sufferings as they were in the past, although they would be sought after, because now all the sufferings turn into the great light.

This high level created by the great Zivug from all the souls and all the deeds, good and evil, is now defined as a pillar of light, which shines from one end of the world to
the other. This is the perfect unity, as said by the prophet: "And the LORD shall be King over all the earth; in that day shall the LORD be One, and His name one". All the senses will grasp the Creator’s complete and perfect name “the Infinitely good One.”

Since this highest level is achieved as a result of bringing together all the sufferings and punishments, it fills the entire universe with the light, including the earth. However, it should be noted that the sufferings of which “The Zohar” speaks here are not the sufferings of the body insufficiently filled with pleasures. These are the sufferings caused by the remoteness from the Creator!

But if sufferings are so useful, then why is it written “not them and not the reward for them”? The sufferings are necessary because they are corrections. But the real sufferings, for which man can receive the level of the end of correction, are caused by moving away from the Torah and commandments, which grieves the Creator. THE SHECHINA SUFFERS, because, while suffering in his heart, man speaks badly of her against his will. This is a disgrace for Shechina, because man is unwilling to endure and reach the end of correction. The Torah tells him to be patient and be guided by faith above reason. Man should selflessly believe that these sufferings are the corrections he is obliged to go through.

Man’s soul is also a Partzuf consisting of the ten Sefirot. In its initial, undeveloped state, the soul is defined as a point, as a potential future spiritual body. If man works on himself, he gradually acquires a screen on this point and makes a Zivug on it. He pushes away all the pleasures for the sake of the Creator and receives the light inside this point. This way man "enlarges" it to the size of a Partzuf and transforms the point into the body, into the newly-born Partzuf.

He then develops his screen, gradually passing from the small state into the big one, until he receives all the light inside his spiritual body. This state is called the end of the individual correction. When all such individual corrections merge into one, the general correction of the entire world (i.e. of Malchut) will take place. Malchut is a Partzuf that consists of separate souls. Each soul, the Partzuf of each soul, is a part of Malchut. Malchut is a collection of all the Partzufim that are to be made by people. To make a Partzuf is to acquire a screen and become filled with the light.

The words THE INHABITANTS OF ABOVE AND THE INHABITANTS OF BELOW refer to the order of times in the spiritual world, which is different from ours. When the Creator wished to create the world, He instantly created everything: all the souls filled with the light in the state of absolute perfection called the end of correction, where all the created beings receive His infinite delight.

This ultimate state was born with the Creator’s first thought to create the world. It exists in its final form from the very first moment, because the future, present and past are merged in the Creator.

All human progress is necessary to enable us to imagine that the following is possible:

1. Change of time: its prolongation ad infinitum, i.e. when time stops and the present merges with the past and the future; when time reverses its course or disappears. Yet time is the only thing that provides us with the sensation of existence. By "switching off" time, we lose the sensation of existence!

2. Transformation of space: stretching and contracting of space into a point; space taking other forms, dimensions; infinity and a total absence of place.

I referred to these issues in my previous books and would not like to digress from the text of “The Zohar”. However, we should remember that the notions of time and space are non-existent in the Creator. It can help us to understand our true state,
not the one we feel now. In actual fact, we are totally different from what we think of ourselves at the moment. We feel this way because our sensations are distorted by our own egoism that permeates our senses and impregnates our bodies.

Therefore, all that is described in the Torah strictly refers to the spiritual realm. This information transcends time, because time exists only in the perception of those who are still confined to their egoistical Kelim (desires). From this we can understand what is said in the Torah: “The Creator let Adam and Moses see all generations” (The Talmud. Sanhedrin 38:2).

If the described above existed long before the creation of human generations, how can the Creator show them to Adam and Moses? It is possible, because all the souls with all their destinies from the moment of their creation to the end of their correction emerged before the Creator in their completeness and they are in the Garden of Eden. From that level, they descend into the bodies of our world, each at its own “time”. There, above, the Creator showed them to Adam, Moses and all the others who were worthy of it. However, this is a difficult notion, and not every mind is ready to grasp it.

“The Zohar” says: “The way the six Sefirot of Zeir Anpin become ONE above Chazeh of Zeir Anpin, where they are free from Klipot, Malchut merges into ONE with Zeir Anpin below its Chazeh to form unity below as it is above. This is because the Creator (Zeir Anpin) is One above. Malchut becomes One to be able to merge with ZA. This is the secret of unity expressed in the words: “He and His Name are one,” because “He” (ZA) and “His Name” (Malchut) are merged with one another.

The level that is born at the end of correction in the state of “He and His Name are one” already exists above as a sum of all the 600 000 souls and deeds “during” 6000 levels (“years”) in the world. They will emerge before the end of correction, but they exist in their eternal form above, where the future exists as the present.

So the pillar of light, which will shine upon the world from one end to the other at the end of correction, already exists in the Garden of Eden. It shines there the way it will be revealed to us in the future. The two levels will shine at the end of correction and “He and His Name will be one”. There will be a pillar (line) shining from the inhabitants of above (i.e. the souls in the Garden of Eden) and from the inhabitants of below (i.e. the souls clothed in the bodies of our world). “One receives One”, these two levels shine together and reveal the Creator’s unity, as it is said that on that day "He and His Name will be one”.

From the aforesaid one can assume that the pillar of light that shines in the Garden of Eden descends to our world and shines in it. But this is not so. THE FIRMAMENTS ARE MADE FROM THEM, because this level makes a Zivug on Yesod of Zeir Anpin (called firmament). Therefore all Zivugim, which ascend above the firmament are referred to as the heavens. The level, which receives from the firmament, is called the earth.

When the line (pillar) of light unites the inhabitants of above and the inhabitants of below (the distinction between the supernal Garden of Eden and the inhabitants of this world), the inhabitants of the supernal Garden of Eden receive the firmament from a Zivug above. What they receive is called the new heavens for the inhabitants of above. Only a small luminescence called the new earth descends below the firmament to the inhabitants of below. This is what “The Zohar” says: “From these the firmaments are made, and from these the earth is made.”

Although in this great Zivug, all that occurs above the firmament (Zivug) spreads to the earth below the line of Zivug, one should not think that this Zivug (like all the previous ones) is just a thin line of the light. This is not the limited inner place
(Israel), as it is written at the beginning of creation: “Let the waters under the heaven be gathered together unto one place.”

But the light of this Zivug whirls around the world and fills it. This light reaches even the outer parts of the worlds (“the peoples of the world”), as it is written by the prophet: “The earth shall be full of the knowledge of the LORD” (Isaiah 11:9).

142. Because the heavens are formed by them, who resides there? He repeated, “In them He set a tent for the sun. This is the holy sun, which is called Zeir Anpin, and it resides there and is crowned with them”.

143. Since Zeir Anpin resides in those heavens and crowns Himself with them, He is as a bridegroom coming out of his chamber (bridal canopy). He is happy and runs along these heavens. Then, He leaves them and enters into another tower at a different place. He comes from one end of the heavens, from the upper world, i.e. from Bina. What is His circuit? It is the extremity of the heavens down below, i.e. Malchut, which is the circuit of the year that revolves around all the ends. It is attached to the heavens and extends from there to this firmament.

“The Zohar” speaks about the great secret of the sun’s coming out of its hiding. It is worth pointing out that the Kabbalists often use the word “secret” only to explain and reveal the mystery in the passages that follow. The reader should nevertheless understand that there are no mysteries in the world. Man attains everything on his level. Even in our world, in the process of his development, man apprehends new notions on every level. Whatever he thought to be a mystery the day before becomes clear and obvious today.

The same is true about the spiritual attainments. Kabbalah is called a secret wisdom, because it is concealed from ordinary people. But as soon as a person acquires a screen and begins to feel the spiritual world, the mystery turns into reality. The process continues until the entire universe completely attains all the Creator’s secrets (see “The Introduction to The Study of the Ten Sefirot”, § 148).

The sun emerges from its cover (Nartik), from under the bridal canopy and rushes to the tower at a different place after the great Zivug under the Houppah. Zeir Anpin leaves its cover and enters Malchut, which is called the tower of Oz of the Creator’s Name, because Malchut then merges with ZA.

The end of Malchut is called “the circuit of the year.” Before the end of correction, the impure forces attach themselves to it. They are called “the end of days.” After the end of correction it is still necessary to correct this part of Malchut called “the end of days”. To this end, the sun emerges from its cover, like THE BRIDEGROOM COMING FROM UNDER THE BRIDAL CANOPY. He enters the tower of Oz (Malchut) and RUNS and shines on all the ends of Malchut to correct “the circuit of the year” of the lower end of the heavens.

This last action corrects all the ends of Malchut and unites all from the heavens to the firmament. Malchut receives the light of THE END OF THE HEAVENS above the firmament (ZA).

144. There is nothing hidden from the circuit of the year and from the circuit of the sun that revolves in all directions. And there is nothing hidden, i.e. there is no supernal level hidden from Him, because everything revolves and comes to Him. Nothing can be hidden from Him. Thanks to Him and thanks to them He returned to the companions when they fully repented and corrected themselves. All this year and all this time is for their study of the Torah, as it is written: “The Creator’s Torah is perfect.”
After the great Zivug, a restriction was imposed on all the upper Light (see § 94). Therefore a new Zivug (TOWER) is necessary, which will reveal all the upper Light again. It was concealed as a result of disappearance of the level BON, before it begins to ascend to the SAG. Therefore NOTHING IS HIDDEN FROM THE CIRCUIT OF THE SUN THAT REVOLVES IN ALL DIRECTIONS. A Zivug between the circuit of the sun and the circuit of the year corrects the ends of Malchut on all sides, until the correction is completed. This is so that BON ascends and becomes like the SAG. This is a complete correction of the BON, whereupon THERE IS NO SUPERNAL LEVEL HIDDEN FROM HIM, because all the levels and the upper Light are again revealed in all its completeness and perfection. NOTHING CAN BE HIDDEN FROM Him, because all the levels and the Light gradually return to Him, until all becomes revealed.

It is said that the revelation does not occur momentarily, because during its circuit, the sun shines in the sufficient measure for the COMPLETE REPENTANCE, as it is written that He punishes the sinners and cures the righteous, whereupon all achieve the complete revelation of the Creator.

