Pardes Rimonim (Orchard of Pomegranates)

Moses Cordovero; Sefaria Community Translation (CC0)

Pardes Rimmonim

The First Gate which is called “Ten and not nine”.

It is well-known and eminent that all those who engage in this hidden wisdom unanimously consent that the number of the Sefirot is ten, and there is no disagreement at all in this matter.

And see, this is one of the matters on which a covenant was made with the wisdom of the Sefirot, and see, among us is the Book of Formation (Sefer Yetzirah) which is attributed to Abraham our father, peace be upon him. But there are some who attribute it to Rabbi Akiva, yet this is not agreed upon.

And see, the words of this book are profound and lofty, and they are hidden from the eyes of the intellect, [from] the glance of those who look carefully. And although there are many different interpretations of it, we still, in all of its parts, need those who explain. And nevertheless we will explain its matters with all that is within the possibility of the limitations of our meagre intellect. And this is what it says: “Ten Sefirot without what(-ness), the number of ten fingers, five opposite five, and the single covenant standing in the middle, in the word of the tongue and in the circumcision of the genitals.” [Sefer Yetzirah 1:3] Until here the citation.

If it came up in our mind not to explain this verse, because its depths and its secrets are hidden from us, as they are certainly above our intellect, and there is no person who can descend to the depth of its language except Rabbi Shimon bar Yochai, peace be upon him, and Rabbi Akiva, peace be upon him, "whose abode is not among the mortals" [Daniel 2:11]. Yet because of the obligation that is upon us, we will interpret it with strenght of hand. And what should be examined more closely? The first is that it says “Ten Sefirot without what(-ness), the number”, which in truth is superfluous, because it would be proper to say: “Ten Sefirot without what(-ness) corresponding to fingers”; why [does it then add] “number”? Secondly: it says “five”, why should it read thus [that is: making the transition from talking about the Sefirot to that of numbers]? The third is: according to its matters there are eleven of them, since they are “five against five” plus the covenant in the middle, which makes [a total of] eleven. The fourth is that its saying “with the word of the tongue and with the covenant of the genitals” seems to show that there are two harmonizers, but why two? The fifth is: what is its intention to elucidate to us whether they correspond to the fingers, because this seems to be unrelated to the topic at hand. The sixth: the moment that it descends to explain by means of [bodily] limbs, it would have been proper to explain all the limbs to which the Sefirot allude, as we will explain in the Gate of the Soul [XXXI], chapter 4, with help of HaShem. And it is said that the author of this book intended to conceal in this chapter the entire wisdom of the Sefirot and to compel it. And he says that they are “Ten Sefirot”, and because of his saying that they are ten [a number], he will draw out a little on the topic of limitation and corporeality. After they have been divided into number he says that they are “without what(-ness) [BeliMah]”, the explanation is [that BeliMah consists actually of] two words: without [Beli] what(-ness) [Mah], and the intention is: without quiddity/essence. Because although the sentence of our mouth has not abstained from saying [that the Sefirot are] ten, the true believe is that they are Beli Mah, without quiddity/essence. And the intention [is] that they do not have an essence that is comprehensible to human beings, because they are are not limited and grasped, as they are without limit or corporeality. And that which does not have corporeality is not grasped except with the heart of the wise among the people of Israel by way of vision as in prophecy. And the reason for the number ten , at the same time them being without what(-ness) will be explained in the Gates that follow, with help of HaShem. And he says “ the number of ten” etc. so that we will not come to say under great pressure, due to the limitedness of our knowledge, that in reality

there is nothing but the simple One, therefore he says that they are of the reality of number. And the expression for the Sefirot is an expression of number, as number governs them even if they are without what-ness. And the evidence for this is that their name, “SeFiRot” (ספירות) has the meaning of number (miSPaR, מספר), as we have explained. And to establish that they are number and that their number is ten, he says: “the number of ten fingers”. And Scripture says: “When I behold your heavens, the work of your fingers” (Psalms 8:4).

And see, from scripture it is established that the creation of the heavens and their forces is through the fingers, which are other names for the Sefirot of the Supernal King.

And see, there are 10 fingers. And if this is so, the conclusion is that the Sefirot, with whom the worldwas created, they [are] 10. “Five opposite five”. There is a difficulty to it that Scripture says: “Further, My hand founded the earth, and My right hand measured out the heavens”(Isaiah 48:13). See, we find that the heavens are the work of the hand of G-d, which are five fingers, and they are only five Sefirot and not ten. To this he says: “Five opposite five”, because if the heavens are the work of a hand of G-d, and the earth is the work of a hand of G-d, we see that for sure the two of them together are ten [fingers], and this is “five opposite five”, five from the right hand and five from the left hand, the right hand for making the heavens, the left hand for making the earth. “and the single covenant corresponding in the middle”. There is a problem to it, as from this topic there is no necessity, because we could say that they [= the fingers] are five or that they are twenty. And factually there are twenty fingers, ten on the hands and ten on the feet, their sum [being] twenty. [And thus we could say about the Sefirot also]. What you could say [is] that the ten “fingers” that are on the feet, they are shadow and resemblance of the ten that are on the hands, and there are always only ten Sefirot, but that the allusion is that the ten Sefirot in [the world of] Beriah are shadow and clothing for the ten Sefirot that are in [the world of] Atsilut, as we will explain in the Gate of Atsilut, Beriah, Yetsirah, Asiya [Gate XVI], with help of HaShem. If thus, we might say that they are always only five, and the five left ones are shadow for the five right ones, and the Sefirot they are always only five, or the conclusion is drawn again and we might say that they are twenty. To this [= to avoid these interpretations] it is necesssary that the two of them are in one house, in his saying “and a single covenant” etc. And the general principle of the matters is, as we found unity and a unifying covenant between five and five, that we will find that the five right ones and the five left ones are one matter and one subject, that their sum is ten Sefirot. Which we did not find between the ten [fingers] of the hand and the ten on the feet, since we have seen that they are two [different] arrangements, each one [an arrangement] of ten, this one shadow and clothing of that one. And the harmonizers between five and five are the tongue - harmonizing between the fingers-, and the covenant of the genitals - between the ten that are on the feet -. And on the Sefirot, on the subject that they are “five opposite five”; in this matter the commentators have given two explanations. The first one is that the Sefirot are arranged in two arrangements. The first arrangement is: Keter, Chochmah, Binah, Gedolah, Gevurah, these are five, and they say that they are to direct the upper ones. And Tif’eret, Netsach, Hod, Yesod and Malchut, this is the second arrangement, to direct the lower ones. And although there is no subject telling [us] that they are to direct the upper ones nor to direct the lower ones, it is accepted among us. Nevertheless on the subject of the division of the Sefirot, they have aimed rightly, because this is the opinion of Rashbi, of blessed memory, in some places, especially on the subject of the Tefilin, because the four portions [texts in the compartments of the bayit] of the head are Chochmah and Binah, Gedolah and Gevurah, and [of the bayit] on the hand they are Tif’eret, Netsach, Hod and Yesod, thus its explanation in the Zohar (Parashat Vaetchanan, III.264a). And if these matters involve intense meditation, because it is written that the four portions are the four letters [of the Tetragram; see Tikkunei haZohar (Haqdamot) 3a] , if this is so, it [then] follows for us that the Sefirot are divided into two arrangements according to the words of the commentators. And thus on the subject of the chariots in the Sefirot, its explanation in the Tikkunim (Tikkunei haZohar, Haqdamot 3; Tikkunei Zohar Hadash 111) [is] that the face of Adam on the throne is Chochmah(חכמה) [also spelt as] כח מה, power of What (מה), as the numerical value of Adam (אדם) [מה and אדם both have the numerical value of 45], the eagle [is] Binah, the lion Chesed and the bull Gevurah; this is the chariot up high. And below it is a second chariot , [where] the face of Adam [is] Tif’eret, and Netsach, Hod and Yesod [are] lion, bull and eagle [respectively] this is the second chariot. And upper Keter complements everything above, and Malkut complements everything below. See, this divides the

Sefirot in two arrangements as we have mentioned. And besides these there are many [other] indispensable things [to mention], but we will not make it long [here] so as not to stray from what we intend.

And see, along the line of this explanation we will [now further] explain this Mishna [from Sefer Yetsirah]. Which is that Tif'eret is "a single covenant" which rises very high with the mystery of Da'at, and is connecting the upper ones to the lower ones by means of its going upwards in the three first Sefirot and its harmonizing the arms, and emanating in the Netsachs [= Netsach and Hod] and in Yesod and Malkut. See that there is "the single covenant … in the word of the tongue and in the circumcision of the genitals" "…corresponding in the middle…", [its] explanation: in the middle of the ten upper fingers, the harmonizer is Tif'eret who is called "the word of the tongue" as I will explain. And he says: "a single covenant" because the subject of the covenant is the subject of divorcing and cutting, and by means of the cutting of this matter the knot of the covenenant is made, and this is the subject of the covenant. And some read יחוד "union" where some read יחיד "single", and all amount to the same thing, although best chosen is יחוד "union", because by means of the covenant it is the union, which is the knot of the matter, its force and its union. And some want to connect "the word of the tongue" to Binah, but according to our method it will be explained [to refer to] Tif'eret, although "tongue" is [also] another name for Binah, though not for Tif'eret. This being so, he does not say "tongue" but "word of the tongue", which is the Sound and the Voice that goes out from the tongue, meaning to say: by means of the tongue.

And see, the Sound is the sum of Water, Fire and Air, as is well-known, and these are the three aspects of Tif'eret, as Air is the harmonizer between the Water and Fire of Chesed and Gevurah [respectively].

And see, he does not aim at the actual limb which is the tongue, since then it would become problematic as they [the Sefirot] would be eleven with the harmonizer, but the harmonizer is the Voice which is Tif'eret, in the mystsery of its ascent to Binah, which is the tongue which is the Shofar, as from there the Voice goes out, the sum of Water, Fire and Air, and this is the aspect of Tif'eret that rises upwards between the three first ones [Keter, Chochmah and Binah] and harmonizes between Gedolah and Gevurah, indicating the connection of the five upper ones with the five lower ones, and as we will explain in the Gate of the Arrangements of the Special Names [Gate XXI] with help of HaShem. "And the circumcision of the מעור (genitals)", this is the covenant of the circumsision, and the explanation of מעור just as [in] "as the embracement (מער) of a man and his companion" (1 Kings 7:36), as our Sages, may their memory be a blessing, have explained: "as the embracement (מער), as the union of a man with his wife" [Talmud Bavli, Yoma 54a/b], who is the woman. And the intention is the unity that exists between the ten fingers of the feet by means of the genitals that are unifying them. And this explanation is necessary, as "the word of the tongue" is the one unifying the ten fingers of the hands, and "the circumcision of the genitals" unifies the ten fingers of the feet, from what he explains in the sixth chapter [of Sefer Yetzirah], and this is what it says: "He cut for him the covenant between the ten fingers of his feet, and between the fingers of his hands, and this is the covenant of the tongue.", end of citation.

And see, this mishna has [now] been explained in the manner of the explanation which the commentators gave on the subject of "five opposite five".

Further, we will clarify this Mishna through a different explanation which the commentators have given on "five opposite five", and it is more fitting and accepted, and it is also recognized as such in the words of Rashbi [Rabbi Shimon bar Jochai] of blessed memory in many places. And the subject [is] five from the right and five from the left, the five from the right [being] the five Sefirot whose main inclination is towards the side of Chesed (Mercy) which is the right, and they are Keter, Chochma, Gedolah [here the Sefira Chesed is called Gedolah, as not to confuse it with the side of Chesed], Netsach and Tif'eret. And the five on the left, they are the five Sefirot whose main inclination is towards the side of Din (Judgement) which is the left, and they are Binah, Gevurah, Hod, Yesod and Malkut. And if it so that the essence of Tif'eret is [being] the central axis, if this is so, its essence is [still] Chesed as is known, as it is below, opposite Chesed, and its inclination is to the right. And Binah in its aspect is connected to Din (Judgement), as it is called "Performer of mighty deeds" [Morning Service, the Blessings of the Shema], because judgements are aroused from it, as we will explain in the Gate of Essence and Conduct [Gate

VIII] chapter 6. And thus on Hod, it is said “And my splendor (Hod) was turned into destruction” (Daniel 10:8), [and] “all day misery (דוה)” (Lamentations 1:13), [misery has] the characters of Hod (הוד). And Yesod also thus the essence of its inclination is to the side of Gevurah, and thus Rashbi of blessed memory clarified in the Tikkunei haZohar (Tikkun 13, page 29b) on the ninth blessing etc., and this is its citation: “And the Tsaddik [indicating Yesod] receives from the left, and the central pillar [indicating Tif'eret] receives from the right”.

And he further explains there (in Tikkunei Zohar Hadash, first Tikkun 28) on this actual subject, and it says: “The righteous one/Tsaddik is he that moves to the left, [and] he is Isaac (יצחק), endpoint (קץ) of life (חי), living (חי) of the worlds/(or: eighteen (חי) worlds), attached to the left etc.”. And although this citation in its context needs a lengthy explanation and appropriate reflection, anyway from the generality of his words it follows for us that for Yesod the essence of its inclination [is] to the left, contrary to Tif’eret. And this subject is possibly the reason for the two harmonizers, apart from other reasons that there are for this matter, as we explain in the Gate of the Harmonizers [Gate IX], chapter 4, with help of HaShem. And for Malkut similarly its essence is Judgement (Din), as its name is well-known in the mouth of all Kabbalists, which is “Degree of Weak Judgement”. And although there are some places that are apparently opposed to this subject, anyhow these words are absolute foundations, as nails inserted, and the rule is rule of truth.

And see, these Sefirot are as the arrangements of two hands, the right hand: they are Keter, Chochmah, Gedolah, Netsach, Tif’eret; and the five from the left [are] the left hand: Binah, Gevurah, Hod, Yesod, Malkut.

And see, Tif’eret is “the covenant of the tongue”, because it is the one that harmonizes between Judgement (Din) and Mercy (Chesed), as is known. And it certainly belongs to the [same] species as the ten themselves. And thus “the covenant of the genitals”, even if its essence is in Yesod, see, according to this it will also allude thus to Tif’eret, because “the body [referring to Tif’eret] and the covenant [of circumcision], we consider them as one” as is explained with the words of Rashbi of blessed memory in the Tikkunim [Tikkunei HaZohar] many times.

And see, according to this it is found that between ten [fingers, in the world of Atsilut] and ten [toes, in the world of Beriah] there is no harmonizing as there is between five and five, as we have explained above in Chapter 1.

And see, this mishna has [now] been explained [with] a second explanation by way of what the commentators have explained on “five opposite five”.

We will further explain this mishna [with] a third explanation of “five opposite five” in a way different from what was shown to us [until now]. Let one choose for oneself. And it [the explanation] is that when he says “five opposite five” he does not intend the fingers [which were already] mentioned, because he has moved away from the subject of the ten towards explaining to us the harmonizing between Judgement (Din) and Mercy (Chesed), and [towards] the arrangement of the harmonizing, and [towards] the subject of the need of [this] harmonizing. And to this he says that they are “five against five” [and] that Tif’eret harmonizes between Chochmah and Binah in the mystery of Da’at when it rises towards Keter, as we will explain in more detail in the Gate of the Harmonizers [Gate IX] with help of HaShem. See, the two of them are one opposite one: Chochmah opposite Binah, as this one [Chochmah] is the root of Chesed [Gedolah] and this one [Binah] the root of Gevurah. Furthermore Tif’eret harmonizes between Gedolah and Gevurah, as is known, and Rashbi, of blessed memory, explained it in the Tikkunim (Tikkun 30, page 75b) on the verse “and it was evening and it was morning, [one day]” [Genesis 1:6], and this is what it says [there]: ‘“And God called the firmament ‘heavens’” [Genesis 1:8]. “And God called”, this is the Upper Mother, “the firmament ‘heavens’”, this is the Pillar of the Center, which is between right and left, and perfects them both. This is what is written: “and it was evening and it was morning” and these are the evening of Isaac and the morning of Abraham”’ – end of citation.

And although amidst the plain meaning of the words of the saying there is evidence for our intention, nevertheless ‘now that it has come to our hands, let us say a small word on it’, so that ‘it will’ not ‘depart without staying overnight’ [allusion to Babylonian Talmud, Chullin 91b]. And we need to examine it minutely. Firstly: its saying ‘”and God/Elohim called” this is the Mother’, because hitherto we have not heard this, since all Elohim in the parasha of the Work of Creation refers to Binah. Secondly: what is his intention in saying ‘Mother’ instead of ‘Binah’, which is its better-known name? Thirdly: his saying ‘Pillar of the center which is between right and left’, and as after he said ‘Pillar of the center’ we don’t know the intention that it is in the middle of right and left – which are Gedolah and Gevurah – unless it is required to explain it and to prolong with ‘which is etc.’. Fourthly: that as soon as he gets down to the explanations that ‘it is between right and left’, why not say Tif’eret ‘which is etc.’ and keep silent of ‘the Pillar of the center’, which appears to be double. Fifthly: his saying that ‘it is between right and left and perfects both of them’, it [‘it perfects both of them’] is double, as this is implied by ‘which is between right and left’. Sixthly: his saying ‘this is what is written: “and it was evening and it was morning”’, apparently there is no evidence at all for his intention in the biblical verse. And let us say that Rashbi, peace be on him, found difficulty with the verse “and God/Elohim called the firmament ‘heavens’”, because ‘firmament’ is Tif’eret and ‘heavens’ is also Tif’eret; if this is so, what is the intention of the verse in saying “and God/Elohim called the firmament ‘heavens’”, that ‘firmament’ and ‘heavens’ are not the same thing? And he answers to this and says: ‘God/Elohim, this is the upper Mother’. The explanation: as already saying you know that all Elohim which is [mentioned] in Bereshit [the first parasha of Genesis] is with Binah, and this Elohim [in the mentioned verse] is with Binah on the side of its aspect together with the lower ones, as it is the influencer, in other words: the one causing the emanations to emanate, and therefore it is called Mother, and this is what it says: ‘this is the upper Mother’. ‘[to] the firmament ‘heavens’, this is the Pillar etc.’ Explanation: Tif’eret has two realities. The first one is from the side of Chochmah, and this is a prestigous reality that is approximately somewhat the mystery of the Line of Compassion/Rachamim, which is what is emanated from Keter and extends itself to Chochmah, as we will explain in the Gate of the Arrangement of Atsilut [Gate V] with help of HaShem. And this is the reality for which Moses our teacher, of blessed memory, is the vehicle, as is explained in the Tikkunim (Tikkunei HaZohar, Tikkun 13, page 29a). And this is what it says: “And Jacob certainly [is] the likeness of the Pillar of the center from the exterior side. And see, Moses was [also] there. But he [is] from the interior side, and that one [= Jacob] from the exterior side (that one [= Jacob] from the body and this one [=Moses] from the soul)” – end of citation.

And see, this reality, which is its aspect in the property of Compassion/Rachamim, without carrying [the sides of] Chesed/Mercy and Din/Judgement with it [thus: not totalizing/mediating the two sides], he will give the name ‘soul’ to this reality [of Tif’eret] that is being regenerated out of the mixing and the carrying. And this soul is called ‘firmament’. And we can say [about firmament, רקיע] by means of Tseruf [that is: re-arranging the letters inside a word] י רקע , “foundation/stretching of Yud”, which is the reality [of Tif’eret] that is stretched and is expanded from Keter by means of Yud which is Chochmah. And this reality he clarified with his citation ‘Pillar of the center’, willing to say: the Pillar and the Middle Line which does not have any totality at all from Chesed/Mercy and Din/Judgement, but it is [only] between the two of them, and this is what he says: ‘which is between right and left’. And by means of Binah [indicated by ‘Elohim’] this ‘firmament’ is arranged, and they have clothed it [in] the totality of Fire (אש) and Water (מים) which is what is called ‘heavens’ (שמים), and this is “[He] establishes the heavens with understanding [תבונה, referring to Binah].”(Proverbs 3:19). And the aspect that is totalizing this reality is Binah, who is called ‘Mother’, which is the reality of the Heh (ה), which is [built up from] three Wavs (ו) [that is: one can see the letter ה as a composition of three ו, one left, one right and one (turned 90 degrees) above them] which are the three lines Chesed/Mercy, Din/Judgement and Rachamim/Compassion, as will be explained in the Gate of Reality [Gate XIV]. And therefore he says: ‘totalizes/perfects both of them’, explanation: from the side of the Mother [it] totalizes the right and the left, which is the garment that clothes and crowns the prestigious reality. And there is to this subject a proof from the book of the Zohar, parasha Yitro [Zohar II.84a]. And this is what it says: ‘In the biblical verse “Go out and gaze, o daughters of Sion […] at the crown with which his mother crowned him” [Song of Songs 3:11]. What is “at the crown”? Rabbi Isaac said: as what is written: “And Saul and his men encircled David” [1 Samuel 23:26]. Because he is crowned with white, red and green, with all colors that are totalized in him and are turned

around him. Rabbi Yehuda said: "…at the crown with which his mother crowned him". What is "the crown"? As is written: "Israel, with you I will glorify myself (פאר)" [Isaiah 49:3], and it is written: "and the house of my splendor (תפארת, Tif'eret) I will glorify (פאר)" [Isaiah 60:7]' – end of citation.

And the explanation: King Solomon, with whom there is peace, he is Tif'eret, and Yesod is his peace. And the crown is the reality [of Tif'eret] that is called 'heavens', which surrounds his simple reality that is called 'firmament' [and] which emanated from Chochmah. And this corresponds to "at the crown with which his mother crowned him", [his mother] who is the Elohim that was mentioned in our present discussion. And therefore he said earlier [in our text]: 'which is the mother', which is Binah, the mother of the children. And "crown" is an expression of surrounding and covering, as the subject: "And Saul and his men were encircling David", which corresponds to surrounding. And the explanation: as this crowning is with three colors, which are white from the side of Chesed [here the Sefira Chesed/Gedolah] and red from the side of Gevurah, and green composed from both of them, which is the mixture that is mixed by means of the 'man of the interspaces' [an allusion to 1 Samuel 17:4] [which is] Tif'eret. And in order that we shall not err, saying that white and red are not in the reality of Tif'eret but only green [is in it], [therefore] he says: 'and all of them are included in him and are turned around him'. Explanation: King Solomon, who is the spiritual aspect from the side of Chochmah – which is also called King Solomon, as I will clarify in the entries of the special names with help of HaShem – he is surrounded by the three colors, and they are actually turned around him. And he is white in the property of its aspect towards Chesed[/Gedolah], and red in the property of its aspect towards Gevurah, and green in the aspect of both of them in the equilibrium of the mixture. And all of them are surrounding him and are crowning him. And Rabbi Yehuda explained "the crown" with a different explanation that adds to [that of] Rabbi Isaac, and he says that it is not only this [explanation] but "the crown" is the totality of all six extremities [Chesed/Gedolah, Gevurah, Tif'eret, Netsach, Hod and Yesod], as in the property of this aspect is the special name of Tif'eret fitting, which is from the expression 'ornaments', as "the ornaments of the headgears" [Exodus 39:28 (the Hebrew text incorrectly refers to Ezekiel here)], and its explanation is: branches, intending to say that it branches out into six extremities, and the six extremities are its [= Tif'eret's] branches. And this is what he says: "Israel, with you I will glorify myself" [Isaiah 49:3]. And the explanation is: Binah is speaking to Tif'eret who is called Israel that she is ornamenting herself with it and is branching out in branches.

And he brings further proof from the biblical verse "and the house of my splendor I will glorify" [Isaiah 60:7], as she [Binah] is branching herself out and is ornamenting herself with her branches. And it intends to say: the house of Tif'eret above is Binah, as also there is it's [= Tif'eret's] resting place, as he [= Tif'eret] "is extending from one side to the other side" [Exodus 26:28], from the side of the heavens which is Binah to the side of the heavens which is Malkut. And just as Malkut is the house for Tif'eret so also is Binah [the house for Tif'eret], and this is "the house of my splendor I will glorify". Explanation: she [= Binah; the Hebrew text mistakenly has "he/it"] is branching out with the branches of Tif'eret which are a measure for it [= Tif'eret]. Or it intends [to say] that Malkut is a house for Tif'eret. And Binah says: '"the house of my splendor"' which [= the splendor] is Tif'eret, '[is] from my side', because from the side of Binah it [= Tif'eret] totalizes the ornaments, and similarly for its house that is Malkut, it is possible [for Binah to say that] 'I will branch out' in the mystery that she [= Binah] totalizes the six branches from its [Tif'eret's] side, that it is clothing itself six in six [שש here could also allude to 'fine linen', which is used in the construction of the Mishkan, Exodus chapters 25 and further], and this corresponds to "with the crown", which is this ornament and garment. Until here [the explanation of Rabbi Yehuda]. And this is what was intended in the biblical verse "And God/Elohim called", as it is the Mother who is crowning "to the firmament" [with] the crown that is called 'heavens'. And he brings in a proof to this from the biblical verse: "and it was evening and it was morning, one day". And the explanation: evening [refers] to Isaac and morning to Abraham. In their totality together Tif'eret is becoming a reality and clothes itself, which is called "one day" which corresponds to 'heavens'. And the totality of 'heavens (שמים)' corresponds to 'day', as it [consists of] fire (אש) and water (מים) [see earlier in this chapter for the Hebrew word 'heavens' thought as consisting of 'fire' and 'water'], evening and morning. And to this he says 'one day', being united and uniting the two aspects [of Tif'eret]. And we could say that from there come the twelve hours. [The letter] Wav [ו, referring to Tif'eret] can somewhat

be seen in Milluy [filling out its pronunciation in Hebrew characters] [as] ואו, which has the same numerical value as אחד 'one' [namely: thirteen]. And its explanation: the two unifying faces/aspects, Wav from the right side [is] one face, Wav from the left side [is] one face, and the Aleph in the middle [thus forming ואו] unifies the two faces together. And this corresponds to 'one', and the two Wavs correspond to the twelve hours [of a day; the numerical value of each ו is six], Wav from the rising of morning until mid-day, which is Chesed[/Gedolah], [and] Wav from noon until night, Gevurah, and this [together is] 'one day'. And it is not necessary to expand [on this]. And it had already been possible to add [further] evidence to the subject of Tif'eret's harmonizing between Gedolah[/Chesed] and Gevurah, but since it is a simple and agreed-on matter [we have not done so]. And it is only necessary for us to understand this saying in its composition, and it follows for us [now] that Tif'eret harmonizes between Gedolah[/Chesed] and Gevurah, and the two of them are one 'opposite' one.

Tif'eret further harmonizes between Gedolah[/Chesed] and Hod, and between Gevurah and Netsach, and the reason is that Gedolah and Netsach are the right side [which is] Chesed/Mercy, and Gevurah and Hod they are Din/Judgement, the left, and they need harmonizing. And there is some proof to this in the words of Rashbi of blessed memory in the book of the Faithful Shepherd [Raya Mehemna, Zohar Parasha Pinchas, III.244a], this is what it says: 'And in the first redaction: "I have gathered my myrrh with my balsam…"[Song of Songs 5:1], right arm with left thigh. "my honeycomb with my honey"[ibidem], Jacob and Rachel. "my wine with my milk" [ibidem], left arm with right thigh. Chesed with Hod, these are the right arm with the left thigh. Jacob and Rachel, the Pillar of the Center with Malkut. Gevurah with Netsach, these are left arm with right thigh. And why are there two of his attributes here? Because it is a secret which he will thus express. David said here: "Your priests will be clothed in righteousness and your devout ones will rejoice [Psalms 132:9]. It is written there, [but] 'and your Levites will rejoice' it should have said. The Holy One, blessed be He, said: 'it is not customary to change my attributes, but after you have invited me, I must do after your wish.' From this we are taught that the master of the house, when he invites even the king, the king must do after his [= the master of the house's] wish. And because of this we have been taught: "all what the master of the house will say, do" [Babylonian Talmud, Pesachim 86b]. And this being so, it is a fitting secret, etc.' End of citation.

And what there is to arouse in this saying is [first] the lengthiness of its expression, and the repetition of the subject in not [very] different words. In his saying 'right arm with left thigh, Chesed with Hod' etc., [even] if we, until now, had not heard that the two arms are: Gedolah the right arm, Gevurah the left arm, and [about] the two thighs that they are: Netsach the right thigh, Hod the left thigh, why is there need for this lengthiness in the explanation of the plain matters? Second [note]: Essentially he could have used a short and clear expression in his saying [, such as]: '"my myrrh with my balsam", Chesed with Hod. "my honeycomb with my honey", the pillar of the center with Malkut. "my wine with my milk", Gevurah with Netsach. And he could have kept quiet about thighs and arms, so that there would have been no need to explain them afterwards. Third [note]: that essentially this saying [is] in parasha Pinchas (Zohar III.241a/b), as thus he said: 'and in the first recension', explanation: in the Zohar, because that is the book that precedes this [book/saying]. And there in parasha Pinchas he does not lengthen, nor in whole nor in part, but [gives] only the first part of the saying. And it says thus: '"I have mixed my myrrh with my balsam", right arm with left thigh. "my honeycomb with my honey", Jacob with Rachel. "my wine with my milk", left arm with right thigh' – until here the citation. And although he adds there [that is: in Raya Mehemna, Zohar III.244a] to the subject of harmonizing [that] the special name "my myrrh" is Chesed, and "my balsam" [is] Netsach as we will explain, nevertheless he does not further add to the subject of clarification of the words. And one needs to find out why he does not use this relation here [Zohar III.241a/b]. Fourth [note] on his saying 'Jacob with Rachel'. And he does not say 'body [= Tifer'et = Jacob] with the female [= Malkut = Rachel]', the limbs in the same way and with the same treatment as the limbs which he assigned to the other Sefirot. Fifth [note]: After he goes down to the explanations of his works in what he says: 'And they are, etc, it would have been fitting to say: 'right arm with left thigh, Chesed with Hod', as this is the normal order, and not to let the explanation precede the [original] text [that needs to be explained] by his saying 'Chesed with Hod, right arm with left thigh etc.', and similar for them all. Sixth [note]: And what difficulty does he find in: 'And why are there two of his attributes here'. And what is difficult [is] that sometimes Netsach is suckling from Gevurah and similarly Hod from

Chesed, but most of the time Netsach is suckling from Chesed and Hod from Gevurah. But sometimes it occurs, because of the assimilation and influencing that Netsach is suckling from Gevurah, and Hod from Chesed. And therefore each one is composed of them all, so that they all consent to a single action and a single emanation. And therefore is it possible that the two opposites become equalized, even Gevurah with Chesed. And we will explain that Rashbi, of blessed memory, found difficulty in the scriptural verse, because it was proper for it to say: 'I mixed my myrrh and my balsam, I ate my honeycomb and my honey, I drank my wine and my milk.' Why [does the verse use the words] "with" [instead of 'and'], because it [appears to be] superfluous? And to this he answered that there above the verse that is before us (what is printed in parasha Wayikra, page 4b and further) he said: '"My myrrh with my balsam", Chesed with Netsach. "my honeycomb with my honey", Gevurah with Hod. "my wine with my milk", body and covenant.' [I did not find the exact citation but a slightly longer paraphrase in Zohar III.4a].

And see, part of our questions is reconciled with this, because he says 'with' 'with' to unite these attributes in the mentioned manner, but because this answer is not satisfying, when the intention of the biblical verse is only [to teach us] that Chesed is united with Netsach, Gevurah with Hod, and Tif'eret with Yesod, if this is all so [it would be more fitting to] be silent of 'with' and 'with'. And from the matter it is taught that it says that when they are being united their customary ways are in this, as three are uniting themselves with three. To this he says: 'And in the earlier recension', its explanation: in the Zohar, in parasha Pinchas, a different and more than extended explanation was given, and this is it: 'right arm with left thigh', of which the intention is: Chesed with its being [of] the line of Chesed/Mercy [the right axis], being united with Hod with its being [of] the line of Din/Judgement [the left axis]. And thus Gevurah with its being [of] the line of Din being united with Netsach with its being [of] the line of Chesed. And now there will be no difficulty in why he said 'with' 'with', which is necessary because it is not their customary way in this. But because it is contrary to their habit and nature, therefore it is necessary to say 'with' 'with', to teach us that this order is contrary. And the reason that he speaks in the Zohar with special names of the limbs (arms, thighs), and [does] not [mention] the attributes by their names. [This is] because it is difficult for him, since after he clarified that the Sefirot are turned over into what [is] not the [normal] order, that [that is: mention the Sefirot by their regular names] would be impossible. Because the [normal] route of suction of Netsach is from the right, and thus it is below Chesed [in] the line of Chesed/Mercy. And the route of suction of Hod is from the left, and thus it is below Gevurah [in] the line of Din/Judgement. How is it [then] possible that they change their function? That would be impossible. And to clarify this subject for us in bold rhetorical language he uses in his expression arms and thighs, to tell you that just as the arms and thighs are adhering together and are connected with the body, and by means of the body it unites the right arm with the left thigh, and similarly the left arm with the right thigh, and the body is the medium that unites them and couples them together. Similarly the subject [functions] above by means of Tif'eret, which is the one that branches out in six extremities, and these extremities are its limbs. Just as the limbs are branches for the body, so are the extremities limbs and branches for Tif'eret. And therefore, by means of this it is possible for these Sefirot to be mixed in this mixture, and this is possible, and not impossible. But [even] if this is so, we have not yet escaped the question 'why are there two of his attributes here', as we will explain.

And see, explained is the reason that he is forced to say 'arms' and 'thighs' and not the attributes themselves with their names. But Rashbi of blessed memory, in the book of the Faithful Shepherd (Raya Mehemna) [the later recension] intends to bring the citation of the first recension, transferring it to his expression itself, which is '"I have mixed my myrrh with my balsam", right arm with left thigh. "my honeycomb with my honey", Jacob with Rachel. "my wine with my milk", left arm with right thigh', until here the citation of the recension. And he adds in the clarification the rest of the saying. The intention is to clarify to us exactly [with] his fine expression when he says 'right arm with left thigh' etc., that the subject on the side of Scripture is [some recensions have אלא ("except/but") here instead ofלא ("not"), which I have followed] on purpose, that Chesed unites itself with Hod, and not that Hod unifies itself with Chesed. He intends to say that the dwelling-place of Chesed will be in Hod and the root is Chesed. And similarly with Gevurah, that its dwelling-place is in Netsach, and the root is (Netsach) [other reading: Gevurah; there is some confusion here and below on what exactly is the 'root'], and not the inverse. And similarly Tif'eret in Malkut below. For if we would say that the root above are lower

ones in the upper ones, the reason of ‘why are there two attributes here?’ would not be established. Because if this would be so, you would find that the bride and her bridesmaids would go up to the house of the bridegroom and his groomsmen. And if this would be the case, it would not be proper for the bride to change any custom of the bridegroom at all, because she is lodging in his house. But here it is what is correct: Chesed in Hod, Gevurah in Netsach, Tif’eret in Malkut. And they are three upper ones in three lower ones. We will find the bridegroom lodging with his groomsmen in the house of the bride with her bridesmaids. And since he is in the house of the bride, it is proper that he will accustom himself to the will of the bride. And it is in her hand to change the custom according to her will as to what is better in her eyes. And with this subject there is an answer to the question ‘why are there two attributes here?’, as we will explain with help of HaShem. And this is what Rashbi of blessed memory intended, to explain to us the fine point of its expression in having the clarification of the word precede the word itself, in his saying: ‘Chesed with Hod, right arm with left thigh’ [in his explanation in Raya Mehemna, Zohar Parasha Pinchas, III.244a], and not the inverse. To awake us to the fine point of its expression, because with intending intention he uses the expression of ‘arms’ and ‘thighs’, and not the expression of the attributes ‘Chesed’ and ‘Hod’ etc. To teach that this mixing is by means of the body. And this he intends when he has the expression of ‘Chesed’ and ‘Hod’ precede that of ‘arm’ and ‘leg’ as if he says: examine carefully! Because it had already been possible to shorten the expression saying ‘Chesed’ and ‘Hod’, the expression of the attributes and not [using] the expression of the limbs. But [he uses the expression of the limbs] “to give you understanding” (Daniel 9:23). Because the mystery of this mixing, which seems to be turned, is [actually] aligned by means of the body which is Tif’eret the middle one, as we have explained. But on the contrary: ‘arm’ and ‘thigh’ [are] clarification of Chesed and Hod, and [it is not so that] Chesed and Hod are clarification of ‘arm’ and ‘thigh’. And to this we will answer that with Jacob and Rachel there was no need to change their names into the name of limbs, because there is no modification in their subject and their unity, but [it is] as customary: Tif’eret on [in the same line of] Malkut, and therefore he does not alter them.

And further we understand that in the expression of the first recension [Zohar III.241a/b] he says: ‘right arm in/with (בּ) left thigh’ and similarly ‘left arm in/with (בּ) right thigh’, and he does not say ‘with’ (עם), ‘with’ (עם), but [he speaks] in brief. And in this saying [here, Zohar III.244a] in his explanation he clarifies ‘Chesed with (עם) Hod’ etc., and he [now] says ‘with’ ‘with’. ‘And why are two of his attributes here?’ Explanation: it is right if it is this what they are clarifying, as there is only a modification of the attributes concerning the influx and the sucking only, which we would have thought in the explanation ‘right arm in/with (בּ) left leg’, that its intention is on the influx only which Chesed influences in Hod, and similarly which Gevurah influences in Netsach, there is no difficulty for us at all that thus [is] the way of the attributes that the ones suck from the others. But according to what he explains in this saying ‘right arm in/with (בּ) left thigh’, explanation: ‘with’ (עם) really [they are really together], which is that Chesed unifies itself downwards into Hod, and Gevurah downwards into Netsach. If this is so, it is [still] difficult ‘why the two attributes [are] here’. As according to the way of the real unification, this is not the way of unification of the Sefirot, as Netsach connects itself with Chesed, and Hod with Gevurah, as we will explain in the Gate of the Thigh of Jacob [Gate XVII], with assistance and help of HaShem, in the chapters 3 and 4. And the meaning according to the influx, even if it is that Chesed can influence in/with Hod, yet Hod will perform its [natural] action which is an action of Din/Judgement, even if it will not perform [it] with the strength as it would be when it would suck from Gevurah, and there is in this no [need for] fear, since there is [here] no modification of the attributes [the way the attributes act remains the same, although the intensity may differ]. Truly [however] in real union there is doubt because the activity of Judgement/Din is abolished from everything. Since when Gevurah wishes to act with Judgement/Din, Netsach will conquer that Judgement/Din and will not allow it to act, in the mystery of the unity. And therefore it is difficult ‘why the two attributes [are] thus’, as it is a modification of the attributes and a restraint of Judgement/Din, and this is not convenient. And this is not the natural order, that which was told to David: “On account of David, your servant etc.” [Psalm 132:10] he changed and extended the power of Compassion/Rachamim. As even if the joy [רינה, referring to the previous verse (Psalm 132:9) mentioned in the beginning of the current chapter] is from the side of Judgement/Din as is known, he [= David] wanted that it would be from the side of Chesed/Mercy, and this will be explained further in the Gate of the What-ness and the Conduct [Gate VIII], with help of HaShem, in chapter 6. And

thus concerning Tif'eret, since it came to the house of Malkut, as it says: "I have come to my garden, my sister, my bride" [Song of Songs 5:1]. When this is so, it is that it behaves itself according to her [= Malkut's] will, even with modification of the attributes, to extend the power of Compassion/Rachamim further. And this is what is called 'Chesed in/with Hod, Gevurah in/with Netsach and Jacob in/with Rachel, because they [are] three upper ones in/with three lower ones by means of Jacob the bridegroom who has come to the house of his bride Rachel as we have explained. But if it would have been so that the bride would go up to the house of the bridegroom, it would not have been convenient to change, as it is not the natural order to change [in those circumstances].

And see, we will end the clarification of the saying, and may good taste and knowledge go out for us, as Tif'eret also harmonizes between Gedolah[/Chesed] and Hod, and between Gevurah and Netsach.

Being that in the previous chapter we were compelled out of the [Zohar-]saying mentioned in it [to learn] that it is Tif'eret which is harmonizing between Gedolah[/Chesed] and Hod, and between Gevurah and Netsach, and the subject was a bit strange to [our] hearing ear. We said to compel this discourse further and to explain the matters, to show that they are not far from the intellect and not strange, as the matter is very close to us. And the subject [is] in what is well-known, that Tif'eret receives from Gedolah[/Chesed] and Gevurah, and influences Netsach and Hod.And there is no doubt as to that which Tif'eret influences in Hod, that there must in this influx be part of the influx from Gedolah[/Chesed], which Tif'eret received from it, as we have explained, and similarly what Tif'eret influences in Netsach, [that] there must be in this influx part [of the influx] from Gevurah. And there is no doubt that the influx that is being influenced from Tif'eret in Netsach and Hod with its [=Tif'eret's] mixture, is not really [identical to] what it received from Gedolah and Gevurah. Indeed the middle mixing will be mixed by means of Tif'eret, becoming equal to Gedolah and to Hod, and similarly becoming equal to Netsach and Gevurah, and if this is so, it is found that this harmonizing is to some extent a continuous matter. And at times it happens [concerning] Tif'eret that its root if its receiving needs to be from Judgement/Din of Gevurah, to influence in Netsach for a need in the world for Judgement, for punishment and as what follows in these subjects. Or because it receives the most part from Gevurah, it will influence to Netsach to sweeten Judgement. And similarly at times Tif'eret will receive the most part from the side of Mercy/Chesed, and it will influence to Hod to sweeten Hod. And this intermixture and what follows from it will be explained in the second chapter of the Gate of the Channels [Gate VII], with help of HaShem. And the matters are straightforward for someone who understands and pleasing to the finders of knowledge. We will further add instruction to this matter and we need [to add] the subject on which all learned ones agree concerning the colours of the Sefirot, that the colour of Netsach is red leaning to white, and the colour of Hod is white leaning to red – thus far its statement.

And see, they explain about Netsach that it is red, inclining to white, explanation: being red from the side of its receiving from the side of strict Judgement of Gevurah by means of Tif'eret the harmonizer, as we have explained, and because of this Judgement it will be red. But from the side of the majority of its sucking from the side of Mercy – as there is its house – its leaning will be towards white, to whiten the redness, to return it to white, and this is "leaning", as its direction is that its majority is white. And similarly the subject inverted for Hod, because it is white by means of its sucking from Mercy by means of Tif'eret the compromiser and mediator between them. But because the root of its sucking is from the side of Gevurah – because there is the root of its leaning and its [natural] place – it needs to be leaning to white and harmonizing Compassion to the side of Judgement.

And see, we have found according to this [that] Tif'eret is mediating with its colour, which is whitened and red, between Gedolah and Hod, and between Gevurah and Netsach.

And the subject of these colors will be explained in the Gate of the Colors [Gate X], with help of HaShem. Praise and thanks to the Bestower of good on the guilty ones, Who has rewarded us with all good. To HaShem, and may He give us light to give force to this matter with three reliable witnesses: with the words of the Rashbi of blessed memory, with the opinion of the Kabbalah, and with the words of the learned ones. The general principle of the matters [is that] the places that need harmonizing are 'five opposite five': Chochmah opposite Binah, Gedolah opposite Gevurah, these are two opposite two,

Gedolah opposite Hod, Gevurah opposite Netsach, these are two opposite. These are [in total] four opposite four. Furthermore Yesod is harmonizing between Netsach and Hod as will be explained in the Gate of the Harmonizers [Gate IX] in chapter four. This makes 'five opposite five'. In truth, there are only two harmonizers between five and five, which are Yesod and Tif'eret. How? Yesod [harmonizes] between Netsach and Hod, and Tif'eret between Gedolah and Gevurah, between Gedolah and Hod, between Gevurah and Netsach, and between Chochmah and Binah with the reality hidden in the mystery of Da'at as will be explained in the mentioned Gate [Gate IX]. And with this preamble the mishna [Sefer Yetzirah I.3] will be understood [of] which we [are] in its explanation, which says: 'five opposite five', because the truth is that they are five as opposite five and the covenant of unification standing in the middle, as the harmonizers are mediating and directing between the extremities. And the 'word of the tongue' is Tif'eret, and it is called 'word of the tongue' because it is by means of Binah, which is the tongue, that it rises upwards to harmonize between Chochmah and Binah in the mystery of Da'at, as will be explained in the mentioned Gate [Gate IX]. And similarly by means of it [= Binah] it mediates between Gedolah and Gevurah, as we have explained at the end of Chapter 2 [of the present Gate I]. And the 'circumcision of the genitals' is Yesod, the second harmonizer.

And see, with this matter we will settle the subject further and we will answer exactly that which we asked, which was that they are 'five opposite five' and the harmonizer [added makes] them eleven. Because we are not here in [the realm of] the number of the Sefirot, but [in the realm of] the number of the harmonizing, as we have explained, and there is no need to elaborate [on this here].

And see, we have explained this mishna in the version that is most often published in books and commentators. Although the Ramban, of blessed memory, appears to have had a different version [of this mishna in his commentary], nevertheless we will not worry but consent to [the version in] the majority of the books. And when the researcher will look into the [different] versions he will find that this version [= our version] is more accurate, and further that we cannot verify that this commentary is [actually] by the Ramban, based on what is seen in it.

After we have travelled from the mountain of HaShem, a high and steep mountain, [which is] the previous mishna [of Sefer Yetsirah], and with it we were compelled to [accept] the opinion of the kabbalists [namely that] the number of the Sefirot is ten and not more. We will [now] go to the "mountain of myrrh" [Song of Songs 4:6], the second mishna after it, although it is the fourth one from the start of the chapter. And this is what it says: 'Ten Sefirot without what[-ness]. Ten and not nine. Ten and not eleven. Understand with wisdom/Chochmah, and become wise with understanding/Binah. Examine with them and investigate from them, and know and think/count of them, and establish the matter completely, and return the Formator to His foundation.' [Sefer Yetsirah I.4] – End of citation.

We have agreed not to arouse on this mishna a general principle, its words being by themselves without arrangement, and the citation says: "Explain me!". And its shallowness does not tolerate a general principle instead of what is raised and given in it, and we will write what God will place in our mouth on the subject. 'Ten and not nine', and its explanation. And it is that its intention is to warn us for the mistake, so that we will not say that Keter does not belong to the Sefirot that we can think, as it is En Sof - which it is not -, as it [En Sof] is dwelling above the above. And [it is] not as many think, that En Sof would be among the number of the Sefirot, and that it would be Keter. And this thought we will invalidate in the Gate of Is En Sof Keter? [Gate III], with help and support from HaShem. And 'may the all-Merciful save us from this opinion!' [Talmud Bavli, Shabbat 84b]. But verily they are ten besides the Emanator. Because if this was not so, the emanated Sefirot would be found to be nine. And this is not appropriate, but the emanated [Sefirot] are in reality 'ten and not nine'. Further an explanation that came to warn us so that we would not err to exclude Malkut from the number [of the Sefirot], as there are some who believe in an opinion close to this. And 'may the all-Merciful save us' likewise 'from this opinion!' But it [= Malkut] is together with them in the Emanation/[the world of Atsilut]. And even though it is not in their harmony, as we will explain in the Gate of the Diminution of the Moon [Gate XVIII] with Heaven's help. And close to this explanation is the explanation of Rashbi, of blessed memory, in the book of the Faithful Shepherd/Raya Mehemna [Zohar III.277b, parasha Ki Teitzei], and this is what it says: 'And there are other masters of the secrets of the Torah, masters of the Attributes, who inherit souls from

the side of Holy Malkut, which is totalized of ten Sefirot. Because everyone who inherits and merits it [such a soul from the side of Malkut], merits the ten Sefirot without separation, “ten and not nine”, since if they would be inheriting only Malkut, there would be nine [Sefirot] in separation from it, and because there is no separation there, the author of Sefer Yetsirah says: “ten and not nine”. And if you say that it[s number] rises above ten, see, the Explicit Name יו"ד ה"א וא"ו ה"א [the Tetragram in its principal miluy, using the letter א, sign of unity] consists of] ten [letters], יו"ד/Yud [ten] which is united with it [= Malkut] does not rise above ten, and because of this “ten and not eleven”’. End of citation.

The intention of this saying, that he says: ‘and there are others’ [is] that higher than this subject he said [that] there are among the people of action those who have a soul which is a Mother from the side of [the world of] Beriah/Creation, and this subject will be explained in the Gate of the Soul [Gate XXXI] with help of HaShem. And now he says that there are ‘other masters of the secrets of the Torah’, which are those who are occupied with the divine Torah and its secrets. And because it is possible to say that one calls ‘masters of the secrets of the Torah’ those who are occupied with the secrets of halachot, exegeses, aggadot, rules, judgements and punishments, according to only the simple meaning [Peshat] of their words. And hereto he says that if the salary of these is double and [again] doubled and this [salary] is [then] the representative degree. Nevertheless they are not worthy of the height of this soul until they arrive at the secrets of the Sefirot which are the mystery of Divinity. And these [last ones] are called ‘masters of attributes’. And they are called thus by reason of [the fact that] all occupation of the sages in Kabbalah is in the attributes and their subjects. And he says that these inherit a soul from the side of Malkut itself, not from the side of Metatron [the] servant [of the Master]. And not from the side of the Mother as has been mentioned there. And he says that he inherits a soul totalized out of ten. And [he says this] because there is [apparently] a difficulty for him: perhaps the other soul also might be thus totalized out of ten, or perhaps this soul [from Malkut] might not be totalized out of ten? And from where do we have the ability to divide between one soul and the other, even when this soul will be more important than that one? And to this he will force, as with Malkut he intended to say that it is ‘from the side of […] Malkut’ [and that] it [= the soul] is [then] by necessity totalized out of ten. By reason that the Sefirot will not be separated and they are connected and united, and when we mention Malkut, the remaining Sefirot are necessarily attached to it. What is not the case with the soul from the side of Metatron or Mother as they are from the world of division [from lower worlds: Mother is in the world of Beriah/Creation, and Metatron in the world of Yetzirah/Formation], since they descend from [the world of] Atsilut/Emanation. And it is not obliged by this obligation except in [the world of] Atsilut, but not in them [= the other worlds]. And because of this a soul will not be totalized out of ten unless [it is] from the side of Malkut. And when we say that the soul [is] from the side of Metatron or Mother, [and that] it is not totalized out of ten, it is not the intention that in it [= the soul] are not totalized ten according to its meaning, as it is not possible that a proceeding action from above is not totalized out of all ten. Because if [this would be] so, one would see [the world of] division. And this is exactly the reason [concerning] those who have defects, such as those lacking hands, and it seems as if they are defective and reveal the vice of their actions, that they have made a holy place unfit and have separated [it] and therefore their soul does not extend in the body into these limbs, and this is its defect and its lack, and everything [follows the principle of] according to the place of their violation, similarly so their defect. And the defect, that [starts] from the beginning of [the world of] Creation/Beriah [downward], shows its deficiency in the turn of the Gilgul/cycle of souls, as we will explain the subject of the limbs in the Gate of the Soul [Gate XXXI] in chapter 7 with help of HaShem. And never in the world it is possible [that there is] a soul or an activity in which not all ten Sefirot are totalized. And even when it is decided saying [that] a soul is from the side of Metatron, or from the side of Mother, its intention is not [to say] that they are not from above, God forbid. Because all the souls are proceeding from above. And the subject [is] as we will explain in the mentioned Gate [of the Soul, Gate XXXI] in chapter two, with help and support of HaShem. And always it is totalized out of ten, and they are never separated, as we have explained. And what is [the difference] between souls from Malkut and the other souls? It is that the other souls are [also] totalized out of ten, [yet] that the ten does not show itself concretely in these, but the intention is that they are totalized in it, and it is in itself totalized out of ten. But the soul from the side of Malkut is being emanated from the ten Sefirot which are in Malkut, with Malkut showing in it [the soul] all ten Sefirot and unites itself with them.

And this subject will be clarified further in the Gates that will follow with help of HaShem. And this subject [is] on the Sefirot themselves as there is a big difference between our saying that ‘Malkut is totalized out of ten’ [on the one hand], and [on the other hand] when we say that it is in unity with the essence of the other Sefirot, because it is not the same matter. Because the advantage of the Sefira when it is totalized is not [the same] as when it is being improved by uniting itself with the essence of the Sefirot, as this [last] is when [the] Sefirot will reveal themselves in it in reality, and this is being explained. And this is when in his saying [it says] ‘totalized out of ten Sefirot’. And the explanation: as the intention in his saying ‘totalized’ is not just [being] totalized according to the nature of the Sefirot but ‘as … who inherits it … merits the ten Sefirot without separation’. Explanation: he is himself worthy of the ten Sefirot in their reality by means of the ten Sefirot revealing themselves actually in it, as we have explained.

And [on] the subject of his saying ‘who inherits it and merits it’. Explanation: that there are two matters which are needed in order to merit this important soul. The first one from the side of his preparation from the side of his father at the moment of procreation at the moment of conception, as our Sages of blessed memory have said: ‘… he who sanctifies himself at the moment of sexual intercourse etc.’[Babylonian Talmud, Shevuot 18b], and after his father has sanctified himself herewith, when this his very good intention will go up, he will merit a holy soul from a lofty place, and according to the measure of his holiness thus his conduction will rise up. And this is well-known in the Zohar and in the Talmud many times in many places.And [in] their saying: meriting worthy sons, the intention is that he does extend to his sons a soul from a high place regarding that they will be worthy. And this is called an inheritance from his father, and this he intends in his saying ‘and he inherits (it)’. Further secondly he needs in himself worthy deeds pleasant in the eye of his Creator, so that this soul will not depart from him, and this will be explained further in the Gate of the Soul [Gate XXXI] chapter 3, with help of HaShem.And on this second [matter] he says: ‘and he merits it’, explanation: he that merits with his deeds this holy soul. ‘he merits the ten Sefirot without separation’. Explanation: as we have explained that as the soul [is] from the substance of Malkut, see it necessarily follows that this soul is ‘totalized out of the Sefirot’, explanation: from the substance of the ten Sefirot that are in it [=Malkut], because it unifies itself with the ten Sefirot and it is in no way separated from them. And this is what he says: ‘merits the ten Sefirot without separation’, he intends to say: [these are] unified in Malkut without being separated from it. And this necessarily follows from the words of Sefer Yetzirah which says ‘ten and not nine’. And when it would have been possible to say that the soul, which is necessarily a part from Malkut, could be separated, as its expression: “and blew into his mouth” (Genesis 2:7), everyone who blows, is blowing from his substance, and if this is so, the way of the part will be precious to the whole, because as the soul that is being emanated out of it [= Malkut] is being separated from the other parts of the Sefirot, similarly Malkut is being separated, God forbid, from the other Sefirot. And this is not possible, because if it would be so, the left over Sefirot would be nine, to this it [Sefer Yetzirah] said: ‘ten and not nine’, that there will never be less than ten, and therefore it is necesssary that the soul is being totalized out of ten, ánd that the Sefirot are totalized in it [= the soul] substantially, just as it is [the case with] Malkut itself, as everything that is in the part, is [also] in the whole. ‘And if you say that it rises above etc.’ Explanation: there is a difficulty for him [in] that it is said that they are ten besides Malkut, and according to this it was already possible to say that Malkut is being separated from the rest, and nevertheless they [all] are ten. And to this he brings in: ‘the explicit name etc.’ Explanation: the Explicit Name is a name of four [letters], as we will explain in the Gate of the Four-letter Name [Gate XIX], and this name is in the attribute of Tif’eret, and it [= the name] is the masculine uniting itself with Malkut, who is the feminine, and it [= Tif’eret] is uniting itself with her [= Malkut]. And this name teaches with its full form (miluy) that is the Domain of the Unique [indicated by the letter א, thus applying the miluy form with א], [that] its height [is] ten and its width four, which is יהו"ה and this is its width, and its height is ten: יו"ד ה"א וא"ו ה"א , see [there are] ten [letters], as it never rises above ten. And if it would be that there were ten besides Malkut, see, when the name has united itself with Malkut, there will be eleven: ten above, and one uniting itself with the feminine [and this is not possible] To this it says in Sefer Yetzirah: ‘ten and not eleven’.

And see, we have completed the explanation of the passage [from the Zohar], and we have written intentionally an explanation of the mishna ‘ten and not nine, ten and not eleven’. We will further be able

to explain ‘ten and not eleven’, [so as that] it intends to warn us against bringing into the number of the emanated entities [= the ten Sefirot] the throne that is designated to the [world of] Beriah/Creation as will be explained in the Gate of the Four Worlds [Gate XVI] with help of HaShem. And similarly it intends to warn us against bringing into the number of the emanated entities the king, prince of faces, Metatron, as although his name is as the name of his Master, he is only [of the world of] Yetzirah and not [of that of] Atsilut, as we will explain in the aforementioned Gate with help of HaShem. And all these explanations are in the explanation of the mishna, since it speaks in terms of affirmation and negation: ‘ten’, see [it is] an affirmation, ‘and not nine’, see [it is] a negation, and similarly ‘ten and not eleven’. And its intention is to necessitate this number, that it is ten, and to negate all that is of the side of error, which would add to the [number] ten or would diminish it.

They have given us another explanation of this mishna [from Sefer Yetzirah] in the book of the Faithful Shepherd [Raya Mehemna] [Parasha Ki Tisa, Zohar II.187b], and this is what it says: ‘The commandment to give “a half- shekel with the holy shekel” [Exodus 30:13]. The Faithful Shepherd said: ‘What is a half-shekel [a biblical weight-measure]? It is similar to a half-hin [a biblical liquid measure]. And this is Wav exactly placed between two He’s [reading the Hebrew consonants “hin” as “He’s”]. The stone to weigh with, it is a Yud [with the numerical value of 10, twenty gerah [another biblical weight-measure] [is] a shekel, it is Yud Wav Daleth (יוד) [this is the name of the letter י (Yud) spelled out in Hebrew characters, which has the numerical value of 20]. “And the wealthy one shall not increase” [Exodus 30:15], this is Central Pillar [= Tif’eret], it will not increase on ten (י). As thus it is said in Sefer Yetzirah ‘Ten Sefirot without what-ness, ten and not eleven.’ “and the poor one shall not decrease” [Exodus 30:15], this is the Righteous One [= Yesod], he will not decrease from ten, as it is said: ‘ten and not nine’, and a half-shekel, it is ten’. End of citation.

And it is necessary to examine this citation minutely. Firstly his saying ‘What is a half-shekel? It is similar to a half-[hin] etc.’. Explanation ‘a half-hin’ is Tif’eret [the Wav] which is ‘exactly placed between two He’s.’ Truly with ‘a half-shekel’ it does not fit to explain thus ‘exactly placed between’, as we do not know between what [the half-shekel is placed]. Secondly his saying ‘the stone to weigh with, it is a Yud etc.’. See, according to the meaning [it follows] that Yud Wav Daleth (יוד) is twenty. And how does he say that one should not subtract from nor add to the ten, is it not that יוד [with value twenty], with its half being ten, and see: ten has been added to ten and that makes twenty! And according to his explanation one should not add to the ten [Sefirot] any Sefirah, not even Tif’eret nor Tsaddik [= Yesod], but he mentioned these which are "wealthy and poor" [Proverbs 28:11], and the more so [concerning] all the others. Thirdly his saying ‘the stone to weigh with, it is a Yud’, and how do they weigh with this stone, whereas it is twenty gerah and the weight needs to be ten, which is only a half-shekel. And if we say that his intention is to say as if it were to weigh with this stone and it is a complete stone, if this is so it is a lengthy expression, and he could have said ‘the stone to weigh with, it is a Yud Wav Daleth, and it is twenty gerah’. Why does he say ‘the stone to weigh with, it is a Yud, twenty gerah [is] a shekel, it is Yud Wav Daleth’, which is repetition and lengthening. Fourthly his saying ‘and a half-shekel, it is ten’, as there appears to be no link with it [what is said previously in the citation].

And further that it is contrary to what we have explained, as above he spoke the explanation: ‘a half-shekel’ which is ‘exactly placed between’ [= the Wav] and now he says ‘a half-shekel it is Yud’, which is that the meaning of ‘half-’[the Aramaic word] has half of a shekel as its meaning.

And see, to comprehend this saying we need to introduce the subject that the Sefirot are ten from above towards below, ánd ten from below towards above, is as the resemblance of a spark of the sun coming and reaching a polished mirror, and the light turns and returns towards its source, similar the subject with the Sefirot, as they come from above downwards until Malkut, and there is the station of the light, and it returns to its source by way of journeys [= in stages], as just as they are ten from above downward, similarly then are ten from below upward, and we will this discourse in more length in its own Gate [Gate 15], with help of HaShem.

And see, this mystery is explained within the form of the [letter] א (Aleph), which is י (Yud) above, [and] י (Yud) below, to reveal the source of the light from above downward, and from below upward, and they

[= the two Yud] are the upper waters and the lower waters, as we will explain in the Gate on the entries of the special names [Gate XXIII] in the entry ‘water’.

And see, the ו (Wav) that is between the two י (Yud) is Tif’eret, the one who unites the upper waters and the lower waters, and this is ‘the half-shekel’ which is situated exactly between the shekel which is the complete measure, the measure of Atsilut/Emanation: ten from above downwards and ten from below upwards, and it [the Wav/Tif’eret] is situated exactly between and the medium between the two Yud which are ‘twenty gerah’, the ‘shekel’. And now the meaning of the half-hin [the two “He’s”] and the meaning of the half-shekel are all one [and the same] matter. And [thus] the first contradiction is solved [the Wav is placed between two Yud]. ‘The stone to weigh with, it is a Yud’. Explanation: this stone has always the shape of י (Yud), which is called ‘stone’, and all ‘stone’ refers to the essence of Yud as we will explain in the Gate on the entries of the special names [Gate XXIII] in the entry ‘stone’, with help of HaShem.

And see, this stone to weigh the half-shekel with, as the half-shekel is ten as we have explained, and therefore the stone with which one weighs it is the form of a י (Yud) which is ten. ‘twenty gerah, the shekel it is Yud Wav Daleth’. Explanation: when he says: ‘twenty gerah, the shekel it is Yud Wav Daleth’ in its fulness [the name Yud spelled out in Hebrew characters], he directs to twenty [its numerical value is twenty] which are the two Yud: Yud [10 Sefirot] from above downwards and Yud [10 Sefirot] from below upwards.

