





ספר

# כללי התחלת החכמה

## THE BEGINNING OF WISDOM

Written anonymously, but attributed to  
Rabbi Aryeh Leib Lifkin, of righteous memory

A Desk Reference of Basic Kabbalistic  
Principles

Translated and adapted by

Rabbi Amiram Markel

&

Dr. Michael Tzvi Wolkenfeld Ph.D.

Edited with additional notes by Rabbi Yehudah S. Markel

A Project of The Neirot Foundation

**Copyright © 2019, 2022 by The Neirot Foundation**

All rights are reserved. This book may not be reproduced, in part or in whole, in any form or by any means, electronic or mechanical, including photocopying, audio-recording, or by any information storage and retrieval systems now known or hereafter invented, without the express written permission of the author.

**ISBN 978-0-359-39715-0**

[www.Neirot.com](http://www.Neirot.com)

&

[www.TrueKabbalah.com](http://www.TrueKabbalah.com)

# Warning

The Holy Torah, the living words of the Living God, commands us,<sup>1</sup> “You shall not desecrate My Holy Name.” In discussing the true unity of *HaShem*, blessed is He, this book necessarily and unavoidably makes use of His Holy Name. It therefore is holy and sacred and great care should be taken not to desecrate it in any way, shape or form.<sup>2</sup>

Now that we have entered the era of the true and complete redemption, it is our mitzvah and obligation to learn and disseminate the teachings of the knowledge of *HaShem*,<sup>3</sup> “So that all the peoples of the earth may know that *HaShem*, He is God, there is none else.” Nevertheless, it behooves us to do so with the utmost reverence and care to sanctify His Great and Awesome Name. Therefore, wherever His Divine names are found in this book we have placed quotation marks between the letters, thus assuring that they are not the actual Divine names themselves.

In addition, it should be noted that the ineffable name of *HaShem* **is not to be pronounced** whatsoever. This is as stated in the prophecy of Amos,<sup>4</sup> “He shall say: ‘Silence-שֶׁחָ, for we must not (orally) make mention with the Name *HaShem*!’”<sup>5</sup>

---

<sup>1</sup> Leviticus 22:32

<sup>2</sup> Talmud Bavli, Shabbat 115a

<sup>3</sup> Kings I 8:60

<sup>4</sup> Amos 6:10

<sup>5</sup> That is, it is forbidden to orally mention His Name *HaShem*-ה'יהו'. Therefore, when we pray or read the Torah, we must be silent-שֶׁחָ-65, by saying His title Lord-*Adonay*-י'אדוני-65 instead. However, since His title Lord-*Adonay* is also holy,

Rather, one must toil only to **know** *HaShem* and thereby know His Name, as stated,<sup>6</sup> “For he has loved Me, therefore I shall deliver him; I will set him on high, because he knows My Name.” The verse specifies, “because he *knows* My Name,” and not because, “he says My Name,” or because, “he uses My Name.” As known, the Ten Commandments warn us, that the only sin *HaShem* does not forgive, is the sin of bearing His Holy Name in vain.<sup>7</sup> It is thus of critical importance that we alert you to this.

Therefore, because the focus of this book is solely on the unity and service of *HaShem*, blessed is He, great care must be taken to treat it with the utmost respect. Be aware that it should not be defaced, destroyed or taken into any impure place, such as the toilet or bathroom.

If, for whatever reason, you need to dispose of this book, do not discard it in the trash. Instead, drop it off at your local Orthodox Jewish Synagogue, where it can be enjoyed by someone who will appreciate its value (or, if it is tattered beyond repair from much use, will be respectfully disposed of, according to the manner prescribed by Torah law.)

On the other hand, whosoever studies this work and contemplates its great depth, is assured abundant blessings from *HaShem*, blessed is He and blessed is His Name. This is as

---

therefore, in regular conversation, we say *HaShem*, which means “The Name.” See *Ginat Egoz* by Rabbi Yosef Gikatilla, translated as *HaShem is One*, Vol. 1.

<sup>6</sup> Psalms 91:14

<sup>7</sup> Exodus 20:6

stated,<sup>8</sup> “Whosoever lengthens their contemplation of His Oneness shall be rewarded with length of days and years.”

It is our sincere hope and prayer that our humble offering will find favor before *HaShem*, blessed is He, and that the dissemination of these teachings will be the final act that ushers in the true and complete redemption. May we fully realize the time,<sup>9</sup> “When there will be neither famine nor war, envy nor competition, for goodness will flow in abundance and all delights will be as freely available as dust. The occupation of the **entire** world will be solely to know *HaShem*. Therefore, the Jews will be great sages<sup>10</sup> and know the hidden matters, grasping the knowledge of their Creator according to the full extent of human potential, as Isaiah (11:9) states, ‘The earth shall be filled with the knowledge of *HaShem* as the waters cover the ocean floor.’”

The Translators

---

<sup>8</sup> Talmud Bavli, Brachot 13b

<sup>9</sup> Mishneh Torah, Melachim u’Milchamot 12:5

<sup>10</sup> Who will teach the entire world about *HaShem*, for all the nations will be thirsty for this knowledge and will greatly desire it.





# Table of Contents

## **Chapter One.....11**

The matter of the *Sefirot*, their names and *HaShem's* conduct toward the worlds.

## **Chapter Two.....27**

The six hundred and thirteen (613) limbs and organs of man and their spiritual counterparts, as well as the subject of the *Partzufim*.

## **Chapter Three.....41**

The matter of the Divine names and the principles pertaining to them.

## **Chapter Four.....67**

Matters corresponding to the *Sefirot* and their interrelationships.

## **Chapter Five.....75**

The matter of lights and vessels, the development of the worlds, the concept of enclothing, inner light, encompassing light, and rebounding light.

## **Chapter Six.....85**

The world of *Tohu*-Chaos, the world of *Tikkun*-Repair, The connection of the three upper *Sefirot* with the seven lower ones, *Yisrael Saba*, *Tevunah*, The Seven Repairs, and the Thirteen Repairs of the Beard.

## **Chapter Seven.....101**

The joining and union of Mercy - (*Rachamim*) with

Judgment - (*Din*), the six *Sefirot* of *Zeir Anpin* with *Malchut*, *HaShem*, blessed be He, with the worlds, and the Feminine Waters with the Masculine Waters.

**Chapter Eight.....111**

The stages of conduct until eternity, *Adam Kadmon* and his branches, and the emanations of his ears, nose, and mouth, the World of Bundles, *Tzimtzum*, and the Ray.

**Chapter Nine.....129**

Within which is explained the Worlds of *Briyah* - Creation, *Yetzirah* - Formation and *Asiyah* - Action; Palaces and Souls.

**Chapter Ten.....147**

Within which the matter of *Sitra Achera* and the complete repair in the coming future are explained.

# **Chapter One**

(The matter of the Sefirot, the conducts and their names)



1. [Our sages, of blessed memory, stated,<sup>11</sup> “Before the creation of the world there was Him and His Name alone.” This Name *HaShem*-יהו"ה is the name of His Essential Self (*Atzmut*) and is called *Shem HaEtzem*-the Name of the Essential Self. Therefore, just as He is unknowable to any being other than Himself, so is His Essential Name unknowable.] Therefore, since *HaShem*-יהו"ה, blessed is He, is beyond the limitations of space and time or any other limitations, Kabbalah refers to Him as *Ein Sof* - The Unlimited One, blessed is He. As He is Unlimited and Boundless, so is the power of His will.<sup>12</sup>

2. Since *HaShem*-יהו"ה is Unlimited, it therefore is impossible for a limited human being to know Him through His own limited intellect, and thus, all his musings will be no more than false imaginations. It therefore is prohibited to contemplate *HaShem*'s-יהו"ה Essential Self. This matter is widely known. Therefore, everything that will be related here about *HaShem*-יהו"ה, only pertains to His will and providence, as manifest in His actions. This general rule applies to all Kabbalah,<sup>13</sup> as stated by Rabbi Moshe Chaim Luzzatto in his book *Adir Bamarom*,<sup>14</sup> “It is self-evident that any expression regarding the

---

<sup>11</sup> Pirkei D'Rabbi Eliezer, Chapter 3; See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

<sup>12</sup> See Part 8, #21 and #22.

<sup>13</sup> See GRA, *Likkutim*, toward the end of *Sifra D'Tzniutah*.

<sup>14</sup> *Adir BaMarom*, by Rabbi Moshe Chaim Luzzatto, pg. 59a.

Emanator, Blessed is He, only refers to His actions, rather than His Essential Self.”<sup>15</sup>

3. Now, there are ten *Sefirot* by which *HaShem*-יהו"ה, blessed is He, creates and conducts the worlds.

They Are:

1. *Keter* - Crown,
2. *Chochmah* - Wisdom,
3. *Binah* - Understanding,
4. *Chessed* - Kindness,
5. *Gevurah* - Might,
6. *Tiferet* - Beauty,
7. *Netzach* - Victory,
8. *Hod* - Majesty,
9. *Yesod* - Foundation,
10. *Malchut* - Kingdom.

4. The *Sefirot* are those Divine faculties through which *HaShem*-יהו"ה, blessed is He, creates and conduct the worlds.<sup>16</sup>

5. *HaShem*-יהו"ה governs the world with three general modes of conduct; Pure Kindness - *Chessed*,

---

<sup>15</sup> See beginning of Choker U'Mekubal, by Rabbi Moshe Chaim Luzzatto.

<sup>16</sup> See Klach Pitchei Chochmah, by Rabbi Moshe Chaim Luzzatto, Part 8:6. Also see Likkutei HaGRA. Also see toward the beginning of Choker U'Mekubal and toward the beginning of his work Kinat HaShem Tzva'ot.

Pure Judgment - *Din*, and the median conduct of Mercy - *Rachamim*.<sup>17</sup>

6. *Keter* influences great and unbounded kindness and mercy without discerning the merit of the recipient. This is because *Keter* represents *HaShem*'s-יהו"ה ultimate intention in creation, that is, to benefit all, as the Talmud states<sup>18</sup> on the verse, "I will be gracious to whomever I will be gracious," – even to the unworthy.

7. *Chochmah* too, is free of Judgment, influencing the world with great kindness including the unworthy, but, not to the same extent of *Keter*.

The quality of *Binah* is kindness as well, but to a lesser degree. This is because judgments begin to arise in *Binah*, [as mentioned in the blessing: "Who gives the rooster the understanding (*Binah*) to discern (Judgment) between day and night,"] – For sometimes, in order to prevent anarchy, *HaShem*-יהו"ה exercises judgment upon the world, so that evil, though a necessary component in creation for the purpose of choice, will not be left unchecked. This judgment, in truth, is a kindness to the world. Moreover, kindness may be the motivating factor of severity, as scripture states,<sup>19</sup> "For whom *HaShem*-יהו"ה loves, He corrects,"

---

<sup>17</sup> See Sefer Yetzirah, Ch. 3.

<sup>18</sup> Talmud Bavli, Brachot 7a; Also see GRA there.

<sup>19</sup> Proverbs 3:12.

and,<sup>20</sup> “As a man chastens his son, so does *HaShem*-יהו"ה your God chasten you.”

8. *Keter*, *Chochmah*, and *Binah* are called the first or upper three *Sefirot*. When any of these are revealed, it is a time of great mercy and goodwill toward the world. They reflect *HaShem*'s-יהו"ה ultimate intention in the world, unobstructed by the deeds of man.

9. *Chesed* is pure kindness, though only to the meritorious, as is the reward of the righteous in *Gan Eden*.<sup>21</sup> *Gevurah* is pure judgment and retribution to the guilty, as is the punishment of the wicked in *Gehenom*.<sup>22</sup> *Tiferet* is the median conduct of mercy, between *Chesed* and *Gevurah*, but inclines more toward kindness than judgment.

10. *Netzach* is kindness tempered with judgment; for example, sometimes the righteous suffer in this world for their few errors, to ultimately be rewarded in the coming world – the seemingly negative being ultimately positive.<sup>23</sup>

11. *Hod* is judgment tempered with kindness;

---

<sup>20</sup> Deuteronomy 8:5.

<sup>21</sup> Paradise

<sup>22</sup> Purgatory

<sup>23</sup> Talmud Bavli, Kiddushin 39b, Yoma 86a, Derech HaShem of Rabbi Moshe Chaim Luzzatto, 2:23



for example, sometimes the wicked prosper in this world for their few virtues, to ultimately be destroyed in the coming world, as scripture states,<sup>24</sup> “He pays his enemy up front to destroy him,” – the seemingly positive being ultimately negative. *Yesod* is the median conduct between *Netzach* and *Hod*, tempered by both, but inclining more toward judgment than kindness.<sup>25</sup> The world is generally conducted through this faculty.

12. The six *Sefirot* (*Chesed*, *Gevurah*, *Tiferet*, *Netzach*, *Hod*, and *Yesod*) are collectively called the “System of Justice” in that they are responsive to human deeds, for even *Chesed*, which is pure kindness, applies only to the meritorious.<sup>26</sup>

13. *Keter* is called *Arich Anpin* – “Patient,” because it represents unqualified mercy, which will only be fully realized in the coming world. (This gives the righteous the opportunity to acquire greater merit, and the wicked the chance to repent.)<sup>27</sup> The six [above mentioned] *Sefirot* are called *Zeir Anpin* – “Short Tempered,” because they represent the qualified system of justice by which the world is presently being conducted.<sup>28</sup>

---

<sup>24</sup> Deuteronomy 7:10; Talmud Bavli, Yoma 86, Kiddushin 49-50

<sup>25</sup> Likkutei HaGRA, Sifra D’Tzniuta - Sod HaTzimtzum pg. 38-39

<sup>26</sup> Klach Pitchey Chochmah, Petach 92

<sup>27</sup> Talmud Vali, Bava Kama 50b

<sup>28</sup> Klach Pitchey Chochmah 92-95

14. *Malchut* is the medium for Divine Providence through which the kingdom of *HaShem*-יהו"ה and His Indwelling Presence – the *Shechinah*, will be realized and accepted by all. This *Sefirah* has a dual function; it is a conduit that accepts man's good deeds and prayers, and responds by transmitting Divine influence upon them.<sup>29</sup>

15. The term *Sefirot*-ספירות means numbers – *Mispar* -מספר.<sup>30</sup> The matter of *sefirot* can therefore be applied to many matters. Everything that exists can be divided into ten *Sefirot*.

16. Scripture states:<sup>31</sup> “All the hosts of heaven stand by Him to His right and to His left.” The sages asked, “And are there right and left above? Rather, right is for virtue and left is for guilt.” Therefore, a *Sefirah* that influences kindness to the worthy is considered to be “right” and one which influences judgment upon the guilty is considered to be “left.”

17. A schematic diagram of the *Sefirot* conveying this matter would therefore appear thus:

---

<sup>29</sup> Commentary of the GRA on Raaya Mehemna, end of Part One of Zohar, second edition, starting with the word *Vayachalom*-ויחלם. Also see Sefer Kinat HaShem Tzvaot of the Ramchal, Part One, which explains the reason for ten *sefirot*.

<sup>30</sup> Commentary of the GRA in Yahel Ohr concerning Zohar Bereishit, Page 15a.

<sup>31</sup> Kings I 22:19 (See Rashi there)

*Keter* in the top center position, since it is the root of all. Under it, *Chochmah* to the right and *Binah* to the left, since in *Binah* discernments begin to arise. Under them, *Chesed* to the Right and *Gevurah* to the left, with the median conduct of *Tiferet* centered below. Below them, *Netzach* to the right and *Hod* to the left, with the median conduct of *Yesod* centered below. Under *Yesod*, in the center, is *Malchut* which receives from them all.

18. This schematic is called the Ten Upright *Sefirot* - *Esser Sefirot D'Yosher*.

19. There is also a schematic diagram of concentric circles, in which *Keter* encompasses *Chochmah*, which in turn encompasses *Binah*, etc., with *Malchut* at its center. This diagram is called the Ten *Sefirot* of Circles - *Esser Sefirot D'Iggulim*. It conveys principles in the development of the worlds, one from the other, and indicates that the more essential the conduct, the more all-encompassing it is.<sup>32</sup> But, when the subject is the Divine system of conduct, the quality of its various modes and their interrelationships, the scheme of the ten upright *Sefirot* is used.<sup>33</sup> (The GR"A states that the circular *Sefirot* indicate general providence, whereas the upright

---

<sup>32</sup> See Chapter 5:2-4

<sup>33</sup> Klach Pitchey Chochmah 13

*Sefirot*, indicate individual providence.<sup>34</sup>)

20. *Malchut* is more severe than the six *Sefirot* of *Zeir Anpin*, which represent the system of justice, for since *Malchut* is called “Righteous Judgment,” it is more exacting. Only at times, through the merit of mankind, does *Malchut* join *Chesed* (Kindness) resulting in *Rachamim* (Mercy).<sup>35</sup>

21. A general conduct which is an expression of judgment, such as *Malchut*, is considered to be female. This is one reason that *Malchut* is often called *Nukvah* (Female).<sup>36</sup>

22. *Binah* is somewhat severe relative to *Chochmah*, since discernments begin to arise in it. Therefore, it too, is considered to be female. Accordingly, in Kabbalistic terminology, when the judgmental aspect of a particular *Sefirah* is mentioned, the feminine gender is used. For example, “*Arich Anpin* and his Female,” refers to *Keter*, which is the quality of absolute mercy, and the potential judgment dormant in it.

*Gevurah* and *Hod*, though they are expressions of judgment, are not generally considered to be

---

<sup>34</sup> Likutei HaGRA, Sifra D’Tzniuta, Mesora edition, Jerusalem 5746, Sod HaTzimtzum pg. 38-39.

<sup>35</sup> See Zohar, Idra Zutra, HaAzinu 291b, 292a; Also see Chapter 7:4-7:6 of this book.

<sup>36</sup> Numbers 11:15; See Rashi there.

female. This is because they are integral components in the reward and punishment of the System of Justice – *Zeir Anpin*, which is masculine, and do not function independently of it.

23. The *Sefirot* have both revealed and concealed aspects. The revealed is considered to be external, and the concealed is considered to be internal. An example of a concealed aspect is a kindness done in secrecy, in which the kindness or goodness is not recognized, as stated in Proverbs:<sup>37</sup> “Good is a revealed rebuke coming from a hidden love,” and as stated in Talmud,<sup>38</sup> “The recipient of a miracle does not recognize it as such.”

24. Sometimes instead of *Keter*, *Daat* is enumerated amongst the *Sefirot*.<sup>39</sup> The GR"A explained that the inclusion of *Keter* reflects the inner aspect, while the inclusion of *Daat*, reflects the external aspect.

25. This is because the quality of *Keter* – “Great Mercy,” is not presently revealed. It will only be fully realized in the coming world. This is indicated by the Divine name “I will be-*Ehe*” *yeh-ה"י* אה”י, in the future tense, meaning, “I am destined to be” – after the six

---

<sup>37</sup> Proverbs 27:5

<sup>38</sup> Talmud Bavli, Niddah 31a

<sup>39</sup> Beginning of Sefer Mishnat Chassidim; Also see the GRA on Sefer Yetzirah, Part 1, Mishnah 1, Ofan 3.

thousandth year of Creation. Since the conduct toward the world is preparatory to *HaShem's* יהו"ה's ultimate intent of benefiting all, *Keter*, though concealed, is its underlying and motivating force, as stated in the Talmud,<sup>40</sup> "Everything that the Merciful One does is for the good."

For this reason, *Keter* is only counted in respect to the hidden inner aspect, but regarding the external aspect, *Daat* is counted instead, since it represents the miniscule revelation of *Keter* in this world, on a lesser level. It is, therefore, centered under *Chochmah* (which is free of Judgment) and *Binah* (in which discernments begin to arise) being a median conduct between them.

26. All that is revealed and known to us of *Keter* is that this world is preparatory to its revelation in the coming world. Accordingly, *Keter* is the root of all present conducts, since it was *HaShem's* יהו"ה's original intent to reveal *Keter* through them<sup>41</sup> - "The last deed being first in thought."<sup>42</sup>

27. This explains the above statement that *Keter* is counted regarding the inner aspect, but regarding the external aspect, *Daat* is counted instead, and *Keter* is

---

<sup>40</sup> Talmud Bavli, Brachot 60b

<sup>41</sup> Klach Pitchay Chochmah, Chapter 8, 92-93

<sup>42</sup> Lecha Dodi, Shabbat evening liturgy, written by Rabbi Shlomo Alkabetz.

only considered to be the root. *Keter* is therefore called *Ein* - Nothingness and *Raysha D'Ein* - The Primal Nothingness, because we comprehend almost nothing of it. Accordingly, the GR"A<sup>43</sup> states that, "revelation begins with *Chochmah*." The order of the *Sefirot* would then be: *Chochmah*, *Binah*, *Daat*, *Chesed*, etc.

28. Thus, since the revealed aspect begins with *Chochmah* and *Binah*, they are called Father and Mother - *Abba V'Imma*, for since discernments begin to arise in *Binah*, it is considered to be female.<sup>44</sup>

29. The *Sefirot* can therefore be categorized into five general modes of conduct (*Partzufim*):

*Arich Anpin* - Patient, for *Keter*,

*Abba* - Father, for *Chochmah*,

*Imma* - Mother, for *Binah*,

*Zeir Anpin* - Short Tempered, for the six *Sefirot Chesed, Gevurah, Tiferet, Netzach, Hod, and Yesod* (which collectively constitute the System of Justice) and,

*Nukvah* - The Female, for *Malchut*.

30. Sometimes the ten *Sefirot* are categorized as the five kindnesses and the five severities. The five

---

<sup>43</sup> Commenting on beginning of Sifra D'Tznuta page 1.