145. The word HaVaYaH is mentioned six times; there are also six verses from “the Heavens declare” until “The Creator’s Torah is perfect” (Psalms 19:2-8). And this is the secret of the word BERESHEET, which consists of six letters. The words “THE CREATOR CREATED THE HEAVENS AND THE EARTH” contain 6 words when written in Hebrew (“Bara Elohim Et Hashamayim Ve-et Ha-aretz”). The other verses beginning with “The Creator’s Torah is perfect” and ending with “more to be desired are they than gold” (Ibid.), are equated with the six letters in the word BERESHEET. The six names are equated with the six words “Bara Elohim Et Hashamayim Ve-et Ha-aretz” (“THE CREATOR CREATED THE HEAVENS AND THE EARTH”).

The six letters in the word BERESHEET include everything that exists in the heavens and on the earth in an unattainable form; therefore it is only designated by these letters, without their combinations. There are also six words “Bara Elohim Et Hashamayim Ve-et Ha-aretz” (“THE CREATOR CREATED THE HEAVENS AND THE EARTH”), where everything the word BERESHEET contains (the heavens, the earth and all that fills) can already be attained.

The same principle allows for comprehending what is included in the six verses beginning with “the heavens declare” and ending with “The Creator’s Torah is perfect”. This is just the beginning of revelation of the end of creation, i.e. in the form of letters, as in the word BERESHEET. The complete revelation and attainment of the end of creation begin with the verse “The Creator’s Torah is perfect.” Each of its six names constitutes a particular attainment and points out that only after completion of this level do all the letter combinations become revealed and attained in the great Zivug at the end of correction.

146. As they were sitting, Rabbi Elazar, the son of Rabbi Shimon entered. He said to them: “Certainly the face of the Shechina has come, hence I called you Paniel (the Creator’s face)” (see § 119). You have seen the Shechina face to face. Now that you have received the knowledge about Benayahu Ben-Yahuyada, it certainly refers to Atik, the Sefira of Keter, as the scripture after it reads, “And he slew an Egyptian”. And he who is the most concealed is Atik.

It is said in the continuation of “The Donkey Driver” how he revealed the soul of Benayahu Ben-Yahuyada to Rabbi Elazar and Rabbi Abba. As a result of this, Rabbi Shimon called them Paniel. The soul of Benayahu Ben-Yahuyada is a spiritual level destined to be revealed in the future, at the end of correction. So they were in the state of concealment of the upper light (see § 113), as was said about Zivug of the
circuit of the sun and the circuit of the year, until they found Rabbi Shimon Ben Lakunia and consequently received all the light.

Therefore Rabbi Shimon says to them, YOU HAVE RECEIVED THE KNOWLEDGE ABOUT BENAYAHU BEN YAHUYADA. This means they attained the six verses and achieved the six names. When they attained the soul of Benayahu Ben-Yahuyada with the help of the donkey driver, their attainment had been concealed from them, for they were still in the six verses. But now they have attained and revealed his soul, which is the great Zivug of Atik, when everything is revealed to all.

147. The verse, “And he slew the Egyptian” is explained in another place, i.e. at a different level, in a different way. He began by saying: “And he slew an Egyptian, a man of good stature, five cubits high.” All this relates to the same secret. This Egyptian is the one who is known and is described as “very great in the land Egypt in the eyes of the Jewish slave,” for he is great and honored. This is what the old man explained (see § 99).

The Torah describes the killing of an Egyptian in the book of Exodus (2:12). As we learned from the article about Rabbi Amnon-Saba, on another level (i.e. in a different language of the Chronicles) it is expressed differently. But these two verses are one and the same secret, because it is written in the book of Samuel: “And he slew an Egyptian, a gooly man” (2:23:21), while in the Chronicles it is written: “And he slew an Egyptian, a man of good stature, five cubits high.” Both of these verses are the same mystery, which “The Zohar” continues expounding.

148. This case was studied in the Divine Assembly. “A man of good stature” and “a gooly man” are both the same, because they constitute the bounds of the Shabbat. As it is written: “And you shall measure from outside the city.” It is also written “You shall do no unrighteousness in judgment, in length, in weight, or in measure.” And so was Adam, the first Man. And if you say that it is written about five cubits, remember that these five cubits extended from one end of the world to the other.

The matter concerns the Divine Assembly, of which Rabbi Shimon said: “I saw the ascending ones, but how few they were” (The Talmud. Succah 45:2). There is a lower assembly of the angel Matat. However, the described above takes place in the upper assembly, which will be expounded further.

“A gooly man” is the level of Moshe (Moses). It is written about him in the Torah: “And there hath not arisen a prophet since in Israel like unto Moses, whom the LORD knew face to face” (Deuteronomy 34:10) and “My servant Moses is not so; he is trusted in all My house; with him do I speak mouth to mouth, even manifestly, and not in dark speeches” (Numbers 12:7-8)

“A gooly man” constitutes a measure, which extends from one end of the world to the other. Its form and size correspond to the Shabbat bounds. During 6000 years, the Shabbat bounds only extend for 2000 Amah (cubits). After the end of correction the Shabbat bounds will extend from one end of the world to the other, as it is written: “And the LORD shall be King over all the earth” (Zechariah 14:9).

As we already know, the light can descend and fill the Partzufim down to the level of the Parsa. The Shabbat is a spiritual state when the worlds of the ABYA with all that inhabits them ascend above the Parsa to the world of Atzilut. Above the Parsa there are only the pure forces, the corrected desires (Kelim). So naturally there is no need to extract the pure Kelim from the impure ones and to correct them during the Shabbat.

The Shabbat luminescence shines not only in the world of Atzilut, but beyond its bounds as well. It affects the 16 Sefirot from the Parsa down to the Chazeh of the world Yetzira so that the soul can only be in the state of “the Shabbat” with these
The language of our world describes it as the permission to transcend the bounds of the city of Atzilut (70 Amah) by 2000 Amah down to the Chazeh of the world of Beria, and then 2000 Amah more – from the Chazeh of the world of Beria to the Chazeh of the world of Yetzira (70 Amah are considered to be within the city limits).

After all the Kelim (desires) are corrected there will be no restrictions, and the world of Atzilut will spread down to our world. The state of the Shabbat will prevail in the entire world, in all desires of all the created beings.

Hence it is written: “A GOODLY MAN” AND “A MAN OF GOOD STATURE” ARE BOTH THE SAME, BECAUSE THEY CONSTITUTE THE BOUNDS OF THE SHABBAT, AS IS SAID: “AND YOU SHALL MEASURE FROM OUTSIDE THE CITY” AND IT IS ALSO WRITTEN: “YOU SHALL DO NO UNRIGHTEOUSNESS IN JUDGMENT... OR IN MEASURE”. From this it follows that an object’s measure represents its limit, as in the words A MAN OF GOOD STATURE. This indicates the bounds of the Shabbat after the end of correction, which will extend from one end of the world to the other.

The words “A MAN OF GOOD STATURE” explain that he will determine his size according to his own will. AND SO WAS ADAM before his sin; he extended and shone from one end of the world to the other (The Talmud. Hagigah 12:1), as the bounds of the Shabbat after the end of correction.

These five cubits extended from one end of the world to the other. The five cubits are the five Sefirot: Keter, Hochma, Bina, ZA and Malchut that expand and fill everything from one end of the world to the other after the end of correction.

149. It is, as the Scriptures say, “like a weaver’s beam,” referring to the divine rod (The Torah. Exodus 4:20), which was in his (Moses’) hand and upon which the divine ineffable Name was engraved by Betzalel and his apprentices by the radiance of the letter combinations. This is called “weaving,” as is written, ”Them has He filled with wisdom of heart... of the craftsman... and of the weaver” (The Torah. Exodus 35:35). And the engraved Name radiated from within this rod in all directions by the light of the sages, who engraved the ineffable Name in 42 properties. The rest of the passage from here onward is similar to what the old man has explained to us. Happy is his lot!

The mystery of letter combinations in the sacred names is called “weaving”. As a weaver joins his threads into a cloth, so do the letters join into combinations of the sacred names, which designate man’s spiritual level of attainment. “The Zohar” says that the divine rod in Moses’ hand had struck the letter combinations of the ineffable Name, which Betzalel and his apprentices engraved in the Sanctuary.

The Creator’s rod is therefore called a “weaver’s beam.” The Hebrew word for “beam” is MANOR (from OHR - light). This refers to the radiance of the letter combinations in the ineffable Name, which Betzalel weaved and engraved on the divine rod.

But the rod does not radiate in all directions before the end of correction, because there is a distinction between the Creator’s rod and that of Moses. It is written in the Torah about the rod of Moses: “Put forth thy hand and take it by the tail (of a snake), and he put forth his hand, and laid hold of it, and it became a rod in his hand” (Exodus 4:4).

But after the end of correction, the rod will radiate in all directions, as it is said: “And the engraved Name radiated from within this rod in all directions by the light of the sages, who engraved the ineffable Name in 42 properties. The ineffable Name engraved on the rod radiated in all directions, i.e. in the property called “He will
swallow up death for ever” (Isaiah 25:8). The radiance of the engraved name is the light of Hochma of the Name MB.

**150. Be seated, my dear ones. Be seated and let us renew the corrections of the Bride this night.** Because whoever joins her on this night will be guarded above and below all the coming year and will complete this year in peace. This is described in the verse: “The angel of the Lord encamps round about them that fear Him, and He delivers them. O taste and see that the Lord is good” (Psalms 34:8-9).

As was stated in § 125, there are two explanations of the aforesaid. The first explanation says that since the day of giving of the Torah (the light of the end of correction) forever abolishes death and brings freedom from the angel of death, one should make efforts to receive this light on the day of Shavuot. This light is renewed during the holiday and delivers from death.

According to the second explanation, Malchut is called the “year” and the renewal of the light by the supporters of the Torah after the end of correction will also bring the complete and final correction of the year (i.e. Malchut). The renewal of the light by the supporters of the Torah is referred to as the correction of the night of the bride, Malchut, which is called the year. This leads to the correction of the year.

**HEAVENS AND EARTH**

**151. Rabbi Shimon opened the discussion by saying, “In the beginning God created the heaven and the earth.”** This verse has to be examined carefully because whoever claims that there is another Creator will be wiped from the face of the world, as it is written, “He who says that there is another Creator, will perish from the earth and from heaven because there is no other Creator besides the Lord.”

