

The Book of Zohar

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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 HaGilgulim*, 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 Irv'a'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 Aziyah 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 Aziyah (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 *Tikunei 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 ascends 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 Beresheet: Beresheet, Noach, Lech Lecha, Vayera, Chaiy Sarah, Toldot, Vayetze, Vayishlach, Vayeshev, Miketz, Vayigash, Vayichi.

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:

Beresheet, Noach, Lech Lecha, Vayera, Vayetze, Vayeshev, Bashalach, Yitro, Teruma, Ki Titze, Tzav, Acharey, BaHar, Naso, Chukat, Balak, Matot, VeEtchanen, Ki Titze, Ki Tavo.

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 Otiot, 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

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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.

SEFIROT	THE CREATOR'S NAMES
<i>KETER</i>	<i>EKEH=Aleph-Hey-Yud-Hey</i>
<i>HOCHMA</i>	<i>YAH=Yud-Hey</i>
<i>BINA</i>	<i>HaVaYaH with the vowels of "Elokim"</i>
<i>HESED</i>	<i>EL=Aleph-Lamed</i>
<i>GEVURA</i>	<i>ELOKIM=Aleph-Lamed-Hey-Yud-Hey</i>
<i>TIFFERET</i>	<i>HaVaYaH with the vowels of Shvah-Holam-Kamatz</i>
<i>NETZAH AND HOD</i>	<i>TZEVAVOT</i>
<i>YESOD</i>	<i>SHADDAI=Shin-Dalet-Yud or EL=Aleph-Lamed CHAI=Chet-Yud</i>
<i>MALCHUT</i>	<i>ADNI=Aleph-Dalet-Nun-Yud</i>

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 circumcised, 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*.

ZAT, ZAK – 7 *Sefirot*: *H-G-T-N-H-Y-M*.

VAT, VAK – 6 *Sefirot*: *H-G-T-N-H-Y*.

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.

4 angels that participate in creating man – 4 basic properties of nature: mercy – *Hesed*, justice – *Tzedek*, truth – *Emet*, and peace – *Shalom*.

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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Bat-Sheva	- Bathsheba,	Ovadia	- Obadiah,
Betzalel	- <i>Betzalel</i> ,	Pinchas	- Pinchas,
Bil'am	- Balaam,	Rivka	- Rebecca,
Yirmiyahu	- Jeremiah,	Ruth	- Ruth,
Zachariah	- Zechariah,	Tamar	- Tamar,
Yitzchak	- Isaac,	Havvakuk	- Habakkuk,
Yechezkel	- Ezekiel,	Chagai	- Haggai,
Yeshayahu	- Isaiah,	Tzefania	- Zephaniah,
Yehoshua	- Joshua,	Hanoch	- Eunuch,
Yishmael	- Ishmael,	Tzur	- Tyre,
Ya'akov	- Jacob,	Shlomo	- Solomon,
Yehudah	- Judah,	Shmuel	- Samuel,

Yerushalaim	- Jerusalem,	Shet	- Seth,
Yosef	- Joseph,	Shimon	- Simeon,
Korach	- Korach,	Eden	- Eden,
Leah	- Leah,	Ezra	- Ezra,
Moshe	- Moses,	Eliyahu	- Elijah,
Micha	- Micah,	Elisha	- Elisha,
Nachum	- Nahum,	Esav	- Esau,
Nechemia	- Nehemiah,	Ester	- Esther,
Navuchadnetzar	- Nebuchadnezzar,	Noach	- Noah

ORIGINAL TITLES AND THEIR EQUIVALENTS ACCEPTED IN THE ENGLISH TRANSLATION:

Beresheet	- Genesis,	Shemot	- Exodus,
Bamidbar	- Numbers,	Shmuel 1 and 2	- <i>Samuel</i> 1 and 2,
Devarim	- Deuteronomy,	Shir HaShirim	- Song of Songs,
Divrey HaYamim	- Chronicles,	Shoftim	- Judges
Kohelet	- Ecclesiastes,	Tehilim	- Psalms,
Malachim 1 and 2	1 - Kings 1 and 2,	Vayikra	- Leviticus.
Mishley	- Proverbs		

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 *Alamah* (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 $5 \times 5 \times 5 = 125$ 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.