And see, its half [of twenty], which is Yud/ten, in its plain meaning it is the stone to weigh [with]. And when it is [spelled out in] full it is the complete shekel which is twenty gerah, ten from above downwards and ten from below upwards, as we have explained. ‘“And the wealthy one shall not increase”, this is the Central Pillar, it will not increase on ten etc.’. Explanation: needless to say [that this holds for] the rest of the Sefirot but even the “wealthy one” [Tif’eret], which is more wealthy in emanation and in totality than the rest of the Sefirot, nevertheless it must not increase [this] totality above ten Sefirot because they are ten and not eleven. And therefore it must not increase totality above ten because of its wealth, but its wealth will be in the increase of emanation/influx and light, or that it being totalized out of ten [by] many totalizations, but it never increases on the sum of the ten. ‘“And the poor one shall not decrease”, this is the Righteous One, he will not decrease from ten, etc.’ Explanation: Yesod, even if it so that it is being called ‘needy one’ because of its poverty (in the time of exile indicating that it is not its nature]) as its saying (Isaiah 57:1) “The righteous one perishes etc.”. And it is needy and poor. And he says that even if it is poor, its poverty cannot decrease from ten Sefirot, the general rule [being] that one is not to decrease from them, according to the subject ‘ten and not nine’, but its poverty is in the diminution of its emanation/influx, or [in] the diminution of its totalization out of the ten, yet not that it decreases from them [= the ten Sefirot], but that it does not add many totalizations out of ten [out of ten. Truly one is not to decrease from the aforementioned ten, in order that it will not be less than ten. As it is impossible to say that there is a place being removed [from the ten] because of one of them [lacking], but they [the Sefirot] are always ten. ‘And a half-shekel, it is ten’. Explanation: now, according to when we have explained that the wealthy one, which is the Central Pillar which is actually a half-shekel in the middle between the two Yuds, which are ‘a shekel [it is] twenty gerah’, if this is so, ‘a half-shekel’ is ten, and ten is ‘a half-shekel’. And if this is so, since Scripture has come to teach us that ‘the wealthy one’, which is Tif’eret, is not worthy to increase on ten, if this is so, how does he say ‘the wealthy one shall not increase … from a half-shekel’, and it [= the wealthy one] is itself a half-shekel, and how has he given proportion to the wealthy one who is Tif’eret with the half-shekel which is Tif’eret in reality, to this [=to clarify this] he says: ‘and a half-shekel, it is ten’. Explanation: Despite of what we have explained above, that Tif’eret is the one that is called ‘a half-shekel’ because of it being medium/in the middle, nevertheless “Scripture does not depart from its literal meaning” [Babylonian Talmud, Shabbat 63a], that it [= Tif’eret] is called thus in its aspect [of being] between the shekel, and cutting it in two, and a half-shekel is ten. And now he says; ‘the wealthy one shall not increase’ never in its essence which is ‘a half-shekel’ which is that it is cutting the shekel in two and making each one out of ten. Thus far the explanation of the saying. And learning from it we have found the explanation of the mishna ‘ten and not nine, ten and not eleven, which

has come to teach us on the subject of the general rules of what is totalized, that one is not to ‘increase… from the ten’, as we have explained.

And now we will return to clarify the rest of the expression of the mishna, which says: “understand with wisdom, and be wise with understanding” etc. And the commentators have explained that the intention is to unify Chochmah with Binah and Binah with Chochmah. Further they explained that the intention is that the root of Chochmah is in Binah, and the root of Binah is in Chochmah. Further they explained that when one extends the emanation to Chochmah, it will be for the sake that it [Chochmah] will go to Binah, and when one extends [the emanation] to Binah, “give it [the emanation] the power of Chochmah” [Ramban on Sefer Yetzirah 1:4:5]. And although the commentators have explained these matters and what follows from them, yet [the words of] their explanation are not appealing. Since why does it warn us now on these subjects with Binah and with Chochmah, but not with the other Sefirot, because sure, as we are bound to unite the three first ones, the unity of the seven [Sefirot] that are below them is similarly an obligation to us.

And further why is Keter [the uppermost Sefira] not brought into this union in some of the explanations? Further its saying “analyze with them” etc., and the commentators have explained when you analyze properly, you will know that the mentioned Chochmah and Binah are the root of Gedolah/Chesed and Gevurah, “and examine carefully from them”, explanation: when you examine carefully you will find that Gedolah/Chesed and Gevurah are the root of Netsach and Hod, as these are extending from them. And [afterwards] it says: “establish the matter on its strength”, “matter” is Malkut, “its strength [בוריו]” as “his staff”, and thus Targum Onkelos (on Exodus 21:19) [translates “his staff” in Aramaic], and this is Yesod. “And return the formator on its base”, and “return [השב]” corresponding to repentance [תשובה], to give its strength in Tif’eret which is its base with the name “formator”, and the base of Tif’eret are Netsach and Hod. Until here the words of the commentators, although we have chosen the selected and precious that is their commentaries. And it is that this subject is not satisfactory for us because this is not the nature of the author [of Sefer Yetzirah]’s way of expression. And further, what peculiarity [is there] in its making us now hear these subjects and novelties, because this is the way of those who pray, not of those who write, and we have nothing to learn and new from it. Therefore it appears to me [that I must explain it in a different way and] to explain that Chochmah is a reception [something that one receives, thus not an activity] and the instruction that man has learned from his master. Aptly “they transmit him the chapter headings” [Babylonian Talmud, Chagigah 13a]. And Binah is the reflection and the supplement which man is reflecting and supplementing out of himself from the general principles and the chapter headings that have been transmitted to him. And now this is its intention in its saying: “understand with wisdom”, it means to say: consider well with what you have learned from your master on the wisdom of the attributes, which they did not transmit [itself but] only the chapter headings. And it is necessary for man to understand with it one matter from another, that is as what our sages of blessed memory said [Babylonian Talmud, Chagigah 13a]: they say this matter only to a wise one and he understands from his knowledge [this verse combines the three principles Chochmah ("wise one"), Binah ("understands") and Da'at ("knowledge")].

See that man needs to compare a matter with [another] matter and to produce a matter from [another] matter, in order that he will have a fertile intellect, and not an impotent intellect. And it says “Be wise with/in understanding/Binah”, explanation: when you are begetting and comparing with your intellect and you understand, it is necessary that you make it [= your intellect] wise and interpret it with what the sages have received and with the shortness of their words, [so] that the subject will be included to you in addition, sometimes much, sometimes a little, “and do not rely on your understanding/Binah” [Proverbs 3:5]. “and examine [בחון] in them”, this wants to say: into the substance of the Sefirot, which corresponds to “in them”, into their what-ness will be the examination/aspect [בחינה] by way of solely “going and returning” [Ezekiel 1:14], and by way of humility and being attentive to the glory of your Creator, Who makes wise the simple ones, and this is: “in them”. Truly in deeds that are extended out of them [the Sefirot] the subject will be with strong investigation and with good knowledge, with carrying and giving and with great speculation. And as this examination is in the deeds that are extended towards us out of the essence of the Sefirot, it says: “investigate from them”, wanting to say: in that which is extended “from

them” and not into their substance which corresponds to “in them” as it said above. And “establish the matter on its strength”. Explanation: establish the subject on its authority and descend to the profundity of the explication, so that it will be proven to you without any doubt. “And return the formator on his base”. Explanation: your whole intention in any case will be that the King of Kings, the En Soph, blessed be He, will be gazing at “his base”, which are his thrones which are the ten Sefirot, and the whole intention will be on the subject of the unification of the emanated entities that are set apart, in the emanator, and [the unification] of the emanator in the emanated things. Or it wants [to say] “Establish the matter on its strength”, just as the commentators have explained, that it corresponds to the unification of Malkut in Yesod, and that one is not allowed to separate them by believing [they are] nine, God forbid!, but [they are] ten with Malkut. “And return the formator on his base”, that the Sefirot are the base and a throne for him, and He is the Lord distributing/emanating as a king on the throne (הכסא), and he is not in the number of the throne [the numerical value of הכסא is 86, which is the same number as that of God/Elohim אלהים). Until here the explanation of the mishna.

And see, it has been explained in these chapters that the Sefirot are ten, not less and not more, and that there is in this matter no doubt, God forbid!, but this is the truth in the heart of all kabbalists.

After we have occupied ourselves in the previous chapters with the state of our beliefs that are accepted by all kabbalists, that the Sefirot are ten, not less, not more, in this chapter we want to safeguard the student against from the place of confusion and error, and this is the question asked to rav Hai Gaon [the last of the Geonim of Pumbeditha, lived 939-1038]. And those who asked said: “Will our teacher instruct us, as we have found that our sages of blessed memory [taught] the Thirteen Attributes which Moses, our teacher of blessed memory, received [Babylonian Talmud, Rosh Hashanah 17b, based on Exodus 34:6-7]. And [we found] that Abraham our father of blessed memory in the book that our sages of blessed memory attributed to his name, which is Sefer Yetzirah, counts there ten Sefirot. And we need to learn from his [= your] holy mouth whether the ten Sefirot are the thirteen Attributes. If this is so, we find thirteen Attributes, [but] we do not find thirteen Sefirot. Or are the thirteen Attributes [something] on themselves and the ten Sefirot [something else] on themselves? We need your teaching and are waiting for your answer. Until here the citation of the question.

And see, the rav explained to them that the thirteen Attributes are the branches of the descendants that go out from the ten upper ones [which] are called Sefirot, these opposite these with three hidden ones, heads of heads [general principles]. And [even] if they do not have reality for you [in the Torah], there is a tradition for them by those that preceded us, man [receiving] from the mouth of man until [it was received] from the mouth of the prophets of blessed memory. And the descendants, these are the works called attributes, and the roots, which are the parents, are called Sefirot, not because it is [that their name might refer to] number (מספר) etc. And we have not copied his whole answer because we will dwell longer on it and clarify the explanation broader in the Gate of Purity [Gate XI] chapter 1, with help of HaShem. And now it is appropriate that we say that the intention of the rav, in his saying ‘with these heads of heads etc.’ is not that his answer to them would be that there are thirteen Sefirot. Because if that would have been the intention of the rav, he could have settled the root of their question for them, [by saying] that what is in Sefer Yetzira, where it says ‘ten and not eleven’, [that] this is not traditional law (Halacha). And since we see that the Gaon did not hasten to settle the expression nor to reject it, [this means] that it is seen that he reckons the three hidden ones not to be Sefirot – [and thus to avoid] that we could have said that they [= the Sefirot] are thirteen, as they [= the three hidden ones] are only hidden powers, [more] fine realities than the reality of the Sefirot, just a we will expand [our] clarification there [in Gate XI, chapter 1] with help of HaShem.And just as there is for us no distress from what we have found, that there are [the] ten [Sefirot] of [the world of] Atsilut/Emanation, and the ten of [the world of] Beriah/Creation, and [the] ten of [the world of] Yetzira/Formation, and [the] ten of [the world of] Asiya/Action, similarly it is not difficult for us that there are hidden realities, because surely the Sefirot they are always only ten. And when we encounter hidden realities, they are sources for the revealed ones. And if it is so that the revealed ones are a shadow of the upper [hidden] ones, and they never ascend from ten, and do not decrease from ten, and the three [“heads of heads”] are sources as we will explain there in the clarification of the words of the Gaon, with help of HaShem. Further there is a place for erring in a

Baraita of R. Simon the Righteous, and Rav Hamai Gaon copied it in the Book of the Meditation which he wrote, and this is the citation: 'And each of these thirteen powers has a known name. And there their degree [is] one above the other. 1. Primordial Air, 2. Primordial Wisdom/Chochmah, 3. Wonderful Light, 4. Hasmal (חשמל)/Amber, 5. Cloud, 6. Throne of Brightness, 7. The big wheel that is called Hashazit (חזחזית), the place of origin of the vision (חזיון) of the visionaries, 8. Cherub [name of an angel], 9. Wheels of the Chariot, 10. The Encircling Air, 11. Curtain, this is the Throne of the Honor, 12. The place of the souls that is called Chambers of Gedolah/Greatness, 13. The mystery of the upper arrangement which is called Palace of the Upper Holy One. And these are the thirteen powers that are revealing themselves from hidden upper Keter which is called Artisan'. End of the citation for our [current] subject. And the truth is that the apparent meaning is that it counts the order of the Sefirot, and thus it is that there are ten Sefirot. And the first one is Primordial Air, and this is Keter, as its thus name is well-known and it will be explained in the Gate of the Special Names (Gate XXIII). The second one is Primordial Wisdom and this is Chochmah/Wisdom itself. Third Wonderful Light which is Bina, Fourth Hasmal which is Chesed, Fifth Cloud [is] Gevurah, Sixth the Throne of Brightness which is Tif'eret, Seventh Hashazit which is Netsach and it is one of the prophets of truth, Eighth Cherub which is Hod, Ninth Wheels of the Chariot which is Yesod, Tenth the Encircling Air which is Malkut. From here onwards they are not among the Sefirot, but degrees which are beneath the Sefirot. And some explain that they are three sorts of emanation that are in Malkut, but not [of the degree of the] actual emanation. But to us it seems that his intention is that they are three sources hidden in Malkut, as there has come an allusion to it, just as three upper ones were alluded to hidden in Keter, thus they [here] came in it [= Malkut] unveiled. And here is not the place for this subject, but [it is] in the Gate of Purity [Gate IX] and in the Gate of Atsilut, Beriah, Yetzira Asiya [Gate XVI], with help of HaShem. And on the subject of the three remaining ones, see in the words of Rabbi Simon the Righteous, blessed be he, that they are [called] "11. Curtain, 12. The place of the souls that is called Chambers of Gedolah/Greatness, 13. The mystery of the upper arrangement which is called Palace of the Upper Holy One." It appears to us in his expression, when the meditation is considered well, that he does not speak on the subject of the Sefirot, but on the powers of the Sefirot, and particularly that he calls the eleventh one "Curtain" of which the explanation is: a place of interruption, and it is a curtain and a screen between Atsilut/Emanation and the other matters that are below Atsilut/Emanation, and he calls it Throne of the Honor, as it is the throne that encompasses many thrones, and among us it is the subject of the base expressed as [the world of] Beriah/Creation, as will be explained in the Gate of Atsilut, Beriah, Yetzira, Asiya [Gate XVI], with help of HaShem.

And see, it is known that the souls are hewn from below the Throne of the Honor, and although it is that, according to the truth, they are emanated from above the Throne, yet they hewn from below the Throne, as the "hewing" is a special name for the [world of] Yetzirah/Formation, as will be explained in the aforementioned Gate [Gate of Atsilut, Beriah, Yetzirah Asiya, Gate XVI].

And see, the [world of] Yetzirah/Formation is below the [world of] Beriah/Creation, [and] it is found that the place of hewing of the souls is below the Throne of the Honor which is below the [world of] Beriah. And therefore this degree below the Throne of the Honor is called Place of the Souls and similarly [it is called also] the Rooms of Greatness/Gedolah, which are actually the rooms of the Garden of Eden. And below this [world of] Yetzirah/Formation [is the world of] Asiya/Action and this [world] is referred to by the expression "mystery of the upper arrangement", and this is the arrangement of serving [angels] in the mystery of the [world of] Asiya/Action who are below [the world of] Yetzirah/Formation. This is what appears to us on the subject of the Baraita of Rabbi Simon the Righteous.

And see, the subject of the thirteen attributes has been settled, and according to [this] master [Hai Gaon] or according to [the other] master [Hamai Gaon], the Sefirot are always ten. And however on the subject of the question which they asked the Gaon, [that is] if the thirteen attributes are Sefirot or not, we have proof that they are not an allusion to the Sefirot according to the argument [it might seem] of [Hai] the Gaon. And the proof [is] that they are called "thirteen attributes of Compassion", and see, among the Sefirot there are attributes [the axes] of Judgement/Din, such as Gevurah and Hod. Therefore what is clear to us in this is that the thirteen attributes are the twelve boundaries which are the twelve permutations [of the Tetragram YHVH], and they are twelve, and [added to them] the place that

surrounds them, which is the name that encompasses them, they are thirteen. And they are in each of the three places which are Dragon/תלי and Sphere/גלגל and Heart/לב, [Sefer Yetzirah 6:2] and the sign [=acronym] is TGL/תג"ל. And besides that there are further thirteen hidden ones [permutations of the name YHVH], and they are in Keter. And what is suitable to extend on the clarification of the subject of this sermon will be explained in the Gate of the Details of the Names [Gate XXIII] with help of HaShem, as that is its place, in the explication of the name of seventy-two letters.

And see, Rabbi Nehunya ben HaQana of blessed memory, is perfecting this speculation, as he counted thirteen attributes in Keter, as I will cite him in the Gate of What-ness and Governance [Gate VIII] in chapter 3, with help of HaShem. And similarly also the Rashbi of blessed memory wrote thirteen Attributes of Compassion in Ze'ir Anpin ("the Small Face") and thirteen Attributes in Arikh Anpin ("the Long Face"). Certainly it is seen that their opinion is contrary to the opinion of the [Rav Hai] Gaon of blessed memory. And the place for the explanation of the thirteen attributes is not here, as it will be explained in a book of itself [possibly referring to the Ramak's book Tomer Devorah, Palm-tree of Deborah], if HaShem will decree [us] life. And the aim among us in this is to strengthen the belief of the Kabbalists, that one should not believe in adding to the ten Sefirot nor in subtracting from them, as it is "…a tent that will not wander, will not set out…" [Isaiah 33:20], ten and not eleven, and he who increases or lessens, is sinning and brings evil upon himself. And we ask from God to rescue us from errors.

After we have been confirmed on the subject of the number of Sefirot, it is proper that we will explore if they are necessary from the side of philosophy or not. And to this we will say that they are necessary because of several reasons. The first one [is] since we are believing in [divine] providence, and even in individual providence, we are obliged to say that He is watching over [creation] from the side of the Sefirot, because the simple [=undivided] one, reason of all reasons and the cause of all causes, is removed from [any] change and from [any] attributes. It wants to say: wise, righteous, listening, and the rest of the attributes that the philosophers remove from Him. And similarly restrictions of the body and of corporeality, as for example "And HaShem descended…" [Genesis 11:5], and similarly "And the appearance of the glory of HaShem [was] as a consuming fire..." [Exodus 24:17], and similarly "and I saw HaShem sitting on a throne…" [Isaiah 6:1], and similarly "And the glory of HaShem filled the tabernacle" [Exodus 40:34], and similarly "and they saw the God of Israel and under his feet…" [Exodus 24:10], and similarly what is said in Daniel (7:9) "and the Ancient of Days sat, his garment white as snow", and similarly the writings on the finger of God [Exodus 31:18], the ears of HaShem [Exodus 11:18], the hand of HaShem [Exodus 7:5], the eyes of HaShem [Exodus 15:5], as these subjects, which have entered into Scripture, are instructing about the boundary and about the corporeality, and similarly about the attributes. And this with the simple one, regarding the aspect of its essence and its simpleness, it is not possible to say such about this [one], except when we regard the aspect of its attributes, as will be explained in the Gate of the Essence and the Vessels [Gate IV] and in the Gate of the Denominations [Gate XXII], with help of God.

And see, by means of the attributes, there will be changes and Judgement/Din and Compassion/Rachamim, not in its aspect itself, as will be explained in the mentioned Gate.

And see because of this aspect, in order that we will not deny the roots of our faith in the simple one[-ness], in the reality of its simplicity that it is removed from the attributes that imply the body and corporeality, and we are compelled to believe in Providence which is also itself [belonging] to the roots of [our] faith, and therefore it is necessary for us to believe in the Sefirot, so that not some roots of our faith would be contradicting others, as we have explained. And this is the reason or are the reasons compelling believing the Sefirot and they are proofs forced partly because of the Torah by way of philosophy.Truly by way of philosophy, apart from support and influence [for the Sefirot] from the Torah, the commentators have further written down many proofs, but as our way is not in this philosophy, we will not copy them [here] at all. Further, these attributes have been explained [as] ten, their mystery and their subject [are found] in scripture. The three first ones are explained in the words of Job to his friends, as he says (Job 28:12): "And Chochmah/Wisdom from where/מאין is it found, and this one/איזה [is] the place of Binah/Understanding" In this verse he explains the order of the three first [Sefirot] which are

called There Is Not/אין, Chochmah, Binah. The first one, he says that Chochmah/Wisdom is emanated from the first Sefira which is called There Is Not/אין [=Keter], and this is [when he says] “And Chochmah/Wisdom from There Is Not/אין it is found”. And אי which consists of א [which is] אין/There Is Not, and י [which is] Chochmah, and “this”/זה is the “place of Binah”, by which Binah is emanated. And truly, from the emanation of There Is Not/אין, he does not speak of it at all, as even that which is emanated is called There Is Not/אין, and the more so He who emanates [is called thus].

And see, the seven [Sefirot] which extend from them have been explained in the words of King David of blessed memory in Scripture as is said (I Chronicles 29:11) “To you (לך), HaShem, is Gedolah/Greatness, and Gevurah/Might, and Tif’eret/Splendor, and Netsach/Triumph, and Hod/Majesty as all (כל) in the heavens and on the earth, to you (לך), HaShem, is the Kingdom…” The words “To you, HaShem”/ לך ה are a special name for the three first ones, and Binah/Understanding is called “To you”/ לך as it makes [the numerical value of] 50 as [is] the number of the Fifty Gates of Binah/Understanding. And [as for the words] לך and כל, the letters are the same. And Yesod/Foundation, when it is receiving from Binah, from the Fifty mentioned Gates [of Binah], is called כל/all, and it is as the resemblance of the seal that is turning over from לך to כל, and the reason is that the Fifty Gates are alluded to in the word לך and in the word כל because the Gates are Fifty in the mystery of Binah/Wisdom extending to Hod/Majesty, which are five Sefirot [that is: Gedolah[/Chesed], Gevurah, Tif’eret, Netsach, Hod], and each one [of them] is comprised of ten, see [this makes five times ten is] fifty, and they are three [Sefirot] on two [Sefirot]: Gedolah/Chesed, Gevurah and Tif’eret, they are a [vocalization mark] Segol [consisting of three points: two above, and one below] or a [cantillation mark] Segolta [the inverse of the Segol: one point above, two below], they are 30/ל. Netsach and Hod they are a [vocalization mark] Tsere [consisting of two horizontal points] or a [vocalization mark] Shewa [consisting of two vertical points], see [this is] 20/ך, see [together] this is לך as their order [from the point of view of Binah]. And [from the point of view of Yesod it is] כל in the mystery of the seal turning over, what was above has returned to below. And the other subjects on the [Fifty] Gates [of Binah] will be explained in the Gate of the Gates [Gate XIII] with help of HaShem. And Gedolah, this is Chesed, and Gevurah, this is Pachad/Fear, and [further there are] Tif’eret and Netsach and Hod. “as all (כל) in the heavens and on the earth”, this [כל]is Yesod, as Targum Onkelos [I did not find this in Targum Onkelos nor in Targum Jonathan] “which unites between the heavens and the earth”. Explanation: the one that is uniting Tif’eret, which is called “heavens”, and “earth”, which is called Malkut, and this is Yesod. And Malkut is not explained properly in the verse, but it says: “To you, HaShem, [is] the kingdom (המלכה)”, because, as for Malkut, its [normal] place is above Netsach and Hod and Yesod, but because of the diminution [of the moon] it descended downwards, therefore it [=the verse] did not want to mention it, except by means of the unification, to teach [us] that its place is in the heavens, but that it [= the place] was cast down from the heavens to earth, and after this it says “To you, HaShem, [is] the kingdom”, to explain its virtues and adornments in itself, and yet it returns and unites it to its upper root by saying “To you (לך), HaShem, [is] the kingdom”, “To you (לך)” is Binah, as we have explained [above]. “HaShem [the Tetragram]” is Tif’eret. “the kingdom (המלכה)” is Malkut according to its meaning. And this is its reality together with its husband [= Tif’eret], two kings sucking from one Crown/Keter.

After we have, in the previous chapters, been engaged in the necessity of the existence of the Sefirot and their number, it is [now] proper that we will know if someone who denies the subject of the existence of the Sefirot should be called ‘disbeliever’ or not. And we will say that such a person’s mistake in this subject will be in one of two aspects. The first aspect [is] someone who does not know about them at all, not because he, if there would be revealed to him secrets of wisdom, would deny them, God forbid, but because he is not accustomed to them, and the “gates of light” [perhaps referring to this classic work by the 13th century Spanish kabbalist Joseph Gikatilla] have not been revealed to him.For this man, for sure, it is proper that he is not called ‘disbeliever’ or ‘denier’. And the proof to this [is] that, see, even on the subject of removal of the corporeality from the Simple True, blessed be He, the Rambam has said in the Book of Knowledge (of the Mishneh Tora), The Laws of Teshuvah Chapter 3, that the man who believes that the Simple One is corporeal and has a form, is an infidel. And he includes him among the category of infidels. But the Ra’avad [Rabbi Abraham ben David of Posquières], of blessed memory, questions him [the Rambam] and this is what it says: “Abraham [= the Ra’avad] said: and why does he call this one a

infidel? Many greater and better than this one followed this opinion because of what they saw in the Scriptures and [even] more of what they saw in the words of the Aggadot which are confusing the thoughts" [Hasagot HaRa'avad on Mishneh Torah, Repentance 3:7:1], until here [the citation]. See, that the Ra'avad, of blessed memory, criticizes him [the Rambam] when he says that the one who says that the Godhead is corporeal is a heretic. But it is not proper to think that the opinion of the Ra'avad is that such a one is not an infidel, as for sure, he who makes the Godhead bodily is a heretic. Truly their difference of opinion depends on the fact that the Rambam, according to what is seen from his citation, holds that the one who says that the Godhead possesses substance, is a heretic, and even if it is so that this mistake is by reason of his not being accustomed to the godhead, and seeking after the plain meanings of Scriptures and Midrashim, and has not descended to their profundity, to understand their subject according to their form. And to this the Ra'avad, peace be with him, reached him and spoke against him, and said that a man such as this one, who in all its subjects serves God and walks on the roads of the Torah in honesty, and [yet] because of the shortness of his comprehension believes in the corporeality [of the Godhead] should not be called a heretic, [even] though he for sure is wrong. Because his intention is not towards evil, God forbid. But the one who knows his Creator, and to whom the gates of the introductions [of knowledge] have been revealed with the removal of the corporeality [of the Godhead], and [even so] does not acknowledge the truth and is insolent, and is [still] saying that the Godhead is corporeal, such a one verily should be called a heretic, and also according to the opinion of the Ra'avad of blessed memory. And thus it is said on the subject of the Sefirot, as for sure he who does not know about them, and believes in the simple Godhead without knowledge of the Sefirot, it is not suitable that such a person is called an unbeliever, God forbid, nor a "cutter of the saplings" [indication for those who err in the Kabbalah], God forbid. As if it would have been thus, it would have been fitting that when man was knowing [how to] understand with the education of the commandments, they would [also] educate him on the subject of belief in the Sefirot and on knowledge about them, what we do not find thus. But on the contrary, they have said that it is fitting to hide them [= the Sefirot] and "they are not giving these matters except to the modest etc."[Kohelet Rabbah 3:11]. What is not so concerning the subject of the reality of God and His unity, and the subject of the Tora from the heavens, and the prophecy of Moses, and many [more] roots of [our] faith. As when the child is called "knowing", father and mother teach it about them and reveal it the simple meaning of the matters. As our sages of blessed memory speak in tractate Sukkah [Babylonian Talmud, Sukkah] (42a) "[if he] is knowing how to speak, his father is teaching him Torah and the Kiryat Shema". And they asked in the Gemara: "What is the Torah?" and they said: "Moses commanded us the Torah etc." [Deuteronomy 33:4] and "Kiryat Shema" is "Hear, Israel" [Deuteronomy 6:4].

And see that they chose these two verses to be that in them are included most corners of the roots of the Torah. In the verse "Hear, Israel" is comprised the existence of God which is "HaShem". Further that He is supervising and even [with] individual supervision [of ourselves, and of every detail], and this is the explanation of "our God". As although his existence is necessary from the viewpoint of the whole world completely, and He was, is and will be, and he brings into being all beings, which is the explanation of the name of four letters [= the Tetragram] in its written form. And although he is the master of all worlds, upper and lower, and this is the explanation of pronouncing it [= the written Tetragram] as Lord/Adonai, and from this follows necessarily His supervision comprising the whole world. Yet nevertheless [He is also] "our God", explanation: he is supervising us in particularity. "HaShem is one" makes the unity necessary. And already they explained in the Gemara (Babylonian Talmud, Berachot 13) that man needs to focus on the word "one", that He is king above and below and in the four directions. And with this it is necessary that He has no body, as corporeality is not found in different places at the same time. Further they explained "one", explanation: not as the counted one etc. [as there are one, two, three etc.], as we will explain in the Gate of the Essence and the Vessels in Gate IV in chapter 5 with help of HaShem. And in the verse "Moses commanded us the Torah" is contained the root of the Torah from heaven, and prophecy, and the prophecy of Moses, and this is "Moses commanded us the Torah", as is well-known. Reward and punishment [is contained] in its saying "possession of the congregation of Jacob" [Deuteronomy 33:4], as HaShem desired Israel [/Jacob] for the sake of his/its righteousness and left them as inheritance His Torah. And this is his intention in telling them [in order to teach the children] these two verses, because when the boy grows up, he will start to roam about in his mind on these words and he

will ask his father and his grandfather their reasons and subjects [of these two verses]. And they [= father and grandfather] will reveal him and introduce him to the subjects of the corners of the Torah, bit by bit according to his understanding as it will be able to hold [these new subjects]. This is what is found in the essence of the roots [of Faith]. What is not the case with the upper Sefirot, to the contrary, they have concealed their mystery from every eye, and they do not reveal them except to particular selected ones in a generation. And see, from here [there is] evidence that someone who does not perceive the subject of the Sefirot should not, because of this, be called an unbeliever or a "cutter of the saplings", God forbid. Verily it will be right for us to say about one who has not [yet] inherited to see the lights in his days, and has not tasted the sweetness of the Torah nor the nectar of her pleasant words. And see, he dies without wisdom and has not seen the good. The second viewpoint, these are those to whom the subject of the Sefirot and their existence has been revealed, but they deny them because the wickedness of their disposition [which they think], as they became familiar with exterior wisdoms and were supplied with gentile children. And these persons, when they are not called unbelievers or heretics because [of the fact that] they confirm all subjects of the Godhead, yet they are called unbelievers because they deny the explanations of the Oral Torah. And the first from three [types of] unbelievers is someone who denies an explanation from the explanations of the Oral Torah, as the Rambam has written in the mentioned chapter [Mishneh Torah, Hilchot Teshuva, Chapter 3 Law 8], and such a one also contradicts the words of our Sages of blessed memory. And apart from that he has these [errors], he further adds a [more grave] transgression to his sin, as from the denial of the Sefirot he will proceed [further] to unbelief, as we are [actually] compelled to [believe in] the principles and corners of the Torahs [both the written and oral Torah], that from [the principle that] the One is Simple [as we established in the previous chapter of this Gate], he [= the one transgressing] does not attribute to it change, [but then] how does He look upon subjects that involve change? And similarly, as He is One, how does He look after the classes of species as that will necessitate plurality, as is known? And [in order] to [be able to explain] this, he is forced to believe in the Sefirot, and if [he does] not, he will be an unbeliever, God forbid. Just as many have erred in the departure from individual guidance and in these subjects, of which it is not necessary to bring them up [here] in writing.

And see, without him willing we will force him into confirmation of the Sefirot, or he will be called an unbeliever. And on this the way shall be forced that someone who says that he has no occupation in Kabbalah and does not want to make directions in his prayer, except [he thinks, this is only reserved for] a possessor of the Lights, as many have thought , for sure such a one will be called erring, as when man comes to speak on the Simple One in relation to its aspect of its existence, [but] without its existence and its aspect in relation to the Sefirot, he will be found perverting His actions completely. As the En Sof in relation to the aspect of its essence is simple and does not have changes so that He changes Himself from Din/Judgement to Rachamim/Compassion, and that He acts according to [His] will, and that He may change from [one] will to [another] will by means of the prayer [of human beings], if not in relation to His aspect to His Sefirot, which are all His Providences, and by means of them [= the Sefirot] there will be change of Din/Judgement and Rachamim/Compassion. And the investigator should not press to enter in these our matters opposite the camp to understand the subject of the changes and the Providence, as it will bring him damage and not profit, truly we will explain the subject in length in the Gate of the Essence and the Vessels [Gate IV] with help of HaShem. The end of the matter [is]: man is obliged to believe in the Sefirot in order to be correct on the roots of faith and its corners, as it is not possible to uphold the corners of the Torah except with them, which means: by means of them, as by means of them the Emanator does the changes, and it does not bring Him no change at all from this, God forbid!, as is being explained in length in the mentioned Gate [is הנחמד here a printing error, and should it read הנזכר?]. And we ask forgiveness from God [for all our mistakes in the study of the Kabbalah].

After we have been occupied with the subject of the Sefirot and the necessity of their existence, and the subject of the devotion to them among the wise ones, it is necessary for us to know their what-ness and their general names, which is agreed upon among the commentators, and especially in the words of Rashbi of blessed memory. And this is it: The first one [is] Keter/Crown, the second one Chochmah/Wisdom [which one receives], the third one Binah/Distinction, the fourth one Gedolah/Greatness or Chesed/Generosity, the fifth one Pachad/Fear or Gevurah/Force, the sixth one

Tif'eret/Adornment, the seventh one Netsach/Victory, the eighth one Hod/Splendor, the ninth one Yesod/Foundation, and the tenth one [is] Malkut/Kingdom. And these Sefirot are [the] ten names which are not to be erased, and the[se] names and the Sefirot are all one matter, as the spirituality of the names are themselves the Sefirot. Keter is [the name] אהי"ה, and it is found in Scripture only three times in one verse (Exodus 3:14) "And God said to Moses: 'I am who I am' (אהי"ה אשר אהי"ה)', and He said: 'Thus you shall say to the children of Israel: "אהי"ה has sent me to you."'" But the reason why it did not come [to be written more often] in the Torah, and other dilemma's that are in this explanation, it will be explained in the Gate of the [Divine] Names [Gate XX], with help of HaShem. And the name of Chochmah is י"ה/Yah, and there is much written of them in the Torah, doubled in the Prophets and tripled in the Writings. In the Torah it is written: "My refuge and strength [is] Yah/י"ה " [Exodus 15:2], and similarly "because a hand is on the throne of Yah/ י"ה" [Exodus 17:16]. Doubled in the Prophets: "I will see Yah, Yah in the land of the living." [Isaiah 38:11], which is in "the poem of [king] Hezekiah" [Isaiah 38:9]. Tripled in the Writings: "Out of the distress I called Yah, and he answered me in the wide Yah." [Psalms 118:5], and [there are] many [places] similar to them. And the name of Binah is the four-letter name [Tetragram] vocalized as Elohim/God, written in the Torah, doubled in the Prophets, tripled in the Writings. Written in the Torah: "My Lord יהו"ה by what will I know that I will take into possession…" [Genesis 15:8], and as this one [there are] many [places]. Doubled in the Prophets: "יהו"ה my Lord is my strength, and He will place my feet etc." [Habakkuk 3:19], and as this one [there are] many [places]. Tripled in the Writings: "I will come with the strength of my Lord יהו"ה, I will mention your righteousness alone" [Psalms 71:16], and as this one [there are] many [places].And the name of Chesed is the name El/א"ל, and there many [places] of them in the Torah, the Prophets and the Writings. In the Torah: "And he called him El, the God of Israel." [Genesis 33:20], and as this one [there are] many [places]. And in the Prophets: "El God HaShem knows" [Joshua 22:22], and as this one [there are] many [places]. And in the Writings: "The El, His way is complete" [Psalms 18:31], and as this one [there are] many [places].And the name of Gevurah is Elohim/God, written in the Torah, doubled in the Prophets, tripled in the Writings. Written in the Torah: "And Elohim/God tested Abraham…" [Genesis 22:1], and as this one [there are] many [places]. Doubled in the Prophets: "And there was a fear of Elohim/God…" [I Samuel 14:15], and as this one [there are] many [places]. Tripled in the Writings: "Do arise, Elohim/God, and do judge the earth…" [Psalms 82:8] and as this one [there are] many [places].And the name of Tif'eret is YHWH, written in the Torah, doubled in the Prophets, tripled in the Writings. Written in the Torah: "And YHWH said", "And YHWH spoke" and besides them [there are] many [places]. Doubled in the Prophets: "Thus spoke YHWH" and besides them [there are] many [places]. Tripled in the Writings: "YHWH spoke to me: you are my son." [Psalms 2:7], and as this one [there are] many [places].And the name of Netsach you will not find on its own, only coupled with the name of Hod, by reason that the two of them have one name, and that is Tsebaot/Of Hosts. And this [name] is not found in the Torah at all. But in the Prophets many [times]: "Thus spoke HaShem Tsebaot", and besides them [there are] many [places]. And on the name of Yesod, all later commentators have explained [that] its name [is] special: El Chai/Living God. And it is difficult that El Chai is not among the names that are not to be erased, as the word Chai is not holy, as what is seen in tractate [Babylonian Talmud] Shevuot (35a), that it is not a name [not to be erased], only El [is listed there]. And the name El, which is holy, is borrowed from Chesed [of which it is the name] by way of the special names and their part. And Rabbi Abba included this opinion in the book of the Zohar, parasha Vayikra (page 11a), and this is what it says: 'The sixth and seventh [name], they called them Tsebaot. The eighth [name] El Chai, as you say: "Because there HaShem commanded the blessing: Life etc." [Psalms 133:3], and this is the Righteous One [Yesod], as all living beings go out from him.' Until here the citation.

And why did he count Netsach and Hod [as] sixth and seventh although they are [actually] seventh and eighth [in the order of the Sefirot] as is known? [It is] because Rabbi Abba began to count the [divine] names from the name Jah [which is] from Chochmah, as is explained there. And the explanation is that the Righteous One is called El Chai by reason that life is going out of him [= the Righteous One], and he said 'that all lives go out from him', because the root of lives, they are above in Chochmah and Binah, as is written (Ecclesiastes 7:12): "Chochmah/Wisdom will enliven those who possess it", and as we will explain in the Gate of the order of the special names [Gate XXI] with help of HaShem. And to this he said that the reason that Yesod is called by the name of El Chai, although the root of the lives are [further]

above as it [the Sefira Yesod] is their spring according to their departure outwards [= further downwards, towards Malkut], and because of this he uses the expression “that go out” which is according to [their] departure.

See that Rabbi Abba explained that the name of Yesod is El Chai. And Rabbi Elazar differed from him and said that its name is Shaddai/ שדי, and this is what he says: ‘The ninth is Shaddai, as it [=Yesod] says to the world: Enough!/Dai/די, for Dai is supply, and supply does not come to the world except out of the Righteous One who is the Foundation/Yesod of the world, which said to the world Dai/Enough!’ End of citation.

And since it is difficult for Rabbi Elazar that the name Shaddai (שדי) [has as] explanation that (ש) it says to the world Dai (די)/Enough!, which is that it limited it [= the world] as they [= the elements of the world] were expanding from its narrownesses and going, until it said to it [= the world]: Dai/Enough! [= that suffices!]. And this is not justified for Yesod, as the creation of the world is by means of the Architect which is Malkut, and therefore verily it is this one [= Malkut] who says to the world: Dai/Enough! And to this [difficulty] he [= R. Elazar] said: Shaddai, [with the] explanation: supply and nourishment. And the nourishment, it is from the side of Yesod, and it is supplying nourishment to the world, and this is ‘nourishment does not come to the world except out of the Righteous One, who is the Foundation/Yesod of the world’. And he intended to say: out of the Righteous One, as he is the Foundation/Yesod that causes the world to stand, and this is why he repeated his expression and said ‘the Righteous One, who is the Foundation of the world, who said to the world: Dai/Enough!’. And even if this is so, we do not deny that the name El Chai is in Yesod, as Rabbi Abba has explained, but [we hold] that it is not a holy name as the rest of the names which are not to be erased, but [it is] a special name as the rest of the special names, and it occurs in Scripture (Psalms 84:3) “My heart and my flesh will sing to El Chai”. But the name Shaddai is written in the Torah: “And El Shaddai will bless you and will make you bear fruit and make you numerous.” [Genesis 28:3]. Doubled in the Prophets: “as the voice of Shaddai in their going” [Ezekiel 1:24], tripled in the Writings: And Shaddai will be in your need…” [Job 22:25]. And the name of Malkut [is] Adonai/My Master, written in the Torah, doubled in the Prophets, tripled in the Writings. Written in the Torah: “Now may the power of Adonai be great”[Numbers 14:17] and [there are] many [places] similar to them. Doubled in the Prophets: “The matter which Adonai sent to Jacob” [Isaiah 9:7] and [there are] many [places] similar to them. Tripled in the Writings: “Adonai, you will open…” [Psalms 51:17] and [there are] many [places] similar to them. And it came into the tradition that there are in Scripture 134 occurrences of them, and the reason you will find it in the Torah commentary of Chizkuni [Chizkuni on Genesis 1:1], at the beginning of it he says that this number corresponds to the [numerical value of the] first and last letters of East (מזרח), West (מערב) and South (דרום) [the sum of the numerical value of מב ,מח and דם is 134] to say that these three directions are closed with the name of the Holy One, blessed be He, and therefore 134 (קלד) is an expression of closing, just as “keys” (אקלידי) [Aramaic]. But the North is not in the number as it is open to punish the wicked ones, but in the time to come the Holy One, blessed be He will close it. Similar and more, see there and you will find [further] reasons extending on this explanation. And these ten names that have been mentioned are palaces for the spirituality of the Sefirot, and this spirituality is a garment for the innermost spirituality that is hinted at by the four-letter name [Tetragram] which is in each and every Sefira. And this subject, and besides it the explanation of these names and the subjects of the Sefirot, will be explained in the Gates that follow with help of HaShem, and each one [of these subjects will be explained] at a place that is fitting for it.

And see, this Gate is [now] completed, and thanks to God who helped us, may He help us, Glory Selah forever Amen.

The Second Gate is the Gate of the reason of the emanation.

On the reason why there are ten [Sefirot] and not more. And after we have in the previous gate been occupied with the necessity of the subject of the emanation, and [with] that it is agreed upon among the Kabbalists that they are ten, not less and not more, and [after] we have arranged their subjects and their

names, we want in this Gate to give the reason why they are ten, and on the subject of the emanation, its totality in general, with help of HaShem and His aid.

First Chapter

When we were delighting ourselves in the garden of the pleasures of the books of the wise on this wisdom, we have found that the sage Rabbi Yehuda Chayyati in his book “The Offering of Yehuda” (folio 9b) has written on the reason of the [number] ten. The first reason is in the name of Rabbi Azriel [of Gerona], and [has] his [= R. Yehuda Chayyati’s] answer [to this] from his part. And this is what it says: ‘Know that every point comes with three axes: length, width and depth. And when you multiply them, each one with the other by method of the square number, the three make nine, and with the place that bears them they are ten’. End of citation. And Rabbi Yehuda questioned him and this is what he says: ‘It is not good in my eyes, this reason, for two reasons. The first [is] that the preamble is not true, because the axes mentioned have quantity, but the point does not have quantity as it is an end of the line. And further [the second reason is:] [would it be] proper in the eyes of HaShem that the mentioned axes, with which substance is enclosed, would be attributed to the emanation/Atsilut? But isn’t it so [that] in the godhead “the substance/(rain) is vanished and away” [Song of Songs 2:11].’ End of citation.

And because his words [= those of R. Yehuda Chayyati] are partly unclear, especially in the first objection, when he says that the point has no quantity etc., we want to explain his intention. And the subject/topic is that everything material has length, width and depth, and you will find no material matter in the world that does not have these three, as these are the walls of the body. But when two walls of the body by themselves are imagined, being length and width without depth, it is called a ‘plane’ (שטח), of which the explanation is: as the coloring that is spread (שטוח) on the surface of the paper with which length and width are justified, but depth is not justified with it, and therefore it is called ‘plane’ (שטח). And when we imagine the wall of the body [to be] only one by itself, being the length and not the width, it is called ‘line’, explanation: line [is] the length being deprived of the width, and similarly of the depth. And when we imagine the deprivation of [all] three walls of the body, you will call this subject ‘point’. And the subject [is] that it does not have length or width or depth. And not because it could be in reality, but it is called ‘point’ formally [= abstract], that is the conception of the deprivation of the walls of the [material] body, and not that it would exist in reality. And with this preamble the intention of R. Yehuda will be understood, who contradicted R. Azriel whose words were unclear, who said that a point comes with three axes, but this is not possible, as a point does not have length nor width nor depth, but that it is the end of the line, explanation: just as we have explained that it is the end of the line, [this means] that it [= the end] is also the deprivation of length, and it is found that the point does not have any walls at all. And his saying that it is the end of the line is not agreed upon by the masters of geometry. As there are some who say that two points or more, their gathering makes a line, but there are some [others] who say that even if all points in the world are gathered, it does not make the line, since as the point does not have length at all, it is not possible that by way of it the length will come into being. But this does not belong to the root of the discussion we are having.

And see R. Yehuda, to his two objections to the opinion of R. Azriel, explained [it] by using number to the defense of R. Azriel, but as the matter is not suited nor accepted, we do not copy it here. But it seems to us to consider carefully the defense of R. Azriel, and we say that the truth [is] that the emanation/Atsilut does not have body nor material. Nevertheless out of it body and material is stretched, and, just as the masters of the Kabbalah believe, the four elements, which are Water, Fire, Air and Earth, are alluded to by the Sefirot, and they are: Gedolah is [connected to] the element Water, and Gevurah is [connected to] the element Fire, and Tif’eret is [connected to] the element Air, and Malkut is [connected to] the element Earth. But it is not on account of them being themselves the elements, God forbid! But they are the root of the elements, and the elements are created out of their root. Similarly the subject on the walls of the body, as the subject is not that there would be an actual body above, and not that it would be right that in the Sefirot [are] the walls of the body, but [it is that] because the body is created out of them and they are its root, [that] they [= the walls of the body] are found to be in the roots [= the Sefirot] by way of the attribute of reality: the walls of the body. And therefore it is right above that we speak of length, width and depth. And the intention is: the power that is in it [= the walls of the body] we will

make the length, the power that is in it we will make the width, and the power that is in it we will make the depth. And thus [with] each one of these three powers making three different actions, it is found that their reality is nine. And the provider of the reality of the body prior to its reaching its walls is the tenth power. See that [this shows that] there are by necessity ten powers above which are the ten Sefirot. And not that the opinion of Rabbi Azriel is that there would above be walls of the body, God forbid!Further it seems that from the beginning there was no difficulty, as Rabbi Azriel did well when he compared emanation/Atsilut to the walls of the body, as permission had already been given to this matter.

And see, in Sefer Yetzirah one has walked this way [already] in its saying: “depth of above and depth of below” [Sefer Yetzirah 1:5], and above and below, east and west, and south and north [on which the verse in Sefer Yetzirah further extends], they are the walls of the body, and nevertheless one did not withhold oneself in Sefer Yetzirah to [applying] its likeness in the godhead as they are comparison and similitude necessarily. And to the second objection, that the point has no quantity, this does not contain criticism. As see, there is no point that does not have walls for sure, and if we have above said that the point does not have quantity, this holds only so for a formal point which is not in reality. And the point which is itself in reality does have axes, and if this is so, it does not contain criticism.

And further, since the emanation does not have body nor corporeality, he qualifies it by the expression ‘point’, as it does not have corporeality, although the emanation is the root of the body and its walls.

And now we will write what R. Yehuda wrote on the reason of the emanation, and this is what he writes: ‘Since emanation has come in a point, we must acknowledge reluctantly that in this point there is beginning, middle and end. We must acknowledge end, because we see that the things created [would be] from the side of power which had no end, they would have been going [on] without end, and they would exist for always, and that was not the intention. And since it does have end, (if this is so) it does have beginning, as there is no end without beginning, and there is no beginning without end. And abstain yourself from thinking [that] in my saying ‘beginning, middle, end’ the intention is beginning, middle, end of quantity, God forbid!, but [my intention is] on the subject of power, because there is a difference between the cause and the caused. And because all three mentioned extremities in the point [each of them] consists of the three, as in beginning there is end [and] middle, and similarly in middle and end, we find that they mount [to] nine, as when three is multiplied by three by way of the square number, and the place that bears etc.’, end of citation.

See, these are a small part of his matters in short, and he brought many sayings from the Zohar as proof. But as these sayings are no proof at all for his matters, we haven’t seen [it necessary] to copy them. And when it is fitting to question his matters and the matters of Rabbi Azriel of blessed memory, is: when the reason of the ten is the point which possesses three [parts], and each one [of these three parts] is composed of three [parts], if this is so, we also say that each part of the three [parts] which is in each of the three parts, is [also] composed of the three [parts], and they will go up without end from three to three [= this division into three can be repeated infinitely]. And if we do not want to count them up in this way, the first sum which we make, from three [to] nine, from where does it come? And this is very a large objection. Until in this, there are [some] who wanted to join two opinions [to] one, and one said that each point has length, width and depth, and each one out of [these] three has end, middle and beginning, see [this makes] nine, and the place surrounding it see [this makes] ten. And in my hands to question those who have these three opinions [that of “length, width, depth”, that of “beginning, middle, end”, and that of their combination] as I see no place for these matters, as they found that the bodies and the border are necessary for the reality of emanation, and this is an unacceptable matter, as it is said that, since these very walls are necessary [for the creation, later on in the process], the number of the Sefirot should be necessarily thus, as, see, the Sefirot act and generate the world and all creatures. And see, if there were sixteen perhaps that in the reality of the walls there would be sixteen matters, four times four. But who has wanted to force the reality of the form of the father because of the reality of the form of the son? And when one boasted the necessity that Ruben will have hands according to [the fact] that his son has hands, or similarly the necessity that Ruben has three hands according to [the fact] that his son has three hands, but how is the form of the cause necessary because of the form of the effect? As according to the truth the

cause is the essential and the effect is of secondary import to it. And how could it be that the effect compels the form of the reality of its cause? I wonder!

And further on the matters of Rabbi Yehuda, who said that the point has in it, end, middle, end, and that in each one of these three there is [again] end, middle, end. Also this [view] is not considered good, as see [for] middle it is not possible that there is inside it end and beginning, because if there would be inside it end and beginning, there would not be middle, and when it is middle, in it end and beginning is not justified, as its beginning is the first beginning and its end is the last end, as end and beginning is not quantitative end and [quantitative] beginning, but cessation of its power or its beginning. And how is it possible to say that there is a power for which there will be cessation of its power or beginning of it, unless its cessation [is] the last [absolute] one or its beginning is the first [absolute] one, which is its beginning and its end in itself.

And further, because the intention is not on beginning and end, but on the subject of cessation of the power or its inception, as we have explained, if this is so, because the end is cessation of the power, how in this cessation can we say 'beginning' and 'middle', as see, there is nothing but naught, as [there is] naught of power, and in naught there is no inception nor middle; while it is possible to settle somewhat from this, [this is] with difficulty. And by way of what is the difficulty for Rabbi Azriel, that the axes of corporeality, how they will 'be attributed to the emanation', 'as in the godhead etc.' And also, according to his opinion, which will do, how will the cessation of power and the inception of power fall on emanation, as it is not right that in the godhead there is deficiency of power, heaven forbid, as it is complete of the perfection of completeness. And against our will we will reply to this [difficulty] one out of two matters. The first [matter] is forced by reason as there is a division between the En Sof and the emanated realities as the division between cause and effect, and therefore a little cessation of the power is justified in it, because by necessity, it is only a resemblance of the Emanator Himself, by reason that it descends from Him and it is emanated from Him, and this subject is not a deficiency on the Emanator, heaven forbid, and not in what is emanated, but because it is emanated and [is] effect, it is necessary to descend a degree from the cause, and this is because of the elevated place of the Emanator above the emanated, and by reason of this cessation of power is justified in it somewhat. Or that it is said that it is necessary that there is a boundary in their activities to the fulfillment of the intention of the Emanator, which is that the created entities will possess inception and cessation. If this is so, also to the matters of Rav Rabbi Azriel we will say that the boundary is necessary in emanation because of these reasons: The first [reason is that] as the first cause is the perfection of the negation of cessation of form and of the quantity of each and all, truly [it is so that] the entities [that are] emanated from it, according to their descent from before it, necessarily are limited somewhat with a formal boundary, but not [with] the real boundary, truly in the order of the emanator which is their cause, from which we are obliged to negate the boundary and the cessation and the other similar subjects to it, it is necessary that there is for the emanated entities a difference from it [=the emanator], as the difference of the effect from the cause.

And further, second [reason], so that the created entities that are extended from the emanated entities do possess boundary, and this is its blessed power, as just as the world is created out of not[hing], similarly En Sof, King of Kings, did emanate the emanated entities, from which the actions extend that possess end, so that the created entities will possess boundary. And it is necessary for one who is considering this to understand his [= Rabbi Azriel's] opinion and to establish it and to strengthen it, and to straighten it towards truth. And one should not think that our intention in this is to make a boundary, nor in the emanator nor in the emanated entities, Heaven forbid! But the intention in this is that, after body and boundary have been negated along with quantity, cessation of the power, aim and end, from the emanation, the pure and holy, aim of negation and distance, we are obliged in complete necessity to raise up further in a degree higher and more select in En Sof, the King of Kings. And therefore, they have called it En Sof ("There is no end"), because of the mentioned reason. And speaking scanty of speech on this subject is good and becoming, and both on this and on what follows from it, it has been said (Proverbs 27:26) "lambs [will suffice] for your clothing [but [for] the price of a field [one needs] rams]". And nevertheless, we want to force the subject with the words of the Rashbi of blessed memory in the

Tikkunim (Tikkunei Zohar 135b), and this is what it says: ‘Superior Keter, although it is the primordial light, bright light, polished light, it is black before the cause of causes’, end of citation.

And the intention of ‘although’ it is ‘bright light etc.’ uppermost purity, and it [belongs] in what has no boundary, and we are obliged to eliminate from it density and boundary, nevertheless we are obliged to believe that it has density and boundary and cessation of the light and the force, compared to the emanator which is its cause. And therefore he [= Rashbi] employs in this citation for En Sof the expression ‘cause of causes’, and the intention [is] to forge the subject, with absolute necessity, that it is the cause of causes of all, and therefore it is necessary for it to be above all. And when all deficiency that is in the world is negated from emanation, and we raise it on the rung that is the most perfect as possible in the world, from it will extend the negation of the reality of the first reason, with Keter being above, for which there is no [place] above it; if this is so, what is the above that raises itself above? The emanator. Therefore, we are obliged to give a place whereto we will raise the emanator, above all emanated entities, when we raise the emanated entities with everything possible. And man needs to consider this matter closely, and should not hasten to answer quickly.

Further Rabbi Yehuda wrote another reason, and he wrote that it is more sufficient than the reason of Rabbi Azriel which we have cited in the previous chapter, and this is what he says: ‘the comprising number is ten, there is no further one besides it. And this is because all that is above ten returns to the unities, be it from the side of the unities, as eleven, twelve, thirteen, be it from the side of the tens, as twenty, thirty, thirty, they are the multiplication out of the order of the tens. And since emanation enters into number it is suitable that it takes up the most comprising number among the numbers.’ End of citation.

And what did he mean by ‘since emanation enters into number’? Explanation: it is necessary that they possess number so that the created entities [below them] will possess number and boundary, as we have explained above. And what there is to object is: who brings about that the comprising number is ten and not twenty and not one hundred and not further, and [that] above [it there is] a return of degrees [towards ten]? And we will answer that the cause for this is that the Sefirot are [comprised of] ten, because if the Sefirot were twenty, the [comprising] number would thus rise [to] twenty. And this is surely the truth, and this is a more sufficient and more acceptable reason: that the Sefirot are the principle and the number is secondary, and not the contrary, that the number would be ten without reason, and that this would be the cause of the emanation with its number.

And further, the Sefirot are the cause that precedes all created entities, and they [= the Sefirot] are reasons for all that [comes] from them and downwards, and if this is so, how would number, that is following [afterwards], be a cause for the preceding Sefirot? And this is surely a large contradiction. And even if it is so that we are rejecting these replies to the reason of the emanation, we do not deny it to be true, because the number and the emanation have a big relation and subject, as the subject of the number is ten and it goes from ten to ten without end, but [yet] it never goes up above ten [as they are always multiplications of ten], and similarly the subject on the Sefirot.

And further, as the number is ten and from ten they go up to hundred and from hundred they go up to thousand (אלף), which is Aleph (אלף), which is one in the mystery of the return of the subject to the perfect unity, as the subject of the Sefirot, because in their totality, as ten times ten is one hundred, and we totalize them another time which makes one thousand (אלף), which is Aleph (אלף) in the mystery of miracle (פלא) [the level of Keter, the inverse (return) order of Aleph/אלף], which is the return of the matters to their source in the mystery of the unity. And similarly further many large roots that are dependent on the number which are the roots of the Torah as will be explained in the Gate of the Combination [Gate XXX] with help of HaShem. And we do not think that there is a matter in the world more similar to the emanation than the [principle of] number. And thus similarly we also do not deny that it is true that the emanation is “three of three each” [Babylonian Talmud, Rosh Hashanah 33b, referring to the signal of the Shofar] and a totalizing power [making ten], which is three [principles], being Chesed/Mercy, Din/Judgement and Rachamim/Compassion, [and] in each one of them three. Which are in: Chesed the Secret (סתר, the first letters of End/סוף, Middle/תוך and Head/ראש), which are Chochma

head, Chesed middle and Netsach end, and similarly in Din head [is] Binah, middle Gevurah and end Hod, and similarly in Rachamim Tif'eret head and Yesod middle and Malkut end. And upper Keter totalizes everything, as we will expand on this dssubject is profound, as we will elaborate there. But nevertheless, we believe truly in what is true, that these subjects are not sufficient for the reason of the emanation at all, as we have explained above. Further, Rabbi Menachem of Recanati of blessed memory wrote a reason for the seven Sefirot of the construction, one by one, in his book on the reasons of the commandments, in the subject of the explanation of the essence and the vessels, and Rabbi Yehuda Chayat of blessed memory copied his expression, and now we will explain how the world needs these seven extremities, which are Chesed, Gevurah, Tif'eret, Netsach, Hod, Yesod [and] Malkut. The beginning of the construction is Chesed/Mercy, as it is not possible for a building to be without this [degree], meaning to say that with this degree the Holy One, blessed be He, whitens the sins of Israel, and in Sefer Yetzirah this degree is called 'whitener of the sins of Israel, and pardoning them' [note that in our present version of Sefer Yetzirah we do not find this statement] on what has been done from the side of Gevurah/Rigor, as the evil inclination is emanated from there, and this Sefirah [Chesed] is emanated from Binah, which is above it. But the three first ones [the Sefirot Keter, Chochmah, Binah] are intellectual and are not called degrees, and we are not now [occupied with] their explanation. And this is [a] large Chesed which the Holy One, blessed be He does with his creatures, that he removes [their sins] one after the other and reconciles Himself with them even though Din/Judgement does not give thus, and therefore it is not possible for the world to exist without this pillar [of Chesed]. And in Sefer HaBahir I found: 'Thus said the degree of Chesed: all the days when Abraham was in the world, I did not need to do my task, as see: Abraham stood there in my place and "observed my duty" [Genesis 26:5]. As I, this is my task, that I favor the world, even if they have been found guilty' [Sefer HaBahir 191].

'And I further am making them return and am bringing [it] in their hearts to do the will of their Father who is in the heavens; all this did Abraham.'Further the world needs a second pillar and this is Din/Judgement, and it is the opposite of the first degree [Chesed] which we have mentioned, and if there were not this pillar, it would not be bringing punishment to the wicked ones, and each person would be robbing and killing his fellow, and he would not be punished for it, therefore it is necessary for the world to be conducted by this pillar so that it [the world] will be ridded from the wicked ones. And this Sefirah is emanated out of Chesed as we have mentioned, and is called 'fire out of waters', which means to say: fire that has gone out from waters, and just as the waters are contrary to fire, similarly the actions of this degree are contrary to the actions of the other degree [of Chesed]. And both of them are called 'arms of the world', as it is said (Deuteronomy 33:27): 'And from below the arms of the world'. Further the world needs the third pillar, and this is Tif'eret, and it is the degree being placed in the middle and receiving from the two of them [= Chesed and Gevurah], and it stands between the two of them. And the world's necessity for this degree is that there is for the world no sufficiency in the two first degrees, as he who has been found guilty, when he will be judged with the second degree, which is the degree of Din/Judgement, it will judge him without compassion, as this degree of Din/Judgement is harsh, thus [punishing] the innocent and the good above [him] completely. And if one would be judged with the degree of Chesed/Mercy, the smallness of his sins would not be considered even in this world. Therefore, the world needs the degree placed in the middle, as a person who connects two matters as one and connects them in one theme in order to give each person to his needs and as the fruit of his deeds, because if the righteous ones sin, they are punished for them [sins] in this world, and if the wicked ones perform commandments, they recompensate them their reward in this world. And this degree is called East, as from there the light goes out to the world, and the sun disk corresponds to it, as the degree of the day extends from it. Further the world needs the fourth and fifth pillar, which are Netsach and Hod, which extend and are being emanated from Gedolah and Gevurah [respectively] as we have mentioned above, as it is said (Psalms 16:11) "… the delights in your right hand forever (נצח)", which means to say that Netsach is at the right directed below Chesed, and Hod at the left directed below Gevurah.

And the subject of Netsach is from the subject of victory, meaning to say that in this degree mercy and merit are victorious over the accusers. And if this is so, it is necessary to thank (הודות) HaShem, and this is Hod (הוד), from the expression of thanksgiving (הודאה) for the sake of that He has founded this pillar (עמוד), as if not for the help of HaShem, it is not possible for man to stand (עמוד) against Satan. Further

the world needs a sixth pillar and a seventh pillar, which are Yesod and Malkut, and they are the model of male and female, and everything is extended to Malkut who is called ‘Shechinah’ (שכינה) and ‘assembly of Israel’, as all the Sefirot dwell (שכן) in her, and we have already explained this above. And therefore, our sages of blessed memory called her ‘bride’ (כלה), and also in Song of Songs she is called ‘bride’ [Song of Songs 4], because she is totalized of everything, and she is in the west (מערב), just as our sages of blessed memory said: ‘Shechinah in the west’ [Babylonian Talmud, Bava Batra 25a], because there everything is mixed (מתערב). Until here the citation on the reason of the emanation [of Rabbi Menachem of Recanati]. And when it is true that the majority of his words are correct, nevertheless these words are not sufficient for the reason of the emanation, because as whereas judgement and punishment, and mercy and reward are in two degrees, Chesed and Gevurah, and the degree in the middle is Tif’eret, what need [is there] further for the rest of the Sefirot, as why could there not be the victor of the accuser and of the evil inclination in Gevurah, as this is according to the truth, and thus the Rashbi of blessed memory explained, that, being that a person conquers his [evil] inclination, this is from the side of Gevurah, and we will extend [on this] in the Gate of What-ness and Conduct [Gate VIII] in chapter 3. And similarly, thanksgiving (Hod) is not a degree of action according to his words, but [it is there so] that a person is thanking the Name, and [just] for thanking HaShem -for which a person has need [to do so]-, it would be necessary to have emanated one [further] Sefirah? How strange! Further Yesod and Malkut, why [the world needs them]? As when Chesed and Din come in the middle [in Tif’eret] uniting themselves, what need [is there] for the male and female at all for the mixing, as the forces have already been mixed in the middle [in Tif’eret].

And further that we cannot in this way give a reason to the three first ones [Keter, Chochma, Binah] at all, as he said in his explanation.