Here The Zohar continues talking about the correction of the bride. Hence, it starts with the first sentence of the Torah: IN THE BEGINNING GOD CREATED, with the root and source of all corrections of the bride (Malchut) during 6000 years. All correction of Malchut occurs only due to its union with Bina and the reception of its properties. Hence, the Torah says: IN THE BEGINNING GOD CREATED, where the Creator is called Elokim, which means Bina, i.e., that He created the world in order to correct it with the property of Bina. Elokim consists of MI-Bina and ELEH-Malchut. Owing to the constant union of MI and ELEH the world is able to exist. The Creator is Bina called Elokim; and because OhrHochma dresses up in OhrHassadim, the union of MI and ELEH provides ELEH with the property of Bina and the world can exist thanks to this correction.

The union of MI and ELEH does not let other foreign, egoistical forces to exist within a Partzuf. These forces are called “other deities (Elokim Acherim).” They cannot sustain the world because they separate MI from ELEH and do not dress up the Light of pleasure (Hochma) in the altruistic intention of Hassadim, for the sake of the Creator. As a result, OhrHochma exits the Partzuf, leaves ELEH. Therefore, it is forbidden to believe that man is governed by any other forces besides the Creator. Such belief brings the world and man only destruction and darkness instead of existence and the Light of life.

**152. With the exception of the word ELEH, everything else is written in Aramaic, which is called a “translation”.** He asks: If you suggest that it is because the Holy Angels do not understand the translation, i.e., the Aramaic language, then this verse would have been said in Hebrew, so that the Holy Angels should hear and be grateful for it. He replies: This is certainly the
reason why it is written in the translated form (Aramaic), as the Holy Angels can neither hear nor understand it. Hence, they will not envy man or harm him. This is because in this verse, the Holy Angels are called Elokim as well. They are included in Elokim, but they have not created heaven and earth.

Aramaic is referred to as a “translation.” It is very close to the holy language of Hebrew, but in spite of that, the angels do not need or know it. Yet, they know all the other languages of the nations of the world and need them. The reason for this lies in the fact that the translation from the holy language to Aramaic is called its “reverse side,” its VAK without GAR.

That is to say, there is an altruistic language, which is accordingly called “holy,” and its reverse, preliminary stage called “translation,” the Aramaic language. No other language in the world but Aramaic can be regarded as the translation from the holy language. All the other languages in the world’s nations (the egoistical desires) are absolutely egoistical and are in no way concerned with altruism. They are not AHP with regard to GE (the holy language).

Therefore, the translation is really close to the holy language. However, there is a difference, which renders it unnecessary to the angels: the holy language is like the pointer of scales that shows the extent of balance between the right and left scales, while moving between the two pans and bringing in its verdict. It alternately gravitates towards the pan of reward for merits or towards the pan of punishment for transgressions and brings everything back to the state of correction, purity, and holiness. Hence, it is called the holy language (See the Introduction to “The Study of Ten Sefirot,” par. 120).

As it is written in item 16: The heavens, the earth, and their hosts were created by MA, which is Malchut, as it is written: “MA = WHAT = HOW glorious is Your name in all the earth, which You set above the heavens!” The heavens were created by the name (property) MA (Malchut). However, the phrase “above the heavens” refers to Bina, which is called MI. The explanation of this lies in the name of Elokim.

The name Elokim is revealed in the heavens and earth, which were created by the power of MA, only by means attaching the letters ELEH from Ima-Bina with the help of MAN and good deeds of the souls. Therefore, the Light of GAR, i.e., OhrHochma, called Elokim, is versatile in the heavens (Bina) and in the earth (ZON).

Usually, only GE are present above the Parsa, in the world of Atzilut. Their AHP is below the Parsa, in the worlds BYA because ZON are unwilling to receive OhrHochma unless it should be passed to the Partzufim, the souls of the righteous, who exist in the worlds BYA.

This is because when the souls of the righteous that spiritually exist in the worlds of BYA raise MAN from their places in BYA to MalchutdeAtzilut, MA turns into MI and the letters ELEH become attached to MI. Together they create the word Elokim, which is the Light of heaven and earth. However, if the souls spoil their actions by sinking into the egoistical intentions, the Light disappears and the SefirotK-H with the Light Ruach-Nefesh (called MI or MA) remain, while the letters ELEH fall into the impure forces because MI is GE and ELEH is AHP.

Therefore, the entire correction depends exclusively on attaching the letters ELEH to MI with the help of MAN. This correction is called the “holy language.” Like the pointer of scales, it determines the balance between the egoistical desires and altruistic intentions, i.e., the reception for the sake of the Creator. Hence, the pointer of scales is set in the middle. With the help of such an interaction of properties of Malchut (the will to receive) and Bina (the will to bestow) one can receive OhrHochma for the sake of the Creator.
The Light, which is called "holy" because it passes the holy name Elokim to ZON, descends from Bina to ZON and transfers the letters ELEH to the pure and holy side, to the pan of merit. This is why the Hebrew for “scales” is Mawznaim (from the word Awzen), since the Light in AHP (Awzen-Hotem-Peh) is called according to the highest Light in it, OhrAwzen of the SefiraBina or OhrNeshama.

The language of translation called TARGUM is opposite to the holy language of scales because when the souls do not raise MAN and remain outside of their pure intentions, this state is defined as the aspiration to only use the will receive, which are designated only by the letters ELEH and do not aspire to unite them with desire, with the letters MI (Bina), the property of bestowal. As a result of this, AHP of ZON called MA descend, and heaven and earth (namely ZON) return to the state of VAK.

Such a state is called the language of Targum. The Gematria of the word TARDEMA (slumber) matches that of the word TARGUM. In Hebrew, the word Targum is spelled with the same letters as the words TeredMA, which means “descending MA,” because by means of this impure language AHP = MA (designated by the words TERED MA) becomes revealed and the descent from the pan of merit to the pan of punishment occurs. ThestateofGEiscalled "slumber."

However, all this refers only to ZON, i.e. to heaven and earth that were created in MA, to desires of reception because they emerged as a result of Zivug on Yesod called MA. Nevertheless, the Holy Angels that came from ZivugdeNeshikin of AVI and have no MA, but only MI (only altruistic desires of bestowal, the property of IMA-Bina), permanently exist in the state of VAK without GAR, i.e. without OhrHochma. On the other hand, their VAK is OhrHassadim of MI = Ima-Bina. OhrHassadim in Bina is as important as GAR because it fills desires with the sensation of perfection that is so similar to GAR that they reject OhrHochma just like Ima. There is holiness in them; hence, GAR are called “holy.”

There are two reasons why the angels do not respond to the language of TARGUM, which adds MA to ZON and brings ZON back to the state of VAK:

1. Even when ZON are in the state of GAR due to the influence of the holy language, the angels do not receive GAR (Hochma) from it because, just like Ima, they want only OhrHassadim.

2. The addition of Achoraim = AHP in no way refers to the angels because they lack the property of MA. Hence, The Zohar says that THE HOLY ANGELS HAVE NO NEED FOR TRANSLATION AND DO NOT LISTEN TO IT. They do not need it because they neither lose anything when it is available nor gain nothing when it disappears. This is because they constitute the property of VAK and lack the property of MA.

THEY WILL NOT ENVY MAN – basically, this sentence refers to the damnation of other deities, of the forces that prevent man from revealing GAR, OhrHochma. As a result of this, a person loses the Light and the letters ELEH because the angels do not have the properties of GARdeHochma either, but only GARdeHassadim. Hence, they feel ashamed of their fall to such a low level and envy us because we feel our own significance.

The Zohar says that in this case, the Holy Angels are called creators, but they have not created heaven and earth and are called creators-Elokim (forces) because they come from Ima-Bina (known as Elokim). THEY HAVE NOT CREATED HEAVEN AND EARTH because they cannot uphold the existence of heaven and earth in GARdeHochma. “Heaven and earth (the correction of the world until its ultimate merging with the Creator) cannot exist unless man settles there (he should consist of egoistical and altruistic desires) and sows and reaps (corrects his egoistical desires by uniting with the properties of Bina).” This existence is possible only in the Light of
GARdeHochma (the reception of OhrHochma for the sake of the Creator). Hence, the angels don’t create heaven and earth.

153. He says: The earth is called “Arka,” when it should have read, “Ar’a,” and then explains: because Arkah is one of the seven lands down below. And in that place, the descendants of Cain live. Because after he had been banished from the face of the earth, he descended there and begot generations. There was so much confusion that all knowledge was lost, and it is a double land that consists of darkness and light.

All the 7 Sefirot (the 6 Sefirot of ZA and Malchut) include (each one in itself) the properties of the other 6, so each one of them has 7 SefirotH-G-T-N-H-Y-M. That is to say, Malchut also has 7 Sefirot, and there are 7 lands in the lower world. They are called: ERETZ, ADAMA, ARKA, GIA, NESHIA, TZIA, and TEVEL.

Our land is called TEVEL and it consists of 7 lands. ARKA is the third of the 7 lands. The souls of Cain and Abel descend from the word Elokim, but because of the impurity, which Adam’s wife Havah (Eve) received from the serpent, the soul of Cain first emerged from the letters ELEH, and after that the souls of Abel emerged from the letters MI. These two Partzufim were supposed to join and combine their properties. As a result, the name Elokim would have constantly shone in both of them, as when MI is inside ELEH.

However, the impure force that emerged together with Cain’s soul incited him against his brother (MI of the word Elokim) and he slew Abel because the disappearance of the property MI-Bina from ELEH is tantamount to murder.

At the same time, without the support of the properties of MI, ELEH (Cain’s own property) fell into the impure forces, from (the spiritual level of) the holy land to the impure place (egoistical desires). He lost his descendants (the Partzufim filled with the Light) because of the rule of the impure forces (disappearance of the screen). A translation was substituted within him for the holy language because he had lost wisdom (OhrHochma). The impure forces lack wisdom, for they have only the Light of H-B without Da’at.

The slaying of Abel (i.e., the Light exits this Partzuf; see par. 152) occurs because MI is formed in ZON only by the power of MAN (raised by the pure thoughts of the righteous in the worlds BYA). After that, the letters ELEH appear and the word Elokim becomes as complete in ZON as in AVI. Malchut ends just like ZA (Ima) due to the replacement of the letter Hey with Yud (see par.17).

However, the letter Hey does not disappear from MA for good. It simply enters into the inner part of Malchut and hides there (the will to receive receives its fulfillment from the altruistic actions, from OhrHassadim; hence, their egoistical aspirations stop being felt temporarily; they are concealed in OhrHassadim). At the same time, the letter Yud within MI becomes revealed.