<sup>44</sup> See Chapter 5:3-4

kindnesses are:

*Keter*,  
*Chochmah*,  
*Chesed*,  
*Tiferet*, (since it inclines toward kindness),  
and, *Netzach*.

The five severities are:

*Binah*,  
*Gevurah*,  
*Hod*,  
*Yesod* (since it inclines toward judgment),  
and *Malchut*.

31. The six *Sefirot* of *Zeir Anpin* are called *Vav Kitzvot* (The Six Extremities), corresponding to the six directions in the world:

*Chesed* - corresponds to the south,  
*Gevurah* - to the north,  
*Tiferet* - to the east,  
*Netzach* - to up,  
*Hod* - to down,  
and *Yesod* - to the west.<sup>45</sup>

32. *HaShem*-יהו"ה formed all the limbs and

---

<sup>45</sup> Sefer Yetzirah, Chapter 1, Mishnah 5 and 13. See GRA there.



organs of man corresponding to the supernal conducts. Each of man's limbs hints at a Divine conduct. Since there are ten general *Sefirot*, so too, in man, there are ten general corresponding parts:

The Head - corresponds to the first three *Sefirot*:  
The Skull and Membrane - to *Keter*,  
The Right Hemisphere of the Brain - to *Chochmah*,  
The Left Hemisphere of the Brain - to *Binah*,  
(The Cerebellum - to *Daat*)  
The Right Arm and Hand - to *Chesed*,  
The Left Arm and Hand - to *Gevurah*,  
The Torso - to *Tiferet*,  
The Right Leg and Foot, to *Netzach*,  
The Left Leg and Foot, to *Hod*,  
The Male Organ (which carries the sign of the Holy Covenant - *Brit Kodesh*) - To *Yesod*  
and the Glans (*Ateret Habrit*) - to *Malchut*.

33. Kabbalah sometimes refers to the *Sefirot* by the names of their corresponding limbs in man. For example, *Keter* is called *Gulgalta* - Skull; *Chochmah* and *Binah* are called *Mochin* - The Brains; *Chesed* is called The Right Arm, etc. Obviously, these names are allegorical. It should not, heaven forbid, enter one's mind that any image or form exists, for this would certainly be an absolute error, constituting a

complete denial of the truth of Torah.<sup>46</sup>

---

<sup>46</sup> See Sefer Etz Chayim Chaddashim, Sefer Hallan HaGadol, Sefer Mikdash Melech, and Sefer Shaarei Kedusha of Rabbi Chaim Vital, translated as Gates of Holiness, and the second introduction to Tikkunei Zohar.

## Chapter Two

(The matter of the six hundred and thirteen  
(613) limbs and organs of man and their  
spiritual counterparts, as well as the subject of  
the *Partzufim*.)



34. Above, the limbs of man and their spiritual counterparts were categorized in a general way. More specifically, the conducts are further subdivided. Every general *Sefirah* of *Keter* contains ten *Sefirot*, *Keter* of *Keter*, *Chochmah* of *Keter*, *Binah* of *Keter*, etc., until *Malchut* of *Keter*. So, also the general *Sefirah* of *Chochmah* contains ten *Sefirot*: *Keter* of *Chochmah*, *Chochmah* of *Chochmah*, etc. This principle applies to all the *Sefirot*.<sup>47</sup>

35. Each particular *Sefirah* contains ten further subdivisions: *Keter* of *Keter* contains *Keter* of *Keter* of *Keter*, *Chochmah* of *Keter* of *Keter*, *Binah* of *Keter* of *Keter*, etc., until *Malchut* of *Keter* of *Keter*. All the particular *Sefirot* are subdivided in this manner.<sup>48</sup>

36. Man's limbs and organs too, are subdivided corresponding to the subdivisions of their spiritual

---

<sup>47</sup> Every *sefirah* contains something of all the other *sefirot* in it. *Keter* contains everything in a state of potentiality, since it is the source of all. Since *Malchut* is the final result of all, it receives from all. All the intermediate levels between these two extremities both receive from the levels above and contain the potentiality for the levels subsequent to them. This may be compared to the generations. Our father Avraham was the first Jew and thus bore the potential for every subsequent Jew throughout the generations. The Jews of our generation, being the final result, carry all the influence of our ancestry, all the way back through the generations to Avraham. We also have something of every other Jew of our generation within us. This is because we are all related and intertwined with each other, as stated (Sifra Bechukotai 7:5), "All Israel are intertwined with each other."

<sup>48</sup> See *Kinat HaShem Tzvaot* pg. 84 Friedlander edition 5740; Also see *Etz Chayim*, Heichal One, Heichal Adam Kadmon, *Droosh Igoolim V'Yosher* pg. 12a.

counterparts.

37. The Skull and its Membrane, which correspond to *Keter*, has ten components corresponding to the ten *Sefirot* of *Keter*. Etz Chaim<sup>49</sup> categorizes them as follows:

The Skull - corresponds to *Keter* of *Keter*,  
The Right Ear - to *Chochmah* of *Keter*,  
The Left Ear - to *Binah* of *Keter*,  
(The Forehead - to *Daat* of *Keter*),  
The Right Eye - to *Chesed* of *Keter*,  
The Left Eye - to *Gevurah* of *Keter*,  
The Nose - to *Tiferet* of *Keter*,  
The Upper Lip - to *Netzach* of *Keter*,  
The Lower Lip - to *Hod* of *Keter*,  
The Tongue - to *Yesod* of *Keter*,  
The Mouth - to *Malchut* of *Keter*.

Sefer Yetzirah states that there are seven components in the head. These are called the Seven Gates or Orifices. According to the GR"A,<sup>50</sup> they correspond to these seven sefirot:

The Right Eye - to *Chesed*,  
The Left Eye - to *Netzach*,  
The Right Ear - to *Gevurah*,  
The Left Ear - to *Hod*,

---

<sup>49</sup> Etz Chaim, Shaar Arich Anpin, Chapter 6, pg. 63b – 64b.

<sup>50</sup> Sefer Yetzirah Part 4, See GRA there.

The Right Nostril - to *Tiferet*,  
The Left Nostril - to *Yesod*,  
and The Mouth - to *Malchut*.

38. Kabbalah sometimes refers to the subdivisions of *Keter* by the names of their corresponding parts in the head. For example: *Peh* - Mouth, refers to *Malchut* of *Keter*. This explains why *Malchut* is sometimes called *Peh* - Mouth, and sometimes *Atara* - Glans. The term *Peh* - Mouth, refers to the particular *Sefirah* of *Malchut* of *Keter*, whereas *Atara* - Glans, refers to the general *Sefirah* of *Malchut*. This principle applies to all the general and particular *Sefirot*.

39. Each *Sefirah* contains the three general modes of conduct: Pure Kindness, Pure Judgment, and the median conduct of Mercy. For example: the *Sefirah* of *Chesed* contains Kindness of *Chesed*, Judgment of *Chesed*, and Mercy of *Chesed*. The *Sefirah* of *Gevurah* contains Kindness of *Gevurah*, Judgment of *Gevurah*, and Mercy of *Gevurah*. This principle applies to all the *Sefirot*.

40. Each of man's limbs contains three components corresponding to these three general modes of conduct:

The Arms - which correspond to *Chesed* and *Gevurah*, each contain a hand, forearm, and upper

arm.

The Torso - which corresponds to *Tiferet*, contains the chest, heart area and navel area.

The Legs - which corresponds to *Netzach* and *Hod*, each contain a thigh, calf and foot, etc.

41. The general modes of conduct as they exist in the *Sefirot* are sometimes called by the names of their corresponding limbs in man:

The Right Hand - to Kindness of *Chesed*,  
The Right Forearm - to Judgment of *Chesed*,  
The Right Upper Arm - to Mercy of *Chesed*,  
The Left Hand - to Kindness of *Gevurah*,  
The Left Forearm - to Judgment of *Gevurah*,  
The Left Upper Arm - to Mercy of *Gevurah*,  
The Chest - to Kindness of *Tiferet*,  
The Navel Area - to Judgment of *Tiferet*,  
The Heart - to Mercy of *Tiferet*,  
The Right Thigh - to Kindness of *Netzach*,  
The Right Calf - to Judgment of *Netzach*,  
The Right Foot - to Mercy of *Netzach*,  
The Left Thigh - to Kindness of *Hod*,  
The Left Calf - to Judgment of *Hod*,  
The Left Foot - to Mercy of *Hod*, etc.

42. Therefore, when the term *Chazeh* - Chest, is used in Kabbalistic literature, it refers to Kindness of *Tiferet*. *Taboor* - Navel refers to Judgment of *Tiferet*, Right Hand to Kindness of *Chesed*, the Left



Thigh to Kindness of *Hod*, etc.

43. Although *Keter* is absolute mercy, it is the root of all subsequent conducts, which are preparatory to it, as stated,<sup>51</sup> “The last deed was first in thought,” and therefore, possesses the potential qualities of Kindness, Judgment, and Mercy. In *Keter* these are called the Three “Heads” or “Beginnings.”<sup>52</sup>

44. These three heads constitute the highest of the ten *Sefirot* of *Keter*. They are called *Gulgalta* - Skull, *Moach* – Brain,<sup>53</sup> and *Avira* - Gaseous Membrane; that is, *Keter* of *Keter*, *Chochmah* of *Keter*, and the median conduct between them.<sup>54</sup>

45. They are also called *Ohr Kadmon* - The Primal Light, *Ohr Tzach* - The Brilliant Light, and *Ohr Metzuchtzach* - The Radiant Light. The *Zohar*<sup>55</sup> sometimes refers to *Keter* of *Keter* as *Atika Kadisha* - The Transcendent Holy One, and to *Chochmah* of *Keter* as *Chochmah Stima'ah* - The Hidden Chochmah, *Mocha Stima'ah* - The Hidden Brain,<sup>56</sup> or *Botzinah D'Kardenuta* - The Black Flame.<sup>57</sup> Because

---

<sup>51</sup> Klach Pitchay Chochmah, Chapter 8, 92-93

<sup>52</sup> See Klach Pitchei Chochmah Chapter 8:95 and 8:104.

<sup>53</sup> According to the GRA, *Chochmah* and *Binah* of *Keter* are included in *Mocha Stima'ah* (The Hidden Brain). See his commentary to Sifra D'Tzniuta, Chapter one.

<sup>54</sup> See Klach Pitchei Chochmah 8:95

<sup>55</sup> See *Zohar Haazinu* pg. 288b

<sup>56</sup> Klach Pitchei Chochmah 8:95

<sup>57</sup> GRA, *Yahel Ohr*, Bereishit pg. 16a.

Kindness and Judgment are the more essential conducts (Mercy, being a conditioning of the two) sometimes only they are enumerated. Furthermore, sometimes only one head is enumerated, since Judgment too, is ultimately for good.

46. The three elements Air, Water, and Fire, correspond to Mercy, Kindness, and Judgment, which are signified by the letters *Alef-א*, *Mem-מ*, and *Shin-ש*.

*Alef-א* corresponds to *Keter* (or *Daat*), Mercy and Air,  
*Mem-מ* to *Chochmah*, Kindness and Water,  
and, *Shin-ש* to *Binah*, Judgment and Fire.

Since *Alef-א*, *Mem-מ* and *Shin-ש* are the source of all subsequent conducts, they are called “The Three Mothers.”<sup>58</sup>

47. There are a total of six hundred and thirteen (613) conducts, corresponding to the six hundred and thirteen parts in man: Two hundred forty-eight (248) organs and three hundred sixty-five (365) sinews.

48. The entire Creation, consisting of both the upper spiritual worlds and the lower worlds, is made up of these six hundred and thirteen (613) components, each of which has its counterpart in man. Man,

---

<sup>58</sup> Sefer Yetzirah, Chapter 3. See GRA there.

therefore, is a microcosm of the entire Creation, the sum total of which can be conceived as one great stature.<sup>59</sup>

49. Since each part of creation has its special quality, each receives a unique influence from *HaShem*-יהו"ה resulting in six hundred and thirteen (613) different influences. These differences do not arise in the Giver, blessed is He, who is unchanging, but rather in the recipients, due to their limitations.

50. Accordingly, a conduct that influences the entire Creation is considered to consist of six hundred thirteen (613) components. However, one that only influences a portion of Creation consists of the number of corresponding parts in that portion.

51. The six hundred and thirteen (613) components in their entirety are allegorically called "Man (*Adam*-אדם)," and are considered to be one full stature - *Partzuf*. Only a conduct that influences all the components of Creation is called by this term.<sup>60</sup>

52. There are five general *Partzufim*, each of which influences the entire Creation:

---

<sup>59</sup> See Zohar Toldot 134b; Moreh Nevuchim, Part I, Ch. 72; Nefesh HaChaim Gate 1, Ch. 4, Ch. 6 and Gate 2, Ch. 5.

<sup>60</sup> Kinat HaShem Tzvaot, Part one.

*Keter - Arich Anpin,*  
*Chochmah - Abba,*  
*Binah - Imma,*  
*Zeir Anpin - The System of Justice,*  
and, *Malchut - Nukvah.*

53. The function of *Malchut* is to reveal *HaShem's* יהו"ה kingdom and presence in the world. When this is fulfilled throughout Creation, *Malchut* is considered to be a complete stature – *Partzuf*. However, when man's transgressions cause the concealment of *HaShem's* יהו"ה kingdom from this world, as stated,<sup>61</sup> “I shall surely conceal My countenance on that day,” *Malchut* cannot be considered to be complete, but is, rather, a lesser aspect. This is comparable to the waxing and waning of the moon.<sup>62</sup>

54. The apparent multiplicity of *HaShem's* יהו"ה influence in the world is the result of the world's limitations and characteristics, and in no way reflect any limitations in Him. The Divine influence given in them is in accordance with the number of their parts,<sup>63</sup> even though one influence would have been sufficient, as stated in *Pirkei Avot*<sup>64</sup> that the world could have

---

<sup>61</sup> Deuteronomy 31:18

<sup>62</sup> Etz Chaim, Shaar Miut HaYareach; Also see *Kinat HaShem Tzvaot*, Part One.

<sup>63</sup> *Likutei HaGRA*, *Sifra D'Tzniuta* pg. 38b.

<sup>64</sup> *Pirkei Avot*, Chapter 5.

been created with one utterance. Man too, was created with the number of his organs and sinews corresponding to the multiplicity of worlds, each organ corresponding to one world. Similarly, the soul of man has faculties corresponding to the organs of the body, within which it resides. Because of this correlation of man, his soul, and the worlds, the *Sefirot* are allegorically called “Man (*Adam-אדם*).”

55. Therefore, due to this correlation, the worlds and conducts are sometimes called by the names of their corresponding organs in man.<sup>65</sup>

56. The human soul, too, possesses six hundred and thirteen (613) parts, corresponding to the six hundred thirteen (613) organs.<sup>66</sup>

57. So too, the commandments-*Mitzvot* of the Torah number six hundred and thirteen (613), corresponding to the organs, parts of the soul, worlds, and conducts. When a person fulfills a *Mitzvah*, he increases sanctity in those organs of his body that correspond to that *Mitzvah*, which in turn causes a degree of perfection in the corresponding parts of his soul, and Creation. When performed by an individual, only that specific portion of Creation wherein his soul is rooted is affected. However, when performed

---

<sup>65</sup> See Klach Pitchei Chochmah #17, 70,71.

<sup>66</sup> Shaarei Kedusha of Rabbi Chaim Vital, translated as Gates of Holiness, Part 1, Chapter 1.

communally, the *Mitzvah* affects the entire corresponding part of Creation. Accordingly, when man takes the initiative in performing a *Mitzvah*, *HaShem*-יהו"ה responds in kind, by bestowing blessings through the conduct which corresponds to that *Mitzvah*. Conversely, the transgression of a *Mitzvah* causes a blemish in all its corresponding parts.<sup>67</sup>

58. Furthermore, all man's organs, natural characteristics and life stages, such as: Embryonic (*Ibur*), Infancy (*Yenika*), Childhood (*Katnut*), and, Adulthood (*Gadlut*), etc. hint at great matters in *HaShem*'s-יהו"ה conduct. These conducts are called by the names of the stages corresponding to them. Generally, everything that is found in man hints at *HaShem*'s-יהו"ה hidden conduct toward Creation. In addition, this principle applies to the passage of time in general.<sup>68</sup>

59. An alternate method of enumerating the two hundred and forty-eight (248) conducts,<sup>69</sup> corresponding to the two hundred and forty-eight (248) organs, is given in *Etz Chaim*: Each of the three modes of conduct; Kindness, Judgment and Mercy, is subdivided to the fourth power as follows:

---

<sup>67</sup> Likutei HaGRA, *Sifra D'Tzniuta*. Also see *Nefesh HaChaim*, Gate 1, Chapters 4, 6, 12.

<sup>68</sup> *Klach Pitchei Chochmah*, #71 and 122.

<sup>69</sup> *Etz Chaim*, *Shaar Pirkei HaTzelem*, Chapter 6.

Three times Three = Nine  
Three times Nine = Twenty-Seven  
Three times Twenty-Seven = Eighty One  
Three times Eighty-One = Two Hundred  
Forty-Three, the numerical value of the name Avram  
(אברם).

With the addition of the five inner aspects, (the five Kindnesses) the total equals two hundred and forty-eight; the numerical value of the name Avraham (אברהם).<sup>70</sup>

---

<sup>70</sup> Every letter of the Hebrew alphabet has a numerical value as follows:  
א=1, ב=2, ג=3, ד=4, ה=5, ו=6, ז=7, ח=8, ט=9, י=10, כ=20, ל=30, מ=40, נ=50,  
ס=60, ע=70, פ=80, צ=90, ק=100, ר=200, ש=300, ת=400,  
ך=500, ם=600, ן=700, ף=800, ץ=900.





## **Chapter Three**

(The matter of the Divine names and principles pertaining to them)



60. [When our teacher Moshe was about to go down to Egypt to redeem the children of Israel, he asked God,<sup>71</sup> “Now, when I come to the children of Israel and say to them, ‘The God of your forefathers sent me to you,’ and they will ask me, ‘What is His name?’ what should I say to them?” He was asking to know the Essential Name *HaShem*-יהו"ה, which is called *Shem HaEtzem*-the Name of His Essential Self. Since this Name cannot be grasped by any being other than *HaShem*-יהו"ה Himself, *HaShem*-יהו"ה did not fulfill his request, but instead answered, “I shall be as I shall be - אהי"ה אשר אהי"ה.”<sup>72</sup> In Midrash Rabba, our sages, of blessed memory explained,<sup>73</sup> “*HaShem*-יהו"ה said to Moshe, ‘You wish to know My name? [In My relationship to My world] I am called according to my deeds. I may be called *El Shaddai*-א"ל שד"י, *Tzvaot*-צבאות, *Eloh'im*-אלהי"ם or *HaShem*-יהו"ה. When I judge the creatures, I am called *Eloh'im*-אלהי"ם, when I battle the wicked, I am called *Tzvaot*-צבאות, when I suspend the sins of man, I am called<sup>74</sup> *El Shaddai*-א"ל שד"י and when I have mercy upon My world, I am called *HaShem*-יהו"ה.” In His relationship with His world the name *HaShem*-יהו"ה

---

<sup>71</sup> Exodus 3:13

<sup>72</sup> See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), section on *Eheyeh*-אהי"ה.

<sup>73</sup> Midrash Rabbah, Shemot, Parasha 3.

<sup>74</sup> The Lunar year consists of 354 days. The forty days from the beginning of the month of Elul are days of Judgement. Minus these days, there are the 314 days of the rest of the year, the numerical value of *Shaddai*-שד"י-314.

always denotes the quality of mercy, as stated, “*HaShem*-יהו"ה, *HaShem*-יהו"ה is a merciful and gracious God.”<sup>75</sup> This is the meaning of “I shall be as I shall be,”<sup>76</sup> that is “I will be called according to my deeds.” (The sages stated that also the names of the angels correspond to their mission, and differ accordingly.)<sup>77</sup>

61. Likewise, the names of the *Sefirot* reflect their specific conduct, and differ accordingly.<sup>78</sup>

62. The Ancients, therefore, mention ten unerasable names, corresponding to the vessels of the ten general *Sefirot* through which *HaShem*-יהו"ה relates to his world, as follows:

*Keter* corresponds to *Eheyeh*-אהי"ה

*Chochmah* to *Yah*-יה"י

*Binah* to *HaShem*-יהו"ה with the vowel points of

*Eloh* "im-אלהי"ם<sup>79</sup>

(*Daat* to אהו"ה)<sup>80</sup>

---

<sup>75</sup> Exodus 34:6

<sup>76</sup> Exodus 3:14

<sup>77</sup> Rashi, Genesis 32:30 based on Midrash Rabbah, Bereshit, Parsha 78.

<sup>78</sup> See Etz Chaim, Shaar HaShemot; Also see Nefesh HaChaim, Gate 3, Chapter 3.

<sup>79</sup> *HaShem*-יהו"ה indicates mercy while *Eloh* "im-אלהי"ם indicates judgment. The quality of *Binah* is primarily merciful but since discernments begin to arise in it (for the purpose of ultimate goodness) it's essential name is *HaShem*-יהו"ה, with the vowel points of *Eloh* "im-אלהי"ם.