WORLDS	SEFIROT	PARTZUFIM	
Adam Kadmon (AK)	Keter Hochma Bina ZA Malchut	Galgalta AB SAG MA BON	(*) (*) (*) (*) (*)
Atzilut	Keter Hochma Bina ZA Malchut	Arich Anpin (AA) Abba ve Ima (AVI) Israel Saba ve Tvuna (YESHSUT) MA (ZA and Malchut are called ZON) BON, Nukva	(*) (*) (*) (*) (*)
Beria	Keter Hochma Bina ZA Malchut	Arich Anpin (AA) Abba ve Ima (AVI) Israel Saba ve Tvuna (YESHSUT) MA (ZA and Malchut are called ZON) BON, Nukva	(*) (*) (*) (*) (*)
Yetzira	Keter Hochma Bina ZA Malchut	Arich Anpin (AA) Abba ve Ima (AVI) Israel Saba ve Tvuna (YESHSUT) MA (ZA and Malchut are called ZON) BON, Nukva	(*) (*) (*) (*) (*)
Assiya	Keter Hochma Bina ZA Malchut	Arich Anpin (AA) Abba ve Ima (AVI) Israel Saba ve Tvuna (YESHSUT) MA (ZA and Malchut are called ZON) BON, Nukva	(*) (*) (*) (*) (*)

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).

Rose 1

<u>THE LIGHT</u>		<u>SEFIRA</u>	
<i>Yechida</i>		<i>Keter</i>	THE LIGHT
<i>Haya</i>		<i>Hochma</i>	<i>Yechida</i>
<i>Neshama</i>		<i>Bina</i>	<i>Haya</i>
<i>Ruach</i>		<i>ZA</i>	<i>Neshama</i>
<i>Nefesh</i>		<i>Malchut</i>	<i>Ruach</i>
<i>Keter</i>	-		<i>Nefesh</i>
<i>Hochma</i>	-		
<i>Bina</i>	-		
<i>ZA</i>	-		
<i>Malchut</i>	-		

If all parts of the *Kli* can receive the Light, then all the outside Light enters the *Sefirot*:

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*.

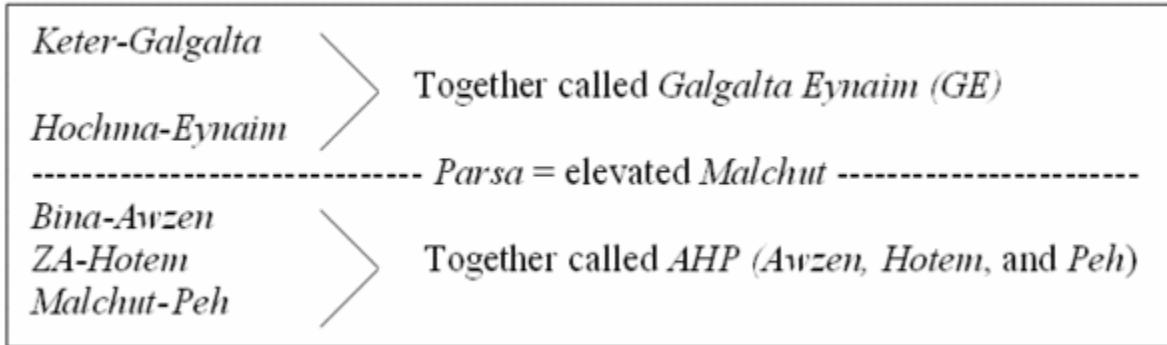
Malchut itself is the will to receive pleasure. The ban imposed on the selfish reception is called the **1st restriction** (*Tzimtzum Aleph*). This restriction bans the egoistical reception of pleasure, but if the receiver aspires to please the Creator and not himself, he is allowed to receive. Whether *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:

Rose 2



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*.

Rose 3

THE LIGHT

Yechida

Haya

SEFIRA *Neshama*

Keter *Ruach*

Hochma *Nefesh*  **GE**

----- *Parsa of Partzuf* -----

Bina

ZA

Malchut

 **AHP**

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:

Rose 4

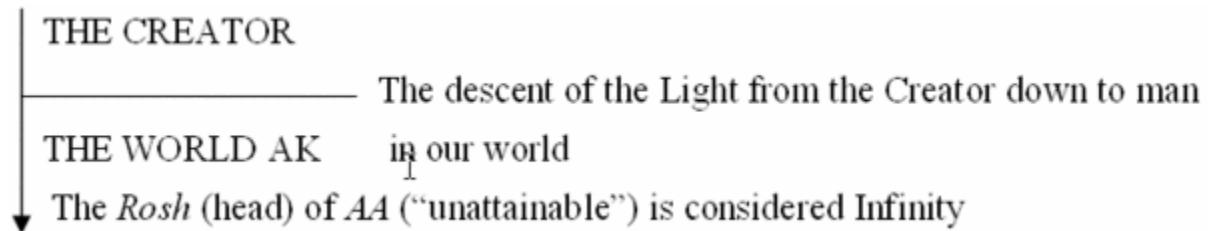
<i>Keter</i>	-	<i>Mem</i>	-	M
<i>Hochma</i>	-	<i>Yud</i>	-	I
<i>Bina</i>	-	<i>Hey</i>	-	K
<i>ZA</i>	-	<i>Lamed</i>	-	LO
<i>Malchut</i>	-	<i>Aleph</i>	-	E

In the reverse order, these letters form the Creator's name *Elokim*, where the letters *GE* = *Mem* + *Yud* = *IM* (pronounced as *MI*) and *AHP* = *Aleph* + *Lamed* + *Hey* =

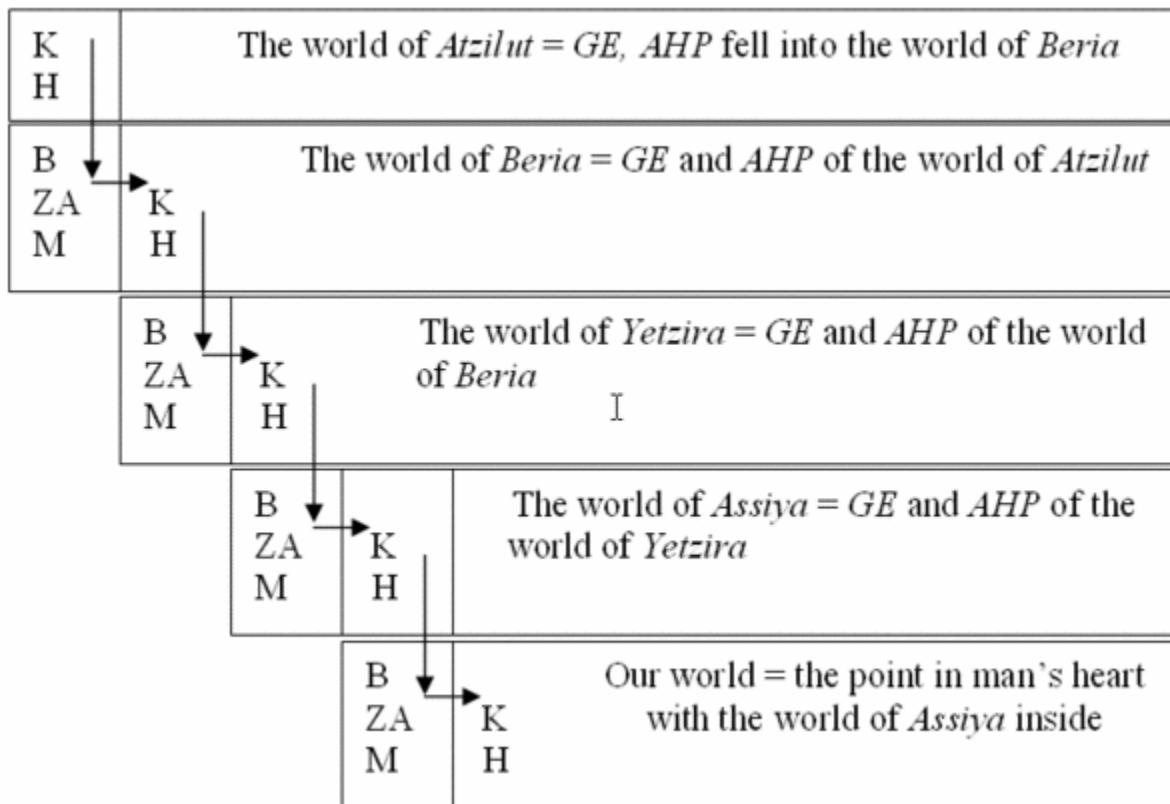
ELEH. Since man attains the Creator from down to up, the Creator's name *ELOKIM* is read from down to up.