This is why the Creator’s holy name Elokim is also found in ZON, in heaven and earth. Cain did not raise MAN in holiness and purity, but wished to use the letters ELEH for his own pleasure. This is described in the following way: CAIN ROSE UP AGAINST ABEL HIS BROTHER. He put himself above his brother, wished to rule over MI (Abel). However, the AHP of Nukva (the hitherto concealed letter Hey of MA) was immediately revealed and the word MA disappeared from Malchut. Hence, Abel’s soul, which comes from MI of Nukva (MI fills the Partzuf with the Light and is called its soul) rises up and disappears. This is described by the words: AND SLEW HIM because the Light’s exiting the Partzuf is referred to as death.

The Zohar describes this process in the following way: The serpent’s impure force was within Cain (Beresheet 2:4); hence, he wanted to strengthen the letters ELEH, annul MI, and rule over them. He opened up the AHP of Nukva (MA) and MI
disappeared from Nukva, whereupon Abel’s soul, which descends from MI, disappears as well (AND SLEW HIM).

Cain (ELEH) fell under the power of the impure forces called ARKA or ERETZ NOD, as it is written in the Torah: “And he dwelt in the land of Nod” (Beresheet 4:16).

The Zohar calls it a double land consisting of Light and darkness because Light and darkness are mixed up and act (rule) together. There are two rulers in that land who divide the power equally between them. One rules over darkness, the other over the Light. Hence, a person is unable to separate the Light from darkness in such a state, and only the help from above, the descending Light of wisdom, enables it to differentiate between the true Ruler and the lord of darkness.

154. There are two rulers there, one that governs over the darkness and one over the Light, and they are hostile to each other. When Cain descended there, they joined one another and became complete. All realized that they were the descendants of Cain. Therefore, they have two heads, just like two snakes, except when the master who rules over the Light defeats the other one, the lord of the darkness. Accordingly, they enter into the Light and the darkness and become as one.

Here we need to review paragraph 14, which expounds the creation of the holy name Elokim. First the letters ELEH rise and join MI in a simple word because OhrHassadim is still insufficient, so holiness (OhrHochma) cannot enter the Kli (desire) without being dressed up in OhrHassadim. Hence, it is concealed in the name Elokim.

A Zivug occurs in MI in order to receive OhrHassadim, which dresses OhrHochma and thereby corrects the name Elokim: MIBARAHELEH – BARAH is the source of OhrHassadim, which dresses OhrHochma. Consequently, it connects MI to ELEH and the name Elokim becomes corrected. MI-Bina consists of GAR (AVI with the property of pure altruism), which never receives OhrHochma and ZAT (YESHSUT) that receives OhrHochma.

Therefore, as the letters ELEH rise up to MI, they first reach ZATdeMI (YESHSUT), which receive OhrHochma, but in this case they are concealed in the name Elokim. After that, the 2nd Zivug on GARdeMI (AVI or the altruistic desires) occurs. These altruistic desires provide ELEH with OhrHassadim and as a result of that the name Elokim becomes corrected.

AVI - GARdeBina - OhrHassadim
YESHSUT - ZATdeBina - OhrHochma
ZON

Since ELEH lacks OhrHassadim, the Partzuf that is deprived of OhrHochma is called Cain. Not only did Cain fail to raise MAN and receive MI with Hassadim, but he also wished to receive OhrHochma from AVI, and by this he destroyed the Partzuf named Abel, because the egoistical desires of AHPdeMalchut of Atzilut were exposed. The Light disappeared from the Partzuf Abel, which means that it died. Cain fell into the impure forces (ELEH).

The place of these impure forces is called ARKA. There are two rulers that emerged from the impure ELEH: when AHPdeMA in Malchut is concealed while AHPdeMI is revealed, it can pass the Light from the perfect, pure, and holy name Elokim to the souls. This is because OhrHochma of ELEH (received by YESHSUT), will then be clothed in Hassadim (received from AVI) and the holy name Elokim becomes revealed.

However, since the impure forces cling only to the AHP of the pure forces (i.e., to MA), the letters ELEH within them exist in two imperfect states: (i) when no
Hassadim at all are available; (ii) when OhrHochma in ELEH cannot be clothed in Hassadim due to the lack of Hassadim de MI; hence ELEH are in darkness.

This is the male part of the impure ELEH because these Kelim are meant for OhrHochma. However, they have no Hochma due to the lack of Hassadim de MI; hence they are in darkness, devoid of both Hochma and Hassadim. Yet, these are great Kelim, for if they were able to receive OhrHassadim, they would receive OhrHochma inside these Hassadim as well.

The female part of the impure ELEH originates from AHPdeMA of the holy Nukva, which happens to be the Kli for OhrHassadim. Nevertheless, the impure Nukva is seriously damaged because it is the basis of all who move away from the Creator, for it poses as the holy Malchut. Depending on the extent of its imperfection, it has many impure names. Yet, it still retains a tiny Light (Ner Dakik) because its Kelim originated from AHPdeMA, which are the Kelim of OhrHassadim in their root.

These male and female parts of the impure ELEH areZA and Malchut of the impure forces, the two rulers in ARKA: the male part rules over darkness and the female part is responsible for the Light that is there. They make complaints against each other because they are opposite: the male part complains because it is the Kelim of the letters ELEH empty of OhrHochma, which are inside the Kelim of the female part of the impure forces and prefer to remain in its darkness.

The Nukva of the impure forces that has a small Light of Hassadim has no aspiration for OhrHochma let alone the darkness in which its male part abides. Therefore, it complains about it and moves away from OhrHochma. The Zohar says that two rulers govern there: one (the male part) over darkness, the other (the female part) over the Light. They are hostile to each other because the male part rules over darkness and the female part rules over the Light. They hate, slander, and complain against each other. Because this moves them away from each other, they cannot spread their dominance and have no strength to cause damage.

After Cain had sinned and dropped the pure letters of his soul into the impure forces of ARKA, his ELEH (deprived of Hassadim) dressed up in the meager Light present in the impure forces. This revives the small KelimdeHochma in Cain’s ELEH because the Light of the impure forces provides them with life just like the pure Light of Hassadim.

As a result of this, the male part (ELEH) of the impure forces also made a Zivug with the Nukva, which dressed Cain’s ELEH, because it has these Kelim of Cain as well. With the help of this Zivug, Cain begot his descendants, the sparks of OhrHochma that remain in the letters ELEH. They do not get mixed with the male impure KelimELEH that dressed up in the Light of Nukva of the impure forces.

Therefore, The Zohar says that when Cain descended there, everything merged and became complete, because the sparks of OhrHochma that remained in Cain’s ELEH were dressed up in the Light of Nukva of the impure forces. As a result of this, its male impure force wished to enjoy the sparks of OhrHochma that are in Cain’s ELEH. Hence, they made a Zivug, i.e., they spread and complemented each other, and all saw that they were the descendants of Cain. This Zivug produced the descendants, the sparks of OhrHochma in Cain’s impure ELEH. By this, the sparks of OhrHochma of Cain’s soul were revealed and all saw that they were Cain’s descendants born of an evil Zivug.

Therefore, their two heads are just like two snakes because they were born out of a union of the male and female parts of impure ELEH that are initially opposite to one another. The descendants of Cain have two heads of the two impure forces: one of them strives after the darkness of the desires to receive OhrHochma; the other is drawn to the Light that is in the impure desires of impure Nukva. The two snake
heads correspond to the two animals belonging to the system of pure forces: an ox and an eagle.

However, the two heads exist only in the state of the male part’s dominance, when the darkness rules. By dressing up in the Light of Nukva to enjoy the small sparks of OhrHochma, against its will the male part supports the dominance of its Nukva because it wants its Light. As a result of this, their descendants have two heads: the first head pulls in one direction and the second in another.

Nukva of the impure forces does not need their male part because its male part is in the darkness and cannot give it anything. Therefore, Nukva dominates and prevails in its impurity, while leaving nothing of the male part. Consequently, Cain’s twone-headed descendants become one-headed.

The Zohar says that the ruler of the Light defeats the lord of the darkness. When impure Nukva that has the Light dominates, it defeats the male impure part as well as the other male ruler. This is because it defeats the male part and tramples it down with its power. They include themselves in its Light and darkness and become as one. Therefore, the power of the male part (darkness) becomes engaged under the power of the female part (Light) and the two heads become as one.

155. These two rulers are called Afrira and Kastimon, and their images are like the images of the Holy Angels with six wings. One has the image of an ox, and the other the image of an eagle. When they become united, they assume the image of man.

The male impure force is called Kastimon (devastation) because it is darkness and is not suitable for man’s life. The impure Nukva, the female part is called Afrira (from the word Afar - dust) and is unfit for sowing. It is called so to show that although it has Light, it is not enough for sowing and harvesting to feed people.

The Zohar says that it has the image of the Holy Angels with six wings, which corresponds to the letter Vav in the name HaVaYaH. In contrast to that, there are only 4 wings in the impure forces, which correspond to the name ADNI indicating the height of the impure forces with regard to the Holy Angels.

The Upper Light is called “wine” that makes the Creator and people happy. However, wine has crust (Sigim) or yeast. The main wrecker of the world emerges from this waste because it is still connected to purity (yeast) and has the image of a man. However, as he descends to harm people, he assumes the image of an ox. Therefore, an ox is the first of the four main wreckers.

Hence, The Zohar tells us that Kastimon is a wrecker in the image of an ox, thus showing that it is the basis of all wreckers called “impure ox.” It is the Sigim of OhrHochma of the holy name Elokim, impure ELEH that correspond to pure ELEH of the name Elokim. This is because Sigim and yeast are below it, but since it is still connected to purity, it has the image of a man, for OhrHochma of the name Elokim is TZELEM (image) of a man, of which it is said: “And God created man in his own image,” BE TZELEMELOKIM.

However, when it separates from purity (altruism) through deterioration of its desires and (according to the worsening of its properties) descends to its place (befitting these properties) in ARKA, it assumes the image (properties) of an ox and its Nukva (in ARKA) takes on the form (properties) of an eagle in accordance with its purpose and action called Lenasher (fall out), causing human souls to fall under its power. This is why the word Nesher (eagle) is derived from the word Neshira (falling out), just like leaves falling down from the tree, because the role of the impure Nukva is to seek out people and bringing them to a state of night and darkness. This is called the destruction of the Holy Covenant, as a result of which, the souls leave people (see item 131).
Therefore, *The Zohar* says: “When they join, they create the image of a man,” i.e., if they return and unite with purity, being as wine yeast, they return and assume the image of a man again, just as they did before they descended to ARKA and became wreckers.