<sup>80</sup> Since it represents the miniscule revelation of *Keter* in this world, it contains the first two letters of *Eheyeh*-אהי"ה (אה) which is its concealed

*Chesed* to El-ל"א  
*Gevurah* to Eloh"im-ם"אלהי  
*Tiferet* to HaShem-ה"יהו  
*Netzach* to HaShem Tzvaoth-ת"ה צבאות  
*Hod* to Eloh"im Tzvaoth-ת"ה צבאות  
*Yesod* to Shaddai-י"שד or *El Chai*-י"ח  
 and<sup>81</sup> *Malchut* to Adonai-י"אדנ

63. In addition, the name *HaShem*-ה"יהו also alludes to all ten Sefirot, as follows;

The tip of the *Yod*-י corresponds to *Keter*,  
 The body of the *Yod*-י to *Chochmah*  
 The first *Hey*-ה to *Binah*  
 The *Vav*-ו to the six *Sefirot* of *Zeir Anpin*  
 and the final *Hey*-ה to *Malchut*.

64. The Name *HaShem*-ה"יהו indicates that He was, is, and will be, and is the source of all being.<sup>82</sup> It also alludes to the manner in which the world is presently conducted. *Keter* (or *Eheyeh*), though the underlying and motivating factor in the world, is exceedingly hidden, and will only be revealed in the

---

aspect, and the last two letters of *HaShem*-ה"יהו (יה) representing its revealed aspect.

<sup>81</sup> See Zohar, Vayikra 10b-11a; Also see Sefer Yetzirah, Part 6, Mishnah 6 and the comments of the GRA there.

<sup>82</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*; Tanya, *Shaar HeYichud EvHaEmunah*, Chapter 4.

coming world.<sup>83</sup> For this reason, it is merely hinted at in the Name *HaShem*-יהו"ה, by the tip of the *Yod*-י.<sup>84</sup>

65. *Eheyeh*-אהי"ה represents *Keter* and *Arich Anpin*, which is great and unqualified mercy, whereas *HaShem*-יהו"ה represents *Tiferet* and *Zeir Anpin*, which is the system of justice and qualified mercy. However, Etz Chayim states that *Eheyeh*-אהי"ה is more severe than the name *HaShem*-יהו"ה. That is, since *Eheyeh*-אהי"ה is presently withheld and will only be revealed in the coming world, the world as it is today, receives greater mercy from the name *HaShem*-יהו"ה than from *Eheyeh*-אהי"ה, which is almost entirely concealed. Its very concealment is its severity.

66. There are ten vowels, corresponding to the inner lights of the ten *Sefirot*.<sup>85</sup> Each *Sefirah* possesses the name *HaShem*-יהו"ה with different vowel points, as follows;

*Komatz* (ֿ) for *Keter*,  
*Patach* (ַ) for *Chochmah*,  
*Tzeirei* (ֿ) for *Binah*,  
*Segol* (ֿ) for *Chesed*  
*Shvah* (ֿ) for *Gevurah*<sup>86</sup>  
*Cholem* (ֿ) for *Tiferet*

---

<sup>83</sup> GRA Heichalot, Zohar Pekudei, Heichal 2.

<sup>84</sup> GRA Sifra D'Tznoota, Chapter 2, Pg. 20a.

<sup>85</sup> See #115

<sup>86</sup> According to the GRA, since *Shvah* represents judgment, it should be pronounced quickly.

*Chirik* (.) for *Netzach*  
*Koobootz* (.) for *Hod*  
*Shoorook* (·) for *Yesod*  
and *Malchut*<sup>87</sup> without vowels<sup>88</sup>

67. The vessel of *Daat* is (אהו"ה) which combines the first two letters (א"ה) of *Eheyeh*-אהי"ה and the last two letters (ו"ה) of *HaShem*-יהו"ה. The vowels of the יהו"ה of *Daat* which represents its inner light, are in accordance with the pronunciation of each particular letter, as follows;

*Cholem* for the *Yod* (י)  
*Tzeirei* for the *Hey* (ה)  
*Kamatz* for the *Vav* (ו)  
and *Tzeirei* for the final *Hey* (ה)

The name *HaShem*-יהו"ה with these vowel points is called<sup>89</sup> “The Explicit Name” (שם המפורש).<sup>90</sup>

68. The Divine names may be expanded by spelling out their individual letters as follows;<sup>91</sup>

---

<sup>87</sup> The *Sefirah* of *Malchut* has no vowels since *Malchut*, being the last *Sefirah*, has no light of its own, but rather, only receives from the *Sefirot* that are above it.

<sup>88</sup> See Etz Chaim, Shaar HaShemot, Chapters 1 and 3.

<sup>89</sup> See Etz Chaim, Shaar HaShemot, Chapter 1.

<sup>90</sup> According to the GRA to Sefer Yetzirah 1:1, the Divine name of *Mah* (מה) which has the numerical value of *Mah*-מ"ה-45, is the *Shem HaMeforash* (The Explicit Name). It is spelled as follows: יו"ד ה"א ו"א ו"ו ה"א.

<sup>91</sup> See Ginat Egoz, translated as *HaShem Is One*, Vol. 2-3 (The Letters of Creation).

*Alef* (א"ל"ף)  
*Beit* (ב"י"ת)  
*Gimmel* (גימ"ל) etc.

The letters *Hey* (ה) and *Vav* (ו) each have three possible spellings;

ה"י-HY	ו"י-VYV
ה"א-HA	ו"א-VAV
ה"ה-HH	ו"ו-VV

The name *HaShem*-ה"ה"ה"ה" may therefore be expanded into several possible spellings depending on the variant spellings of the letters *Hey* (ה) and *Vav* (ו).

69. There are four general expansions of the name *HaShem*-ה"ה"ה"ה";

The first is ה"י ו"י ו"י and is expanded with Yods-י. This is the name of *A"V*-ע"ב-72 which is its numerical value.

The second is ה"י ו"א ו"א and is expanded with Yods-י and an Aleph-א. This is the name of *SA"V*-ג"ס-63 which is its numerical value.

The third is ה"א ו"א ו"א and is expanded with Alephs-א. This is the name of *MA"V*-ה"מ-45 which is its numerical value.



The last is יו"ד ה"ה ו"ו ה"ה. This is the name of  $BA''N$ -ב"ן-52 which is its numerical value. It is called  $BA''N$ -ב"ן though the proper grammatical form would be  $NA''V$ -נ"ב, with the greater value preceding the lesser. This is to avoid the confusion of  $A''V$ -ב"ב with  $NA''V$ -נ"ב.<sup>92</sup>

---

<sup>92</sup> The Midrash Pley'ah states, "Why are three levels straight-forward and one reversed? Because the signet of the Holy One, blessed be He, is אמת-Truth. The holy MaHaRaSH of Astropolia explains that this Midrash refers to the four expansions of the name *HaShem*-יהו"ה. The first three are written in their proper order with the greater value preceding the lesser value, as follows:  $AV$ -ב"ב is  $70 + 2 = 72$ ,  $SAG$  (ט"ג) is  $60 + 3 = 63$ ,  $MAH$ -ה"ה is  $40 + 5 = 45$ . Accordingly, the proper form of the expansion of the Divine name of 52 would seem to be  $NAV$ -נ"ב which is  $50 + 2 = 52$ . However, we find that this name is reversed to read  $BAN$ -ב"ן which is  $2 + 50 = 52$ . This is because the signet of the Holy One, blessed be He, is Truth-*Emet*-אמת. The numerical value of the word Truth-*Emet*-אמת is 441 ( $441 = 400 = ת = 40 = מ = 1 = א$ ). Its "Reduced Gematria," which is the value of the letters, minus the zeros, is 9, as follows:  $4 = ת = 4 = מ = 1 = א$  is 9. So too, the "Reduced Gematria" of these Divine names equals 9 as follows:  $AV$ -ב"ב is  $7 + 2 = 9$ ,  $SAG$ -ט"ג is  $6 + 3 = 9$ ,  $MAH$ -ה"ה is  $4 + 5 = 9$ . Now, if the name of 52 would be spelled in its (seemingly) proper order, its "Reduced Gematria" would only be 7, as follows:  $NAV$ -נ"ב is  $5 + 2 = 7$ . However, since the numerical value of a "Final Nun" (ן) is 700, when the letters of this Divine name are reversed, its "Reduced Gematria" also equals 9, as follows:  $BAN$ -ב"ן is  $2 + 7 = 9$ , which is also the "Reduced Gematria" of the word Truth-*Emet*-אמת. It is for this reason that the letters of this name are reversed.

The GRA once asked Rabbi Kalonimus Kalman of Tzus, "Since the correct grammatical form of the Divine name of 52 would be  $NAV$ -נ"ב, with the number of greater value preceding the number of lesser value, in which the letter Nun (נ) only equals 5 in "Reduced Gematria," then of what value is it to forcibly reverse the form in order to change the numerical value?" Rabbi Kalonimus responded, "Actually, in its deeper sense, the Nun (נ) of this Divine name is a "Final Nun" (ן) in essence, rather than a simple Nun (נ). As known, the name of 52 (ב"ן) has double the numerical value of the name *HaShem*.  $HaShem = 26 \times 2 = 52$ . If we count up the number 26 adding all the numbers together, we arrive at the sum total of 351, as follows:

70. The expansions of *HaShem*-יהו"ה, (*Av*-ע"ב-72, *Sag*-ט"ג-63, *Mah*-מ"ה-45, and *Ban*-ב"ן-52) correspond to the five Statures (*Partzufim*)<sup>93</sup> which are represented by the name *HaShem*-יהו"ה;

*Av*-ע"ב-72 corresponds to *Keter* and *Chochmah*, represented by the tip and body of the Yod-י.

*Sag*-ט"ג-63 corresponds to *Binah*, represented by the first Hey-ה.

*Mah*-מ"ה-45 corresponds to the six *Sefirot* of *Zeir Anpin* represented by the Vav-ו.

And *Ban*-ב"ן-52 corresponds to *Malchut*, represented by the final Hey (ה).

71. The letters Yod-י, Aleph-א, and Hey-ה, represent the three modes of conduct; Kindness, Mercy and Judgment.<sup>94</sup>

---

$1+2+3+4+5+6+7+8+9+10+11+12+13+14+15+16+17+18+19+20+21+22+23+24+25+26=351$ .

Now, the Divine name of 52 is twice 26. Double 351 equals 702. ( $2 \times 351 = 702$ ) which is the numerical value of the name of 52, *BAN*-ב"ן when it is spelled with a final Nun (ן) as follows:  $700 = \eta 2 = \eta$  is 702. Therefore, its value in "Reduced Gematria" is  $2+7=9$ , which is the value of the word Truth-*Emet*-אמת in "Reduced Gematria." From this we see that, actually, the appropriate form of the Divine name of 52 is *BAN*-ב"ן rather than *NAV*-נ"ב. [Note that the reduced value of 351 is also 9. ( $3+5+1=9$ ).]

<sup>93</sup> See #29,50, 51, & 52 for an explanation of the Partzufim.

<sup>94</sup> See *Sefer Yetzirah*, Chapter 3, Also see Chapter 2:13 of this book.

AV-ע"ב-72 (י"ד ה"י וי"ו ה"י) represents *Keter* and *Chochmah*, because it is filled entirely with Yods (י), and is pure Kindness.

Sag-ס"ג-63 (י"ד ה"י וא"ו ה"י) is filled with Yods (י) except for the Aleph-א in the Vav-ו. This indicates that it is mostly kindness with a portion of mercy. It therefore represents *Binah*.<sup>95</sup> The Aleph-א appears in the Vav-ו of Sag-ס"ג-63 because the Vav (ו), as well, represents the quality of mercy.<sup>96</sup>

72. Mah-מ"ה-45 (י"ד ה"א וא"ו ה"א) is merciful and inclines toward kindness (as does the *Sefirah* of *Tiferet*) because it is filled entirely with Alephs-א. It therefore corresponds to *Zeir Anpin*, the qualified system of justice.

Ban-ב"ן-52 (י"ד ה"ה וי"ו ה"ה) is Judgment. This is because it is filled with Heys-ה and its Vav-ו is empty.<sup>97</sup> It therefore, represents *Malchut*, which is

---

<sup>95</sup> The Vav of the Divine name SAG represents *Zeir Anpin* in the potential or “embryonic” state within *Binah*. In Kabbalistic terminology this is called *Iboor Ima*-The pregnancy of Mother.

<sup>96</sup> *Zeir Anpin*, which is represented by the letter Vav (ו) in the name *HaShem*, is the aspect of mercy, since both its lights and vessels are composed of the name *HaShem*. The name *HaShem* always indicates mercy. So too, the letter Alef (א) indicated mercy since it is composed of two letters Yud (י) and a Vav (ו). Two Yuds-י and a Vav-ו have the numerical value of 26 which equals the numerical value of the name *HaShem*-יהוה.

<sup>97</sup> It is also noteworthy that all the other names (AV-ע"ב, Sag-ס"ג, and Mah-מ"ה) are complete, in that they each possess a total of ten letters,

"Righteous Judgment"<sup>98</sup> and may be severe.

73. Thus, *Av-ע"ב-72* is entirely kindness, *Sag-ס"ג-63* is kindness with a degree of mercy, *Mah-מ"ה-45* is merciful and leans toward kindness, and *Ban-ב"ן-52* is entirely judgment.

74. Each of these expansions, *Av-ע"ב*, *Sag-ס"ג*, *Mah-מ"ה*, and *Ban-ב"ן* may be subdivided as follows; *Av-ע"ב* of *Av-ע"ב*, *Sag-ס"ג* of *Av-ע"ב*, *Mah-מ"ה* of *Av-ע"ב* and *Ban-ב"ן* of *Av-ע"ב* etc. This principle applies to all four names.<sup>99</sup>

75. These subdivisions may also be further subdivided as follows; *Av-ע"ב* of *Av-ע"ב* of *Av-ע"ב*, *Sag-ס"ג* of *Av-ע"ב* of *Av-ע"ב*, *Mah-מ"ה* of *Av-ע"ב* of *Av-ע"ב*, *Ban-ב"ן* of *Av-ע"ב* of *Av-ע"ב*. This applies to all the subdivisions.<sup>100</sup>

76. Torah script is comprised of four elements: Cantillations (*Ta'amim*), vowels (*Nekudot*), crownlets (*Tagin*) and letters (*Otiyot*), corresponding to Av, Sag, Mah, and Ban as follows;

*Av-ע"ב* corresponds to Cantillations (*Ta'amim*)

---

whereas the Divine name of *Ban-ב"ן* (which corresponds to Kingship-*Malchut*) only possesses nine letters.

<sup>98</sup> See #20

<sup>99</sup> See #34

<sup>100</sup> See #35

*Sag-ט"ג* to Vowels (*Nekudot*)  
*Mah-מ"ה* to Crownlets (*Tagin*)  
and *Ban-ב"ן* to Letters (*Otiyot*)

Sometimes the names *Av-ב"ב*, *Sag-ט"ג*, *Mah-מ"ה*, and *Ban-ב"ן* are called by these corresponding counterparts.

77. As *Av-ב"ב*, *Sag-ט"ג*, *Mah-מ"ה*, and *Ban-ב"ן* are subdivided, so too are these, as follows; Cantillations of Cantillations, Vowels of Cantillations, Crownlets of Cantillations, and Letters of Cantillations etc. This principle applies to all four elements.

78. Sometimes the letters and the crownlets are considered to be one, since they are united as written in the Torah scroll, so that only three elements are enumerated.<sup>101</sup>

79. The name *Eheyeh-אהי"ה* also has three extensions representing kindness, mercy, and judgment.

The first is filled with Yods-י as follows;  
*אֵלֶּיךָ יְיָ יוֹדֵהִי* and represents kindness of *Eheyeh-אהי"ה*. It is called the name of *קט"א-161* which is its

---

<sup>101</sup> See *Etz Chaim*, at the beginning of *Shaar Tanta*; Also see *Klach Pitchei Chochmah* #31; See the commentary of the GRA on *Sefer Yetzirah*, 1, *Mishnah* 1, *Ophan* 3; *Nefesh HaChaim*, Gate 3, Chapter 16 in the notes.

numerical value.

The second is filled with Alephs-א as follows;  
אל"ף ה"א יו"ד ה"א and represents mercy of *Eheyeh-*  
אהי"ה. It is called the name of 143-ג-קמ.

The third is filled with Heys-ה as follows;  
אל"ף ה"ה יו"ד ה"ה and represents judgment of *Eheyeh-*  
אהי"ה. It is called the name of 151-א-קג.

80. The name *Eloh'im*-ם-אלהי also has three extensions representing kindness, mercy, and judgment:

The first is filled with Yods-י as follows;  
אל"ף למ"ד ה"י יו"ד מ"ם and represents an inclination toward kindness in *Eloh'im*-ם-אלהי.

The second is filled with Alephs-א as follows;  
אל"ף למ"ד ה"א יו"ד מ"ם and represents an inclination toward mercy in *Eloh'im*-ם-אלהי.

The third is filled with Heys as follows;  
אל"ף למ"ד ה"ה יו"ד מ"ם and represents the total judgment of *Eloh'im*-ם-אלהי.

81. The extended names may be further extended by spelling out each letter of the extension as follows;

*HaShem* – יהו"ה

Name of 72-Av – יהו"ה וי"ו ה"י

Extension of Extension -

יהו"ה וי"ו דל"ת, ה"י יו"ד, וי"ו יו"ד וי"ו, ה"י יו"ד

This principle applies to all the Divine names.

82. There is another aspect of the Divine names called *Ribuah*-squaring, whereby after each consecutive letter the name reverts to its beginning, for example the square of יהו"ה is:

י  
י"ה  
י"ה"ן  
י"ה"ו"ה

The square of Shaddai-י"שד is;

ש  
שד  
שד"י

This principle applies to all the Divine names and indicates judgment. A squared name reflects the

aspect of the “back” (*Achorayim*-אָהוּרַיִם).<sup>102</sup>

83. The principle of *Ribuah*-squaring also applies to all the extended names, for example; the squared name of Av-ע"ב-72 is;

י"ד  
י"ד-ה"י  
י"ד-ה"י-י"ו  
י"ד-ה"י-י"ו-ה"י

84. The letters of the Divine names may also be arranged in all their possible combinations. This is called *Tziruf*-Combinations (צִירוּף). To illustrate, the name יה"ו has six possible combinations corresponding to the six *Sefirot*, as follows:

Chesed corresponds to י"ה  
Gevurah to ה"ו  
Tiferet to ו"ה  
Netzach to ו"י  
Hod to ה"ו  
and Yesod to ו"ה

This order follows the principle that the more essential quality takes precedence in the order of the letters. *Chesed* and *Netzach*, which are in the right column, begin with *Yod*-י, representing kindness.

---

<sup>102</sup> See Tanya, Part 2, Shaar HaYichud VeHaEmunah, Chapter 1 on the 231 gates backwards and forwards.



*Gevurah* and *Hod*, which are in the left column, begin with *Hey*-ה, representing judgment. *Tiferet* and *Yesod*, which are in the middle column, begin with *Vav*-ו, representing mercy. Since *Chesed* is a higher level of kindness than *Netzach*, the *Vav*-ו representing mercy, precedes the *Hey*-ה, which represents judgment. *Netzach*, being a lower level, is the reverse. Since *Gevurah* is more severe in judgment than *Hod*, the *Vav*-ו, representing mercy, precedes the *Yod*-י which represents Kindness. *Hod*, being less severe, is the reverse. Since *Tiferet* inclines toward kindness, the *Yod*-י precedes the *Hey*-ה. The reverse is true of *Yesod*.<sup>103</sup>

85. A name consisting of four letters would normally have twenty-four possible combinations - צירופים, but since *HaShem*-יהו"ה has two like letters, only twelve combinations are possible. *Eloh'im*-אלהי"ם, which has five letters, has one hundred and twenty possible combinations. These are called "The one hundred and twenty combinations of *Eloh'im*" (ק"כ צירופים דאלהי"ם).<sup>104</sup>

86. The general principle of combinations (*Tziruf*-צירוף) is that the closer the resemblance of the

---

<sup>103</sup> See GRA on Sefer Yetzirah, Chapter 1, Mishnah 13 and Pri Etz Chaim, Shaar HaLulav, Chapter 3 concerning the waving of the lulav. Also see Siddur HaAriZal, Kavanot HaLulav (toward the end). Also see Pri Etz Chaim pg.627-628 and Arba Meot Kesef Shekel pg. 36. Also see Shaar HaKavanot, Inyan Sukkot pg. 309-310.

<sup>104</sup> See Etz Chaim HaChadashim, Shaar HaShemot, Chapter 5.

letters to the true configuration of the name, the more they indicate mercy, the more reversed they are, the more judgment.<sup>105</sup>

87. The Divine names may also be interwoven. This is called *Shiluv*-weaving (שילוב) in which the letters of one name are coupled with those of another, in alternating order. For example, the names *HaShem*-יהו"ה and *Adonai*-אדנ"י may be interwoven as follows;

- A.) י'הו"ה אדנ"י = י'א'ה'ד'ו'נ'י'ה'י or  
B.) אדנ"י יהו"ה = א'י'ד'ה'נ'ו'י'ה'י

The interweaving of two names indicates that two modes of Divine conduct are acting as one. The first letter of the weaving-*Shiluv* indicates which conduct is the more essential, to illustrate, in example (A) *HaShem*-יהו"ה, which represents mercy, is the more essential, whereas in example (B) *Adonai*-אדנ"י, which represents *Malchut* and judgment is the more essential.<sup>106</sup>

88. Just as the letters have numerical values, so do the vowels. The vowels are composed of lines and points. A point, which resembles the letter *Yod*-י, has

---

<sup>105</sup> This principle does not necessarily apply solely to the straight forward spelling of the name, but may also apply to the straight forward ordering of the Divine attributes correlating to the specific letters.