And further, heaven forbid, the reduction reduces the hand of the Emanator to emanating only one emanation, meaning to say: [only] one Sefirah, that in it will be the force of punishment, of reward and of mediation. And there is no answer from the expression of the Mishna (Pirkei Avot 5:1) ‘With ten utterances the world was created, but couldn’t it be created with one utterance etc.’. As on the contrary the intention of the Mishna is opposite to what he [= Rabbi Menachem of Recanati] said, that when the creation of the world was with changing subjects that indicate judgement and compassion and mediation, nevertheless it was [still] possible that its creation was with the force of one utterance, which is one Sefirah, as it can be seen that it is not withheld from His force that the force of all ten [Sefirot] is in one Sefirah. And this is the intention of ‘but not with one utterance etc.’: sure that the creation of the world [is] as He now is speaking [HaShem is right at this moment still punishing the sinners and rewarding the good]! And its saying ‘but to punish’ [Pirkei Avot 5:1] is not intended as Rabbi Menachem imagined, but the intention [is] on the aim or not possessing aim besides it, as we will extend the explanation in the chapters that follow, with help of HaShem. And therefore, this reason is not filling our desire or quenching our thirst at all.

After we have written in the previous chapters [1 and 2] all the reasons that the commentators have written, some large, some small, and [after] we have raised objections to them according to what they taught us from the heavens, we have said to talk on this subject according to what will come up in our portion. And prior to every word we will say that ‘men I have seen [but] the answer I have not seen’ [allusion to Babylonian Talmud, Bava Metzia 16a], as this question will not be enclosed from one of two ways: [1] If it is that the question of the reason of the ten [Sefirot] [is] for us as if to say: from where do we have evidence in the Torah or from close examination on what we have received. Or [2] this question will be to the Emanator En Sof, King of Kings, the Blessed One: why did He emanate ten and not another number. And to each one of these [questions] we will answer. If the question to us intends to say: from where do we have support to the received teaching that they are ten [Sefirot], as we might say that they [would be] twenty or five or one, actually this is not a question, as we have very many evidences in the Torah of Moses, revealing to us and making our eyes see these hidden mysteries. Be it in the creation of the world with ten utterances, be it in the giving of the Torah with the Ten Commandments, and King David with ten kinds of praises that are in the song “Praise God in His Sanctuary” [Psalms 150:1], with this [psalm] he closed his book. And this subject has already been explained before in tractate Rosh

HaShanah [Babylonian Talmud, Rosh Hashanah 32a], which we know well by heart there: ‘These ten kingships correspond to what? Rabbi said: “[they] correspond to ten praises which David spoke in the book of Psalms.” [An objection was raised:] “There were more praises.” [It is answered:] “[Only] those on which is written: ‘Praise him with the sound of the shofar’[Psalms 150:3]. Rabbi Yochanan said: “[they] correspond to the ten utterances with which the world was created”. These, which are they? [They are] “And He said…” “And He said…” in [the Book of] Genesis. [An objection is raised:] They were nine. [It is answered:] “In the beginning” [Genesis 1:1] is actually [also] an utterance, as is written: “With the word of HaShem the heavens were made” [Psalms 33:6].’ End of citation.

The truth [is] that this saying is apparently difficult in the subject of Rabbi Yochanan who settled that “In the beginning” is also an utterance.

And see, he is hinting at Chochmah/Wisdom, which is called “beginning”/Reshit, and the large [letter] Bet/ב[the first letter Bet of Bereshit/בראשית is written large in the Torah, and it precedes the word Reshit/ראשית] hints at it [= Chochmah]. If this is so, even though ‘“In the beginning” is also an utterance’, still they are nine [because In the beginning refers to Chochmah, and when one starts to count the Sefirot downwards from Chochmah and leaves Keter out, one arrives at nine], and it is thus difficult. If this is so, what difficulty is there for him to object when the objection is that Chochmah was not [counted] in the number [of ten]? If this is so, there are eight, [which] he should have objected. And if the objection is that Keter was not [counted] in the number, if this is so, why was it accepted when he added Bereshit [to the number of utterances] etc., as he had to object although ‘Bereshit is also an utterance’, nevertheless, yet despite Bereshit [is added] there are nine, because Bereshit is Chochmah. Now this is a general question on the subject of the mentioned utterances in this [Talmudic] saying. And similarly, out of this objection we will force the view of Rabbi Shem Tov ben Shem Tov, the writer of the Book of Beliefs, whose expression we will copy in the Gate “Is En-Sof Keter?” [Gate III], chapter three. And it is the view of Da’at/Knowledge, as he thinks that Keter is not [counted] in the number of the Sefirot, but [that] the ten Sefirot are those from Chochmah downwards, and because they impelled the number [ten] he said that ‘we will innovate to it another Sefirah, and it is called Da’at/Knowledge, and it is below Chochmah and Bina, and above Chesed and Gevurah’. And we will extend [on this] there [in Gate III] on the subject. And now, according to his words it is found that the utterances only begin from Chochmah, and nevertheless they are nine without Bereshit, which is Chochmah, and they are ten with Bereshit which is Chochma. And because of the destruction that extends from this [Talmudic] saying, before we shall raise further remarks on it and shall explain it at all, it is necessary that we closely observe on the reparation of this subject, and we will say that this subject is impossible. As after Rabbi Shem Tov confesses by mouth that Da’at is the one that is mentioned in the verse (Proverbs 3:20) “With his Da’at the depths were split”, and similarly from what our sages of blessed memory said (Babylonian Talmud, Chagigah 12a, and there it is: ‘With ten matters the world was created, and the three from them are Wisdom/Chochmah etc.’[the Talmudic text slightly differs from what the author here cites]) ‘with three matters the world was created, with Wisdom/Chochmah and with Understanding/Tevunah and with Knowledge/Da’at’, this is forced out of the words of Rashbi of blessed memory [in the Zohar], that Da’at is the reality of Tif’eret that is hidden between Father [= Chochmah] and Mother [= Binah], and this is what is called ‘son of י"ה/Yah [Yod = Chochmah, He = Binah]’, as by means of it [= Da’at] [occurs] the unification of Chochmah and Binah, as we will extend on these subjects in this Gate [further].

See according to this, it is appropriate that we shall ask: how is this Da’at distinguished - when it is the hidden reality of Tif’eret that positions itself between Father and Mother, so that it is the actor of a [creative] utterance by itself -, from the other realities of the Sefirot that are not acting [creative] utterances, when already their existence [that is, that of Chochma, Bina, Chesed and Gevurah] preceded the existence of this Da’at, just as the reality of Binah hidden in Chochma, as just as Chochma acted by itself, it is appropriate similarly that Binah, which is hidden, would act [a creative utterance], and similarly the reality of Gevurah hidden in Binah, and the reality of Chesed hidden in Chochmah; it would have been fitting that each one of them would act one [creative] utterance besides the utterance that it has in the revealed reality [in which it is hidden], as in the way of Da’at and Tif’eret. And it is not to say that the reason that Da’at has acted a [creative] utterance by itself is because Da’at is the reality of Tif’eret in

being the child of its [female] partner [= Malkut] at its side, and they are the reality of two great luminaries [= the sun and the moon, corresponding to Tif'eret and Malkut], and because they were united they acted both of them together one single [creative] utterance as the resemblance of the other Sefirot, truly after the accusation of the moon and [when] it was diminished and expelled, the luminaries were parted in two, and Tif'eret returned [to its former place] and acted a [creative] utterance by itself, and Malkut [acted] a [further] utterance by itself; as if this is so, why didn't Tif'eret from the beginning act an utterance according to itself and Malkut [an utterance] to itself, when they were uniting [in] perfect union? As it is not possible to deny that there are two Sefirot, as if it were not so, but if they were only thought of as one Sefirah, if this were so, the [number of] Sefirot prior to the diminution [of the moon] would be found [to be] nine and not ten, as see, Malkut and Tif'eret they [would be] one Sefirah, and thus when it would return to its first place there would [also] be nine, and this denies the custom of this wisdom [= the Kabbalah] as we have explained in the previous gate.

And further, see, the Ten Words [given to Moses at Sinai] and the Ten Utterances, their subject is one, as is proven out of the [Talmudic] passage which we have cited above, and similarly it is proven in the Zohar, section Yitro [Zohar II:93b], and this is what it says: "These Ten Words of the Torah, they are the totality of all commandments of the Torah, totality of above and below, totality of all ten utterances of Bereshit" – End of citation.

And his saying [is] 'totality of all commandments of the Torah', because thus the Rashbi of blessed memory holds the opinion that the 613 commandments [of the Torah] are comprised in the Ten Words as is explained in parasha Yitro [of the Zohar], and similarly they are comprised in the Ten Utterances as is proven in parasha Bereshit [of the Zohar] and in the Tikkunim [Tikkunei Zohar]. And therefore, his saying [is] that the Ten Words are the totality of the commandments. And similarly, he said that they are the totality of the Ten Utterances. Explanation: everything that is explained in the Ten Utterances of the Work of Creation is explained [also] in the Ten Words that are in the giving of the Torah, in the eyes of those who understand. And now we will say, since the Ten Words and the Ten Utterances are all one thing, if this is so, how is it possible to say about the [Ten] Words [given at Mount Sinai] that they are unique, and [that] the Shechinah was expelled? As surely it [= the Shechinah/Malkut] had unified itself for the coupling [in the Work of Creation, when Malkut (the moon) and Tif'eret (the sun) were side by side], [and] it was not diminished, being still in the lap of her master, and if it was below [after the diminution of the moon] why are they ten? As see, Da'at was already hidden [at that moment, as the giving of the Torah at Mount Sinai was after the Work of Creation, and thus Malkut and Tif'eret were separated], and it was not fitting that it would say a Word [= one of the Ten Words], because it had already hidden itself and the matter has not returned to its order [at the end of times, when Malkut and Tif'eret will be united again].

And further, could we say that if there was no diminution [of the moon] there would be only nine utterances? How strange, as the world would be diminished from its perfection [by] all subjects of the unique utterance [that would be lacking].

And further, since Da'at encompasses Malkut and Tif'eret, see, the utterance which said that this creation [of the two luminaries] has been created, why did it not create everything that was possible with the force of Malkut and what was possible with the force of Tif'eret? Since it [= Da'at] is the reality of their unification which is [of] them being two large luminaries [prior to the diminution of the moon], and why did a further creation remain for Malkut and Tif'eret after this, [as] if Da'at, which is more complete that the two of them [separate], lacked force?

And further, that we have many clear proofs that Bereshit is the utterance of upper Keter. The first one [is] in Sefer HaBahir [Sefer HaBahir 141-142], this is what it says: 'What are these ten utterances? The first is upper Keter, blessed be it and blessed etc. Chochma is the second one as it is written'. See it reckons among the totality of utterances upper Keter, and it is the first of them all.

And further that the objection at first is not difficult and has no [force of] necessity, because when the word Bereshit is in Chochma, nevertheless the utterance [of it] is in Keter, and because of the delicacy of

Keter and its proximity to its source that they do not attribute in it from the name of four [letters; the tetragram, where י refers to Chochma, ה to Bina,ו to the six lower Sefirot, and the final ה to Malkut] except the tip of the י/Yud, and similarly it is called א/Aleph (אלף), from the word of marvel (פלא), and it is called 'talented, hidden and covered' [Sefer HaBahir 71]], and when it is that the [letter] ב/Bet of Bereshit is the allusion to Chochma [because it indicates 'two', and after the first Keter comes Chochma], nevertheless its point indicates Keter. And similarly, the explanation of Rabbi Akiva [in the Alphabet of Rabbi Akiva], and this is what it says: 'They said to Bet: who is your creator? And it points with its point towards the Aleph'. And the intention [is] that the Bet itself, which is Chochma, to teach [להויות should read להורות] that it is not the first stage for the emanation but that it is the second emanation, [therefore] it does have a point behind it to point to the Aleph as if teaching to those who asked her 'who is your creator?', meaning to say: [being asked] whether it was emanated by means of what was emanated [thus being the second emanation] or by means of the first emanator [thus being the first emanation], and [as an answer] it is showing with its point that it is the second emanation, and that the Aleph came before it, which is Keter, and now already it will be justified that the utterance 'Bereshit' is in Keter, although the word 'Bereshit' [itself] will allude to Chochma, since Keter was already alluded to somewhat by it, as we have explained. And the subject in the verse 'Bereshit' [the whole verse of Genesis 1:1] includes the whole of emanation [it first mentions all of creation (the heavens and the earth), and in the following verses the details of creation are described] , to teach concerning it [=Keter] that it is the emanator, meaning to say: with the force of En-Sof, and when this is so, Keter by itself is the emanator and the actor and the speaker of the [first] utterance. And thus, it is found that the majority of the utterances are comprised of all ten [utterances] and therefore in the word 'Bereshit' an allusion has come to Chochma, even though the root of the utterance is in Keter. And this is not surprising, as see, the Blessing of the Patriarchs [the first blessing of the Amidah Prayer] is in Chesed, but Chesed is not mentioned in it until "the God of Abraham" [as Abraham is linked to Chesed], and even "the God of Abraham" is in Chochma [as it (the God of Abraham) is a higher degree than Abraham], and it [= Chesed] is not mentioned actually, except in the word "the great God/האל הגדול" [גדולה/Gedula is another name of Chesed], except the conclusion [of the Blessing of the Patriarchs, where one says מָגֵן אַבְרָהָם, 'Shield of Abraham']. And similarly [is] the subject in the expression 'Bereshit', as it is appropriate that the word 'Bereshit' is in Chochma, and nevertheless the root of the utterance is in Keter but it is hidden, as is its custom. And nevertheless, it came with the allusion to the point of the [character] Bet as we have explained, and the intention [is]: Chochma which is in Keter.

And further, besides this, it is possible that to say that the Bet itself alludes to Keter, and the support to this is that the Bet of [the word] Bereshit is the Aleph of [Rabbi Nechunya ben Hakanah's liturgical prayer] Ana beKoach, which is the name of forty-two [letters] as we will explain in the Gate of the details of the names [Gate XXI] with help of HaShem, and the Rashbi of blessed memory explained that the Aleph of Ana beKoach is the allusion to Keter, and this is what it says (Tikkunei Zohar 70): 'The Aleph of Ana beKoach is Keter "talented, hidden and covered"'.

See, in the explanation he affirms that the Beit of Bereshit is in Keter. And close to this is the opinion of the Ramban of blessed memory in [his] commentary on Bereshit, and this is what he says: 'And the word Bereshit alludes to Chochma, which is the beginning of [all] beginnings, just as I have mentioned, and this is its [Aramaic] translation in Targum Yerushalmi: "With wisdom". And the word [Bereshit is] crowned with the crown/Keter [on the letter] Bet. End of citation.

And the explanation of his words that the Bet בי"ת alludes to Keter for the reason that it [= Keter] is the house (בית) for all the Sefirot. And thus it is proven out of his expression when he says that 'and the word Bereshit alludes to "in Chochmah"', the intention [of the Ramban is that] of the word Bereshit is not the Bet but the word in itself and as he concludes that this is Reshit etc. And he did not say that it [= Chochma] is called Bereshit, but [that it is called] only Reshit, and as he is bringing a proof from the Targum which translates "with Chochma", it is not Chochma in reality but the usable [= prefix] Bet of Bereshit, as the word Reshit is Chochma, and the Bet of Bereshit is Keter, and therefore he says 'And the word [Bereshit is] crowned with the crown/Keter [on the letter] Bet'.

See, from all this it is seen that there is no necessity from this saying for the opinion of Rav Shem Tov of blessed memory. Truly now to us is left the duty to explain what is found different from this saying in the Zohar, parasha Wayiqra. As in this saying [of R. Shem Tov) it says that Bereshit is the tenth utterance, and in parasha Wayiqra [Zohar III.11b) Rashbi explains that these are ten utterances besides Bereshit. And this is what it says: 'Rabbi Shimon said: It is written: "ten, ten the vessel with the holy shekel" [Numbers 7:86]. "ten, ten" why does it come [here]? But [it indicates] ten for the work of Creation, and ten for the giving of the Torah. What does it teach? That the world was not created except for the sake of the Torah, as all the time Israel is involved in the Torah, the world endures. And all the time Israel is abolishing the Torah, what is written? "If [there were] not my covenant with daytime and night, I would not have placed the ordinances of heavens and earth." [Jeremiah 33:25]. Come and see: Ten utterances of the work of Creation, as we have learned: 'With ten utterances the world was created.' [Mishnah, Pirkei Avot 5:1]. Ten utterances of the giving of the Torah, these are the Ten Commandments. [First utterance:] It is written: "I am HaShem your God" [Exodus 20:2], and in the account of Creation it is written: "Let there be light, and there was light." [Genesis 1:3] This is faith, as the Holy One, blessed be He, is called 'light', as it is written "HaShem is my light and my salvation etc." [Psalms 27:1]. [Second utterance:] It is written: "You shall not have other gods beside me" [Exodus 20:3], and it is written in the account of Creation: "Let there be a firmament in the midst of the waters etc." [Genesis 1:6]. "Let there be a firmament", these are Israel, as they are a portion of the Holy One, blessed be He, who are united with the place that is called 'heavens'. And this is a secret, as once Rabbi Yeisa the Old asked Rabbi Ela'e; he said: Oh, all the rest of the peoples, the Holy One, blessed be He, gave them to dignitaries, princes, rulers [to guide them], [but] Israel to what? He [= Rabbi Ela'e] sent to him [the answer]: "and God placed them in the firmament of the heavens" [Genesis 1:17]. And a pleasing [answer] he sent to him. "in the midst of the waters" [Genesis 1:6], between the words of the Torah. "and let it divide water from water" [Genesis 1:6], between the Holy One, blessed be He, who is called "well of living waters" [Song of Songs 4:15] and between idolatry, which is called "broken cisterns that will not hold the waters" [Jeremiah 2:13] which are bitter waters etc., stinking gathered [= stationary]. And therefore Israel, holy ones, are dividing between waters [above, clean] and waters [below, unclean]. [Third utterance:] It is written in the giving of the Torah: "You shall not take the name of HaShem your God in vain" [Exodus 20:7], and it is written in the account of Creation: "Let the waters under the heavens be gathered to one place" [Genesis 1:9]. Come and see, each one who swears by the Holy Name for a lie [is] as if he has separated the Mother [= Binah] from her place above, and the holy crowns are not settled on their places, as it is said: "And a mischief-maker is separating an intimate friend" [Proverbs 16:28], and there is no "intimate friend" except the Holy One, blessed be He. And it is written: "Let the waters under the heavens be gathered to one place" [Genesis 1:9], you should not place a separation because of swearing that is false. "to one place", as is fitting, to a place of truth, and not to another place of falsehood. And what is falsehood? It is when waters go to another place which is not its own. [Fourth utterance:] It is written in the giving of the Torah: "Remember the day of Shabbat to keep it holy" [Exodus 20:8], and it is written in the account of Creation: "Let the earth sprout grass" [Genesis 1:11]. When is the holy earth [= Malkut] increased and is crowned with her crown? Say: on the day of Shabbat, because then the bride is associated with the King, to bring forth grasses and blessings for the world. [Fifth utterance:] It is written in the giving of the Torah: "Honor your father and your mother" [Exodus 20:12], and it is written in the account of Creation: "Let there be luminaries in the firmament of the heavens" [Genesis 1:14]. What does this point to except that these 'luminaries', it is "your father and your mother"? "Your father", this is the sun, "your mother", this is the moon. And there is no sun except the Holy One, blessed be He, as it is written: "Because a sun and shield is HaShem God" [Psalms 84:12]. And there is no moon except the assembly of Israel, as it is written: "And your moon will not perish" [Isaiah 60:20]. And therefore, all is one. [Sixth utterance:] It is written in the giving of the Torah: "You shall not murder" [Exodus 20:13], and it is written in the account of the Creation: "Let the waters swarm living soul" [Genesis 1:20]. And you shall not kill a human being who is called thus, as it is written: "And the human being became a living soul" [Genesis 2:7], you will not be as these fishes, of which the big ones swallow the small ones. [Seventh utterance:] It is written in the giving of the Torah: "You shall not commit adultery" [Exodus 20:13], and it is written in the account of Creation: "Let the earth bring forth living soul according to its kind" [Genesis 1:24]. From this we learn that a human being should not do falsely with another woman who is not his mate, and therefore it is written: "Let the earth bring forth living soul according to its kind", that a woman should not give birth

except from her kind. And who is its kind? Her [male] mate. [Eighth utterance:] It is written in the giving of the Torah: “You shall not steal” [Exodus 20:13], and it is written in the account of Creation: “And God said: ‘See, I have given you every plant producing seed’” [Genesis 1:29]. What I have given you and deposited to you will be yours, and you shall not steal what is of another. [Ninth utterance:] It is written in the giving of the Torah: “You shall not testify to your fellow false witness” [Exodus 20:13], and it is written in the account of Creation: “And God said: ‘Let us make a human being in our image” [Genesis 1:26]. To him who is in the image of the King you shall not witness falsely. And he who has witnessed falsely to his neighbor [it is] as if he has witnessed falsely to above. [Tenth utterance:] It is written in the giving of the Torah: “You shall not desire the wife of your fellow” [Exodus 20:14], and it is written in the account of Creation: “It is not good that the human being is alone” [Genesis 2:18]. This is your mate in front of you, and therefore “you shall not desire the wife of your fellow”. And this is: ten utterances of the work of Creation, and ten utterances of the giving of the Torah, which is “ten, ten the vessel with the holy shekel” [Numbers 7:86], they were weighed as one, with one shekel. And because of this the world endures and peace is found in it. End of citation.

And from this it is seen in the explanation of the ten utterances, that in the account of Creation [the word] ‘Bereshit’ is not an utterance at all, and this is for sure an objection. And in order to understand this subject, we will further introduce a saying from the Tikkunim [Tikkunei HaZohar], and by means of it this confusion will be explained, with help of HaShem.

In the Tikkunim [Tikkunei HaZohar] [is] the implication that the activity of the utterances was not by means of any one of the three first ones, as the first utterance is Keter, “Let there be light” [Genesis 1:3]. And the second utterance is Chochma, “Let there be a firmament” [Genesis 1:6] And the third utterance is Binah, “Let the waters gather” [Genesis 1:9]. And this is what it says (in Tikkun 42, page 79): “In the beginning”/ בראשית, there was a man/איש [in the word בראשית is contained the word [איש] on whom it is said: “And Jacob was a mild man” [Genesis 25:27], and this is the third day [Jacob corresponding to Tif’eret], because there were three artisans until here. The first day, the second day and the third day, each one [of these days] brought forth its craft. [On] The first day, to it said the ‘artisan hidden and covered’ [Sefer HaBahir 71], this [is the] degree that is called Ayin/אי"ן, containing three Sefirot א Keter, י Chochma, ן Binah [with numerical value 50, the 50 gates of Binah] etc., said to each of the three [first] days [of Creation] that it should bring forth its craft. He said to the first day: “Let there be light” [Genesis 1:3], immediately it brought out its craft and it accomplished it, as it is said: “and there was light” [Genesis 1:3]. And this is established, that there is no existence except by means of action. The א of אי"ן [which corresponds to Keter] that was hovering in the air [אויר] brought forth light [אור, with the י having left], י [= Chochma] brought forth firmament [the second day], the ן of אי"ן brought forth dry land, as it is written: “And God said: “Let the waters gather etc.” [Genesis 1:9]. End of citation.

It is seen from it in the explanation that the actors were the artisans, which are the six days, and [that] they acted with the utterance of the first three [days] which are Ayin/אי"ן. And from what that is necessary to understand also on the subject of these utterances is that they are ten, and although they are ten, we know that there is no creation or action except by means of only six days, which are Gedolah [= Chesed] the first day, Gevurah the second day, Tif’eret the third day, Netsach the fourth day, Hod the fifth day, Yesod the sixth day, and thus explained the Rashbi of blessed memory, that the whole of the work of Creation is comprised and done by means of these [six] days in Malkut, Malkut bringing out the matters to light in perfection. And this is what he says in parasha Terumah [Zohar II.127]: “From the trees of the Lebanon” [Song of Songs 3:9], these are planted trees which the Holy One, blessed be He, uprooted and planted in another place. And these are called ‘cedars of Lebanon’, as it is written: “Cedars of Lebanon which He planted” [Psalms 104:16]. And this canopy was only built and completed with them. Furthermore “From the trees of the Lebanon”, these [are] the six days of Creation, each day arranging in this canopy the arrangement that was revealed to it. The first arrangement: From the right side [= Chesed] the first light was stretched out which had been hidden, and it was lifted from the right side, and an image as the resemblance of this light came into this canopy by means of one foundation, and it worked in it [its] service. Afterwards this canopy brought out an image as the resemblance of this light. And this is the mystery of which it is written: “Let there be light, and there was light” [Genesis 1:3], when it says: “Let

there be light", wherefore is it [also] written "and there was light"? The biblical verse has no need to write except "and it was thus", [so] what [then is indicated by] "and there was light"? But [it indicates] that this light brought out another light which was revealed to it. And this now is the first day out of those trees of Lebanon. The second arrangement: from the left side [= Gevurah] was stretched out a separation of the waters in opposition to powerful fire, and it was lifted from the left side and came into this canopy and it worked in it [its] service, and it separated between waters that are on the right side and waters that are on the left side. Afterwards this canopy brought out an image as the resemblance of it. And this is the mystery of which it is written: "between the waters that are below the firmament and between the waters that are above the firmament, and it was thus." [Genesis 1:7]. And this is this second day out of those trees of Lebanon. The third arrangement: stretched out from the left side and from the right side was one third day bringing peace in the world. And from there fruits were drawn. And it worked [its] service in the canopy and it brought out a species according to its species, a species for a multitude of works, the species that was fit for it. And all herbs and plants and trees with many powers. And its image remained there and that canopy brought forth a species in that concrete resemblance. And this is the third day that is totalized out of two sides from those trees of Lebanon. The fourth arrangement: stretched out and shining was the radiance of the sun to illumine this canopy inside the darkness of it, and it entered it to illumine but it did not work in it [its] service until the fifth day, when the canopy brought out this service of radiance which had entered it on the fourth day, and this canopy brought out with this concrete resemblance of this radiance. And this is the fourth day, one of those trees of Lebanon. The fifth arrangement: one stream of swarming of waters was stretched out and it worked [its] service to bring forth the radiance of the arrangement of the fourth day, and it worked in this canopy [its] service and brought forth species according to its species, those that were revealed to this concrete resemblance. And this day serviced that service more than all the other days. But everything was suspended until the sixth day, when this canopy brought forth all that was hidden in it, as it is written: "Let the earth bring forth living soul according to its species" [Genesis 1:24]. And this is this fifth day, one from those trees of Lebanon. The sixth arrangement is that day when this entire canopy was set in order. And it [= the canopy] does not have order nor power except by this day. When it came, this canopy was set in order with many spirits, with many souls, with many maidens beautiful in outlook, those who are fit to sit in the palace of the King. Also it was set in order in the beauty of all the other days that preceded [it], and it set them in order with one desire, with pleasure, with joy, Thus this canopy was made holy with upper holinesses, and crowned with its crowns until it rose in rising of the crown of tranquility, and it was given an upper name, a holy name, which is 'Shabbat', tranquility of everything, desire of all, devotion of all above and below together, and thus it is written: "King Solomon made a canopy for him from the trees of the Lebanon" [Song of Songs 3:9].

And while the passage is in need of a long explanation, as it is explained in the book Ohr Yakar [which is Cordovero's commentary on the Zohar, which appeared in print only in the 20th century] with help of Heaven, nevertheless, in it the clear meaning [is] that all the [ten] utterances and the creations were by means of six days.

"Let there be light, and there was light" [Genesis 1:3], this is in Chesed etc., it is found that even if it is said that 'Bereshit' is [considered] an utterance, [its] subject was not attributed to the first three [days] at all. And therefore, it is necessary to pay attention to the obstacles, the problems out of these sayings, and to set up this discourse proportionally.

And before all matters we shall say that it is impossible to deny that the creations of the work of creation [occurred] in six days, as the topic "and it was evening and it was morning" [occurring in the account of creation at the end of each day] one day, second day, etc., is teaching that although there were ten utterances, these nevertheless were comprised in six days [of Creation].

And now we shall know, if it is true that 'Bereshit', which is an utterance, is in Chochma or in Keter. How is the saying there correct "And the earth was unformed and void" [Genesis 1:2]. Properly in the eyes of HaShem [it would be] that we should say that [concerning] Malkut [= "the earth"], [whether] being in Chochma or in Keter, the husks [of evil] were surrounding it there, which are "unformed and void and darkness". This is for sure a big question, as who [would it be that] gave a husk above [at such a high level]? But now this subject is certain: that the Torah first of all informs us on the reality of the emanation in the order of its emanation in general [in its first two verses Genesis 1:1-2]. And this is the

explanation of the biblical verse ‘Bereshit/In the beginning…’ [Genesis 1:1] that its explanation is: Hidden Keter together with the Reshit/Beginning, which is Chochma, “created” and emanated ‘Elohim’, which is Bina, “et/את the heavens”, these are Chesed and Tif’eret. And thus is the explanation of the Rashbi of blessed memory, that the word et/את [which is the accusative marker in Hebrew] came to increase Chesed. And “the heavens” is Tif’eret. “and et/ ואתthe earth” this is Gevura in the increase of et/את. “the earth” is Malkut. And Netsach and Hod and Yesod, they are included in Gedola, Gevura, Tiferet [respectively].
And after this it says: “And the earth was unformed and void etc. ” [Genesis 1:2; the second verse is now further detailing ‘the earth’, which is Malkut], which is to make us hear the reality of Malkut and its good [the ‘spirit of God’] and bad [‘unformed’, ‘void’, ‘darkness’] vehicles. And after this it has made us hear the actions of these Sefirot in Malkut. And since the three first ones [Keter, Chochma, Bina] are hidden and do not have revealed action, see, their action and utterance was extended by means of the three Patriarchs, who are the three artisans: Chesed, Gevura, Tif’eret. And therefore: “Let there be light” [Genesis 1:3] is the first utterance [of Creation] and was extended from Keter by means of Gedola[/Chesed] to the palanquin.
[And the second utterance ““Let there be a firmament” [Genesis 1:6] is extended from Chochma by means of Gevura to the palanquin, and therefore etc., the subject [is] in the ‘Juice of Pomegranates’ and in ‘Slice of the Pomegranate’[Two commentaries on the Pardes, usually printed at the end of the text of the Pardes itself]], and therefore we find that the subject of the “firmament separating between the waters” [Genesis 1:6] is at times alluded to with Chochma in the mystery of the upper waters and lower waters, and a ‘firmament in the center’ [Refers to Tif’eret], as we will explain in the Gate of the Values of the Special Names”[Gate XXIII] with help of Heaven.
And the third utterance “Let the waters gather…” [Genesis 1:9] [is extended] from Bina by means of Tif’eret, and this is the generality of the saying of the Tikkunim [Tikkunei HaZohar, Tikkun 42, page 79, which we have seen above],
And then it is said that the fourth utterance, which is [also] on the third day, and this is the utterance “Let the earth sprout…” [Genesis 1:11], [it] is extended from Chesed by means of Tif’eret, the third day [and the third Sefira when started counting from Chesed downwards].
And the [fifth] utterance “Let there be luminaries…” [Genesis 1:14] is extended from Gevura, as is known that מארת [‘luminaries’ is here spelled defective, while it is normally spelled plene (with two ו’s): מאורות] is Chesed from the side of Gevura, and it is made by means of Netsach, the fourth day [And the fourth Sefira when started counting from Chesed downwards].
And the [sixth] utterance “Let the waters swarm…” [Genesis 1:20] is extended from Tif’eret by means of Netsach in Hod. And this is alluded to in the saying of [Zohar, parasha] Terumah [Zohar II.127], which we have copied above, which said: ‘in the fourth arrangement was stretched out … the radiance of the sun’, which is the reality of Tif’eret. And the reason is that although Tif’eret is comprised of right and left, [yet] it received three utterances: [one each] from Chesed and Gevurah, and one of itself. And because it is leaning towards Chesed, it performed one utterance in Chesed and this is the utterance “And let [the earth] sprout…” [Genesis 1:11], which is the second [utterance] of the third day, and the fourth of the [ten] utterances, which is in Chesed and delivers to Netsach two utterances, which are the fifth one of Gevura and the sixth [utterance] of itself. And Netsach performs the fifth [utterance] of Gevura and delivers to Hod the sixth one of Tif’eret.
And because there is no completion of Din/Judgement except with Rachamim/Compassion, therefore the light of the sun was not illuminating by means of Netsach, and the action of Netsach was not [yet] complete, until the fifth day came, which is Hod, as in it was the sixth utterance made, which is the utterance of Tif’eret. And this is what he said in the saying of [Zohar, parasha Terumah]: ‘In the fifth arrangement it worked its service to bring forth the radiance of the arrangement of the fourth day etc.’. And Yesod, which is the sixth day, since it is comprising Netsach and Hod it brought out three utterances which correspond to Netsach, Hod, Yesod, and these are: the utterance “Let the earth bring forth…” [Genesis 1:24] corresponding to Netsach, and the utterance “Let us make humankind…” [Genesis 1:26] corresponding to Hod, and the utterance “See, I have given you…” [Genesis 1:29] corresponding to Yesod, because the utterance “Be fertile and multiply…” [Genesis 1:28] [The fourth ויאמר on this sixth day] is not an utterance [of creation] but is only a blessing, because if you do not say [it is so], there would have been ten sayings in reality, and then how say there were nine [as the Gemara states]? But for

sure according to this opinion it is not called an [creative] utterance but an utterance [of the world of] Beriah/Formation, and this is an utterance of blessing. And because the subject of fertility and multiplication [is] in Yesod, therefore this blessing was given on the sixth [day] which is Yesod.
And with this the seventh day is sanctified, which is Malkut, and it is comprising and building "a city on its mound" [Jeremiah 30:18]. And after it [= the Creation] was completed, it spoke its [own] utterance, which is: "It is not good that the human being is on his own, I will make for him etc. " [Genesis 2:18], that by means of the coupling [of male and female] the blessing will be discharged, as is proven in the Zohar in many places.
And now the utterances in their reality, which are the actors, were found to allude to the ten Sefirot, the utterances [of Creation] are only nine, because the utterance "It is not good…" is not [an utterance of] Malkut itself, but activities of Malkut, and this utterance of Malkut is itself the one that is decreed from the mouth of Yesod, as Yesod has emanated Malkut.
And because in the saying of the Talmud of [tractate] Rosh Hashana [Babylonian Talmud, Rosh Hashanah 32a, above treated in Gate II, chapter 3] in which we were engaged, is the intention that the ten kingships are the ten utterances themselves, therefore it asks a difficult question and says that those [utterances] were nine, as the utterance "Let there be light" is Chochma, as is explained in the Zohar on many places, and it goes out from the force of Keter, and its intention is not Chochma itself, but the utterances that are extended to Malkut. What was extended from Keter was the reality of Chochma, and what was extended from Chochma was the reality of Binah, and therefore it poses the difficulty that those were nine, because the utterance that was extended from Malkut, which is "It is not good that the human being is on his own" is not Malkut, but [it is] what was *extended from* Malkut; therefore the allusion of the utterances in the Sefirot itself is only nine. And to this it [= the Talmud] answers: 'Bereshit is also an utterance', because despite of it being [of] the reality of emanation, the subject was with Keter, and it is impossible that Keter is not included there, as we have explained.
And now it will be justified what is found in the Zohar, parasha Bereshit and in the Tikkunim, [that] at times this saying alludes to Keter, at times to Chochma, at times Binah, at times to Malkut, which is also thus called Reshit, at times to Da'at. So that the saying is comprising the reality of emanation completely in its totality as we have explained.
And with this we are for now acquitted of our task on this subject, so that the words of the Rashbi of blessed memory will not be divided bitwise, and there will not be a division, Heaven forbid, with what has been explained in the Gemara on these utterances, so as not to give an opportunity for speakers of falsehood. But may a person "go to his place in peace"[Exodus 18:23] and rest on his couch.

And now, after we have removed the obstacles from the vineyard of this saying in the previous chapters, we will examine it closely a bit, and after this we will explain its intention in short, with help of HaShem, and what [there] is to examine is this:
First: On the order of the sages [in the Gemara text], as Rav Yosef was [given word in the text] prior to Rabbi Yochanan, whereas [in reality] Rabbi Yochanan preceded him for a long time.
Second: Since the [Ten] Commandments and the [Ten] Utterances [of creation] and the [ten] expressions of Hallel [are] all of them an allusion to the ten Sefirot, if this is so, in what do they differ?
Third: His [= Rabbi] saying 'Ten expressions of Hallel which David spoke in the Book of Psalms', that this is long unnecessary, as it is sure that David did not speak [any] expressions of Hallel except in the Book of Psalms, to the extent that he, in his length [of saying], almost gave room to err as it [the Gemara] objected that there would be 'many expressions of Hallel' which the questioner understood to be in what he [= David] said in the Book of Psalms, that the intention would [thus] be on the whole of the Book [and not only those that are connected with the Shofar in Psalm 150].
Fourth: His [= Rav Yosef] saying 'The Ten Commandments that were said to Moses at Sinai', why did he extend thus, and that there could be others?
And what there is to examine further in its expression will be explained through our methods with help of HaShem.
And this saying [of the Gemara] can be understood with what we had before in the Tikkunim [Tikkunei HaZohar], that the Rashbi, of blessed memory, explained there that the kingships are in Malkut, and remembrances in Tif'eret, and the shofars in Binah1 *There are three sets of biblical texts (consisting of ten verses each) surrounding the sounding of the Shofar in the Mussaf of Rosh HaShana: kingships,*

remembrances and shofars.. And although on this there are different explanations among the later commentators, nevertheless all of them affirm that the kingships are in Malkut, and [concerning] the questioner, it already preceded him that surely the ten kingships are in the ten Sefirot.
But was he doubtful:
- if the ten Sefirot are comprised in Malkut itself, just as each one [of them] is comprised out of ten, as we will explain in the Gate of the What-ness and the Conduct [Gate VII] in chapter two with help of HaShem, or
- if the ten Sefirot will be [on] themselves but [that] their reality will be in their influence on Malkut, or
- could we say that the [ten] Sefirot are each in their [own] place.
And if you say that they are called 'kingships'/melachiyot, and that they will by force be in Malkut/Kingdom, because their name speaks for them. We will reply that there are ten 'kingships' which are Malkut, which are in each Sefirah, and the Sefirah is on its place. And with these methods we could explain the remembrances and the shofarot, as is explained [on the kingships].
And this, that it [= the Gemara] said: 'See, ten kingships, corresponding to what?' Since they are ten, I know that their number proves that they correspond to the ten Sefirot, but the question is this: regarding which aspect of them, of these three aspects which we have [just] mentioned. And in this [matter] these three sages [in the Gemara] are divided, as this one says 'regarding this [aspect]', and the other one says 'regarding that'.
And Rabbi responded that they correspond to the ten expressions of Hallel which David spoke in the Book of Psalms. And with the lengthiness of his expression 'which David spoke' he intended what our sages of blessed memory had explained already, that everything David spoke in the Book of Psalms, he said it uniquely corresponding to Malkut, which was his degree2*Malkut is the Sefirah that is connected to King David.*.

And see, it points to the first aspect, which is: ten Sefirot comprised in Malkut, as we have explained. But the one who objects [in the Gemara] did not understand the arrangement of the subtility of when he [= Rabbi] said 'in the Book of Psalms', and likened it to the intention to teach the [exact] location, and [thus] to this he objected: 'there are many'.
And they answered that the intention is only those [expressions of Hallel] with which the shofar is mentioned. And these are at the end of the Book [of Psalms].
"Praise God in His sanctity" [Psalms 150:1], this is Keter3*sanctity corresponds to Keter.*. "Praise Him in the firmament of His power" [Psalms 150:1], this is Chochma4*Firmament can refer to Chochma or to Binah.*. "Praise Him in His works of might" [Psalms 150:2], this is Binah5*The works of might extend from Binah.*. "Praise Him as befits His greatness" [Psalms 150:2], this is Gedolah6*Greatness is related to Chesed.*. "Praise Him with the blast of the shofar" [Psalms 150:3], this is Gevurah7*As Gevurah extends from Bina, and Bina is called 'shofar'.*. "Praise Him with lyre and harp" [Psalms 150:3], this is Tif'eret. "Praise Him with drum and dance" [Psalms 150:4], this is Netsach. "Praise Him with lute and pipe" [Psalms 150:4], this is Hod. "Praise Him with resounding cymbals" [Psalms 150:5], this is Yesod. "Praise Him with clashing cymbals" [Psalms 150:6], this is Malkut8*Malkut makes everything sound below.*. And these are all in Malkut as is proven by their being in the Book of Psalms which corresponds to Malkut.
And Rav Yosef aimed at the second aspect, which is that the intention in the ten kingships is that they are all the [ten] Sefirot, influencing in Malkut, and this is the aim in his saying 'corresponding to the Ten Commandments' etc. And it was explained that in the giving of the Torah [at Mount Sinai] each degree of the degrees was giving one of the [Ten] Commandments in[to] the Sefirot of Malkut, and Malkut was influencing this commandment and showed it to Israel9*The visibility of a matter is always the aspect of Malkut of the matter.*. And this is its expression (Exodus 20:15): "And all the people were seeing the voices", they saw the voices coming to Malkut in order that Malkut would say the commandment with the force of each and every Sefira. And this is the intention of Rashbi, of blessed memory, in the book of Tikkunim ([Tikkunei Zohar 11b] in the Introduction), and this is what it says: 'And on the seventh day the Torah was given; this is the righteous one, foundation of the world [the number seven is linked to the degree of the righteous one], and Malkut in its degree spoke with them, and this they established to the ten kings: 'perhaps they were not able to speak with one mouth' [Sefer HaBahir 49]; [one] touched the house and included all ten in it. End of citation.

And see, the intention is explained without us now examining minutely its expression, which is not to be extended, and [see] further that the speech is from the side of Malkut, as it [= Malkut] was speaking from the side of the force of each and every Sefirah [that is] influencing in it. And this intended Rav Yosef in his saying 'the Ten Commandments which were said to Moses on Sinai, and the intention [is] that they were said to him by means of the Sinai which is Malkut as is explained.
And you should not say: 'How are they ten without Malkut?'. As see, Malkut has an aspect with the ten [Sefirot] and an aspect [where it is] receiving from the ten and in what it is receiving from itself in the mystery of the reality of Yud/ten and He/five which are in it, as will be explained in the Gate of the Reality [Gate XIV]. And with this the expression of the Rashbi of blessed memory should be minutely examined, as he said: 'touched the house', that the reality of house/Bet in Malkut is the reality of He/five, and they are lower degrees in it in the order of the aspect of the Yud/ten, as will be explained in the mentioned Gate. And therefore, he said: 'and included all ten in it', as even Malkut needs to include it [= all ten] with it [= Malkut].

And see, Rav Yosef intended the second aspect, which is [that the] ten Sefirot are influencing [in]to Malkut.
And Rabbi Yochanan intended the third aspect, and it is the aspect of the Sefirot concretely in their place. And this he intended with his saying 'With ten utterances the world was created', which are the realities of the Sefirot in their place. And what is meant by Malkut, with their being in the kingships, is, that is intended the ten Sefirot in their place, or [that is intended] Malkut which is in each and every Sefirah, as we have explained above.

And the subject 'they were nine' was explained above. And it [= the Gemara] replied: 'Bereshit is also an utterance': although it is spoken in the reality of the emanation, yet it is [actually] the reality of an utterance, and the necessity to this [is in the verse] "With the word of HaShem the heavens were created" [Psalms 33:6], explanation: as the reality of the emanation, [which is] the heavens which are Tif'eret, their emanation is from Keter, as we will explain in the Gate of the Order of the Emanation [Gate V], with help of HaShem.

And see, it said "With the word…" [is] an expression of an utterance teaching [read המורה instead of תורה] on this, as the reality of the emanation will attribute itself to the utterance.

See, out of this saying [from the Gemara] is seen, with the explanation, that the reality of Ten Commandments and Ten Utterances and Ten Expressions of Hallel are [all] faithful witnesses in our Holy Torah on the reality of ten Sefirot without any doubt, and a root. And besides to what we have written in the previous Gate in chapter one, with help of Heaven, there is no room to question our tradition on this, to say [that] they are perhaps twenty or five at all.

After we were in the previous chapter forced [to accept] that there is no room to enquire for the necessity of our traditions, as we possess perfect compulsion, as we have explained. We will say that similarly it is not [on us] to enquire for the reason for the Emanator, why He emanated ten [Sefirot] and not twenty and not five and similar (also the question shall not occur because the objection is not connected to the case). And it is proper that we examine this whole emanation: why was it emanated? And with our answers to this, everything will be settled.

And it [the question] is this: As the intention of the Emanator, King of Kings, the Holy One, blessed be He was to bring into boundary the matters that had no boundary, meaning to say that the Emanator does not have limit, and the intention of the Emanator in creating this lower world [is] that the world will have limit, perishes and is destroyed, and for this reason the [notion of] emanation is necessary, so that by means of the emanated entities getting emanated and the rungs are making chains, rung after rung, [it] is emanated1*referring to the first world of Emanation/Atsilut* from the Emanator, and is created2*referring to the second world of Creation/Beriah* from what is emanated, and is formed3*referring to the third world of Formation/Yetsirah* from what is created, and is made4*referring to the fourth world of Action/Asiyah* from what is formed, until the rungs reach the absence and annihilation in which they are [= which surrounds them]. As there is existence of creation that exists one night old and perishes one night old, and

there is [existence] that, when one day or two days it stands, [and] it will not hold. And now, how could clay say to its shaper: why thus, and not thus? And he sees in his wisdom that it is not possible to reach to the end of existences and absence of the created entities unless the number of the emanated entities [= the Sefirot] is ten. Because if they would decrease from ten, the created entities would not descend to this rung of descent because of their closeness to the source.

And now, after everything possible in the emanation has been emanated, it is necessary that the rungs, that are making chains, descend from them to the end, because they are removing themselves from the root; all [this is] necessary to come to the end.

And our intention is not to say that the Emanation possesses limit and end, heaven forbid, but our intention is that the actions that are being extended from them, they are doing finite action, just as the action of this world, which is and which perishes and which possesses limit and fixed measure, has been acted from the actors by means of the created entities from the emanated entities.

And there is need for end and limit in the lower beings. Our Sages, of blessed memory, have explained them in their teaching when they said: ‘With ten utterances the world was created. And what does this teach, as it surely could have been created with one utterance’ [Pirkei Avot 5:1; also mentioned at the end of Gate I, chapter 2]. It intends to say that it is not impossible, heaven forbid, for the creation of this world to be with [only] one utterance which would be totalizing all the matters and rungs and creatures and beings that came into being now. As even when some of the actions are by means of Chesed and some of them by means of Gevurah, and similarly for all of them, [nevertheless] not because of this will the force of creation be lacking by means of one utterance by itself, as see: the force of them all is in each one of them, as it is known [that] each one is comprised of ten, as we will explain in the Gate of Whatness and Conduct [Gate VII], chapter 2, with help of HaShem.

And the reason for the necessity of the ten utterances is in order ‘to punish’, explanation: as by means of the ten utterances, the created entities have descended to end, because if they were without possessing end, a human being would live forever and would not receive punishment for his sins, and the side of uncleanness and husk would be spreading in the world, and the corruption would not be corrected. And similarly, the righteous ones would be sinking in this world, and there would be no ones seeing the good. Therefore it is necessary that the world possesses end and limit in order ‘to punish the wicked ones… and to give good reward to the righteous ones’ [Pirkei Avot 5:1]

And the explanation that ‘they are destroying the world which was created etc.’ [Pirkei Avot 5:1]. Explanation that ‘they are destroying the world’ and they have force to end it because it possesses end and ‘it was created with ten utterances’. And similarly ‘the righteous ones are upholding it’ [Pirkei Avot 5:1], because if it wouldn’t have possessed end, the righteous ones would not be upholding it nor the wicked ones ending it. For this it is necessary that it [= the world] was created with ten utterances, and this is the emanation of ten rungs so that it possesses end, and the wicked one perished and destroyed and is returning to his dust and is restored, and the righteous one departed with honor to correspond to his Father in the heavens and to eat the fruits of his deeds.

Truly difficult for this reason is that if it is so, that the cause of the Emanation was to bring the lower beings to damage and the destruction to reward the “doers of righteousness at all times” [Psalms 106:3] and to punish the wicked ones, as we have explained, if this is so, after the resurrection [of the dead], which is not the time of reward or punishment and which is not the time of action, as is known, if this is so, what is the reason for the Emanation? As [at that time] wickedness has already come to an end on the earth, and it is the time of fulfilment; and would we say that there was only an intention of the Emanation until this time of the resurrection? Heaven forbid, this is for sure not so! As the principle of the world and its perfection is [only] then, as is known, and then the perfection of the Emanation will be with is exaltation.

And as this difficulty, it is also difficult in the subject of the holy palaces, in which man is judged according to his deeds, to reward him or to punish him, as will be explained in the Gate of the Palaces of

Holiness [Gate XXIV] with help of HaShem.

And if this is so in the time of Resurrection [of the dead], as there is no rewarding, punishing, judging nor demolishing on human beings, what will be the subject of the palaces? Has it not been said that that they shall be unemployed, and "each man" will be cancelled "from his task which one is doing" [Exodus 36:4]? And nevertheless, this is not a question, as it is possible that each one will unite oneself to its neighbor, this one amidst that one and that one amidst this one, each man will be joined together to his brother, and in the time of their unity and their union there will be no judgement among them, and the sparks will be absorbed in their sources, and they are enjoying abundance of completeness as is explained in Parashat Pekudé on the subject of the palaces in the Zohar.

And also because of this reason one cannot say that the intention of the Emanation was to reward, to punish, to judge and to demolish the debtors and those who merit. Because, if this would be so, we may ask: as after the Resurrection [of the dead], which is not to judge the human beings according to their deeds but they are [then] profiting from what they have toiled [in the "weekdays"] on the evening of Shabbat, if this is so, we would find -Heaven forbid!- that their subject would be unemployed. Therefore, we say that the principle of their emanation was not for this subject, even if from them is extended reward and punishment in the Upper Providence, as we will explain in the Gate of Whatness and Conduct [Gate VII]. Truly the principle of the intention [is] to make known His Divinity to what is besides Him, as we will explain [below] on the second reason in this chapter, and we will add [further] explanation in chapter 7, with help of HaShem.

And with this we have found, on the contrary, that all the time the world [is] in the corruption from the filth of the serpent and the husk, the emanated entities are not connecting themselves as is proper, and His Divinity is not revealed and the knowledge in the people of Israel has completely come to an end, until He shows mercy from the heavens and the world will rise from the filth of the serpent and will be arranged as is proper; and then the world will return to its [proper] arrangement, and His divinity will reveal itself in the lower ones [= degrees] as is suitable and proper, and the sons of man will increase strength5*An allusion to Job 17:9* with their knowledge of Him. And then it is said (Jeremiah 31:33): "And man will not teach his neighbor etc., …. because they all, from small to great, will know Me". And then the light of the Torah will reveal itself and its hidden things and its mysteries as is fitting and as is proper, and the emanated entities will connect themselves [in] perfect union, as Scripture establishes, as it is written (Zechariah 14:9): "And HaShem will be king for all the earth, on that day HaShem will be one and His name one".

And from the teaching of ten utterances, one cannot understand from it that it is possible that thus is its explanation 'With ten utterances the world was created' [Pirkei Avot 5:1], explanation: all the ten Sefirot acted in the creation of the world, although there was the possibility to create [the world] with the force of [only] one [utterance] which is Keter, which is called 'one utterance', as is explained in the Zohar. But so that etc., which is because they [= the ten Sefirot] shall be able to act actions with different aspects, either to Judgement or to Compassion, but as for Keter, there is no Judgement in it, only plain Compassion, as is known. And the intention in this mishna is not [to teach us] that the emanation of the emanated entities would be for reason of the world -Heaven forbid-, but this reason is for their effect below in the lower world, although there is force in the first Sefirah [= Keter] to act everything.

A further reason, closely related to the previous one, [is] that the Emanator, King of Kings, the Holy One, blessed be He, his nature [is] to cause to flow to what is beside Him, and so that His flow is good, to do good to the created entities and to influence them from His degrees, just as mercy with the degree of Chesed/Mercy, and similarly for all the Sefirot. And He chose to emanate this emanation, and to reveal to the eyes of all created entities His greatness, so that it is recognizable for all His creatures and somewhat perceived by means of His emanation the holy and the pure, and this is from the degrees of His goodness to be His will to reveal His exaltedness to the lowly ones. And it is that in the revelation of His exaltedness with Keter to the created beings from the large exaltedness of what is emanated, there is yet no force in the created beings to understand Him, there was need to cause Chochma to emanate, and similarly from Chochma to Bina until Malkut, as there is the perception of His exaltedness [of] the King.

And the comparison to this [is] a ray of the sun that has entered through a smoke outlet in the roof to give light to the interior of the house. And because of the great brilliance, no person in the house can bear it and their eyes have faded from looking at the sun, because it is much and too illuminating, until they are forced to make there a larger reflector so that the light will give light to the facing region. and those standing in the house will attain the benefit of the light but not the damage. And because of much brilliance of the light of the sun in its strength and its force, although the light is sweetened somewhat and is hidden and concealed somewhat, nevertheless for the frailty of sight, those standing in the house need the second screen and from the second to the third until ten. And now, when a person comes to the house to enjoy the light that is giving light by way of the reflector, and he would ask: 'Why is the number of these iron plates thus and thus and not thus, and we will 'blunt his teeth'6 *a reference to the Pesach Haggadah, The Four Sons* and we will say to him that he asked about this subject out of his great foolishness, as since the subject of the screens, its intention is to arrange the subject of the light so that it will be sweetened for the eyes of those who are looking; therefore, if the screens are diminished, this will obscure the eye of the lookers because of the multitude of its light, and it would cause harm. But if they would add to them [= the screens] further, the light would become dark and the sweetness of its light would not be grasped by those who are looking, and the views would be darkened by the reflectors. And He [= the one who has placed the curtains] is only thus intending to arrange the light so that they [= the lower beings] will enjoy it in [as] much brilliance as is possible, and that it will not be as in [the light's] reality, that it would be causing harm because of the [too] much brilliances, but [it is now] a brilliant light, a sweet light, a spiced light.

And to this reason forceful evidence is found in a saying from the Zohar, on which we will extend in the Gate of Whatness and Conduct [Gate VII] with help of HaShem, and it is a saying: "To whom will you liken Me and to whom can I be compared?" [Isaiah 40:25]. And there we have explained with the clarification of the Rashbi of blessed memory that the principle of the Emanation is so that they will know Him etc., as by means of the Sefirot His grandness and His exaltedness is revealed to us.

And not as we saw the philosophers who possess darkness and confusion, as, because of the negation of the attributes, the Divine Providence and His thought is hidden from their eyes as they had understood Him, and their heart [is] far removed from Him, because their mistake certainly is the blessed En Sof [as for His large greatness and His exaltedness He would not care for the lower entities], and by means of this they are denying His Providence and many of its subjects and its actions in this world. But the portion of Jacob is not like this, as He [the En Sof] is the formator of all. And the subjects of His attributes and His sitting and His rising and His going and His speaking and all which resembles these, is explained to those who know Wisdom and it will be explained in length in the Gates that will follow with help of HaShem.

After God has merited us in the previous chapters and we have explained a befitting and received matter on the reason of the emanation, and we had it stand with the words of our sages of blessed memory, our reason in this chapter is to extend the subject and to enlarge it with this with help of HaShem in a way in which the eyes of the one who looks carefully into this subject will light up. But before we come with the explanation of this subject, we shall ask one question with which those looking for wisdom were perplexed a bit. And it [is] if there is the possibility in En Sof, the King of Kings, the Holy One, blessed be He, to cause to emanate ten [further] Sefirot besides these [Sefirot which are known to us] or not, Heaven forbid?

And see, it is suitable that we shall investigate if He could, since the degree of His goodness is to cause to extend to what is beside Him, [then] why did He not cause to emanate even many thousands, when He was in the possibility with His ability, and so He would cause to emanate many times ten Sefirot and many worlds as He invented this world? And apparently this question will terrify the eyes of the wise one, and he would be amazed by it. But the truth [is] that this question is a question of great foolishness, and out of much folly the questioner has asked this question. And the reason that we shall say [this] to the questioner of this question, as he did not withhold his question, [is] because of three matters:
Or that he asks that the second [set of] Sefirot equal to the authentic emanated Sefirot, meaning to say: Keter is equal to Keter, Chochma is equal to Chochma, Bina is equal to Bina and similarly for all.

Or that they [= the second set of Sefirot] are greater than them [= the original set of Sefirot], meaning to say: more subtle than them.
Or that they are smaller than them and revealed.
And now these three aspects cannot possibly be. Because the Sefirot are the most subtle ones as is possible, meaning to say the most spiritual ones as is possible, stripped off from body and corporeality, and one perceives it as we have explained and as we will [further] explain in the Gate of the Gates [Gate XIII]1 *referring to the fifty gates of Bina* . And since the truth of this subject [is] that they do not possess bodies, if this is so, it is not possible for them to be separated from the Emanator and to be gathered in the number of the ten, except by way of cause and effect, meaning to say: the Emanator is cause to the emanated entities, behold, [this is] a difference between Him and between His emanated entities. And besides [there are] other differences, in whose explanation we are not engaged at the moment.

And see, Keter has been separated from Chochma, in that Chochma has been caused by Keter, and Keter is the cause for Chochma, and thus this is their difference, this one from this one [for all the Sefirot] until the lowest rung, as besides this subject [of cause and effect] there is no difference for them to be counted among the number of ten, as that which does not possess body will not be divided in parts, as we will extend on this subject in the Gate of the Order of their Position [Gate VI] with help of heaven.
And now, as the questioner says that there would be ten other Sefirot equal to these, we will answer him that this is not possible. As, since Keter is equal to Keter, it is not possible that there would be two Keters, as if it was so, in what would they differ so that there would be two? If so, it is not possible that there has been emanated from the one and united Emanator, except one emanated entity. Because two is not possible because there is nothing between them to be distinguished, because the two of them [would be] caused by the first cause, as if not, they would not be spiritual; and if they are [indeed] spiritual, it is not possible that they are two. If thus, it is necessary that there is no entity emanated from the emanator except one emanated entity. And similarly, we answer for Chochma with Chochma and similarly for all the Sefirot, until we are forced [to establish] that it is impossible to be [other Sefirot] besides these ten Sefirot.
And this question does not apply, because if thus, heaven forbid, there would be no force in the Emanator to cause to emanate two equal Keters caused by Him, and which would be distinguished from each other when they would be two. As this is folly. Because this subject is not due to a deficiency or weakness of ability, heaven forbid, not in the Emanator nor in the emanated entities! But on the contrary, He [is] their improvement. As in order that they [= the Sefirot] would be divided, they would need to descend to the diminishment of the body which is divided in parts, and this is not suitable. As from the greatness of the servant the greatness of the master is known, and out of His perfection He is to perfect what is beside Him. And there is no asking, as to the contrary, we know and model His grandness, that without body He could realize it, and from being simple and without possessing corporeality, as is known, He could cause to attain the body and the corporeality, and He could cause to emanate two Keters and they could be corporeal. As to this we will answer that, see, He did create many of this class, and these are [not the Sefirot but] the angels, which are corporeal according to the truth, although their corporeality is subtle as the corporeality of Fire and [even] more subtle than that, as we will explain in the Gate of Palaces [Gate XXIV].
And also one should not ask, since He imprinted in spirituality, that when He is subtle and spiritual, He would be divided into parts. As this subject would be the deficit in spirituality, as the principle of His perfection [is] in His oneness and His being without division. And the comparison in this [is] that the questioner would not [bother to] ask if there would be force [= potential] in the king to be a servant, and, since there is in him not the ability of the servant, we would find that the servant would be more praised than him [= the king]. As to the contrary, there is more than plenty [of the ability and potential in him], but if he would do this [= becoming a servant], there would be decrease and defect in the crown of kingship; but the glory of the king is to move himself away from all sorts of service of the servants. And the matter is similarly with the Emanator and with the emanated entities. As this is the praise of the Emanator to imprint in the emanated entities [= the Sefirot] the force of His seal so that they are simple, without being compounded, and deprived of the corporeality and of all its accidentals.

And see that we are forced [to assume] that [they] are equal is not possible.
And now we will say that, similarly, to ask that they [= the second set of Sefirot] are greater than they [= the original Sefirot], its question is not right, and there is no truth in its matters. As see, the only distinction between the Emanator and the emanated entity is the distinction [that there is] between cause and effect, and the only possibility for the emanated entity to be close to the Emanator, is that Keter comes close until there is no place left to say that [another] emanated entity could be between Keter and the Emanator, except that this one is the cause and the other the effect, and this is an obligation of its descent from the high degree of the Emanator, although it is great up to no limit, as it is dark in front of its Emanator, as the Rashbi of blessed memory has explained in the Tikkunim [Tikkunei Zohar]. And there is no place to ask why the En Sof did not cause to emanate Keter equal to itself when there is no lack of force. As the truth [is] that it is not possible for the emanated entity to be equal to the Emanator. And this is not so because of a deficiency of the Emanator, but because of the character of the emanated entity. Because as it is an emanated entity, it is the effect of its cause, and its cause is above it, prior to what is in many subjects, as it is not possible for one effect to comprehend its cause, and if this is so, it is necessary out of this that it is emanated entity and effect to descend from in front of its Lord, as [is] the difference that is between cause and effect, and this caused for it its deficiency, as it is emanated entity and effect of the first cause that is prior to it.
And if this is so, we will similarly reject the question saying that that Keter [of the second series] would be greater than this Keter [of the first series], since this Keter [of the first series] is greater than is possible in the custom of the emanated entities.
And similarly, saying that it [= Keter of the second series] would be smaller than this [= Keter of the first series] is not possible, as see, there is already something smaller than it, which is Chochma, and what is above Chochma is Keter, meaning to say: since Chochma has been caused by Keter, and there is no descending [entity] from Keter except what [there] is between cause and effect, see, it is impossible to ask that there is [yet] another emanated entity between Chochma and Keter. As see, this [supposed] emanated entity, it is impossible for it to be equal to Keter, and [it is] impossible [for it] to be equal to Chochma, for the reason that we have explained. Between Keter and Chochma it is not possible, because Keter and Chochma are cause and effect, and there is between them no division that could carry an effect prior to Chochma and posterior to Keter, unless Chochma would descend to the place of Bina which is the third effect, and if so, they would be Chochma and Bina.
And with this all questions are removed completely.

And see, now we will explain to what we are awakened on the subject of the three aspects that are in each Sefirah, on which we will extend in the Gates that come, with help of HaShem, and they are these:
As for each and every Sefirah, they are three aspects: The first [is] its aspect about what has been emanated from it. The second [aspect is] about itself. The third [aspect is] about its emanator.
And the subject is that in Keter itself, in being that it is emanated from the Emanator who is [only] emanator and not an emanated entity, that lengthiness of speech on it is surely forbidden, and may God forgive [us] for what we have extended on it until now. And if this is so, in Chochma, which is being emanated from Keter, in it there must be an aspect of equivalence, meaning to say: a nearness uniting itself with its emanator which is Keter, as there is no separation between them at all, and afterwards it [= Chochma] descends itself and it separates from itself to itself, until it reaches [the stage of] being cause of Bina, [which is] its effect.