156. When they are enveloped with darkness, they change their forms into a snake with two heads and move like a snake. They fly around in the void and bathe in the great sea. When they reach the chains of Aza and Azael, they irritate and arouse them. Then they leap into the mountains of darkness, thinking that the Creator wishes to call upon them for judgment.

I suggest that the reader should try to comment on *The Zohar* alone, without any help, and then compare his thoughts with the stated below. This way, we might understand what Rabbi Y. Ashlag has done for us with his commentary. Prior to the appearance of his commentaries on the books of the Ari and *The Zohar* there was no opportunity to understand Kabbalah correctly and only very few people in each generation could independently climb the spiritual ladder. I assure the reader that simply by reading my books, which retell the compositions of great Kabbalists, Rabbi Y. Ashlag and his elder son and my Teacher, Rabbi B. Ashlag, anyone can attain the Creator. I believe that those who have already read previous books realize that it is possible!

As *The Zohar* says in item 154, when impure Nukva dominates over man by means of its Light, two heads become as one. However, in the darkness, i.e. when the male part called Kastimon dominates; they turn into a snake with two heads because the male part is unable to annul the power of the female part. It needs to be dressed up in her Light; hence, the snake has two heads. They move like a snake and intend to cause damage (the property of the serpent), i.e., to tempt Havah (Eve) to eat the fruit of the Tree of Knowledge.

By the power of the Rosh of impure Nukva they fly around in the void, where the root of the impure force called “void” (or the greatest fall) exists, as it is written: “They mounted up to the heaven, they went down to the deeps” (*Tehilim* 10:26). By the power of the impure male part, they bathe in the great sea, i.e., in OhrHochma of the impure forces.

Therefore, ARKA is called the Land of Nod; it is constantly swaying because of the rule of the two heads: those that exist within it alternately rise up to the great sea and then plunge into void.

The angels Aza and Azael are very exalted angels. Even after they had fallen from heaven to our world, to the mountains of darkness, linked by a metal chain, their power was still so immense that with their help Bil’am attained the levels of prophecy of which it is written: “Who sees the vision of the Almighty” (*Bamidbar* 24:4).

This is described as “fallen down, yet with opened eyes” (Ibid.) because Aza is called the “fallen” due to its fall from heaven to the earth. Azael is called “opening eyes” with regard to Aza at whose face the Creator throws the darkness. This is what our sages said about Bil’am’s high prophetic level: “There has not arisen a prophet like Moshe in Israel, but there was one among the nations of the world by the name of Bil’am” (*Bamidbar-Raba* 14).

The reason for their downfall from heaven to the earth lies in their complaints against man at the moment of his birth. However, many angels were complaining and objecting; why then did the Creator throw down only these two? The answer to this question can be found in items 416-425 of the chapter “Balak” in *The Zohar*. In brief, it says how the desire to create Adam (or man, because the Hebrew for man is
Adam) appeared in the Creator. He summoned the superior angels, seated then before Himself, and told them about His desire to create man. The angels replied: “What is man, that You are mindful of him?” (Tehilim 8:5), meaning what property does the man whom You wish to create possess? He replied to them: “This man will be like Me and his wisdom will surpass yours, because the human soul includes all the angels and levels just as his body includes all the levels of this world.”

Therefore, at the moment of the creation of man’s soul, the Creator summoned all the supernal angels, so that they would pass their properties and forces to it. It is therefore written: “Let us make man in our image, after our likeness,” meaning that man’s image includes all properties of all the angels. The words “image and likeness” are not just words; they do not simply describe similarity, but constitute very meaningful spiritual notions.

The angels’ question should be interpreted as follows: “What kind of a creature is man and what is his nature? How shall we benefit from passing (connecting) our properties to him?” The Creator replied: “This man will be like Me and his wisdom will surpass yours.” By this He promised to them that man will include all their qualities (the properties of TZELEM) and that he will be wiser than the angels. However, being connected to him, they will benefit from his great attainments and acquire everything that they lack now.

This is because the human soul includes all the spiritual levels and all the properties of all the angels. The way his body includes all the materials and beings of our world with all of their properties, so does his soul include the entire creation according to the Creator’s desire.

It is written in the Torah: “For there is no enchantment with Jacob, neither is there any divination with Israel.” Sages said about this aphorism that in the future, the angels will ask Israel about things they do not know because Israel’s attainments will be much higher than that of the angels. Hence, all the angels took part in the creation of man and integrated all of their properties within him.

However, after man was created and sinned before the Creator, the angels Aza and Azael appeared before the Lord and accused man of transgressing before Him. For these words, the Creator threw them down from the high and holy level; hence, they began misleading people.

Of all the angels, only these two, Aza and Azael came to the Creator to complain about Adam’s sins because only they knew that man will return to the Creator. However, Aza and Azael also knew that the harm that was caused to them by man’s sins will not be corrected by this return. Furthermore, they would prefer man not to return in his desires to the Creator at all; so they complained about Adam’s sin, because with regard to them, this sin is incorrigible.

The fact is that the breaking of the vessels and Adam’s sin constitute the same breaking and disappearance of the screen (anti-egoistical will-power or the intention to act for the sake of the Creator). The difference is that the breaking of the vessels means the breaking of the screen in the Partzuf called the “world,” while Adam’s sin is the breaking and disappearance of the screen in the Partzuf called the “soul.” The soul exists inside the world and is sustained by it.

The breaking has its causes and consequences. It is necessary for mixing all the properties of Bina and Malchut, and is obliged to take place both in the spiritual world and within the soul to impart the properties of Bina to Malchut and thus let it correct itself.
The breaking of the world of *Nikudim* has led to the breaking of the 8 *Sefirot* of *-N-H-Y-M*, 4 *Sefirot* of *-T-1/3* in each one consisting of 10 *Sefirot*; in all: 8 x 4 x 10 = 320 (*SHACH*) parts. Because of the mixing of all parts, each part consists of 320 parts. All of these 320 parts called *Nitzutzin* (sparks) acquired the egoistical will to enjoy by receiving the Creator’s Light, which means that they fell into the impure forces.

There are no places and no pure and impure parts in the spiritual world. However, in order to convey information more vividly, we imagine the reception of lower properties as a fall and of higher spiritual properties as a rise, the attainment of similarity of properties as merging, and the emergence of a new property as a separation. The appearance of egoistical desires in a spiritual object is referred to as its fall into impure forces, although these impure forces exist within him (not vice versa) and only become more apparent. There is nothing around a person, everything is within him: all the worlds, desires, both pure and impure.

By studying Kabbalah, we attract to ourselves the emanation of the Light that surrounds our soul (see the Introduction to “The Study of Ten *Sefirot*,” par. 155), and this Light creates a desire for correction within us. By attaining the levels of the spiritual worlds, a person starts feeling the spiritual Light corresponding to each level. With the Light’s help, he begins to see egoistical and altruistic parts in each of his properties. In comparison with the Light, he feels his egoistical part as evil and to the extent of this sensation, he move away from it and refuses to use these desires. He perceives his altruistic desires as something good, but having no strength to use them, he asks for it, receives power, accepts the Light for the sake of the Creator, and thus ascends a higher level where this process repeats itself.

The return (Teshuva) means that by raising *MAN* (our request for correction), we raise some of the 320 corrupt parts from the impure forces into which they fell, back to the world of *Atzilut*, where they were prior to Adam’s sin. We have no strength to sort and correct, i.e. elevate the 32 parts of *Malchut*, which are in 8 *Sefirot* of this *Partzuf* (world) because their defects are beyond our ability to repair them.

Therefore, out of 320 (*SHACH* = Shin + Chet = 300 + 20) parts we can, have a right, and are obliged to sort and correct only 320 – 32 = 288 parts (*RAPACH* = 288) by our return to the Creator, i.e., 9 x 32, where 9 designates the first 9 *Sefirot* in each *Sefira* that we can correct because this requires a Light of special power. We will receive this Light from the Creator only after the correction of all the other 288 parts, meaning at the end of correction.

These 32 parts of *Malchut*, which cannot and must not be corrected, are called *LEV HaEVEN* (*Lamed-BetEVEN* – 32 stones). As I repeatedly mentioned, there is no notion of “prohibition” in Kabbalah. This word is used when it is necessary to point out the futility of trying due to weakness and limitation. “Prohibited” means impossible, beyond man’s power. This is not the Creator’s prohibition; as a result of man’s personal faith and experience, he should admit that it is beyond his power to carry out such corrections.

Therefore, *GARdeAVI* are concealed and their Light is not shining. For all of its 10 *Sefirot* to shine, a *Zivug* on *Malchut* should be made because Lev HaEven, the 32 uncorrected parts of *Malchut* are a supplement to their 10 *Sefirot*. Until these *Kelim* are missing, a complete *Zivug* is impossible. However, when the complete analysis and correction of 288 (*RAPACH* = Reish + Pey + Chet = 200 + 80 + 8 = 288) *Nitzutzin* is over, *Lev HaEven* will be corrected by itself and no effort is required on our part.

This is what the prophet says: “A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will
give you a heart of flesh.” AVI will then receive their Light, but this will occur at the end of correction. Before the end of correction, AHP of AVI will not be able to receive correction through our return because we will be able to correct all of our egoistical desires, except for our very essence, MalchutdeMalchut.

So these angels Aza and Azazel are the real AHPdeAVI that were destroyed during the breaking of the vessels and almost restored before Adam’s sin. However, Adam’s sin destroyed them again, this time until the very end of correction.

Hence, both angels were complaining to the Creator about their Light, which disappeared through Adam’s fault, because they saw that there was no hope that Adam will correct them by his return to the Creator. Moreover, they saw that by his return, Adam had lowered their level even more. Now the entire correction and return should be limited to only 288 parts without any participation or even approaching the 32 forbidden parts called Lev HaEven, which refers to the correction of AVI, whose Light is the Light of the angels, just as the Kelim of the true AHPdeAVI are their Kelim.

Each raising of MAN means the separation of impurity, Lev HaEven from the food, RAPACH = 288 Nitzutzin, the parts that can be corrected. Hence, it turns out that by removing Aza and Azazel from the participation in the correction of Lev HaEven, we lower them even more. The two angels complained to the Creator and prevented Adam from returning because the return brings them even lower, for 32 parts refer to them.