<sup>106</sup> See *Mishnat Chasidim*, *Masechet Shemot*, Chapter 1; Also see *Pri Etz Chaim*, *Shaar HaBerachot*, Chapter 7.



numerical value of ע"ב-72-*Av* rather than this name.<sup>107</sup>

90. The Divine names reflect *HaShem*'s-יהו"ה actions toward the world. When in Scripture, one name is used and another is then introduced in its stead or added to it, this indicates a change of Divine influence toward the world. This comes about either through *HaShem*'s-יהו"ה initiative or as a response to man's deeds. When, for instance, the name *Eloh'im*-אלהי"ם is used and is then exchanged for *HaShem*-יהו"ה, it indicates that the Divine influence changed from Judgment to Mercy.

91. *HaShem*-יהו"ה influences the world in accordance with its needs and as a response to man's actions. When man acts meritoriously, *HaShem*-יהו"ה responds with kindness and revelation, and if, heaven forbid, man acts otherwise, *HaShem*-יהו"ה responds in kind. These different influences result from the needs of the recipients, and in no way indicate a change in the Giver, blessed is He, who is unchanging.<sup>108</sup>

92. *HaShem*-יהו"ה influences the world in a multitude of ways, each of which has its own specific name. Every word in the Torah is a Divine name, the

---

<sup>107</sup> See Zohar toward the end of the book of Shemot; See Rashi, to Talmud Bavli, Sukka 45a; Also see Pardes Rimonim by Rabbeinu Moshe Cordovero, Shaar Pratei HaShemot, Chapter 5, and elsewhere.

<sup>108</sup> See Zohar, Idra Rabba, Pg. 141.

entire Torah being one great name of *HaShem*-יהו"ה.<sup>109</sup>

93. Because each name represents a specific Divine action or aspect, it is important to have the proper intentions and concentration when uttering them during prayer. One's prayers thus become more proper and acceptable before *HaShem*-יהו"ה, as stated in Scripture,<sup>110</sup> "I will uplift him, for he knows my name." All this, of course, is in accordance with the righteousness of the individual and the degree of his understanding of these matters.<sup>111</sup>

94. If a Divine conduct is destined to be revealed only in the coming world, the letters of its name are regarded as being hidden. However, if a conduct is presently revealed to a degree, the letters of its name are considered to be partially revealed.<sup>112</sup>

95. Each *Sefirah* has many titles by which it is called, corresponding to the various facets of its

---

<sup>109</sup> See Ramban's introduction to his commentary on Torah; Shaarei Orah of Rabbeinu Yosef Gikatillia, beginning of Chapter 1; Also see Klach Pitchei Chochmah, Chapter 8:13, and elsewhere.

<sup>110</sup> Psalms 91:14

<sup>111</sup> See Kinat HaShem Tzvaot, Part 1.

<sup>112</sup> See Klach Pitchei Chochmah, #18; Because the name אה"ה, which represents *Keter*, will only be revealed in "the coming world", each of its letters is regarded as being totally hidden. However, the name אה"ה, which represents *Daat*, is considered to be partially revealed since it represents the minute revelation of *Keter* as it is in "this world." It therefore is comprised of the first two letters of the concealed aspect, (א"ה) and the last two letters of the revealed aspect (ה"ה); Also see #24 and #25.

conduct.<sup>113</sup>

96. Sefer Yetzirah categorizes the letters of the Hebrew alphabet into three categories. The first category is comprised of the letters Aleph-א Mem-מ and Shin-ש. These are called “The three Mothers” and correspond to the first three *Sefirot* as follows;

Aleph-א corresponds to air, and *Keter* (or *Daat*),  
Mem-מ corresponds to water, and *Chochmah*,  
Shin-ש corresponds to fire, and Binah.<sup>114</sup>

They also represent the horizontal “pipes” connecting the *Sefirot*.

97. The second category is comprised of the seven double letters;

They represent the vertical “pipes”.

Beit-ב  
Gimmel-ג  
Dalet-ד

---

<sup>113</sup> The primary explanation of the Names is expounded upon at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1; The classes and divisions of many of the other Divine titles and their qualities are explained at length in the ten chapters of *Shaarei Orah* of Rabbi Yosef Gikatilla; Rabbi Moshe Cordovero cites many of them in his book *Pardes Rimonim*, Chapter 23 (*Archei HaKinuyim*) and towards the end of his book *Ohr Ne'erav*. Also see the book *Al Ha-Ilan*.

<sup>114</sup> See #46

Chaf-כ  
Peh-פ  
Raish-ר  
Tav-ת

These are called the double letters since they can be read hard or soft as indicated by the presence or absence of a *Dagesh*. Though Reish-ר is not generally written with a *Dagesh*, it is nonetheless pronounced hard or soft,<sup>115</sup> and although Gimmel-ג and Dalet-ד may possess a *Dagesh*, their proper pronunciation without the *Dagesh* has been lost to most people.<sup>116</sup> These seven double letters represent the seven lower *Sefirot*, *Chesed*, *Gevurah*, *Tiferet*, *Netzach*, *Hod*, *Yesod*, and *Malchut*, and are therefore pronounced hard and soft corresponding to *Chesed* (Kindness) and *Rachamim* (Mercy).<sup>117</sup>

---

<sup>115</sup> There are several places in scripture in which the letter Reish-ר is pronounced with a *Dagesh*. Samuel I 1:6, Samuel I 10:24, Samuel I 17:25, Kings II 6:32, Jeremiah 39:12, twice in Ezekiel 16:4, Chabakuk 3:13, Psalms 52:5, Ezra 9:6, Chronicles II 26:10.

<sup>116</sup> The proper pronunciation of the soft Gimmel-ג, when there is no *Dagesh*, is like the letter R in French, which is made with the middle of the tongue slightly resting upon the mid-palate. The proper pronunciation of the soft Dalet-ד, when there is no *Dagesh*, is like the sound of the letters TH when saying the words “This” or “That,” which is different than the pronunciation of TH when saying the words “Thought” or “Thanks.”

<sup>117</sup> Since these represent the “System of Justice”, they also possess kindness, as indicated by the soft pronunciation of these letters. Mercy is indicated by the hard pronunciation of the letters and judgment is indicated by the letter itself. All twenty-two letters represent the paths by which the ten sefirot are connected and inter-included. The “Three Mothers” (א'מ'ש) represent the horizontal paths. The seven double letters (ב'ג'ד'ה'ו'ז'ח) represent the vertical paths.

The third category of letters consists of the twelve remaining letters, which represent the diagonal “pipes”:

Hey (ה)  
Vav (ו)  
Zayin (ז)  
Chet (ח)  
Tet (ט)  
Yod (י)  
Lamed (ל)  
Nun (נ)  
Samech (ס)  
Ayin (ע)  
Tzaddik (צ)  
Kof (ק)

The twenty-two letters represent twenty-two primary creative forces that are expressions of the ten *Sefirot*. All subsequent conducts and forces arise through combinations of these. There are two hundred and thirty-one possible two letter combinations.<sup>118</sup> These are called “The two hundred and thirty-one

---

represent the vertical paths and the twelve simple letters (הויוזח'ט'י'ל'נ'ס'ע'צ'ק) represent the diagonal paths.

<sup>118</sup> These two letter combinations are the primary foundational roots of the Hebrew language. However, for actual language to occur there must be three letter roots. Being that almost all words in the Hebrew language are made up of three letter roots, we see that the two letter combinations are the “Roots of the roots.”



Gates.”<sup>119</sup> Two hundred and thirty-one units are in forward order, indicating kindness, and two hundred and thirty-one units are in reverse order, indicating judgment.<sup>120</sup>

---

<sup>119</sup> *RALA She'arim*-רל"א שערים; See at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3.

<sup>120</sup> See GRA on *Sefer Yetzirah*. Also see *VaYakhel Moshe*.



# Chapter Four

(The matters corresponding to the *Sefirot* and the interrelationships between them.)



98. There are five general levels of the soul; *Nefesh*, *Ruach*, *Neshamah*, *Chaya*, and *Yechidah*. Each of these subdivides into five subsequent levels, as follows; *Nefesh* of *Nefesh*, *Ruach* of *Nefesh*, *Neshama* of *Nefesh*, *Chaya* of *Nefesh*, and *Yechidah* of *Nefesh*. This principle applies to all five general levels. These five levels correspond to the *Sefirot* as follows;

*Nefesh* corresponds to *Malchut*,  
*Ruach*, to the six *Sefirot* of *Zeir Anpin*,  
*Neshama* to *Binah*,  
*Chaya* to *Chochmah*,  
and *Yechidah* to *Keter*.

99. Sometimes the *Sefirot* are called by the names of these corresponding levels of the soul.

100. There are many units of seven which correspond to the seven lower *Sefirot* through which the world is conducted.<sup>121</sup> (The three upper *Sefirot*<sup>122</sup> being presently concealed);

*Chesed* corresponds to Wisdom  
*Gevurah* to Wealth,  
*Tiferet* to Offspring,  
*Netzach* to Life,  
*Hod* to Dominion,

---

<sup>121</sup> Sefer Yetzirah, Chapter 4 and commentary of GRA there.

<sup>122</sup> *Chochmah*, *Binah*, and *Da'at* (*ChaBa''D*).

*Yesod* to Peace,  
and *Malchut* to Grace.

101. There are seven directions;

South corresponds to *Chesed*,  
North to *Gevurah*,  
East to *Tiferet*,  
Up to *Netzach*,  
Down to *Hod*,  
West to *Yesod*,  
and Center to *Malchut*.

There are seven heavenly bodies;<sup>123</sup>

The moon corresponds to *Chesed*  
Mars to *Gevurah*  
The Sun to *Tiferet*  
Venus to *Netzach*  
Mercury to *Hod*  
Saturn to *Yesod*  
and Jupiter to *Malchut*.

There are seven orifices in the head;

The right eye corresponds to *Chesed*,  
The right ear to *Gevurah*,  
The right nostril to *Tiferet*,

---

<sup>123</sup> Even though there are more heavenly bodies, nonetheless these are the essential ones to astrology since they may be observed by the naked eye.

The left eye to *Netzach*,  
The left ear to *Hod*,  
The left nostril to *Yesod*,  
and the mouth to *Malchut*.

There are seven heavens;

*Aravot* (ערבות) corresponds to the three upper  
*Sefirot*, *Keter*, *Chochmah*, and *Binah*.<sup>124</sup>

*Ma'on* (מעון) to *Chesed*,  
*Mechon* (מכון) to *Gevurah*,  
*Zevul* (זבול) to *Tiferet*,  
*Shechakim* (שחקים) to *Netzach* and *Hod*,<sup>125</sup>  
*Rakiah* (רקיע) to *Yesod*,  
and *Veelon* (וילון) to *Malchut*,

There are seven days in the week;

Sunday corresponds to *Chesed*,  
Monday to *Gevurah*,  
Tuesday to *Tiferet*,  
Wednesday to *Netzach*,  
Thursday to *Hod*,  
Friday to *Yesod*,  
and Shabbat to *Malchut*.

There are seven wildernesses within which the

---

<sup>124</sup> The word *Aravot* is plural and therefore represents several *sefirot*.

<sup>125</sup> The word *Shechakim* is likewise plural. It therefore represents two *sefirot*.

children of Israel sojourned;

The wilderness of Eitam (מדבר איתם) to *Chesed*,

The wilderness of Shor (מדבר שור) to *Gevurah*,

The wilderness of Sin (מדבר סין) to *Tiferet*,

The wilderness of Paran (מדבר פארן) to *Netzach*,

The wilderness of *Tzin* (מדבר צין) to *Hod*,

The wilderness of Kadmut (מדבר קדמות) to  
*Yesod*,

The wilderness of Sinai (מדבר סיני) to *Malchut*.

There are seven weeks of the Omer, seven years of the Shemitah, and seven Shemitot of the Yovel.<sup>126</sup>

102. There are seven primary metals;

Silver corresponds to *Chesed*,

Gold to *Gevurah*,<sup>127</sup>

Bronze to *Tiferet*,

Tin to *Netzach*,

Lead to *Hod*,

Mercury to *Yesod*,

and Iron to *Malchut*.

Everything that exists has a correlation to one or more of the *Sefirot*. This includes animal, vegetable

---

<sup>126</sup> Sefer Yetzirah, Chapter 4; Also see at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2, The Letters of Creation.

<sup>127</sup> According to the Maharshal gold sometimes corresponds to Chesed.



and mineral, as well as the sequence of time. Each millennium in history corresponds to a specific *Sefirah*. Since the *mitzvot* also correspond to the Divine conducts, each one affects its respective *Sefirah*.

103. Through the contemplation of three matters; the order of the worlds, the matter of time, and the nature of man, one may arrive at an understanding of the Divine conducts. In Sefer Yetzirah these are called “World,” “Year,” and “Soul,” (עולם שנה נפש or עש"ן).

(104, 105, and 106 are redundant in that they are charts of the above. Therefore, they have been omitted)



## **Chapter Five**

(The matter of lights and vessels, the development of the worlds, the matter of enclothing, inner light, encompassing light, and rebounding light.)



107. Although the Divine conducts are beyond grasp and definition, they are called “lights” (אורות) since there is nothing higher or more ethereal in empirical<sup>128</sup> experience.<sup>129</sup>

108. When reference is made to a “radiance” (הארה) of a particular light (*Ohr*-אור), this refers to a limited revelation of that *Sefirah*.

108B. The *Sefirot* chain down one from the other in a descending order. This is called “Chaining down” (*Hishtalshelut*-השתלשלות). *Keter* gives rise to *Chochmah*, which gives rise to *Binah* etc., until *Malchut*; the one conduct necessitating the next. Through the contemplation of this process one can attain a deeper understanding of *HaShem*’s-ה"ה conduct toward the world. For example, though *Gevurah* is the conduct of judgment and punishment, we know that it arises from *Chesed*. It, therefore, is ultimately an act of kindness rather than a desire for vengeance on the part of *HaShem*-ה"ה, blessed is He. It’s true purpose is to deter mankind from sin, as Scripture states,<sup>130</sup> “God does it that people may fear Him” and<sup>131</sup> “So that those who remain will hear of it and fear.” Furthermore, the individual experiencing

---

<sup>128</sup> See *Klach Pitchei Chochmah*, Petach 5

<sup>129</sup> See #115 thru #115 of this book.

<sup>130</sup> Ecclesiastes 3:14

<sup>131</sup> Deuteronomy 19:20

the affliction also benefits, as stated,<sup>132</sup> “Happy is the man afflicted of God.” Also,<sup>133</sup> “For *HaShem*-יהו"ה rebukes those He loves,”<sup>134</sup> and<sup>135</sup> “As a man chastises his son” etc. But since the world cannot withstand absolute judgment, the intermediate conduct of mercy (*Tiferet*) arises. This principle<sup>136</sup> applies to all the *Sefirot*, which chain down one from the other<sup>137</sup> in a similar fashion.<sup>138</sup>

109. However, when one conduct precedes another in the process of development and the second conduct is the essential one, the prior conduct is considered to be preparatory to, and as such, stemming from the latter, essential conduct, “The last deed being the first in thought.” Since this world and the fulfillment of the *mitzvot* in it, is preparatory to *HaShem*'s-יהו"ה ultimate intent, it is considered to be secondary to, and therefore stemming<sup>139</sup> from the coming world.<sup>140</sup>

110. Because *Keter*, *Chochmah*, and *Binah* are the essential conducts of the coming world, the six

---

<sup>132</sup> Job 5:17

<sup>133</sup> Proverbs 3:12

<sup>134</sup> The suffering of the righteous is an atonement for the individual himself as well as the entire generation.

<sup>135</sup> Deuteronomy 8:5

<sup>136</sup> Klach Pitchei Chochmah, Petach 10, 72, 73.

<sup>137</sup> Choker U'Mekubal, towards the end of chapter 4.

<sup>138</sup> Kinat HaShen Tzvaot, p.88 of Friedlander edition.

<sup>139</sup> Milchemet Moshe p.12.

<sup>140</sup> See #26

*Sefirot* of the System of Justice-*Zeir Anpin*, which are preparatory to their ultimate fulfillment, are thus considered to have arisen from them. *Chochmah* and *Binah* are the primary revealed conducts, (*Keter* being totally hidden) and are called Father-*Abba* and Mother-*Imma*, since they give rise to the conduct of the System of Justice, through which this world functions, as Scripture states,<sup>141</sup> "For all His ways are Just."<sup>142</sup>

111. Early writings sometimes refer to a primary conduct by the term "Cause" (*Eelah*-עילה) and to a secondary conduct by the term "Effect" (*Alul*-עלול).<sup>143</sup>

112. Another aspect of the *Sefirot* is that of "Enclothing" (*Heetlabshoot*-התלבשות), whereby one conduct is concealed in and acts through a second conduct, which is the external expression of the inner, motivating one. The revealed conduct is considered to be the garment of the conduct concealed within it. Scripture thus states,<sup>144</sup> "Good is a revealed rebuke coming from a hidden love,"<sup>145</sup> for example, a father who punishes or disciplines his child does so out of great love of the child and for his ultimate betterment,

---

<sup>141</sup> Deuteronomy 32:4

<sup>142</sup> GRA, Sifra D'Tzniuta

<sup>143</sup> Kinat HaShen Tzvaot, pg. 88 Friedlander edition.

<sup>144</sup> Proverbs 27:5

<sup>145</sup> See #23

by correcting the negative characteristics he sees in him. If he did not care for the child, he would not be moved to discipline him. However, to the casual observer it may seem to be cruel. In such a case, the love and kindness of the father is enlothed, so to speak, within the external expression of punishment and discipline.

112B. Sometimes in *HaShem's* יהו"ה relationship to Israel, the conduct of kindness is enlothed in that of judgment, for their ultimate good, as Scripture states,<sup>146</sup> “As a man chastens his son, so does the *HaShem* יהו"ה your God chasten you.” So too, concerning the suffering of the righteous,<sup>147</sup> the sages stated,<sup>148</sup> “It is good for the righteous that [*HaShem*] does not countenance [their transgressions] in this world.” Scripture describes punishment as the concealment of *HaShem's* יהו"ה countenance, as it is written,<sup>149</sup> “I shall surely conceal my countenance on that day.”<sup>150</sup>

113. The matter of enclothment may be further expanded, in that a specific part of one conduct may

---

<sup>146</sup> Deuteronomy 8:5

<sup>147</sup> See #10

<sup>148</sup> Talmud Bavli, Yoma 87a

<sup>149</sup> Deuteronomy 31:18

<sup>150</sup> The deeper meaning of this verse is, “I shall surely conceal my inner aspect (פנימ-ים) on that day.” This signifies that *HaShem's* kindness, which is the inner, motivating force, is concealed by judgement, which is expressed in its stead.



be enlothed in a specific part of another, all of which indicate sublime matters in *HaShem* 's-יהו"ה conduct of His world.<sup>151</sup>

114. For example, *Chesed* of *Arich Anpin* (*Keter*) which is great mercy, is enlothed within *Abba* (*Chochmah*), *Gevurah* of *Arich Anpin* is enlothed in *Imma* (*Binah*), and *Tiferet*, *Netzach*, *Hod*, and *Yesod* of *Arich Anpin* are enlothed in *Zeir Anpin* etc. as follows;

<i>Arich Anpin</i>	<b>Enclothing</b>	<i>Partzuf</i>
<i>Chessed</i>	<i>Chochmah</i>	<i>Abba</i>
<i>Gevurah</i>	<i>Binah</i>	<i>Imma</i>
<i>Tiferet,</i> <i>Netzach, Hod,</i> <i>Yesod</i>	<i>Six Sefirot of</i> <i>Zeir Anpin</i>	<i>Zeir Anpin</i>
<i>Malchut</i>	<i>Malchut</i>	<i>Nukvah</i>

The upper three *Sefirot* of *Arich Anpin*, are absolutely concealed and beyond grasp and as such, cannot be enlothed in the lesser *Sefirot*.

114B. However, the general principle is that the lowest level of the higher aspect is enlothed in the highest level of the lower aspect, for example; the *Malchut* of *Chesed* is enlothed within the *Keter* of *Gevurah* etc. This principle applies to the *Sefirot* as

---

<sup>151</sup> Klach Pitchei Chochmah, Petach 100.

well as the *Partzufim* and Worlds.

115. The concept of enclothing is related to that of lights (*Orot*) and vessels (*Keilim*) in that a vessel limits and conceals the light and revelation within it in proportion to its density and/or lack of transparency. Light represents revelation (which is *Chesed*) whereas vessels represent concealment (which is judgment and restriction) as Scripture states,<sup>152</sup> “He set darkness as His hiding place.”<sup>153</sup>

116. Kabbalah speaks of three kinds of light;

The first is revelation which is beyond grasp and cannot be contained within the vessel. It, therefore, is described as encompassing the vessel from a distance and is called, “Direct encompassing light” (*Ohr Makif HaYashar*-אור מקיף הישר).

The second is that light which is grasped and contained within the vessel. It is called, “Inner Light” (*Ohr Pnimi*-אור פנימי).

The final light is called, “Rebounding encompassing light,” (*Ohr Makif HaChozer*-אור מקיף החוזר) in that it enters the vessel but cannot be contained within it, due to the limitations of the

---

<sup>152</sup> Psalms 18:12

<sup>153</sup> Klach Pitchei Chochmah, Petach 28.

vessel.<sup>154</sup> This light therefore rebounds and encompasses the vessel<sup>155</sup> closely.<sup>156</sup>

117. The GR"A<sup>157</sup> applies this principle to the relationship between the upper three *Sefirot* and the seven lower *Sefirot* of *Zeir Anpin* and *Nukvah*. Because discernments begin to arise in *Binah*, its light may be enclothed within the seven lower *Sefirot* as an inner light (*Ohr Pnimi* – אור פנימי). Nonetheless, due to the limitations of the receiving vessels, (rather than any limitation in *Binah* itself), only a fraction of its light is enclothed within them. Since *Chochmah* is not as absolute a kindness and mercy as *Keter*, its light may penetrate their vessels momentarily, but rebounds instantly due to their inability to grasp it. It therefore represents the Encompassing Rebounding light (*Ohr Makif Hachozzer* – אור מקיף החוזר). *Keter* is absolute and unqualified Kindness and Mercy and therefore it

---

<sup>154</sup> Klach Pitchei Chochmah, Petach 28.