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:

Rose 5



Rose 6



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 *Sefirot 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* or the *Sefirot 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 *Parsha* in *Sefira*, the restriction imposed on spreading of the Light. The *GE* that remained in each *Sefira* above the *Parsha* 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).

Flower Buds 1

Lines		Name of the Level	The Light of the Level
Left	Right		
Middle			
<i>Hochma</i>	<i>Bina</i>	<i>HaBaD</i>	The Light of <i>Neshama</i> = The Light of <i>HaBaD</i>
<i>Da'at</i>			
<i>Hesed</i>	<i>Gevura</i>	<i>HaGaT</i>	The Light of <i>Ruach</i> = The Light of <i>HaGaT</i>
<i>Tifferet</i>			
<i>Netzah</i>	<i>Hod</i>	<i>NHY</i>	The Light of <i>Nefesh</i> = The Light of <i>NHY</i>
<i>Yesod</i>			

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. *NHY* 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 NHY* are called small *ZON*. The *Sefirot HaGaT* correspond to Abraham, Isaac, and Jacob and *NHY* correspond to Moses, Aaron, and Joseph. *Malchut* corresponds to King David.

Flower Buds 2

Isaac (<i>Gevura</i>)	Abraham (<i>Hesed</i>)	Three Patriarchs
Jacob (<i>Tifferet</i>)		
Moses (<i>Netzah</i>)	Aaron (<i>Hod</i>)	Three Sons
Joseph (<i>Yesod</i>)		
King David (<i>Malchut</i>)		

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* enters the empty *HaBaD*.

Finally, ZA acquires a screen on the coarsest egoistical *Kelim*, the *Sefirot NYH*. 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 NYH* 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 *BARÀH* (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, $5 \times 5 \times 5 = 125$ *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 *Parsha*. 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 or 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 *Parsha* 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 received at any time, even on weekdays during the morning prayer. However, he does not understand why these were created in *MA*. This Light refers not to *Bina*, but to the *ZON* of the world of *Atzilut*, which is called *MA*. It exits *ZON*, as is written BY THE WORD OF THE LORD, where the Lord is *ZA* and His word is *Malchut*).

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 *Chazeh* (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 *Chazeh*, 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 *MI*, which is the inception of this edifice. It is erected and not erected; it is great and hidden deep inside the name *Elokim (ELEH and IM)*. It is called *MI* from the name *Elokim*. This means that it lacks the letters *ELEH* of the name *Elokim*. He desired to reveal Himself and to be called by the complete name *Elokim*, so He dressed Himself up in a precious shining garment, which is the Light of *Hassadim*, and created *ELEH*. The letters *ELEH* of the name *Elokim* ascended and combined with the letters *MI* and formed the complete name *Elokim*. As long as He did not create *ELEH*, He did not rise up to form the name *Elokim*. Hence, those who sinned in worshipping the Golden Calf used this secret by saying, "ELEH (these are) your deities, Israel" (*The Torah. Shemot 32:4*).

"*ELEH* (these are) your deities, Israel!" These egoistical desires (*ELEH*) are your deities, which you are obliged to worship until you correct yourself. The use of *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 *MAN* by the lower *Partzufim*, meaning their request for power to make a *Zivug* and receive the Light (for the Creator's sake), *Ohr Hochma* comes from above. This Light called *MAD* (*Mayin Dechurin*) is a force that enables the *Kli* to create a *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 *AB-SAG* because it descends from the *Partzufim Hochma-AB* and *Bina-SAG* of the world *AK* (*Adam Kadmon*). If a person has risen from the level of "our world" to the worlds *BYA*, then wherever he may be in those worlds, his request for spiritual correction rises through all the worlds and levels up to the *Partzuf SAG*. *SAG* turns to *AB*, receives from it the *Ohr Hochma* and passes it down all the *Partzufim* through which *MAN* had reached him.

Since the entire world of *AK* exists in the 1st restriction (*Tzimtzum Aleph*) and above the 2nd restriction (*Tzimtzum Bet*), the Light that comes from it provides the *Kli* that receives this Light with power to pass from the small state to the big one. In other words, *Ohr AB-SAG* enables the *Kli* to create a *Masach*, to reflect *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 *GAR* ("the holy of holies") is utterly perfect.