And see, in it [= the Sefirah Chochma], in itself, there needs to be in it an aspect from cause to effect as it ascends from aspect to aspect up to above.
And the example in this [is] the aspect [of Chochmah] that equals Keter, it is the cause for the aspect of its [=Chochma's] essence, and the aspect of its essence is the cause for that which equals Binah [and similarly in each and every aspect will be these same aspects [, this remark is taken] from the [commentary to Pardes Rimmonim entitled] Asis Rimmonim], and between each two aspects there need further be three aspects and they are: -the aspect that equals the first aspect Keter, and -the aspect itself, and -the aspect that equals it to [what it is] its [= Chochma's] essence2*This passage is, at first reading, somewhat difficult to understand. In each Sefirah the Ramak locates three aspects: -an aspect that equals/approaches the Sefirah above it, -an aspect of the Sefirah itself (Atsmut), and -an aspect that*

equals/approaches the Sefirah below it. Now the Ramak distinguishes in each of these primary aspects three further, secondary, aspects, and he takes as an example the upper (primary) aspect of Chochma (that equals/approaches Keter). Its three secondary aspects are here: -the aspect of it (=the primary aspect) that equals/approaches Keter, -the secondary aspect itself, and -the aspect of it (=the primary aspect) that equals/approaches the primary aspect that is below it (which is the aspect of Chochma itself (Atsmut)). This can be worked out for each of the ten Sefirot, although for Keter and Malkut it will be slightly different. My interpretation here is, as often, indebted to the explanation of Michael Sebban of Beit HaZohar, Paris, France.

And we describe [now] a corporeal form, with which the intellect shall ascend to [comprehend] spirituality, as if we would describe the top turned, and it is the triangle drawn here:

And see, this triangle is oblique and downwards from its upper side it broadens, [and] it resembles the emanated entities; the more they are approaching their source, they ascend and expand themselves. This is not a spatial corporeal expansion, but an enlargement in subtility and spirituality.

And see when he who considers closely observes [the triangle] properly, he will find that the upper part that is in Keter is wide and oblique, and [it] narrows while going until its width reaches equivalence to the width of Chochma. But even at the place of equivalence of Keter and Chochma there is [still] a big difference, because, from the side of the influencer there needs to be the descending oblique, as there is no [other] possibility for its descent, because everything that removes itself from the superior countenances, [being] the emanated entity, reveals itself and is surrounded by what is surrounding it [and] what is superior to it, and this is cause and effect for the one who possesses eyes of intellect, and whom HaShem has granted wisdom. And this is the mystery of each one [of the Sefirot] being comprised of ten [Sefirot], and the mystery of the descent of the degrees in the essence of the Sefirot in itself.

As Keter which is in Keter is the side approaching the Emanator, and Malkut which is in Keter is the side approaching Chochma. And Keter which is in Chochmah is caused by Malkut which is in Keter. And all this has become known from the shape which we have drawn. As the small side that is in Keter is the cause of the large side that is in Keter, and thus Keter that is in Chochmah is the side approaching Keter. And Malkut that is in Chochma is the side approaching Binah, and Keter which is in Bina is caused by Malkut that is in Chochma. And in this resemblance, one similarly should say that each and every part is comprised of [the] ten Sefirot in the same way, because there is no possibility for the light except distancing itself and descending, and each and every point and each and every part is cause to the point that is below it, and [is] caused by the point that is above it.

And He [= the Emanator] has seen in His wisdom that if Keter would not be descending in itself ten steps, it would not have been possible for Chochma to be emanated from it at all. And similarly, if Chochmah would not be descending ten steps, it would not be possible for Binah to be emanated from it. And similarly for all the Sefirot and similarly for all the parts and for all the points. And this is the deduction and this the reason for Atsilut, Beriah, Yetsirah, Asiyah [the four worlds], as in [the world of] Atsilut/Emanation there are these four worlds and in [the world of] Beriah/Creation there are [these] four worlds and in [the world of] Yetsirah/Formation [there are these] four worlds and in [the world of] Asiyah/Action [there are these] four world, as the subject of the four worlds they are the totality of all distinctions from the first necessity En Sof, King of Kings, the Holy One, blessed be He, from Keter until the middle point that is in the centre of the earth [= Jerusalem], and these are the species of their descent in four steps. And similarly each one of them, when we come to divide them, we divide them into four steps, and similarly each and every step [again divided into four steps, except that the four of Atsilut are all subtle, until Asiyah that is in Atsilut is reason and cause to Atsilut that is in Beriah, and similarly Asiyah that is in Beriah is reason and cause to Atsilut that is in Yetsirah, and similarly in this order all the steps and all the divisions, until the reality is found as a candlestick of unifying parts uniting, and [as] brothers embracing each other as has been explained.

And after we have raised this in this matter, I want to raise in this matter the question of the number of the ten [Sefirot] which we asked in the previous chapters. It is known that every effect is surrounded by its cause, and the cause is surrounding the effect, as we will extend on [further] in the Gate of the Order of their Position [Gate VI]. And now we will draw a material drawing, and it is circle inside circle as this:

until there is no space between these wheels. And now, would the questioner not ask why this drawer did not draw further other circles between these circles? Is it not for sure we shall blunt his teeth3 *an allusion to biblical verses (Jeremiah 31:29-30; Ezekiel 18:2)* and say to him that he has gathered the wind in the palms of his hands4 *an allusion to Proverbs 30:4*? As it is not possible that there would be further additions to the account of circles after they are descending, each one away from its fellow, as a point, and it is not possible in reality that there is a further circle inside the great circle that surrounds them all inside it.

And see, from the material drawing we will raise our intellect to the spirituality in the explanation of which we are [involved]. It is known that the Sefirot are descending each one from its kinsman with the difference that is between cause and effect, and therefore they are [arranged] one inside the other, effect surrounded by its cause, as the likeness of these circles: that the large one surrounds the smaller one which is the effect, and therefore Keter is surrounding Chochma, and it [= Keter] is its cause, and Chochma is descending from Keter according to the order of what is between cause and effect, and Chochma is the cause of Bina, and see, Bina is descending from Chochma one degree, and is descending from Keter two degrees, as it [=Bina] is effect from the effect [= Chochma] from it [= Keter], and in this way [is] the descent of the degrees until Malkut.

And see, Malkut is the end of Atsilut/Emanation and the beginning of Beriah/Creation, and it is to Beriah as the En Sof [is] to Atsilut, and the last degree that is in Beriah [is] to Yetsirah/Formation as Malkut is to Beriah, and this is their order until their coming to the celestial spheres/planets by way of the steps concealed and hidden for us, but revealed5 *an allusion to Deuteronomy 29:28* to the experts on the Work of Creation and the Work of the Chariot6*See Babylonian Talmud, Chagigah 11a/b*.

And see, there is no difference between Malkut [of Atsilut] and Beriah except as the difference that exists between cause and effect, and with descending from the last degree that is in Atsilut, it is necessary that it is the beginning of Beriah which is the degree that is unifying with Atsilut as the unification of the effect to its cause, and similarly from Beriah to Yetsira and similarly from Yetsirah to Asiya until the celestial spheres/planets.

And see the order of the celestial spheres, the astronomers, those of dark vision, imagined that the celestial sphere is [so] close to its neighbour that there is no space between them. But this is not the opinion of the masters of Torah and of those who see with the light of the world, but [they hold] that between firmament and firmament there is a (diurnal) distance of five hundred years7*Babylonian Talmud, Chagigah 13a*, and even when this space is between them, yet the subject teaches the equivalence of Creation and its necessity, and that it is not possible that there is less between planet and planet. From this to the descent of the subject towards the element of Fire, and the element of Fire is unifying itself with the element of Air, and the element of Air is unifying itself with the element of Water and the element of Water is unifying itself with the element of Earth, this [one] is above this [one], and there is no space between them.

And now, who will ‘place a mouth to man’8*Allusion to Exodus 4:11* to ask that there will be more such and such degrees, or less than they, such and such, or why did He not create the world bigger than this, or smaller than this? As all this is a big foolishness for those who know the order of the degrees.

And the disposition of the world is in the most excellent reality as is possible in the order of the degrees, from the highest [degree] possible in reality until the lowest [degree] possible in reality, whether with limit or with end or with materiality. And see, if there would not be between Him [= the Creator] and the world the order of the Sefirot, it would not be possible for the world, because of its decrease, to be conducted by means of the En Sof, if it is not that the ascends with the spiritual degrees which are the Sefirot, and for this subject He already caused to emanate the Sefirot. And this is not the intention [of emanation], but [the intention is] to reveal the Emanation and the Godhead, and not to conceal Him. And His revelation is by means of the descents of the degrees to the lowest aspect, which are [as they are] now. As see, even this earth, the thick one, the mixing one until its navel, it has degree after degree until seven earths, as we will explain a bit on this in the [Gate of the] Order of their Position [Gate VI] with help of HaShem. Opposite [is] the opinion of the simple measurers who thought they could give the size of the earth and [who] said that a line of twenty-two thousand miles would encircle it around, whereas

[if] the earth would be obscured, it [= the line] would be passing in the direction of its [= the earth] face, the lower regions with a thickness of seven thousand three-hundred-thirty-three and one-third miles, and they [= the measurers] ‘go about in darkness’9*An allusion to Psalms 82:6* themselves10*This passage is not entirely clear to me, so its translation must be partly incorrect. Note that 7333 1/3 is exactly one third of 22000*.

See, on this subject there is for us received teaching and superior application when we will write in name of the Zohar in the mentioned Gate. And we will return to our subject that if the world had been created without mediation. Besides that [it] is not possible from the reason which we have explained.

See, this would be the disappearance of the Divinity when we come to know His greatness through His conduct, would we [then] not believe that He would lift Himself up from His world [after creating it and have no interest in it afterwards] which is, according to the truth, [linked] between the cause and its cause. And therefore, so as not to conceal His divinity, He caused to emanate the degrees in the way I have explained, as just as now we will look at blessed and exalted Keter, and its cause is exalted above it, the En Sof, King of Kings, how much shall be enlarged His name in the eyes of all His creatures.

And see, the adorned chapter is ended and this Gate is completed. And since up to here HaShem has blessed us and helped us on all the way we went, we are travelling to the place which is known to us [= Gate III], and it is to examine if En Sof is Keter, with help of Heaven.

The third Gate to know if En Sof is Keter.

What is intended in this Gate is to take up and to allow for the subject of the confusion that has fallen among the kabbalists to know whether En Sof is Keter itself or [that it is something] apart from it. And this is the name with which they will call it [= this Gate]: “If En Sof is Keter”.

First chapter.

Many of the Kabbalists among those of our people are confused with much confusion and have fallen into the pit of error, and have thought that upper Keter is En Sof, and that it [= En Sof] is among the number of the ten [Sefirot]. And some of them said that, since we have ten degrees, what need is there for further emanation, except that the subject of the Emanator with the emanated entities is ten? And they thought that [this] is supported by the mishna of Sefer Yetzirah which said: ‘Ten and not nine, ten and not eleven’ [Sefer Yetzirah 1:4], and they said that its saying ‘not eleven’ [intends] to say that one does not add further to the ten, but that ten are really with the Emanator which is En Sof, upper Keter. This is their manner [of understanding this mishna]. ‘And their masters have permitted them’, as this is the subject of cutting and separation, and he who observes what I have explained on this mishna in the first Gate in chapter six will see that, on the contrary, from there is [actually] proof for the opposite.

And see, this logical argument is put off by many reasons: if you want, say [a verse from] Scripture, if you want, say a logical argument.
The logical argument is from the fact that the Emanator is distinct from His emanations on many points. The first [point of difference is] that the emanated entities do fall under time, and He [= the Emanator] does not fall under time. But I do not mean [here] time according to the simple meaning of our words [time as it is here below, in our physical reality], but the intention [of the word ‘time’ here] is that there already was such ‘time’ when there were not [yet] emanations, as [is the case] prior to the Emanation. And this is one of the matters withheld from En Sof, as there is no existence when It does not exist, but It is by necessity the existence and It is the provider of time, and not that It is subjected to time, Heaven forbid! 1*This is a difficult paragraph; to me it appears that the Ramak thinks of a different kind of (causal) time, outside of En Sof, but prior to Emanation*< .
And on this subject is understood its saying: ‘First, and [there is] no beginning to His beginning’ [Piyyut ‘Yigdal’ by Daniel ben Yehuda (13th century) based on Maimonides’ 13 Principles of Faith] as although it is said ‘first’ - and each expression of ‘first’ points to [the fact that] it does possess beginning, as truly He is first for all that came behind him - , but the expression ‘first’ [here] points to the beginning of time.

And on this it said that He is ‘first’ and nevertheless ‘there is no beginning to His beginning’, and the expression ‘first’ is only there to deny that there is anything prior to Him besides Him.
And this is what it says in the Tikkunim [Tikkunei Zohar; Petichat Eliyahu] “I/ אני am first and I/ ואני am last” [Isaiah 44:6]. And the explanation of the Rashbi of blessed memory [is] that “I/אני” is En/ אין which is upper Keter. “and I/ ואני” is Malkut, which is the end/aim of Emanation, its end attached to its beginning, and its beginning to its end [an allusion to Sefer Yetzirah 1:7], as En/אין is א [upper] Keter, י Chochmah, ן Binah when one stretches the Wav/ו which is ן: [which is] the Yud/ י on [top of] the Wav/ ו and [this is also] the reality of the ן by itself, is Malkut, according to the truth we find [that] I/אין comprises all Emanation. And this “I am first” is the mystery of the prolongation and extension of Emanation from above to below. “and I am last” is the reality of the light returning, turning itself from below towards above. And with this the subject of ‘first’ and ‘last’ is understood, as Keter is in truth called ‘first’ because it is the first to all that came in the beginning, which is from the emanated entities and below, but above it in En Sof, the expression ‘first’ does not belong ‘first’, and this is ‘and before “one” what can you count?’[Sefer Yetzirah 1:7]. Explanation: Keter is called one as it is the beginning of the calculation which is the number of the ten [Sefirot], as in it is comprised all calculation, and the calculation, its foundation is above, as we have explained in the previous gate. And it says that ‘before “one”’, which is what precedes it, which is En Sof, ‘what can you count?’, as there does not belong number nor speech nor affirmation at all. And about it, it is said (Job 37:20): “Would it be counted to Him when I speak?”, and there number does not belong.
And with this introduction the verse (Isaiah 43:10) is understood, in which all plain expounders were confused: “You are My witnesses, word of HaShem, My servant, which I have chosen so that you will know and believe in Me, and so that you will understand that I [am] He, before Me no divinity was formed, and there will not be after Me.” And the explanation: “that I [am] He”, this is Keter, as “He” is Keter, which is truly called He/הוא. And to teach its hiding, the word ‘He’ is a special name for the concealed [the word ‘he’ indicates a greater distance than the word ‘you’]. And therefore, it says that ‘He’ is called I/אני, also thus to teach that it is [both] the beginning of the Emanation and the end of the Emanation in the mystery of “I am first and I am last” as we have explained [above].
And it says “that before Me no divinity was formed”, and the word “was formed” [is] according to its meaning as its explanation [is] ‘was not emanated’, because the expression of formation is similar to the meaning for the emanation, just like the meaning of the expression of creating which is ‘In the beginning [He] created’ [Genesis 1:1]. And it says: ‘that before Me nothing except for Me was created’, because it is beginning of what came with the restriction of what was created. And it is end to all Emanation, and this is what it says: ‘and after Me there will not be’. And this teaches the strength of the greatness of En Sof, King of Kings, the Holy One, blessed be He, which teaches on its existence that it does not fall under time but on the contrary, it brought out the time, and no existence in the world is formed in any way [in] its absence. And this is one of the many degrees on its emanated entities which all fall under existence, as there was already time when En Sof was without them, as before Emanation.
And there are many who thought, saying that Keter was before all, meaning to say that although there was [still] no Emanation, it [= Keter] was [already] in existence and was forever clothing to the Emanator [they thus think that En Sof and Keter were always and forever existent]. And those who hold this opinion are ‘shield-bearers’ [an expression from Babylonian Talmud, Berakhot 27b, for Torah scholars ‘battling’ in Halakhic discussions], and the main object of the necessity that is forced upon them to this matter is a saying of our sages of blessed memory in the Pirkei DeRabbi Eliezer: ‘Before the world was created, there were only He and His name’2*Note that this citation is not in the extant versions of Pirkei DeRabbi Eliezer.*< . Explanation: ‘He and His name’ corresponds to En Sof and Keter. And they forced out of this that Keter precedes [emanation], and that it is being united with the Emanator and [is] garment to Him. But this subject is not appropriate to believe. But [it is appropriate to believe] that all of Emanation was emanated in one [single] time, and also Keter [is part] out of the totality of the emanated entities, as it is proven by many sayings, and part of them we will transfer to Gates with help of Hashem. And particularly in the Gate of Substance and Instruments [Gate IV] and in the Gate of the Order of Emanation [Gate V], and in the Gate of Brightnesses [Gate XI] with help of Heaven.
It has been found that the Emanator is exalted above His emanations, because their absence preceded His Emanation, which is not the case for the Emanator, King of Kings, the Holy One blessed be He. And see, [this concludes] the first distinction.

The Emanator is further distinguished from the emanated entities because their life depends on what is beside them - which is the Emanator, who enlivens them, and He is the source and the light and the abundance to all His emanated entities -, [thus] they are all found to need Him. But En Sof, blessed be He, does not need what is besides Him, but He is the source of living beings, and the living beings are emanated out of Him, while He is the life of the living beings. And therefore, the Rashbi of blessed memory named it in several places in the Tikkunim with the expression 'Light that does not depend on light etc.' [Zohar Chadash, Vaetchanan 15], since He does not depend on vitality and abundance from what is besides Him, but He is the source of the light for all other luminaries. And the Rashbi of blessed memory explained this matter in the Tikkunim (Tikkunei Zohar 15 folio 132b) [to be found in Zohar Chadash, Tikuna Kadma'ah 91] and in the Zohar on Bereshit (folio 22) [Zohar, Bereshit 15:168-169]: Rabbi Shimon further began and said: "See now that I, I am He, and there is no god beside Me" [Deuteronomy 32:39]. He said: Fellows, hear the ancient words which I want to reveal etc. Who is it who said: "See now that I, I am He, and there is no god beside Me"? But this is the cause for all those above, He who is called 'cause of causes' above those causes, as no one of these causes can do any deed unless it has received permission from the one that is above it, as I have established above in [the explanation of the verse] "Let Us make a human being" [Genesis 1:26]; "Let Us make" verily, on two it was said [the plural indicates more than one], as this one spoke to the one above it etc., and the one above it cannot do anything until it has received council from its fellow. But He who is called 'cause on all causes', above whom there is no one, and no one below [Him] equal to Him, this is what is written: "And with whom do you compare Me and am I equal with? said the Holy One" [Isaiah 40:25]. He said: See now that I, I am He, and there is no god/elohim beside Me" which receives council from Him as how which is said: "And God/Elohim said: 'Let us make a human being'" End of citation.

See, in this holy passage [from the Zohar] he the Holy One, he [the Rashbi], of blessed memory, intended to depart on this height, as En Sof is exalted above its emanated entities, which need to take council, the lower from the higher, as it needs influx from its cause which influences on it, and therefore it says: "Let us make a human being", as if to say: 'You shall influence [on me] and I shall act, and a human being is found made by means of the two of us'. But [even] the upper one still needs to be influenced by its cause, as [even] in its hand there is also no [total] ability. But blessed En Sof has no need to talk to what is besides it 'Let us make', but [only] "I, I am He, and there is no god/elohim beside me", meaning to say: with assistance [that is] with me: not below, as it does not have its equal below it, and not above, as there is no above beside it, because it is above all emanated entities.
And he [= the Rashbi] said: 'cause for all those above', 'above those causes'. He intended to clarify for us that the reason which is called 'cause of causes' is of two aspects. The first [aspect] he explained from the expression 'ascent', and the intention [is] that it is above all the upper ones. And the intention is not a spatial ascent - Heaven forbid! – as there is no spatial matter at all in Atsilut/Emanation, let alone in the Emanator, but the explanation [is] the reality of an upward ascent and the spirituality and the possibility. And the second explanation [and aspect] is from the expression 'cause'/עילה and 'reason'/סיבה as it is cause and reason for all the causes that there are in reality3*The Ramak explains the difference between 'cause'/עילה and 'reason'/סיבה in more detail in his commentary Or Yakar (on the Tikkunei Zohar, volume IV, page 8, while commenting on Tikkkunei Zohar 17a, the second introduction to the Tikkunei Zohar). 'Cause'/עילה indicates closeness to what is caused by it, while 'reason'/סיבה indicates distance.*.

And see, [we have explained] the second distinction [with] which En Sof, the Emanator blessed be He, is distinguished from the emanated entities. [There is] further a third distinction, and this is that all emanated entities have a name from the holy names which is defining them, with which the Sefira and this emanated entity is called, as the subject אהיה in Keter and יה in Chochma, and thus for all the rest of the Sefirot, as we have clarified in the first Gate with its explanation. And similarly, the Tetragram totalizes all emanation completely, as is explained in the Zohar and [which] we will explain in the Gate of the Tetragram [Gate XIX] [But] what is not so with En Sof, the Emanator, blessed be He, as there is no name or [vocalization] point with which we could name it, and [there is] no degree that will limit it, and we have found no name for it to name it except 'necessary reality'. Explanation: that it is necessary in its reality, because it is never possible that the giver of abundance and enlivening all realities is not directing, and because of this reason its reality is necessary. And because there is no name that will define it,

therefore we will describe it [as] ‘necessary reality’, and the philosophers attributed this name to it4*See for example Maimonides’ Guide for the Perplexed I.57 on* מחויב המציאות.
Further they attributed to it the name ‘En Sof’ (“without end”), and the reason [is] because it does not have end and completeness. Because matter that is defined by a name has an end, but the divinity, because it does not have end, does not have a name that limits it, and therefore we describe it with ‘En Sof’

And further [we give] another explanation: because the investigation of it does not have an end. As it [= the investigation] is not as the way of the rest of the investigations, which has end and agreement on one conclusion. Truly the investigation of the Godhead is on En Sof, and therefore no one knows about its nature at all except by way of Sefirot which are revealing a glimpse of its grandness, truly from its Sefirot and above [them] there is no reaching from the side of the profundity of what is being perceived, and therefore they [= the philosophers] described it with En Sof.
Further they attribute to it ‘Cause of the causes’, and the intention [is] that the causes, from whom others [= causes] are caused, they are caused by it, and therefore it is called ‘Reason of the reasons’, as it is the first reason for all reasons in the world, and although they are reasons for the other surrounded/caused entities, nevertheless all of them are surrounded/caused by it.
And there are some who said that upper Keter is also called ‘Reason of reasons’, as it is the reason for all the other reasons, which are surrounded/caused by it; this is not so for what is below it, as Chochma is not reason/cause for all the caused/surrounded reasons/causes, as see Keter is surrounding/causing, and is not surrounded/caused by Chochma, but to the contrary: Chochmah is being surrounded/caused by it. And thus, from this reason they said that Keter is called ‘Cause of the causes’ as it is the cause of the causes that are caused by it. [So, what is again the fundamental difference between En Sof and Keter?] Truly En Sof is called reason of áll reasons and cause on the causes with the addition of ‘all’ to demonstrate on En Sof that it is reason of áll the reasons, and [it is] also [the reason of] of Keter; which is not so [for] Keter, for which the expression ‘[of] all the reasons’ is not right, and thus ‘all the causes’ [is also not right], as already there was a cause and reason which is surrounding/causing it, as Keter is surrounded/caused by En Sof, and En Sof is its reason. And thus for all the causes, which is not attributed thus to Keter.
And these three names, namely ‘En Sof’, ‘Reason of all the reasons’ and ‘Cause of all the causes’, the Rashbi has attributed to the Emanator, blessed be He, many times in his books, and he also attributed to it other names, such as ‘Hidden of Hidden ones’ and ‘Ancient of ancients’ and as these [there are] many following from them; and when one examines closely their source, one will find that all of them teach on the concealment as we have explained, that it does not have name nor being nor epithet that will limit it. And see, [this was] the third distinction that distinguishes the Emanator from the emanated entities. Besides many other distinctions such as the distance, the measure, the degree, the attributes, the differences, as everything [= all these distinctions] are in its Sefirot and we will not extend on them [here]. And we say that after the Emanator elevates Himself and is distinguished from its emanated entities with complete distinction and removes Himself with complete separation, if this is so, the conclusion is that it is not fitting for the Emanator to be counted among the number of the emanated entities - Heaven forbid! –, as those who say that it is Keter had been thinking. And now we will come to prove [this] from evidences [in the next chapter].

After we proved in the previous chapter with logical argumentation that Keter is not En Sof, now we will come in this [present] chapter to refute this opinion with the words of the Rashbi of blessed memory, who enlightens the eyes of Israel with this wisdom, and we have from his words several proofs. The first [proof]: He said in the book of Tikkunim [Tikkunei Zohar] (in the Introduction, folio 6b), and this is what it says: ‘But the name YHWH is a chariot for its Master, to upper Keter. And because of this En/‘there is not’ [is] holy as YHWH, cause on all, hidden and concealed in Keter, and from it is stretched out His light on YHWH, as Y [is] Chochma, H [is] Binah, W comprises six [intermediary] Sefirot, H is Malkut’. End of the citation [that is relevant] to our subject. And this is his explanation: YHWH, which [is] an allusion to nine [lower] Sefirot as will be explained, and it serves [as] a chariot for its Master Keter, and the reason of his saying ‘its Master’ [is] because it [= Keter] is the father of all of Emanation, and the whole of Emanation is a throne for It. And he said “En/‘there is not’ [is] holy as YHWH’, it is understood with

what the Rashbi of blessed memory has explained in another place, as he said that ‘En/‘there is not’ [is] holy as YHWH’, the intention [of this verse] is on Keter. And he said that this is the [letter] Kaph/ כof ‘as/ כYHWH’, as it is Kaph/ כ[of] Keter; and the reason of the Kaph is that it is two Yuds in the mystery of ‘ten [and] ten’1*The numerical value of the Hebrew character Kaph/ כis 20 = 10 and 10, with 10 the numerical value of Yud/י.* the Kaph/כ, and this is what he said: ‘and because of this En/‘there is not’ [is] holy’, explanation: because YHWH is chariot for Keter, as [in] the Tetragram [is] Yud in the beginning, and [in] Adonai/ אדניis] Yud in the end in the mystery [that] they are two Yuds in the mystery of the upright [descending] light and returning light, which is the Kaph/כ, Keter. As this subject will be explained in length in the Gate of the Reversion2*Actually there is no Gate in the Pardes with exactly this name; the Ramak probably changed its name later into ‘From below upwards’, Gate XV.* with help of Heaven. And because these two lights are a chariot for Keter which is the cause of the lights from the side of the Cause of the causes En Sof, blessed be He, [that is] hidden in it [= the name YHWH], and from it [= the name YHWH] the light extends itself by means of Keter, so that there will be the upright [descending] light and the returning light, therefore Kaph is called Keter as it is two Yuds.
And the researcher should not expect from this [short description] a clarification of this subject [in detail], as its principle [will be explained] in the aforementioned Gate [Gate XV]. Until here the explanation of the saying in short.

And see, he said in his explanation: ‘cause on all, hidden and concealed in Keter’, teaching that En Sof is not Keter.
He further wrote in the Tikkunim (Tikkun #70, folio 124b), and this is what it says: YHWH [in the printed edition the Tetragram is here vocalized with Kamets (קמץ)] is read, from the side of upper Keter which is closed up as [one closes] a handful (קומץ), as it is closed up as what possesses soul/Neshamah does not know what is inside. And what is inside [it] is hidden in the thought: Cause of the causes we call it. End of citation.

And the explanation is that he said in the beginning of his words above that the Tetragram without vocalization point is in Malkut, and according to its absorption is its vocalization, and now he said ‘as from the side of Keter’, explanation: whenever it [= Malkut] absorbs from it [= Keter], it is called by the name of YHWH [vocalized with Kamets], and the reason [is] ‘as a handful, as it is closed up’, explanation: as it is hidden in thought, explanation: as even the thought on it [= on what is hidden inside] is forbidden, and among us it is called ‘Cause of the causes’, but [this does] not [mean] that this name would define it, as there is no name that can define it, as we have explained in the previous chapter. But the essence of this saying with all that is extended after it will be explained in length in the Gate of the Tetragram [Gate XIX].

And see, with the explanation he has explained to us that the Cause of the causes is hidden and concealed in Keter, and that En Sof is not Keter itself.

And further, in the explanation in the Tikkunim at another place (Tikkun #70, folio 130a), this is what it says: ‘Upper Keter, although it is primordial light, bright light, polished light, it is black in front of the Cause of the causes.’ And the essence of this saying will be explained in the Gate of the Polishments [Gate XI] with help of HaShem.

See, he has taught with the explanation that Keter is not En Sof, with his saying that Keter is darkened. Meaning to say that its light is not shining to anything, as it does not possess force in the presence of the Cause of the causes, which is its Emanator. Further in the Tikkunim (in Tikkun 18, folio 112b). And this is what it says: ‘A single Lord rules over them all, [who is] hidden and covered in Keter’3 *‘A single Lord’ is an expression that is used in Sefer Yetzirah, chapter 1.*. End of citation.

Explanation: as just above this saying he had spoken on the subject of the Chayyot and the Chariot [in the vision of Ezekiel, chapter 1], the spirituality in the Sefirot, and after this he said that En Sof, which is called ‘Single Lord’, as is being explained in Sefer Yetzirah [Sefer Yetzirah 1:5], it is hidden and covered in Keter. And the intention [is] that His divinity is only revealing itself by means of the casing of its light and its garment, which is Keter, and by means of it, it is riding on the other Sefirot.

See, he has taught in the explanation that Keter is not En Sof. Further [proof is] in the Ra'ya Mehemna (Pinchas, folio 243b), and this is what it says: 'Because the cause of the causes is hidden and covered in this Keter and extends itself in the name YHWH. On Shabbats and Festivals there is no rulership of Samael and serpent and for all his ministers, and there is no rulership to Gehinnom, wicked female of Samael and serpent, and not for his ministers, all of them hidden before the camps of the King, in the way as the nations of the world will be hidden when the Messiah will be revealed; this is what is written: 'And they shall come in the caves of rocks' [Isaiah 2:19] 'and in the clefts of the cliffs' [Isaiah 7:19]'. And his explanation is clear, and it is seen from it, with the explanation, that one cannot say that Keter is En Sof, teaching on this in his saying: 'Cause of the causes [is] being hidden and covered in this Keter'. From his words is seen that Keter is a palace [= place of residence] for the Cause of the causes.

And see, we have several clear proofs and trustworthy witnesses that Keter is not En Sof, apart from several further other proofs, but we have not included them, because we shall need to include them in the gates that follow, as the saying of Elijah; 'You are one etc.' [Tikkunei Zohar, folio 17a], which we will include in the Gate of Substance and the Vessels [Gate IV], chapter 5. And part of them we considered not to include at all, because of [their] length. Nevertheless, with these proofs the idea of those saying that Keter is En Sof has been annulled.

After we in the previous chapter made an effort to establish with necessity that En Sof is not Keter, but each of them is a subject by itself, meaning to say: one is emanator and the other is emanated entity, we shall consider in the present chapter to suspend another opinion that is close to the idea of previous kabbalists [= those discussed in the previous chapter], and it is the opinion of Rabbi Shem Tov in Sefer HaEmunot, Gate IV chapter 1, that first he enumerated the Sefirot and said that Keter is the first Sefira. After that he said that Keter is not in the number of the Sefirot, and this is a copy of his expression in short: 'All kabbalists have agreed on enumerating these ten Sefirot: first upper Keter, second Chochma, etc., but those superior and profound in knowledge have agreed that one should not count upper Keter according to the way of the truth among the total of the ten, as it [= Keter] is as En Sof, and just as one does not enumerate the 'Reason of all the reasons' at all, similarly it is not proper to enumerate upper Keter, as there is no beginning nor end nor conclusion in it, and it [= Keter] is everything. And Rashbi warned against this in many places, and on this there is [also] a direction in Sefer Yetzirah: "Ten and not eleven" [Sefer Yetzirah 1:4]. And you already know that it is agreed among the sages of the Mishna that Eliyahu the Prophet reveals himself to all that are worthy. And there is a tradition to some of the first generation [of kabbalists] of blessed memory, that he [= Eliyahu] revealed himself to the great master Rabbi Avraham, presiding officer of rabbinical court, the pious one, blessed be he, and from him the great master the Rabad, his son-in-law and the pious rabbi Isaac received [the tradition], as his tradition is refined flour for a great depth in the wisdom of the Kabbalah. And he also explained "ten and not eleven" [Sefer Yetzirah 1:4], that one should not bring Keter into the number [of the Sefirot]. And the one completing the number is upper Da'at, to which Scripture hints [Proverbs 3:20]: "With His knowledge/Da'at the depths were split". And on this it says in Sefer HaBahir that it is the 'holy palace' [Sefer HaBahir 154]. And the essence of the particular name that is written in the books of the Prophets, its intention [is] in the letters of the name with Tif'eret being intermediary to it, as it [= Tif'eret] is a palace1 for the upper root [which is Da'at]. End of citation.

1 *"Palace" designates a place of residence for the king.*

And further he extended considerably concerning this opinion. And at another place he wrote that because of this reason Chochma is in Sefer Yetzirah called 'Depth of Beginning' [Sefer Yetzirah 1:5], as it is beginning etc. Such is the opinion of Rabbi Shem Tov, as he wanted to say that Keter is not [counted] in the number of the Sefirot, although he admits on the subject that En Sof is not Keter, as it is proven out of his expression when he says 'and just as one does not enumerate the 'Reason of all the reasons' at all, similarly it is not proper to enumerate upper Keter', [thus] he [here] admits that the 'Reason of all reasons' is not Keter, [as] in truth Keter was emanated from it [= En Sof].
And before we will enter in the demolition of this opinion [that Keter would be En Sof] it is appropriate that we know what brought them into this mistake, and we shall say that they are depending on this [opinion] out of three matters.

The first [is] the saying ‘With ten utterances the world was created’ (Mishna, Pirkei Avot 5:1), on which we [already] have extended in the previous Gate in chapter three. And there we attempted on the subject and were forced [to conclude] that from this saying there is no proof at all for its matters.
And the second [is] that they saw in Sefer Yetzirah [that] it began to count [in] the ‘mishna of the depths’ from Chochma on in its saying: ‘Depth of Beginning and Depth of the End’ [Sefer Yetzirah 1:5] which are Chochma and Bina, that it is seen that it [= Chochma] is the first for the Emanation, and [that thus] Keter is not in the calculation of the Sefirot. And similarly in its saying ‘One, Spirit of the Living God etc.’ [Sefer Yetzirah 1:9], ‘Second, Spirit [coming] from Spirit’ [Sefer Yetzirah 1:10], they said that as ‘One, spirit of God’ is Chochma and ‘Spirit from Spirit’ is Bina etc., it is seen that from Chochma onwards the number of the ten Sefirot begins.
And the third [is] as they found a huge tree [= a big authority] to depend on, and this is the divine Rashbi of blessed memory in the Idra, and this is what it says: ‘The place of the beginning is found [starting] from the Ancient Holy One, who is illuminated from the constellation etc.’ [Zohar, Idra Zuta 44], as we will extend upon [this further later on] with help of HaShem.

And see, because the start of the Emanation is from Chochma, which is enlightened by Keter, it is seen in the explanation that Keter is not part of the totality of the number of the ten Sefirot, and therefore they pressed themselves to require the completion of the number [of ten], and they required Da’at, but the truth [is, that] they did not desire justice. As the subject of this logical argument is repelled, if you want, say a verse from Scripture, if you want, say a logical argument.
The proof from the logical argument [is] since it shall not escape from two matters in Keter: if it is an emanated entity, or if it is not an emanated entity. If it is an emanated entity, if this is so, since it is caused by the first Reason, why does it not belong to the number of the [ten] Sefirot, as who would diminish the glory of Emanation/Atsilut until Keter, since it [= Keter] is as En Sof, and it is great and praised, [nevertheless] it would not belong to the number of the Sefirot? As the Sefirot (those [intended here] are Chochma and Bina [which with Keter form the three first Sefirot]) are also as En Sof in their force and their virtue, and nevertheless we ourselves did not refuse them to be counted among the ten [Sefirot]. And see, since Keter is cause to Chochma, and Chochma is cause to Bina, and the three of them are surely emanated entities, therefore as the arrangement of Chochma to Bina is [also] the arrangement of Keter to Chochma, and just as Chochma is counted among the number of the Sefirot with Binah, similarly Keter is counted [among the number of the 10 Sefirot] with Chochma. If this is so, what is the reason that Keter would be higher than all the rest of the emanated entities? And further, as what he said, that it is ‘as’ En Sof, it does not have a degree at all, as see, it is impossible that it is equal to the Emanator itself, since it is caused by it, [and] by necessity it has descended from the degree of its cause, and after we have separated in the Cause of all causes all that is possible according to that it En Sof, it is not fitting to separate discard also thus in Keter, as it is not in the degree of the Emanator after it had been emanated and caused by the first Cause, as we have explained.
And just as the Rashbi of blessed memory explained in his saying: ‘it [= Keter] is black in front of the Cause of the Causes’, teaching that it is not in the degree of En Sof, Heaven forbid, and if this is so, why is it ‘as’ En Sof, as the definition of En Sof is a quality that cannot be ascribed to it [= Keter] at all, [but] only to the Emanator? And since it [= Keter] is (necessarily) in the totality of the emanated entities, and it is not ‘as’ En Sof, if this is so, why should it not come into the number of the [ten] Sefirot, as it is only of the number of the emanated entities, and why would we count some of them, and leave at rest some of them? This is without properness.
And if you say that it [= Keter] is not an emanated entity, it is impossible to believe this, unless we would say that it is the Reason of the reasons and there is nothing beside it, as, if this would not be [the case], it would be duality -Heaven forbid!- as if we would say that there would be some matter beside the Reason of reasons, and that it had not emanated from it.
And if we would say that it [= Keter] is an emanated entity also, but that it does not resemble the rest of the emanated entities because it preceded them by a long time-span? This is not possible as there is no preceding to Chochma except the preceding of cause and caused, as it is not possible to separate and divide between each individual emanated entity except as the division of cause and caused, and similarly between Chochma and between Bina, and just as we will insert it in the number of the emanated entities Chochma with Bina, similarly we will also insert Keter with Chochma.

And after in this logical argument it follows necessarily that Keter is among the number of the ten [Sefirot], similarly it follows necessarily in the proof from the words of the Rashbi of blessed memory in the Tikkunim [Tikkunei Zohar] (Tikkun #70, folio 118a), and this is what it says: 'And all of these limbs are in the Sefirot. The head [is] upper Keter, the brains [are] Chochma, Bina is the heart and with it the heart understands, two arms [are] Chesed and Gevura, the body is the pillar of the middle [= Tif'eret], two legs [are] Netsach and Hod, Yesod is the male organ. The Shechina [= Malkut] is its sign'. End of citation.

And although there is in it something to become aroused with, nevertheless it does not belong to what concerns us [here].

And see, he counted ten Sefirot corresponding to the limbs, and he counted upper Keter [as] the head, but he did not count Da'at at all, see thus that upper Keter is in the totality of the Sefirot. Further in the Tikkunim [Tikkunei Zohar] (in the Introduction, folio 3) '"And I heard the sound of their wings…" [Ezekiel 1:24] with ten types of praises: with a simple song which corresponds to Yud Keter, a double song which corresponds to Yud He, Chochma and Bina, and a triple [song] in Yud He Wav which corresponds to Chesed, Gevurah, Tif'eret, a quadruple [song] in Yud He Wav He which corresponds to Netsach, Hod, Yesod, Malkut.' End of citation.

See, he counted ten Sefirot with ten letters, but he did not count Da'at at all, but [he did count] Keter. And the logical argument does not say that this Keter which he counted is Da'at, [as] if it would have been thus, he would have had to start from Chochma which is the commencement of the Emanation according to their knowledge, and further that the whole world knows that this one is called Keter, and that one is called Da'at, and they are only divided [on] which of them will come into the number of ten [Sefirot].

And [there is] further proof from the Zohar, parashah Bereshit (folio 31), and this is what it says: 'And on this Bereshit/בראשית: two/ב Reshit/ראשית, this is Chochma, as Jonathan translated: Bereshit [as] "with Chochma/Wisdom"2 *actually this translation into Aramaic is in Targum Jerusalem, Genesis 1:1*, because it [= Chochma] is the second of the count, and it is called commencement/ראשית, as that hidden upper Keter is [actually] the first. And as it [= Keter] does not come in the count, the second one [is] Reshit/beginning, therefore ב ראשית/two/with Reshit/commencement.' End of citation.

And the explanation: as there was difficulty for him with the word Bereshit. As the [letter] Bet is large [in the traditional Hebrew text] and it is alluding to Chochma - as is known -, but the word Reshit also alludes to Chochma, it is found, if this is [indeed] so, that Chochma is alluded to in this [complete first] word [Bereshit] two times, which is not as [would be] proper, and this [problem] he addresses in his saying: 'Bereshit, two Reshit, this is Chochma'. Explanation: The two of them allude to Chochma: the Bet as it is a [enlarged] Bet, and Reshit [is also referring to Chochma] from his saying 'Reshit' that 'it is Chochma'. And within [the context of] this difficult problem I was saying [that] 'Bereshit' in its totality alludes to Chochma, which intends to say that the allusion to Chochma is only in the word Reshit when it comes with a [preceding] Bet, which is [then] 'Bereshit; for this it is [however] necessary that the separate word Reshit is the allusion to Chochma, and the proof for this [comes] from Targum Jonathan [= Jerusalem] which explains: 'With/Bet Chochma', but it does not say 'Chochma' [the Targum thus translated the Hebrew word Reshit with Chochma, and not the Hebrew word BeReshit], as it is seen that the Bet is always alluding to Chochma besides the word Reshit, which is also alluding to Chochma, as Jonatan explained 'With/Bet Chochma', the ב/Bet which is [the expression of] instrumental3*This alinea remains somewhat unclear to me, and its translation is thus provisional.* .

And see, from Targum Jonathan [Jerusalem] it follows that it [= Bereshit] is always double, as Reshit is [alluding to] Chochma and the Bet is also alluding to Chochma. And he answered to the subject of the doubling, since the word Reshit teaches 'beginning', and it could [thus] appear that Chochma would be the debut of Emanation and its commencement. But this is not so, as Keter is the debut of Emanation, therefore it came with the letter Bet [added] to its debut, as saying that although it [= Chochma] is called Reshit/commencement, nevertheless it is the second of ten in the count of the Sefirot, and Keter is the first. And this is what it says: 'because it [= Chochma] is the second of the count', explanation: Chochma

is the second to the count of the Sefirot. ‘and it is called commencement/'ראשית’, explanation: and why is it called Reshit/commencement? And it [could be] a place for mistake with respect to the truth, as Keter is the first and the anterior, (and therefore there is need to say Bet as he brings up at the end of his words). And therefore, he said ‘as that hidden upper Keter is [actually] the anterior’. Explanation: Because there is a difficulty for him, as he intended that according to the truth it [= Chochma] is the second and not the first, if this is so, [then] why is it called Reshit/commencement, as it is not the first, since Keter is anterior. And to this he said that Keter is concealed and hidden, and it is not fitting that it [= Keter] is called Reshit/commencement, as the explanation of Reshit intends to say: the debut of the revelation, and the debut of the revelation is with Chochma, not with Keter, as will be explained with help of HaShem. Therefore Chochma is called Reshit/commencement, and not Keter. And although it is not proper for Keter to be called Reshit, nevertheless it is first of Emanation and is gathered in the count of Emanation, and this is what he said: ‘it [= Keter] is anterior’. And so that it does not come up in the count [meaning to say: in the sum of the revelation] as we have explained, ‘the second one is Reshit/commencement’, explanation: it is second [even] while it is called Reshit/commencement, from the reason which we have explained. ‘therefore, Bet Reshit’, explanation: and therefore, the word Reshit comes doubled, to tell you that Chochma is called Reshit/commencement, and in being Reshit it is second, and this corresponds to the [letter] Bet which is at the head of the word. Until here the explanation of the saying.

And see, we were taught with the explanation that Keter is in the number of the ten Sefirot, and that there is no contradiction in it when Chochma is called Reshit/beginning, and we further have very many good proofs of sorts, and we will not trouble ourselves with their copying, see, it is that we are forced to copy them in the coming Gates with help of HaShem.

And see, we were forced in the explanation that Keter belongs to the number of the Sefirot (see [further] in the [commentary] Slice of the Pomegranate).

Being [it so] that in the previous chapter we proved that Keter is in the number of the Sefirot, it remains for us to explain the subject of the sayings that are seemingly opposing this logical argument, and it are these which forced the commentators to learn from them.
The first [is] from Sefer Yetzira, which says in the ‘mishna of the depths’ [Sefer Yetzirah 1:5], and this is what it says: ‘Ten Sefirot without what-ness, their measure [is] ten, as they do not have end. Depth of commencement and depth of end, depth of good and depth of evil, depth of above and depth of below, depth of East and depth of West, depth of North and depth of South, and the unique Lord El, faithful King governing over them all from the residence of His Holiness forever and ever.’

And they said that since the depth of commencement is Chochma and the depth of end is Bina, as they explained, if this is so, it is forced that the number of the Sefirot, they are exactly from Chochma downward, and that Keter is not among the number of the Sefirot, and [that] the depth of above which is mentioned in the mishna, is Da’at.

And further they added to bring evidence from another mishna as this one in Sefer Yetzirah, and this is what it says: ‘Ten Sefirot without what-ness.
One: spirit of the Living God, blessed and welcomed [is] His Name of the life of the worlds, Voice and Spirit and Speech, and this is the Holy Spirit.
Two: spirit from spirit, He hew and engraved with it twenty-two letters, three mothers, and seven double ones and twelve simple ones, and a spirit for each one of them.
Three: water from spirit, He hew and engraved with them Unformed and Void, mud and clay He engraved them as a kind of garden bed, He established them as a kind of wall, He covered them as a kind of pavement.
Four: fire from water, He hew and engraved in it the Throne of Glory and the Wheels and the Seraphim and the Living Ones of Holiness and the Angels (of the Root) [of the Service], and from three of them He founded His dwelling as it is said: “Making His angels spirits, from His ministers burning fire” [Psalms 104:4].
Five: He locked above three letters from the simple ones and fixed them in His Great Name Yud He Wav, and He locked with them six extremities, and He turned upwards and closed it with Yud He Wav.

Six: He closed under and turned downwards and closed it with Yud Wav He.
Seven: He closed the East, turned facing it and closed it with He Yud Wav.
Eight: He closed the West and faced after it and closed it with He Wav Yud.
Nine: He closed the South and faced its right and closed it with Wav Yud He.
Ten: He closed the North and faced its left and closed it with Yav He Yud.
These are ten Sefirot without what-ness, spirit of the Living God, and spirit, and water, and fire, and up above, and below, East, West, South, North [Sefer Yetzirah 1:9-14]. End of citation.

See, in the explanation it is seen that it walked the way of the next mishna and it said: 'One: spirit of the Living God' which is Chochma, and 'Two: spirit…' which is 'Bina, 'Three: water from spirit', which is Chesed, 'Four: fire…', which is Gevura. And 'up' with necessity it is Da'at, see with necessity that the number of the Sefirot is only [starting] from Chochma. This now is the opinion of rabbi Shem Tov and his proof. And now for sure we are obliged to explain these mishnayot, so that everything will be put straight with help of HaShem. The start will be: we occupy ourselves with the mishna of the depths, and from there the subject of the preceding [= last cited] mishna will be explained. And on this mishna the Ramban of blessed memory wrote: 'I do not understand this section'.

But the truth [is that] this mishna is not so hard [to understand] except that we will say that the order [of the Sefirot] is difficult in it. But nevertheless, from this is seen the humility of the pious one [= the Ramban] of blessed memory, that he chose to say that he does not understand, instead of contradicting the judgement of his received teaching out of the forced opinion of one mishna. Because he wanted to suspect his knowledge and not to contradict the limit of the ancient ones. But nevertheless, we do not see in this mishna any forced opinion. And this is its explanation: 'Ten Sefirot בלי מה/without what-ness'.
Explanation:
This word is divided into two [words] which means to say: 'without what-ness', explanation: 'מה/what' is what-ness. And the intention [is] that the ten Sefirot [are] without/ בליwhat-ness/מה, as their what-ness is not comprehended by us. And even if we say that this one is Judgement and this one is Compassion etc., everything is comprehended by us from their action, but from their reality they are without what-ness.
Further it [= the word בלימה now considered as one word and a substantive] is from the expression בלום as it is written "its ornament to restrain/בלום" [Psalms 32:9], as it is fitting for a person to restrain his mouth and not to multiply his words on their what-ness and on their subject, as short is who is comprehending and deep is what is [to be] comprehended.
Or it is from the expression of the hiding and the concealing, just as "its ornament to restrain" and this is covering of the ornament and hiding it.

And see, the Sefirot are called בלימה/Belimah, meaning to say: 'Sefirot of the hiding', that they are hidden. And these three explanations ascend to one place of which the intention is to teach about their hiddenness and the shortness of [our] comprehension [of them], that it is not proper to lengthen talking on them because of their hiddenness.
And it says: 'their measure [is] ten', and because from this [statement it] could be continued [to the thought that] they do have limit – heaven forbid-, therefore it says that 'they do not have end' [Sefer Yetzirah 1:5]. And although that it is [at the same time] a matter and its opposite -that we are giving it limit [by stating that their measure is ten] and after this it is said that they do not have limit, we have already explained this in the previous chapters, as in the order that they have their aspect [directed] towards the Emanator they do not have limit, but in the order of their aspect and their actions extended towards us they do have limit for their actions, according to our tradition that we are limited, and this is the force of the greatness of our Formator, from [being] without limit He limits Himself and contracts Himself for the benefit of the lower ones who possess limit and end. And to this matter one should not frighten the eyes of the wise, who is not far removed, "as the heavens and the heavens of the heavens cannot contain Him" [II Chronicles 2:5] yet HaShem be blessed, and nevertheless, for the love of Israel He contracted His presence/Shechinah between two staves of the Ark as our Sages of blessed memory have explained.
'Depth of commencement and depth of end', they are Chochma and Bina, as Chochma is called 'commencement' as is explained in the previous chapter, and Bina is called 'end', as there [in Bina is] the

end and finish of the matters in the mystery of Jubilee, and this [= Chochma] is the beginning of the concealment and that [= Bina] is its end in the mystery of the cycle [of things] and the Jubilee, as we will explain in the Gate of the Order of Emanation [Gate VI]. And the reason of its saying ‘depth’ with each one of them, [is] to show that although commencement and end, and east and the rest of the limits teach about the limit, nevertheless they are depths, “depth, depth, who can find it?” [Ecclesiastes 7:25] And attaining them is impossible because they are without limit as we have explained.
And good and evil, they are Gedola[/Chesed] and Gevura who are called good and evil, because Chesed acts action of good and reward, and Gevura acts action of judgement and punishment. And nevertheless, the expression of ‘evil’ is not exact.
And after it [= the mishna from Sefer Yetzirah] explained these four depths, it returns to explain the six depths which are the six directions, which are the depth of above and depth of below, East, West, North, South. And this is the reason of the delay of Keter up to now: [it is now mentioned] to connect the directions. Although it [= Keter] is not related to the subject of the order of the Sefirot -as it is [actually] removed from this matter-, the commentators found themselves in need to explain, according to their [limited] knowledge, that ‘above’ should be Da’at. Because see, Da’at is above Gedola and Gevura, and [it is] below Chochma and Bina, as the [following] verse proves (Exodus 31:3): “And I have filled him a spirit of God with wisdom/Chochma and understanding/Tevuna and with knowledge/Da’at and with all skill etc.”, and further it is written (Proverbs 24:3-4) “With wisdom/Chochma a house is built, and with understanding/Tevuna [it] is established, and with knowledge/Da’at its rooms are filled”. And thus, our Sages of blessed memory explained: with three things out of the ten with which the world was created: with wisdom/Chochma, and with understanding/Tevuna and with knowledge/Da’at [see Babylonian Talmud, Chagigah 12a]. See [from these evidences] that Da’at comes before Chesed and Gevura. But if this is so, why did it [= the mishna from Sefer Yetzirah] place it only after ‘depth of evil’ [= Gevura] and ‘depth of good’ [= Chesed]? But what do they say? As the reason [for this was] because of the order of the directions. [then] If this is so, according to our opinion the delay of Keter also [can be] because of the order of the directions.

And further it says: ‘depth of above and depth of below’, which is upper Keter as it is being exalted over all of emanation, and ‘depth of below’ is Malkut, which is below all of emanation. And ‘depth of East’ is Tif’eret. And ‘depth of West’ is Yesod, as in it are mixed [מתערבים] all the forces: the force of judgement and the force of mercy and the force of compassion, and therefore it is called West [מערב]. Or it wants [to say] ‘depth of below’, [this is] Yesod. As it is below all of emanation, as the place of Malkut is upwards [above Yesod, face to face with Tif’eret] if it was not for the accusation [on the fourth day of Creation], as will be explained in the Gate of the Diminution of the Moon [Gate XVIII] with help of HaShem. And ‘dept of West’, this is Malkut, as in it all the forces are mixed.

And further that it [= the West] is opposite the East forever. And East and West, Tif’eret and Malkut. ‘And depth of North and depth of South’, these are Netsach and Hod. As Netsach, its inclination [is] towards Chesed which is South, and Hod, its inclination is towards Gevura which is North. And therefore, it is correct [to attribute] to them North and South. ‘And the unique Lord El’, this is En Sof. As it is not in the number of the Sefirot, heaven forbid. Opposite to it [was] the opinion which we have annulled in chapters one and two of this [current] Gate.
And the reason of its saying ‘El, faithful King’ (אל מלך נאמן) We can say that the first [letters] of the words [form] Amen/אמן. And Amen rises [to the numerical value of] 91, as [is] the number of יאהדונהי [= the union of the Tetragram with Adoni]. And thus explained the Rashbi of blessed memory many times. And some of those possessing wisdom attributed this name to En Sof, not because En Sof would be receiving a name, heaven forbid, but because this name teaches the union and the connection to the Sefirot that there is through Tif’eret [which is indicated by the Tetragram] and Malkut [which is indicated by the name Adoni] from below upwards and from above downwards. As the Tetragram totalizes all the Sefirot from above downwards, and Adonai totalizes ten Sefirot from below upwards. And this [= the Tetragram] is the Yud at the beginning, and that [= Adonai] is the Yud at the end [of יאהדונהי] as we will expand the explanation [of this] in the Gate of the Inversion of the Light [Gate XV, which was renamed to ‘Gate of Below Upwards] with help of HaShem. Therefore, it attributed this name to it to teach that

this union is alluded to with the name יאהדונהי is by means of it. And this is what it names it thus ‘El, faithful King’.

And further, as the word ‘El’ teaches the obligation of His existence, and ‘King’ teaches the existence of His providence and His kingship in the low and in all worlds, and ‘faithful’ teaches His eternity and His existence, that He is faithful and He will not collapse, Heaven forbid! And this all is the subject that is obliged [for] En Sof as we have explained somewhat in chapter one [of the present Gate].
And it says: ‘governing them all’, explanation: from above downwards and from below upwards.

And the subject ‘governing over them all’ [is] to teach about the substance that is extending itself in the vessels, as we will extend the explanation [on it] in the Gate of Substance and Vessels [Gate IV] with help of HaShem.
‘from the residence of His Holiness’. This is Keter as there [is] its hiding as has been explained in chapter two from the Rashbi of blessed memory.
‘forever and ever’ [three times the word is עד used in the Hebrew text] Explanation: Three degrees that are called ‘forever’/ עד: Bina, Yesod, Malkut. As they are totalizing the whole of emanation in a general way. As Binah is totalizing the three first ones [Keter, Chochma and Bina]. And Tif’eret and Yesod, all is one as ‘body and covenant [of circumcision] we consider [as] one’ [Zohar, Pinchas 71], and this is Wav/ואו [the name of the letter ו spelled out in full in Hebrew, in which the first ו indicates and the last ו indicates Yesod], which is totalizing six extremities [the numerical value of the letter ו is six]. And Malkut is [by] itself. See, in the subject ‘forever and ever’ the whole of emanation is contained.
Or it is possible to say ‘forever and ever’. Explanation: although [the divine] beings [= the Sefirot] have extended themselves forever, nevertheless He governs over them all, whether they are far or near. Until here the explanation of the mishna [from Sefer Yetzirah].
And we straightened the subject of its [= the mishna’s] beginning with Chochma, as it is not its intention, Heaven forbid, that Keter would not be included in the number of the Sefirot, but [that] ‘depth of above’ is Keter. And if it did not count it according to its order, the beginning for all the Sefirot, this is because of the order of the extremities. And in this subject, this is the way and this is the reason for the mishna of the seals [Sefer Yetzirah 1:13], which we wrote at the beginning of the chapters. And it is [thus] found that these mishnayot are no proof at all for contradicting the hypotheses we are receiving.

After we in the previous chapter made efforts in the explanation of the mishna from the Sefer Yetzirah and to refute the proofs of Rabbi Shem Tov and the other commentators who said that Keter is not counted in the number of the Sefirot, we will now come in the present chapter to refute his proofs from the words of the Rashbi of blessed memory (in the Idra Ha’azinu 289b), and this is what it says [Idra Zuta 289b]:
The place where commencement [= Chochma] is found, [comes] from the Ancient Holy One [= Keter], who is illuminated by the Mazal1 *The beard of the Ancient One, and thus the influx from the Ancient Holy One which descends* , it is a light of Chochma/Wisdom which is being stretched forth into 32 side[s] 2 *the 32 paths of wisdom that lead from Chochma to Bina; these correspond to 32 times the name Elohim is mentioned in the Account of Creation*, and they [= the 32 directions] go out from that concealed brain, from the light that is in him.
And what the Ancient Holy One is illuminating at first (other reading: with Chochma/Wisdom), that is it [= Chochma], and [it is] being the commencement of what has been revealed, and it became three heads. And one head encompasses them all. And these three [heads] are being stretched forth to the Small Countenance3*The configuration of Atsilut from Chochma to Malkut*. And from these all shine.
This Chochma/Wisdom is engraved, and [it] brings out one river that spreads and goes out to water the garden. And it [= the river] enters the head of the Small Countenance, and one brain is formed. And from there it flows and it spreads in the whole body, and it waters all these plants. This is what is written: “And a river goes out from Eden [to water the garden] etc.” [Genesis 2:10].
Further: this Chochma/wisdom is engraved and it flows, and it enters the head of the Small Countenance, and another brain is formed. This light that flows from it, these two extensions are engraved and are joined into one by means of [one] extension of the depth of the well, as is written: “by His knowledge/Da’at the depths were split open” [Proverbs 3:20].

And it enters the head of the Small Countenance and another brain is formed, and from there it flows and enters into the body [of the Small Countenance] and filling all those chambers and patios of the body. This is what is written: “And with knowledge/Da’at chambers are filled” [Proverbs 24:4].
And these shine from the light of that upper concealed brain that is enlightened by the Mazal, the Ancient Holy One. And they all depend on one another. And they are all connected to one another. Until it is known that everything is one, and everything is the Ancient One [= Keter] and nothing is separated from it.
These three lights shine to three others which are called Fathers, and these [Fathers] shine to the Sons, and everything shines from one place. End of citation.

... If a person looks at the flow of much water with his eyes, a white liquid is stimulated, etc. So too is this matter. When the spring flows in his mind, he will find ten levels in this thing. As from the colors that appear to our eyes or in our physical mind's eye, this impacts on the [level of the] spiritual; the essence is stimulated by the spirit; and the soul by the essence. And from the soul, it goes from one state to another, until it rises to the place of its nourishment. So it is aroused according to the state of the [original] form.

The second one is the division of times with what they hint to. And we can say that time is divided into seven divisions, and they are 1) Jubilees, 2) Sabbatical cycles, 3) years, 4) months, 5) Shabbat cycles, 6) days, and 7) hours. And we will explain their content: The Jubilee is the grouping of seven Sabbatical cycles; the Sabbatical cycle is the grouping of seven years; the year is the grouping of twelve months; the month is the grouping of four Shabbat cycles; the Shabbat cycle is the grouping of seven days and the day is the grouping of 24 hours. And the idea is that a plain hour is in Kingship (*Malkhut*) and it acts and impacts on the change of time as it is impacted. And the order of time consists of the seven *sefirot* from Kindness (*Chesed*) downwards. But the order of time is powered by Understanding (*Binah*), which flows upon them like 'a mother upon children.' So it comes out that the trunk of the tree is Understanding, and it is the root of the tree, as its roots spread without end. And likewise did they call her, the root of the tree in the Tikkunim, as we will explain [this] expression in Section 15, Chapter 2. And that is the Jubilee, and it has seven branches, and its seven branches are the seven Sabbatical cycles, which are the seven *sefirot*. And each of these seven branches has seven branches, and they are the seven years. And we are not denying that the name, Shemittah, relates to all of the *sefirot* and even to Kingship. This notwithstanding, they would not rise to the content of the Shemittah were it not for the power of Understanding which flows upon then. And likewise did they explain in the commentary on the Tikkunim. For from the side of Wisdom (*Chochmah*), the *sefirot* include ten; but from the side of Understanding, they include seven.

Gate XVIII is the gate of the diminishment of the moon.

What is intended in this Gate is in the explanation of the subject of Tif’eret and Malkut, which are alluded to by sun and moon, and the subject of the moon and its diminishing according to what is found in the words of the Rashbi and the other commentators.

First chapter.

Because we have seen that this saying is the point of focus according the wisdom of the Rashbi and the other commentators, we saw it [fitting] to copy it here, as it is the foundational base for this Gate to be engaged in its explanation, and this is what it says in tractate Chullin [Babylonian Talmud, Chullin] (60b): Rabbi Shimon ben Pazzai points to the contradiction that it is written: “And God made the two great luminaries” [Genesis 1:16], and it is written: “the great luminary… and the small luminary” [Genesis 1:16]. The moon said before the Holy One, blessed be He: ‘Master of the world, is it possible for two kings that they would make use of one crown?’ He said to her: ‘Go and diminish yourself.’ She said before Him: ‘Master of the world, since I have said before You a proper matter, I should diminish myself?’. He said to her: ‘Go and rule by day and by night’. She said to Him: ‘What greatness [is there] of a candle at noon, what benefit [has it]?’ He said to her: ‘Go so that [the people of] Israel shall count days and years with you’. She said to Him: ‘[as for] daylight, likewise it is impossible that one does not count the solstices with it, as it is written: “and let them be for signs and for seasons and for days and years” [Genesis 1:14]’. He said to her: ‘Go so that righteous ones will be called by your name: Jacob the

Small, Samuel the Small, David the Small.' He saw that her mind was not put to ease. The Holy One, blessed be He, said: 'Let them bring upon Me an atonement for [the fact that] I have diminished the moon, and this is what Resh Lakish said: 'what is different [about] the goat of New Moon, about which it is said: "for HaShem" [Numbers 28:15]? The Holy One, blessed be He, said: 'This goat shall be an atonement for [the fact that] I have diminished the moon''. End of citation.