<sup>155</sup> That which may be grasped by human intellect is called *Ohr Pnimi*-Inner Light, whereas that which is beyond human understanding is called *Ohr Makif*-Encompassing Light. For example, *Keter*, which is the underlying, motivating force in Creation, contains all three categories of light. That which we understand of *Keter*, i.e., that *HaShem*'s ultimate intent is good and benefits all, is *Ohr Pnimi* – the Inner Light. The increased perception and revelation of *Keter* as it will be in the coming world is *Ohr Makif HaChozzer*-אור מקיף החוזר-The Rebounding Encompassing Light. *HaShem*'s ultimate and essential purpose for the creation of the world, however, is unknowable and is called, "The Direct Encompassing Light.

<sup>156</sup> In the larger scheme, there also are two categories of light: *Ohr Memalleh*-אור ממלה-The Filling Light, is the light of *HaShem*-יהו"ה, blessed is He, which fills all worlds, whereas *Ohr Sovev*-אור סובב-The Surrounding Light is the transcendent light of *HaShem*-יהו"ה that surrounds all worlds.

<sup>157</sup> Sifra D'Tzniuta, pg. 38b.

represents the direct encompassing light (*Ohr Makif Hayashar* – אור מקיף הישר). It cannot be grasped at all within the seven lower *Sefirot* and as such, is beyond comprehension and exceedingly hidden.

118. Each *Partzuf* possesses five distinct qualities: three types of light; the encompassing direct light (*Ohr Makif HaYashar* - אור מקיף הישר), the encompassing Rebounding light (*Ohr Makif Hachozzer* – אור מקיף החוזר), and the inner light (*Ohr Pnimi* – אור פנימי), and two aspects of vessels; the inner (פנימי), and the external (חיצוני).<sup>158</sup>

---

<sup>158</sup> See #23; Also see Shaar HaYichud of Rabbi DovBer of Lubavitch, translated as The Gate of Unity, Ch. 30 and the notes there.

## Chapter Six

(The world of *Tohu*-Chaos, the world of *Tikkun*-Repair, the connection of the three upper *Sefirot* with the seven lower ones, *Yisroel Saba*, *Tevunah*, the seven Repairs, and the thirteen Repairs of the Beard.)



119. The Sages noted,<sup>159</sup> “At first the world was created through the attribute of Judgment. He saw that the world could not withstand this so He joined<sup>160</sup> the attribute of Mercy to it.” For this reason, the Torah begins with the name *Eloh"im*-אלהים, signifying Judgment, and only later, in order to soften its nature<sup>161</sup> the name *HaShem*-יהוה, which signifies mercy is used, as is written “On the day that *HaShem*-יהוה God-אלהים made Earth and Heaven.” The primary and fixed nature of the world is that of Judgment, since it was originally created through this attribute. Mercy, however, is added to the world to soften its natural harshness in accordance to the degree of man’s righteousness. Conversely, to the degree of his transgressions, it is withdrawn, resulting in a regression to its primary nature.

120. As explained previously the name of *Ban-*בן-52 (בן-52), indicates absolute judgment, and the name of *Mah*-45 (מח-45), indicates mercy. As such the *Sefirot* were first ordered through this aspect of *Ban-*בן-52. Because the conduct of judgment, in and of itself, could not bring about

---

<sup>159</sup> See Rashi to the first verse in the Torah (*Bereshit* – Genesis 1:1).

<sup>160</sup> This is the concept of *Shitoof*-שיתוף (Joining), in which two conducts act in partnership, thus tempering each other.

<sup>161</sup> The nature of the world is generally severe since its source is in the Divine name *Eloh"im*-אלהים. This is indicated by the fact that the numerical value of the word for nature-*HaTeva*-הטבע is 86, which is the same numerical value as the name *Eloh"im*-אלהים. See at greater length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of His Title* (*Shaar HaKinuy*).

*HaShem* 's-יהו"ה ultimate intent in creation, flaws resulted.<sup>162</sup> These flaws are described as the shattering and fall of the vessels.<sup>163</sup> This stage of creation is referred to as the World of *Nekudim*-Points or *Tohu-Chaos*, during which the light and revelation intended for the ultimate good, was withdrawn. This is alluded to in the verse,<sup>164</sup> “And these are the kings that reigned in the land of Edom before there reigned any king of the Children of Israel.”<sup>165</sup> *Edom* (“red”),<sup>166</sup> indicates Judgment, alluding to the named of *Ban*-ב"ן-52, the World of *Tohu-Chaos*. Each of the kings of Edom indicates one of the *Sefirot* of Tohu as follows;

Bela ben Beor - *Daat*

Yovav & Chusham - *Chesed & Gevurah*

Hadad ben Badad - *Tiferet*

Samlah - *Netzach*

Shaul - *Hod*

Baal Chanan ben Achbor - *Yesod*

and Hadar - *Malchut*

---

<sup>162</sup> The resulting flaws were not accidental but were, rather, intentional, in order to bring about the side that is the opposite of good (*Sitra Achara*), that making man a free agent though the creation of free choice between good and evil.

<sup>163</sup> The “shattering of the vessels” (*Shevirat HaKeilim*) took place because of the inherent incompatibility of the sefirot of Tohu, in that each was absolute in its characteristic and therefore unsympathetic to the others. Because of this one quality could not coexist with the other.

<sup>164</sup> Genesis 37:31-39.

<sup>165</sup> Klach Pitchei Chochmah, Petach 36-55.

<sup>166</sup> The Divine attributes are symbolized by specific colors; red for judgment, white for kindness etc.



Concerning each of these kings (with the exception of Hadar,) Scripture speaks of their demise, thus alluding to the shattering of their vessels. This was not the case with Hadar - *Malchut*, for at that stage the attributes of Mercy, alluded to by the name of *Mah-ה"ג-45*, was introduced in order to bring about the eventual *Tikkun* - Repair. What is meant here by death is not a total cessation but rather a descent to a lesser state of being as explained in the Zohar, Idra Rabba,<sup>167</sup> “They were nullified and withdrew from that state of being, not that they were totally nullified, but rather, whenever there is a descent from a higher level to a lower level, it is considered to be like death.” This concept is also explained in Zohar<sup>168</sup> on the verse “And the king of Egypt died.” Such is also the case whenever a person falls from his level of spiritual awareness.<sup>169</sup> This concept of death applies when an inner aspect is withdrawn from an external one, the inner aspect symbolizing the soul and the external one symbolizing the body. Therefore, when a conduct descends to a lower level, within which the higher aspect is no longer enfolded, it is considered to be similar to death.<sup>170</sup>

---

<sup>167</sup> Idra Raba, Naso p.135b.

<sup>168</sup> Zohar Shemot 19b.

<sup>169</sup> Zohar Mishpatim, p.216b; See Pitchei Chochmah V'Daat, Petach 61.

<sup>170</sup> The intellectual Sefirot of Tohu were not shattered. This is why Esav's - (Tohu) head is buried in Maarat HaMachpela, and why there are only eight kings listed.

121. After the shattering of these vessels, the aspect of Mercy-*Rachamim*, which is the conduct of *Mah*-מ"ה-45, was introduced and superimposed upon that of *Ban*-ב"ן-52, in order to soften its severity and to lead to the eventual rectification and complete goodness, which is *HaShem*'s יהו"ה ultimate intent in Creation. This process is called the world of *Tikkun* - Repair (עולם התיקון).<sup>171</sup>

122. This repair, comes about through the union of *Mah*-מ"ה-45 & *Ban*-ב"ן-52 and is a gradual process that is effected by three factors; man's deeds, *HaShem*'s יהו"ה Supernal intervention, and the various stages of time in His ultimate plan.<sup>172</sup>

123. The principle of rectification also applies to the six *Sefirot* of *Zeir Anpin*. Through the merit of mankind, the three upper, intellectual *Sefirot* (*Keter*, *Chochmah*, and *Binah*) - Great Mercies, are invested within *Zeir Anpin*, thus affecting its maturation, resulting in goodness and blessing to the world. This is alluded to in the verse,<sup>173</sup> "Do not come in judgment with your servant." (*Mishpat*-Justice refers *Zeir Anpin*).<sup>174</sup> This concept is also called *Shituf*-Joining. *Keter*, *Chochmah*, and *Binah* join with *Zeir Anpin*.

---

<sup>171</sup> Klach Pitchei Chochmah, Petach 61.

<sup>172</sup> Ibid.

<sup>173</sup> Psalms 143:2.

<sup>174</sup> See Introduction to Tikkunei Zohar 17a-b

124. However, when *Binah* is joined with *Zeir Anpin*, only *Malchut* of *Binah*, its tenth part, does so. It therefore receives a distinct designation as a separate *Stature-Partzuf* containing ten sefirot, and is called *Tevunah* (תבוונה).

125. The three lower *Sefirot* of *Tevunah*, *Netzach*, *Hod*, and *Yesod*, which represent Kindness, Judgment, and Mercy, become invested as an *Ohr Pnimi*-inner light within the six *Sefirot* of *Zeir Anpin*. Each of these *Sefirot* consists of ten subdivisions, totaling 90, the numerical value of the letter *Tzaddi*-צ.

126. *Chesed*, *Gevurah*, and *Tiferet* of *Tevunah* become an *Ohr Chozer*-Rebounding encompassing light, relative to *Zeir Anpin*. They too consist of ten subdivisions totaling 30, the numerical value of the letter *Lamed*-ל. The four upper *Sefirot* of *Tevunah*; *Keter*, *Chochmah*, *Binah*, and *Daat*, are *Ohr Yashar*- a direct encompassing light from a distance, in relation to *Zeir Anpin*, which consists of a total of 40 subdivisions, the numerical value of the letter *Mem*-מ. All these aspects together make up the word<sup>175</sup> “Image-*Tzelem*-צלם.”<sup>176</sup>

127. In that man’s nature and characteristics were created in a manner that hints at the supernal

---

<sup>175</sup> Genesis 1:27 – “He created him in the image (*Tzelem*-צלם) of God.”

<sup>176</sup> Klach Pitchei Chochmah, Petach 127-128.

conducts, his soul consists of three components corresponding to *Tzelem*-צלם; The *Neshama* which is en clothed within him, the *Chayah* which encompasses above him closely, and the *Yechidah* which encompasses above him at a distance.<sup>177</sup> This is the meaning of the verse “God made man in his Image-*Tzelem*-צלם.” Kabbalah sometimes refers to the corresponding supernal conducts by these<sup>178</sup> names.<sup>179</sup>

128. When mankind is meritorious, there is a *Shituf*-Joining of *Tevunah* itself with *Zeir Anpin*. However, when this is not the case, only *Malchut* of *Tevunah*, which is its tenth part, joins *Zeir Anpin*. This is considered to be a distinct *Partzuf*-Stature and is called the Second *Tevunah*<sup>180</sup> (תבונה שנייה).<sup>181</sup>

129. The matter of *Tevunah* only applies to the joining of *Binah* with *Zeir Anpin*. Otherwise, *Binah* is simply called *Imma*.

130. If mankind achieves greater merit, then a Joining-*Shituf* is affected between the level of *Malchut*

---

<sup>177</sup> See Chapter 9:208-209.

<sup>178</sup> See *Nefesh HaChaim*, footnote on page 1.

<sup>179</sup> As mentioned before, the soul actually consists of 5 primary levels (*Nefesh*, *Ru'ach*, *Neshamah*, *Chayah*, and the *Yechidah* essence). However, they are divided into the above three categories, with the *Nefesh*, *Ru'ach* and *Neshamah* being en clothed within him, the *Chayah* which encompasses him closely (*Makif HaKarov*), and the *Yechidah* which encompasses above him at a distance (*Makif HaRachok*).

<sup>180</sup> *Klach Pitchei Chochmah*, Petach 128-129

<sup>181</sup> *Malchut of Malchut of Binah*

of *Chochmah*, and *Zeir Anpin*. This too becomes a distinct *Partzuf* called *Yisrael Saba* (ישראל סבא), and similar to *Tevunah*, joins in an aspect of *Tzelem*-צלם, that is, one inner light and two encompassing ones. But when mankind is not so meritorious, only the *Malchut* of *Yisroel Saba* influences *Zeir Anpin*. This is called the Second *Yisroel Saba* (ישראל סבא שני),<sup>182</sup> and also influences *Zeir Anpin* through the three aspects of *Tzelem*-צלם. Certainly, the influence of *Chochmah* is higher than that of *Binah* and requires greater merit.

131. *Daat* may also affect *Zeir Anpin*, and with even greater merit, an influence from *Keter* may be brought about.

132. Essentially, *Zeir Anpin* consists of six *Sefirot*; *Chesed*, *Gevurah*, *Tiferet*, *Netzach*, *Hod*, and *Yesod*, but through the merits of mankind (*MiLemata LeMaala* – from below to above), or rectification (*MiLeMaala Lemata* – from above to below), this temporal world may also receive influence from *Chochmah*, *Binah*, and *Daat* (or *Keter*) by their joining with *Zeir Anpin*, thus increasing its stature to a conduct of ten *Sefirot*. *Zeir Anpin* is then considered to possess a *Keter*, *Chochmah* and *Binah*, in addition to its essential *Sefirot*. This matter applies after *Tikkun*-repair.

---

<sup>182</sup> *Malchut* of *Malchut* of *Chochmah*.

133. For this reason *Zeir Anpin* is generally considered to consist of six *Sefirot*, for being that they preceded *Tikkun* they are essential and constant, whereas that which issues after *Tikkun* may change.<sup>183</sup>

134. *Chochmah*, *Binah*, and *Daat* are called Intellect. Therefore, their addition to the conduct of *Zeir Anpin* is regarded as an influence of “Intellect.” Likewise, just as man’s body is of this world and his soul, which transcends the world, resides in his brain, so too the joining of the higher conduct to the lower one is called an “Influence of Intellect.”<sup>184</sup>

135. It is written,<sup>185</sup> “May the power of the Lord-*Adonai*-יְהוָה be magnified.” When *HaShem*-יְהוָה, blessed is He, influences kindness, miracles and goodness towards the world, this is considered to be a magnification of his power and Lordship-*Adonai*-יְהוָה, since we only speak of His actions, as mentioned before. Conversely, when He conducts the world with severity and withholds His influence and revelation, His name is not magnified, but is rather diminished. This is called *Katnut*-Smallness or Immaturity. (This is symbolized by the stages of childhood in human development.) When *Binah* joins and influences the

---

<sup>183</sup> See GR’A to Sifra D’Tzniuta, Ch. 1, pg. 3a.

<sup>184</sup> See Sefer Mayim Adirim and Klach Pitchei Chochmah, Petach 101, 116 and 127.

<sup>185</sup> Numbers 14:17

world, it is called *Gadlut Rishon*-The First or Initial Maturation and when there is a further joining and influence of *Chochmah*, it is called<sup>186</sup> *Gadlut Sheini*-The Second or Greater Maturation.<sup>187</sup>

136. All the stages of life; embryonic (*Ibur*), infancy (*Yenikah*), childhood (*Katnut*), adulthood (*Gadlut*) etc., hint at the Divine conducts.<sup>188</sup> The embryonic stage (*Ibur*), in which the embryo is concealed and totally dependent on its mother for sustenance, is comparable to a time of severity, in which the world lacks merit and Divine revelation, as stated,<sup>189</sup> “I shall surely hide My face on that day.” It then is sustained solely through *HaShem*’s-הו"ה grace and the merit of the patriarchs (Avraham, Yitzchak and Yaakov). This connection between the embryonic stage and *HaShem*’s-הו"ה conduct in relation to His world, is hinted at in the scriptural verse,<sup>190</sup> “Just as you know not what the way of the wind is, or how the bones grow in the womb.” The bondage in Egypt,<sup>191</sup>

---

<sup>186</sup> Klach Pitchei Chochmah, Petach 129.

<sup>187</sup> A small child lacks a mature intellect and therefore is chiefly motivated by his emotions. The first influence upon the child is from the mother (*Binah*) which adds to his maturity. This is called (*Gadlut Rishon*) Beginning maturity. Afterwards, he is influenced by the father (*Chochmah*) in Torah and mitzvot, to bring him to the point of full maturity and responsibility, as a mature adult (*Gadlut*).

<sup>188</sup> See at greater length in Shaar HaYichud of Rabbi DovBer of Lubavitch, translated as The Gate of Unity, Ch. 34-35, and the introductions and notes there.

<sup>189</sup> Deuteronomy 31:18

<sup>190</sup> Ecclesiastes 11:5

<sup>191</sup> GR’A to Sifra D’Tzniuta, end of chapter one.

as well as our present state of exile, constitutes such a period. The state of the Jewish people during the exodus was comparable to infancy (*Yenikah*), marking the birth of the nation. However, since they had yet to receive Torah and Mitzvot, they lacked meritorious deeds. In like manner, there is a relationship between all of man's life stages and the deeds of *HaShem*-יהו"ה in relation to His world.

137. Revelation begins with *Chochmah* and therefore all subsequent conducts are potentially included within it. These are the thirty-two general paths (or ways) alluded to in the verse,<sup>192</sup> "Please make Your ways known to me."<sup>193</sup> Sefer Yetzirah therefore states that,<sup>194</sup> "He engraved thirty-two wondrous paths of *Chochmah*," which correspond to the 10 sefirot and the 22 letters of the Hebrew alphabet, each of which indicates a separate conduct.<sup>195</sup>

138. *Keter* also influences *Zeir Anpin* through its two heads,<sup>196</sup> *Keter* of *Keter* which is the *Gulgalta-Skull*, and *Chochmah* of *Keter* which is the *Mocha-Brain*.<sup>197</sup>

---

<sup>192</sup> Exodus 33:13

<sup>193</sup> See GRA, commentary on Zohar Chadash p. 89, end of Anaf 4.

<sup>194</sup> Sefer Yetzirah, Mishnah 1.

<sup>195</sup> GR'A, commentary on Sefer Yetzirah, Mishna 1.

<sup>196</sup> Actually, *Keter* has three heads corresponding to *Chessed*-Kindness, *Din*-Judgment and *Rachamim*-Mercy, but two of them are considered to be more essential. (See chapter 2:10-12)

<sup>197</sup> According to the GR'A this influence comes from *Chochmah* and *Binah* of *Keter*.



139. There are seven influences-*Tikkunim* of *Keter* of *Keter*, the first head, which are referred to by the following terms:

1. Skull-*Gulgalta*
2. The Crystal Dew-*Talla D'Bedulcha*
3. The Gaseous Membrane-*Krooma D'Avirah*
4. The White Hair of the Head-*Amar Nakki*
5. The Primal Desire or Will-*Ra'ava D'Ra'avin* (which is revealed in prayer) and is also called "The Forehead of Will"-*Metzach Ratzon*
6. Conscious Supervision-*Ashgacha P'Kicha*-Also called- The Eye-*Aiyana*
7. The Two Nostrils-*Trayn Nukvin D'Pardashka*-Also called- The Nose-*Chutmah*.<sup>198</sup>

All these terms indicate types of influences<sup>199</sup> from *Keter* of *Keter* and, as such, are exceedingly hidden. They are collectively called The Seven of The Skull-*Shiva D'Gulgalta*.

140. *Chochmah* of *Keter*, which is the second head, and is called, The Hidden Brain-*Mocha Stima'ah*; possesses thirteen influences-*Tikkunim*, that influence downward. These are the thirteen attributes

---

<sup>198</sup> The GRA does not enumerate *Talla D'Bedulcha* but, rather, counts each nostril separately.

<sup>199</sup> GRA to Sifra D'tzniuta.

of Mercy which were given over to Moshe.<sup>200</sup> They are:

1. *E-L* - Benevolent G-d
2. *Rachum* - Compassionate
3. *V'Chanun* - and Gracious
4. *Erech* - Long (slow)<sup>201</sup>
5. *Apayim* - Suffering (to anger)
6. *V'Rav Chesed* - and Abounding in Kindness
7. *V'Emet* - and Truth
8. *Notzer Chesed* - He Preserves Kindness<sup>202</sup>
9. *L'Alaphim* - for two thousand generations
10. *Noseh Avon* - Pardoning Iniquity
11. *VaPeshah* - and Transgression
12. *V'Chata'a* - and Sin
13. *V'Nakeh*<sup>203</sup> - and He Cleanses.

141. There are thirteen corresponding phrases in the book of Micha (7:18-20). They are:

1. *Mi E-l Kamocha* - Who is a God like You
2. *Nos'eh Avon* - Who pardons iniquity

---

<sup>200</sup> See Exodus 34:6-7.

<sup>201</sup> *Erech Apayim*-Long Suffering (slow to anger), is counted as two, as stated in Talmud Bavli, Bava Kama 50b, "Long suffering to the righteous, as well as to the wicked."

<sup>202</sup> *Notzer Chesed L'Alaphim*-He preserves kindness for two thousand generations, is also counted as two.

<sup>203</sup> From here we see that *Notzer Chesed*-He preserves kindness, is a higher level than *V'Nakeh*- and HE cleanses, since there, kindness is stated explicitly, whereas here, the shortcoming of the recipient of kindness are recognized. Therefore, *V'Nakeh* only applies to the penitent.