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

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

Therefore, says *The Zohar*, THIS STRUCTURE IS ERECTED AND NOT ERECTED. Although all the *Sefirot* are present in the *Rosh*, they are to be filled with the Light, meaning the *Sefirot ELEH* are not yet revealed in the name *Elokim*. Only the letters *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 (Ohr Hochma) 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 Ohr Hassadim 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 Zivug de Haka'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 Ohr Hassadim. 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 *Masach* (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" (*Yehoshua*3:11). 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 *Parsha* 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 *SefirotB-ZA-M* = *AHP* return to their level, *AVI*, as in *AA*. However, when the *Kelim-SefirotB-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. *Malchut* is called the Lord (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 *ImaIla'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* = $6 \text{ Sefirot} \times 10 = 60$, the level of *VAKdeAA* equals $60 \times 10,000 = 600,000$.

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 *Elohim*, 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 *PartzufAVI*, 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 (hence it is called 600,000 and NO ONE IS MISSING, i.e., no lack of *OhrHochma* is felt), so is *Malchut* perfect in this number, which means NO ONE IS MISSING below.

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-Vav-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*:

YUD-Aleph-HEY-Dalet-VAV-Nun-HEY-Yud. Merging (*Zivug*) of ZA and its *Nukvah* is designated by mixing of the two names.

HaVaYaH-ADNY: Yud-Aleph-Hey-Dalet-Vav-Nun-Hey-Yud. *Yud* at the beginning indicates the light of *Hochma* in ZA, and *Yud* at the end speaks about passing of this light to *Nukvah*.

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*:

Filling of *HaVaYaH* with the light is referred to as its revelation. This way the letters emerge from the state of concealment, emptiness. In all there are five *Partzufim*: *Keter* (*Galgalta*), *AB*, *SAG*, *MA* and *BON*. The first of them – the *Partzuf Keter* – is a source of the other four. Its ten *Sefirot* is the simple (inner) *HaVaYaH*, because each of its four letters gives birth to a new *Partzuf*. Thus the letter *Yud* in *Keter-Galgalta* creates the *Partzuf Hochma* (*AB*), the letter *Hey* creates the *Partzuf Bina* (*SAG*), the letter *Vav* creates the *Partzuf ZA* (*MA*) and the letter *Hey* creates the *Partzuf Malchut* (*BON*). Thus the *Partzuf Keter* is designated by the simple *HaVaYaH*, and the *Partzufim* that dress on it are designated by the filled *HaVaYaH*. To make the names of the *Partzufim* short, the notion of *Gematria* was introduced. *Gematria* is a numerical characteristic of the light that fills the *Partzuf*.

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: $60 + 3 = 63 = \text{Samech} + \text{Gimel} = \text{SAG}$

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") = $20 + 6 + 13 + 6 = 45 = \text{Mem} (40) + \text{Hey} (5)$

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* = $20 + 10 + 12 + 10 = 52 = \text{Nun} (50) + \text{Bet} (2)$. This is the *Gematria* of the *Partzuf Malchut* and it equals the double value of the unfilled *HaVaYaH*: *HaVaYaH* = 26; $26 \times 2 = 52 = \text{BON}$.

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 *NaRaNHaY* 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 $63 + 22 = 85 = \text{Pey} + \text{Hey} = \text{PeH}$

(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 $70 = 7 \times 10$ *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* or *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 - *Tifferet* line

Water - South - *Holam* - Right - *Hesed* line

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 $4 \times 4 = 16$ 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 the - the light of *Neshama*
letters

In the - the light of *Ruach*
letters

Under the - the light of *Nefesh*
letters

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);
(100)

ZA: the light - the *Kelim* (10);
(10)

Malchut: the - the *Kelim* (100).
light (1)

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 *ZaSSHRAZ* – *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 *BOMoCH*, 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 no 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*. Since *Hesed-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 Il'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*, 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 *Netzah* of *ZA* is called sin. The word "Avon" (not "Peshah") indicates that *Netzah* 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 *Netzah* 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 Tachttonot* – 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-Netzah-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 *Yeshsut* 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 created 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 *ZON* 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 *ZON*, 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 *Kisse* (throne) for a King (ZA). *Kisse* 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 Kisse – 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 *Kisse* (throne). *Kisse* 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 *Eloh-im* (*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 (Zechor) 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 *Zechor* (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 Creators 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 O* 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 *Parsha*.