In this chapter we will see to present two sayings from the Zohar which disagree with each other in their homily and which further disagree with the saying of the Gemara that was given above. The first saying is in Song of Songs from the Zohar (Zohar Chadash 84b) and this is what it says:
"And God created the two large luminaries etc." [cf. Genesis 1:16, with "created" instead of "made"]. At first there were two lights [weighing each corresponding to the other as the companions have established, and we have established that these two luminaries were in one mystery], joined as one, and they were of one weight so that both were called 'great' as we have established. Not that the moon was at first large and superior, but that all the time the moon stands with the sun in one mystery, because of this, she [= the moon] is called in his [= the sun's] presence 'great ones'. The tail of a lion is a lion and is called 'lion'. The moon said before the Holy One, blessed be He: Is it possible for one king to minister with two crowns as one? But [it should be] this one by itself and that one by itself. He said to her: I see in you that your intent is to be the head of foxes1*This refers to the end of Pirkei Avot 4:15: '…And be a tail unto lions, and not a head unto foxes'*; go and reduce yourself, because although you will be head of them, you will have a reduction from what you were. And this is what the moon said: "Tell me, [you] whom my soul loves, where will you pasture?" [Song of Songs 1:7]. How then is it possible for you to lead the world with two crowns as one? "how do you cause to rest at noon?" because the moon does not have the competence to give light, and it is not possible for you to lead [the world] with two crowns as one, with the sun and with the moon, as for the moon, what light does it have at noon? Because of this, it is not possible for you to minister with two crowns as one. "For why should I be like one veiled?" How then shall I be wrapping myself at noon, when there is light and force of the sun? I will go and seize this, covering myself in shame before him [= the sun], and I won't be able to minister before you, and you, how can you lead and minister with two crowns as one? The Holy One, blessed be He, said to her: Oh, I have understood you, go and diminish yourself, "if you do not know, o fairest among women" [Song of Songs 1:8], as you said before me that it is not possible for me to lead the world with two crowns as one, go and diminish yourself and you will be head of foxes, "go out in the tracks of the cattle", go out and be the head of all these crowds and small armies below, and pasture them and lead them and be king of all lower ones and lead each one according to what is decided for it, and be ruler in the night. Certainly, go out and diminish yourself, and thus it is fit for you. End of citation.

[...] And in the Raya Mehemna (Zohar, Pinchas 247b) the Rashbi gave a third explanation differing from the two of them [given above], and this is what it says: "And on the heads of your New Moons" [Numbers 28:11]. Now how many heads does the moon have? But these two dots just as this: [image], the lower dot [is] the moon. Her two heads are two dots which are upon her: Segol [image of a Segol, the vocalization mark that can occur below a letter], [but] in the beginning it was a crown/Keter upon two kings just as this: [image of a Segolta] and it was a Segolta [the cantillation mark that can occur above a letter]. But after she [= the moon] said: 'It is not possible for two kings to make use of one crown/Keter', the Holy One, blessed be He, said to her: 'Go and diminish yourself', and she descended to the feet of the two kings just as this: [image of a Segol], and this corresponds to a Segol; what had been a Segolta was turned into a Segol.
And the mystery of the matter [is]: in view of the two dots of these two kings, it alludes in: "Bulls, sons of the herd, two" [Numbers 28:11], and in view of the dot [that is] the crown on their heads, it says: "and one ram" [Numbers 28:11], just as one crown/Keter.
After she said: 'it is not possible for two kings to make use of one crown/Keter' she diminished herself, also thus: "and one buck of goats for a sin-offering" [Numbers 28:15]. The ram of Isaac [referring to the Akedah in Genesis 22] turned into a buck, it was transformed from Compassion to Judgement, and it was diminished. And therefore "one buck of goats for a sin-offering", and it did not say "for a burnt offering" [so that it would] be a crown/Keter.
And from where [is it known] to us that there is a descent with the sin-offering? This is what is written:

“And he descended from performing a sin-offering” [Leviticus 9:22]. And why did it combine a burnt offering with the sin-offering in the descent? But [only] to teach [us] that in the beginning a burnt offering was the attribute of Compassion, but afterwards it was transformed to Judgement with the descent, and it was called sin-offering, yet everything is one [and the same]. And therefore ‘Let them bring upon Me an atonement’, upon Me was the moon [as a] crown/Keter for sure [previously] like this: וֹ, but afterwards she was diminished and descended to His feet, like this: ו (in our formulations there is ‘just like this [image of a Segolta] ‘just like this’ [image of a Segolta]), and at that time: ‘Let them bring upon Me an atonement’, it was said about her: “She is the burnt offering…” [Leviticus 6:2], she rose up from His feet as it is said about her: “And the earth is a stool of My feet” [Isaiah 66:1] to say about her: “the heavens [are] My throne” [Isaiah 66:1]. And this is the mystery: “the Righteous One controls the awe of God” [II Samuel 23:3], who reverses Judgement into Compassion. And the mystery of the matter is “the stone that the builders rejected has become the head of the corner” [Psalms 118:22], just as HWHY YHWH. End of citation.

[...] And through this introduction a saying in Sefer HaBahir [Sefer HaBahir 16] becomes clear, and this is what it says: ‘Rabbi Rechumai said: “The light preceded the world, as “cloud and darkness [are] His surroundings” [Psalms 97:2], as it is said: “And God said: ‘Let there be light’, and there was light.” [Genesis 1:3]. They said to him: ‘Prior to the formation of your son you will [already] make a crown?’. He said to them: ‘Yes. To what is this matter similar? To a king who desired a son. And he found a beautiful, praiseworthy, excellent crown, and he said: ‘Keep this for my son for his head, as it suits him’. They said to him: ‘He knows that his son [will be] worthy of it’. He said to them: ‘Be silent, thus he/it went up in thought, and he/it is known, as it is said: “and thinkers of thoughts” [Exodus 35:35; other versions refer to II Samuel 14:14 here].’ End of citation.

In this chapter we will explain that the sawing of Eve out of Adam is not the [same] subject as the diminution [of the moon], as the sawing was profitable for the coupling [of Adam and Eve] and for the procreation, which is not so for the diminution. And there is no place [here] to ask when it is was thus, how the procreation was before the sawing, or why they were created in such a way that they needed the sawing, because this subject has been explained in the Zohar and we have copied it in the Gate of Whatness and Guidance in Chapter 18. But perhaps the investigator thinks to oppose this [interpretation] by force of the words of the Rashbi in Parashat Achrei [Mot, folio] 77b [= Zohar Achrei Mot 62], and this is what it says:
“It was taught that upper He (ה = Binah) had become impregnated with love, with affection, therefore Yud (י = Chochmah) was never separated from her [= He]; she had become impregnated and brought forth Wav (ו = Tif’eret), afterwards he [= Wav] stands before her [= He], and she suckles him; and this Wav, when he came forth, his consort [= He] came forth with him.
Kindness/Chesed came, was aroused with him [= Wav], and [Chesed] separated them, and trunks came forth from below upwards, and branches were stretched out and spread out, and lower He (ה = Malkut) was formed.
And she [= lower He] grew with her branches upwards and upwards until she was coupled with the upper tree, and Wav united with He. Who brought this about? “It is Kindness/Chesed” [Leviticus 20:17]; verily it is Chesed who unites them as one. Yud with upper He, their uniting does not depend on Chesed, but on the Mazzal their uniting and their affection depend, [they] who are never separated. Yud is joined to He, He is joined to Wav, Wav is joined to He, and He is joined to the whole, and the whole is one junction and one word. They are never separated from each other.” End of citation.

Regarding the Name of 72, which is associated with Chesed (Kindness), as explained by the holy Rabbi Nechunya, as we will clarify with God's help. Here it is in its entirety:

Wehu Yeli Seyat ‘Alam Mehaš Lelah Aka Kehat Hazay Alad Le’u Heha‘ Yezal Mebah Heray Heqa Le’u Keli Lewu Pehal Nalak Yeyay Melah KhahuNetah Ha’i’a Yerat Še’ah Reyay ’Awam Lekab WešarYehkhu Lehakh Kewaq Menad Ani Kha‘am Reha‘ YeyazHahah Miyak Wewal Yelah Se’al ‘Ari ‘Ešal MeyahWehu Dani Hahaš ‘Amam Nena’ Neyat Mebah PewiNemamYeyal Harakh Metzar Wumab Yehah ‘Anu Mekhi Demab Menaq Aya‘ Khabu Re’eh Yebam Hayay Mum.

It is called the Name of 72 because it contains 72 words. Some call it "Aryeh" because its letters correspond to the numerical value of 216, which is the same as the value of "Aryeh" (lion). Rabbi Nechunya attributed this name to Chesed and vocalized it as indicated. However, in the book "Midbar" according to a Magid (an angelic teacher), it is said that its vocalization is according to the Name "Ehyeh" in the pattern of Segol, Sheva, Segol, and the last He has no vowel point. With these vowel points, this great Name acts powerfully. The secret of the Segol is the secret of all spirituality, the secret of the white fire, and it has three points to hint at this secret. The secret of the Sheva is the secret of the attribute of judgment, and to act strongly, it is mixed with the Segol because the Sheva is pure judgment, and the Segol is complete mercy. This is the secret of "Ehyeh" in its vocalization and combination and in its simple form.

Rabbi Nechunya also wrote that this Name pertains to Chesed, divided into 72 bridges, each bridge having one of these names. He called them bridges as a metaphor for crossing the waters of Chesed. This Name is derived from the verses: "And He journeyed, and He came, and He stretched out" (Exodus 14:19-21), with the first verse in order, the second in reverse, and the third in order again. How? "And He journeyed" represents the secret of Chesed straightforwardly, "And He came" in reverse represents the secret of Gevurah, and "And He stretched out" straightforwardly represents Tiferet. This is explained in the Zohar. The Zohar states in Parashat Beshalach (51b): "The arrangement of these letters, the first letters are written in order in a straight path. Because all the first letters are found in Chesed to go straightforwardly in a correct arrangement. The second letters are written in reverse order. Because all the second letters are found in Gevurah to reveal judgments and weapons coming from the left side. The third letters are written in order to show the beauty to be adorned in the Holy King. And all are connected and bound together, and He is adorned with His crowns in a straight path, inscribed on both sides like a king adorned with all. Here the Holy Name is inscribed in 72 letters crowned with the Patriarchs in a supreme holy array. If you ask why the third letters are not all written straightforwardly or in reverse, it is to balance both sides, for it is said, 'You have established upright paths' (Isaiah 26:7), the Holy One makes paths for both sides, and it is written, 'And the middle bar in the midst of the boards shall reach from end to end' (Exodus 26:28), which is the Holy One. Rabbi Yitzchak said, 'This is Jacob, and all is one.' Therefore, the King, who is complete in all, His mind is complete in all. What is the way of this King? His face shines like the sun always because He is complete. And when He judges, He judges favorably and unfavorably. Therefore, one must be cautious of Him. A fool sees the King’s face shining and smiling and does not guard himself from Him. A wise person sees the King’s face shining and says, 'Indeed, the King is complete, complete in all, His mind is complete. I see that within this brightness, judgment is seated and concealed, even though it is not visible, for if it were not so, He would not be a complete King. Therefore, one must be cautious of Him.' Thus, the Holy One is always complete in this way and in that way, but is not visible except in the brightness of His face. Therefore, the fools are punished by Him, but the wise are cautious, saying, 'Indeed, the King is complete, although His face appears bright, judgment is concealed within Him.'". Rabbi Yehuda said, "From here it is understood that 'I am YHVH, I do not change' (Malachi 3:6), does not switch to another place. In Me, all is included. These two aspects are included in Me, therefore, all appears straightforward." Even though the letters are held to one side and the other, they are written in order.

These words are sweeter than honey and the honeycomb, explained and clarified. It is evident from this text that the verse "And He stretched out" pertains to Tiferet, as indicated by the context there. The combination of the Name from the verse "And He came" pertains to Gevurah. In the Tikunim (Tikun 48, 112b), it is the opposite: "Moses stretched out his hand over the sea, etc., and made the sea into dry land by the strength of Gabriel, the emissary of Gevurah who is appointed over dryness, and therefore it is said 'and made the sea into dry land.' On the side of Uriel, the emissary of the middle pillar, who separates between water and fire, it is said, 'and came between the camp of Egypt, which is foreign fire, and the camp of Israel.'"

This shows that the verse "And He stretched out" is in Gevurah, and the verse "And He came" in Tiferet, contrary to the combination of the Name because the verse "And He came" is reversed, which is the judgment of Gevurah, and the verse "And He stretched out" straightforwardly from the side of the mercy

of Tiferet. It is challenging, but it can be explained that when we examine his language carefully, he said "on the side of Uriel" and "in the strength of Gabriel," indicating that "and made the sea into dry land" was always in Tiferet through Uriel, his angel. However, it was in the strength of Gabriel because the dryness (meaning the power to dry) is from the side of Gevurah, thus performed by the power of his angel, even though it is an action influenced by Tiferet. Similarly, he said "on the side of Uriel, he separates, etc.," meaning even though the action was performed by the power of Gevurah. Since the one standing between water and fire is Tiferet, it had to be in Gevurah from its aspect with Tiferet. Therefore, he said, "on the side of Uriel, etc.," and he precisely said "the middle pillar" because he is the intermediary. This explanation is suitable for the time being, and in our commentary "Ohr Yakar," the matter is extended with God's help. Even though these three verses hint at the three Patriarchs, the overall Name is in Chesed as hinted at in the prayer of Rabbi Nehunya, and so Chesed is 72. The words of Rabbi Shimon bar Yochai in many places are beyond measure. There is no wonder in this, as it is known that the nature of the part is not like the whole because each one has its own existence as we elaborated in the Gate of Existences.

1. The intention now is to explain the Name of 42 letters, and it is called so for it consists of 42 letters, as we will explain. This is the name with its vocalization:

2. Abgayitatz Qera'Shetan Negad Yekash Betar Tzetag Khaqbatna' Yegalpzaq Shequtzit

3. Therefore, as we have vocalized it, so do we find it in the prayer of Rabbi Nehunya. According to the words of a Kabbalist based on those revealed by angel, it is written as follows: "אבגיתץ" is vocalized with a patach and sheva, with the aleph, bet, and gimel vocalized with patach, and the yod with sheva, and the tav with patach and dagesh. "קרע שטן" the Qof with sheva, the resh with patach, the shin with sheva, and the tet with kamatz. "נגד יכש" in this way: the nun with sheva, the gimel with patach, the dalet with sheva, the yod with patach, and the kaf also with patach. "בטר צתג" the bet with sheva, the tet with patach, the tzadi with sheva, and the tav with patach. "חקבטנע" the chet with patach, the kuf with sheva, the bet with patach and dagesh, the tet with sheva and dagesh, the nun with patach, and the ayin without vocalization. "יגל פזק" the yod with sheva and dagesh, the gimel with patach without dagesh, the peh with dagesh and sheva, the zayin with patach, and the kuf without any vocalization. "שקוצית" is vocalized in this way: the shin with kamatz, the kuf with sheva, the vav with kamatz, and the tzadi with chiriq. This is its vocalization. It is known that the secret of the patach is a great secret to open from above the gates of complete mercies because it is complete mercies. And the secret of the kamatz (Psalms 87:10) "Kafatz (jump) with anger, his mercies," meaning if you vocalize it with kamatz, it jumps with anger, and be careful not to vocalize it with kamatz except to exact vengeance. In place of the sheva, use chiriq, and with it, you will achieve wondrous wonders. With patach, you will achieve the actions of mercies and open blessings until there is no more, as it is written (Malachi 3) "If I will not open for you the windows of heaven and pour out..." This is in relation to our matter. And now let us return to the explanation of the name, which is hinted at in the Sefirah of Gevurah, and its source is from the verse "In the beginning, God created" until the "bet" of "and the earth" (Genesis 1:1-2). Thus, Rabbi Shimon bar Yochai explained in the Tikunim, in Tikun 4, as follows: Rabbi Shimon stood on his feet and said, "Master of the Worlds, open my eyes to see them above. I will come in the Name of 42 letters, the name explained to know each letter and its arrangement. And they are 'In the beginning, God created the heavens and the earth. And the earth was formless and void.'" "בראשית ברא אלה ימאת הש מימואת הארצוה ארצהית התהווב." And they are: אבגיתץ קרע שטן נגדיכש בטרצתג חקבטנע יגלפזק שקוצית. Each letter has a saying, and each has a path. Ten sayings are they, and 32 paths, and all depend on "IYH," and this is "Ab" with 42 letters, acknowledging "YH," "IYH," in the calculation acknowledging "YH" ("YH" is Wisdom and Understanding, "A" is the higher Crown). And these are the seven Sefirot included in the seven names, and all are included in the seventh.

4. The measure of the verse is "Open to me the gates of righteousness," which is the Shechinah when it is called "Bat Sheva" for it is included from these seven names which are the seven Sefirot. Then it is called righteousness, from the other side of the paths and sayings. After that, I will come in the name of 42 letters, which are ten sayings and 32 paths, and each letter has a power from the sayings or the paths. "Acknowledge YH" are the first three remaining.

5. Therefore, the explanation of this name's source is from the verse "In the beginning, God created" until the "bet" of "and the earth," and there is some confusion as we will write. There are those who divided these letters into three parts, which are three hands: the right hand, the high hand, and the strong hand. And this is its arrangement with its vocalization: בראשית ברא אלה ים - This is the great right hand. אתהש מימואתהא רצ - This is the high hand of mercies. והארצה יתהתהו וב - This is the strong hand.

6. And it is also written that these 42 letters are at the end of the Torah, in the verse "And all the mighty hand and all the great terror" (Deuteronomy 34:12). There also are three hands, and they are these: "And all the mighty hand" until "the end" - this is the first hand. "All the great terror which" until "the end" - this is the second hand. "Moses performed before the eyes of all" until "the end" - this is the third hand. Thus I found. And it is possible that these points (vocalizations) are like the points (vocalizations) of the letters in the Name from "In the beginning" as we hinted above. And we have heard it said that these are the words of the pious and wise Rabbi Shlomo Molcho, of blessed memory. In this Name, we found in the book "HaKanah" names whose initial letters form the 42-letter Name, and it appears that these are a garment for this Name. These are the names as he wrote in his book:

7. Adiriron, Bihariron, Gebiriron, Yagbihayah, Telamyah, Tzetanya', Qedamiyah, Regaryah, `Ariryah, Shega`ayah, Telatyah, Naharyah, Nishmaryah, Ge'aryah, Deharyah, Ye`alyah, Kasyah, Shinyonyah, Bo'alyah, Todaryah, Ramyah, Tzatzitzyah, Tehabehyah, Galgalyah, Chinanyah, Qataqayah, Behabehabyah, Tawhawayah, Nitanyah, `Amamayah, Yehalsharyah, Gudarayah, Lemimaryah, Peqorqaryah, Zahrayah, Qemalyah, Shatahodrayah, Qadoshyah, Weha'el'elyah, Tze'adyah, Yetahadaryah, Tamtelyah

8. The intention is that the 42 letters of the Name are 42 luminous lights, spiritual forms, and each one's name as mentioned above, indicating the letter of the Name, which is its source. It comes at the beginning of its name as a sign of the letter to indicate that the branch is rooted in the source and the source in the branch, and to show that it is an emanation emanated from that source.I also found in the wise men's repository a method of two 42 (angelic) names whose initials are the holy name, and these are they: Urpaniel, Boel, Gabriel, Yofiel, Tumiel, Tzadqiel, Qabtziel, Rebahiel, 'Aziziel, Shamshiel, Tupiel, Nuriel, Nahliel, Geburiel, Daniel, Yehudiel, Kabshiel, Sha'ariel, Berakiel, Taftafiel, Rahmiel, Tzafuniel, Terumiel, Gedudiel, Hazael, Qumiel, Baraqiel, Tahariel, Nuriel, Amiel, Yishrael, Gadiel, Lehabiel, Panuel, Zakriel, Qadoshiel, Shelgiel, Qarbiel, Wawiel, Tzuriel, Yalpiel, Tabriel.There is no doubt that the ancient names surpass these in their hidden and exalted nature. And there is yet a third method found in the books of the ancients.

The sages, may their memory be blessed, also said, "The forefathers are the chariot themselves." And they did not say that each one of the forefathers was the chariot, but rather that the forefathers are the chariot themselves. How is that? Our father Abraham took the right side in purity and inherited the right side above which is the trait of Kindness [*Chesed*]. And about this is it stated: *Then Abram journeyed by stages toward the South* (Genesis 31:9). And Isaac took the trait of the left side in purity, which is Fear. And about this is it stated: *and Jacob swore by the Fear of his father Isaac* (Genesis 31:53). And Jacob took the middle line in purity. And about this is it stated: *and Jacob was a plain man, dwelling in tents, etc.* (Genesis 25:27). It comes out that the three forefathers were the chariot. And the words of a sage are a charm [*chen, which is also an abbreviation for hidden wisdom, meaning kabbalah]. And that is even though there is a small difference between our path and the path of [the author]. And now we would like to write one more preface about the subject of appellations.*

את. All commentators have agreed that this word is in Malkut because it is female. Verily the Rashbi (Zohar Chadash, page 77) explained: א is male, ת is female [as ת is a suffix that can indicate feminine words]. And he said that Malkut is called thus when the power of the male, which she received on her earlier, is being drawn in it. And earlier we have explained this expression itself in the Gate of the Names [Gate XX], chapter 6. And thus he explained at another place: the Torah is composed from א to ת, as by means of the receiving of the male the letters are engraved in her (= the Torah], as will be explained in the Gate of the Letters [Gate XXVII]. Further [we find] its explanation in the Zohar, Parashah Wayechi (page 247a), that when the 32 paths [of Chochmah/Wisdom] are being emanated to Tif’eret from the

Upper Torah, ‘an attenuated form of the Chochmah/Wisdom of above [is] Torah’ [Genesis Rabbah 17.5] [comes into being], and Tif’eret does influence to Malkut the just-mentioned 32. Then Malkut is called את. Because as את shows its being composed with 22 letters [את indicates the first and the last, thus all 22 letters]. And the 32 paths are the 22 letters and the 10 utterances [mentionings of ויאמר in the account of creation in Genesis]. It is found according to this that את is Malkut and points to the totality of this 32 by means of Tif’eret which is the unity of א, male, with ת, female, by means of Chochmah which does emanate the 32 paths in Tif’eret as we have explained. And in Tikkunim [Tikkunei Zohar] its explanation [is]: Yesod is called את. And [here] its explanation is from the word אות, which is as we have explained above at its entry.

הוי. Rashbi, peace be on him, explained [in] parasha “After the death” [Zohar III.74b] that in the departure of Tif’eret which is ו (Wav), with the drawing of the Wav of which the top is the small Wav that is with Yesod which is י (Yud),וי (Wav-Yud) is formed. And when it will depart further to Binah, and the emanation downward is not emanated from her, and the blessings are being hindered there, and the conduit, which is Tif’eret, causing emanation to the whole [world of] Atsilut/Emanation, departs, then it is there called הוי (Hoy). And there is a difference between אוי (Oy) and הוי (Hoy), as in the place that is called אוי (Oy) the cut cannot be annulled by repentance, because there is no ה (Heh) which is repentance; and when it is called הוי (Hoy), the matter still depends on repentance, and repentance annuls [the cut]. And we have [earlier] extended [on this] in the entry אוי (Oy).

Zevul: In Sefer Hashem in the trait of Understanding [*Binah*], Rabbi Moshe explained, and these are his [words]: *Zevul* is an expression of grouping, residence and connection. And Scripture states: *This time my husband will exalt me [yizbeleini], for I have borne him six sons [...] And then she bore a daughter* (Genesis 30:20-21). And my husband is very wise. To here are his [words]. And his intention is that Leah is the hint for Understanding, and she give birth to six sons, which are [the sefirot] from Wisdom [*Chockmah*] to Foundation [*Yesod*]. And the daughter is Kinghood [*Malkhut*]. And the intention of her saying, *This time my husband will exalt me*, is about the unification of Wisdom and Understanding. And *my husband* is Wisdom. And so, according to this, Understanding is called *Zevul* by way of Wisdom's unification with it. And he also wrote in the trait of Splendor [*Tiferet*], and these are his words: *Zevul* is an expression [of the usage], *This time my husband will exalt me [yizbeleini]*. And he is the connector and the one that houses with him the entire building, a man and his household — and they are six. But Solomon said, *I have surely built a house of dwelling [zevul] for You* (I Kings 8:13), and that is one of the seven firmaments. So this *Zevul* is not like the *Zevul* of Understanding. To here are his [words]. And the general principle that comes out of his words is that Splendor is called *Zevul* when it connects with the six edges [outer sefirot], such that *Zevul* is an expression of connections, as we explained.

יובל (Yovel/Yuval) is Binah (Understanding). And she is called this way because she completes the fiftieth year in the secret of the Fifty Gates [of Understanding], and she is the fiftieth year, which is the gate that is more marvellous than Moses our teacher, may he rest in peace, as you say (Psalms 8:6): “You have made him a little less [מעט] than divine” [in the Babylonian Talmud, tractate Rosh Hashanah 21b this verse is applied to Moses]. You should not say מעט but מ"ט [which has the numerical value of 49, thus one less than 50] etc. And this degree [Binah] is called by this name [יובל] when she flows into the fifty gates and gives an influx of abundance and good. And this is the meaning of Yuval, as “and towards a stream [יובל, Yuval] it will extend its roots” (Jeremiah 17:8). And as it will revolve until it has reached the fiftieth gate then in/through it [the fiftieth gate] it will cling to Chochmah (Wisdom). And on this it is said to Moses: “Be silent, thus [כך] it has come up in thought” [Babylonian Talmud, tractate Menachot 29b]. כך is in Gematria 40 [the text reads 50 ,נ, which is probably a mistake for 40 ,מ], while silence is in Chochmah which is Yod [10 ,י]. And it has come up in thought which is Chochmah. [thus the verse “Be silent, thus it has come up in thought” refers to the fiftieth Gate of Understanding as it counts 10 (Be silent) + 40 (thus) = 50, ascending to Chochmah]. And because of this he [Moses] did not grasp the subject of the death of Rabbi Aqiva [as Moses had attained to only the fourty-ninth Gate of Understanding], because his death was on the side of the judgement, in the secret of the ascent, as will be explained in the Gate of the Soul [Gate 31 of the Pardes Rimonim], chapter 5. And we will return to our subject that in the cleaving of this gate to Chochmah, then it [this gate] is Yuval and then the whole world

is mercy and great abundance, liberty and deliverance, and then we will call this degree [Binah] Yovel/Yuval.

Knesset Yisrael (The Assembly of Israel): *Shekhina* (divine indwelling), *Malkhut* (divine attribute of kingship) is called *Knesset Yisrael* (the Assembly of Israel). The reason is explained in the Zohar (see Zohar, Balak 17:224-227 III:197a) with two interpretations in one place. The first interpretation is that this is a term for congregating, so it means a mass gathering, and that name is used because She gathers all the heavenly camps within Her. The second interpretation, “assembly” because the divine abundance is assembled or pooled (*kanus*) within Her, and She only gives it little by little, and the reason is because of Her great beauty, all is bound to her, and for the lack of merit below, she only pours out the abundance little by little, and it all pools in Her.

We are now obliged to clarify the usefulness of this Shell and its interests in the world, because to say that it is to punish or etc. will not suffice. For the whole object of punishment is asked, it is the evil inclination and the Shell, there will be no Shell and there will be no evil inclination. And it is said that the reason for their creation. in the will of the Creator, is to be that the world and its creatures needed to receive their sustenance and livelihood by the power of law and justice and righteousness, and if they were all non-elective angels in their actions, the world would not benefit from their actions, because they are forced act as angels. And for this reason, man must have a choice, and be inhabited by the evil inclination and the good inclination, that if he, by his own nature, would want to incline towards good, his evil inclination, Samael, would incline him to evil on his left; and when he wants to incline towards evil, on his right will be his good inclination to guilt him, and remind him of the words of his Creator in such a way that he will be rewarded for the inclination, good or bad. And to judge a man according to his deeds, it is necessary that he have aspects which are unclean – as like a slave who rebels against his master – to torment the wicked, so that his wickedness and evils in their numbers will cling to wickedness on its proper side, and so he will receive punishment. This matter is clarified well in the Zohar. All of what the Holy One, Blessed be He, caused Himself to go down in order to show all honorable rituals. (stopped at וכי מאן חמי עבדא)

And see, R. Shimon [bar Jochai] started praising the Book of Concealment (ספרא דצניעותא), which consists of five chapters with in it the sum/principle of all wisdom of the Kabbalah. And that is why R. Yehudah said that if this is so, it follows that man needs to study only this book. And R. Shimon replied that this is true for one who has entered the Idra and came out. He says "and came out" since ten [companions] entered [the Idra Rabba] and only seven came out, because three [of them] died as is described at the end of the Idra [Rabba; Zohar III:127b-145]. But one who does not enter and does not know the preambles that are revealed there, will not be able to profit from the mysteries of this concealed book. And he [= R. Shimon] makes a comparison with a villager etc. [the mashal just prior to the beginning of the ספרא דצניעותא, Zohar III.176a]. And this for sure applies to one who studies [only] the Written Torah and says that everything is contained in it, as he will remain ignorant of everything; what happened to the villager [of the mashal] will also happen to him. And therefore the essence/main ingredient of the perfection of knowledge of the Written Torah is the Oral Torah, as we have explained.

And also, will God rob a man [alluding to Malachi 3:9]? Granted that this evil man, from his evil impulse, questions the righteous deeds that he has done. However the poor pure soul that merited a little of the garment, why should it be stripped naked like the day it was born after it has received its punishment? As this is not the letter of the law. For it is actually the way of souls that this one completes a little, and this one completes a little until the soul is completed to be one man [from many] bodies. And this was the reason for reincarnation, that he that is banished be not an outcast from Him [alluding to II Samuel 14:14]. And this oppressed soul tasted the bitterness and impurity of that sinner, but did not see its good, since all his righteous deeds will not be remembered, and its strength and effort will end empty [alluding to Leviticus 26:6]? This is certainly [more severe] than the letter of the law!

That is why we will say that this matter is understood by prefacing [to it] the secret of reincarnation for the one who merits its secret. And it is known that the soul is completed by many bodies. And these

bodies are lit up with the soul, like the kindling from a candle to a candle, from the essential soul. And these bodies will wither in their good days and inherit their worlds to which they merited in their lives.

Pardes Rimmonim 1:1

The First Gate which is called “Ten and not nine”.

It is well-known and eminent that all those who engage in this hidden wisdom unanimously consent that the number of the Sefirot is ten, and there is no disagreement at all in this matter.

And see, this is one of the matters on which a covenant was made with the wisdom of the Sefirot, and see, among us is the Book of Formation (Sefer Yetzirah) which is attributed to Abraham our father, peace be upon him. But there are some who attribute it to Rabbi Akiva, yet this is not agreed upon.

And see, the words of this book are profound and lofty, and they are hidden from the eyes of the intellect, [from] the glance of those who look carefully. And although there are many different interpretations of it, we still, in all of its parts, need those who explain. And nevertheless we will explain its matters with all that is within the possibility of the limitations of our meagre intellect. And this is what it says: “Ten Sefirot without what(-ness), the number of ten fingers, five opposite five, and the single covenant standing in the middle, in the word of the tongue and in the circumcision of the genitals.” [Sefer Yetzirah 1:3] Until here the citation.

If it came up in our mind not to explain this verse, because its depths and its secrets are hidden from us, as they are certainly above our intellect, and there is no person who can descend to the depth of its language except Rabbi Shimon bar Yochai, peace be upon him, and Rabbi Akiva, peace be upon him, "whose abode is not among the mortals" [Daniel 2:11]. Yet because of the obligation that is upon us, we will interpret it with strenght of hand. And what should be examined more closely? The first is that it says “Ten Sefirot without what(-ness), the number”, which in truth is superfluous, because it would be proper to say: “Ten Sefirot without what(-ness) corresponding to fingers”; why [does it then add] “number”? Secondly: it says “five”, why should it read thus [that is: making the transition from talking about the Sefirot to that of numbers]? The third is: according to its matters there are eleven of them, since they are “five against five” plus the covenant in the middle, which makes [a total of] eleven. The fourth is that its saying “with the word of the tongue and with the covenant of the genitals” seems to show that there are two harmonizers, but why two? The fifth is: what is its intention to elucidate to us whether they correspond to the fingers, because this seems to be unrelated to the topic at hand. The sixth: the moment that it descends to explain by means of [bodily] limbs, it would have been proper to explain all the limbs to which the Sefirot allude, as we will explain in the Gate of the Soul [XXXI], chapter 4, with help of HaShem. And it is said that the author of this book intended to conceal in this chapter the entire wisdom of the Sefirot and to compel it. And he says that they are “Ten Sefirot”, and because of his saying that they are ten [a number], he will draw out a little on the topic of limitation and corporeality. After they have been divided into number he says that they are “without what(-ness) [BeliMah]”, the explanation is [that BeliMah consists actually of] two words: without [Beli] what(-ness) [Mah], and the intention is: without quiddity/essence. Because although the sentence of our mouth has not abstained from saying [that the Sefirot are] ten, the true believe is that they are Beli Mah, without quiddity/essence. And the intention [is] that they do not have an essence that is comprehensible to human beings, because they are are not limited and grasped, as they are without limit or corporeality. And that which does not have corporeality is not grasped except with the heart of the wise among the people of Israel by way of vision as in prophecy. And the reason for the number ten , at the same time them being without what(-ness) will be explained in the Gates that follow, with help of HaShem. And he says “ the number of ten” etc. so that we will not come to say under great pressure, due to the limitedness of our knowledge, that in reality there is nothing but the simple One, therefore he says that they are of the reality of number. And the expression for the Sefirot is an expression of number, as number governs them even if they are without what-ness. And the evidence for this is that their name, “SeFiRot” (ספירות) has the meaning of number (miSPaR, מספר), as we have explained. And to establish that they are number and that their number is

ten, he says: “the number of ten fingers”. And Scripture says: “When I behold your heavens, the work of your fingers” (Psalms 8:4).

And see, from scripture it is established that the creation of the heavens and their forces is through the fingers, which are other names for the Sefirot of the Supernal King.

And see, there are 10 fingers. And if this is so, the conclusion is that the Sefirot, with whom the worldwas created, they [are] 10. “Five opposite five”. There is a difficulty to it that Scripture says: “Further, My hand founded the earth, and My right hand measured out the heavens”(Isaiah 48:13). See, we find that the heavens are the work of the hand of G-d, which are five fingers, and they are only five Sefirot and not ten. To this he says: “Five opposite five”, because if the heavens are the work of a hand of G-d, and the earth is the work of a hand of G-d, we see that for sure the two of them together are ten [fingers], and this is “five opposite five”, five from the right hand and five from the left hand, the right hand for making the heavens, the left hand for making the earth. “and the single covenant corresponding in the middle”. There is a problem to it, as from this topic there is no necessity, because we could say that they [= the fingers] are five or that they are twenty. And factually there are twenty fingers, ten on the hands and ten on the feet, their sum [being] twenty. [And thus we could say about the Sefirot also]. What you could say [is] that the ten “fingers” that are on the feet, they are shadow and resemblance of the ten that are on the hands, and there are always only ten Sefirot, but that the allusion is that the ten Sefirot in [the world of] Beriah are shadow and clothing for the ten Sefirot that are in [the world of] Atsilut, as we will explain in the Gate of Atsilut, Beriah, Yetsirah, Asiya [Gate XVI], with help of HaShem. If thus, we might say that they are always only five, and the five left ones are shadow for the five right ones, and the Sefirot they are always only five, or the conclusion is drawn again and we might say that they are twenty. To this [= to avoid these interpretations] it is necesssary that the two of them are in one house, in his saying “and a single covenant” etc. And the general principle of the matters is, as we found unity and a unifying covenant between five and five, that we will find that the five right ones and the five left ones are one matter and one subject, that their sum is ten Sefirot. Which we did not find between the ten [fingers] of the hand and the ten on the feet, since we have seen that they are two [different] arrangements, each one [an arrangement] of ten, this one shadow and clothing of that one. And the harmonizers between five and five are the tongue - harmonizing between the fingers-, and the covenant of the genitals - between the ten that are on the feet -. And on the Sefirot, on the subject that they are “five opposite five”; in this matter the commentators have given two explanations. The first one is that the Sefirot are arranged in two arrangements. The first arrangement is: Keter, Chochmah, Binah, Gedolah, Gevurah, these are five, and they say that they are to direct the upper ones. And Tif’eret, Netsach, Hod, Yesod and Malchut, this is the second arrangement, to direct the lower ones. And although there is no subject telling [us] that they are to direct the upper ones nor to direct the lower ones, it is accepted among us. Nevertheless on the subject of the division of the Sefirot, they have aimed rightly, because this is the opinion of Rashbi, of blessed memory, in some places, especially on the subject of the Tefilin, because the four portions [texts in the compartments of the bayit] of the head are Chochmah and Binah, Gedolah and Gevurah, and [of the bayit] on the hand they are Tif’eret, Netsach, Hod and Yesod, thus its explanation in the Zohar (Parashat Vaetchanan, III.264a). And if these matters involve intense meditation, because it is written that the four portions are the four letters [of the Tetragram; see Tikkunei haZohar (Haqdamot) 3a] , if this is so, it [then] follows for us that the Sefirot are divided into two arrangements according to the words of the commentators. And thus on the subject of the chariots in the Sefirot, its explanation in the Tikkunim (Tikkunei haZohar, Haqdamot 3; Tikkunei Zohar Hadash 111) [is] that the face of Adam on the throne is Chochmah(חכמה) [also spelt as] כח מה, power of What (מה), as the numerical value of Adam (אדם) [מה and אדם both have the numerical value of 45], the eagle [is] Binah, the lion Chesed and the bull Gevurah; this is the chariot up high. And below it is a second chariot , [where] the face of Adam [is] Tif’eret, and Netsach, Hod and Yesod [are] lion, bull and eagle [respectively] this is the second chariot. And upper Keter complements everything above, and Malkut complements everything below. See, this divides the Sefirot in two arrangements as we have mentioned. And besides these there are many [other] indispensable things [to mention], but we will not make it long [here] so as not to stray from what we intend.

And see, along the line of this explanation we will [now further] explain this Mishna [from Sefer Yetsirah]. Which is that Tif'eret is "a single covenant" which rises very high with the mystery of Da'at, and is connecting the upper ones to the lower ones by means of its going upwards in the three first Sefirot and its harmonizing the arms, and emanating in the Netsachs [= Netsach and Hod] and in Yesod and Malkut. See that there is "the single covenant … in the word of the tongue and in the circumcision of the genitals" "…corresponding in the middle…", [its] explanation: in the middle of the ten upper fingers, the harmonizer is Tif'eret who is called "the word of the tongue" as I will explain. And he says: "a single covenant" because the subject of the covenant is the subject of divorcing and cutting, and by means of the cutting of this matter the knot of the covenenant is made, and this is the subject of the covenant. And some read יחוד "union" where some read יחיד "single", and all amount to the same thing, although best chosen is יחוד "union", because by means of the covenant it is the union, which is the knot of the matter, its force and its union. And some want to connect "the word of the tongue" to Binah, but according to our method it will be explained [to refer to] Tif'eret, although "tongue" is [also] another name for Binah, though not for Tif'eret. This being so, he does not say "tongue" but "word of the tongue", which is the Sound and the Voice that goes out from the tongue, meaning to say: by means of the tongue.

And see, the Sound is the sum of Water, Fire and Air, as is well-known, and these are the three aspects of Tif'eret, as Air is the harmonizer between the Water and Fire of Chesed and Gevurah [respectively].

And see, he does not aim at the actual limb which is the tongue, since then it would become problematic as they [the Sefirot] would be eleven with the harmonizer, but the harmonizer is the Voice which is Tif'eret, in the mystsery of its ascent to Binah, which is the tongue which is the Shofar, as from there the Voice goes out, the sum of Water, Fire and Air, and this is the aspect of Tif'eret that rises upwards between the three first ones [Keter, Chochmah and Binah] and harmonizes between Gedolah and Gevurah, indicating the connection of the five upper ones with the five lower ones, and as we will explain in the Gate of the Arrangements of the Special Names [Gate XXI] with help of HaShem. "And the circumcision of the מעור (genitals)", this is the covenant of the circumsision, and the explanation of מעור just as [in] "as the embracement (מער) of a man and his companion" (1 Kings 7:36), as our Sages, may their memory be a blessing, have explained: "as the embracement (מער), as the union of a man with his wife" [Talmud Bavli, Yoma 54a/b], who is the woman. And the intention is the unity that exists between the ten fingers of the feet by means of the genitals that are unifying them. And this explanation is necessary, as "the word of the tongue" is the one unifying the ten fingers of the hands, and "the circumcision of the genitals" unifies the ten fingers of the feet, from what he explains in the sixth chapter [of Sefer Yetzirah], and this is what it says: "He cut for him the covenant between the ten fingers of his feet, and between the fingers of his hands, and this is the covenant of the tongue.", end of citation.

And see, this mishna has [now] been explained in the manner of the explanation which the commentators gave on the subject of "five opposite five".

Pardes Rimmonim 1:2

Further, we will clarify this Mishna through a different explanation which the commentators have given on "five opposite five", and it is more fitting and accepted, and it is also recognized as such in the words of Rashbi [Rabbi Shimon bar Jochai] of blessed memory in many places. And the subject [is] five from the right and five from the left, the five from the right [being] the five Sefirot whose main inclination is towards the side of Chesed (Mercy) which is the right, and they are Keter, Chochma, Gedolah [here the Sefira Chesed is called Gedolah, as not to confuse it with the side of Chesed], Netsach and Tif'eret. And the five on the left, they are the five Sefirot whose main inclination is towards the side of Din (Judgement) which is the left, and they are Binah, Gevurah, Hod, Yesod and Malkut. And if it so that the essence of Tif'eret is [being] the central axis, if this is so, its essence is [still] Chesed as is known, as it is below, opposite Chesed, and its inclination is to the right. And Binah in its aspect is connected to Din (Judgement), as it is called "Performer of mighty deeds" [Morning Service, the Blessings of the Shema], because judgements are aroused from it, as we will explain in the Gate of Essence and Conduct [Gate VIII] chapter 6. And thus on Hod, it is said "And my splendor (Hod) was turned into destruction" (Daniel

10:8), [and] “all day misery (דוה)” (Lamentations 1:13), [misery has] the characters of Hod (הוד). And Yesod also thus the essence of its inclination is to the side of Gevurah, and thus Rashbi of blessed memory clarified in the Tikkunei haZohar (Tikkun 13, page 29b) on the ninth blessing etc., and this is its citation: “And the Tsaddik [indicating Yesod] receives from the left, and the central pillar [indicating Tif'eret] receives from the right”.

And he further explains there (in Tikkunei Zohar Hadash, first Tikkun 28) on this actual subject, and it says: “The righteous one/Tsaddik is he that moves to the left, [and] he is Isaac (יצחק), endpoint (קץ) of life (חי), living (חי) of the worlds/(or: eighteen (חי) worlds), attached to the left etc.”. And although this citation in its context needs a lengthy explanation and appropriate reflection, anyway from the generality of his words it follows for us that for Yesod the essence of its inclination [is] to the left, contrary to Tif’eret. And this subject is possibly the reason for the two harmonizers, apart from other reasons that there are for this matter, as we explain in the Gate of the Harmonizers [Gate IX], chapter 4, with help of HaShem. And for Malkut similarly its essence is Judgement (Din), as its name is well-known in the mouth of all Kabbalists, which is “Degree of Weak Judgement”. And although there are some places that are apparently opposed to this subject, anyhow these words are absolute foundations, as nails inserted, and the rule is rule of truth.

And see, these Sefirot are as the arrangements of two hands, the right hand: they are Keter, Chochmah, Gedolah, Netsach, Tif’eret; and the five from the left [are] the left hand: Binah, Gevurah, Hod, Yesod, Malkut.

And see, Tif’eret is “the covenant of the tongue”, because it is the one that harmonizes between Judgement (Din) and Mercy (Chesed), as is known. And it certainly belongs to the [same] species as the ten themselves. And thus “the covenant of the genitals”, even if its essence is in Yesod, see, according to this it will also allude thus to Tif’eret, because “the body [referring to Tif’eret] and the covenant [of circumcision], we consider them as one” as is explained with the words of Rashbi of blessed memory in the Tikkunim [Tikkunei HaZohar] many times.

And see, according to this it is found that between ten [fingers, in the world of Atsilut] and ten [toes, in the world of Beriah] there is no harmonizing as there is between five and five, as we have explained above in Chapter 1.

And see, this mishna has [now] been explained [with] a second explanation by way of what the commentators have explained on “five opposite five”.

We will further explain this mishna [with] a third explanation of “five opposite five” in a way different from what was shown to us [until now]. Let one choose for oneself. And it [the explanation] is that when he says “five opposite five” he does not intend the fingers [which were already] mentioned, because he has moved away from the subject of the ten towards explaining to us the harmonizing between Judgement (Din) and Mercy (Chesed), and [towards] the arrangement of the harmonizing, and [towards] the subject of the need of [this] harmonizing. And to this he says that they are “five against five” [and] that Tif’eret harmonizes between Chochmah and Binah in the mystery of Da’at when it rises towards Keter, as we will explain in more detail in the Gate of the Harmonizers [Gate IX] with help of HaShem. See, the two of them are one opposite one: Chochmah opposite Binah, as this one [Chochmah] is the root of Chesed [Gedolah] and this one [Binah] the root of Gevurah. Furthermore Tif’eret harmonizes between Gedolah and Gevurah, as is known, and Rashbi, of blessed memory, explained it in the Tikkunim (Tikkun 30, page 75b) on the verse “and it was evening and it was morning, [one day]” [Genesis 1:6], and this is what it says [there]: ‘“And God called the firmament ‘heavens’” [Genesis 1:8]. “And God called”, this is the Upper Mother, “the firmament ‘heavens’”, this is the Pillar of the Center, which is between right and left, and perfects them both. This is what is written: “and it was evening and it was morning” and these are the evening of Isaac and the morning of Abraham”’ – end of citation.

And although amidst the plain meaning of the words of the saying there is evidence for our intention, nevertheless ‘now that it has come to our hands, let us say a small word on it’, so that ‘it will’ not ‘depart

without staying overnight' [allusion to Babylonian Talmud, Chullin 91b]. And we need to examine it minutely. Firstly: its saying '"and God/Elohim called" this is the Mother', because hitherto we have not heard this, since all Elohim in the parasha of the Work of Creation refers to Binah. Secondly: what is his intention in saying 'Mother' instead of 'Binah', which is its better-known name? Thirdly: his saying 'Pillar of the center which is between right and left', and as after he said 'Pillar of the center' we don't know the intention that it is in the middle of right and left – which are Gedolah and Gevurah – unless it is required to explain it and to prolong with 'which is etc.'. Fourthly: that as soon as he gets down to the explanations that 'it is between right and left', why not say Tif'eret 'which is etc.' and keep silent of 'the Pillar of the center', which appears to be double. Fifthly: his saying that 'it is between right and left and perfects both of them', it ['it perfects both of them'] is double, as this is implied by 'which is between right and left'. Sixthly: his saying 'this is what is written: "and it was evening and it was morning"', apparently there is no evidence at all for his intention in the biblical verse. And let us say that Rashbi, peace be on him, found difficulty with the verse "and God/Elohim called the firmament 'heavens'", because 'firmament' is Tif'eret and 'heavens' is also Tif'eret; if this is so, what is the intention of the verse in saying "and God/Elohim called the firmament 'heavens'", that 'firmament' and 'heavens' are not the same thing? And he answers to this and says: 'God/Elohim, this is the upper Mother'. The explanation: as already saying you know that all Elohim which is [mentioned] in Bereshit [the first parasha of Genesis] is with Binah, and this Elohim [in the mentioned verse] is with Binah on the side of its aspect together with the lower ones, as it is the influencer, in other words: the one causing the emanations to emanate, and therefore it is called Mother, and this is what it says: 'this is the upper Mother'. '[to] the firmament 'heavens', this is the Pillar etc.' Explanation: Tif'eret has two realities. The first one is from the side of Chochmah, and this is a prestigous reality that is approximately somewhat the mystery of the Line of Compassion/Rachamim, which is what is emanated from Keter and extends itself to Chochmah, as we will explain in the Gate of the Arrangement of Atsilut [Gate V] with help of HaShem. And this is the reality for which Moses our teacher, of blessed memory, is the vehicle, as is explained in the Tikkunim (Tikkunei HaZohar, Tikkun 13, page 29a). And this is what it says: "And Jacob certainly [is] the likeness of the Pillar of the center from the exterior side. And see, Moses was [also] there. But he [is] from the interior side, and that one [= Jacob] from the exterior side (that one [= Jacob] from the body and this one [=Moses] from the soul)" – end of citation.

And see, this reality, which is its aspect in the property of Compassion/Rachamim, without carrying [the sides of] Chesed/Mercy and Din/Judgement with it [thus: not totalizing/mediating the two sides], he will give the name 'soul' to this reality [of Tif'eret] that is being regenerated out of the mixing and the carrying. And this soul is called 'firmament'. And we can say [about firmament, רקיע] by means of Tseruf [that is: re-arranging the letters inside a word] י רקע , "foundation/stretching of Yud", which is the reality [of Tif'eret] that is stretched and is expanded from Keter by means of Yud which is Chochmah. And this reality he clarified with his citation 'Pillar of the center', willing to say: the Pillar and the Middle Line which does not have any totality at all from Chesed/Mercy and Din/Judgement, but it is [only] between the two of them, and this is what he says: 'which is between right and left'. And by means of Binah [indicated by 'Elohim'] this 'firmament' is arranged, and they have clothed it [in] the totality of Fire (אש) and Water (מים) which is what is called 'heavens' (שמים), and this is "[He] establishes the heavens with understanding [תבונה, referring to Binah]."(Proverbs 3:19). And the aspect that is totalizing this reality is Binah, who is called 'Mother', which is the reality of the Heh (ה), which is [built up from] three Wavs (ו) [that is: one can see the letter ה as a composition of three ו, one left, one right and one (turned 90 degrees) above them] which are the three lines Chesed/Mercy, Din/Judgement and Rachamim/Compassion, as will be explained in the Gate of Reality [Gate XIV]. And therefore he says: 'totalizes/perfects both of them', explanation: from the side of the Mother [it] totalizes the right and the left, which is the garment that clothes and crowns the prestigious reality. And there is to this subject a proof from the book of the Zohar, parasha Yitro [Zohar II.84a]. And this is what it says: 'In the biblical verse "Go out and gaze, o daughters of Sion […] at the crown with which his mother crowned him" [Song of Songs 3:11]. What is "at the crown"? Rabbi Isaac said: as what is written: "And Saul and his men encircled David" [1 Samuel 23:26]. Because he is crowned with white, red and green, with all colors that are totalized in him and are turned around him. Rabbi Yehuda said: "…at the crown with which his mother crowned him". What is "the

crown”? As is written: “Israel, with you I will glorify myself (פאר)” [Isaiah 49:3], and it is written: “and the house of my splendor (תפארת, Tif’eret) I will glorify (פאר)” [Isaiah 60:7]’ – end of citation.

And the explanation: King Solomon, with whom there is peace, he is Tif’eret, and Yesod is his peace. And the crown is the reality [of Tif’eret] that is called ‘heavens’, which surrounds his simple reality that is called ‘firmament’ [and] which emanated from Chochmah. And this corresponds to “at the crown with which his mother crowned him”, [his mother] who is the Elohim that was mentioned in our present discussion. And therefore he said earlier [in our text]: ‘which is the mother’, which is Binah, the mother of the children. And “crown” is an expression of surrounding and covering, as the subject: “And Saul and his men were encircling David”, which corresponds to surrounding. And the explanation: as this crowning is with three colors, which are white from the side of Chesed [here the Sefira Chesed/Gedolah] and red from the side of Gevurah, and green composed from both of them, which is the mixture that is mixed by means of the ‘man of the interspaces’ [an allusion to 1 Samuel 17:4] [which is] Tif’eret. And in order that we shall not err, saying that white and red are not in the reality of Tif’eret but only green [is in it], [therefore] he says: ‘and all of them are included in him and are turned around him’. Explanation: King Solomon, who is the spiritual aspect from the side of Chochmah – which is also called King Solomon, as I will clarify in the entries of the special names with help of HaShem – he is surrounded by the three colors, and they are actually turned around him. And he is white in the property of its aspect towards Chesed[/Gedolah], and red in the property of its aspect towards Gevurah, and green in the aspect of both of them in the equilibrium of the mixture. And all of them are surrounding him and are crowning him. And Rabbi Yehuda explained “the crown” with a different explanation that adds to [that of] Rabbi Isaac, and he says that it is not only this [explanation] but “the crown” is the totality of all six extremities [Chesed/Gedolah, Gevurah, Tif’eret, Netsach, Hod and Yesod], as in the property of this aspect is the special name of Tif’eret fitting, which is from the expression ‘ornaments’, as “the ornaments of the headgears” [Exodus 39:28 (the Hebrew text incorrectly refers to Ezekiel here)], and its explanation is: branches, intending to say that it branches out into six extremities, and the six extremities are its [= Tif’eret’s] branches. And this is what he says: “Israel, with you I will glorify myself” [Isaiah 49:3]. And the explanation is: Binah is speaking to Tif’eret who is called Israel that she is ornamenting herself with it and is branching out in branches.

And he brings further proof from the biblical verse “and the house of my splendor I will glorify” [Isaiah 60:7], as she [Binah] is branching herself out and is ornamenting herself with her branches. And it intends to say: the house of Tif’eret above is Binah, as also there is it’s [= Tif’eret’s] resting place, as he [= Tif’eret] “is extending from one side to the other side” [Exodus 26:28], from the side of the heavens which is Binah to the side of the heavens which is Malkut. And just as Malkut is the house for Tif’eret so also is Binah [the house for Tif’eret], and this is “the house of my splendor I will glorify”. Explanation: she [= Binah; the Hebrew text mistakenly has “he/it”] is branching out with the branches of Tif’eret which are a measure for it [= Tif’eret]. Or it intends [to say] that Malkut is a house for Tif’eret. And Binah says: ‘“the house of my splendor”’ which [= the splendor] is Tif’eret, ‘[is] from my side’, because from the side of Binah it [= Tif’eret] totalizes the ornaments, and similarly for its house that is Malkut, it is possible [for Binah to say that] ‘I will branch out’ in the mystery that she [= Binah] totalizes the six branches from its [Tif’eret’s] side, that it is clothing itself six in six [שש here could also allude to ‘fine linen’, which is used in the construction of the Mishkan, Exodus chapters 25 and further], and this corresponds to “with the crown”, which is this ornament and garment. Until here [the explanation of Rabbi Yehuda]. And this is what was intended in the biblical verse “And God/Elohim called”, as it is the Mother who is crowning “to the firmament” [with] the crown that is called ‘heavens’. And he brings in a proof to this from the biblical verse: “and it was evening and it was morning, one day”. And the explanation: evening [refers] to Isaac and morning to Abraham. In their totality together Tif’eret is becoming a reality and clothes itself, which is called “one day” which corresponds to ‘heavens’. And the totality of ‘heavens (שמים)’ corresponds to ‘day’, as it [consists of] fire (אש) and water (מים) [see earlier in this chapter for the Hebrew word ‘heavens’ thought as consisting of ‘fire’ and ‘water’], evening and morning. And to this he says ‘one day’, being united and uniting the two aspects [of Tif’eret]. And we could say that from there come the twelve hours. [The letter] Wav [ו, referring to Tif’eret] can somewhat be seen in Milluy [filling out its pronunciation in Hebrew characters] [as] ואו, which has the same

numerical value as אחד ‘one’ [namely: thirteen]. And its explanation: the two unifying faces/aspects, Wav from the right side [is] one face, Wav from the left side [is] one face, and the Aleph in the middle [thus forming וא] unifies the two faces together. And this corresponds to ‘one’, and the two Wavs correspond to the twelve hours [of a day; the numerical value of each ו is six], Wav from the rising of morning until mid-day, which is Chesed[/Gedolah], [and] Wav from noon until night, Gevurah, and this [together is] ‘one day’. And it is not necessary to expand [on this]. And it had already been possible to add [further] evidence to the subject of Tif’eret’s harmonizing between Gedolah[/Chesed] and Gevurah, but since it is a simple and agreed-on matter [we have not done so]. And it is only necessary for us to understand this saying in its composition, and it follows for us [now] that Tif’eret harmonizes between Gedolah[/Chesed] and Gevurah, and the two of them are one ‘opposite’ one.

Pardes Rimmonim 1:3

Tif’eret further harmonizes between Gedolah[/Chesed] and Hod, and between Gevurah and Netsach, and the reason is that Gedolah and Netsach are the right side [which is] Chesed/Mercy, and Gevurah and Hod they are Din/Judgement, the left, and they need harmonizing. And there is some proof to this in the words of Rashbi of blessed memory in the book of the Faithful Shepherd [Raya Mehemna, Zohar Parasha Pinchas, III.244a], this is what it says: ‘And in the first redaction: “I have gathered my myrrh with my balsam…”[Song of Songs 5:1], right arm with left thigh. “my honeycomb with my honey”[ibidem], Jacob and Rachel. “my wine with my milk” [ibidem], left arm with right thigh. Chesed with Hod, these are the right arm with the left thigh. Jacob and Rachel, the Pillar of the Center with Malkut. Gevurah with Netsach, these are left arm with right thigh. And why are there two of his attributes here? Because it is a secret which he will thus express. David said here: “Your priests will be clothed in righteousness and your devout ones will rejoice [Psalms 132:9]. It is written there, [but] ‘and your Levites will rejoice’ it should have said. The Holy One, blessed be He, said: ‘it is not customary to change my attributes, but after you have invited me, I must do after your wish.’ From this we are taught that the master of the house, when he invites even the king, the king must do after his [= the master of the house’s] wish. And because of this we have been taught: “all what the master of the house will say, do” [Babylonian Talmud, Pesachim 86b]. And this being so, it is a fitting secret, etc.’ End of citation.

And what there is to arouse in this saying is [first] the lengthiness of its expression, and the repetition of the subject in not [very] different words. In his saying ‘right arm with left thigh, Chesed with Hod’ etc., [even] if we, until now, had not heard that the two arms are: Gedolah the right arm, Gevurah the left arm, and [about] the two thighs that they are: Netsach the right thigh, Hod the left thigh, why is there need for this lengthiness in the explanation of the plain matters? Second [note]: Essentially he could have used a short and clear expression in his saying [, such as]: ’“my myrrh with my balsam”, Chesed with Hod. “my honeycomb with my honey”, the pillar of the center with Malkut. “my wine with my milk”, Gevurah with Netsach. And he could have kept quiet about thighs and arms, so that there would have been no need to explain them afterwards. Third [note]: that essentially this saying [is] in parasha Pinchas (Zohar III.241a/b), as thus he said: ‘and in the first recension’, explanation: in the Zohar, because that is the book that precedes this [book/saying]. And there in parasha Pinchas he does not lengthen, nor in whole nor in part, but [gives] only the first part of the saying. And it says thus: ‘“I have mixed my myrrh with my balsam”, right arm with left thigh. “my honeycomb with my honey”, Jacob with Rachel. “my wine with my milk”, left arm with right thigh’ – until here the citation. And although he adds there [that is: in Raya Mehemna, Zohar III.244a] to the subject of harmonizing [that] the special name “my myrrh” is Chesed, and “my balsam” [is] Netsach as we will explain, nevertheless he does not further add to the subject of clarification of the words. And one needs to find out why he does not use this relation here [Zohar III.241a/b]. Fourth [note] on his saying ‘Jacob with Rachel’. And he does not say ‘body [= Tifer’et = Jacob] with the female [= Malkut = Rachel]’, the limbs in the same way and with the same treatment as the limbs which he assigned to the other Sefirot. Fifth [note]: After he goes down to the explanations of his works in what he says: ‘And they are, etc, it would have been fitting to say: ‘right arm with left thigh, Chesed with Hod’, as this is the normal order, and not to let the explanation precede the [original] text [that needs to be explained] by his saying ‘Chesed with Hod, right arm with left thigh etc.’, and similar

for them all. Sixth [note]: And what difficulty does he find in: ‘And why are there two of his attributes here’. And what is difficult [is] that sometimes Netsach is suckling from Gevurah and similarly Hod from Chesed, but most of the time Netsach is suckling from Chesed and Hod from Gevurah. But sometimes it occurs, because of the assimilation and influencing that Netsach is suckling from Gevurah, and Hod from Chesed. And therefore each one is composed of them all, so that they all consent to a single action and a single emanation. And therefore is it possible that the two opposites become equalized, even Gevurah with Chesed. And we will explain that Rashbi, of blessed memory, found difficulty in the scriptural verse, because it was proper for it to say: ‘I mixed my myrrh and my balsam, I ate my honeycomb and my honey, I drank my wine and my milk.’ Why [does the verse use the words] “with” [instead of ‘and’], because it [appears to be] superfluous? And to this he answered that there above the verse that is before us (what is printed in parasha Wayikra, page 4b and further) he said: ‘”My myrrh with my balsam”, Chesed with Netsach. “my honeycomb with my honey”, Gevurah with Hod. “my wine with my milk”, body and covenant.’ [I did not find the exact citation but a slightly longer paraphrase in Zohar III.4a].

And see, part of our questions is reconciled with this, because he says ‘with’ ‘with’ to unite these attributes in the mentioned manner, but because this answer is not satisfying, when the intention of the biblical verse is only [to teach us] that Chesed is united with Netsach, Gevurah with Hod, and Tif’eret with Yesod, if this is all so [it would be more fitting to] be silent of ‘with’ and ‘with’. And from the matter it is taught that it says that when they are being united their customary ways are in this, as three are uniting themselves with three. To this he says: ‘And in the earlier recension’, its explanation: in the Zohar, in parasha Pinchas, a different and more than extended explanation was given, and this is it: ‘right arm with left thigh’, of which the intention is: Chesed with its being [of] the line of Chesed/Mercy [the right axis], being united with Hod with its being [of] the line of Din/Judgement [the left axis]. And thus Gevurah with its being [of] the line of Din being united with Netsach with its being [of] the line of Chesed. And now there will be no difficulty in why he said ‘with’ ‘with’, which is necessary because it is not their customary way in this. But because it is contrary to their habit and nature, therefore it is necessary to say ‘with’ ’with’, to teach us that this order is contrary. And the reason that he speaks in the Zohar with special names of the limbs (arms, thighs), and [does] not [mention] the attributes by their names. [This is] because it is difficult for him, since after he clarified that the Sefirot are turned over into what [is] not the [normal] order, that [that is: mention the Sefirot by their regular names] would be impossible. Because the [normal] route of suction of Netsach is from the right, and thus it is below Chesed [in] the line of Chesed/Mercy. And the route of suction of Hod is from the left, and thus it is below Gevurah [in] the line of Din/Judgement. How is it [then] possible that they change their function? That would be impossible. And to clarify this subject for us in bold rhetorical language he uses in his expression arms and thighs, to tell you that just as the arms and thighs are adhering together and are connected with the body, and by means of the body it unites the right arm with the left thigh, and similarly the left arm with the right thigh, and the body is the medium that unites them and couples them together. Similarly the subject [functions] above by means of Tif’eret, which is the one that branches out in six extremities, and these extremities are its limbs. Just as the limbs are branches for the body, so are the extremities limbs and branches for Tif’eret. And therefore, by means of this it is possible for these Sefirot to be mixed in this mixture, and this is possible, and not impossible. But [even] if this is so, we have not yet escaped the question ‘why are there two of his attributes here’, as we will explain.