3. *V'Over Al Peshah* - and forgives transgression
4. *L'She'erit Nachalato* - for the remnant of His Heritage
5. *Lo Hechezik La'ad Apo* - He does not maintain His wrath forever
6. *Ki Chafetz Chesed Hu* - for He desires to do Kindness
7. *Yashuv Yerachamenu* - He will again show us mercy
8. *Yichbosh Avonoteinu* - He will suppress our iniquities
9. *Vetashlich BiMtzulot Yam Kol Chatotam* - and You will cast all their sins into the depths of the sea
10. *Titen Emet L'Yaakov* - Give truth to Yaakov
11. *Chesed L'Avraham* - Kindness to Abraham
12. *Asher Nishbata LaAvoteinu* - which you swore unto our fathers
13. *M'Yimei Kedem* - from the days of old.<sup>204</sup>

142. *Notzer Chesed* is called the “Upper *Mazal*” and *V'Nakeh* is called the “Lower *Mazal*” and, as such, they sometimes influence jointly. These two are the most essential of the thirteen attributes. They are called *Mazal*-מזל in that they are good influences that flow down-*Nozel*-נוזל from *HaShem*-יהו"ה, blessed is He, and are non-reactive to human deed,<sup>205</sup> as

---

<sup>204</sup> See *Klach Pitchei Chochmah*, Petach 105-108.

<sup>205</sup> See *Talmud Bavli*, Brachot 7a.

written,<sup>206</sup> “I will be gracious to whomever I will be gracious.” The word *Mazal*-מזל is of the same root as *Nozel*-נוזל, which means to flow down. Concerning this the sages stated “Procreation, Health, and Livelihood are not determined by merit, but rather by *Mazal*.”<sup>207</sup>

143. As stated previously, the characteristics of man hint at the supernal conducts. So too, the human beard hints at these attributes. They are therefore called, “the thirteen influences of the beard - *Yud Gimel Tikunei Dikna*.” Because hair is tubular, influence from the brain is drawn down through them. Furthermore, in that they are very narrow, this influence is exceedingly constricted and hidden. This is so, because the influence comes through *Chochmah* of *Keter*, which is somewhat less merciful in comparison to *Keter* of *Keter*. As a result, it is possible to perceive matters pertaining to a person’s thoughts by observing his hair.<sup>208</sup> However, these matters are extremely hidden and only perceptible to those who are greatly versed in physiognomy (*Chochmat HaPartzuf*) as explained in *Zohar*.<sup>209</sup>

---

<sup>206</sup> Exodus 33:19

<sup>207</sup> Talmud Bavli, Moed Katan 28a; Also see *Zohar Naso*, 134a and *Pekudey* 244b.

<sup>208</sup> GRA commentary on *Shir HaShirim* 6:15.

<sup>209</sup> See *Zohar Naso*, starting from page 131; Also see *Etz Chaim*, *Shaar Arich Anpin*, Ch. 9; Also see *Sifra D’Tzniuta*, beginning of Ch. 2.

## Chapter Seven

(The joining and union of Mercy - (*Rachamim*) with Judgment - (*Din*), the six *Sefirot* of *Zeir Anpin* with *Malchut*, *HaShem*-יהו"ה, blessed is He, with the worlds, and the feminine waters with the masculine waters.)



144. The conduct of *Zeir Anpin* is also called Yisroel (ישראל), and the conduct of *Malchut* is also called Rachel (רחל). *Zeir Anpin* has a further quality called Yaakov (יעקב) and *Malchut* too has a further quality called Leah (לאה).<sup>210</sup>

145. The GR"A explains<sup>211</sup> that the reason for these two aspects of Rachel and Leah in *Malchut* is because there are two aspects of *HaShem's*-יהו"ה kingdom. One aspect is our acceptance of the yoke of His kingdom willingly<sup>212</sup> and faithfully without the force of miracles, as stated,<sup>213</sup> “Say *Malchuyot* (the verses of *HaShem's*-יהו"ה Kingship) before me, so that you coronate Me as your King.” This is the ultimate goal of our service of *HaShem*-יהו"ה and is called Rachel. The second aspect is the revelation of His kingdom by force of miracles, as in the exodus from Egypt, and as will come about in the coming future. This aspect displays *HaShem's*-יהו"ה splendor. He nonetheless is called, “Humble” for,<sup>214</sup> “Wherever His greatness is, so is His humility.” This aspect is called Leah.

There are also two aspects of *Zeir Anpin*. Our adherence and acknowledgment of *HaShem's*-יהו"ה

---

<sup>210</sup> See Chapter 2.

<sup>211</sup> Likkutei HaGRA, end of Sifra D'Tzniuta.

<sup>212</sup> GRA to Mishlei.

<sup>213</sup> Talmud Bavli, Rosh HaShanah 16a.

<sup>214</sup> Talmud Bavli, Megillah 31a.

existence on the basis of faith, is called *Yaakov*, that is, though it is not readily apparent, we recognize and believe that *HaShem*-יהו"ה is the source of all reward and punishment.

The second aspect represents the revelation of *HaShem*-יהו"ה as the source of everything, and is called *Yisrael*. The essential quality in *Zeir Anpin* is that of *Yisrael* – revelation, while the essential aspect in *Malchut* is that of *Rachel* – acceptance.<sup>215</sup>

146. As known, our father Avraham personifies the attribute of *Chesed* - Kindness, our father Yitzchak that of *Gevurah* - Judgment, and our father Yaakov, personifies the median attribute of *Tiferet* - Mercy. *Chesed* is therefore sometimes called Avraham, *Gevurah* is called Yitzchak, and *Tiferet* is called Yisrael or Yaakov.<sup>216</sup> Since the generation of the exodus lived in a miraculous fashion, unique to history, the aspect of Leah is sometimes called *Dor HaMidbar* - The generation of the Exodus.

147. The world is generally conducted through the attribute of *Malchut*, which is more severe than *Zeir Anpin*. As such, it is called *Nukvah* - Female, and represents an exacting Judgment. *Zeir Anpin*, which is the conduct of Justice, represents a more lenient, merciful judgment. If the world is meritorious, *Zeir*

---

<sup>215</sup> GRA, on Ra'ayah Mehemna, end of Zohar I.

<sup>216</sup> Zohar, Ra'ayah Mehemna, Emor p. 99-100.



*Anpin* joins with *Malchut*, affecting Goodness. If not, *Zeir Anpin* separates, and the world is conducted solely through the severity of *Malchut*. All this is dependent on man's deeds. This is in accordance with the statement, "The world was originally created with judgment. He saw that it could not withstand this, so He added the quality of Mercy."<sup>217</sup>

148. This is the matter of *Zivug* – Joining, mentioned in Kabbalistic literature, such as the *Zivug*-joining of *Zeir Anpin* to *Malchut*, that is, the super-addition of the mercies of *Zeir Anpin* to the judgment of *Malchut*. This is accomplished through the prior joining of the conducts of *Chochmah* and *Binah* with those of *Zeir Anpin*. As a result, *Zeir Anpin* gains a greater degree of mercy and in turn joins with *Malchut*, affecting kindness and goodness towards the world.

149. Included as part and parcel of the function of *Malchut* is to manifest *HaShem*'s יהו"ה kingdom in the world and to sanctify His Great Name. Since man was given free choice, it is his responsibility, through his deeds, to lovingly receive the yoke of *HaShem*'s יהו"ה kingdom upon himself and to properly serve Him, thereby sanctifying and glorifying His Name. This causes rectification throughout all worlds and draws down His Indwelling Presence (*Shechinah*) - and Sanctity-*Kedushah*, in them, thus bringing about

---

<sup>217</sup> Zohar Ha'azinu, Idra Zuta; Rashi to Genesis 1:1.

the optimal revelation of His kingdom. The reverse is true if man acts rebelliously. In this respect, all worlds may be considered branches of *Malchut*, since it reveals *HaShem* 's-יהו"ה kingdom, which is His ultimate goal in creation. This is accomplished through the union between the mercies of *Zeir Anpin* and the judgment of *Malchut* (Nukvah) and is determined by the deeds of man.<sup>218</sup>

150a. The principle of *Zivug*-Coupling, implies a joining of a conduct of Mercy with one of Judgment, and represents the union of the names of *Mah*-מ"ה-45 and *Ban*-ב"ן-52. As such, *Zivug* is not limited to *Zeir Anpin* and *Nukvah*, but applies to other conducts as well.

150b. The joining of two conducts results in a third median conduct, which, though it is a synthesis of the two, is uniquely different from either. [For example, Oxygen + Hydrogen = water.] This Concept is explained in *Nefesh HaChaim*,<sup>219</sup> “Concerning the concept of *Zivug*; certainly, it is to be taken as an analogy and alludes to union in spiritual terms, and is similar to a person who combines two ideas in his mind, thus arriving at a third, novel one.”

150c. Though it is a synthesis of the two, it

---

<sup>218</sup> Klach Pitchei Chochmah, Petach 136-138.

<sup>219</sup> *Nefesh HaChaim* pg. 7 in the footnotes.

nevertheless is novel and different.<sup>220</sup>

151. The basis of *Zivug* is the revelation and connection of the Creator to His worlds or the lack thereof, all of which depends on the deeds of man.<sup>221</sup>

152. There are four spiritual Worlds;

Emanation – *Atzilut* – אצילות

Creation – *Briyah* – בריאה

Formation – *Yetzirah* – יצירה

Action – *Asiyah* – עשייה.

The first and highest of the created worlds is *Briyah*, since *Atzilut*, being an emanation of Godliness is an extension of Him, in a sense, like the light of a luminary relative to its source in the luminary. The world of *Briyah* is feminine relative to *Atzilut*.<sup>222</sup> Before the sin of Adam, the two were in a state of *Zivug*, which is the union of the male and female aspects, in which the one gives and the other receives. Adam's sin resulted in their separation. This is the meaning of the statement in Zohar that the *Matronita* separated from her husband.

152b. *Briyah* is called *Matronita* – Mother, since it is the highest and first of the created worlds

---

<sup>220</sup> Klach Pitchei Chochmah, Petach 60, 66 and 73.

<sup>221</sup> Nefesh HaChaim, Ch. 1 and 2.

<sup>222</sup> GRA to Sifra D'Tzniuta, Ch. 4.

that issue from her. Similarly, the Torah often compares the relationship of *HaShem*-ה' יהו"ה and the Jewish people to that of man and wife.<sup>223</sup>

153. The union and joining of mercy with judgment, or the connection of *HaShem*-ה' יהו"ה with the worlds, depends on and is initiated by the merits of mankind. This union, in turn, causes a precipitation of influence from Above, as scripture states,<sup>224</sup> “Truth sprouts from the earth (that is, from below) and *HaShem*-ה' יהו"ה will give goodness (that is, He will respond from above).” The merit and awakening from below is called *Mayim Nukvim* - Feminine Waters, whereas the influence from above, which follows, is called *Mayim D'Churin* - Masculine Waters.

154. The world of *Briyah*, which is the *Matronita*, is sometimes called *Malchut*.<sup>225</sup>

155. When, as a result of man's deeds, *Malchut* is in a diminished state and the Indwelling Presence of *HaShem*-ה' יהו"ה (*Shechinah*) is concealed from mankind, it is similar to a solitary point. Conversely,

---

<sup>223</sup> The seat of *Chochmah* is *Atzilut* – *Yod*-י  
The seat of *Binah* is *Briyah* – *Heh*-ה  
The seat of *Zeir Anpin* is *Yetzirah* – *Vav*-ו  
The seat of *Nukva* is in *Asiyah* – *Heh*-ה

<sup>224</sup> Psalms 85:12-13

<sup>225</sup> *Maggid Meisharim*, *Devarim*. Because of this both *Malchut* and *Binah* are represented by a *Heh*-ה in the name *HaShem*-ה' יהו"ה. *Binah* is the upper *Heh*-ה and *Malchut* is the lower *Heh*-ה.

when the Indwelling Presence of *HaShem*-יהו"ה (*Shechinah*) is revealed throughout the 613 components of Creation, *Malchut* is considered to be a complete *Partzuf* – Stature, comprised of 613 parts.<sup>226</sup> There are several aspects in man that correlate to the various states of *Malchut*. The Glans alludes to *Malchut* in its diminished state.<sup>227</sup>

155b. The state in which Adam and Eve were originally attached to each other back-to-back, alludes to *Malchut* in a fuller state affecting the entire creation as a *Partzuf* – Stature. Their separation and relating face to face, as well as their previous state of attachment, parallel the union and separation of the world of *Briah* – *Matronita*, which is the world of separation – *Olam HaPirud*, with that of *Atzilut*. Furthermore, there are many profound concepts that are alluded to in these matters.<sup>228</sup>

---

<sup>226</sup> See Ch. 2:52

<sup>227</sup> See Ch. 1:32

<sup>228</sup> See Ramchal, *Klallei Chochmat HaEmet*; Also see *Klach Pitchei Chochmah*, Petach 135.



# **Chapter Eight**

(The stages of conduct until eternity, Adam Kadmon and his Branches, and the emanations of his ears, nose, and mouth, the World of Bundles, Tzimtzum, and the Ray.)





156. There are two general stages in time; This world – *Olam HaZeh*, and the coming world – *Olam HaBah*. This world will endure six millennia corresponding to the Divine conducts, *Chesed*, *Gevurah*, *Tiferet*, *Netzach*, *Hod*, and *Yesod*, in that order. The era of Moshiach, which ushers in the period of *Malchut*, is a transitional stage.<sup>229</sup> It will begin during the latter part of the sixth millennium (and will conclude with the resurrection of the dead). The seventh millennium marks the beginning of the coming world and corresponds to *Malchut*. It will be of a higher order than the preceding six. During this stage the world ceases to exist in its present form and will be in a state of desolation for 1000 years, as scripture states,<sup>230</sup> “A song for the day of Sabbath.” That is, a Sabbath of eternal rest.<sup>231</sup> During this period the righteous will hover over the world like the ministering angels.

156b. The eighth millennium, corresponding to *Binah*, will be higher still and represents the renewal of the world and the final and eternal resurrection, as stated,<sup>232</sup> “The Holy One, blessed is He, will renew His world after the seventh millennium.” The ninth and

---

<sup>229</sup> GRA, Sifra D’Tzniuta, Ch. 1.

<sup>230</sup> Psalms 92:1

<sup>231</sup> See Avoth D’Rabbi Nathan, Ch. 1; Also see Talmud Sanhedrin 92b and Klach Pitchei Chochmah, Petach 49, Havchana 13.

<sup>232</sup> Talmud Sanhedrin 97b; The souls of the righteous will return to the world in such a way that the physical will express spirituality, rather than obstruct it, as it does now.

tenth millennia correspond to *Chochmah* and *Keter* and represent higher levels. The conclusion of the tenth millennium marks the beginning of the eternal conduct, which transcends time, and represents the ultimate goodness. However, since death ceases from the seventh millennium and on, these stages also are considered to be aspects of the eternal conduct.<sup>233</sup>

157. The eternal conduct, following the conclusion of the tenth millennium, is totally beyond our comprehension. It is the culmination and ultimate purpose of all creation and is called *Adam Kadmon* - Primal Man; *Adam* - Man, because it embodies and fulfills all 613 components of Creation and is therefore a full stature. *Kadmon* - Primal, because it is *HaShem's* יהוה"ה original and essential intent in the creation of the world, all other conducts being merely preparatory stages to its ultimate fulfillment, as stated, "The last deed was first in thought."

158. Any intended conduct which is preceded by one or more preparatory ones is considered to be their cause. Therefore, all conducts from the beginning of creation to the conclusion of the tenth millennium are considered to be caused by and branches of *Adam Kadmon*.<sup>234</sup>

159. Within the framework of time, there are

---

<sup>233</sup> Klach Pitchei Chochmah, Petach 93.

<sup>234</sup> Pitchei Chochmah V'Da'at pg. 24.

six basic stages or branches. The first stage was the creation of the world through the name of *Ban*-ב"ן-52, representing strict judgment. This was also the world of *Tohu* - Chaos or *Nekudim* - Points. The second stage was the introduction of the name of *Mah*-מ"ה-45 representing mercy. This is the world of *Tikkun* - Repair. The last four stages are the seventh through tenth millennia of the coming world. All these stages are branches of *Adam Kadmon*.<sup>235</sup>

160. The four expansions of the name *HaShem*-יהו"ה correspond to the elements of Torah script and the millennia, as follows;<sup>236</sup>

<i>AV</i> -ע"ב-72	<i>Taamim</i> – Cantillations	Tenth Millennium
<i>SAG</i> -ס"ג-63	<i>Nekudim</i> – Vowels	Ninth, Eighth, and Seventh Millennium
<i>MAH</i> -מ"ה-45	<i>Tagin</i> – Crownlets	<i>Tikkun</i>
<i>BAN</i> -ב"ן-52	<i>Otiyot</i> – Letters	<i>Tohu</i>

161. As previously stated,<sup>237</sup> each of the four expansions of the name *HaShem*-יהו"ה has lower subdivisions that correspond to the four elements of

<sup>235</sup> See *Milchamot Moshe* p. 12; Also see *GRA to Sifra D'Tznuia*, Ch. 5.

<sup>236</sup> See *Pitchei Chochmah V'Da'at* 4:24.

<sup>237</sup> See above #77.

Torah script. *AV-ב"ע* is divided into the cantillations, vowels, crownlets and letters, all of which pertain to the tenth millennium. In *SAG-ג"ס*, cantillations, which is the first of its four subdivisions, corresponds to the ninth, eighth and seventh millennia as follows: The upper cantillations (those appearing above a letter) correspond to the ninth millennium. The middle cantillations (those appearing next to a letter such as a “*Sof Pasuk*”) correspond to the eighth millennium and the lower cantillations (those appearing under a letter) correspond to the seventh millennium. The remaining three subdivisions which are the vowels, crownlets and letters of *SAG-ג"ס*, join with and influence this world, i.e., the names of *MAH-ה"מ* and *BAN-ב"ן*.<sup>238</sup> The four subdivisions of *MAH-ה"מ* correspond to *Tikkun*, and the four subdivisions of *BAN-ב"ן* correspond to *Tohu*.

162. Since the ninth, eighth and seventh millennia correspond to the upper, middle and lower cantillations they are sometimes alluded to by these terms.

163. The six above mentioned conducts are branches of *Adam Kadmon*. They are called after those areas of the head from which influence emanates. Because the conduct of *AV-ב"ע* (the tenth millennium) is above comprehension, it is compared

---

<sup>238</sup> See above #160.

to the skull, (which is sealed), and its hair. The remaining conducts correspond to five areas of the skull from which influence emanates. They are:

the eyes - sight  
the ears - hearing  
the nose - smell  
the mouth - speech.

Under special conditions, influence may emanate from the forehead, which constitutes the fifth area, such as the rays of light that emanated from the forehead of our teacher Moshe, or as is stated in Midrash concerning Pinchas, that during a state of Divine inspiration his face shone<sup>239</sup> like flames<sup>240</sup> of fire.<sup>241</sup>

164. These five branches or conducts which emanate from *Adam Kadmon* may therefore be ordered as follows; The ninth millennium corresponds to the ears and hearing. The eighth millennium corresponds to the nose and smell. The seventh millennium corresponds to the mouth and speech. The name of *Ban*-ב"ן-52 which is the World of *Tohu* and the conduct of Judgment, corresponds to the eyes and sight. The name of *Mah*-מ"ה-45 which is the world of

---

<sup>239</sup> Midrash, Vayikra Rabba 1:1.

<sup>240</sup> Klach Pitchei Chochmah, Petach 31.

<sup>241</sup> The hair comes out from the skull, which is sealed, yet originates in the brain, though its connection with the brain is not physically apparent.

*Tikkun* and the conduct of Mercy, corresponds to the radiance<sup>242</sup> of the forehead.<sup>243</sup>

165. We see from this that the temporal conducts, which are branches of the eternal one of *Adam Kadmon*, may therefore be categorized in this fashion:

a) Tenth Millennium - General name of 72 - General cantillations - Above comprehension

b) Ninth Millennium - Name of 72 of 63 first aspect - Upper cantillations of vowels - Hearing - Ears

c) Eighth Millennium - Name of 72 of 63 second aspect - Middle cantillation of vowels - Smell - Nose

d) Seventh Millennium - Name of 72 of 63 third aspect - Lower cantillation of vowels - Speech - Mouth

e) Judgment of this world - General Name of 52 - General Letters - Sight - Eyes

f) Superaddition of *Tikkun* to this world - General name of 45 - General crownlets - Radiance of the forehead.

---

<sup>242</sup> This is allegorical, as stated in Etz Chaim, Shaar Ozen Chotem Peh.

<sup>243</sup> Just as the radiance of the forehead is a supernatural occurrence and is not part of the essential nature of a human being, so too the influence of Mercy was superadded to the primary nature of the world, which is that of Judgment.

166. The Talmud in Sanhedrin states,<sup>244</sup> that in the seventh millennium the, “Holy One blessed is He, will make wings for the Righteous.” Though this will be a period of great spirituality, the world will not yet be renewed.

166b. This stage is called the World of *Akudim* - The Bundled World, in which the lights of all ten Sefirot are bundled together in only one vessel, comparable to a mouth.<sup>245</sup> The matter of the spreading forth and withdrawal of the lights, which is called “Going and not Going” (*Mati V’Lo Mati* - מטי ולא מטי), also applies to this level.