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 *PartzufAA* 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 the great sea, 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 *SefirotH-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

ZAYesod

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. When they are all closed, there are 50 of them. However, only 49 out of 50 can be opened. The 10 *Sefirot K-H-B-H-G-T-N-H-Y-M* are the 5 *Sefirot K-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*, *Malchut de Malchut* does not receive the Light. The Light is received by the 4 *Sefirot K-H-B-ZA* that precede *Malchut*. Each of them consists of 10, hence $4 \times 10 = 40$. There are 9 additional *Sefirot* in *Malchut*, from *Keter* to *Yesod*. In all, $40 + 9 = 49$. Only 1 *Sefira* (*Malchut de Malchut*) 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 *Malchut de Malchut* has no strength to oppose such a powerful egoistical desire to receive pleasure.

Instead of being in *Malchut de Malchut*, the screen stands in the *Sefira Yesod de Malchut*. 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). *Malchut de Malchut* 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 *Ohr Hochma* descends to them from *AA*. However, *AVI* are unwilling to receive *Ohr Hochma*, so they accept none of it and remain only with *Ohr Hassadim*, 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 *Ohr Hochma*.

Although *Malchut* itself can receive *Ohr Hochma* in *AVI*, since *AVI* receive no *Ohr Hochma*, 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 *MalchutdeMalchut* 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 Ateret *Yesod* is called the "key."

However, there is a special *Reshimo* that allows one not to use *MalchutdeMalchut* as a place of *Zivug* before all the others (except *Malchut deMalchut* or the *Kelim*-desires) 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 *MalchutdeMalchut* or the 50th gate. None of the *SefirotK-H-B* of all the *Partzufim* in the world of *Atzilut* receive *OhrHochma*. Instead, the *OhrHassadim* 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 *OhrHochma*; 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 *OhrHassadim*, *AHP* can receive *OhrHochma* because without being clothed in *OhrHassadim*, *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 *SefiraHesed* in the *Partzuf ZA* during its *Gadlut* (big state), when *Hesed* rises and becomes *Hochma*: the *Sefiroth-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 *OhrHochma* nor *OhrHassadim* in *ZA*. However, when Abraham (the Light of the *Sefira Hesed* that descends to *ZA*) appeared, the gate was opened for *OhrHochma* 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 *Miftecha* (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* = *GEBAH* (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-HIM* = *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*.

OhrHassadim in *MA* and *Ohr Hochma* in *ELEH* wished to complement each other. In consequence, *OhrHochma* enclothed itself with *Ohr Hassadim* and *Malchut* receives from both, *Hassadim* and *Hochma*. By this *MA* and *MI* join and create *MM*, i.e., *Malchut* that receives *Ohr Hochma* enveloped in *Ohr Hassadim* from above.

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* is 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 heavenly Assembly. 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*:

Keter - *Galgalta* (or - *Metzah*) forehead

<i>Hochma</i>	-	<i>Eynaim</i>	-	eyes
<i>Bina</i>	-	<i>Ozen</i>	-	ear
ZA	-	<i>Hotem</i>	-	nose
<i>Malchut</i>	-	<i>Peh</i>	-	mouth

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 *Sefira Malchut*. 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 de 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 *OhrHochma*. 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 levels turn 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, *OhrHochma*.

As we already know, the end of all levels, i.e., the very last level below which nothing can possibly exist, is called *MalchutdeMalchut*. 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, *SefiraHochma*. 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 *MalchutdeMalchut*, 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 *MalchutdeMalchut*, 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, *MalchutdeMalchut*, 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 *MalchutdeMalchut*) and uses only his other, altruistic desires, then he gradually creates a "non-reception" screen on *MalchutdeMalchut*.

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 *MalchutdeMalchut* 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 bear 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 place. 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 *Sefirot*") 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 "Kalah 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 HANDIWORK. 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 ARE KNOWN 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 Lilit'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 in consequence 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 *Nissan*, 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 altruistic 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 goodly 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 goodly 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 goodly 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 goodly 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 desires. 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. The state of *GE* is called "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 do not 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 *Sefirot*-*H-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*: *MI* - *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* are *ZA* 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 no 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 two-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 Afira 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*-G-2/3 of-T-1/3 of-T- N-H-Y-M, 4 *Sefirot*-B-ZA-M in each one consisting of 10 *Sefirot*; in all: $8 \times 4 \times 10 = 320$ (*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 moves 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 *Azael* 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 *Azael* 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, *Malchut de Malchut*, 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 *Ohr Hochma* 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 *Parasot* 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 Azael 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" rightfulness). 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 who 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). This way, 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., themselves) 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 *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.