And see, explained is the reason that he is forced to say ‘arms’ and ‘thighs’ and not the attributes themselves with their names. But Rashbi of blessed memory, in the book of the Faithful Shepherd (Raya Mehemna) [the later recension] intends to bring the citation of the first recension, transferring it to his expression itself, which is ‘“I have mixed my myrrh with my balsam”, right arm with left thigh. “my honeycomb with my honey”, Jacob with Rachel. “my wine with my milk”, left arm with right thigh’, until here the citation of the recension. And he adds in the clarification the rest of the saying. The intention is to clarify to us exactly [with] his fine expression when he says ‘right arm with left thigh’ etc., that the subject on the side of Scripture is [some recensions have אלא (“except/but”) here instead ofלא (“not”), which I have followed] on purpose, that Chesed unites itself with Hod, and not that Hod unifies itself with Chesed. He intends to say that the dwelling-place of Chesed will be in Hod and the root is Chesed. And similarly with Gevurah, that its dwelling-place is in Netsach, and the root is (Netsach)

[other reading: Gevurah; there is some confusion here and below on what exactly is the 'root'], and not the inverse. And similarly Tif'eret in Malkut below. For if we would say that the root above are lower ones in the upper ones, the reason of 'why are there two attributes here?' would not be established. Because if this would be so, you would find that the bride and her bridesmaids would go up to the house of the bridegroom and his groomsmen. And if this would be the case, it would not be proper for the bride to change any custom of the bridegroom at all, because she is lodging in his house. But here it is what is correct: Chesed in Hod, Gevurah in Netsach, Tif'eret in Malkut. And they are three upper ones in three lower ones. We will find the bridegroom lodging with his groomsmen in the house of the bride with her bridesmaids. And since he is in the house of the bride, it is proper that he will accustom himself to the will of the bride. And it is in her hand to change the custom according to her will as to what is better in her eyes. And with this subject there is an answer to the question 'why are there two attributes here?', as we will explain with help of HaShem. And this is what Rashbi of blessed memory intended, to explain to us the fine point of its expression in having the clarification of the word precede the word itself, in his saying: 'Chesed with Hod, right arm with left thigh' [in his explanation in Raya Mehemna, Zohar Parasha Pinchas, III.244a], and not the inverse. To awake us to the fine point of its expression, because with intending intention he uses the expression of 'arms' and 'thighs', and not the expression of the attributes 'Chesed' and 'Hod' etc. To teach that this mixing is by means of the body. And this he intends when he has the expression of 'Chesed' and 'Hod' precede that of 'arm' and 'leg' as if he says: examine carefully! Because it had already been possible to shorten the expression saying 'Chesed' and 'Hod', the expression of the attributes and not [using] the expression of the limbs. But [he uses the expression of the limbs] "to give you understanding" (Daniel 9:23). Because the mystery of this mixing, which seems to be turned, is [actually] aligned by means of the body which is Tif'eret the middle one, as we have explained. But on the contrary: 'arm' and 'thigh' [are] clarification of Chesed and Hod, and [it is not so that] Chesed and Hod are clarification of 'arm' and 'thigh'. And to this we will answer that with Jacob and Rachel there was no need to change their names into the name of limbs, because there is no modification in their subject and their unity, but [it is] as customary: Tif'eret on [in the same line of] Malkut, and therefore he does not alter them.

And further we understand that in the expression of the first recension [Zohar III.241a/b] he says: 'right arm in/with (ב) left thigh' and similarly 'left arm in/with (ב) right thigh', and he does not say 'with' (עם), 'with' (עם), but [he speaks] in brief. And in this saying [here, Zohar III.244a] in his explanation he clarifies 'Chesed with (עם) Hod' etc., and he [now] says 'with' 'with'. 'And why are two of his attributes here?' Explanation: it is right if it is this what they are clarifying, as there is only a modification of the attributes concerning the influx and the sucking only, which we would have thought in the explanation 'right arm in/with (ב) left leg', that its intention is on the influx only which Chesed influences in Hod, and similarly which Gevurah influences in Netsach, there is no difficulty for us at all that thus [is] the way of the attributes that the ones suck from the others. But according to what he explains in this saying 'right arm in/with (ב) left thigh', explanation: 'with' (עם) really [they are really together], which is that Chesed unifies itself downwards into Hod, and Gevurah downwards into Netsach. If this is so, it is [still] difficult 'why the two attributes [are] here'. As according to the way of the real unification, this is not the way of unification of the Sefirot, as Netsach connects itself with Chesed, and Hod with Gevurah, as we will explain in the Gate of the Thigh of Jacob [Gate XVII], with assistance and help of HaShem, in the chapters 3 and 4. And the meaning according to the influx, even if it is that Chesed can influence in/with Hod, yet Hod will perform its [natural] action which is an action of Din/Judgement, even if it will not perform [it] with the strength as it would be when it would suck from Gevurah, and there is in this no [need for] fear, since there is [here] no modification of the attributes [the way the attributes act remains the same, although the intensity may differ]. Truly [however] in real union there is doubt because the activity of Judgement/Din is abolished from everything. Since when Gevurah wishes to act with Judgement/Din, Netsach will conquer that Judgement/Din and will not allow it to act, in the mystery of the unity. And therefore it is difficult 'why the two attributes [are] thus', as it is a modification of the attributes and a restraint of Judgement/Din, and this is not convenient. And this is not the natural order, that which was told to David: "On account of David, your servant etc." [Psalm 132:10] he changed and extended the power of Compassion/Rachamim. As even if the joy [רינה, referring to the previous verse (Psalm 132:9) mentioned in the beginning of the current chapter] is from the side of Judgement/Din as is

known, he [= David] wanted that it would be from the side of Chesed/Mercy, and this will be explained further in the Gate of the What-ness and the Conduct [Gate VIII], with help of HaShem, in chapter 6. And thus concerning Tif'eret, since it came to the house of Malkut, as it says: "I have come to my garden, my sister, my bride" [Song of Songs 5:1]. When this is so, it is that it behaves itself according to her [= Malkut's] will, even with modification of the attributes, to extend the power of Compassion/Rachamim further. And this is what is called 'Chesed in/with Hod, Gevurah in/with Netsach and Jacob in/with Rachel, because they [are] three upper ones in/with three lower ones by means of Jacob the bridegroom who has come to the house of his bride Rachel as we have explained. But if it would have been so that the bride would go up to the house of the bridegroom, it would not have been convenient to change, as it is not the natural order to change [in those circumstances].

And see, we will end the clarification of the saying, and may good taste and knowledge go out for us, as Tif'eret also harmonizes between Gedolah[/Chesed] and Hod, and between Gevurah and Netsach.

Pardes Rimmonim 1:4

Being that in the previous chapter we were compelled out of the [Zohar-]saying mentioned in it [to learn] that it is Tif'eret which is harmonizing between Gedolah[/Chesed] and Hod, and between Gevurah and Netsach, and the subject was a bit strange to [our] hearing ear. We said to compel this discourse further and to explain the matters, to show that they are not far from the intellect and not strange, as the matter is very close to us. And the subject [is] in what is well-known, that Tif'eret receives from Gedolah[/Chesed] and Gevurah, and influences Netsach and Hod.And there is no doubt as to that which Tif'eret influences in Hod, that there must in this influx be part of the influx from Gedolah[/Chesed], which Tif'eret received from it, as we have explained, and similarly what Tif'eret influences in Netsach, [that] there must be in this influx part [of the influx] from Gevurah. And there is no doubt that the influx that is being influenced from Tif'eret in Netsach and Hod with its [=Tif'eret's] mixture, is not really [identical to] what it received from Gedolah and Gevurah. Indeed the middle mixing will be mixed by means of Tif'eret, becoming equal to Gedolah and to Hod, and similarly becoming equal to Netsach and Gevurah, and if this is so, it is found that this harmonizing is to some extent a continuous matter. And at times it happens [concerning] Tif'eret that its root if its receiving needs to be from Judgement/Din of Gevurah, to influence in Netsach for a need in the world for Judgement, for punishment and as what follows in these subjects. Or because it receives the most part from Gevurah, it will influence to Netsach to sweeten Judgement. And similarly at times Tif'eret will receive the most part from the side of Mercy/Chesed, and it will influence to Hod to sweeten Hod. And this intermixture and what follows from it will be explained in the second chapter of the Gate of the Channels [Gate VII], with help of HaShem. And the matters are straightforward for someone who understands and pleasing to the finders of knowledge. We will further add instruction to this matter and we need [to add] the subject on which all learned ones agree concerning the colours of the Sefirot, that the colour of Netsach is red leaning to white, and the colour of Hod is white leaning to red – thus far its statement.

And see, they explain about Netsach that it is red, inclining to white, explanation: being red from the side of its receiving from the side of strict Judgement of Gevurah by means of Tif'eret the harmonizer, as we have explained, and because of this Judgement it will be red. But from the side of the majority of its sucking from the side of Mercy – as there is its house – its leaning will be towards white, to whiten the redness, to return it to white, and this is "leaning", as its direction is that its majority is white. And similarly the subject inverted for Hod, because it is white by means of its sucking from Mercy by means of Tif'eret the compromiser and mediator between them. But because the root of its sucking is from the side of Gevurah – because there is the root of its leaning and its [natural] place – it needs to be leaning to white and harmonizing Compassion to the side of Judgement.

And see, we have found according to this [that] Tif'eret is mediating with its colour, which is whitened and red, between Gedolah and Hod, and between Gevurah and Netsach.

And the subject of these colors will be explained in the Gate of the Colors [Gate X], with help of HaShem. Praise and thanks to the Bestower of good on the guilty ones, Who has rewarded us with all good. To HaShem, and may He give us light to give force to this matter with three reliable witnesses: with the words of the Rashbi of blessed memory, with the opinion of the Kabbalah, and with the words of the learned ones. The general principle of the matters [is that] the places that need harmonizing are 'five opposite five': Chochmah opposite Binah, Gedolah opposite Gevurah, these are two opposite two, Gedolah opposite Hod, Gevurah opposite Netsach, these are two opposite. These are [in total] four opposite four. Furthermore Yesod is harmonizing between Netsach and Hod as will be explained in the Gate of the Harmonizers [Gate IX] in chapter four. This makes 'five opposite five'. In truth, there are only two harmonizers between five and five, which are Yesod and Tif'eret. How? Yesod [harmonizes] between Netsach and Hod, and Tif'eret between Gedolah and Gevurah, between Gedolah and Hod, between Gevurah and Netsach, and between Chochmah and Binah with the reality hidden in the mystery of Da'at as will be explained in the mentioned Gate [Gate IX]. And with this preamble the mishna [Sefer Yetzirah I.3] will be understood [of] which we [are] in its explanation, which says: 'five opposite five', because the truth is that they are five as opposite five and the covenant of unification standing in the middle, as the harmonizers are mediating and directing between the extremities. And the 'word of the tongue' is Tif'eret, and it is called 'word of the tongue' because it is by means of Binah, which is the tongue, that it rises upwards to harmonize between Chochmah and Binah in the mystery of Da'at, as will be explained in the mentioned Gate [Gate IX]. And similarly by means of it [= Binah] it mediates between Gedolah and Gevurah, as we have explained at the end of Chapter 2 [of the present Gate I]. And the 'circumcision of the genitals' is Yesod, the second harmonizer.

And see, with this matter we will settle the subject further and we will answer exactly that which we asked, which was that they are 'five opposite five' and the harmonizer [added makes] them eleven. Because we are not here in [the realm of] the number of the Sefirot, but [in the realm of] the number of the harmonizing, as we have explained, and there is no need to elaborate [on this here].

And see, we have explained this mishna in the version that is most often published in books and commentators. Although the Ramban, of blessed memory, appears to have had a different version [of this mishna in his commentary], nevertheless we will not worry but consent to [the version in] the majority of the books. And when the researcher will look into the [different] versions he will find that this version [= our version] is more accurate, and further that we cannot verify that this commentary is [actually] by the Ramban, based on what is seen in it.

Pardes Rimmonim 1:5

After we have travelled from the mountain of HaShem, a high and steep mountain, [which is] the previous mishna [of Sefer Yetsirah], and with it we were compelled to [accept] the opinion of the kabbalists [namely that] the number of the Sefirot is ten and not more. We will [now] go to the "mountain of myrrh" [Song of Songs 4:6], the second mishna after it, although it is the fourth one from the start of the chapter. And this is what it says: 'Ten Sefirot without what[-ness]. Ten and not nine. Ten and not eleven. Understand with wisdom/Chochmah, and become wise with understanding/Binah. Examine with them and investigate from them, and know and think/count of them, and establish the matter completely, and return the Formator to His foundation.' [Sefer Yetsirah I.4] – End of citation.

We have agreed not to arouse on this mishna a general principle, its words being by themselves without arrangement, and the citation says: "Explain me!". And its shallowness does not tolerate a general principle instead of what is raised and given in it, and we will write what God will place in our mouth on the subject. 'Ten and not nine', and its explanation. And it is that its intention is to warn us for the mistake, so that we will not say that Keter does not belong to the Sefirot that we can think, as it is En Sof - which it is not -, as it [En Sof] is dwelling above the above. And [it is] not as many think, that En Sof would be among the number of the Sefirot, and that it would be Keter. And this thought we will invalidate in the Gate of Is En Sof Keter? [Gate III], with help and support from HaShem. And 'may the all-Merciful save us from this opinion!' [Talmud Bavli, Shabbat 84b]. But verily they are ten besides the

Emanator. Because if this was not so, the emanated Sefirot would be found to be nine. And this is not appropriate, but the emanated [Sefirot] are in reality ‘ten and not nine’. Further an explanation that came to warn us so that we would not err to exclude Malkut from the number [of the Sefirot], as there are some who believe in an opinion close to this. And ‘may the all-Merciful save us’ likewise ‘from this opinion!’ But it [= Malkut] is together with them in the Emanation/[the world of Atsilut]. And even though it is not in their harmony, as we will explain in the Gate of the Diminution of the Moon [Gate XVIII] with Heaven’s help. And close to this explanation is the explanation of Rashbi, of blessed memory, in the book of the Faithful Shepherd/Raya Mehemna [Zohar III.277b, parasha Ki Teitzei], and this is what it says: ‘And there are other masters of the secrets of the Torah, masters of the Attributes, who inherit souls from the side of Holy Malkut, which is totalized of ten Sefirot. Because everyone who inherits and merits it [such a soul from the side of Malkut], merits the ten Sefirot without separation, “ten and not nine”, since if they would be inheriting only Malkut, there would be nine [Sefirot] in separation from it, and because there is no separation there, the author of Sefer Yetsirah says: “ten and not nine”. And if you say that it[s number] rises above ten, see, the Explicit Name יו"ד ה"א ואו"ו ה"א [the Tetragram in its principal miluy, using the letter א, sign of unity] consists of] ten [letters], יו"ד/Yud [ten] which is united with it [= Malkut] does not rise above ten, and because of this “ten and not eleven”’. End of citation.

The intention of this saying, that he says: ‘and there are others’ [is] that higher than this subject he said [that] there are among the people of action those who have a soul which is a Mother from the side of [the world of] Beriah/Creation, and this subject will be explained in the Gate of the Soul [Gate XXXI] with help of HaShem. And now he says that there are ‘other masters of the secrets of the Torah’, which are those who are occupied with the divine Torah and its secrets. And because it is possible to say that one calls ‘masters of the secrets of the Torah’ those who are occupied with the secrets of halachot, exegeses, aggadot, rules, judgements and punishments, according to only the simple meaning [Peshat] of their words. And hereto he says that if the salary of these is double and [again] doubled and this [salary] is [then] the representative degree. Nevertheless they are not worthy of the height of this soul until they arrive at the secrets of the Sefirot which are the mystery of Divinity. And these [last ones] are called ‘masters of attributes’. And they are called thus by reason of [the fact that] all occupation of the sages in Kabbalah is in the attributes and their subjects. And he says that these inherit a soul from the side of Malkut itself, not from the side of Metatron [the] servant [of the Master]. And not from the side of the Mother as has been mentioned there. And he says that he inherits a soul totalized out of ten. And [he says this] because there is [apparently] a difficulty for him: perhaps the other soul also might be thus totalized out of ten, or perhaps this soul [from Malkut] might not be totalized out of ten? And from where do we have the ability to divide between one soul and the other, even when this soul will be more important than that one? And to this he will force, as with Malkut he intended to say that it is ‘from the side of […] Malkut’ [and that] it [= the soul] is [then] by necessity totalized out of ten. By reason that the Sefirot will not be separated and they are connected and united, and when we mention Malkut, the remaining Sefirot are necessarily attached to it. What is not the case with the soul from the side of Metatron or Mother as they are from the world of division [from lower worlds: Mother is in the world of Beriah/Creation, and Metatron in the world of Yetzirah/Formation], since they descend from [the world of] Atsilut/Emanation. And it is not obliged by this obligation except in [the world of] Atsilut, but not in them [= the other worlds]. And because of this a soul will not be totalized out of ten unless [it is] from the side of Malkut. And when we say that the soul [is] from the side of Metatron or Mother, [and that] it is not totalized out of ten, it is not the intention that in it [= the soul] are not totalized ten according to its meaning, as it is not possible that a proceeding action from above is not totalized out of all ten. Because if [this would be] so, one would see [the world of] division. And this is exactly the reason [concerning] those who have defects, such as those lacking hands, and it seems as if they are defective and reveal the vice of their actions, that they have made a holy place unfit and have separated [it] and therefore their soul does not extend in the body into these limbs, and this is its defect and its lack, and everything [follows the principle of] according to the place of their violation, similarly so their defect. And the defect, that [starts] from the beginning of [the world of] Creation/Beriah [downward], shows its deficiency in the turn of the Gilgul/cycle of souls, as we will explain the subject of the limbs in the Gate of the Soul [Gate XXXI] in chapter 7 with help of HaShem. And never in the world it is possible [that there is] a soul or an activity in which not all ten Sefirot are totalized. And even when it is decided saying [that] a soul is from the side of

Metatron, or from the side of Mother, its intention is not [to say] that they are not from above, God forbid. Because all the souls are proceeding from above. And the subject [is] as we will explain in the mentioned Gate [of the Soul, Gate XXXI] in chapter two, with help and support of HaShem. And always it is totalized out of ten, and they are never separated, as we have explained. And what is [the difference] between souls from Malkut and the other souls? It is that the other souls are [also] totalized out of ten, [yet] that the ten does not show itself concretely in these, but the intention is that they are totalized in it, and it is in itself totalized out of ten. But the soul from the side of Malkut is being emanated from the ten Sefirot which are in Malkut, with Malkut showing in it [the soul] all ten Sefirot and unites itself with them.

And this subject will be clarified further in the Gates that will follow with help of HaShem. And this subject [is] on the Sefirot themselves as there is a big difference between our saying that 'Malkut is totalized out of ten' [on the one hand], and [on the other hand] when we say that it is in unity with the essence of the other Sefirot, because it is not the same matter. Because the advantage of the Sefira when it is totalized is not [the same] as when it is being improved by uniting itself with the essence of the Sefirot, as this [last] is when [the] Sefirot will reveal themselves in it in reality, and this is being explained. And this is when in his saying [it says] 'totalized out of ten Sefirot'. And the explanation: as the intention in his saying 'totalized' is not just [being] totalized according to the nature of the Sefirot but 'as … who inherits it … merits the ten Sefirot without separation'. Explanation: he is himself worthy of the ten Sefirot in their reality by means of the ten Sefirot revealing themselves actually in it, as we have explained.

And [on] the subject of his saying 'who inherits it and merits it'. Explanation: that there are two matters which are needed in order to merit this important soul. The first one from the side of his preparation from the side of his father at the moment of procreation at the moment of conception, as our Sages of blessed memory have said: '… he who sanctifies himself at the moment of sexual intercourse etc.'[Babylonian Talmud, Shevuot 18b], and after his father has sanctified himself herewith, when this his very good intention will go up, he will merit a holy soul from a lofty place, and according to the measure of his holiness thus his conduction will rise up. And this is well-known in the Zohar and in the Talmud many times in many places.And [in] their saying: meriting worthy sons, the intention is that he does extend to his sons a soul from a high place regarding that they will be worthy. And this is called an inheritance from his father, and this he intends in his saying 'and he inherits (it)'. Further secondly he needs in himself worthy deeds pleasant in the eye of his Creator, so that this soul will not depart from him, and this will be explained further in the Gate of the Soul [Gate XXXI] chapter 3, with help of HaShem.And on this second [matter] he says: 'and he merits it', explanation: he that merits with his deeds this holy soul. 'he merits the ten Sefirot without separation'. Explanation: as we have explained that as the soul [is] from the substance of Malkut, see it necessarily follows that this soul is 'totalized out of the Sefirot', explanation: from the substance of the ten Sefirot that are in it [=Malkut], because it unifies itself with the ten Sefirot and it is in no way separated from them. And this is what he says: 'merits the ten Sefirot without separation', he intends to say: [these are] unified in Malkut without being separated from it. And this necessarily follows from the words of Sefer Yetzirah which says 'ten and not nine'. And when it would have been possible to say that the soul, which is necessarily a part from Malkut, could be separated, as its expression: "and blew into his mouth" (Genesis 2:7), everyone who blows, is blowing from his substance, and if this is so, the way of the part will be precious to the whole, because as the soul that is being emanated out of it [= Malkut] is being separated from the other parts of the Sefirot, similarly Malkut is being separated, God forbid, from the other Sefirot. And this is not possible, because if it would be so, the left over Sefirot would be nine, to this it [Sefer Yetzirah] said: 'ten and not nine', that there will never be less than ten, and therefore it is necesssary that the soul is being totalized out of ten, ánd that the Sefirot are totalized in it [= the soul] substantially, just as it is [the case with] Malkut itself, as everything that is in the part, is [also] in the whole. 'And if you say that it rises above etc.' Explanation: there is a difficulty for him [in] that it is said that they are ten besides Malkut, and according to this it was already possible to say that Malkut is being separated from the rest, and nevertheless they [all] are ten. And to this he brings in: 'the explicit name etc.' Explanation: the Explicit Name is a name of four [letters], as we will explain in the Gate of the Four-letter Name [Gate XIX], and this name is in the attribute of Tif'eret,

and it [= the name] is the masculine uniting itself with Malkut, who is the feminine, and it [= Tif'eret] is uniting itself with her [= Malkut]. And this name teaches with its full form (miluy) that is the Domain of the Unique [indicated by the letter א, thus applying the miluy form with א], [that] its height [is] ten and its width four, which is יהו"ה and this is its width, and its height is ten: יו"ד ה"א וא"ו ה"א , see [there are] ten [letters], as it never rises above ten. And if it would be that there were ten besides Malkut, see, when the name has united itself with Malkut, there will be eleven: ten above, and one uniting itself with the feminine [and this is not possible] To this it says in Sefer Yetzirah: 'ten and not eleven'.

And see, we have completed the explanation of the passage [from the Zohar], and we have written intentionally an explanation of the mishna 'ten and not nine, ten and not eleven'. We will further be able to explain 'ten and not eleven', [so as that] it intends to warn us against bringing into the number of the emanated entities [= the ten Sefirot] the throne that is designated to the [world of] Beriah/Creation as will be explained in the Gate of the Four Worlds [Gate XVI] with help of HaShem. And similarly it intends to warn us against bringing into the number of the emanated entities the king, prince of faces, Metatron, as although his name is as the name of his Master, he is only [of the world of] Yetzirah and not [of that of] Atsilut, as we will explain in the aforementioned Gate with help of HaShem. And all these explanations are in the explanation of the mishna, since it speaks in terms of affirmation and negation: 'ten', see [it is] an affirmation, 'and not nine', see [it is] a negation, and similarly 'ten and not eleven'. And its intention is to necessitate this number, that it is ten, and to negate all that is of the side of error, which would add to the [number] ten or would diminish it.

Pardes Rimmonim 1:6

They have given us another explanation of this mishna [from Sefer Yetzirah] in the book of the Faithful Shepherd [Raya Mehemna] [Parasha Ki Tisa, Zohar II.187b], and this is what it says: 'The commandment to give "a half- shekel with the holy shekel" [Exodus 30:13]. The Faithful Shepherd said: 'What is a half-shekel [a biblical weight-measure]? It is similar to a half-hin [a biblical liquid measure]. And this is Wav exactly placed between two He's [reading the Hebrew consonants "hin" as "He's"]. The stone to weigh with, it is a Yud [with the numerical value of 10, twenty gerah [another biblical weight-measure] [is] a shekel, it is Yud Wav Daleth (יוד) [this is the name of the letter' (Yud) spelled out in Hebrew characters, which has the numerical value of 20]. "And the wealthy one shall not increase" [Exodus 30:15], this is Central Pillar [= Tif'eret], it will not increase on ten (י). As thus it is said in Sefer Yetzirah 'Ten Sefirot without what-ness, ten and not eleven.' "and the poor one shall not decrease" [Exodus 30:15], this is the Righteous One [= Yesod], he will not decrease from ten, as it is said: 'ten and not nine', and a half-shekel, it is ten'. End of citation.

And it is necessary to examine this citation minutely. Firstly his saying 'What is a half-shekel? It is similar to a half-[hin] etc.'. Explanation 'a half-hin' is Tif'eret [the Wav] which is 'exactly placed between two He's.' Truly with 'a half-shekel' it does not fit to explain thus 'exactly placed between', as we do not know between what [the half-shekel is placed]. Secondly his saying 'the stone to weigh with, it is a Yud etc.'. See, according to the meaning [it follows] that Yud Wav Daleth (יוד) is twenty. And how does he say that one should not subtract from nor add to the ten, is it not that יוד [with value twenty], with its half being ten, and see: ten has been added to ten and that makes twenty! And according to his explanation one should not add to the ten [Sefirot] any Sefirah, not even Tif'eret nor Tsaddik [= Yesod], but he mentioned these which are "wealthy and poor" [Proverbs 28:11], and the more so [concerning] all the others. Thirdly his saying 'the stone to weigh with, it is a Yud', and how do they weigh with this stone, whereas it is twenty gerah and the weight needs to be ten, which is only a half-shekel. And if we say that his intention is to say as if it were to weigh with this stone and it is a complete stone, if this is so it is a lengthy expression, and he could have said 'the stone to weigh with, it is a Yud Wav Daleth, and it is twenty gerah'. Why does he say 'the stone to weigh with, it is a Yud, twenty gerah [is] a shekel, it is Yud Wav Daleth', which is repetition and lengthening. Fourthly his saying 'and a half-shekel, it is ten', as there appears to be no link with it [what is said previously in the citation].

And further that it is contrary to what we have explained, as above he spoke the explanation: ‘a half-shekel’ which is ‘exactly placed between’ [= the Wav] and now he says ‘a half-shekel it is Yud’, which is that the meaning of ‘half-’[the Aramaic word] has half of a shekel as its meaning.

And see, to comprehend this saying we need to introduce the subject that the Sefirot are ten from above towards below, ánd ten from below towards above, is as the resemblance of a spark of the sun coming and reaching a polished mirror, and the light turns and returns towards its source, similar the subject with the Sefirot, as they come from above downwards until Malkut, and there is the station of the light, and it returns to its source by way of journeys [= in stages], as just as they are ten from above downward, similarly then are ten from below upward, and we will this discourse in more length in its own Gate [Gate 15], with help of HaShem.

And see, this mystery is explained within the form of the [letter] א (Aleph), which is י (Yud) above, [and] י (Yud) below, to reveal the source of the light from above downward, and from below upward, and they [= the two Yud] are the upper waters and the lower waters, as we will explain in the Gate on the entries of the special names [Gate XXIII] in the entry ‘water’.

And see, the ו (Wav) that is between the two י (Yud) is Tif’eret, the one who unites the upper waters and the lower waters, and this is ‘the half-shekel’ which is situated exactly between the shekel which is the complete measure, the measure of Atsilut/Emanation: ten from above downwards and ten from below upwards, and it [the Wav/Tif’eret] is situated exactly between and the medium between the two Yud which are ‘twenty gerah’, the ‘shekel’. And now the meaning of the half-hin [the two “He’s”] and the meaning of the half-shekel are all one [and the same] matter. And [thus] the first contradiction is solved [the Wav is placed between two Yud]. ‘The stone to weigh with, it is a Yud’. Explanation: this stone has always the shape of י (Yud), which is called ‘stone’, and all ‘stone’ refers to the essence of Yud as we will explain in the Gate on the entries of the special names [Gate XXIII] in the entry ‘stone’, with help of HaShem.

And see, this stone to weigh the half-shekel with, as the half-shekel is ten as we have explained, and therefore the stone with which one weighs it is the form of a י (Yud) which is ten. ‘twenty gerah, the shekel it is Yud Wav Daleth’. Explanation: when he says: ‘twenty gerah, the shekel it is Yud Wav Daleth’ in its fulness [the name Yud spelled out in Hebrew characters], he directs to twenty [its numerical value is twenty] which are the two Yud: Yud [10 Sefirot] from above downwards and Yud [10 Sefirot] from below upwards.

And see, its half [of twenty], which is Yud/ten, in its plain meaning it is the stone to weigh [with]. And when it is [spelled out in] full it is the complete shekel which is twenty gerah, ten from above downwards and ten from below upwards, as we have explained. ‘“And the wealthy one shall not increase”, this is the Central Pillar, it will not increase on ten etc.’. Explanation: needless to say [that this holds for] the rest of the Sefirot but even the “wealthy one” [Tif’eret], which is more wealthy in emanation and in totality than the rest of the Sefirot, nevertheless it must not increase [this] totality above ten Sefirot because they are ten and not eleven. And therefore it must not increase totality above ten because of its wealth, but its wealth will be in the increase of emanation/influx and light, or that it being totalized out of ten [by] many totalizations, but it never increases on the sum of the ten. ‘“And the poor one shall not decrease”, this is the Righteous One, he will not decrease from ten, etc.’ Explanation: Yesod, even if it so that it is being called ‘needy one’ because of its poverty (in the time of exile indicating that it is not its nature]) as its saying (Isaiah 57:1) “The righteous one perishes etc.”. And it is needy and poor. And he says that even if it is poor, its poverty cannot decrease from ten Sefirot, the general rule [being] that one is not to decrease from them, according to the subject ‘ten and not nine’, but its poverty is in the diminution of its emanation/influx, or [in] the diminution of its totalization out of the ten, yet not that it decreases from them [= the ten Sefirot], but that it does not add many totalizations out of ten [out of ten. Truly one is not to decrease from the aforementioned ten, in order that it will not be less than ten. As it is impossible to say that there is a place being removed [from the ten] because of one of them [lacking], but they [the Sefirot] are always ten. ‘And a half-shekel, it is ten’. Explanation: now, according to when we have explained that the wealthy one, which is the Central Pillar which is actually a half-shekel in the middle

between the two Yuds, which are ‘a shekel [it is] twenty gerah’, if this is so, ‘a half-shekel’ is ten, and ten is ‘a half-shekel’. And if this is so, since Scripture has come to teach us that ‘the wealthy one’, which is Tif’eret, is not worthy to increase on ten, if this is so, how does he say ‘the wealthy one shall not increase … from a half-shekel’, and it [= the wealthy one] is itself a half-shekel, and how has he given proportion to the wealthy one who is Tif’eret with the half-shekel which is Tif’eret in reality, to this [=to clarify this] he says: ‘and a half-shekel, it is ten’. Explanation: Despite of what we have explained above, that Tif’eret is the one that is called ‘a half-shekel’ because of it being medium/in the middle, nevertheless “Scripture does not depart from its literal meaning” [Babylonian Talmud, Shabbat 63a], that it [= Tif’eret] is called thus in its aspect [of being] between the shekel, and cutting it in two, and a half-shekel is ten. And now he says; ‘the wealthy one shall not increase’ never in its essence which is ‘a half-shekel’ which is that it is cutting the shekel in two and making each one out of ten. Thus far the explanation of the saying. And learning from it we have found the explanation of the mishna ‘ten and not nine, ten and not eleven, which has come to teach us on the subject of the general rules of what is totalized, that one is not to ‘increase… from the ten’, as we have explained.

And now we will return to clarify the rest of the expression of the mishna, which says: “understand with wisdom, and be wise with understanding” etc. And the commentators have explained that the intention is to unify Chochmah with Binah and Binah with Chochmah. Further they explained that the intention is that the root of Chochmah is in Binah, and the root of Binah is in Chochmah. Further they explained that when one extends the emanation to Chochmah, it will be for the sake that it [Chochmah] will go to Binah, and when one extends [the emanation] to Binah, “give it [the emanation] the power of Chochmah” [Ramban on Sefer Yetzirah 1:4:5]. And although the commentators have explained these matters and what follows from them, yet [the words of] their explanation are not appealing. Since why does it warn us now on these subjects with Binah and with Chochmah, but not with the other Sefirot, because sure, as we are bound to unite the three first ones, the unity of the seven [Sefirot] that are below them is similarly an obligation to us.

And further why is Keter [the uppermost Sefira] not brought into this union in some of the explanations? Further its saying “analyze with them” etc., and the commentators have explained when you analyze properly, you will know that the mentioned Chochmah and Binah are the root of Gedolah/Chesed and Gevurah, “and examine carefully from them”, explanation: when you examine carefully you will find that Gedolah/Chesed and Gevurah are the root of Netsach and Hod, as these are extending from them. And [afterwards] it says: “establish the matter on its strength”, “matter” is Malkut, “its strength [בוריו]” as “his staff”, and thus Targum Onkelos (on Exodus 21:19) [translates “his staff” in Aramaic], and this is Yesod. “And return the formator on its base”, and “return [השב]” corresponding to repentance [תשובה], to give its strength in Tif’eret which is its base with the name “formator”, and the base of Tif’eret are Netsach and Hod. Until here the words of the commentators, although we have chosen the selected and precious that is their commentaries. And it is that this subject is not satisfactory for us because this is not the nature of the author [of Sefer Yetzirah]’s way of expression. And further, what peculiarity [is there] in its making us now hear these subjects and novelties, because this is the way of those who pray, not of those who write, and we have nothing to learn and new from it. Therefore it appears to me [that I must explain it in a different way and] to explain that Chochmah is a reception [something that one receives, thus not an activity] and the instruction that man has learned from his master. Aptly “they transmit him the chapter headings” [Babylonian Talmud, Chagigah 13a]. And Binah is the reflection and the supplement which man is reflecting and supplementing out of himself from the general principles and the chapter headings that have been transmitted to him. And now this is its intention in its saying: “understand with wisdom”, it means to say: consider well with what you have learned from your master on the wisdom of the attributes, which they did not transmit [itself but] only the chapter headings. And it is necessary for man to understand with it one matter from another, that is as what our sages of blessed memory said [Babylonian Talmud, Chagigah 13a]: they say this matter only to a wise one and he understands from his knowledge [this verse combines the three principles Chochmah ("wise one"), Binah ("understands") and Da'at ("knowledge")].

See that man needs to compare a matter with [another] matter and to produce a matter from [another] matter, in order that he will have a fertile intellect, and not an impotent intellect. And it says “Be wise with/in understanding/Binah”, explanation: when you are begetting and comparing with your intellect and you understand, it is necessary that you make it [= your intellect] wise and interpret it with what the sages have received and with the shortness of their words, [so] that the subject will be included to you in addition, sometimes much, sometimes a little, “and do not rely on your understanding/Binah” [Proverbs 3:5]. “and examine [בחון] in them”, this wants to say: into the substance of the Sefirot, which corresponds to “in them”, into their what-ness will be the examination/aspect [בחינה] by way of solely “going and returning” [Ezekiel 1:14], and by way of humility and being attentive to the glory of your Creator, Who makes wise the simple ones, and this is: “in them”. Truly in deeds that are extended out of them [the Sefirot] the subject will be with strong investigation and with good knowledge, with carrying and giving and with great speculation. And as this examination is in the deeds that are extended towards us out of the essence of the Sefirot, it says: “investigate from them”, wanting to say: in that which is extended “from them” and not into their substance which corresponds to “in them” as it said above. And “establish the matter on its strength”. Explanation: establish the subject on its authority and descend to the profundity of the explication, so that it will be proven to you without any doubt. “And return the formator on his base”. Explanation: your whole intention in any case will be that the King of Kings, the En Soph, blessed be He, will be gazing at “his base”, which are his thrones which are the ten Sefirot, and the whole intention will be on the subject of the unification of the emanated entities that are set apart, in the emanator, and [the unification] of the emanator in the emanated things. Or it wants [to say] “Establish the matter on its strength”, just as the commentators have explained, that it corresponds to the unification of Malkut in Yesod, and that one is not allowed to separate them by believing [they are] nine, God forbid!, but [they are] ten with Malkut. “And return the formator on his base”, that the Sefirot are the base and a throne for him, and He is the Lord distributing/emanating as a king on the throne (הכסא), and he is not in the number of the throne [the numerical value of הכסא is 86, which is the same number as that of God/Elohim אלהים). Until here the explanation of the mishna.

And see, it has been explained in these chapters that the Sefirot are ten, not less and not more, and that there is in this matter no doubt, God forbid!, but this is the truth in the heart of all kabbalists.

Pardes Rimmonim 1:7

After we have occupied ourselves in the previous chapters with the state of our beliefs that are accepted by all kabbalists, that the Sefirot are ten, not less, not more, in this chapter we want to safeguard the student against from the place of confusion and error, and this is the question asked to rav Hai Gaon [the last of the Geonim of Pumbeditha, lived 939-1038]. And those who asked said: “Will our teacher instruct us, as we have found that our sages of blessed memory [taught] the Thirteen Attributes which Moses, our teacher of blessed memory, received [Babylonian Talmud, Rosh Hashanah 17b, based on Exodus 34:6-7]. And [we found] that Abraham our father of blessed memory in the book that our sages of blessed memory attributed to his name, which is Sefer Yetzirah, counts there ten Sefirot. And we need to learn from his [= your] holy mouth whether the ten Sefirot are the thirteen Attributes. If this is so, we find thirteen Attributes, [but] we do not find thirteen Sefirot. Or are the thirteen Attributes [something] on themselves and the ten Sefirot [something else] on themselves? We need your teaching and are waiting for your answer. Until here the citation of the question.

And see, the rav explained to them that the thirteen Attributes are the branches of the descendants that go out from the ten upper ones [which] are called Sefirot, these opposite these with three hidden ones, heads of heads [general principles]. And [even] if they do not have reality for you [in the Torah], there is a tradition for them by those that preceded us, man [receiving] from the mouth of man until [it was received] from the mouth of the prophets of blessed memory. And the descendants, these are the works called attributes, and the roots, which are the parents, are called Sefirot, not because it is [that their name might refer to] number (מספר) etc. And we have not copied his whole answer because we will dwell longer on it and clarify the explanation broader in the Gate of Purity [Gate XI] chapter 1, with help of HaShem. And now it is appropriate that we say that the intention of the rav, in his saying ‘with these

heads of heads etc.' is not that his answer to them would be that there are thirteen Sefirot. Because if that would have been the intention of the rav, he could have settled the root of their question for them, [by saying] that what is in Sefer Yetzira, where it says 'ten and not eleven', [that] this is not traditional law (Halacha). And since we see that the Gaon did not hasten to settle the expression nor to reject it, [this means] that it is seen that he reckons the three hidden ones not to be Sefirot – [and thus to avoid] that we could have said that they [= the Sefirot] are thirteen, as they [= the three hidden ones] are only hidden powers, [more] fine realities than the reality of the Sefirot, just a we will expand [our] clarification there [in Gate XI, chapter 1] with help of HaShem.And just as there is for us no distress from what we have found, that there are [the] ten [Sefirot] of [the world of] Atsilut/Emanation, and the ten of [the world of] Beriah/Creation, and [the] ten of [the world of] Yetzira/Formation, and [the] ten of [the world of] Asiya/Action, similarly it is not difficult for us that there are hidden realities, because surely the Sefirot they are always only ten. And when we encounter hidden realities, they are sources for the revealed ones. And if it is so that the revealed ones are a shadow of the upper [hidden] ones, and they never ascend from ten, and do not decrease from ten, and the three ["heads of heads"] are sources as we will explain there in the clarification of the words of the Gaon, with help of HaShem. Further there is a place for erring in a Baraita of R. Simon the Righteous, and Rav Hamai Gaon copied it in the Book of the Meditation which he wrote, and this is the citation: 'And each of these thirteen powers has a known name. And there their degree [is] one above the other. 1. Primordial Air, 2. Primordial Wisdom/Chochmah, 3. Wonderful Light, 4. Hasmal (חשמל)/Amber, 5. Cloud, 6. Throne of Brightness, 7. The big wheel that is called Hashazit (חזחזית), the place of origin of the vision (חזיון) of the visionaries, 8. Cherub [name of an angel], 9. Wheels of the Chariot, 10. The Encircling Air, 11. Curtain, this is the Throne of the Honor, 12. The place of the souls that is called Chambers of Gedolah/Greatness, 13. The mystery of the upper arrangement which is called Palace of the Upper Holy One. And these are the thirteen powers that are revealing themselves from hidden upper Keter which is called Artisan'. End of the citation for our [current] subject. And the truth is that the apparent meaning is that it counts the order of the Sefirot, and thus it is that there are ten Sefirot. And the first one is Primordial Air, and this is Keter, as its thus name is well-known and it will be explained in the Gate of the Special Names (Gate XXIII). The second one is Primordial Wisdom and this is Chochmah/Wisdom itself. Third Wonderful Light which is Bina, Fourth Hasmal which is Chesed, Fifth Cloud [is] Gevurah, Sixth the Throne of Brightness which is Tif'eret, Seventh Hashazit which is Netsach and it is one of the prophets of truth, Eighth Cherub which is Hod, Ninth Wheels of the Chariot which is Yesod, Tenth the Encircling Air which is Malkut. From here onwards they are not among the Sefirot, but degrees which are beneath the Sefirot. And some explain that they are three sorts of emanation that are in Malkut, but not [of the degree of the] actual emanation. But to us it seems that his intention is that they are three sources hidden in Malkut, as there has come an allusion to it, just as three upper ones were alluded to hidden in Keter, thus they [here] came in it [= Malkut] unveiled. And here is not the place for this subject, but [it is] in the Gate of Purity [Gate IX] and in the Gate of Atsilut, Beriah, Yetzira Asiya [Gate XVI], with help of HaShem. And on the subject of the three remaining ones, see in the words of Rabbi Simon the Righteous, blessed be he, that they are [called] "11. Curtain, 12. The place of the souls that is called Chambers of Gedolah/Greatness, 13. The mystery of the upper arrangement which is called Palace of the Upper Holy One." It appears to us in his expression, when the meditation is considered well, that he does not speak on the subject of the Sefirot, but on the powers of the Sefirot, and particularly that he calls the eleventh one "Curtain" of which the explanation is: a place of interruption, and it is a curtain and a screen between Atsilut/Emanation and the other matters that are below Atsilut/Emanation, and he calls it Throne of the Honor, as it is the throne that encompasses many thrones, and among us it is the subject of the base expressed as [the world of] Beriah/Creation, as will be explained in the Gate of Atsilut, Beriah, Yetzira, Asiya [Gate XVI], with help of HaShem.

And see, it is known that the souls are hewn from below the Throne of the Honor, and although it is that, according to the truth, they are emanated from above the Throne, yet they hewn from below the Throne, as the "hewing" is a special name for the [world of] Yetzirah/Formation, as will be explained in the aforementioned Gate [Gate of Atsilut, Beriah, Yetzirah Asiya, Gate XVI].

And see, the [world of] Yetzirah/Formation is below the [world of] Beriah/Creation, [and] it is found that the place of hewing of the souls is below the Throne of the Honor which is below the [world of] Beriah.

And therefore this degree below the Throne of the Honor is called Place of the Souls and similarly [it is called also] the Rooms of Greatness/Gedolah, which are actually the rooms of the Garden of Eden. And below this [world of] Yetzirah/Formation [is the world of] Asiya/Action and this [world] is referred to by the expression “mystery of the upper arrangement”, and this is the arrangement of serving [angels] in the mystery of the [world of] Asiya/Action who are below [the world of] Yetzirah/Formation. This is what appears to us on the subject of the Baraita of Rabbi Simon the Righteous.

And see, the subject of the thirteen attributes has been settled, and according to [this] master [Hai Gaon] or according to [the other] master [Hamai Gaon], the Sefirot are always ten. And however on the subject of the question which they asked the Gaon, [that is] if the thirteen attributes are Sefirot or not, we have proof that they are not an allusion to the Sefirot according to the argument [it might seem] of [Hai] the Gaon. And the proof [is] that they are called “thirteen attributes of Compassion”, and see, among the Sefirot there are attributes [the axes] of Judgement/Din, such as Gevurah and Hod. Therefore what is clear to us in this is that the thirteen attributes are the twelve boundaries which are the twelve permutations [of the Tetragram YHVH], and they are twelve, and [added to them] the place that surrounds them, which is the name that encompasses them, they are thirteen. And they are in each of the three places which are Dragon/תלי and Sphere/גלגל and Heart/לב, [Sefer Yetzirah 6:2] and the sign [=acronym] is TGL/תג"ל. And besides that there are further thirteen hidden ones [permutations of the name YHVH], and they are in Keter. And what is suitable to extend on the clarification of the subject of this sermon will be explained in the Gate of the Details of the Names [Gate XXIII] with help of HaShem, as that is its place, in the explication of the name of seventy-two letters.

And see, Rabbi Nehunya ben HaQana of blessed memory, is perfecting this speculation, as he counted thirteen attributes in Keter, as I will cite him in the Gate of What-ness and Governance [Gate VIII] in chapter 3, with help of HaShem. And similarly also the Rashbi of blessed memory wrote thirteen Attributes of Compassion in Ze’ir Anpin (“the Small Face”) and thirteen Attributes in Arikh Anpin (“the Long Face”). Certainly it is seen that their opinion is contrary to the opinion of the [Rav Hai] Gaon of blessed memory. And the place for the explanation of the thirteen attributes is not here, as it will be explained in a book of itself [possibly referring to the Ramak's book Tomer Devorah, Palm-tree of Deborah], if HaShem will decree [us] life. And the aim among us in this is to strengthen the belief of the Kabbalists, that one should not believe in adding to the ten Sefirot nor in subtracting from them, as it is “…a tent that will not wander, will not set out…” [Isaiah 33:20], ten and not eleven, and he who increases or lessens, is sinning and brings evil upon himself. And we ask from God to rescue us from errors.

Pardes Rimmonim 1:8

After we have been confirmed on the subject of the number of Sefirot, it is proper that we will explore if they are necessary from the side of philosophy or not. And to this we will say that they are necessary because of several reasons. The first one [is] since we are believing in [divine] providence, and even in individual providence, we are obliged to say that He is watching over [creation] from the side of the Sefirot, because the simple [=undivided] one, reason of all reasons and the cause of all causes, is removed from [any] change and from [any] attributes. It wants to say: wise, righteous, listening, and the rest of the attributes that the philosophers remove from Him. And similarly restrictions of the body and of corporeality, as for example “And HaShem descended…” [Genesis 11:5], and similarly “And the appearance of the glory of HaShem [was] as a consuming fire...” [Exodus 24:17], and similarly “and I saw HaShem sitting on a throne…” [Isaiah 6:1], and similarly “And the glory of HaShem filled the tabernacle” [Exodus 40:34], and similarly “and they saw the God of Israel and under his feet…” [Exodus 24:10], and similarly what is said in Daniel (7:9) “and the Ancient of Days sat, his garment white as snow”, and similarly the writings on the finger of God [Exodus 31:18], the ears of HaShem [Exodus 11:18], the hand of HaShem [Exodus 7:5], the eyes of HaShem [Exodus 15:5], as these subjects, which have entered into Scripture, are instructing about the boundary and about the corporeality, and similarly about the attributes. And this with the simple one, regarding the aspect of its essence and its simpleness, it is not possible to say such about this [one], except when we regard the aspect of its attributes, as will be

explained in the Gate of the Essence and the Vessels [Gate IV] and in the Gate of the Denominations [Gate XXII], with help of God.

And see, by means of the attributes, there will be changes and Judgement/Din and Compassion/Rachamim, not in its aspect itself, as will be explained in the mentioned Gate.

And see because of this aspect, in order that we will not deny the roots of our faith in the simple one[-ness], in the reality of its simplicity that it is removed from the attributes that imply the body and corporeality, and we are compelled to believe in Providence which is also itself [belonging] to the roots of [our] faith, and therefore it is necessary for us to believe in the Sefirot, so that not some roots of our faith would be contradicting others, as we have explained. And this is the reason or are the reasons compelling believing the Sefirot and they are proofs forced partly because of the Torah by way of philosophy.Truly by way of philosophy, apart from support and influence [for the Sefirot] from the Torah, the commentators have further written down many proofs, but as our way is not in this philosophy, we will not copy them [here] at all. Further, these attributes have been explained [as] ten, their mystery and their subject [are found] in scripture. The three first ones are explained in the words of Job to his friends, as he says (Job 28:12): “And Chochmah/Wisdom from where/מאין is it found, and this one/איזה [is] the place of Binah/Understanding” In this verse he explains the order of the three first [Sefirot] which are called There Is Not/אין, Chochmah, Binah. The first one, he says that Chochmah/Wisdom is emanated from the first Sefira which is called There Is Not/אין [=Keter], and this is [when he says] “And Chochmah/Wisdom from There Is Not/אין it is found”. And אי which consists of א [which is] אין/There Is Not, and י [which is] Chochmah, and “this”/זה is the “place of Binah”, by which Binah is emanated. And truly, from the emanation of There Is Not/אין, he does not speak of it at all, as even that which is emanated is called There Is Not/אין, and the more so He who emanates [is called thus].

And see, the seven [Sefirot] which extend from them have been explained in the words of King David of blessed memory in Scripture as is said (I Chronicles 29:11) “To you (לך), HaShem, is Gedolah/Greatness, and Gevurah/Might, and Tif’eret/Splendor, and Netsach/Triumph, and Hod/Majesty as all (כל) in the heavens and on the earth, to you (לך), HaShem, is the Kingdom…” The words “To you, HaShem”/ לך ה are a special name for the three first ones, and Binah/Understanding is called “To you”/ לך as it makes [the numerical value of] 50 as [is] the number of the Fifty Gates of Binah/Understanding. And [as for the words] לך and כל, the letters are the same. And Yesod/Foundation, when it is receiving from Binah, from the Fifty mentioned Gates [of Binah], is called כל/all, and it is as the resemblance of the seal that is turning over from לך to כל, and the reason is that the Fifty Gates are alluded to in the word לך and in the word כל because the Gates are Fifty in the mystery of Binah/Wisdom extending to Hod/Majesty, which are five Sefirot [that is: Gedolah[/Chesed], Gevurah, Tif’eret, Netsach, Hod], and each one [of them] is comprised of ten, see [this makes five times ten is] fifty, and they are three [Sefirot] on two [Sefirot]: Gedolah/Chesed, Gevurah and Tif’eret, they are a [vocalization mark] Segol [consisting of three points: two above, and one below] or a [cantillation mark] Segolta [the inverse of the Segol: one point above, two below], they are 30/ל. Netsach and Hod they are a [vocalization mark] Tsere [consisting of two horizontal points] or a [vocalization mark] Shewa [consisting of two vertical points], see [this is] 20/ך, see [together] this is לך as their order [from the point of view of Binah]. And [from the point of view of Yesod it is] כל in the mystery of the seal turning over, what was above has returned to below. And the other subjects on the [Fifty] Gates [of Binah] will be explained in the Gate of the Gates [Gate XIII] with help of HaShem. And Gedolah, this is Chesed, and Gevurah, this is Pachad/Fear, and [further there are] Tif’eret and Netsach and Hod. “as all (כל) in the heavens and on the earth”, this [כל]is Yesod, as Targum Onkelos [I did not find this in Targum Onkelos nor in Targum Jonathan] “which unites between the heavens and the earth”. Explanation: the one that is uniting Tif’eret, which is called “heavens”, and “earth”, which is called Malkut, and this is Yesod. And Malkut is not explained properly in the verse, but it says: “To you, HaShem, [is] the kingdom (המלכה)”, because, as for Malkut, its [normal] place is above Netsach and Hod and Yesod, but because of the diminution [of the moon] it descended downwards, therefore it [=the verse] did not want to mention it, except by means of the unification, to teach [us] that its place is in the heavens, but that it [= the place] was cast down from the heavens to earth, and after this it says “To you, HaShem, [is] the kingdom”, to explain its virtues and adornments in itself, and yet it

returns and unites it to its upper root by saying “To you (לך), HaShem, [is] the kingdom”, “To you (לך)” is Binah, as we have explained [above]. “HaShem [the Tetragram]” is Tif’eret. “the kingdom (הממלכה)” is Malkut according to its meaning. And this is its reality together with its husband [= Tif’eret], two kings sucking from one Crown/Keter.

Pardes Rimmonim 1:9

After we have, in the previous chapters, been engaged in the necessity of the existence of the Sefirot and their number, it is [now] proper that we will know if someone who denies the subject of the existence of the Sefirot should be called ‘disbeliever’ or not. And we will say that such a person’s mistake in this subject will be in one of two aspects. The first aspect [is] someone who does not know about them at all, not because he, if there would be revealed to him secrets of wisdom, would deny them, God forbid, but because he is not accustomed to them, and the “gates of light” [perhaps referring to this classic work by the 13th century Spanish kabbalist Joseph Gikatilla] have not been revealed to him.For this man, for sure, it is proper that he is not called ‘disbeliever’ or ‘denier’. And the proof to this [is] that, see, even on the subject of removal of the corporeality from the Simple True, blessed be He, the Rambam has said in the Book of Knowledge (of the Mishneh Tora), The Laws of Teshuvah Chapter 3, that the man who believes that the Simple One is corporeal and has a form, is an infidel. And he includes him among the category of infidels. But the Ra’avad [Rabbi Abraham ben David of Posquières], of blessed memory, questions him [the Rambam] and this is what it says: “Abraham [= the Ra’avad] said: and why does he call this one a infidel? Many greater and better than this one followed this opinion because of what they saw in the Scriptures and [even] more of what they saw in the words of the Aggadot which are confusing the thoughts” [Hasagot HaRa’avad on Mishneh Torah, Repentance 3:7:1], until here [the citation]. See, that the Ra’avad, of blessed memory, criticizes him [the Rambam] when he says that the one who says that the Godhead is corporeal is a heretic. But it is not proper to think that the opinion of the Ra’avad is that such a one is not an infidel, as for sure, he who makes the Godhead bodily is a heretic. Truly their difference of opinion depends on the fact that the Rambam, according to what is seen from his citation, holds that the one who says that the Godhead possesses substance, is a heretic, and even if it is so that this mistake is by reason of his not being accustomed to the godhead, and seeking after the plain meanings of Scriptures and Midrashim, and has not descended to their profundity, to understand their subject according to their form. And to this the Ra’avad, peace be with him, reached him and spoke against him, and said that a man such as this one, who in all its subjects serves God and walks on the roads of the Torah in honesty, and [yet] because of the shortness of his comprehension believes in the corporeality [of the Godhead] should not be called a heretic, [even] though he for sure is wrong. Because his intention is not towards evil, God forbid. But the one who knows his Creator, and to whom the gates of the introductions [of knowledge] have been revealed with the removal of the corporeality [of the Godhead], and [even so] does not acknowledge the truth and is insolent, and is [still] saying that the Godhead is corporeal, such a one verily should be called a heretic, and also according to the opinion of the Ra’avad of blessed memory. And thus it is said on the subject of the Sefirot, as for sure he who does not know about them, and believes in the simple Godhead without knowledge of the Sefirot, it is not suitable that such a person is called an unbeliever, God forbid, nor a “cutter of the saplings” [indication for those who err in the Kabbalah], God forbid. As if it would have been thus, it would have been fitting that when man was knowing [how to] understand with the education of the commandments, they would [also] educate him on the subject of belief in the Sefirot and on knowledge about them, what we do not find thus. But on the contrary, they have said that it is fitting to hide them [= the Sefirot] and “they are not giving these matters except to the modest etc.”[Kohelet Rabbah 3:11]. What is not so concerning the subject of the reality of God and His unity, and the subject of the Tora from the heavens, and the prophecy of Moses, and many [more] roots of [our] faith. As when the child is called “knowing”, father and mother teach it about them and reveal it the simple meaning of the matters. As our sages of blessed memory speak in tractate Sukkah [Babylonian Talmud, Sukkah] (42a) “[if he] is knowing how to speak, his father is teaching him Torah and the Kiryat Shema”. And they asked in the Gemara: “What is the Torah?” and they said: “Moses commanded us the Torah etc.” [Deuteronomy 33:4] and “Kiryat Shema” is “Hear, Israel” [Deuteronomy 6:4].

And see that they chose these two verses to be that in them are included most corners of the roots of the Torah. In the verse “Hear, Israel” is comprised the existence of God which is “HaShem”. Further that He is supervising and even [with] individual supervision [of ourselves, and of every detail], and this is the explanation of “our God”. As although his existence is necessary from the viewpoint of the whole world completely, and He was, is and will be, and he brings into being all beings, which is the explanation of the name of four letters [= the Tetragram] in its written form. And although he is the master of all worlds, upper and lower, and this is the explanation of pronouncing it [= the written Tetragram] as Lord/Adonai, and from this follows necessarily His supervision comprising the whole world. Yet nevertheless [He is also] “our God”, explanation: he is supervising us in particularity. “HaShem is one” makes the unity necessary. And already they explained in the Gemara (Babylonian Talmud, Berachot 13) that man needs to focus on the word “one”, that He is king above and below and in the four directions. And with this it is necessary that He has no body, as corporeality is not found in different places at the same time. Further they explained “one”, explanation: not as the counted one etc. [as there are one, two, three etc.], as we will explain in the Gate of the Essence and the Vessels in Gate IV in chapter 5 with help of HaShem. And in the verse “Moses commanded us the Torah” is contained the root of the Torah from heaven, and prophecy, and the prophecy of Moses, and this is “Moses commanded us the Torah”, as is well-known. Reward and punishment [is contained] in its saying “possession of the congregation of Jacob” [Deuteronomy 33:4], as HaShem desired Israel [/Jacob] for the sake of his/its righteousness and left them as inheritance His Torah. And this is his intention in telling them [in order to teach the children] these two verses, because when the boy grows up, he will start to roam about in his mind on these words and he will ask his father and his grandfather their reasons and subjects [of these two verses]. And they [= father and grandfather] will reveal him and introduce him to the subjects of the corners of the Torah, bit by bit according to his understanding as it will be able to hold [these new subjects]. This is what is found in the essence of the roots [of Faith]. What is not the case with the upper Sefirot, to the contrary, they have concealed their mystery from every eye, and they do not reveal them except to particular selected ones in a generation. And see, from here [there is] evidence that someone who does not perceive the subject of the Sefirot should not, because of this, be called an unbeliever or a “cutter of the saplings”, God forbid. Verily it will be right for us to say about one who has not [yet] inherited to see the lights in his days, and has not tasted the sweetness of the Torah nor the nectar of her pleasant words. And see, he dies without wisdom and has not seen the good. The second viewpoint, these are those to whom the subject of the Sefirot and their existence has been revealed, but they deny them because the wickedness of their disposition [which they think], as they became familiar with exterior wisdoms and were supplied with gentile children. And these persons, when they are not called unbelievers or heretics because [of the fact that] they confirm all subjects of the Godhead, yet they are called unbelievers because they deny the explanations of the Oral Torah. And the first from three [types of] unbelievers is someone who denies an explanation from the explanations of the Oral Torah, as the Rambam has written in the mentioned chapter [Mishneh Torah, Hilchot Teshuva, Chapter 3 Law 8], and such a one also contradicts the words of our Sages of blessed memory. And apart from that he has these [errors], he further adds a [more grave] transgression to his sin, as from the denial of the Sefirot he will proceed [further] to unbelief, as we are [actually] compelled to [believe in] the principles and corners of the Torahs [both the written and oral Torah], that from [the principle that] the One is Simple [as we established in the previous chapter of this Gate], he [= the one transgressing] does not attribute to it change, [but then] how does He look upon subjects that involve change? And similarly, as He is One, how does He look after the classes of species as that will necessitate plurality, as is known? And [in order] to [be able to explain] this, he is forced to believe in the Sefirot, and if [he does] not, he will be an unbeliever, God forbid. Just as many have erred in the departure from individual guidance and in these subjects, of which it is not necessary to bring them up [here] in writing.

And see, without him willing we will force him into confirmation of the Sefirot, or he will be called an unbeliever. And on this the way shall be forced that someone who says that he has no occupation in Kabbalah and does not want to make directions in his prayer, except [he thinks, this is only reserved for] a possessor of the Lights, as many have thought , for sure such a one will be called erring, as when man comes to speak on the Simple One in relation to its aspect of its existence, [but] without its existence and its aspect in relation to the Sefirot, he will be found perverting His actions completely. As the En Sof in

relation to the aspect of its essence is simple and does not have changes so that He changes Himself from Din/Judgement to Rachamim/Compassion, and that He acts according to [His] will, and that He may change from [one] will to [another] will by means of the prayer [of human beings], if not in relation to His aspect to His Sefirot, which are all His Providences, and by means of them [= the Sefirot] there will be change of Din/Judgement and Rachamim/Compassion. And the investigator should not press to enter in these our matters opposite the camp to understand the subject of the changes and the Providence, as it will bring him damage and not profit, truly we will explain the subject in length in the Gate of the Essence and the Vessels [Gate IV] with help of HaShem. The end of the matter [is]: man is obliged to believe in the Sefirot in order to be correct on the roots of faith and its corners, as it is not possible to uphold the corners of the Torah except with them, which means: by means of them, as by means of them the Emanator does the changes, and it does not bring Him no change at all from this, God forbid!, as is being explained in length in the mentioned Gate [is הנחמד here a printing error, and should it read הנזכר?]. And we ask forgiveness from God [for all our mistakes in the study of the Kabbalah].