Therefore, when the Creator saw that their complaints threaten to weaken man’s power to return to Him, He told them that Adam did not spoil anything for them by his sin, because although there is greatness and holiness in them when they are in heaven and no impure forces can cling to them, still this perfection is incomplete because they cannot exist in our world, in the place of the impure forces.

The Creator told them: “You have lost nothing as a result of Adam’s sin because you are no better than him. Your level is the result of your place.” Since the Creator’s words constitute His actions, they instantly fell from heaven to the earth (not physical earth, but into egoism, of course!). Since they came (spiritually descended) to corporeal (as Kabbalah defines it) life, they started picking and analyzing the 32 parts of complete egoism called the “daughters of men,” of which the Torah says: “The sons of God (angels) saw the daughters of men (egoistical Nukva) that they were fair (they saw an opportunity of egoistical reception of pleasure); and they took them as wives (used their egoistical desires), whomsoever they chose (they chose this low state by themselves)” (Beresheet 6:2). This is because they did not want to separate the impurity of the 32 egoistical parts and prefer only 288, but took everything they chose, including Lev HaEven.

Hence, they transgressed with Nukva Lilit (the sinner) and wished to draw the entire world toward sin, fling it into the last stage of egoism, because they did not want man to return, which was absolutely opposite to their root.

What did the Creator do? He chained them! He saw that if they had the power to return to heaven after the sin, then all people would fail in their attempts to aspire to the Creator because the dominance of these egoistical angels (forces) would be too great. (Rashi says that the Torah speaks in the words of man. Hence, everything is described in notions of time and sequence of events. Similarly, the Creator seemingly creates and then sees the results of his work.)

Therefore, although their root is very high, the Creator gave His permission to act to the root of the impure forces (here we see that the Creator governs all the forces in the creation) called BARZEL (iron), as it is written: “There was neither hammer nor
axe nor any tool of iron heard in the house, while it was in building” because iron is the impure force.

Because this impure force fastened its grip on the two angels and bound them, as if with iron chains, by its desires that it dictates to them, such a state is characterized as being in mountains of darkness, from which they cannot rise until the final correction.

When they approach the chain of Aza and Azael, irritate and awake them, this awakening of the 4th part of the will to receive, MalchutdeMalchut, the greatest desire to receive is called “wrath and rage.” They leap over the mountains of darkness and think that the Creator wants to bring them to trial, because being strangled by iron chains, they could not rise to their roots and receive Hochma.

Therefore, this action is characterized as leaping, as an attempt to rise up followed by a fall, as a result of which, they descend deeper into the mountains of darkness. They think that because of their leaps (attempts to receive the Light from their root) the Creator is strict with them and decide to stop jumping.

Although they cannot give anything (their attempts to reach up are mere jumps and falls), still this is enough for the two rulers in order to receive OhrHochma because this way they receive the power to swim in the sea of Hochma of the impure force; whereas they previously had the strength only to bathe in it.

The reason for this is that there is no action in this impure force; everything is limited only to thoughts and desires because the essence of the impure forces, the desires that separate us from the Creator, is such that before the level of an action is achieved, purity disappears from there. Therefore, the impure forces will never reach the level of an action.

The work, which is alien to the spiritual, the work for the impure forces, and according to the instruction and desires that they insert into man’s thoughts, is called “Avoda Zara” (alien work) because it is opposite to the work “for the Creator’s sake.” In this alien work for an alien master the Creator punishes even for mere thoughts and desires, as it is said by the prophet: “That I may take the house of Israel in their own heart” (Yechezkel 14:5). Sages said that a person is accused and punished even for thoughts, desires, and doubts in the “alien work” that appear in his heart in exactly the same way as for a completed action. Hence, the leaps of Aza and Azael are sufficient in their desire to receive Hochma, although in reality they receive nothing.

157. These two Creator-appointed rulers swim in the GreatSea and fly off from there. They go at night to Na’amah, the mother of the witches, by whom the first people were misled (Beresheet 6:1-4). They wish to approach her, but she leaps away 60,000 Parsaot and changes her form into many different shapes, so that people may be led astray after her.

After receiving power from Aza and Azael, they can already make a Zivug with Na’amah, as the first angels Aza and Azael erred. From that Zivug with Aza and Azael Na’amah gave birth to all the spirits and witches of the world, and the Torah calls Aza and Azael the “sons of God” or the “sons of the great” (Beresheet 6:2).

Yet how can it be that such supernal angels came to such depraved actions with Na’amah and why did she give birth to demons and witches and not to people?

The fact is that the Upper World (AVI) was created by the letter Yud, by the male part, and they have nothing of the 4th part of Malchut called MalchutdeMalchut. However, ZON (the lower world) was created by the letter Hey, which includes MalchutdeMalchut. AVI constantly aspire only to OhrHassadim, to altruistic actions
(bestowal) because Bina emerged in this way in the 4 stages of the birth of Malchut, even before the appearance of the first Kli (MalchutdeMalchut).

Nevertheless, ZON need OhrHochma, because ZA was created this way in the 4 stages of the birth of Malchut. ZA wishes to receive Ohr Hochma inside OhrHassadim that it already has.

The Zivug of AVI called the “upper world” gives birth to angels. Just like AVI, from which they were born, they want OhrHassadim. Human souls are born from the Zivug called the “lower world.” Like ZON, from which they were born, all they want is OhrHochma.

At the moment of birth of the common soul of all created beings (Adam from ZONdeAtzilut), ZON were at the level of the upper world (AVI) and dressed it. Like AVI, they also ended in the letter Yud of the name HaVaYaH. The letter Hey of the name HaVaYaH was concealed in their reverse side, Achoraim or AHP. Adam’s level was rather high because of ZON being in the upper world and ending in the letter Yud, the level of ZON was like that of the angels that were born from AVI. At the same time, ZON received OhrHochma according to their desire.

As a result of this, there was the name Elokim, the supernal wisdom, the perfection of the upper world in ZON, because there is no ban of the 1st restriction to receive OhrHochma in the letter Yud. Cain and Abel were born from this state. Cain was born from ELEH and Abel from MI. Malchut (the last letter Hey of the name HaVaYaH) was concealed in both of them. Only the letter Yud is revealed; hence, there was supernal Hochma in them.

Basically, Hochma is received in the KelimELEH, ZATdeBina, by Cain’s soul. This property of Cain is concealed in MI because the last Hey is concealed inside Yud and Cain wanted to make a Zivug with it, i.e., to receive OhrHochma in MalchutdeMalchut, which is concealed in Abel’s soul.

By this he slew Abel because after the last Hey was revealed, the ban of the 1st restriction to receive OhrHochma in it was revealed together with it. Hence, the Creator’s name Elokim disappeared from both of them: MI rose up and disappeared because it refers to GAR (this designates Abel’s slaying) and Cain’s ELEH disappeared because it refers to ZAT and fell into the place of the impure forces called ARKA.

Although it fell into the place of the impure forces, sparks of OhrHochma are still present in these Kelim (desires), as it is written that his daughters did not suffer from it; they still had the sparks of Bina in them. From this we can understand that Na’amah, one of Cain’s daughters, was the most beautiful of all women in the world because the sin basically occurred in Cain’s male part and, as the Talmud says, not in his female part (Sanhedrin 74:2).

Therefore, after the Creator threw Aza and Azazel down to this world (created by the letter Hey) and after they saw Na’amah, a new hitherto non-existent desire appeared within them – the will to receive OhrHochma, because basically they want only OhrHassadim and only the image of Na’amah created in them a new desire for OhrHochma.

Since there is no Hey (the last one on which there is reception of OhrHochma) in their essence and in that of Na’amah (for it originates from Cain’s ELEH), they made a MISTAKE with regard to her, and believing that she can receive OhrHochma, they made a Zivug with her.

Their mistake was twofold:
1. Although from birth they have no Hey (the last one because place determines) and they are already in this world that the last Hey rules over, they are forbidden to receive OhrHochma.
2. They thought that there is no last Hey in Na’amah’s structure, while it was concealed; hence, demons and witches were born from the Zivug with it.

From this we can understand what is written in the Talmud. It says that witches are half-angels and half-men because with regard to Aza and Azael they are angels, while with regard to Na’amah they are like people. She could not give birth to people because the semen she received came from angels and not from people.

The reason for the harm they cause lies in the fact that they were born from depravity, meaning the greatest possible remoteness from the Creator. Hence, their impurity accompanies them and causes harm in every possible way. The Zohar says that at night they come to Na’amah, the mother of witches with whom the first people were infatuated (see the Torah. Beresheet 6:1-4). Indeed, after they received power from these angels that were the first to have sinned with Na’amah, they too could continue seducing her. The Zohar says that they come at night because the power of Hochma of the impure forces rules only in the night darkness, during the time of judgment and restriction. It is also the consequence of the roots, namely Aza and Azael in the mountains of darkness.

After the depravity with them she leapt 60,000 Parsaot, i.e., she rose so high that she wanted to annul the Parsa below VAKdeAA, each Sefira of which is defined as 10,000; hence, its VAK = 6 Sefirot equal 60,000.

They wish to approach her, but she leaps away 60,000 Parsaot; but immediately falls down again and cannot touch them because there is no action in these upper impure forces which are inactive, and all transgressions and mistakes are only in thoughts and intentions.

She still has enough power to mislead and infatuate people, although man does not reach the level of impure actions and only follows her in his thoughts and desires. However, the Creator punishes for such thoughts and desires as for actions, as the prophet warns us: “That I may take the house of Israel in their own heart” (Yechezkel 14:5). The impure force changes her form into many different shapes, such as for example depravity with married women, murder and other things for which Lilit is responsible.

158. These two rulers fly around the entire world and then return to their places. And they arouse the descendants of Cain, with a spirit of evil inclinations, to beget children.

The phrase “Fly around the entire world” means that in all their thoughts they harm man in every way and allure him into the darkness of night. This is because after a person has sinned, they return to their constant place in ARKA and arouse the sons of Cain there to defile the descendants with filth.

The Zohar says that besides pushing the sons of Cain toward sin in ARKA, they also fly around in our world (TEVEL) and compel the sons of this land to sin.

159. The heavens that govern there are not like ours, and the land bears neither seed nor fruit by their labor, as does ours. The seeds will grow again only once in a few years. Hence, it is written about them that they could not correct SHMAYA and ARKA and perished from the upper land, which is called TEVEL, so that they may not rule over it and not exist in it, nor cause human beings to be defiled by the night. Hence, they disappeared from ARKA and from the space of SHMAYA that were created by the name ELEH (as it was mentioned in par. 14).