167. However in regard to the remaining millennia (eighth, ninth and tenth) in which *HaShem*-ה"ו יהו renews His world, only lights exist and there is no concept of “vessels” (*Keilim*) whatsoever.

168. The world of *Tikkun* is called, “The world of Streaks” (*Olam HaBrudim*). Since the intended goal of creation is to achieve *Olam Habba* - The world of *Akudim*, therefore conceptually, the order of these stages is *Olam Akudim*, *Nekudim* and *Brudim*. However, in order to bring this about, the order in time is reversed, so that the world of *Tohu* (*Nekudim*) precedes that of *Tikkun* (*Brudim*), which precedes and

---

<sup>244</sup> Talmud Bavli, Sanhedrin 92b.

<sup>245</sup> These lights emanate from the mouth of Adam Kadmon.

brings about *HaShem*'s יהו"ה ultimate intention in creation - *Olam Habba (Akudim)*. This is in keeping with the statement, "The first in thought is last in deed."<sup>246</sup>

169. *Adam Kadmon*, which is the eternal conduct, also possesses ten *Sefirot*. *Malchut* of *Adam Kadmon* is considered to be a distinct *Partzuf* - Stature and is called *Atik* - Ancient or *Reisha D'Lo ItYada* - The Unknowable Head.

170. The fulfillment of every *Mitzvah* leaves an eternal impression and is established forever. The culmination of all the *Mitzvoth*, will cause complete repair and absolute perfection - The Eternal Conduct. *Atik* is the link between the temporal and the eternal. It uplifts the deeds of this world and establishes them for eternity.<sup>247</sup>

171. *Malchut* of *Adam Kadmon*, i.e., *Atik*, is enclothed within the conduct of *Keter (Arich Anpin)*. Through this the absolute *Chesed* of *Adam Kadmon* becomes the inner, guiding force of *Arich Anpin*. The seven lower *Sefirot* of *Atik* become enclothed within *Arich*.

---

<sup>246</sup> See *Milchamot Moshe*, p. 12,73-74.

<sup>247</sup> See *Klach Pitchei Chochmah*, *Petach* 97-99. Also see *Petach* 78-79 and 87.



172. As previously mentioned, there are seven repairs of *Keter* of *Keter*, called *Tikunei D'Gulgalta* - the seven repairs of the skull. These arise from the conduct of *Atik* through the enclothing of its seven lower sefirot within *Arich*. As a result, *Atik* is enclothed within the whole of *Atzilut*.<sup>248</sup>

173. When considering the world of *Atzilut* in general, *Atik* and *Arich* are not differentiated from each other, but act together as aspects of *Keter* of *Atzilut*. As such, they are called *Atika Kadisha* since, "He is called according to his deeds," as mentioned above. Early Kabbalistic literature refers to *Adam Kadmon* as *Tzachtzechut* - The Exceedingly Brilliant World.<sup>249</sup>

174. In so far as all the conducts of all the worlds are relative to this world, they have bounds and limitations. Even though *HaShem*-יהו"ה, in His omnipotence, could have created boundless worlds, He did not desire to do this, but rather, chose to set aside His infinite power within Creation and create finite worlds.

175. As mentioned previously, in His relation to worlds, *HaShem*-יהו"ה is called according to His actions, therefore when His conduct changes, His name changes accordingly. This is described as one

---

<sup>248</sup> GRA on *Etz Chaim*, 87.

<sup>249</sup> *Shaarei Kedushah*, translated as *Gates of Holiness*, Part 3, Gate 1.

name being withdrawn and replaced by another. Thus, when He acts in a limitless fashion, He is called *Ein Sof* - The Unlimited. When it arose in His will to create limited worlds, it is considered that He withdrew His limitless conduct - *Ein Sof* from that "Place" wherein those worlds were destined to be, thus giving them the possibility of existence. This is called *Tzimtzum Ha'Ein Sof* – "The constriction of the limitless." This withdrawal of the limitless conduct, which is the ultimate goodness, resulted in a condition of severity – *Din*, proportional to the degree of its withdrawal.<sup>250</sup> However, the withdrawal was not absolute, but rather, a residue - *Reshimu* of His previous conduct remained. He then drew into this residue - *Reshimu* a limited revelation of His goodness according to the capacity of the worlds to receive. This revelation is the attribute of Mercy and is called *Kav* - a "Ray" or "Thread." All the conducts came about through this Ray.<sup>251</sup>

176. All the Divine conducts unfolded from this Ray in the following order;

1. *Adam Kadmon* - The Eternal Conduct;
2. His Branches - i.e.;

A. *AV*-ע"ב - Skull & Hair

B. *SAG*-ג"ס - Ears - Hearing, Nose -

---

<sup>250</sup> Klach Pitchei Chochmah, Petach 24 and 26.

<sup>251</sup> See Nefesh HaChaim, Shaar 3 and Ch. 7.

Smell, Mouth - Speaking (World of Akudim - Bundles)

C. *BAN*-ב"ן - Eyes - Sight, The world of Tohu, The world of Points (Din - Judgment)

D. *MAH*-ה"מ - Radiance of the Forehead, The world of Tikkun (The Joining of the conduct of mercy – *MAH*-ה"מ with Judgment – *BAN*-ב"ן.)

### 3. The world of *Atzilut* - *Partzufim*

A. *Atik* - *Malchut* of *Adam Kadmon*

B. *Keter* - *Arich Anpin*

1. The Seven Repairs of the Skull

2. The Thirteen Repairs of the

Beard.

C. *Chochmah* - *Abba*

(*Yisroel Saba* - *Malchut* of *Abba*)

D. *Binah* - *Imma*

(*Tevunah* - *Malchut* of *Imma*)

E. *Zeir Anpin* - *Chessed*,

*Gevurah*,

*Tiferet*,

*Netzach*,

*Hod*,

*Yesod*,

1. *Yisrael*, 2. *Yaakov*

F. *Nukvah* - *Malchut* - 1. *Rachel*, 2. *Leah*

All these levels are explained at length in *Etz Chaim*.

177. The above-mentioned levels refer to the world of *Atzilut* and higher. Though enumerated here in a general way they are elaborated upon extensively in *Etz Chaim*. Nonetheless, it must be clearly understood that all the writings of the Ari”zal are altogether allegorical.<sup>252</sup>

178. Concerning this, Rabbi Chaim Vital wrote,<sup>253</sup> “This is clear, that supernally there is neither body nor any attribute of corporeality,<sup>254</sup> God forbid. All these images and forms are not actual, but are merely there to enable us to comprehend, so that man should have some understanding of these supernal, conceptual matters, that are beyond his intellectual scope. Therefore, permission was given to speak in such terms, though certainly, it is not thus, as scripture emphatically states,<sup>255</sup> “Neither did you behold any image.” This principle also applies to the form of the Hebrew letters, which also symbolize the supernal conducts. Certainly, no letters or vowels actually exist supernally. They are merely symbolic.<sup>256</sup>

179. As Rabbi Moshe Chaim Luzzatto (the

---

<sup>252</sup> See *Nefesh HaChaim*, Shaar 3, Ch. 7.

<sup>253</sup> *Shaar HaHakdamot*.

<sup>254</sup> See *Mishneh Torah*, *Hilchot Yesodei HaTorah* Ch. 1, as well as *Rambam’s 13 principles of faith*.

<sup>255</sup> Deuteronomy 4:15

<sup>256</sup> *Etz Chaim HaChadashim*, *Heichal Adam Kadmon*, branch 3.

Ramchal) states,<sup>257</sup> “This is certain, that all these matters of form and corporeality which we mention in regard to the *Sefirot*, are not possible by any stretch of the imagination, for that would be a total denial of *HaShem*’s יהו"ה unity, God forbid, as scripture explicitly states ‘You did not behold any images.’ Accordingly, Rambam explains<sup>258</sup> that the prophets received Divine communication through allegorical vision, such as the almond branch that Jeremiah beheld, that is, when *HaShem*-יהו"ה, blessed is He, desired to communicate Divine concepts to the prophets, He did so through the prophetic vision, using examples that would enable the mind of the prophet to grasp these matters.<sup>259</sup> In no way did the object of the vision actually materialize. It was merely a vehicle to convey the idea. (Nonetheless, not all allegories mentioned in Kabbalah are prophetic in origin.)

180. These allegories, however, are not arbitrary, but reflect actual parallels between the Divine Conducts of *Atzilut* and the created realms that result from them. To illustrate, the example of the concentric circles (*Igulim*), parallels the spherical nature of the heavens, signifying general providence, whereas the example of the upright *Sefirot* (*Yosher*), parallels the nature of man, signifying individual

---

<sup>257</sup> Klach Pitchei Chochmah, Petach 7.

<sup>258</sup> Mishneh Torah, Hilchot Yesodei HaTorah, Ch. 7.

<sup>259</sup> See Klach Pitchei Chochmah, Petach 8 and 9. Also see Choker Umekubal and Da’at Tevunot p.35-36.

providence.

180b. These allegories, therefore, arise from the fact that matters within man, the universe, or the Torah result from and thus hint at the Divine conducts. The Mitzvot too, correlate to Divine conducts, and as such, may be understood through these allegories. Thus, it is evident that the allegories were Divinely inspired along with their inner underlying meanings. However, caution must be taken when studying Etz Chaim, since, as in all the writings of the Ari”zal, only the allegory is conveyed without any explanation of its underlying meaning, as stated in Nefesh HaChaim, “As known, **all** the words of the Ari”zal concerning the esoteric wisdom, are allegorical.”<sup>260</sup>

181. Rabbi Moshe Chaim Luzzatto, in Choker U'Mekubal, suggests that when studying Kabbalah, one should first learn the allegory alone and only later attempt to fathom its meaning. In Klach Pitchei Chochmah he refers to the allegory as “The prophetic vision,” and to the meaning as, “The interpretation,” since both were received by Divine inspiration. The “interpretation” is found, in short, in his book Choker Umekubal and in some parts of Klach Pitchei Chochmah. Nonetheless, it is incumbent upon the reader to discern between those parts that are the “vision” and those that are the “interpretation.” If one

---

<sup>260</sup> See Nefesh HaChaim, Shaar 3, Ch. 7.

wishes to learn the allegory directly from Etz Chaim, it is suggested that he first learn only those sections entitled *Mahadura Tinyana* (Second Edition) and skip the rest of the book. Afterwards, he may return and go over the book in its entirety.

However, Kabbalistic writings pertaining to the three lower worlds, *Briyah*, *Yetzirah* and *Asiyah*, may not be entirely allegorical, for since they are created realms, actual conditions may be ascribed to them.<sup>261</sup>

---

<sup>261</sup> Beginning with Gate One, where *Mahadura Tinyana* is indicated, until the end of that branch. Then skip to the beginning of *The Gate of Tanta* until where *Mahadura Tinyana* is indicated; from there skip to chapter 2. Skip chapter 3 to the Gate of *Akudim* etc. to the end of the book.





# Chapter Nine

(The Worlds of *Briyah* - Creation, *Yetzirah* - Formation and *Asiyah* - Action; Palaces and Souls.)



182. Until this point we have discussed *HaShem's* יהו"ה conduct in relation to His world, the ways in which He desires to act, as well as His will, providence and names, which are discernable through His actions. All the above constitutes the world of *Atzilut* - Emanation. It is called "world" merely to bring it closer to human grasp. Henceforth, we will discuss the created realms.

183. The created realms are the worlds of *Briyah* - Creation, *Yetzirah* - Formation, and *Asiyah* - Action. When *Atzilut* is enumerated too, they constitute the four general worlds of *Atzilut*, *Briyah*, *Yetzirah*, and *Asiyah*.

184. *Briyah* is the Highest of the created realms and is divided into seven Palaces - *Heichalot* as follows;

1. The Holy of Holies - *Kodshei Kodoshim*,
2. Will - *Ratzon*,
3. Love - *Ahavah*,
4. Merit - *Zechut*,
5. Brilliance - *Nogah*,
6. The Midst of the Heavens - *Etzem HaShamayim*,
7. The Sapphire Stone - *Livnat HaSapir*.

These palaces are the abodes of the entities that are called spirits - *Roochin*, Lights - *Nehorin* and the

Holy Chayot - *Chayot HaKodesh*, each with its specific function. All this is expounded upon at length in the Zohar and Pardes Rimonim.<sup>262</sup>

185. The components of the created worlds correspond to and function as conduits for the Divine conducts of *Atzilut*. As explained in Zohar the seven palaces of the world of *Briyah* correspond to the ten *Sefirot* as follows;

186. The first palace in ascending order is The Sapphire Stone - *Livnat HaSapir*. It corresponds to the *Sefirot* of *Yesod* and *Malchut*. In this palace are angels who scrutinize ascending souls and prayers, whether to admit or reject them, and who note the special merit of those who study Torah after midnight etc. This is the palace of Yosef HaTzaddik.<sup>263</sup>

187. The second palace is called, The Midst of the Heavens - *Etzem HaShamayim*. It corresponds to the *Sefirah* of *Hod*. In this palace are angels who comfort the souls of those who died by the hands of the court - *Beit Din*, since their sins were atoned for through their death, and who engrave the memory of those who died at the hands of the nations, to avenge their blood. Also, they scrutinize the deeds of the righteous to a hair's breadth. Furthermore, they

---

<sup>262</sup> Zohar Pekudei, 245a-262; Zohar Bereshit p.41b-45b; Also see Pardes Rimonim, Shaar HaHeichalot.

<sup>263</sup> Zohar Pekudei, 245-246.

facilitate the generous reward of those who pursue wisdom and the punishment of those who rebel against their teachers or exploit the sages, etc. This is the palace of the prophets - *Heichal HaNevi'im*.<sup>264</sup>

188. The third palace is called Brilliance - *Nogah*. It corresponds to the *Sefirah* of *Netzach*. In this palace are angels who oversee war and healing. On the Day of Atonement (*Yom Kippur*), they facilitate the judgment of all matters, with the exception of "Life" (which is judged in the palace of Merit - *Zechut*) and seal all judgments after the *Minchah* (afternoon) service. Furthermore, they may also impose a spiritual ban on those deserving of it.<sup>265</sup> In addition, they implement good reward to those who rise early to attend the morning services and who pray with the proper intent, as well as all matters pertaining to walking, such as running to perform a mitzvah, visiting the sick and drawing them toward *HaShem*-יהו"ה and bringing one's children to *Cheder*,<sup>266</sup> etc. The second and third palaces are called<sup>267</sup> the palaces of the prophets.<sup>268</sup>

---

<sup>264</sup> Zohar Pekudei, 246-247.

<sup>265</sup> Pardes Rimonim, Shaar Heichalot, Ch. 3; The spiritual ban takes on three forms: a) His prayers are rejected b) His soul does not ascend heavenward during sleep c) The two angels that usually escort him abandon him.

<sup>266</sup> A Torah School for elementary level children is called Cheder.

<sup>267</sup> Zohar Pekudei, 248-249.

<sup>268</sup> Since the sefirot of *Netzach* and *Hod* are both sources of prophetic inspiration.

189. The fourth palace is called Merit - *Zechut*. It corresponds to the *Sefirah* of *Gevurah* and is the seat of the supernal court, which judges the world - *Beit Din Shel Ma'alah*. (It is called Merit – *Zechut*, since in judgment, one's merits should be considered before his faults.) In this palace are angels who bless those who sanctify the day of Shabbat and curse those who desecrate it, God forbid. In addition, testimony is given by the angels here concerning man's deeds. This is the palace of Yitzchak.<sup>269</sup>

190. The fifth palace is called the Palace of Love - *Ahavah* corresponding to the conduct of *Chesed*. In this palace are angels who teach merit concerning Israel, and initiate love between Israel and *HaShem*-יהו"ה, blessed is He. These angels guard those who serve *HaShem*-יהו"ה with love and who perform acts of lovingkindness. They are guardians of the secrets of the Torah. This palace houses souls before they enter the world, and is called The Palace of Avraham.<sup>270</sup>

191. The sixth palace is the palace of Will<sup>271</sup> corresponding to the conduct of *Tiferet*.<sup>272</sup> In this

---

<sup>269</sup> Zohar Pekudei, 251-252.

<sup>270</sup> Zohar Pekudei, 253.

<sup>271</sup> It also is called The Palace of the Scarlet Thread. See Heichalot HaZohar, Bereishit, 44b.

<sup>272</sup> Here *Tiferet* is higher than *Chesed* and *Gevurah* because since *Tiferet* is a synthesis of the two, the result is not only that it contains elements of both, but that it is also a novel quality, in and of itself, over and above

palace are the four archangels;<sup>273</sup> Michael to the right - south, corresponding to *Chesed*. Gavriel to the left - north, corresponding to Judgment. Rafael, forward - east, and is an intermediate conduct between *Chesed* and *Din*. Uriel backward - west, and is sometimes called Nuriel. This too is an intermediate conduct, therefore when it inclines toward *Chesed* it is called Uriel,<sup>274</sup> but when it inclines toward *Din* it is called Nuriel. The Acronym for these angels is ARGaMa”N-ן ארגמ”ן (purple).

192. Each one of these four angels has two additional angels under him totaling twelve, three on each side, corresponding to the encampment of the 12 tribes in the desert. There are many units of 12 that correspond to these angels, some of which are;

The twelve simple letters,<sup>275</sup>  
 The twelve constellations,  
 The twelve months of the year,  
 The twelve hours of the Day etc<sup>276</sup>.

---

*Chesed* and *Gevurah*. In such a case, the whole is greater than the number of its parts.

<sup>273</sup> Heichalot HaZohar, Pekudei, pg. 253-254.

<sup>274</sup> See GRA on Heichalot HaZohar, *ibid*.

<sup>275</sup> See above #97; Also see at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation).

<sup>276</sup> Sefer Yetzirah, Ch. 5; Sometimes the positions of Uriel and Raphael are exchanged, with Uriel in the east and Raphael in the west. See Zohar *ibid*. 254a and commentary of the GRA there.

193. These four angels are the four-faced angels of Ezekiel’s Vision as follows;

	<u>Forward</u> <u>Face of Man</u> Raphael (Uriel) Intermediate Conduct East	
<u>Left</u> <u>Face of Ox</u> Gavriel Gevurah North		<u>Right</u> <u>Face of Lion</u> Michael Chesed South
	<u>Backward</u> <u>Face of Eagle</u> Uriel (Raphael) Intermediate Conduct West	

This palace contains six additional palaces each of which has its specific angels. This is the



Palace<sup>277</sup> of Yaakov.<sup>278</sup>

194. The seventh palace is called the Holy of Holies - *Kodesh Kodoshim*. This palace corresponds to the conducts of *Keter*, *Chochmah* and *Binah*. This level is extremely hidden and is beyond the grasp of the lower realms. Here the righteous souls of *Gan Eden* find delight and pleasure in *HaShem*-יהו"ה, blessed is He. Since the beings of this palace are closer to *HaShem*-יהו"ה than any other creatures, it is called The Throne of Glory - *Kisseh HaKavod*. The above mentioned six palaces, relative to the palace of Desire, are called the six steps of the throne. In general, the world of *Briyah* is called the world of the Throne.<sup>279</sup>

195. The Tabernacle – *Mishkan* [that Moshe built in the desert] corresponded to the palaces of Desire and Holy of Holies. Within the Tabernacle were ten articles which corresponded to the ten *Sefirot* as follows; The *Cherubs*, the Ark-cover and the Ark corresponded to *Keter*, *Chochmah* and *Binah* and to the palace of the Holy of Holies. On the south, was the Candelabra – *Menorah*, corresponding to *Chesed*. On the north was the Table – *Shulchan*, corresponding to *Gevurah*. In the middle was the Golden Alter -

---

<sup>277</sup> Zohar Pekudei, pg. 253b-258.

<sup>278</sup> The Palace Of Yaakov corresponds to *Tiferet* and is sometimes called The Palace of Moshe. See Heichalot HaZohar Bereshit, p. 44 and GRA there.

<sup>279</sup> Zohar Pekudei, pg. 258 and elsewhere.

*Mizbeach Hazahav*, corresponding to *Tiferet*. The Washstand and its Base corresponded to *Netzach* and *Hod*. The Sacrificial Alter - *Mizbeach HaOlah*, corresponded to *Yesod* and the Court - *Chatzer* and Hangings - *Kla'im*, corresponded to *Malchut*.<sup>280</sup>

196. All the above-mentioned is in regard to the world of *Briyah*. The next world, in descending order is the world of *Yetzirah* - Formation. This world is comprised of seven abodes. Within the highest of these, souls reside. The remaining six are the abode of the angels. These angels act as messengers in our world. Similar to the world of *Briyah*, these abodes correspond to the *Sefirot*. As such, the conduct of these angelic agents is determined by the abode from which they originate.<sup>281</sup>

197. The world of *Yetzirah* is called the world of Angels. The chief angel of this world is *Metatron* - The Prince of the Countenance (*Sar HaPanim*). Under him are ten categories of angels as follows;<sup>282</sup>

1. *Chayot*
2. *Ophanim*
3. *Seraphim*
4. *Cherubim*

---

<sup>280</sup> GRA on *Heichalot Pekudei* p. 255.

<sup>281</sup> *Zohar Bereishit* pg. 41a. Also see GRA comments on *Zohar Bereishit* pg. 38a.