Pardes Rimmonim 1:10

After we have been occupied with the subject of the Sefirot and the necessity of their existence, and the subject of the devotion to them among the wise ones, it is necessary for us to know their what-ness and their general names, which is agreed upon among the commentators, and especially in the words of Rashbi of blessed memory. And this is it: The first one [is] Keter/Crown, the second one Chochmah/Wisdom [which one receives], the third one Binah/Distinction, the fourth one Gedolah/Greatness or Chesed/Generosity, the fifth one Pachad/Fear or Gevurah/Force, the sixth one Tif'eret/Adornment, the seventh one Netsach/Victory, the eighth one Hod/Splendor, the ninth one Yesod/Foundation, and the tenth one [is] Malkut/Kingdom. And these Sefirot are [the] ten names which are not to be erased, and the[se] names and the Sefirot are all one matter, as the spirituality of the names are themselves the Sefirot. Keter is [the name] אהי"ה, and it is found in Scripture only three times in one verse (Exodus 3:14) "And God said to Moses: 'I am who I am' (אהי"ה אשר אהי"ה)', and He said: 'Thus you shall say to the children of Israel: "אהי"ה has sent me to you."'" But the reason why it did not come [to be written more often] in the Torah, and other dilemma's that are in this explanation, it will be explained in the Gate of the [Divine] Names [Gate XX], with help of HaShem. And the name of Chochmah is י"ה/Yah, and there is much written of them in the Torah, doubled in the Prophets and tripled in the Writings. In the Torah it is written: "My refuge and strength [is] Yah/י"ה " [Exodus 15:2], and similarly "because a hand is on the throne of Yah/ י"ה" [Exodus 17:16]. Doubled in the Prophets: "I will see Yah, Yah in the land of the living." [Isaiah 38:11], which is in "the poem of [king] Hezekiah" [Isaiah 38:9]. Tripled in the Writings: "Out of the distress I called Yah, and he answered me in the wide Yah." [Psalms 118:5], and [there are] many [places] similar to them. And the name of Binah is the four-letter name [Tetragram] vocalized as Elohim/God, written in the Torah, doubled in the Prophets, tripled in the Writings. Written in the Torah: "My Lord יהו"ה by what will I know that I will take into possession…" [Genesis 15:8], and as this one [there are] many [places]. Doubled in the Prophets: "יהו"ה my Lord is my strength, and He will place my feet etc." [Habakkuk 3:19], and as this one [there are] many [places]. Tripled in the Writings: "I will come with the strength of my Lord יהו"ה, I will mention your righteousness alone" [Psalms 71:16], and as this one [there are] many [places].And the name of Chesed is the name El/א"ל, and there many [places] of them in the Torah, the Prophets and the Writings. In the Torah: "And he called him El, the God of Israel." [Genesis 33:20], and as this one [there are] many [places]. And in the Prophets: "El God HaShem knows" [Joshua 22:22], and as this one [there are] many [places]. And in the Writings: "The El, His way is complete" [Psalms 18:31], and as this one [there are] many [places].And the name of Gevurah is Elohim/God, written in the Torah, doubled in the Prophets, tripled in the Writings. Written in the Torah: "And Elohim/God tested Abraham…" [Genesis 22:1], and as this one [there are] many [places]. Doubled in the Prophets: "And there was a fear of Elohim/God…" [I Samuel 14:15], and as this one [there are] many [places]. Tripled in the Writings: "Do arise, Elohim/God, and do judge the earth…" [Psalms 82:8] and as this one [there are] many [places].And the name of Tif'eret is YHWH, written in the Torah, doubled in the Prophets, tripled in the Writings. Written in the Torah: "And YHWH said", "And YHWH spoke" and besides them [there are] many [places]. Doubled in

the Prophets: “Thus spoke YHWH” and besides them [there are] many [places]. Tripled in the Writings: “YHWH spoke to me: you are my son.” [Psalms 2:7], and as this one [there are] many [places].And the name of Netsach you will not find on its own, only coupled with the name of Hod, by reason that the two of them have one name, and that is Tsebaot/Of Hosts. And this [name] is not found in the Torah at all. But in the Prophets many [times]: “Thus spoke HaShem Tsebaot”, and besides them [there are] many [places]. And on the name of Yesod, all later commentators have explained [that] its name [is] special: El Chai/Living God. And it is difficult that El Chai is not among the names that are not to be erased, as the word Chai is not holy, as what is seen in tractate [Babylonian Talmud] Shevuot (35a), that it is not a name [not to be erased], only El [is listed there]. And the name El, which is holy, is borrowed from Chesed [of which it is the name] by way of the special names and their part. And Rabbi Abba included this opinion in the book of the Zohar, parasha Vayikra (page 11a), and this is what it says: ‘The sixth and seventh [name], they called them Tsebaot. The eighth [name] El Chai, as you say: “Because there HaShem commanded the blessing: Life etc.” [Psalms 133:3], and this is the Righteous One [Yesod], as all living beings go out from him.’ Until here the citation.

And why did he count Netsach and Hod [as] sixth and seventh although they are [actually] seventh and eighth [in the order of the Sefirot] as is known? [It is] because Rabbi Abba began to count the [divine] names from the name Jah [which is] from Chochmah, as is explained there. And the explanation is that the Righteous One is called El Chai by reason that life is going out of him [= the Righteous One], and he said ‘that all lives go out from him’, because the root of lives, they are above in Chochmah and Binah, as is written (Ecclesiastes 7:12): “Chochmah/Wisdom will enliven those who possess it”, and as we will explain in the Gate of the order of the special names [Gate XXI] with help of HaShem. And to this he said that the reason that Yesod is called by the name of El Chai, although the root of the lives are [further] above as it [the Sefira Yesod] is their spring according to their departure outwards [= further downwards, towards Malkut], and because of this he uses the expression “that go out” which is according to [their] departure.

See that Rabbi Abba explained that the name of Yesod is El Chai. And Rabbi Elazar differed from him and said that its name is Shaddai/ שדי, and this is what he says: ‘The ninth is Shaddai, as it [=Yesod] says to the world: Enough!/Dai/די, for Dai is supply, and supply does not come to the world except out of the Righteous One who is the Foundation/Yesod of the world, which said to the world Dai/Enough!’ End of citation.

And since it is difficult for Rabbi Elazar that the name Shaddai (שדי) [has as] explanation that (ש) it says to the world Dai (די)/Enough!, which is that it limited it [= the world] as they [= the elements of the world] were expanding from its narrownesses and going, until it said to it [= the world]: Dai/Enough! [= that suffices!]. And this is not justified for Yesod, as the creation of the world is by means of the Architect which is Malkut, and therefore verily it is this one [= Malkut] who says to the world: Dai/Enough! And to this [difficulty] he [= R. Elazar] said: Shaddai, [with the] explanation: supply and nourishment. And the nourishment, it is from the side of Yesod, and it is supplying nourishment to the world, and this is ‘nourishment does not come to the world except out of the Righteous One, who is the Foundation/Yesod of the world’. And he intended to say: out of the Righteous One, as he is the Foundation/Yesod that causes the world to stand, and this is why he repeated his expression and said ‘the Righteous One, who is the Foundation of the world, who said to the world: Dai/Enough!’. And even if this is so, we do not deny that the name El Chai is in Yesod, as Rabbi Abba has explained, but [we hold] that it is not a holy name as the rest of the names which are not to be erased, but [it is] a special name as the rest of the special names, and it occurs in Scripture (Psalms 84:3) “My heart and my flesh will sing to El Chai”. But the name Shaddai is written in the Torah: “And El Shaddai will bless you and will make you bear fruit and make you numerous.” [Genesis 28:3]. Doubled in the Prophets: “as the voice of Shaddai in their going” [Ezekiel 1:24], tripled in the Writings: And Shaddai will be in your need…” [Job 22:25]. And the name of Malkut [is] Adonai/My Master, written in the Torah, doubled in the Prophets, tripled in the Writings. Written in the Torah: “Now may the power of Adonai be great”[Numbers 14:17] and [there are] many [places] similar to them. Doubled in the Prophets: “The matter which Adonai sent to Jacob” [Isaiah 9:7] and [there are] many [places] similar to them. Tripled in the Writings: “Adonai, you will open…”

[Psalms 51:17] and [there are] many [places] similar to them. And it came into the tradition that there are in Scripture 134 occurrences of them, and the reason you will find it in the Torah commentary of Chizkuni [Chizkuni on Genesis 1:1], at the beginning of it he says that this number corresponds to the [numerical value of the] first and last letters of East (מזרח), West (מערב) and South (דרום) [the sum of the numerical value of מב ,מח and דם is 134] to say that these three directions are closed with the name of the Holy One, blessed be He, and therefore 134 (קלד) is an expression of closing, just as "keys" (אקלידי) [Aramaic]. But the North is not in the number as it is open to punish the wicked ones, but in the time to come the Holy One, blessed be He will close it. Similar and more, see there and you will find [further] reasons extending on this explanation. And these ten names that have been mentioned are palaces for the spirituality of the Sefirot, and this spirituality is a garment for the innermost spirituality that is hinted at by the four-letter name [Tetragram] which is in each and every Sefira. And this subject, and besides it the explanation of these names and the subjects of the Sefirot, will be explained in the Gates that follow with help of HaShem, and each one [of these subjects will be explained] at a place that is fitting for it.

And see, this Gate is [now] completed, and thanks to God who helped us, may He help us, Glory Selah forever Amen.

Pardes Rimmonim 2:1

The Second Gate is the Gate of the reason of the emanation.

On the reason why there are ten [Sefirot] and not more. And after we have in the previous gate been occupied with the necessity of the subject of the emanation, and [with] that it is agreed upon among the Kabbalists that they are ten, not less and not more, and [after] we have arranged their subjects and their names, we want in this Gate to give the reason why they are ten, and on the subject of the emanation, its totality in general, with help of HaShem and His aid.

First Chapter

When we were delighting ourselves in the garden of the pleasures of the books of the wise on this wisdom, we have found that the sage Rabbi Yehuda Chayyati in his book "The Offering of Yehuda" (folio 9b) has written on the reason of the [number] ten. The first reason is in the name of Rabbi Azriel [of Gerona], and [has] his [= R. Yehuda Chayyati's] answer [to this] from his part. And this is what it says: 'Know that every point comes with three axes: length, width and depth. And when you multiply them, each one with the other by method of the square number, the three make nine, and with the place that bears them they are ten'. End of citation. And Rabbi Yehuda questioned him and this is what he says: 'It is not good in my eyes, this reason, for two reasons. The first [is] that the preamble is not true, because the axes mentioned have quantity, but the point does not have quantity as it is an end of the line. And further [the second reason is:] [would it be] proper in the eyes of HaShem that the mentioned axes, with which substance is enclosed, would be attributed to the emanation/Atsilut? But isn't it so [that] in the godhead "the substance/(rain) is vanished and away" [Song of Songs 2:11].' End of citation.

And because his words [= those of R. Yehuda Chayyati] are partly unclear, especially in the first objection, when he says that the point has no quantity etc., we want to explain his intention. And the subject/topic is that everything material has length, width and depth, and you will find no material matter in the world that does not have these three, as these are the walls of the body. But when two walls of the body by themselves are imagined, being length and width without depth, it is called a 'plane' (שטח), of which the explanation is: as the coloring that is spread (שטוח) on the surface of the paper with which length and width are justified, but depth is not justified with it, and therefore it is called 'plane' (שטח). And when we imagine the wall of the body [to be] only one by itself, being the length and not the width, it is called 'line', explanation: line [is] the length being deprived of the width, and similarly of the depth. And when we imagine the deprivation of [all] three walls of the body, you will call this subject 'point'. And the subject [is] that it does not have length or width or depth. And not because it could be in reality,

but it is called ‘point’ formally [= abstract], that is the conception of the deprivation of the walls of the [material] body, and not that it would exist in reality. And with this preamble the intention of R. Yehuda will be understood, who contradicted R. Azriel whose words were unclear, who said that a point comes with three axes, but this is not possible, as a point does not have length nor width nor depth, but that it is the end of the line, explanation: just as we have explained that it is the end of the line, [this means] that it [= the end] is also the deprivation of length, and it is found that the point does not have any walls at all. And his saying that it is the end of the line is not agreed upon by the masters of geometry. As there are some who say that two points or more, their gathering makes a line, but there are some [others] who say that even if all points in the world are gathered, it does not make the line, since as the point does not have length at all, it is not possible that by way of it the length will come into being. But this does not belong to the root of the discussion we are having.

And see R. Yehuda, to his two objections to the opinion of R. Azriel, explained [it] by using number to the defense of R. Azriel, but as the matter is not suited nor accepted, we do not copy it here. But it seems to us to consider carefully the defense of R. Azriel, and we say that the truth [is] that the emanation/Atsilut does not have body nor material. Nevertheless out of it body and material is stretched, and, just as the masters of the Kabbalah believe, the four elements, which are Water, Fire, Air and Earth, are alluded to by the Sefirot, and they are: Gedolah is [connected to] the element Water, and Gevurah is [connected to] the element Fire, and Tif’eret is [connected to] the element Air, and Malkut is [connected to] the element Earth. But it is not on account of them being themselves the elements, God forbid! But they are the root of the elements, and the elements are created out of their root. Similarly the subject on the walls of the body, as the subject is not that there would be an actual body above, and not that it would be right that in the Sefirot [are] the walls of the body, but [it is that] because the body is created out of them and they are its root, [that] they [= the walls of the body] are found to be in the roots [= the Sefirot] by way of the attribute of reality: the walls of the body. And therefore it is right above that we speak of length, width and depth. And the intention is: the power that is in it [= the walls of the body] we will make the length, the power that is in it we will make the width, and the power that is in it we will make the depth. And thus [with] each one of these three powers making three different actions, it is found that their reality is nine. And the provider of the reality of the body prior to its reaching its walls is the tenth power. See that [this shows that] there are by necessity ten powers above which are the ten Sefirot. And not that the opinion of Rabbi Azriel is that there would above be walls of the body, God forbid!Further it seems that from the beginning there was no difficulty, as Rabbi Azriel did well when he compared emanation/Atsilut to the walls of the body, as permission had already been given to this matter.

And see, in Sefer Yetzirah one has walked this way [already] in its saying: “depth of above and depth of below” [Sefer Yetzirah 1:5], and above and below, east and west, and south and north [on which the verse in Sefer Yetzirah further extends], they are the walls of the body, and nevertheless one did not withhold oneself in Sefer Yetzirah to [applying] its likeness in the godhead as they are comparison and similitude necessarily. And to the second objection, that the point has no quantity, this does not contain criticism. As see, there is no point that does not have walls for sure, and if we have above said that the point does not have quantity, this holds only so for a formal point which is not in reality. And the point which is itself in reality does have axes, and if this is so, it does not contain criticism.

And further, since the emanation does not have body nor corporeality, he qualifies it by the expression ‘point’, as it does not have corporeality, although the emanation is the root of the body and its walls.

And now we will write what R. Yehuda wrote on the reason of the emanation, and this is what he writes: ‘Since emanation has come in a point, we must acknowledge reluctantly that in this point there is beginning, middle and end. We must acknowledge end, because we see that the things created [would be] from the side of power which had no end, they would have been going [on] without end, and they would exist for always, and that was not the intention. And since it does have end, (if this is so) it does have beginning, as there is no end without beginning, and there is no beginning without end. And abstain yourself from thinking [that] in my saying ‘beginning, middle, end’ the intention is beginning, middle, end of quantity, God forbid!, but [my intention is] on the subject of power, because there is a difference between the cause and the caused. And because all three mentioned extremities in the point [each of

them] consists of the three, as in beginning there is end [and] middle, and similarly in middle and end, we find that they mount [to] nine, as when three is multiplied by three by way of the square number, and the place that bears etc.', end of citation.

See, these are a small part of his matters in short, and he brought many sayings from the Zohar as proof. But as these sayings are no proof at all for his matters, we haven't seen [it necessary] to copy them. And when it is fitting to question his matters and the matters of Rabbi Azriel of blessed memory, is: when the reason of the ten is the point which possesses three [parts], and each one [of these three parts] is composed of three [parts], if this is so, we also say that each part of the three [parts] which is in each of the three parts, is [also] composed of the three [parts], and they will go up without end from three to three [= this division into three can be repeated infinitely]. And if we do not want to count them up in this way, the first sum which we make, from three [to] nine, from where does it come? And this is very a large objection. Until in this, there are [some] who wanted to join two opinions [to] one, and one said that each point has length, width and depth, and each one out of [these] three has end, middle and beginning, see [this makes] nine, and the place surrounding it see [this makes] ten. And in my hands to question those who have these three opinions [that of "length, width, depth", that of "beginning, middle, end", and that of their combination] as I see no place for these matters, as they found that the bodies and the border are necessary for the reality of emanation, and this is an unacceptable matter, as it is said that, since these very walls are necessary [for the creation, later on in the process], the number of the Sefirot should be necessarily thus, as, see, the Sefirot act and generate the world and all creatures. And see, if there were sixteen perhaps that in the reality of the walls there would be sixteen matters, four times four. But who has wanted to force the reality of the form of the father because of the reality of the form of the son? And when one boasted the necessity that Ruben will have hands according to [the fact] that his son has hands, or similarly the necessity that Ruben has three hands according to [the fact] that his son has three hands, but how is the form of the cause necessary because of the form of the effect? As according to the truth the cause is the essential and the effect is of secondary import to it. And how could it be that the effect compels the form of the reality of its cause? I wonder!

And further on the matters of Rabbi Yehuda, who said that the point has in it, end, middle, end, and that in each one of these three there is [again] end, middle, end. Also this [view] is not considered good, as see [for] middle it is not possible that there is inside it end and beginning, because if there would be inside it end and beginning, there would not be middle, and when it is middle, in it end and beginning is not justified, as its beginning is the first beginning and its end is the last end, as end and beginning is not quantitative end and [quantitative] beginning, but cessation of its power or its beginning. And how is it possible to say that there is a power for which there will be cessation of its power or beginning of it, unless its cessation [is] the last [absolute] one or its beginning is the first [absolute] one, which is its beginning and its end in itself.

And further, because the intention is not on beginning and end, but on the subject of cessation of the power or its inception, as we have explained, if this is so, because the end is cessation of the power, how in this cessation can we say 'beginning' and 'middle', as see, there is nothing but naught, as [there is] naught of power, and in naught there is no inception nor middle; while it is possible to settle somewhat from this, [this is] with difficulty. And by way of what is the difficulty for Rabbi Azriel, that the axes of corporeality, how they will 'be attributed to the emanation', 'as in the godhead etc.' And also, according to his opinion, which will do, how will the cessation of power and the inception of power fall on emanation, as it is not right that in the godhead there is deficiency of power, heaven forbid, as it is complete of the perfection of completeness. And against our will we will reply to this [difficulty] one out of two matters. The first [matter] is forced by reason as there is a division between the En Sof and the emanated realities as the division between cause and effect, and therefore a little cessation of the power is justified in it, because by necessity, it is only a resemblance of the Emanator Himself, by reason that it descends from Him and it is emanated from Him, and this subject is not a deficiency on the Emanator, heaven forbid, and not in what is emanated, but because it is emanated and [is] effect, it is necessary to descend a degree from the cause, and this is because of the elevated place of the Emanator above the emanated, and by reason of this cessation of power is justified in it somewhat. Or that it is said that it is

necessary that there is a boundary in their activities to the fulfillment of the intention of the Emanator, which is that the created entities will possess inception and cessation. If this is so, also to the matters of Rav Rabbi Azriel we will say that the boundary is necessary in emanation because of these reasons: The first [reason is that] as the first cause is the perfection of the negation of cessation of form and of the quantity of each and all, truly [it is so that] the entities [that are] emanated from it, according to their descent from before it, necessarily are limited somewhat with a formal boundary, but not [with] the real boundary, truly in the order of the emanator which is their cause, from which we are obliged to negate the boundary and the cessation and the other similar subjects to it, it is necessary that there is for the emanated entities a difference from it [=the emanator], as the difference of the effect from the cause.

And further, second [reason], so that the created entities that are extended from the emanated entities do possess boundary, and this is its blessed power, as just as the world is created out of not[hing], similarly En Sof, King of Kings, did emanate the emanated entities, from which the actions extend that possess end, so that the created entities will possess boundary. And it is necessary for one who is considering this to understand his [= Rabbi Azriel's] opinion and to establish it and to strengthen it, and to straighten it towards truth. And one should not think that our intention in this is to make a boundary, nor in the emanator nor in the emanated entities, Heaven forbid! But the intention in this is that, after body and boundary have been negated along with quantity, cessation of the power, aim and end, from the emanation, the pure and holy, aim of negation and distance, we are obliged in complete necessity to raise up further in a degree higher and more select in En Sof, the King of Kings. And therefore, they have called it En Sof ("There is no end"), because of the mentioned reason. And speaking scanty of speech on this subject is good and becoming, and both on this and on what follows from it, it has been said (Proverbs 27:26) "lambs [will suffice] for your clothing [but [for] the price of a field [one needs] rams]". And nevertheless, we want to force the subject with the words of the Rashbi of blessed memory in the Tikkunim (Tikkunei Zohar 135b), and this is what it says: 'Superior Keter, although it is the primordial light, bright light, polished light, it is black before the cause of causes', end of citation.

And the intention of 'although' it is 'bright light etc.' uppermost purity, and it [belongs] in what has no boundary, and we are obliged to eliminate from it density and boundary, nevertheless we are obliged to believe that it has density and boundary and cessation of the light and the force, compared to the emanator which is its cause. And therefore he [= Rashbi] employs in this citation for En Sof the expression 'cause of causes', and the intention [is] to forge the subject, with absolute necessity, that it is the cause of causes of all, and therefore it is necessary for it to be above all. And when all deficiency that is in the world is negated from emanation, and we raise it on the rung that is the most perfect as possible in the world, from it will extend the negation of the reality of the first reason, with Keter being above, for which there is no [place] above it; if this is so, what is the above that raises itself above? The emanator. Therefore, we are obliged to give a place whereto we will raise the emanator, above all emanated entities, when we raise the emanated entities with everything possible. And man needs to consider this matter closely, and should not hasten to answer quickly.

Pardes Rimmonim 2:2

Further Rabbi Yehuda wrote another reason, and he wrote that it is more sufficient than the reason of Rabbi Azriel which we have cited in the previous chapter, and this is what he says: 'the comprising number is ten, there is no further one besides it. And this is because all that is above ten returns to the unities, be it from the side of the unities, as eleven, twelve, thirteen, be it from the side of the tens, as twenty, thirty, thirty, they are the multiplication out of the order of the tens. And since emanation enters into number it is suitable that it takes up the most comprising number among the numbers.' End of citation.

And what did he mean by 'since emanation enters into number'? Explanation: it is necessary that they possess number so that the created entities [below them] will possess number and boundary, as we have explained above. And what there is to object is: who brings about that the comprising number is ten and not twenty and not one hundred and not further, and [that] above [it there is] a return of degrees [towards

ten]? And we will answer that the cause for this is that the Sefirot are [comprised of] ten, because if the Sefirot were twenty, the [comprising] number would thus rise [to] twenty. And this is surely the truth, and this is a more sufficient and more acceptable reason: that the Sefirot are the principle and the number is secondary, and not the contrary, that the number would be ten without reason, and that this would be the cause of the emanation with its number.

And further, the Sefirot are the cause that precedes all created entities, and they [= the Sefirot] are reasons for all that [comes] from them and downwards, and if this is so, how would number, that is following [afterwards], be a cause for the preceding Sefirot? And this is surely a large contradiction. And even if it is so that we are rejecting these replies to the reason of the emanation, we do not deny it to be true, because the number and the emanation have a big relation and subject, as the subject of the number is ten and it goes from ten to ten without end, but [yet] it never goes up above ten [as they are always multiplications of ten], and similarly the subject on the Sefirot.

And further, as the number is ten and from ten they go up to hundred and from hundred they go up to thousand (אלף), which is Aleph (אלף), which is one in the mystery of the return of the subject to the perfect unity, as the subject of the Sefirot, because in their totality, as ten times ten is one hundred, and we totalize them another time which makes one thousand (אלף), which is Aleph (אלף) in the mystery of miracle (פלא) [the level of Keter, the inverse (return) order of Aleph/אלף], which is the return of the matters to their source in the mystery of the unity. And similarly further many large roots that are dependent on the number which are the roots of the Torah as will be explained in the Gate of the Combination [Gate XXX] with help of HaShem. And we do not think that there is a matter in the world more similar to the emanation than the [principle of] number. And thus similarly we also do not deny that it is true that the emanation is “three of three each” [Babylonian Talmud, Rosh Hashanah 33b, referring to the signal of the Shofar] and a totalizing power [making ten], which is three [principles], being Chesed/Mercy, Din/Judgement and Rachamim/Compassion, [and] in each one of them three. Which are in: Chesed the Secret (סתר, the first letters of End/סוף, Middle/תוך and Head/ראש), which are Chochma head, Chesed middle and Netsach end, and similarly in Din head [is] Binah, middle Gevurah and end Hod, and similarly in Rachamim Tif’eret head and Yesod middle and Malkut end. And upper Keter totalizes everything, as we will expand on this dssubject is profound, as we will elaborate there. But nevertheless, we believe truly in what is true, that these subjects are not sufficient for the reason of the emanation at all, as we have explained above. Further, Rabbi Menachem of Recanati of blessed memory wrote a reason for the seven Sefirot of the construction, one by one, in his book on the reasons of the commandments, in the subject of the explanation of the essence and the vessels, and Rabbi Yehuda Chayat of blessed memory copied his expression, and now we will explain how the world needs these seven extremities, which are Chesed, Gevurah, Tif’eret, Netsach, Hod, Yesod [and] Malkut. The beginning of the construction is Chesed/Mercy, as it is not possible for a building to be without this [degree], meaning to say that with this degree the Holy One, blessed be He, whitens the sins of Israel, and in Sefer Yetzirah this degree is called ‘whitener of the sins of Israel, and pardoning them’ [note that in our present version of Sefer Yetzirah we do not find this statement] on what has been done from the side of Gevurah/Rigor, as the evil inclination is emanated from there, and this Sefirah [Chesed] is emanated from Binah, which is above it. But the three first ones [the Sefirot Keter, Chochmah, Binah] are intellectual and are not called degrees, and we are not now [occupied with] their explanation. And this is [a] large Chesed which the Holy One, blessed be He does with his creatures, that he removes [their sins] one after the other and reconciles Himself with them even though Din/Judgement does not give thus, and therefore it is not possible for the world to exist without this pillar [of Chesed]. And in Sefer HaBahir I found: ‘Thus said the degree of Chesed: all the days when Abraham was in the world, I did not need to do my task, as see: Abraham stood there in my place and “observed my duty” [Genesis 26:5]. As I, this is my task, that I favor the world, even if they have been found guilty’ [Sefer HaBahir 191].

‘And I further am making them return and am bringing [it] in their hearts to do the will of their Father who is in the heavens; all this did Abraham.’Further the world needs a second pillar and this is Din/Judgement, and it is the opposite of the first degree [Chesed] which we have mentioned, and if there were not this pillar, it would not be bringing punishment to the wicked ones, and each person would be

robbing and killing his fellow, and he would not be punished for it, therefore it is necessary for the world to be conducted by this pillar so that it [the world] will be ridded from the wicked ones. And this Sefirah is emanated out of Chesed as we have mentioned, and is called ‘fire out of waters’, which means to say: fire that has gone out from waters, and just as the waters are contrary to fire, similarly the actions of this degree are contrary to the actions of the other degree [of Chesed]. And both of them are called ‘arms of the world’, as it is said (Deuteronomy 33:27): ‘And from below the arms of the world’. Further the world needs the third pillar, and this is Tif’eret, and it is the degree being placed in the middle and receiving from the two of them [= Chesed and Gevurah], and it stands between the two of them. And the world’s necessity for this degree is that there is for the world no sufficiency in the two first degrees, as he who has been found guilty, when he will be judged with the second degree, which is the degree of Din/Judgement, it will judge him without compassion, as this degree of Din/Judgement is harsh, thus [punishing] the innocent and the good above [him] completely. And if one would be judged with the degree of Chesed/Mercy, the smallness of his sins would not be considered even in this world. Therefore, the world needs the degree placed in the middle, as a person who connects two matters as one and connects them in one theme in order to give each person to his needs and as the fruit of his deeds, because if the righteous ones sin, they are punished for them [sins] in this world, and if the wicked ones perform commandments, they recompensate them their reward in this world. And this degree is called East, as from there the light goes out to the world, and the sun disk corresponds to it, as the degree of the day extends from it. Further the world needs the fourth and fifth pillar, which are Netsach and Hod, which extend and are being emanated from Gedolah and Gevurah [respectively] as we have mentioned above, as it is said (Psalms 16:11) “… the delights in your right hand forever (נצח)”, which means to say that Netsach is at the right directed below Chesed, and Hod at the left directed below Gevurah.

And the subject of Netsach is from the subject of victory, meaning to say that in this degree mercy and merit are victorious over the accusers. And if this is so, it is necessary to thank (הודות) HaShem, and this is Hod (הוד), from the expression of thanksgiving (הודאה) for the sake of that He has founded this pillar (עמוד), as if not for the help of HaShem, it is not possible for man to stand (עמוד) against Satan. Further the world needs a sixth pillar and a seventh pillar, which are Yesod and Malkut, and they are the model of male and female, and everything is extended to Malkut who is called ‘Shechinah’ (שכינה) and ‘assembly of Israel’, as all the Sefirot dwell (שכן) in her, and we have already explained this above. And therefore, our sages of blessed memory called her ‘bride’ (כלה), and also in Song of Songs she is called ‘bride’ [Song of Songs 4], because she is totalized of everything, and she is in the west (מערב), just as our sages of blessed memory said: ‘Shechinah in the west’ [Babylonian Talmud, Bava Batra 25a], because there everything is mixed (מתערב). Until here the citation on the reason of the emanation [of Rabbi Menachem of Recanati]. And when it is true that the majority of his words are correct, nevertheless these words are not sufficient for the reason of the emanation, because as whereas judgement and punishment, and mercy and reward are in two degrees, Chesed and Gevurah, and the degree in the middle is Tif’eret, what need [is there] further for the rest of the Sefirot, as why could there not be the victor of the accuser and of the evil inclination in Gevurah, as this is according to the truth, and thus the Rashbi of blessed memory explained, that, being that a person conquers his [evil] inclination, this is from the side of Gevurah, and we will extend [on this] in the Gate of What-ness and Conduct [Gate VIII] in chapter 3. And similarly, thanksgiving (Hod) is not a degree of action according to his words, but [it is there so] that a person is thanking the Name, and [just] for thanking HaShem -for which a person has need [to do so]-, it would be necessary to have emanated one [further] Sefirah? How strange! Further Yesod and Malkut, why [the world needs them]? As when Chesed and Din come in the middle [in Tif’eret] uniting themselves, what need [is there] for the male and female at all for the mixing, as the forces have already been mixed in the middle [in Tif’eret].

And further that we cannot in this way give a reason to the three first ones [Keter, Chochma, Binah] at all, as he said in his explanation.

And further, heaven forbid, the reduction reduces the hand of the Emanator to emanating only one emanation, meaning to say: [only] one Sefirah, that in it will be the force of punishment, of reward and of mediation. And there is no answer from the expression of the Mishna (Pirkei Avot 5:1) ‘With ten

utterances the world was created, but couldn't it be created with one utterance etc.'. As on the contrary the intention of the Mishna is opposite to what he [= Rabbi Menachem of Recanati] said, that when the creation of the world was with changing subjects that indicate judgement and compassion and mediation, nevertheless it was [still] possible that its creation was with the force of one utterance, which is one Sefirah, as it can be seen that it is not withheld from His force that the force of all ten [Sefirot] is in one Sefirah. And this is the intention of 'but not with one utterance etc.': sure that the creation of the world [is] as He now is speaking [HaShem is right at this moment still punishing the sinners and rewarding the good]! And its saying 'but to punish' [Pirkei Avot 5:1] is not intended as Rabbi Menachem imagined, but the intention [is] on the aim or not possessing aim besides it, as we will extend the explanation in the chapters that follow, with help of HaShem. And therefore, this reason is not filling our desire or quenching our thirst at all.

Pardes Rimmonim 2:3

After we have written in the previous chapters [1 and 2] all the reasons that the commentators have written, some large, some small, and [after] we have raised objections to them according to what they taught us from the heavens, we have said to talk on this subject according to what will come up in our portion. And prior to every word we will say that 'men I have seen [but] the answer I have not seen' [allusion to Babylonian Talmud, Bava Metzia 16a], as this question will not be enclosed from one of two ways: [1] If it is that the question of the reason of the ten [Sefirot] [is] for us as if to say: from where do we have evidence in the Torah or from close examination on what we have received. Or [2] this question will be to the Emanator En Sof, King of Kings, the Blessed One: why did He emanate ten and not another number. And to each one of these [questions] we will answer. If the question to us intends to say: from where do we have support to the received teaching that they are ten [Sefirot], as we might say that they [would be] twenty or five or one, actually this is not a question, as we have very many evidences in the Torah of Moses, revealing to us and making our eyes see these hidden mysteries. Be it in the creation of the world with ten utterances, be it in the giving of the Torah with the Ten Commandments, and King David with ten kinds of praises that are in the song "Praise God in His Sanctuary" [Psalms 150:1], with this [psalm] he closed his book. And this subject has already been explained before in tractate Rosh HaShanah [Babylonian Talmud, Rosh Hashanah 32a], which we know well by heart there: 'These ten kingships correspond to what? Rabbi said: "[they] correspond to ten praises which David spoke in the book of Psalms." [An objection was raised:] "There were more praises." [It is answered:] "[Only] those on which is written: 'Praise him with the sound of the shofar'[Psalms 150:3]. Rabbi Yochanan said: "[they] correspond to the ten utterances with which the world was created". These, which are they? [They are] "And He said…" "And He said…" in [the Book of] Genesis. [An objection is raised:] They were nine. [It is answered:] "In the beginning" [Genesis 1:1] is actually [also] an utterance, as is written: "With the word of HaShem the heavens were made" [Psalms 33:6].' End of citation.

The truth [is] that this saying is apparently difficult in the subject of Rabbi Yochanan who settled that "In the beginning" is also an utterance.

And see, he is hinting at Chochmah/Wisdom, which is called "beginning"/Reshit, and the large [letter] Bet/ב[the first letter Bet of Bereshit/בראשית is written large in the Torah, and it precedes the word Reshit/ראשית] hints at it [= Chochmah]. If this is so, even though '"In the beginning" is also an utterance', still they are nine [because In the beginning refers to Chochmah, and when one starts to count the Sefirot downwards from Chochmah and leaves Keter out, one arrives at nine], and it is thus difficult. If this is so, what difficulty is there for him to object when the objection is that Chochmah was not [counted] in the number [of ten]? If this is so, there are eight, [which] he should have objected. And if the objection is that Keter was not [counted] in the number, if this is so, why was it accepted when he added Bereshit [to the number of utterances] etc., as he had to object although 'Bereshit is also an utterance', nevertheless, yet despite Bereshit [is added] there are nine, because Bereshit is Chochmah. Now this is a general question on the subject of the mentioned utterances in this [Talmudic] saying. And similarly, out of this objection we will force the view of Rabbi Shem Tov ben Shem Tov, the writer of the Book of Beliefs, whose expression we will copy in the Gate "Is En-Sof Keter?" [Gate III], chapter three. And it is

the view of Da’at/Knowledge, as he thinks that Keter is not [counted] in the number of the Sefirot, but [that] the ten Sefirot are those from Chochmah downwards, and because they impelled the number [ten] he said that ‘we will innovate to it another Sefirah, and it is called Da’at/Knowledge, and it is below Chochmah and Bina, and above Chesed and Gevurah’. And we will extend [on this] there [in Gate III] on the subject. And now, according to his words it is found that the utterances only begin from Chochmah, and nevertheless they are nine without Bereshit, which is Chochmah, and they are ten with Bereshit which is Chochma. And because of the destruction that extends from this [Talmudic] saying, before we shall raise further remarks on it and shall explain it at all, it is necessary that we closely observe on the reparation of this subject, and we will say that this subject is impossible. As after Rabbi Shem Tov confesses by mouth that Da’at is the one that is mentioned in the verse (Proverbs 3:20) “With his Da’at the depths were split”, and similarly from what our sages of blessed memory said (Babylonian Talmud, Chagigah 12a, and there it is: ‘With ten matters the world was created, and the three from them are Wisdom/Chochmah etc.’[the Talmudic text slightly differs from what the author here cites]) ‘with three matters the world was created, with Wisdom/Chochmah and with Understanding/Tevunah and with Knowledge/Da’at’, this is forced out of the words of Rashbi of blessed memory [in the Zohar], that Da’at is the reality of Tif’eret that is hidden between Father [= Chochmah] and Mother [= Binah], and this is what is called ‘son of ה"י/Yah [Yod = Chochmah, He = Binah]’, as by means of it [= Da’at] [occurs] the unification of Chochmah and Binah, as we will extend on these subjects in this Gate [further].

See according to this, it is appropriate that we shall ask: how is this Da’at distinguished - when it is the hidden reality of Tif’eret that positions itself between Father and Mother, so that it is the actor of a [creative] utterance by itself -, from the other realities of the Sefirot that are not acting [creative] utterances, when already their existence [that is, that of Chochma, Bina, Chesed and Gevurah] preceded the existence of this Da’at, just as the reality of Binah hidden in Chochma, as just as Chochma acted by itself, it is appropriate similarly that Binah, which is hidden, would act [a creative utterance], and similarly the reality of Gevurah hidden in Binah, and the reality of Chesed hidden in Chochmah; it would have been fitting that each one of them would act one [creative] utterance besides the utterance that it has in the revealed reality [in which it is hidden], as in the way of Da’at and Tif’eret. And it is not to say that the reason that Da’at has acted a [creative] utterance by itself is because Da’at is the reality of Tif’eret in being the child of its [female] partner [= Malkut] at its side, and they are the reality of two great luminaries [= the sun and the moon, corresponding to Tif’eret and Malkut], and because they were united they acted both of them together one single [creative] utterance as the resemblance of the other Sefirot, truly after the accusation of the moon and [when] it was diminished and expelled, the luminaries were parted in two, and Tif’eret returned [to its former place] and acted a [creative] utterance by itself, and Malkut [acted] a [further] utterance by itself; as if this is so, why didn’t Tif’eret from the beginning act an utterance according to itself and Malkut [an utterance] to itself, when they were uniting [in] perfect union? As it is not possible to deny that there are two Sefirot, as if it were not so, but if they were only thought of as one Sefirah, if this were so, the [number of] Sefirot prior to the diminution [of the moon] would be found [to be] nine and not ten, as see, Malkut and Tif’eret they [would be] one Sefirah, and thus when it would return to its first place there would [also] be nine, and this denies the custom of this wisdom [= the Kabbalah] as we have explained in the previous gate.

And further, see, the Ten Words [given to Moses at Sinai] and the Ten Utterances, their subject is one, as is proven out of the [Talmudic] passage which we have cited above, and similarly it is proven in the Zohar, section Yitro [Zohar II:93b], and this is what it says: “These Ten Words of the Torah, they are the totality of all commandments of the Torah, totality of above and below, totality of all ten utterances of Bereshit” – End of citation.

And his saying [is] ‘totality of all commandments of the Torah’, because thus the Rashbi of blessed memory holds the opinion that the 613 commandments [of the Torah] are comprised in the Ten Words as is explained in parasha Yitro [of the Zohar], and similarly they are comprised in the Ten Utterances as is proven in parasha Bereshit [of the Zohar] and in the Tikkunim [Tikkunei Zohar]. And therefore, his saying [is] that the Ten Words are the totality of the commandments. And similarly, he said that they are the totality of the Ten Utterances. Explanation: everything that is explained in the Ten Utterances of the

Work of Creation is explained [also] in the Ten Words that are in the giving of the Torah, in the eyes of those who understand. And now we will say, since the Ten Words and the Ten Utterances are all one thing, if this is so, how is it possible to say about the [Ten] Words [given at Mount Sinai] that they are unique, and [that] the Shechinah was expelled? As surely it [= the Shechinah/Malkut] had unified itself for the coupling [in the Work of Creation, when Malkut (the moon) and Tif'eret (the sun) were side by side], [and] it was not diminished, being still in the lap of her master, and if it was below [after the diminution of the moon] why are they ten? As see, Da'at was already hidden [at that moment, as the giving of the Torah at Mount Sinai was after the Work of Creation, and thus Malkut and Tif'eret were separated], and it was not fitting that it would say a Word [= one of the Ten Words], because it had already hidden itself and the matter has not returned to its order [at the end of times, when Malkut and Tif'eret will be united again].

And further, could we say that if there was no diminution [of the moon] there would be only nine utterances? How strange, as the world would be diminished from its perfection [by] all subjects of the unique utterance [that would be lacking].

And further, since Da'at encompasses Malkut and Tif'eret, see, the utterance which said that this creation [of the two luminaries] has been created, why did it not create everything that was possible with the force of Malkut and what was possible with the force of Tif'eret? Since it [= Da'at] is the reality of their unification which is [of] them being two large luminaries [prior to the diminution of the moon], and why did a further creation remain for Malkut and Tif'eret after this, [as] if Da'at, which is more complete that the two of them [separate], lacked force?

And further, that we have many clear proofs that Bereshit is the utterance of upper Keter. The first one [is] in Sefer HaBahir [Sefer HaBahir 141-142], this is what it says: 'What are these ten utterances? The first is upper Keter, blessed be it and blessed etc. Chochma is the second one as it is written'. See it reckons among the totality of utterances upper Keter, and it is the first of them all.

And further that the objection at first is not difficult and has no [force of] necessity, because when the word Bereshit is in Chochma, nevertheless the utterance [of it] is in Keter, and because of the delicacy of Keter and its proximity to its source that they do not attribute in it from the name of four [letters; the tetragram, where י refers to Chochma, ה to Bina,ו to the six lower Sefirot, and the final ה to Malkut] except the tip of the י/Yud, and similarly it is called א/Aleph (אלף), from the word of marvel (פלא), and it is called 'talented, hidden and covered' [Sefer HaBahir 71]], and when it is that the [letter] ב/Bet of Bereshit is the allusion to Chochma [because it indicates 'two', and after the first Keter comes Chochma], nevertheless its point indicates Keter. And similarly, the explanation of Rabbi Akiva [in the Alphabet of Rabbi Akiva], and this is what it says: 'They said to Bet: who is your creator? And it points with its point towards the Aleph'. And the intention [is] that the Bet itself, which is Chochma, to teach [להויות should read להורות] that it is not the first stage for the emanation but that it is the second emanation, [therefore] it does have a point behind it to point to the Aleph as if teaching to those who asked her 'who is your creator?', meaning to say: [being asked] whether it was emanated by means of what was emanated [thus being the second emanation] or by means of the first emanator [thus being the first emanation], and [as an answer] it is showing with its point that it is the second emanation, and that the Aleph came before it, which is Keter, and now already it will be justified that the utterance 'Bereshit' is in Keter, although the word 'Bereshit' [itself] will allude to Chochma, since Keter was already alluded to somewhat by it, as we have explained. And the subject in the verse 'Bereshit' [the whole verse of Genesis 1:1] includes the whole of emanation [it first mentions all of creation (the heavens and the earth), and in the following verses the details of creation are described] , to teach concerning it [=Keter] that it is the emanator, meaning to say: with the force of En-Sof, and when this is so, Keter by itself is the emanator and the actor and the speaker of the [first] utterance. And thus, it is found that the majority of the utterances are comprised of all ten [utterances] and therefore in the word 'Bereshit' an allusion has come to Chochma, even though the root of the utterance is in Keter. And this is not surprising, as see, the Blessing of the Patriarchs [the first blessing of the Amidah Prayer] is in Chesed, but Chesed is not mentioned in it until "the God of Abraham" [as Abraham is linked to Chesed], and even "the God of Abraham" is in Chochma [as it (the God of Abraham) is a higher degree than Abraham], and it [= Chesed] is not mentioned

actually, except in the word “the great God/האל הגדול” [גדולה/Gedula is another name of Chesed], except the conclusion [of the Blessing of the Patriarchs, where one says מָגֵן אַבְרָהָם, ‘Shield of Abraham’]. And similarly [is] the subject in the expression ‘Bereshit’, as it is appropriate that the word ‘Bereshit’ is in Chochma, and nevertheless the root of the utterance is in Keter but it is hidden, as is its custom. And nevertheless, it came with the allusion to the point of the [character] Bet as we have explained, and the intention [is]: Chochma which is in Keter.

And further, besides this, it is possible that to say that the Bet itself alludes to Keter, and the support to this is that the Bet of [the word] Bereshit is the Aleph of [Rabbi Nechunya ben Hakanah’s liturgical prayer] Ana beKoach, which is the name of forty-two [letters] as we will explain in the Gate of the details of the names [Gate XXI] with help of HaShem, and the Rashbi of blessed memory explained that the Aleph of Ana beKoach is the allusion to Keter, and this is what it says (Tikkunei Zohar 70): ‘The Aleph of Ana beKoach is Keter “talented, hidden and covered”’.

See, in the explanation he affirms that the Beit of Bereshit is in Keter. And close to this is the opinion of the Ramban of blessed memory in [his] commentary on Bereshit, and this is what he says: ‘And the word Bereshit alludes to Chochma, which is the beginning of [all] beginnings, just as I have mentioned, and this is its [Aramaic] translation in Targum Yerushalmi: “With wisdom”. And the word [Bereshit is] crowned with the crown/Keter [on the letter] Bet. End of citation.

And the explanation of his words that the Bet בי"ת alludes to Keter for the reason that it [= Keter] is the house (בית) for all the Sefirot. And thus it is proven out of his expression when he says that ‘and the word Bereshit alludes to “in Chochmah”’, the intention [of the Ramban is that] of the word Bereshit is not the Bet but the word in itself and as he concludes that this is Reshit etc. And he did not say that it [= Chochma] is called Bereshit, but [that it is called] only Reshit, and as he is bringing a proof from the Targum which translates “with Chochma”, it is not Chochma in reality but the usable [= prefix] Bet of Bereshit, as the word Reshit is Chochma, and the Bet of Bereshit is Keter, and therefore he says ‘And the word [Bereshit is] crowned with the crown/Keter [on the letter] Bet’.

See, from all this it is seen that there is no necessity from this saying for the opinion of Rav Shem Tov of blessed memory. Truly now to us is left the duty to explain what is found different from this saying in the Zohar, parasha Wayiqra. As in this saying [of R. Shem Tov) it says that Bereshit is the tenth utterance, and in parasha Wayiqra [Zohar III.11b) Rashbi explains that these are ten utterances besides Bereshit. And this is what it says: ‘Rabbi Shimon said: It is written: “ten, ten the vessel with the holy shekel” [Numbers 7:86]. “ten, ten” why does it come [here]? But [it indicates] ten for the work of Creation, and ten for the giving of the Torah. What does it teach? That the world was not created except for the sake of the Torah, as all the time Israel is involved in the Torah, the world endures. And all the time Israel is abolishing the Torah, what is written? “If [there were] not my covenant with daytime and night, I would not have placed the ordinances of heavens and earth.” [Jeremiah 33:25]. Come and see: Ten utterances of the work of Creation, as we have learned: ‘With ten utterances the world was created.’ [Mishnah, Pirkei Avot 5:1]. Ten utterances of the giving of the Torah, these are the Ten Commandments. [First utterance:] It is written: “I am HaShem your God” [Exodus 20:2], and in the account of Creation it is written: “Let there be light, and there was light.” [Genesis 1:3] This is faith, as the Holy One, blessed be He, is called ‘light’, as it is written “HaShem is my light and my salvation etc.” [Psalms 27:1]. [Second utterance:] It is written: “You shall not have other gods beside me” [Exodus 20:3], and it is written in the account of Creation: “Let there be a firmament in the midst of the waters etc.” [Genesis 1:6]. “Let there be a firmament”, these are Israel, as they are a portion of the Holy One, blessed be He, who are united with the place that is called ‘heavens’. And this is a secret, as once Rabbi Yeisa the Old asked Rabbi Ela’e; he said: Oh, all the rest of the peoples, the Holy One, blessed be He, gave them to dignitaries, princes, rulers [to guide them], [but] Israel to what? He [= Rabbi Ela’e] sent to him [the answer]: “and God placed them in the firmament of the heavens” [Genesis 1:17]. And a pleasing [answer] he sent to him. “in the midst of the waters” [Genesis 1:6], between the words of the Torah. “and let it divide water from water” [Genesis 1:6], between the Holy One, blessed be He, who is called “well of living waters” [Song of Songs 4:15] and between idolatry, which is called “broken cisterns that will not hold the waters” [Jeremiah 2:13] which are bitter waters etc., stinking gathered [= stationary]. And therefore Israel, holy ones, are dividing

between waters [above, clean] and waters [below, unclean]. [Third utterance:] It is written in the giving of the Torah: “You shall not take the name of HaShem your God in vain” [Exodus 20:7], and it is written in the account of Creation: “Let the waters under the heavens be gathered to one place” [Genesis 1:9]. Come and see, each one who swears by the Holy Name for a lie [is] as if he has separated the Mother [= Binah] from her place above, and the holy crowns are not settled on their places, as it is said: “And a mischief-maker is separating an intimate friend” [Proverbs 16:28], and there is no “intimate friend” except the Holy One, blessed be He. And it is written: “Let the waters under the heavens be gathered to one place” [Genesis 1:9], you should not place a separation because of swearing that is false. “to one place”, as is fitting, to a place of truth, and not to another place of falsehood. And what is falsehood? It is when waters go to another place which is not its own. [Fourth utterance:] It is written in the giving of the Torah: “Remember the day of Shabbat to keep it holy” [Exodus 20:8], and it is written in the account of Creation: “Let the earth sprout grass” [Genesis 1:11]. When is the holy earth [= Malkut] increased and is crowned with her crown? Say: on the day of Shabbat, because then the bride is associated with the King, to bring forth grasses and blessings for the world. [Fifth utterance:] It is written in the giving of the Torah: “Honor your father and your mother” [Exodus 20:12], and it is written in the account of Creation: “Let there be luminaries in the firmament of the heavens” [Genesis 1:14]. What does this point to except that these ‘luminaries’, it is “your father and your mother”? “Your father”, this is the sun, “your mother”, this is the moon. And there is no sun except the Holy One, blessed be He, as it is written: “Because a sun and shield is HaShem God” [Psalms 84:12]. And there is no moon except the assembly of Israel, as it is written: “And your moon will not perish” [Isaiah 60:20]. And therefore, all is one. [Sixth utterance:] It is written in the giving of the Torah: “You shall not murder” [Exodus 20:13], and it is written in the account of the Creation: “Let the waters swarm living soul” [Genesis 1:20]. And you shall not kill a human being who is called thus, as it is written: “And the human being became a living soul” [Genesis 2:7], you will not be as these fishes, of which the big ones swallow the small ones. [Seventh utterance:] It is written in the giving of the Torah: “You shall not commit adultery” [Exodus 20:13], and it is written in the account of Creation: “Let the earth bring forth living soul according to its kind” [Genesis 1:24]. From this we learn that a human being should not do falsely with another woman who is not his mate, and therefore it is written: “Let the earth bring forth living soul according to its kind”, that a woman should not give birth except from her kind. And who is its kind? Her [male] mate. [Eighth utterance:] It is written in the giving of the Torah: “You shall not steal” [Exodus 20:13], and it is written in the account of Creation: “And God said: ‘See, I have given you every plant producing seed’” [Genesis 1:29]. What I have given you and deposited to you will be yours, and you shall not steal what is of another. [Ninth utterance:] It is written in the giving of the Torah: “You shall not testify to your fellow false witness” [Exodus 20:13], and it is written in the account of Creation: “And God said: ‘Let us make a human being in our image” [Genesis 1:26]. To him who is in the image of the King you shall not witness falsely. And he who has witnessed falsely to his neighbor [it is] as if he has witnessed falsely to above. [Tenth utterance:] It is written in the giving of the Torah: “You shall not desire the wife of your fellow” [Exodus 20:14], and it is written in the account of Creation: “It is not good that the human being is alone” [Genesis 2:18]. This is your mate in front of you, and therefore “you shall not desire the wife of your fellow”. And this is: ten utterances of the work of Creation, and ten utterances of the giving of the Torah, which is “ten, ten the vessel with the holy shekel” [Numbers 7:86], they were weighed as one, with one shekel. And because of this the world endures and peace is found in it. End of citation.

And from this it is seen in the explanation of the ten utterances, that in the account of Creation [the word] ‘Bereshit’ is not an utterance at all, and this is for sure an objection. And in order to understand this subject, we will further introduce a saying from the Tikkunim [Tikkunei HaZohar], and by means of it this confusion will be explained, with help of HaShem.

Pardes Rimmonim 2:4

In the Tikkunim [Tikkunei HaZohar] [is] the implication that the activity of the utterances was not by means of any one of the three first ones, as the first utterance is Keter, “Let there be light” [Genesis 1:3]. And the second utterance is Chochma, “Let there be a firmament” [Genesis 1:6] And the third utterance is

Binah, “Let the waters gather” [Genesis 1:9]. And this is what it says (in Tikkun 42, page 79): “In the beginning”/ בראשית, there was a man/איש [in the word בראשית is contained the word [איש] on whom it is said: “And Jacob was a mild man” [Genesis 25:27], and this is the third day [Jacob corresponding to Tif’eret], because there were three artisans until here. The first day, the second day and the third day, each one [of these days] brought forth its craft. [On] The first day, to it said the ‘artisan hidden and covered’ [Sefer HaBahir 71], this [is the] degree that is called Ayin/אי"ן, containing three Sefirot א Keter, י Chochma, ן Binah [with numerical value 50, the 50 gates of Binah] etc., said to each of the three [first] days [of Creation] that it should bring forth its craft. He said to the first day: “Let there be light” [Genesis 1:3], immediately it brought out its craft and it accomplished it, as it is said: “and there was light” [Genesis 1:3]. And this is established, that there is no existence except by means of action. The א of אי"ן [which corresponds to Keter] that was hovering in the air [אויר] brought forth light [אור, with the י having left], י [= Chochma] brought forth firmament [the second day], the ן of אי"ן brought forth dry land, as it is written: “And God said: “Let the waters gather etc.” [Genesis 1:9]. End of citation.

It is seen from it in the explanation that the actors were the artisans, which are the six days, and [that] they acted with the utterance of the first three [days] which are Ayin/אי"ן. And from what that is necessary to understand also on the subject of these utterances is that they are ten, and although they are ten, we know that there is no creation or action except by means of only six days, which are Gedolah [= Chesed] the first day, Gevurah the second day, Tif’eret the third day, Netsach the fourth day, Hod the fifth day, Yesod the sixth day, and thus explained the Rashbi of blessed memory, that the whole of the work of Creation is comprised and done by means of these [six] days in Malkut, Malkut bringing out the matters to light in perfection. And this is what he says in parasha Terumah [Zohar II.127]: “From the trees of the Lebanon” [Song of Songs 3:9], these are planted trees which the Holy One, blessed be He, uprooted and planted in another place. And these are called ‘cedars of Lebanon’, as it is written: “Cedars of Lebanon which He planted” [Psalms 104:16]. And this canopy was only built and completed with them. Furthermore “From the trees of the Lebanon”, these [are] the six days of Creation, each day arranging in this canopy the arrangement that was revealed to it. The first arrangement: From the right side [= Chesed] the first light was stretched out which had been hidden, and it was lifted from the right side, and an image as the resemblance of this light came into this canopy by means of one foundation, and it worked in it [its] service. Afterwards this canopy brought out an image as the resemblance of this light. And this is the mystery of which it is written: “Let there be light, and there was light” [Genesis 1:3], when it says: “Let there be light”, wherefore is it [also] written “and there was light”? The biblical verse has no need to write except “and it was thus”, [so] what [then is indicated by] “and there was light”? But [it indicates] that this light brought out another light which was revealed to it. And this now is the first day out of those trees of Lebanon. The second arrangement: from the left side [= Gevurah] was stretched out a separation of the waters in opposition to powerful fire, and it was lifted from the left side and came into this canopy and it worked in it [its] service, and it separated between waters that are on the right side and waters that are on the left side. Afterwards this canopy brought out an image as the resemblance of it. And this is the mystery of which it is written: “between the waters that are below the firmament and between the waters that are above the firmament, and it was thus.” [Genesis 1:7]. And this is this second day out of those trees of Lebanon. The third arrangement: stretched out from the left side and from the right side was one third day bringing peace in the world. And from there fruits were drawn. And it worked [its] service in the canopy and it brought out a species according to its species, a species for a multitude of works, the species that was fit for it. And all herbs and plants and trees with many powers. And its image remained there and that canopy brought forth a species in that concrete resemblance. And this is the third day that is totalized out of two sides from those trees of Lebanon. The fourth arrangement: stretched out and shining was the radiance of the sun to illumine this canopy inside the darkness of it, and it entered it to illumine but it did not work in it [its] service until the fifth day, when the canopy brought out this service of radiance which had entered it on the fourth day, and this canopy brought out with this concrete resemblance of this radiance. And this is the fourth day, one of those trees of Lebanon. The fifth arrangement: one stream of swarming of waters was stretched out and it worked [its] service to bring forth the radiance of the arrangement of the fourth day, and it worked in this canopy [its] service and brought forth species according to its species, those that were revealed to this concrete resemblance. And this day serviced that service more than all the other days. But everything was suspended until the sixth

day, when this canopy brought forth all that was hidden in it, as it is written: “Let the earth bring forth living soul according to its species” [Genesis 1:24]. And this is this fifth day, one from those trees of Lebanon. The sixth arrangement is that day when this entire canopy was set in order. And it [= the canopy] does not have order nor power except by this day. When it came, this canopy was set in order with many spirits, with many souls, with many maidens beautiful in outlook, those who are fit to sit in the palace of the King. Also it was set in order in the beauty of all the other days that preceded [it], and it set them in order with one desire, with pleasure, with joy, Thus this canopy was made holy with upper holinesses, and crowned with its crowns until it rose in rising of the crown of tranquility, and it was given an upper name, a holy name, which is ‘Shabbat’, tranquility of everything, desire of all, devotion of all above and below together, and thus it is written: “King Solomon made a canopy for him from the trees of the Lebanon” [Song of Songs 3:9].

And while the passage is in need of a long explanation, as it is explained in the book Ohr Yakar [which is Cordovero’s commentary on the Zohar, which appeared in print only in the 20th century] with help of Heaven, nevertheless, in it the clear meaning [is] that all the [ten] utterances and the creations were by means of six days.
“Let there be light, and there was light” [Genesis 1:3], this is in Chesed etc., it is found that even if it is said that ‘Bereshit’ is [considered] an utterance, [its] subject was not attributed to the first three [days] at all. And therefore, it is necessary to pay attention to the obstacles, the problems out of these sayings, and to set up this discourse proportionally.
And before all matters we shall say that it is impossible to deny that the creations of the work of creation [occurred] in six days, as the topic “and it was evening and it was morning” [occurring in the account of creation at the end of each day] one day, second day, etc., is teaching that although there were ten utterances, these nevertheless were comprised in six days [of Creation].
And now we shall know, if it is true that ‘Bereshit’, which is an utterance, is in Chochma or in Keter. How is the saying there correct “And the earth was unformed and void” [Genesis 1:2]. Properly in the eyes of HaShem [it would be] that we should say that [concerning] Malkut [= “the earth”], [whether] being in Chochma or in Keter, the husks [of evil] were surrounding it there, which are “unformed and void and darkness”. This is for sure a big question, as who [would it be that] gave a husk above [at such a high level]? But now this subject is certain: that the Torah first of all informs us on the reality of the emanation in the order of its emanation in general [in its first two verses Genesis 1:1-2]. And this is the explanation of the biblical verse ‘Bereshit/In the beginning…’ [Genesis 1:1] that its explanation is: Hidden Keter together with the Reshit/Beginning, which is Chochma, “created” and emanated ‘Elohim’, which is Bina, “et/את the heavens”, these are Chesed and Tif’eret. And thus is the explanation of the Rashbi of blessed memory, that the word et/את [which is the accusative marker in Hebrew] came to increase Chesed. And “the heavens” is Tif’eret. “and et/ ואתthe earth” this is Gevura in the increase of et/את. “the earth” is Malkut. And Netsach and Hod and Yesod, they are included in Gedola, Gevura, Tiferet [respectively].
And after this it says: “And the earth was unformed and void etc. ” [Genesis 1:2; the second verse is now further detailing ‘the earth’, which is Malkut], which is to make us hear the reality of Malkut and its good [the ‘spirit of God’] and bad [‘unformed’, ‘void’, ‘darkness’] vehicles. And after this it has made us hear the actions of these Sefirot in Malkut. And since the three first ones [Keter, Chochma, Bina] are hidden and do not have revealed action, see, their action and utterance was extended by means of the three Patriarchs, who are the three artisans: Chesed, Gevura, Tif’eret. And therefore: “Let there be light” [Genesis 1:3] is the first utterance [of Creation] and was extended from Keter by means of Gedola[/Chesed] to the palanquin.
[And the second utterance ““Let there be a firmament” [Genesis 1:6] is extended from Chochma by means of Gevura to the palanquin, and therefore etc., the subject [is] in the ‘Juice of Pomegranates’ and in ‘Slice of the Pomegranate’[Two commentaries on the Pardes, usually printed at the end of the text of the Pardes itself]], and therefore we find that the subject of the “firmament separating between the waters” [Genesis 1:6] is at times alluded to with Chochma in the mystery of the upper waters and lower waters, and a ‘firmament in the center’ [Refers to Tif’eret], as we will explain in the Gate of the Values of the Special Names”[Gate XXIII] with help of Heaven.
And the third utterance “Let the waters gather…” [Genesis 1:9] [is extended] from Bina by means of

Tif'eret, and this is the generality of the saying of the Tikkunim [Tikkunei HaZohar, Tikkun 42, page 79, which we have seen above],
And then it is said that the fourth utterance, which is [also] on the third day, and this is the utterance "Let the earth sprout…" [Genesis 1:11], [it] is extended from Chesed by means of Tif'eret, the third day [and the third Sefira when started counting from Chesed downwards].
And the [fifth] utterance "Let there be luminaries…" [Genesis 1:14] is extended from Gevura, as is known that מארת ['luminaries' is here spelled defective, while it is normally spelled plene (with two ו's): מאורות] is Chesed from the side of Gevura, and it is made by means of Netsach, the fourth day [And the fourth Sefira when started counting from Chesed downwards].
And the [sixth] utterance "Let the waters swarm…" [Genesis 1:20] is extended from Tif'eret by means of Netsach in Hod. And this is alluded to in the saying of [Zohar, parasha] Terumah [Zohar II.127], which we have copied above, which said: 'in the fourth arrangement was stretched out … the radiance of the sun', which is the reality of Tif'eret. And the reason is that although Tif'eret is comprised of right and left, [yet] it received three utterances: [one each] from Chesed and Gevurah, and one of itself. And because it is leaning towards Chesed, it performed one utterance in Chesed and this is the utterance "And let [the earth] sprout…" [Genesis 1:11], which is the second [utterance] of the third day, and the fourth of the [ten] utterances, which is in Chesed and delivers to Netsach two utterances, which are the fifth one of Gevura and the sixth [utterance] of itself. And Netsach performs the fifth [utterance] of Gevura and delivers to Hod the sixth one of Tif'eret.
And because there is no completion of Din/Judgement except with Rachamim/Compassion, therefore the light of the sun was not illuminating by means of Netsach, and the action of Netsach was not [yet] complete, until the fifth day came, which is Hod, as in it was the sixth utterance made, which is the utterance of Tif'eret. And this is what he said in the saying of [Zohar, parasha Terumah]: 'In the fifth arrangement it worked its service to bring forth the radiance of the arrangement of the fourth day etc.'.
And Yesod, which is the sixth day, since it is comprising Netsach and Hod it brought out three utterances which correspond to Netsach, Hod, Yesod, and these are: the utterance "Let the earth bring forth…" [Genesis 1:24] corresponding to Netsach, and the utterance "Let us make humankind…" [Genesis 1:26] corresponding to Hod, and the utterance "See, I have given you…" [Genesis 1:29] corresponding to Yesod, because the utterance "Be fertile and multiply…" [Genesis 1:28] [The fourth ויאמר on this sixth day] is not an utterance [of creation] but is only a blessing, because if you do not say [it is so], there would have been ten sayings in reality, and then how say there were nine [as the Gemara states]? But for sure according to this opinion it is not called an [creative] utterance but an utterance [of the world of] Beriah/Formation, and this is an utterance of blessing. And because the subject of fertility and multiplication [is] in Yesod, therefore this blessing was given on the sixth [day] which is Yesod.
And with this the seventh day is sanctified, which is Malkut, and it is comprising and building "a city on its mound" [Jeremiah 30:18]. And after it [= the Creation] was completed, it spoke its [own] utterance, which is: "It is not good that the human being is on his own, I will make for him etc. " [Genesis 2:18], that by means of the coupling [of male and female] the blessing will be discharged, as is proven in the Zohar in many places.
And now the utterances in their reality, which are the actors, were found to allude to the ten Sefirot, the utterances [of Creation] are only nine, because the utterance "It is not good…" is not [an utterance of] Malkut itself, but activities of Malkut, and this utterance of Malkut is itself the one that is decreed from the mouth of Yesod, as Yesod has emanated Malkut.
And because in the saying of the Talmud of [tractate] Rosh Hashana [Babylonian Talmud, Rosh Hashanah 32a, above treated in Gate II, chapter 3] in which we were engaged, is the intention that the ten kingships are the ten utterances themselves, therefore it asks a difficult question and says that those [utterances] were nine, as the utterance "Let there be light" is Chochma, as is explained in the Zohar on many places, and it goes out from the force of Keter, and its intention is not Chochma itself, but the utterances that are extended to Malkut. What was extended from Keter was the reality of Chochma, and what was extended from Chochma was the reality of Binah, and therefore it poses the difficulty that those were nine, because the utterance that was extended from Malkut, which is "It is not good that the human being is on his own" is not Malkut, but [it is] what was *extended from* Malkut; therefore the allusion of the utterances in the Sefirot itself is only nine. And to this it [= the Talmud] answers: 'Bereshit is also an utterance', because despite of it being [of] the reality of emanation, the subject was with Keter, and it is

impossible that Keter is not included there, as we have explained.
And now it will be justified what is found in the Zohar, parasha Bereshit and in the Tikkunim, [that] at times this saying alludes to Keter, at times to Chochma, at times Binah, at times to Malkut, which is also thus called Reshit, at times to Da'at. So that the saying is comprising the reality of emanation completely in its totality as we have explained.
And with this we are for now acquitted of our task on this subject, so that the words of the Rashbi of blessed memory will not be divided bitwise, and there will not be a division, Heaven forbid, with what has been explained in the Gemara on these utterances, so as not to give an opportunity for speakers of falsehood. But may a person "go to his place in peace"[Exodus 18:23] and rest on his couch.