Our heavens receive the Light essential for the birth of the subsequent Partzufim from ZA, which has OhrHochma. Hence, our land that receives in MalchutdeZA, receives a grain and a seed. Yet, the heavens in ARKA do not have the Light to bear
fruit and give birth due to the rule of the impure forces there. Hence, unlike our land, ARKA cannot produce; its land has no power to accept and grow a seed, and such a property appears in it only once in a few years.

Here The Zohar speaks about the two rulers: Afriron and Kastimon who could not correct SHMAYA and ARKA to make them bear fruit. These rulers are not allowed to be here and pervert people in our land (TEVEL) because when they exist here, they harm our land to make it like SHMAYA and ARKA.

Therefore, The Zohar says they disappeared from the upper land of TEVEL, from our land because they sought how to cause harm with the power of the night. They push people toward sin because of the night and it is a curse that hangs over ARKA due to their rule there.

Our heavens were created by the name ELEH because our heavens receive from ZA, which was corrected by the properties of ELEH, by the words: BERESHEETBARAHELOKIM, where MI is connected to ELEH. Hence, our land is corrected by the supernal holiness and purity. Therefore, these two rulers are not allowed to govern here.

160. Hence, there is TARGUM, translation (from Hebrew to Aramaic, which The Zohar calls Targum) in order not to let the Holy Angels think that it is said about them, so that they will not harm us. This is the secret of the word ELEH as we have already stated. It is a holy word that cannot be translated into Targum.

This is because everything but the word ELEH has been translated into the language of Targum. It is said in item 149 that ELEH disappeared from both ARKA SHMAYA because the word ELEH is untranslatable. This is the connection between ELEH and MI, which generates the descent of OhrHochma. If, like Cain, one sins and corrupts the letters ELEH, one falls into the impure forces, so that even the holiness of Targum (i.e., VAK of the pure forces) leaves them.

AMONG ALL THE WISE MEN OF THE NATIONS, THERE IS NONE LIKE YOU

161. Rabbi Elazar said, It is written: “Who would not fear You, O King of the nations? What sort of praise is this? Rabbi Shimon replied: “Elazar my son, this verse has been said in many places, but one should not understand literally the meaning of the verse: For among all the wise men of the nations, and in all their kingdoms, there is none like You.” This provides an excuse for the evil intentions of sinners, of those who think that the Creator is not aware of their dark thoughts, doubts, and intents. Because of this, their folly should be explained. A philosopher of a remote nation approached me, and said, “You claim that your Creator governs the entire heavens, and all the heavenly hosts are not able to attain Him, nor do they know His place. However, this verse does not add a lot to His greatness, as it is written, ‘as among all the wise men of the nations, and in all their kingdoms, there is none like You.’ What kind of a comparison is this, with a human being who is nothing?”

This is similar to what is written about sinners in Psalms: “They say: ‘How does God know? And is there knowledge in the Most High? Behold, such are the wicked; and they that are always at ease increase riches.’ That is exactly what the philosopher said. He was one of the greatest sages among the nations of the world. He came to Rabbi Shimon to discredit Israel’s wisdom and work in absolute faith for the sake of the Creator, which ought to be in greater wholeness, perfection, and integrity. This is because a thought cannot grasp Him.
This sage was one of the philosophers who asserted that the main thing in work for
the Creator is not to serve, but to attain Him, because according to their
understanding, they attain Him. He came to ridicule Israel’s approach; hence, he
said: “The Creator is above all human wisdom, and by this He rules. He commanded
you to work for Him, be faithful, irreproachable, and have no doubts in Him, because
the human mind cannot grasp Him. Even the heavenly hosts, His legions, and angels
are unable to attain Him, as it is written of those who say: ‘Blessed be the Creator in
His place,’ for they do not know ‘His place’.”

The phrase, “as among all the wise men of the nations, there is none like You” does
not indicate the Creator’s greatness. Indeed, if this prophetic expression is used to
exalt the God of Israel and show that He is greater than the god that the wise men
of the nations attain in their human mind, then, naturally, this does not add much to
the Creator’s glory, for He is compared with insignificant and transient forces. On the
contrary, this statement shows disdain for the Creator when you compare Him with
the wise men of the nations of the world, with mortal and limited creatures.” Those
were the words that the scholar who represented the wisdom of the nations uttered
before Rabbi Shimon.

Naturally, The Zohar does not mean some gentile sage who paid a visit to Rabbi
Shimon. Just like all the other names of places and characters mentioned in the
Torah, Talmud, and Kabbalah, the names of places, animals, people, and actions
described in The Zohar speak only about the spiritual world, the Creator’s actions,
and how a person can achieve the purpose of creation. In no way does the book
describe events in our world!

Therefore, the ‘wise man of the nations of the world’ symbolizes man’s inner
egoistical property to research and know all instead of having faith above reason, as
the Torah demands. This human property, which is called a “sage of the nations of
the world,” the egoistical mind is constantly arguing with man’s spiritual, altruistic
property called “Israel” or the aspiration to the Creator. This way, by arguing with it,
man builds himself and grows.

162. Furthermore, you claim, as your Torah says, that “There arose not a
prophet since in Israel like Moshe” (Devarim 34:10). There is none in Israel,
but there is one among the nations of the world. So I claim the same: there
is none like You among all the wise men of the nations, but among the wise
men of Israel there is! However, a Creator who has an equal among the
wise men of Israel cannot be all-powerful. Look closely into my words, and
you shall see that I am right.

Here the philosopher (man’s inner egoistical voice) spoke wisely. He understood that
if he spoke straightforwardly, he would hear precise answers to his questions. It is
written: “Among all the wise men of the nations, there is none like You.” This means
that no one can attain You. The words, “there is none like You” imply that it is
impossible to become equal to the Creator and attain Him, His level.

However, since the wise men of the nations (human mind) take pride in their
attainment of the Creator (understand His intentions and actions), they consider
themselves similar to Him, for an attainment means similarity of properties with the
attained level. Hence, it is said to be a lie and there is none like Him because they do
not attain the Creator, but only delude themselves about it.

The (inner) philosopher (within a person) understood that, therefore he started
(leading man astray, from the path of faith, which surpasses and defies the mind)
with a totally different question: “If it is particularly said that no one is equal to the
Creator among the wise men of the nations, does this mean that among the sages of
Israel there are people who can attain Him?” For otherwise, why would it be necessary to specify that there is none like Him among the wise men of the nations. However, in that case, He cannot be the Supreme Ruler if He is similar to you! How can you say that the God of Israel cannot be attained by the mind and that He governs all? You say this because you have faith in His greatness, but there are people among your sages who are like Him, meaning those who attain Him.

163. Rabbi Shimon said to him, “You have said correctly that among the wise men of Israel there are people who are equal to the Creator, because who raises the dead and brings them back to life if not the Creator Himself? Yet Eliyahu and Elisha came and raised the dead back to life! Who causes rain to fall if not the Creator? Yet Eliyahu came and prevented rain, then caused it to fall through his prayer. Who made the heavens and the earth if not the Creator Himself? Yet Abraham came and heavens and earth were revived for his sake.”

Rabbi Shimon replies that the wise man (within a person) speaks the truth when he asserts that among the sages of Israel there are people who are equal to the Creator. However, this does not revoke the simple faith in the Creator’s inscrutability to the human mind. Of course, He is the master and ruler of all heavens. He is so much higher that even the supernal angels cannot attain Him and do not know His place.

Yet the Torah and Commandments were given to us just because by using them, observing Commandments (making a Zivug of a screen with the Light) and studying the Torah (receiving the Light) for the sake of the Creator, we, Israel (those who aspire to the Creator) would be able to merge with Him completely (with our properties). His Light should enter into us to such an extent that we would be able to carry out the same actions as the Creator himself: resurrect the dead (correct egoism), make rains (OhrHassadim) fall, and revive heavens and earth (fill all the Partzufim in all the worlds with the Light of our actions).

In this we are just like Him, as it is said: “I will know You by Your deeds (by feeling them within myself).” However, we only attain it all thanks to absolute and devoted faith (the property of Bina), which in no way inspires us to attain the Creator with our mind (verify and then act), as in the case of the wise men of the nations (our egoism). Our egoism consists of a Partzuf called a “wise man of the nations,” its Rosh (head) designating knowledge and desire to know all and its Guf (body) being the will to receive pleasure.

The philosopher argues that if Israel can do what the Creator does, then Israel attains Him. This is correct because if a person can act like the Creator, then, to the extent of his actions, he attains and feels Him. It is said: “I will know You by Your deeds.” If a person acts like the Creator, then in his own actions he understands the Creator’s similar actions and thereby feels Him. Yet first a person advances “by faith above reason” and as a result he attains the Creator’s properties and subsequently becomes like Him in his actions.

164. Rabbi Shimon continued: “Who governs the sun if not the Creator? Yet Yehoshua comes and stops it. The Creator issues His decree, yet Moshe issues another decree, and it becomes fulfilled. The Creator wishes to impose a penalty, while the righteous of Israel cancel His verdict. Even more so, He has commanded us to follow His paths and to be like Him in every way.” The philosopher then became Israel and went to live in the village of Shachalayim. And they called him Yosi HaKatan (Humble Yosi). He studied the Torah and joined the wise and pious men of that village.
The problem is that if a person does everything only to the extent of his faith, then he is left with no chance to attain the Creator because an attainment comes as a result of applying the mind. However, the moment he starts using his mind, he immediately diminishes his faith. How can faith and reason be reconciled?

It is correct that those who wish to approach the Creator (called Israel) diminish their simple devoted faith, but they do this only because He commands them to act this way in order to attain His actions and subsequently become like Him, as it is said in the Torah: “Follow His paths.” By this, they observe His Commandments. The philosopher was so struck by this truth that he became “Israel” and started observing the Torah and Commandments.

He was amazed when he found out that Israel’s actions, i.e., their attainments of the spiritual worlds do not diminish their faith above reason because all of their actions and revelations stem from and are based on faith. Israel attains the Creator because He commands them to do so, and not because they desire this with their egoism.

165. Now the time has come to have a closer look at this verse. It is written that all the nations are as nothing before Him. Yet how does it exalt Him? Hence, it is written: “Who sees the King of the nations?” Yet, is the King of the nations not the King of Israel? The Creator wishes to elevate Israel; therefore, He is always called the King of Israel. The other nations of the world say that they have another King up in the heavens, because it seems to them that He governs over them alone, and not over us.