<sup>282</sup> See *Mishneh Torah*, *Hilchot Yesodei HaTorah* 2:7

5. *Arelim*
6. *Tarshishim*
7. *Chashmalim*
8. *Elim*
9. *Malachim*
10. *Ishim*

As in the world of *Briyah*, the *Chayot HaKodesh*, the four faced angels of Ezekiel's vision also exist here, since his vision was perceived on the level of *Yetzirah*.<sup>283</sup>

198. The fourth world is called the world of *Asiyah*. In this world the angels are of a lesser order than in the previous worlds. The chief angel of *Asiyah* is *Sandalfon*. Within this world are seven firmaments - *Raki'im* that are mentioned in the Zohar and Talmud as follows;<sup>284</sup>

1. *Aravot*
2. *Ma'on*
3. *Machon*
4. *Zevul*
5. *Shechakim*<sup>285</sup>
6. *Rekiah*
7. *Veelon*

---

<sup>283</sup> Etz Chaim, Shaar Klalot ABY" A, Ch. 1.

<sup>284</sup> Zohar Vayekhel, p201-202; Also see Chagigah 12b-13.

<sup>285</sup> Both *Aravot* and *Shechakim* are in the plural form, thus indicating several sefirot each.

The *Ophanim* – Wheels, that are mentioned in Ezekiel’s vision, exist on this level. Furthermore, our physical world and all that exists within it, is included as the final [and very lowest] level of *Asiyah*.

199. The overseers, angels and firmaments of the world of *Asiyah* correspond to the ten *Sefirot* as follows;

*Aravot* corresponds to *Keter*, *Chochmah*, *Binah*

*Ma'on* corresponds to *Chesed*

*Machon* to *Gevurah*

*Zevul* to *Tiferet*

*Shechakim* to *Netzach* and *Hod*

*Rekiah* to *Yesod*

and *Veelon* to *Malchut*.

Earth is included as the lowest level [of the lowest level] of *Malchut*.

200. *Rekiah* (*Yesod*) of *Asiyah* has ten subdivisions which correspond to the sun, moon, constellations and planets.<sup>286</sup>

201. The worlds of *Briyah*, *Yetzirah* and *Asiyah* are actual creations and their components are considered to be *Sefirot* only in the sense that they

---

<sup>286</sup> GRA to Sefer Yetzirah and Heichalot.

correspond to the ten *Sefirot* of *Atzilut*. They are therefore referred to as the Ten *Sefirot* of *Briyah*, the Ten *Sefirot* of *Yetzirah* etc.

202. *HaShem*-יהו"ה, blessed is He, relates to His worlds through His Ten Divine conducts. These conducts are not manifested equally, since each world receives according to its specific qualities and capacity. The apparent differences, therefore, are a result of the receiving levels rather than any change within the Giver, heaven forbid.<sup>287</sup> The conducts as they relate to each specific level are called accordingly, such as the Ten *Sefirot* of *Briyah*, the Ten *Sefirot* of *Yetzirah* etc. However, there are actually only ten general conducts and any subdivisions are merely levels within them. For example, *Chesed* of *Briyah*, *Chesed* of *Yetzirah* etc. are only levels within the general conduct of *Chesed*.

Since both the Divine conducts as they relate to each world and the components of the created worlds are called *Sefirot*, it is incumbent upon the reader, when studying Kabbalist literature, to discern between them.<sup>288</sup>

203. As stated above, in His relation to a world, *HaShem*-יהו"ה is called according to His actions. As

---

<sup>287</sup> See Shaar HaYichud of Rabbi Dovber of Lubavitch, translated as The Gate of Unity, Ch. 9, 12-13.

<sup>288</sup> See Choker Umekubal p.6-7.

such, the Divine conducts as they are manifest within each world have specific Divine names.<sup>289</sup> The angels too are named accordingly, as stated in scripture,<sup>290</sup> “For My name is within Him.”<sup>291</sup>

204. Generally, the world of *Briyah* is influenced by the conduct of *Binah*, corresponding to *Imma* and the first *Hey-ה* of the Name *HaShem-יהו"ה*. The world of *Yetzirah* is primarily influenced by the conduct of the six *Sefirot* (*Chesed, Gevurah, Tiferet, Netzach, Hod, Yesod*) corresponding to *Zeir Anpin* and the letter *Vav-ו* of the Name *HaShem-יהו"ה*. The world of *Asiyah* is primarily influenced by the conduct of *Malchut*, corresponding to *Nukvah* and the last letter *Hey-ה* of His Name.

205. The world of *Atzilut*, likewise corresponds to *Abba* and the *Yud-י* of the Name *HaShem-יהו"ה*, so that the four worlds together constitute the Divine name and its corresponding *Parzufim* - Statures as follows;

<i>Abba</i>	<i>Atzilut</i>	<i>Yud-י</i>
<i>Ima</i>	<i>Briyah</i>	<i>Hey-ה</i>
<i>Zeir Anpin</i>	<i>Yetzirah</i>	<i>Vav-ו</i>
<i>Nukvah</i>	<i>Asiyah</i>	<i>Hey-ה</i>

<sup>289</sup> Etz Chaim, Shaar HaShemot, chap.5.

<sup>290</sup> Exodus 23:21

<sup>291</sup> See Talmud Bavli, Sanhedrin 38b.

206. Actually, all the influence from *Atzilut* comes to the created worlds through *Malchut*, its lowest *Sefirah*. Therefore, the above-mentioned statement that the world of *Briyah* is influenced by *Binah*, refers to *Binah* of *Malchut* of *Atzilut*, rather than the general *Binah* of *Atzilut*. The same principle applies to *Yetzirah* and *Asiyah* which are influenced by *Zeir Anpin* of *Malchut* of *Atzilut* and *Malchut* of *Malchut* of *Atzilut*. Accordingly, all the created realms are considered to be within the domain of *Malchut*.

206b. Everything that exists in the world of *Briyah* has its corresponding conduct in *Atzilut*. Because the matter of twelve exists in *Malchut* of *Atzilut*, it also manifests as twelve components within *Briyah*.<sup>292</sup>

207. As stated previously, the world of *Briyah* was created with all its components corresponding to the Divine conducts. As such, Kabbalistic literature states that the world of *Briyah* “chained down” from the world of *Atzilut*, in that it follows the pattern of *Atzilut*. For example, since it was *HaShem*’s יהו"ה will to include His kindness in the conduct of the world, He created the Palace of Love - *Heichal Ha'Ahava* in *Briyah*, and since it was also His will to include Judgment - *Din*, He created the Palace of Merit - *Heichal Zechut*, within which the world is judged.

---

<sup>292</sup> See Sefer Yetzirah Ch. 5.

This principle applies to all the components of *Briyah*.

207b. Thus, it can be said that the palace of Love “chained down” from the *Sefirah* of *Chesed*, and the palace of Merit, from that of *Gevurah* etc. However, obviously there is no developmental progression of “chaining down” between *Atzilut* and the created realms whatsoever, but rather, all creation was brought into being *ex nihilo* (out of nothing). Any other consideration would be erroneous.<sup>293</sup>

208. The human soul consists of five (5) levels corresponding to the five *Partzufim* and the letters of *HaShem* 's-יהו"ה name as follows;

The thorn of the Yod-י	Adam Kadmon	Yechidah
Yud-י	Atzilut	Chayah
First Hey-ה	Briyah	Neshamah
Vav-ו	Yetzirah	Ruach
Last Hey-ה	Asiyah	Nefesh

The GR"A wrote<sup>294</sup> that the levels of the *Nefesh* and *Ruach* are predominant in man, especially *Ruach*, which is his essential identity. It is the *Ruach* that receives reward and punishment, is cognizant, possesses faculties and is conscious of the senses.

---

<sup>293</sup> Choker Umekubal, p.7.

<sup>294</sup> Sefer Yetzirah, Chapter 1, Mishnah 1.



With its departure, death results. The *Neshamah* is a higher level that is generally beyond our consciousness. It is the source of Divine guidance and inspiration. In this sense it is sometimes referred to as a person's *Mazal* or *Malach* (angel) since it influences him from above. Occasionally one may experience an inspirational flash from the *Neshamah* level which guides him and elevates his awareness. Therefore, the term *Ruach* refers to man's essential identity, whereas *Neshamah* refers to that which guides him from above.<sup>295</sup>

209. The world of *Briyah* is on the highest spiritual level of the created realms and is closest to Godliness (*Atzilut*). It receives Divine influence directly from *Atzilut* without any intermediary level. In *Briyah* the spiritual entities themselves may be either of the aspects of *Ruach* or *Nefesh*. Those of *Ruach* are called *Ruchin* (spirits) and those of *Nefesh* are called *Nehorin* (lights). Since the aspect of *Neshamah* comes to *Briyah* directly from *Atzilut*, their *Neshamah* is considered to be actual Godliness.<sup>296</sup>

210. The beings in the world of *Yetzirah* receive their *Neshamah* through [the filter of] *Briyah*. As a result, they receive only a miniscule portion from *Atzilut* itself. This portion is called *Chayah* - Living.

---

<sup>295</sup> Nefesh HaChaim, Shaar 1, Ch. 15, 17 and 18; For this reason the term *Neshamah* may often include within it, both *Chaya* and *Yechidah*.

<sup>296</sup> GRA Heichalot pg. 41b.

211. The beings in the world of *Asiyah* receive their *Neshamah* through [the additional filter of] *Yetzirah*. Due to this, only those individuals who have special merit may receive a small influence from *Briyah*. This influence is called “*Chayah*.” Those who are even more meritorious may also receive some influence from *Atzilut*. This influence is called *Yechidah*.

To summarize: the level of Godliness in *Asiyah* is called *Yechidah*, that of *Yetzirah* is called *Chayah*, and that of *Briyah* is called *Neshamah*, all of which is explained by the GR"A in Sifra D'Tzniuta.<sup>297</sup>

212. The GR"A states<sup>298</sup> in his comments on Zohar Heichalot that in all worlds, the Godly aspect, (which is received from above, similar to prophetic inspiration) is called *Neshamah*. This in no way contradicts his above statement. In Sifra D'Tzniuta he deals with each world specifically, as it relates to other worlds, whereas, here, he is referring to all the created worlds collectively as they relate to *Atzilut*. Only that which comes from *Atzilut* (*Chaya* of *Yetzirah* and *Yechidah* of *Asiyah*) may truly be considered *Neshamah*. All other levels of the created worlds [*Neshamah* of *Yetzirah* & *Chayah* of *Asiyah* etc.] come from *Ruach* and *Nefesh* of *Briyah* and thus cannot

---

<sup>297</sup> GRA Sifra D'Tzniuta p. 1b.

<sup>298</sup> Heichal 1, pg. 41b.

[truly] be regarded as *Neshamah*.

213a. The GR"A wrote, "You should know with certainty that our teacher Moshe perceived only on the level of *Briyah* in the palace of Desire, as stated by Rabbi Moshe Cordovero and the Ari"zal. The remaining prophets perceived on the level of *Yetzirah*. Daniel perceived the pinnacle of *Asiyah*, which is the floor of *Yetzirah*, since he was on an intermediate level between the prophets and subsequent generations. Since then, with each generation, perception has diminished, until in these latter generations we perceive only on the level of the 'heels' of *Asiyah*".

213b. Since each world contains within itself aspects of all other worlds, it is possible, through analogy, to comprehend, on our level, matters concerning *Adam Kadmon*, *Atzilut*, *Briyah*, *Yetzirah* and *Asiyah*, though we have no direct perception of them. Even the prophet Ezekiel, who received his prophecy outside of the land of Israel during the end of the first Temple, spoke in riddles, the full depth of which we cannot fathom. So too, the prophecy of Zechariah was in the form of sealed visions. We will not fully understand the meaning of their words until we are Divinely enlightened (in the Messianic era).



# **Chapter Ten**

(The matter of Sitra Acherah and the complete rectification, which will ultimately happen)



214. Now, just as *HaShem*-יהו"ה, blessed is He, created the worlds of *Briyah*, *Yetzirah* and *Asiyah* as means to affect goodness and holiness, so too, He created entities that are instrumental in bringing about the [possibility of] evil, which He deemed necessary for the world. [The possibility of evil is necessary in order to bring about the conditions of free choice.] These forces are generally called *Sitra Achera*, that is, the "Other Side," the side of evil, heaven forbid. Even though *HaShem*'s יהו"ה will is good, He created evil as a temporary existence in order to bring about the ultimate good. The very existence of evil, therefore, is solely to realize this goodness, as stated,<sup>299</sup> "Every action of *HaShem*-יהו"ה is for His sake."<sup>300</sup>

215. The agents of *Sitra Achara* have three functions: The first is to seduce man to sin, through which he becomes impure, as stated in Gemara (Yoma),<sup>301</sup> "When man acts impurely below, He is made impure from above." These forces, from which the *Yetzer Hara* - Evil inclination stems, draw man toward sin by causing it to appear sweet and pleasant [in his eyes], as stated,<sup>302</sup> "Stolen waters are sweet." The Zohar refers to this as "The pleasure for impurities." Nonetheless the purpose of their creation was to bring merit to the righteous. Through

---

<sup>299</sup> Proverbs 16:4

<sup>300</sup> "For His sake" – He being the ultimate good.

<sup>301</sup> Talmud Bavli, Yoma, 39a.

<sup>302</sup> Proverbs 9:17

conquering the evil inclination, which seems insurmountable, the righteous are rewarded in direct proportion to their effort, as stated,<sup>303</sup> “According to the difficulty is the reward.”

All this is explained at length in the Zohar<sup>304</sup> through the allegory of the king who sent a harlot to seduce his son. He stipulated to her that if she succeeds, all the goodness that would have rightly been given to his son would be hers instead. But, if he shunned her advances, the prince would receive great reward and she too would be rewarded, since through her great efforts he merited this goodness. Throughout, the intent of the father was for the good of his son. Even the Harlot, though she appeared in the guise of a temptress, was the king’s agent and secretly desired the prince’s success.<sup>305</sup>

216. The second function of the *Sitra Achara* is to accuse and summon a soul to judgment, God forbid, as stated in the Zohar,<sup>306</sup> “God made it that they should fear Him<sup>307</sup> - that is, He created an accuser who demands judgment, and that the concept of punishment exists, so that there will be a fear of *HaShem*-יהוה in the world.”

---

<sup>303</sup> Pirkei Avot 5:21.

<sup>304</sup> Zohar pg. 166.

<sup>305</sup> Talmud Bavli Sanhedrin pg. 64.

<sup>306</sup> Raaya Mehemna, Emor pg. 98b.

<sup>307</sup> Ecclesiastes 3:14.



217. The third function is to mete out punishment upon the sinners, either in this world or in *Gehehom* (purgatory). All this is to fulfill His desire to conduct the world through justice, as stated,<sup>308</sup> “For all His ways are just.” All the above fall into the category of *Sitra Achara* and are called *Kelipot* - Husks. Holiness - *Kedusha* is called *Pri* - Fruit and they are as husks surrounding the fruit.

218. There are four general *Kelipot*, which are alluded to in Ezekiel’s vision, as written,<sup>309</sup> “And I saw and behold a storm wind coming from the north, a great cloud, and a roaring fire encompassed by a glow.”

They are also alluded to in Eliyahu's vision,<sup>310</sup> *Ruach* - Wind, *Ra'ash* - Earthquake, *Esh* - Fire, within which He was not revealed, plus a *Kol Dmama Daka* - a still small voice.<sup>311</sup>

219. Of these four, three are completely evil. The fourth, and highest, which is *Kelipat Nogah* - the glowing husk, may be transformed to goodness. The *Brit Milah* – circumcision, consists of three steps

---

<sup>308</sup> Deuteronomy 32:4.

<sup>309</sup> Ezekiel 1:1-4.

<sup>310</sup> Kings I 19:12-13.

<sup>311</sup> According to the GRA, the earthquake in Eliyahu’s vision is interchangeable with the cloud in Yechezkiel’s vision.

corresponding to the three impure *Kelipot*. They are the removal of the foreskin - *Arlah*, the pulling back of the inner membrane - *Priyah*, and the letting of a drop of blood - *Tipat Dam*. In addition, the verse in Genesis referring to *Tohu* - formless, *Vohu* - emptiness, *Choshech* - darkness, and *Ruach Elokim* - the spirit of God, corresponds to these four *Kelipot*.<sup>312</sup>

220. *HaShem*-יהו"ה created everything with its counterpart; Therefore, just as He created the three holy levels of *Briyah*, *Yetzirah* and *Asiyah*, so too, He created the *Briyah*, *Yetzirah* and *Asiyah* of *Kelipah*, as their counterparts.

221. In regard to the “created” realms of holiness, only three levels exist. However, they have the benefit of *HaShem*'s-יהו"ה influence and revelation, which rests upon them from His Divine conduct (*Atzilut*). The *Sitra Achara*, on the other hand, does not receive such influence from above.

221b. Rather, an additional world of *Sitra Achara*, called *Atzilut* of *Kelipah* was created as a counterpart to *Atzilut* of *Kedusha* (holiness), so that *Sitra Achara* and *Kedusha* would have the same number of corresponding parts. However, unlike *Atzilut* of *Kedusha*, which represents *HaShem*'s-יהו"ה Divine conducts, *Atzilut* of *Kelipah* is merely a created

---

<sup>312</sup> GRA, Heichalot Pekudei pg. 1.

world and, as such, they are not comparable<sup>313</sup>.

222. Though the order of the levels of *Kelipah* correspond to those of *Kedusha*, *Atzilut* of *Kelipah*, being itself a created level, does not stand above the created realms of *Kedusha*. Rather, it stands opposite the Holy of Holies of the world of *Briyah*, since no created thing can rise higher than that level.<sup>314</sup>

223. Furthermore, the seven palaces of *Briyah* of *Kedusha* also have counterparts in *Sitra Achara*. They are called,<sup>315</sup> “The Seven Impure Palaces.” Their names in ascending order are:

*Bor* - the pit

*Shachat* - death

*Duma* - silence

*Chova* - debt

*Sheol* - the grave

*Tzalmavet* - the shadow of death

*Eretz Tachteet* - the netherworld

223b. These, in turn, correspond to the seven names of the *Yetzer Hara* (the evil inclination) as follows:<sup>316</sup>

---

<sup>313</sup> Klach Pitchei Chochmah, Petach 30.

<sup>314</sup> Ibid.

<sup>315</sup> Zohar Pekudei pg. 263.

<sup>316</sup> Talmud Bavli, Sukkah 52a.

*Ra* - The evil one  
*Tameh* - The impure one  
*Soneh* - The enemy  
*Even Michshol* - The stumbling block  
*Arel* - The uncircumcised one  
*Satan* – The tempter  
*Tzefoni* - The northerner

The Zohar explains<sup>317</sup> at length the specific purpose of each of these. Generally, the agents of *Kelipah* have the opposite function to those of *Kedusha*. In addition, the *Sitra Achara* also consists of ten *Sefirot* which are called “The Ten *Sefirot* of *Kelipah*” or “The Counterfeit Palaces.”

224. Because *HaShem*-יהו"ה desired to conduct the world with judgment as well as kindness, He created the *Sitra Achara*. As such, the *Sitra Achara* is considered to have come out of the attribute of judgment, since that is its sole purpose, without which, it would not have been created.

225. As stated above, initially *HaShem*-יהו"ה manifested the attribute of total judgment, represented by the name of *Ban*-ב"ן-52. He then joined to it the attribute of mercy, represented by the name of *Mah*-מ"ה-45, in order to bring about its rectification. Since *Sitra Achara* comes about solely from the judgment of

---

<sup>317</sup> Zohar Pekudei pg. 263.

*Ban*-ג"ן-52, the gradual rectification brought about through *Mah*-ה"ה-45 diminishes its function so that, ultimately, with the final rectification, *Sitra Achara* will cease to exist. Part of it will be transformed into holiness and the remainder portion will be obliterated.

226. The existence of the *Yetzer Hara* (the evil inclination) and the *Sitra Achara* is only necessary during the six millennia of this world, which go according to the conduct of the six *Sefirot* - *Chessed*, *Gevurah*, *Tiferet*, *Netzach*, *Hod* and *Yesod*, as stated in Talmud, “You have given us the *Yetzer Hara* for the sole purpose of earning merit.” However, beginning with the seventh millennium, which is the “coming world” and is a time of reward, (and certainly after the tenth millennium, which is the eternal conduct of *Adam Kadmon*), its purpose will be abrogated, as the Talmud states, “In the future the Holy One, Blessed Be He, will slaughter (abrogate) the *Yetzer Hara*.”<sup>318</sup>

226b. This is further supported by the scriptural verses,<sup>319</sup> “I will withdraw the impure spirit from the earth” and,<sup>320</sup> “I shall remove the heart of stone from your flesh.” In addition, concerning the “coming world,” scripture states,<sup>321</sup> “And I shall give you a

---

<sup>318</sup> Talmud Bavli, Sukkah 52a

<sup>319</sup> Zachariah 13:2.

<sup>320</sup> Ezekiel 36:26; See also Talmud Bavli, Sanhedrin 64a and Midrash HaNe'elam p. 137.

<sup>321</sup> Ibid.

heart of flesh and I shall instill a new spirit in your midst and cause you to walk in my statutes,” and<sup>322</sup>, “*HaShem*-יהו"ה shall be King upon the entire earth. On that day, *HaShem*-יהו"ה shall be One and His Name One.” Even in this world, the *Sitra Achara* may be abrogated on a specific spiritual level by the complete rectification of that level. It then only exists on a lesser level.<sup>323</sup> But concerning the coming world, it is stated,<sup>324</sup> “Death shall be swallowed forever,” and the world will be perfected in *HaShem*'s-יהו"ה kingdom. This will constitute complete rectification in which “*HaShem*-יהו"ה will be One and His name One.” May it be *HaShem*'s-יהו"ה will that we merit this speedily, in our days, through Kindness and Mercy - Amen.

---

<sup>322</sup> Zachariah 14:9.

<sup>323</sup> Klach Pitchei Chochmah, Petach 47.

<sup>324</sup> Isaiah 25:8.