The nations of the world are certain that their Supernal King is not the King of Israel. They believe that the King who sits in heavens and governs them is only their King and that the King of Israel has no power over them. It seems to man’s egoism that some other (not altruistic) system of governance rules over it. Egoism fails to realize that the Creator made it exactly this way to achieve His goal: with the help of egoism to bring man to altruism, from “for one’s self” to “for the Creator.”

166. It is written: “Who would not fear You, O King of the nations?” (Yirmiyahu 10:7), which means that their Supernal King is there to intimidate and persecute them, and do with them as He wishes. Hence, He should be feared. All fear Him above and below. It is written that among all the wise men (the angels that rule over these nations) of the nations in their Kingdoms (above) there is none like You. There are 4 Kingdoms above that rule over all the nations according to the Creator’s will. Yet there is no one who can do something without His personal instruction. The wise men of the nations are the forces that rule from above, and all wisdom of the nations comes from those rulers.

These lines speak about a bride in exile who prepares herself for her future final correction. The power of the nations of the world (within every one of us) consists in conquering us (the altruistic desires for the Creator) and putting us under their power (serving only the body). They want to drive us away from under the Creator’s rule and let other desires called the nations of the world dominate over us. Our egoistical desires called the nations of the world do that by their power (tempting us with various pleasures) and wisdom (appealing to our common sense and reason). The actions they make within us (spiritual aspirations) stem from the system of the impure forces and their impure (egoistical) angels (our inner egoistical forces), which give power and reason to the nations of the world. With the help of their wisdom they (our egoistical desires) lead us (the sons of Israel; only those who aspire to the Creator) to various doubts and desires to understand the Creator, His ways, and thoughts without any fear and reverence before His greatness and power.
As a result of these doubts we move away from the Creator and His supernal Light, which passes on to them (our egoistical desires). It is written: “Tzur (the capital of the impure forces) is built on the ruins of Jerusalem (the capital of the pure forces).” Thus, they acquire strength to persecute and humiliate Israel, force them to submit to their will (suppress the only true path to the spiritual – faith above and in defiance of reason – with their persuasions and proof of their “real” righteousness). As it was already explained in The Introduction to The Zohar (pp. 69 to 71), our inner spiritual enslavement leads to our external corporeal enslavement, persecution and humiliation by the nations of the world.

This is the secret of the 4 Kingdoms that rule over us in our 4 (spiritual and therefore physical) exiles, which correspond to the SefirotH-B-ZA-M that are symbolized by Nebuchadnezzar, as it is written: “As for that image, its head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass, its legs of iron, its feet part of iron and part of clay” (Daniel 2:32).

When this idol rules over us, the nations of the world scoff at us claiming that they have a King of their own. However, such was the Creator’s plan, as it is said: “God has so made it, that men should fear before Him” (Ecclesiastes 3:14) because the sensation of the Creator called Shechina is also called fear before Him. Meanwhile, since we do not feel and how great and almighty the Creator is, we are unworthy of fearing Him and only fear the King of the nations of the world.

This indicates that we have no other way to merge with the Creator completely and forever other than with the help of great fear before His greatness by taking on ourselves His Torah and His desires (Commandments) in devoted and complete faith without doubting His properties.

Only then can we eternally merge with Him in absolute union, and the Creator pours all the good things for which He created us. He conceived this in the beginning of the creation and this became the cause of the entire creation. Such a state is referred to as the complete and final deliverance and correction.

However, before the attainment of such an exalted spiritual state this is how the prophet describes those who aspire to the Creator: “You have sown much, and brought in little, you eat, but you have not enough, you drink, but you are not filled with drink” (Haggai 1:6). This is because in all of our actions (of those how aspire to the spiritual) the impure force (egoism) constantly takes the Light for itself. This occurs because we have doubts with regard to faith in the Creator, which the impure force grows within us.

Yet, the purpose of this punishment is not to grieve us! Everything happens according to the Creator’s plan and serves only for our advancement toward correction. Therefore, as long as a person remains in a state when he only can listen to the egoistical arguments, the Creator gradually develops us by means of these forces. With their help, we are gradually becoming fit to feel fear before the Creator, due to many trials and sufferings that our exile (from the spiritual) sends us.

In the end we become worthy of receiving complete devoted faith and fear before His greatness. It is written about this state: “He has remembered His mercy and His faithfulness toward the house of Israel; all the ends of the earth have seen the salvation of our God” (Tehilim 98:3).

This is because at the end of days the Creator will remember us in His mercy and will give us powers to receive complete unshakable faith in Him. As a result of this, Jerusalem (the capital of altruism) will be rebuilt on the ruins of Tzur (the capital of egoism) because all the Light, of which Malchut of the impure force was robbing us during our exile (from the spiritual world), will return to us after we acquire complete faith and will shine with all its might.
All the vain creatures (manifestations of egoism) on the earth will then see with their own eyes how our Creator saves (corrects) them. All the nations of the world (within us) will see that they have always kept this Light to return it to us at the appropriate time. Everyone will see that “one man had power over another to his hurt!” (Ecclesiastes 8:9).

The heaviness of our slavery and the impure force’s power over us (holiness) harms only the impure force because it compels us to attain complete and unshakable faith in the Creator as soon as we can! The prophet speaks about this time, “Who would not fear You, O King of the nations?” After it has been revealed that He is the King of the nations who persecutes and dominates over those nations [it previously seemed to them (our egoistical intentions) that they (our egoistical intentions) persecuted us], it is now perceived as the opposite. They just blindly executed the Creator’s will as our servants or slaves in order to bring us to perfection.

It seemed to us that they were beating us. Now it turns out that they were beating themselves because thanks to these blows (suffering from unrealized egoistical desires and constant frustration) they accelerated our deliverance and attainment of perfection (our realization of the need to choose the path of faith above reason). Thisway, they hastened their own end (correction).

It seemed to us (our mind) that they rebelled against the Creator (argued that the Creator is not the source of all reality) and (allegedly) did what they wanted to humiliate us and satiate their base egoistical desires. It appeared that there is no (supernal) judge and no law (the advancement of the creation toward its goal), but now it is revealed that they have always entirely fulfilled the Creator’s will: to bring us (all of our desires, i.e., ourselves) to perfection.

Everyone in the world, whether he wants it or not, always entirely fulfills the Creator’s will. Why then is he not called the Creator’s servant? This is because he works unconsciously, not of his own will. To make a person fulfill His will, the Creator gives him a desire to receive some pleasure. This compels him to carry out an action, but he does so as a slave of his desire; not as someone who fulfills the Creator’s will.

As a case in point, it is written in the article entitled “The Structure of the Universe” that the Creator gives a person a desire to make money. He forces him to open a restaurant and to carry out altruistic actions as a slave of his egoistical desire.

In other words, to compel us to do what we should do, the Creator created within us an egoistical desire to receive pleasure and obliges us to do what He wants by enabling us to see delight in the actions and objects on which He wants us to work. Therefore, we are living in constant chase of pleasures; whereas actually we are constantly and unconsciously fulfilling the Creator’s will. This resembles a situation in which children were given many toys to make them play, but while playing games, at the same time they carry out some important work.

The entire world is fulfilling the Creator’s will, but the purpose of our development is to do that consciously. We have to attain and realize His will; ascend so high that we will want to fulfill it by ourselves. Not as we do it now, unconsciously and under compulsion, but of our own free will. We should achieve a state when our desires fully coincide with those of the Creator, which means that we completely and consciously merge with Him.

Thus, it becomes clear that the King of the nations is the Creator who rules over them and compels them to fulfill all of His desires, the way a King acts with his slaves. Now all the nations of the world feel fear before the Creator. The phrase, “all the nations of the world” alludes to the angels that rule over the nations, such as Afriron, Kastimon, Aza, Azael, and others from which the wise men of the nations
(our egoism and mind) receive their wisdom, and with the help of which, they oppress Israel (our altruistic desires).

IN THEIR KINGDOMS refers to the 4 existing Kingdoms that rule over 70 nations of the world \((ZON = 7 \text{ Sefirot})\), each of which has 10 sub-Sefirot: in all 70 Sefirot) and over us (altruistic aspirations) in our 4 exiles that correspond to the impure Sefirot \(H-B-Za-M\) (described as Nebuchadnezzar). As it is written by the prophet: “As for that image, its head was of fine gold (the 1st Kingdom), its breast and its arms of silver (the 2nd Kingdom), its belly and its thighs of brass (the 3rd Kingdom), its legs of iron, its feet part of iron and part of clay (the 4th Kingdom)” (Daniel 2:32).

None of them can make even a small action of their own; they submit only to Your will. However, this will be revealed only at the end of the creation and all will know that our misfortunes and sufferings that had power to separate us from the Creator were nothing but loyal executors of the Creator’s aspiration to draw us nearer to Him. Moreover, these cruel forces did nothing else but obey His orders.

Everything was taking place with the sole purpose of bringing us to a state when we can receive all the perfection and infinite goodness that He initially intended to bestow upon us in His plan of the creation. Hence, as the prophet said: “Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, so that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth” (Daniel 2:35).

Absolute faith is called the “unbreakable stone.” After a person acquires absolute faith, the impure force (his egoistical desires and thoughts) disappears as though it had never existed. All the vain creatures (reason, logic, philosophy, and common sense) that populated the earth see the Creator’s redemption, as the prophet said: “They shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea” (Isaiah 11:9).

167. Yet among all the wise men of the nations, and in all their kingdoms, I found in the ancient books that even though the heavenly hosts and legions obeyed orders and each one received the precise instructions to be carried out, but who can do it better than You? Because You excel over them all in Your qualities and in Your deeds. Hence, it is written: “There is none like You.”

The Creator Himself carries out all the creation’s actions with His Light and leads them to the chosen goal. Man’s sole task is to realize the creation and governance, to agree whole-heartedly with all the Creator’s actions, and to take an active part in the process of the spiritual creation.

168. Rabbi Shimon told his companions: “This wedding should be for all of you and each of you should bring a gift (his own part in common \(Malchut\)) to the bride.” He said to Rabbi Elazar his son: “Present the bride with a gift because on the following day \(Zeir Anpin\) will look at her, when he enters under the bridal canopy at the sound of the songs and praises of the Sons of the Bride’s Mirth who stand before Him.”