Pardes Rimmonim 2:5

And now, after we have removed the obstacles from the vineyard of this saying in the previous chapters, we will examine it closely a bit, and after this we will explain its intention in short, with help of HaShem, and what [there] is to examine is this:
First: On the order of the sages [in the Gemara text], as Rav Yosef was [given word in the text] prior to Rabbi Yochanan, whereas [in reality] Rabbi Yochanan preceded him for a long time.
Second: Since the [Ten] Commandments and the [Ten] Utterances [of creation] and the [ten] expressions of Hallel [are] all of them an allusion to the ten Sefirot, if this is so, in what do they differ?
Third: His [= Rabbi] saying 'Ten expressions of Hallel which David spoke in the Book of Psalms', that this is long unnecessary, as it is sure that David did not speak [any] expressions of Hallel except in the Book of Psalms, to the extent that he, in his length [of saying], almost gave room to err as it [the Gemara] objected that there would be 'many expressions of Hallel' which the questioner understood to be in what he [= David] said in the Book of Psalms, that the intention would [thus] be on the whole of the Book [and not only those that are connected with the Shofar in Psalm 150].
Fourth: His [= Rav Yosef] saying 'The Ten Commandments that were said to Moses at Sinai', why did he extend thus, and that there could be others?
And what there is to examine further in its expression will be explained through our methods with help of HaShem.
And this saying [of the Gemara] can be understood with what we had before in the Tikkunim [Tikkunei HaZohar], that the Rashbi, of blessed memory, explained there that the kingships are in Malkut, and remembrances in Tif'eret, and the shofars in Binah1 *There are three sets of biblical texts (consisting of ten verses each) surrounding the sounding of the Shofar in the Mussaf of Rosh HaShana: kingships, remembrances and shofars.*. And although on this there are different explanations among the later commentators, nevertheless all of them affirm that the kingships are in Malkut, and [concerning] the questioner, it already preceded him that surely the ten kingships are in the ten Sefirot.
But was he doubtful:
- if the ten Sefirot are comprised in Malkut itself, just as each one [of them] is comprised out of ten, as we will explain in the Gate of the What-ness and the Conduct [Gate VII] in chapter two with help of HaShem, or
- if the ten Sefirot will be [on] themselves but [that] their reality will be in their influence on Malkut, or
- could we say that the [ten] Sefirot are each in their [own] place.
And if you say that they are called 'kingships'/melachiyot, and that they will by force be in Malkut/Kingdom, because their name speaks for them. We will reply that there are ten 'kingships' which are Malkut, which are in each Sefirah, and the Sefirah is on its place. And with these methods we could explain the remembrances and the shofarot, as is explained [on the kingships].
And this, that it [= the Gemara] said: 'See, ten kingships, corresponding to what?' Since they are ten, I know that their number proves that they correspond to the ten Sefirot, but the question is this: regarding which aspect of them, of these three aspects which we have [just] mentioned. And in this [matter] these three sages [in the Gemara] are divided, as this one says 'regarding this [aspect]', and the other one says 'regarding that'.
And Rabbi responded that they correspond to the ten expressions of Hallel which David spoke in the Book of Psalms. And with the lengthiness of his expression 'which David spoke' he intended what our

sages of blessed memory had explained already, that everything David spoke in the Book of Psalms, he said it uniquely corresponding to Malkut, which was his degree2*Malkut is the Sefirah that is connected to King David.*.

And see, it points to the first aspect, which is: ten Sefirot comprised in Malkut, as we have explained. But the one who objects [in the Gemara] did not understand the arrangement of the subtility of when he [= Rabbi] said 'in the Book of Psalms', and likened it to the intention to teach the [exact] location, and [thus] to this he objected: 'there are many'.
And they answered that the intention is only those [expressions of Hallel] with which the shofar is mentioned. And these are at the end of the Book [of Psalms].
"Praise God in His sanctity" [Psalms 150:1], this is Keter3*sanctity corresponds to Keter.*. "Praise Him in the firmament of His power" [Psalms 150:1], this is Chochma4*Firmament can refer to Chochma or to Binah.*. "Praise Him in His works of might" [Psalms 150:2], this is Binah5*The works of might extend from Binah.*. "Praise Him as befits His greatness" [Psalms 150:2], this is Gedolah6*Greatness is related to Chesed.*. "Praise Him with the blast of the shofar" [Psalms 150:3], this is Gevurah7*As Gevurah extends from Bina, and Bina is called 'shofar'.*. "Praise Him with lyre and harp" [Psalms 150:3], this is Tif'eret. "Praise Him with drum and dance" [Psalms 150:4], this is Netsach. "Praise Him with lute and pipe" [Psalms 150:4], this is Hod. "Praise Him with resounding cymbals" [Psalms 150:5], this is Yesod. "Praise Him with clashing cymbals" [Psalms 150:6], this is Malkut8*Malkut makes everything sound below.*. And these are all in Malkut as is proven by their being in the Book of Psalms which corresponds to Malkut.
And Rav Yosef aimed at the second aspect, which is that the intention in the ten kingships is that they are all the [ten] Sefirot, influencing in Malkut, and this is the aim in his saying 'corresponding to the Ten Commandments' etc. And it was explained that in the giving of the Torah [at Mount Sinai] each degree of the degrees was giving one of the [Ten] Commandments in[to] the Sefirot of Malkut, and Malkut was influencing this commandment and showed it to Israel9*The visibility of a matter is always the aspect of Malkut of the matter.*. And this is its expression (Exodus 20:15): "And all the people were seeing the voices", they saw the voices coming to Malkut in order that Malkut would say the commandment with the force of each and every Sefira. And this is the intention of Rashbi, of blessed memory, in the book of Tikkunim ([Tikkunei Zohar 11b] in the Introduction), and this is what it says: 'And on the seventh day the Torah was given; this is the righteous one, foundation of the world [the number seven is linked to the degree of the righteous one], and Malkut in its degree spoke with them, and this they established to the ten kings: 'perhaps they were not able to speak with one mouth' [Sefer HaBahir 49]; [one] touched the house and included all ten in it. End of citation.

And see, the intention is explained without us now examining minutely its expression, which is not to be extended, and [see] further that the speech is from the side of Malkut, as it [= Malkut] was speaking from the side of the force of each and every Sefirah [that is] influencing in it. And this intended Rav Yosef in his saying 'the Ten Commandments which were said to Moses on Sinai, and the intention [is] that they were said to him by means of the Sinai which is Malkut as is explained.
And you should not say: 'How are they ten without Malkut?'. As see, Malkut has an aspect with the ten [Sefirot] and an aspect [where it is] receiving from the ten and in what it is receiving from itself in the mystery of the reality of Yud/ten and He/five which are in it, as will be explained in the Gate of the Reality [Gate XIV]. And with this the expression of the Rashbi of blessed memory should be minutely examined, as he said: 'touched the house', that the reality of house/Bet in Malkut is the reality of He/five, and they are lower degrees in it in the order of the aspect of the Yud/ten, as will be explained in the mentioned Gate. And therefore, he said: 'and included all ten in it', as even Malkut needs to include it [= all ten] with it [= Malkut].

And see, Rav Yosef intended the second aspect, which is [that the] ten Sefirot are influencing [in]to Malkut.
And Rabbi Yochanan intended the third aspect, and it is the aspect of the Sefirot concretely in their place. And this he intended with his saying 'With ten utterances the world was created', which are the realities of the Sefirot in their place. And what is meant by Malkut, with their being in the kingships, is, that is

intended the ten Sefirot in their place, or [that is intended] Malkut which is in each and every Sefirah, as we have explained above.

And the subject 'they were nine' was explained above. And it [= the Gemara] replied: 'Bereshit is also an utterance': although it is spoken in the reality of the emanation, yet it is [actually] the reality of an utterance, and the necessity to this [is in the verse] "With the word of HaShem the heavens were created" [Psalms 33:6], explanation: as the reality of the emanation, [which is] the heavens which are Tif'eret, their emanation is from Keter, as we will explain in the Gate of the Order of the Emanation [Gate V], with help of HaShem.

And see, it said "With the word…" [is] an expression of an utterance teaching [read המורה instead of תורה] on this, as the reality of the emanation will attribute itself to the utterance.

See, out of this saying [from the Gemara] is seen, with the explanation, that the reality of Ten Commandments and Ten Utterances and Ten Expressions of Hallel are [all] faithful witnesses in our Holy Torah on the reality of ten Sefirot without any doubt, and a root. And besides to what we have written in the previous Gate in chapter one, with help of Heaven, there is no room to question our tradition on this, to say [that] they are perhaps twenty or five at all.

Pardes Rimmonim 2:6

After we were in the previous chapter forced [to accept] that there is no room to enquire for the necessity of our traditions, as we possess perfect compulsion, as we have explained. We will say that similarly it is not [on us] to enquire for the reason for the Emanator, why He emanated ten [Sefirot] and not twenty and not five and similar (also the question shall not occur because the objection is not connected to the case). And it is proper that we examine this whole emanation: why was it emanated? And with our answers to this, everything will be settled.

And it [the question] is this: As the intention of the Emanator, King of Kings, the Holy One, blessed be He was to bring into boundary the matters that had no boundary, meaning to say that the Emanator does not have limit, and the intention of the Emanator in creating this lower world [is] that the world will have limit, perishes and is destroyed, and for this reason the [notion of] emanation is necessary, so that by means of the emanated entities getting emanated and the rungs are making chains, rung after rung, [it] is emanated1*referring to the first world of Emanation/Atsilut* from the Emanator, and is created2*referring to the second world of Creation/Beriah* from what is emanated, and is formed3*referring to the third world of Formation/Yetsirah* from what is created, and is made4*referring to the fourth world of Action/Asiyah* from what is formed, until the rungs reach the absence and annihilation in which they are [= which surrounds them]. As there is existence of creation that exists one night old and perishes one night old, and there is [existence] that, when one day or two days it stands, [and] it will not hold. And now, how could clay say to its shaper: why thus, and not thus? And he sees in his wisdom that it is not possible to reach to the end of existences and absence of the created entities unless the number of the emanated entities [= the Sefirot] is ten. Because if they would decrease from ten, the created entities would not descend to this rung of descent because of their closeness to the source.

And now, after everything possible in the emanation has been emanated, it is necessary that the rungs, that are making chains, descend from them to the end, because they are removing themselves from the root; all [this is] necessary to come to the end.

And our intention is not to say that the Emanation possesses limit and end, heaven forbid, but our intention is that the actions that are being extended from them, they are doing finite action, just as the action of this world, which is and which perishes and which possesses limit and fixed measure, has been acted from the actors by means of the created entities from the emanated entities.

And there is need for end and limit in the lower beings. Our Sages, of blessed memory, have explained them in their teaching when they said: 'With ten utterances the world was created. And what does this teach, as it surely could have been created with one utterance' [Pirkei Avot 5:1; also mentioned at the end of Gate I, chapter 2]. It intends to say that it is not impossible, heaven forbid, for the creation of this world to be with [only] one utterance which would be totalizing all the matters and rungs and creatures and beings that came into being now. As even when some of the actions are by means of Chesed and some of them by means of Gevurah, and similarly for all of them, [nevertheless] not because of this will the force of creation be lacking by means of one utterance by itself, as see: the force of them all is in each one of them, as it is known [that] each one is comprised of ten, as we will explain in the Gate of Whatness and Conduct [Gate VII], chapter 2, with help of HaShem.

And the reason for the necessity of the ten utterances is in order 'to punish', explanation: as by means of the ten utterances, the created entities have descended to end, because if they were without possessing end, a human being would live forever and would not receive punishment for his sins, and the side of uncleanness and husk would be spreading in the world, and the corruption would not be corrected. And similarly, the righteous ones would be sinking in this world, and there would be no ones seeing the good. Therefore it is necessary that the world possesses end and limit in order 'to punish the wicked ones… and to give good reward to the righteous ones' [Pirkei Avot 5:1]

And the explanation that 'they are destroying the world which was created etc.' [Pirkei Avot 5:1]. Explanation that 'they are destroying the world' and they have force to end it because it possesses end and 'it was created with ten utterances'. And similarly 'the righteous ones are upholding it' [Pirkei Avot 5:1], because if it wouldn't have possessed end, the righteous ones would not be upholding it nor the wicked ones ending it. For this it is necessary that it [= the world] was created with ten utterances, and this is the emanation of ten rungs so that it possesses end, and the wicked one perished and destroyed and is returning to his dust and is restored, and the righteous one departed with honor to correspond to his Father in the heavens and to eat the fruits of his deeds.

Truly difficult for this reason is that if it is so, that the cause of the Emanation was to bring the lower beings to damage and the destruction to reward the "doers of righteousness at all times" [Psalms 106:3] and to punish the wicked ones, as we have explained, if this is so, after the resurrection [of the dead], which is not the time of reward or punishment and which is not the time of action, as is known, if this is so, what is the reason for the Emanation? As [at that time] wickedness has already come to an end on the earth, and it is the time of fulfilment; and would we say that there was only an intention of the Emanation until this time of the resurrection? Heaven forbid, this is for sure not so! As the principle of the world and its perfection is [only] then, as is known, and then the perfection of the Emanation will be with is exaltation.

And as this difficulty, it is also difficult in the subject of the holy palaces, in which man is judged according to his deeds, to reward him or to punish him, as will be explained in the Gate of the Palaces of Holiness [Gate XXIV] with help of HaShem.

And if this is so in the time of Resurrection [of the dead], as there is no rewarding, punishing, judging nor demolishing on human beings, what will be the subject of the palaces? Has it not been said that that they shall be unemployed, and "each man" will be cancelled "from his task which one is doing" [Exodus 36:4]? And nevertheless, this is not a question, as it is possible that each one will unite oneself to its neighbor, this one amidst that one and that one amidst this one, each man will be joined together to his brother, and in the time of their unity and their union there will be no judgement among them, and the sparks will be absorbed in their sources, and they are enjoying abundance of completeness as is explained in Parashat Pekudé on the subject of the palaces in the Zohar.

And also because of this reason one cannot say that the intention of the Emanation was to reward, to punish, to judge and to demolish the debtors and those who merit. Because, if this would be so, we may ask: as after the Resurrection [of the dead], which is not to judge the human beings according to their deeds but they are [then] profiting from what they have toiled [in the "weekdays"] on the evening of

Shabbat, if this is so, we would find -Heaven forbid!- that their subject would be unemployed. Therefore, we say that the principle of their emanation was not for this subject, even if from them is extended reward and punishment in the Upper Providence, as we will explain in the Gate of Whatness and Conduct [Gate VII]. Truly the principle of the intention [is] to make known His Divinity to what is besides Him, as we will explain [below] on the second reason in this chapter, and we will add [further] explanation in chapter 7, with help of HaShem.

And with this we have found, on the contrary, that all the time the world [is] in the corruption from the filth of the serpent and the husk, the emanated entities are not connecting themselves as is proper, and His Divinity is not revealed and the knowledge in the people of Israel has completely come to an end, until He shows mercy from the heavens and the world will rise from the filth of the serpent and will be arranged as is proper; and then the world will return to its [proper] arrangement, and His divinity will reveal itself in the lower ones [= degrees] as is suitable and proper, and the sons of man will increase strength5*An allusion to Job 17:9* with their knowledge of Him. And then it is said (Jeremiah 31:33): "And man will not teach his neighbor etc., …. because they all, from small to great, will know Me". And then the light of the Torah will reveal itself and its hidden things and its mysteries as is fitting and as is proper, and the emanated entities will connect themselves [in] perfect union, as Scripture establishes, as it is written (Zechariah 14:9): "And HaShem will be king for all the earth, on that day HaShem will be one and His name one".

And from the teaching of ten utterances, one cannot understand from it that it is possible that thus is its explanation 'With ten utterances the world was created' [Pirkei Avot 5:1], explanation: all the ten Sefirot acted in the creation of the world, although there was the possibility to create [the world] with the force of [only] one [utterance] which is Keter, which is called 'one utterance', as is explained in the Zohar. But so that etc., which is because they [= the ten Sefirot] shall be able to act actions with different aspects, either to Judgement or to Compassion, but as for Keter, there is no Judgement in it, only plain Compassion, as is known. And the intention in this mishna is not [to teach us] that the emanation of the emanated entities would be for reason of the world -Heaven forbid-, but this reason is for their effect below in the lower world, although there is force in the first Sefirah [= Keter] to act everything.

A further reason, closely related to the previous one, [is] that the Emanator, King of Kings, the Holy One, blessed be He, his nature [is] to cause to flow to what is beside Him, and so that His flow is good, to do good to the created entities and to influence them from His degrees, just as mercy with the degree of Chesed/Mercy, and similarly for all the Sefirot. And He chose to emanate this emanation, and to reveal to the eyes of all created entities His greatness, so that it is recognizable for all His creatures and somewhat perceived by means of His emanation the holy and the pure, and this is from the degrees of His goodness to be His will to reveal His exaltedness to the lowly ones. And it is that in the revelation of His exaltedness with Keter to the created beings from the large exaltedness of what is emanated, there is yet no force in the created beings to understand Him, there was need to cause Chochma to emanate, and similarly from Chochma to Bina until Malkut, as there is the perception of His exaltedness [of] the King.

And the comparison to this [is] a ray of the sun that has entered through a smoke outlet in the roof to give light to the interior of the house. And because of the great brilliance, no person in the house can bear it and their eyes have faded from looking at the sun, because it is much and too illuminating, until they are forced to make there a larger reflector so that the light will give light to the facing region. and those standing in the house will attain the benefit of the light but not the damage. And because of much brilliance of the light of the sun in its strength and its force, although the light is sweetened somewhat and is hidden and concealed somewhat, nevertheless for the frailty of sight, those standing in the house need the second screen and from the second to the third until ten. And now, when a person comes to the house to enjoy the light that is giving light by way of the reflector, and he would ask: 'Why is the number of these iron plates thus and thus and not thus, and we will 'blunt his teeth'6 *a reference to the Pesach Haggadah, The Four Sons* and we will say to him that he asked about this subject out of his great foolishness, as since the subject of the screens, its intention is to arrange the subject of the light so that it will be sweetened for the eyes of those who are looking; therefore, if the screens are diminished, this will obscure the eye of the lookers because of the multitude of its light, and it would cause harm. But if they

would add to them [= the screens] further, the light would become dark and the sweetness of its light would not be grasped by those who are looking, and the views would be darkened by the reflectors. And He [= the one who has placed the curtains] is only thus intending to arrange the light so that they [= the lower beings] will enjoy it in [as] much brilliance as is possible, and that it will not be as in [the light's] reality, that it would be causing harm because of the [too] much brilliances, but [it is now] a brilliant light, a sweet light, a spiced light.

And to this reason forceful evidence is found in a saying from the Zohar, on which we will extend in the Gate of Whatness and Conduct [Gate VII] with help of HaShem, and it is a saying: "To whom will you liken Me and to whom can I be compared?" [Isaiah 40:25]. And there we have explained with the clarification of the Rashbi of blessed memory that the principle of the Emanation is so that they will know Him etc., as by means of the Sefirot His grandness and His exaltedness is revealed to us.

And not as we saw the philosophers who possess darkness and confusion, as, because of the negation of the attributes, the Divine Providence and His thought is hidden from their eyes as they had understood Him, and their heart [is] far removed from Him, because their mistake certainly is the blessed En Sof [as for His large greatness and His exaltedness He would not care for the lower entities], and by means of this they are denying His Providence and many of its subjects and its actions in this world. But the portion of Jacob is not like this, as He [the En Sof] is the formator of all. And the subjects of His attributes and His sitting and His rising and His going and His speaking and all which resembles these, is explained to those who know Wisdom and it will be explained in length in the Gates that will follow with help of HaShem.

Pardes Rimmonim 2:7

After God has merited us in the previous chapters and we have explained a befitting and received matter on the reason of the emanation, and we had it stand with the words of our sages of blessed memory, our reason in this chapter is to extend the subject and to enlarge it with this with help of HaShem in a way in which the eyes of the one who looks carefully into this subject will light up. But before we come with the explanation of this subject, we shall ask one question with which those looking for wisdom were perplexed a bit. And it [is] if there is the possibility in En Sof, the King of Kings, the Holy One, blessed be He, to cause to emanate ten [further] Sefirot besides these [Sefirot which are known to us] or not, Heaven forbid?

And see, it is suitable that we shall investigate if He could, since the degree of His goodness is to cause to extend to what is beside Him, [then] why did He not cause to emanate even many thousands, when He was in the possibility with His ability, and so He would cause to emanate many times ten Sefirot and many worlds as He invented this world? And apparently this question will terrify the eyes of the wise one, and he would be amazed by it. But the truth [is] that this question is a question of great foolishness, and out of much folly the questioner has asked this question. And the reason that we shall say [this] to the questioner of this question, as he did not withhold his question, [is] because of three matters:
Or that he asks that the second [set of] Sefirot equal to the authentic emanated Sefirot, meaning to say: Keter is equal to Keter, Chochma is equal to Chochma, Bina is equal to Bina and similarly for all.
Or that they [= the second set of Sefirot] are greater than them [= the original set of Sefirot], meaning to say: more subtle than them.
Or that they are smaller than them and revealed.
And now these three aspects cannot possibly be. Because the Sefirot are the most subtle ones as is possible, meaning to say the most spiritual ones as is possible, stripped off from body and corporeality, and one perceives it as we have explained and as we will [further] explain in the Gate of the Gates [Gate XIII]1 *referring to the fifty gates of Bina* . And since the truth of this subject [is] that they do not possess bodies, if this is so, it is not possible for them to be separated from the Emanator and to be gathered in the number of the ten, except by way of cause and effect, meaning to say: the Emanator is cause to the emanated entities, behold, [this is] a difference between Him and between His emanated entities. And besides [there are] other differences, in whose explanation we are not engaged at the moment.

And see, Keter has been separated from Chochma, in that Chochma has been caused by Keter, and Keter is the cause for Chochma, and thus this is their difference, this one from this one [for all the Sefirot] until the lowest rung, as besides this subject [of cause and effect] there is no difference for them to be counted among the number of ten, as that which does not possess body will not be divided in parts, as we will extend on this subject in the Gate of the Order of their Position [Gate VI] with help of heaven.
And now, as the questioner says that there would be ten other Sefirot equal to these, we will answer him that this is not possible. As, since Keter is equal to Keter, it is not possible that there would be two Keters, as if it was so, in what would they differ so that there would be two? If so, it is not possible that there has been emanated from the one and united Emanator, except one emanated entity. Because two is not possible because there is nothing between them to be distinguished, because the two of them [would be] caused by the first cause, as if not, they would not be spiritual; and if they are [indeed] spiritual, it is not possible that they are two. If thus, it is necessary that there is no entity emanated from the emanator except one emanated entity. And similarly, we answer for Chochma with Chochma and similarly for all the Sefirot, until we are forced [to establish] that it is impossible to be [other Sefirot] besides these ten Sefirot.
And this question does not apply, because if thus, heaven forbid, there would be no force in the Emanator to cause to emanate two equal Keters caused by Him, and which would be distinguished from each other when they would be two. As this is folly. Because this subject is not due to a deficiency or weakness of ability, heaven forbid, not in the Emanator nor in the emanated entities! But on the contrary, He [is] their improvement. As in order that they [= the Sefirot] would be divided, they would need to descend to the diminishment of the body which is divided in parts, and this is not suitable. As from the greatness of the servant the greatness of the master is known, and out of His perfection He is to perfect what is beside Him. And there is no asking, as to the contrary, we know and model His grandness, that without body He could realize it, and from being simple and without possessing corporeality, as is known, He could cause to attain the body and the corporeality, and He could cause to emanate two Keters and they could be corporeal. As to this we will answer that, see, He did create many of this class, and these are [not the Sefirot but] the angels, which are corporeal according to the truth, although their corporeality is subtle as the corporeality of Fire and [even] more subtle than that, as we will explain in the Gate of Palaces [Gate XXIV].
And also one should not ask, since He imprinted in spirituality, that when He is subtle and spiritual, He would be divided into parts. As this subject would be the deficit in spirituality, as the principle of His perfection [is] in His oneness and His being without division. And the comparison in this [is] that the questioner would not [bother to] ask if there would be force [= potential] in the king to be a servant, and, since there is in him not the ability of the servant, we would find that the servant would be more praised than him [= the king]. As to the contrary, there is more than plenty [of the ability and potential in him], but if he would do this [= becoming a servant], there would be decrease and defect in the crown of kingship; but the glory of the king is to move himself away from all sorts of service of the servants. And the matter is similarly with the Emanator and with the emanated entities. As this is the praise of the Emanator to imprint in the emanated entities [= the Sefirot] the force of His seal so that they are simple, without being compounded, and deprived of the corporeality and of all its accidentals.

And see that we are forced [to assume] that [they] are equal is not possible.
And now we will say that, similarly, to ask that they [= the second set of Sefirot] are greater than they [= the original Sefirot], its question is not right, and there is no truth in its matters. As see, the only distinction between the Emanator and the emanated entity is the distinction [that there is] between cause and effect, and the only possibility for the emanated entity to be close to the Emanator, is that Keter comes close until there is no place left to say that [another] emanated entity could be between Keter and the Emanator, except that this one is the cause and the other the effect, and this is an obligation of its descent from the high degree of the Emanator, although it is great up to no limit, as it is dark in front of its Emanator, as the Rashbi of blessed memory has explained in the Tikkunim [Tikkunei Zohar]. And there is no place to ask why the En Sof did not cause to emanate Keter equal to itself when there is no lack of force. As the truth [is] that it is not possible for the emanated entity to be equal to the Emanator. And this is not so because of a deficiency of the Emanator, but because of the character of the emanated entity. Because as it is an emanated entity, it is the effect of its cause, and its cause is above it, prior to

what is in many subjects, as it is not possible for one effect to comprehend its cause, and if this is so, it is necessary out of this that it is emanated entity and effect to descend from in front of its Lord, as [is] the difference that is between cause and effect, and this caused for it its deficiency, as it is emanated entity and effect of the first cause that is prior to it.
And if this is so, we will similarly reject the question saying that that Keter [of the second series] would be greater than this Keter [of the first series], since this Keter [of the first series] is greater than is possible in the custom of the emanated entities.
And similarly, saying that it [= Keter of the second series] would be smaller than this [= Keter of the first series] is not possible, as see, there is already something smaller than it, which is Chochma, and what is above Chochma is Keter, meaning to say: since Chochma has been caused by Keter, and there is no descending [entity] from Keter except what [there] is between cause and effect, see, it is impossible to ask that there is [yet] another emanated entity between Chochma and Keter. As see, this [supposed] emanated entity, it is impossible for it to be equal to Keter, and [it is] impossible [for it] to be equal to Chochma, for the reason that we have explained. Between Keter and Chochma it is not possible, because Keter and Chochma are cause and effect, and there is between them no division that could carry an effect prior to Chochma and posterior to Keter, unless Chochma would descend to the place of Bina which is the third effect, and if so, they would be Chochma and Bina.
And with this all questions are removed completely.

And see, now we will explain to what we are awakened on the subject of the three aspects that are in each Sefirah, on which we will extend in the Gates that come, with help of HaShem, and they are these:
As for each and every Sefirah, they are three aspects: The first [is] its aspect about what has been emanated from it. The second [aspect is] about itself. The third [aspect is] about its emanator.
And the subject is that in Keter itself, in being that it is emanated from the Emanator who is [only] emanator and not an emanated entity, that lengthiness of speech on it is surely forbidden, and may God forgive [us] for what we have extended on it until now. And if this is so, in Chochma, which is being emanated from Keter, in it there must be an aspect of equivalence, meaning to say: a nearness uniting itself with its emanator which is Keter, as there is no separation between them at all, and afterwards it [= Chochma] descends itself and it separates from itself to itself, until it reaches [the stage of] being cause of Bina, [which is] its effect.

And see, in it [= the Sefirah Chochma], in itself, there needs to be in it an aspect from cause to effect as it ascends from aspect to aspect up to above.
And the example in this [is] the aspect [of Chochmah] that equals Keter, it is the cause for the aspect of its [=Chochma's] essence, and the aspect of its essence is the cause for that which equals Binah [and similarly in each and every aspect will be these same aspects [, this remark is taken] from the [commentary to Pardes Rimmonim entitled] Asis Rimmonim], and between each two aspects there need further be three aspects and they are: -the aspect that equals the first aspect Keter, and -the aspect itself, and -the aspect that equals it to [what it is] its [= Chochma's] essence2*This passage is, at first reading, somewhat difficult to understand. In each Sefirah the Ramak locates three aspects: -an aspect that equals/approaches the Sefirah above it, -an aspect of the Sefirah itself (Atsmut), and -an aspect that equals/approaches the Sefirah below it. Now the Ramak distinguishes in each of these primary aspects three further, secondary, aspects, and he takes as an example the upper (primary) aspect of Chochma (that equals/approaches Keter). Its three secondary aspects are here: -the aspect of it (=the primary aspect) that equals/approaches Keter, -the secondary aspect itself, and -the aspect of it (=the primary aspect) that equals/approaches the primary aspect that is below it (which is the aspect of Chochma itself (Atsmut)). This can be worked out for each of the ten Sefirot, although for Keter and Malkut it will be slightly different. My interpretation here is, as often, indebted to the explanation of Michael Sebban of Beit HaZohar, Paris, France*.
And we describe [now] a corporeal form, with which the intellect shall ascend to [comprehend] spirituality, as if we would describe the top turned, and it is the triangle drawn here:

And see, this triangle is oblique and downwards from its upper side it broadens, [and] it resembles the emanated entities; the more they are approaching their source, they ascend and expand themselves. This

is not a spatial corporeal expansion, but an enlargement in subtility and spirituality.

And see when he who considers closely observes [the triangle] properly, he will find that the upper part that is in Keter is wide and oblique, and [it] narrows while going until its width reaches equivalence to the width of Chochma. But even at the place of equivalence of Keter and Chochma there is [still] a big difference, because, from the side of the influencer there needs to be the descending oblique, as there is no [other] possibility for its descent, because everything that removes itself from the superior countenances, [being] the emanated entity, reveals itself and is surrounded by what is surrounding it [and] what is superior to it, and this is cause and effect for the one who possesses eyes of intellect, and whom HaShem has granted wisdom. And this is the mystery of each one [of the Sefirot] being comprised of ten [Sefirot], and the mystery of the descent of the degrees in the essence of the Sefirot in itself.
As Keter which is in Keter is the side approaching the Emanator, and Malkut which is in Keter is the side approaching Chochma. And Keter which is in Chochmah is caused by Malkut which is in Keter. And all this has become known from the shape which we have drawn. As the small side that is in Keter is the cause of the large side that is in Keter, and thus Keter that is in Chochmah is the side approaching Keter. And Malkut that is in Chochma is the side approaching Binah, and Keter which is in Bina is caused by Malkut that is in Chochma. And in this resemblance, one similarly should say that each and every part is comprised of [the] ten Sefirot in the same way, because there is no possibility for the light except distancing itself and descending, and each and every point and each and every part is cause to the point that is below it, and [is] caused by the point that is above it.
And He [= the Emanator] has seen in His wisdom that if Keter would not be descending in itself ten steps, it would not have been possible for Chochma to be emanated from it at all. And similarly, if Chochmah would not be descending ten steps, it would not be possible for Binah to be emanated from it. And similarly for all the Sefirot and similarly for all the parts and for all the points. And this is the deduction and this the reason for Atsilut, Beriah, Yetsirah, Asiyah [the four worlds], as in [the world of] Atsilut/Emanation there are these four worlds and in [the world of] Beriah/Creation there are [these] four worlds and in [the world of] Yetsirah/Formation [there are these] four worlds and in [the world of] Asiyah/Action [there are these] four world, as the subject of the four worlds they are the totality of all distinctions from the first necessity En Sof, King of Kings, the Holy One, blessed be He, from Keter until the middle point that is in the centre of the earth [= Jerusalem], and these are the species of their descent in four steps. And similarly each one of them, when we come to divide them, we divide them into four steps, and similarly each and every step [again divided into four steps, except that the four of Atsilut are all subtle, until Asiyah that is in Atsilut is reason and cause to Atsilut that is in Beriah, and similarly Asiyah that is in Beriah is reason and cause to Atsilut that is in Yetsirah, and similarly in this order all the steps and all the divisions, until the reality is found as a candlestick of unifying parts uniting, and [as] brothers embracing each other as has been explained.
And after we have raised this in this matter, I want to raise in this matter the question of the number of the ten [Sefirot] which we asked in the previous chapters. It is known that every effect is surrounded by its cause, and the cause is surrounding the effect, as we will extend on [further] in the Gate of the Order of their Position [Gate VI]. And now we will draw a material drawing, and it is circle inside circle as this:

until there is no space between these wheels. And now, would the questioner not ask why this drawer did not draw further other circles between these circles? Is it not for sure we shall blunt his teeth3 *an allusion to biblical verses (Jeremiah 31:29-30; Ezekiel 18:2)* and say to him that he has gathered the wind in the palms of his hands4 *an allusion to Proverbs 30:4*? As it is not possible that there would be further additions to the account of circles after they are descending, each one away from its fellow, as a point, and it is not possible in reality that there is a further circle inside the great circle that surrounds them all inside it.

And see, from the material drawing we will raise our intellect to the spirituality in the explanation of which we are [involved]. It is known that the Sefirot are descending each one from its kinsman with the difference that is between cause and effect, and therefore they are [arranged] one inside the other, effect surrounded by its cause, as the likeness of these circles: that the large one surrounds the smaller one which is the effect, and therefore Keter is surrounding Chochma, and it [= Keter] is its cause, and

Chochma is descending from Keter according to the order of what is between cause and effect, and Chochma is the cause of Bina, and see, Bina is descending from Chochma one degree, and is descending from Keter two degrees, as it [=Bina] is effect from the effect [= Chochma] from it [= Keter], and in this way [is] the descent of the degrees until Malkut.

And see, Malkut is the end of Atsilut/Emanation and the beginning of Beriah/Creation, and it is to Beriah as the En Sof [is] to Atsilut, and the last degree that is in Beriah [is] to Yetsirah/Formation as Malkut is to Beriah, and this is their order until their coming to the celestial spheres/planets by way of the steps concealed and hidden for us, but revealed5 *an allusion to Deuteronomy 29:28* to the experts on the Work of Creation and the Work of the Chariot6*See Babylonian Talmud, Chagigah 11a/b*.

And see, there is no difference between Malkut [of Atsilut] and Beriah except as the difference that exists between cause and effect, and with descending from the last degree that is in Atsilut, it is necessary that it is the beginning of Beriah which is the degree that is unifying with Atsilut as the unification of the effect to its cause, and similarly from Beriah to Yetsira and similarly from Yetsirah to Asiya until the celestial spheres/planets.

And see the order of the celestial spheres, the astronomers, those of dark vision, imagined that the celestial sphere is [so] close to its neighbour that there is no space between them. But this is not the opinion of the masters of Torah and of those who see with the light of the world, but [they hold] that between firmament and firmament there is a (diurnal) distance of five hundred years7*Babylonian Talmud, Chagigah 13a*, and even when this space is between them, yet the subject teaches the equivalence of Creation and its necessity, and that it is not possible that there is less between planet and planet. From this to the descent of the subject towards the element of Fire, and the element of Fire is unifying itself with the element of Air, and the element of Air is unifying itself with the element of Water and the element of Water is unifying itself with the element of Earth, this [one] is above this [one], and there is no space between them.
And now, who will ‘place a mouth to man’8*Allusion to Exodus 4:11* to ask that there will be more such and such degrees, or less than they, such and such, or why did He not create the world bigger than this, or smaller than this? As all this is a big foolishness for those who know the order of the degrees.
And the disposition of the world is in the most excellent reality as is possible in the order of the degrees, from the highest [degree] possible in reality until the lowest [degree] possible in reality, whether with limit or with end or with materiality. And see, if there would not be between Him [= the Creator] and the world the order of the Sefirot, it would not be possible for the world, because of its decrease, to be conducted by means of the En Sof, if it is not that the ascends with the spiritual degrees which are the Sefirot, and for this subject He already caused to emanate the Sefirot. And this is not the intention [of emanation], but [the intention is] to reveal the Emanation and the Godhead, and not to conceal Him. And His revelation is by means of the descents of the degrees to the lowest aspect, which are [as they are] now. As see, even this earth, the thick one, the mixing one until its navel, it has degree after degree until seven earths, as we will explain a bit on this in the [Gate of the] Order of their Position [Gate VI] with help of HaShem. Opposite [is] the opinion of the simple measurers who thought they could give the size of the earth and [who] said that a line of twenty-two thousand miles would encircle it around, whereas [if] the earth would be obscured, it [= the line] would be passing in the direction of its [= the earth] face, the lower regions with a thickness of seven thousand three-hundred-thirty-three and one-third miles, and they [= the measurers] ‘go about in darkness’9*An allusion to Psalms 82:6* themselves10*This passage is not entirely clear to me, so its translation must be partly incorrect. Note that 7333 1/3 is exactly one third of 22000*.

See, on this subject there is for us received teaching and superior application when we will write in name of the Zohar in the mentioned Gate. And we will return to our subject that if the world had been created without mediation. Besides that [it] is not possible from the reason which we have explained.

See, this would be the disappearance of the Divinity when we come to know His greatness through His conduct, would we [then] not believe that He would lift Himself up from His world [after creating it and have no interest in it afterwards] which is, according to the truth, [linked] between the cause and its

cause. And therefore, so as not to conceal His divinity, He caused to emanate the degrees in the way I have explained, as just as now we will look at blessed and exalted Keter, and its cause is exalted above it, the En Sof, King of Kings, how much shall be enlarged His name in the eyes of all His creatures.

And see, the adorned chapter is ended and this Gate is completed. And since up to here HaShem has blessed us and helped us on all the way we went, we are travelling to the place which is known to us [= Gate III], and it is to examine if En Sof is Keter, with help of Heaven.

Pardes Rimmonim 3:1

The third Gate to know if En Sof is Keter.

What is intended in this Gate is to take up and to allow for the subject of the confusion that has fallen among the kabbalists to know whether En Sof is Keter itself or [that it is something] apart from it. And this is the name with which they will call it [= this Gate]: “If En Sof is Keter”.

First chapter.

Many of the Kabbalists among those of our people are confused with much confusion and have fallen into the pit of error, and have thought that upper Keter is En Sof, and that it [= En Sof] is among the number of the ten [Sefirot]. And some of them said that, since we have ten degrees, what need is there for further emanation, except that the subject of the Emanator with the emanated entities is ten? And they thought that [this] is supported by the mishna of Sefer Yetzirah which said: ‘Ten and not nine, ten and not eleven’ [Sefer Yetzirah 1:4], and they said that its saying ‘not eleven’ [intends] to say that one does not add further to the ten, but that ten are really with the Emanator which is En Sof, upper Keter. This is their manner [of understanding this mishna]. ‘And their masters have permitted them’, as this is the subject of cutting and separation, and he who observes what I have explained on this mishna in the first Gate in chapter six will see that, on the contrary, from there is [actually] proof for the opposite.

And see, this logical argument is put off by many reasons: if you want, say [a verse from] Scripture, if you want, say a logical argument.
The logical argument is from the fact that the Emanator is distinct from His emanations on many points. The first [point of difference is] that the emanated entities do fall under time, and He [= the Emanator] does not fall under time. But I do not mean [here] time according to the simple meaning of our words [time as it is here below, in our physical reality], but the intention [of the word ‘time’ here] is that there already was such ‘time’ when there were not [yet] emanations, as [is the case] prior to the Emanation. And this is one of the matters withheld from En Sof, as there is no existence when It does not exist, but It is by necessity the existence and It is the provider of time, and not that It is subjected to time, Heaven forbid! 1*This is a difficult paragraph; to me it appears that the Ramak thinks of a different kind of (causal) time, outside of En Sof, but prior to Emanation*< .
And on this subject is understood its saying: ‘First, and [there is] no beginning to His beginning’ [Piyyut ‘Yigdal’ by Daniel ben Yehuda (13th century) based on Maimonides’ 13 Principles of Faith] as although it is said ‘first’ - and each expression of ‘first’ points to [the fact that] it does possess beginning, as truly He is first for all that came behind him - , but the expression ‘first’ [here] points to the beginning of time. And on this it said that He is ‘first’ and nevertheless ‘there is no beginning to His beginning’, and the expression ‘first’ is only there to deny that there is anything prior to Him besides Him.
And this is what it says in the Tikkunim [Tikkunei Zohar; Petichat Eliyahu] “I/ אני am first and I/ ואני am last” [Isaiah 44:6]. And the explanation of the Rashbi of blessed memory [is] that “I/אני” is En/ אין which is upper Keter. “and I/ ואני” is Malkut, which is the end/aim of Emanation, its end attached to its beginning, and its beginning to its end [an allusion to Sefer Yetzirah 1:7], as En/אין is א [upper] Keter, י Chochmah, ן Binah when one stretches the Wav/ו which is ן: [which is] the Yud/ י on [top of] the Wav/ ו and [this is also] the reality of the ן by itself, is Malkut, according to the truth we find [that] I/אין comprises all Emanation. And this “I am first” is the mystery of the prolongation and extension of Emanation from above to below. “and I am last” is the reality of the light returning, turning itself from

below towards above. And with this the subject of ‘first’ and ‘last’ is understood, as Keter is in truth called ‘first’ because it is the first to all that came in the beginning, which is from the emanated entities and below, but above it in En Sof, the expression ‘first’ does not belong ‘first’, and this is ‘and before “one” what can you count?’[Sefer Yetzirah 1:7]. Explanation: Keter is called one as it is the beginning of the calculation which is the number of the ten [Sefirot], as in it is comprised all calculation, and the calculation, its foundation is above, as we have explained in the previous gate. And it says that ‘before “one”’, which is what precedes it, which is En Sof, ‘what can you count?’, as there does not belong number nor speech nor affirmation at all. And about it, it is said (Job 37:20): “Would it be counted to Him when I speak?”, and there number does not belong.

And with this introduction the verse (Isaiah 43:10) is understood, in which all plain expounders were confused: “You are My witnesses, word of HaShem, My servant, which I have chosen so that you will know and believe in Me, and so that you will understand that I [am] He, before Me no divinity was formed, and there will not be after Me.” And the explanation: “that I [am] He”, this is Keter, as “He” is Keter, which is truly called He/הוא. And to teach its hiding, the word ‘He’ is a special name for the concealed [the word ‘he’ indicates a greater distance than the word ‘you’]. And therefore, it says that ‘He’ is called I/אני, also thus to teach that it is [both] the beginning of the Emanation and the end of the Emanation in the mystery of “I am first and I am last” as we have explained [above].

And it says “that before Me no divinity was formed”, and the word “was formed” [is] according to its meaning as its explanation [is] ‘was not emanated’, because the expression of formation is similar to the meaning for the emanation, just like the meaning of the expression of creating which is ‘In the beginning [He] created’ [Genesis 1:1]. And it says: ‘that before Me nothing except for Me was created’, because it is beginning of what came with the restriction of what was created. And it is end to all Emanation, and this is what it says: ‘and after Me there will not be’. And this teaches the strength of the greatness of En Sof, King of Kings, the Holy One, blessed be He, which teaches on its existence that it does not fall under time but on the contrary, it brought out the time, and no existence in the world is formed in any way [in] its absence. And this is one of the many degrees on its emanated entities which all fall under existence, as there was already time when En Sof was without them, as before Emanation.

And there are many who thought, saying that Keter was before all, meaning to say that although there was [still] no Emanation, it [= Keter] was [already] in existence and was forever clothing to the Emanator [they thus think that En Sof and Keter were always and forever existent]. And those who hold this opinion are ‘shield-bearers’ [an expression from Babylonian Talmud, Berakhot 27b, for Torah scholars ‘battling’ in Halakhic discussions], and the main object of the necessity that is forced upon them to this matter is a saying of our sages of blessed memory in the Pirkei DeRabbi Eliezer: ‘Before the world was created, there were only He and His name’2*Note that this citation is not in the extant versions of Pirkei DeRabbi Eliezer.*< . Explanation: ‘He and His name’ corresponds to En Sof and Keter. And they forced out of this that Keter precedes [emanation], and that it is being united with the Emanator and [is] garment to Him. But this subject is not appropriate to believe. But [it is appropriate to believe] that all of Emanation was emanated in one [single] time, and also Keter [is part] out of the totality of the emanated entities, as it is proven by many sayings, and part of them we will transfer to Gates with help of Hashem. And particularly in the Gate of Substance and Instruments [Gate IV] and in the Gate of the Order of Emanation [Gate V], and in the Gate of Brightnesses [Gate XI] with help of Heaven.

It has been found that the Emanator is exalted above His emanations, because their absence preceded His Emanation, which is not the case for the Emanator, King of Kings, the Holy One blessed be He. And see, [this concludes] the first distinction.

The Emanator is further distinguished from the emanated entities because their life depends on what is beside them - which is the Emanator, who enlivens them, and He is the source and the light and the abundance to all His emanated entities -, [thus] they are all found to need Him. But En Sof, blessed be He, does not need what is besides Him, but He is the source of living beings, and the living beings are emanated out of Him, while He is the life of the living beings. And therefore, the Rashbi of blessed memory named it in several places in the Tikkunim with the expression ‘Light that does not depend on light etc.’ [Zohar Chadash, Vaetchanan 15], since He does not depend on vitality and abundance from what is besides Him, but He is the source of the light for all other luminaries. And the Rashbi of blessed memory explained this matter in the Tikkunim (Tikkunei Zohar 15 folio 132b) [to be found in Zohar Chadash, Tikuna Kadma'ah 91] and in the Zohar on Bereshit (folio 22) [Zohar, Bereshit 15:168-169]:

Rabbi Shimon further began and said: “See now that I, I am He, and there is no god beside Me” [Deuteronomy 32:39]. He said: Fellows, hear the ancient words which I want to reveal etc. Who is it who said: “See now that I, I am He, and there is no god beside Me”? But this is the cause for all those above, He who is called ‘cause of causes’ above those causes, as no one of these causes can do any deed unless it has received permission from the one that is above it, as I have established above in [the explanation of the verse] “Let Us make a human being” [Genesis 1:26]; “Let Us make” verily, on two it was said [the plural indicates more than one], as this one spoke to the one above it etc., and the one above it cannot do anything until it has received council from its fellow. But He who is called ‘cause on all causes’, above whom there is no one, and no one below [Him] equal to Him, this is what is written: “And with whom do you compare Me and am I equal with? said the Holy One” [Isaiah 40:25]. He said: See now that I, I am He, and there is no god/elohim beside Me” which receives council from Him as how which is said: “And God/Elohim said: ‘Let us make a human being’” End of citation.

See, in this holy passage [from the Zohar] he the Holy One, he [the Rashbi], of blessed memory, intended to depart on this height, as En Sof is exalted above its emanated entities, which need to take council, the lower from the higher, as it needs influx from its cause which influences on it, and therefore it says: “Let us make a human being”, as if to say: ‘You shall influence [on me] and I shall act, and a human being is found made by means of the two of us’. But [even] the upper one still needs to be influenced by its cause, as [even] in its hand there is also no [total] ability. But blessed En Sof has no need to talk to what is besides it ‘Let us make’, but [only] “I, I am He, and there is no god/elohim beside me”, meaning to say: with assistance [that is] with me: not below, as it does not have its equal below it, and not above, as there is no above beside it, because it is above all emanated entities.
And he [= the Rashbi] said: ‘cause for all those above’, ‘above those causes’. He intended to clarify for us that the reason which is called ‘cause of causes’ is of two aspects. The first [aspect] he explained from the expression ‘ascent’, and the intention [is] that it is above all the upper ones. And the intention is not a spatial ascent - Heaven forbid! – as there is no spatial matter at all in Atsilut/Emanation, let alone in the Emanator, but the explanation [is] the reality of an upward ascent and the spirituality and the possibility. And the second explanation [and aspect] is from the expression ‘cause’/עילה and ‘reason’/סיבה as it is cause and reason for all the causes that there are in reality3*The Ramak explains the difference between ‘cause’/עילה and ‘reason’/סיבה in more detail in his commentary Or Yakar (on the Tikkunei Zohar, volume IV, page 8, while commenting on Tikkkunei Zohar 17a, the second introduction to the Tikkunei Zohar). ‘Cause’/עילה indicates closeness to what is caused by it, while ‘reason’/סיבה indicates distance.*.

And see, [we have explained] the second distinction [with] which En Sof, the Emanator blessed be He, is distinguished from the emanated entities. [There is] further a third distinction, and this is that all emanated entities have a name from the holy names which is defining them, with which the Sefira and this emanated entity is called, as the subject אהיה in Keter and יה in Chochma, and thus for all the rest of the Sefirot, as we have clarified in the first Gate with its explanation. And similarly, the Tetragram totalizes all emanation completely, as is explained in the Zohar and [which] we will explain in the Gate of the Tetragram [Gate XIX] [But] what is not so with En Sof, the Emanator, blessed be He, as there is no name or [vocalization] point with which we could name it, and [there is] no degree that will limit it, and we have found no name for it to name it except ‘necessary reality’. Explanation: that it is necessary in its reality, because it is never possible that the giver of abundance and enlivening all realities is not directing, and because of this reason its reality is necessary. And because there is no name that will define it, therefore we will describe it [as] ‘necessary reality’, and the philosophers attributed this name to it4*See for example Maimonides’ Guide for the Perplexed I.57 on מחויב המציאות.*
Further they attributed to it the name ‘En Sof’ (“without end”), and the reason [is] because it does not have end and completeness. Because matter that is defined by a name has an end, but the divinity, because it does not have end, does not have a name that limits it, and therefore we describe it with ‘En Sof’

And further [we give] another explanation: because the investigation of it does not have an end. As it [= the investigation] is not as the way of the rest of the investigations, which has end and agreement on one conclusion. Truly the investigation of the Godhead is on En Sof, and therefore no one knows about its

nature at all except by way of Sefirot which are revealing a glimpse of its grandness, truly from its Sefirot and above [them] there is no reaching from the side of the profundity of what is being perceived, and therefore they [= the philosophers] described it with En Sof.
Further they attribute to it ‘Cause of the causes’, and the intention [is] that the causes, from whom others [= causes] are caused, they are caused by it, and therefore it is called ‘Reason of the reasons’, as it is the first reason for all reasons in the world, and although they are reasons for the other surrounded/caused entities, nevertheless all of them are surrounded/caused by it.
And there are some who said that upper Keter is also called ‘Reason of reasons’, as it is the reason for all the other reasons, which are surrounded/caused by it; this is not so for what is below it, as Chochma is not reason/cause for all the caused/surrounded reasons/causes, as see Keter is surrounding/causing, and is not surrounded/caused by Chochma, but to the contrary: Chochmah is being surrounded/caused by it.
And thus, from this reason they said that Keter is called ‘Cause of the causes’ as it is the cause of the causes that are caused by it. [So, what is again the fundamental difference between En Sof and Keter?] Truly En Sof is called reason of áll reasons and cause on the causes with the addition of ‘all’ to demonstrate on En Sof that it is reason of áll the reasons, and [it is] also [the reason of] of Keter; which is not so [for] Keter, for which the expression ‘[of] all the reasons’ is not right, and thus ‘all the causes’ [is also not right], as already there was a cause and reason which is surrounding/causing it, as Keter is surrounded/caused by En Sof, and En Sof is its reason. And thus for all the causes, which is not attributed thus to Keter.
And these three names, namely ‘En Sof’, ‘Reason of all the reasons’ and ‘Cause of all the causes’, the Rashbi has attributed to the Emanator, blessed be He, many times in his books, and he also attributed to it other names, such as ‘Hidden of Hidden ones’ and ‘Ancient of ancients’ and as these [there are] many following from them; and when one examines closely their source, one will find that all of them teach on the concealment as we have explained, that it does not have name nor being nor epithet that will limit it.
And see, [this was] the third distinction that distinguishes the Emanator from the emanated entities. Besides many other distinctions such as the distance, the measure, the degree, the attributes, the differences, as everything [= all these distinctions] are in its Sefirot and we will not extend on them [here]. And we say that after the Emanator elevates Himself and is distinguished from its emanated entities with complete distinction and removes Himself with complete separation, if this is so, the conclusion is that it is not fitting for the Emanator to be counted among the number of the emanated entities - Heaven forbid! –, as those who say that it is Keter had been thinking. And now we will come to prove [this] from evidences [in the next chapter].

Pardes Rimmonim 3:2

After we proved in the previous chapter with logical argumentation that Keter is not En Sof, now we will come in this [present] chapter to refute this opinion with the words of the Rashbi of blessed memory, who enlightens the eyes of Israel with this wisdom, and we have from his words several proofs. The first [proof]: He said in the book of Tikkunim [Tikkunei Zohar] (in the Introduction, folio 6b), and this is what it says: ‘But the name YHWH is a chariot for its Master, to upper Keter. And because of this En/‘there is not’ [is] holy as YHWH, cause on all, hidden and concealed in Keter, and from it is stretched out His light on YHWH, as Y [is] Chochma, H [is] Binah, W comprises six [intermediary] Sefirot, H is Malkut’. End of the citation [that is relevant] to our subject. And this is his explanation: YHWH, which [is] an allusion to nine [lower] Sefirot as will be explained, and it serves [as] a chariot for its Master Keter, and the reason of his saying ‘its Master’ [is] because it [= Keter] is the father of all of Emanation, and the whole of Emanation is a throne for It. And he said “En/‘there is not’ [is] holy as YHWH’, it is understood with what the Rashbi of blessed memory has explained in another place, as he said that ‘En/‘there is not’ [is] holy as YHWH’, the intention [of this verse] is on Keter. And he said that this is the [letter] Kaph/ כof ‘as/ כYHWH’, as it is Kaph/ כ[of] Keter; and the reason of the Kaph is that it is two Yuds in the mystery of ‘ten [and] ten’1*The numerical value of the Hebrew character Kaph/ כis 20 = 10 and 10, with 10 the numerical value of Yud/ י.* the Kaph/כ, and this is what he said: ‘and because of this En/‘there is not’ [is] holy’, explanation: because YHWH is chariot for Keter, as [in] the Tetragram [is] Yud in the beginning, and [in] Adonai/ אדני[is] Yud in the end in the mystery [that] they are two Yuds in the mystery of the

upright [descending] light and returning light, which is the Kaph/כ, Keter. As this subject will be explained in length in the Gate of the Reversion2*Actually there is no Gate in the Pardes with exactly this name; the Ramak probably changed its name later into 'From below upwards', Gate XV.* with help of Heaven. And because these two lights are a chariot for Keter which is the cause of the lights from the side of the Cause of the causes En Sof, blessed be He, [that is] hidden in it [= the name YHWH], and from it [= the name YHWH] the light extends itself by means of Keter, so that there will be the upright [descending] light and the returning light, therefore Kaph is called Keter as it is two Yuds.
And the researcher should not expect from this [short description] a clarification of this subject [in detail], as its principle [will be explained] in the aforementioned Gate [Gate XV]. Until here the explanation of the saying in short.

And see, he said in his explanation: 'cause on all, hidden and concealed in Keter', teaching that En Sof is not Keter.
He further wrote in the Tikkunim (Tikkun #70, folio 124b), and this is what it says: YHWH [in the printed edition the Tetragram is here vocalized with Kamets (קמץ)] is read, from the side of upper Keter which is closed up as [one closes] a handful (קומץ), as it is closed up as what possesses soul/Neshamah does not know what is inside. And what is inside [it] is hidden in the thought: Cause of the causes we call it. End of citation.

And the explanation is that he said in the beginning of his words above that the Tetragram without vocalization point is in Malkut, and according to its absorption is its vocalization, and now he said 'as from the side of Keter', explanation: whenever it [= Malkut] absorbs from it [= Keter], it is called by the name of YHWH [vocalized with Kamets], and the reason [is] 'as a handful, as it is closed up', explanation: as it is hidden in thought, explanation: as even the thought on it [= on what is hidden inside] is forbidden, and among us it is called 'Cause of the causes', but [this does] not [mean] that this name would define it, as there is no name that can define it, as we have explained in the previous chapter. But the essence of this saying with all that is extended after it will be explained in length in the Gate of the Tetragram [Gate XIX].

And see, with the explanation he has explained to us that the Cause of the causes is hidden and concealed in Keter, and that En Sof is not Keter itself.

And further, in the explanation in the Tikkunim at another place (Tikkun #70, folio 130a), this is what it says: 'Upper Keter, although it is primordial light, bright light, polished light, it is black in front of the Cause of the causes.' And the essence of this saying will be explained in the Gate of the Polishments [Gate XI] with help of HaShem.

See, he has taught with the explanation that Keter is not En Sof, with his saying that Keter is darkened. Meaning to say that its light is not shining to anything, as it does not possess force in the presence of the Cause of the causes, which is its Emanator. Further in the Tikkunim (in Tikkun 18, folio 112b). And this is what it says: 'A single Lord rules over them all, [who is] hidden and covered in Keter'3 *'A single Lord' is an expression that is used in Sefer Yetzirah, chapter 1.*. End of citation.

Explanation: as just above this saying he had spoken on the subject of the Chayyot and the Chariot [in the vision of Ezekiel, chapter 1], the spirituality in the Sefirot, and after this he said that En Sof, which is called 'Single Lord', as is being explained in Sefer Yetzirah [Sefer Yetzirah 1:5], it is hidden and covered in Keter. And the intention [is] that His divinity is only revealing itself by means of the casing of its light and its garment, which is Keter, and by means of it, it is riding on the other Sefirot.

See, he has taught in the explanation that Keter is not En Sof. Further [proof is] in the Ra'ya Mehemna (Pinchas, folio 243b), and this is what it says: 'Because the cause of the causes is hidden and covered in this Keter and extends itself in the name YHWH. On Shabbats and Festivals there is no rulership of Samael and serpent and for all his ministers, and there is no rulership to Gehinnom, wicked female of Samael and serpent, and not for his ministers, all of them hidden before the camps of the King, in the way as the nations of the world will be hidden when the Messiah will be revealed; this is what is written: 'And

they shall come in the caves of rocks' [Isaiah 2:19] 'and in the clefts of the cliffs' [Isaiah 7:19]'. And his explanation is clear, and it is seen from it, with the explanation, that one cannot say that Keter is En Sof, teaching on this in his saying: 'Cause of the causes [is] being hidden and covered in this Keter'. From his words is seen that Keter is a palace [= place of residence] for the Cause of the causes.

And see, we have several clear proofs and trustworthy witnesses that Keter is not En Sof, apart from several further other proofs, but we have not included them, because we shall need to include them in the gates that follow, as the saying of Elijah; 'You are one etc.' [Tikkunei Zohar, folio 17a], which we will include in the Gate of Substance and the Vessels [Gate IV], chapter 5. And part of them we considered not to include at all, because of [their] length. Nevertheless, with these proofs the idea of those saying that Keter is En Sof has been annulled.

Pardes Rimmonim 3:3

After we in the previous chapter made an effort to establish with necessity that En Sof is not Keter, but each of them is a subject by itself, meaning to say: one is emanator and the other is emanated entity, we shall consider in the present chapter to suspend another opinion that is close to the idea of previous kabbalists [= those discussed in the previous chapter], and it is the opinion of Rabbi Shem Tov in Sefer HaEmunot, Gate IV chapter 1, that first he enumerated the Sefirot and said that Keter is the first Sefira. After that he said that Keter is not in the number of the Sefirot, and this is a copy of his expression in short: 'All kabbalists have agreed on enumerating these ten Sefirot: first upper Keter, second Chochma, etc., but those superior and profound in knowledge have agreed that one should not count upper Keter according to the way of the truth among the total of the ten, as it [= Keter] is as En Sof, and just as one does not enumerate the 'Reason of all the reasons' at all, similarly it is not proper to enumerate upper Keter, as there is no beginning nor end nor conclusion in it, and it [= Keter] is everything. And Rashbi warned against this in many places, and on this there is [also] a direction in Sefer Yetzirah: "Ten and not eleven" [Sefer Yetzirah 1:4]. And you already know that it is agreed among the sages of the Mishna that Eliyahu the Prophet reveals himself to all that are worthy. And there is a tradition to some of the first generation [of kabbalists] of blessed memory, that he [= Eliyahu] revealed himself to the great master Rabbi Avraham, presiding officer of rabbinical court, the pious one, blessed be he, and from him the great master the Rabad, his son-in-law and the pious rabbi Isaac received [the tradition], as his tradition is refined flour for a great depth in the wisdom of the Kabbalah. And he also explained "ten and not eleven" [Sefer Yetzirah 1:4], that one should not bring Keter into the number [of the Sefirot]. And the one completing the number is upper Da'at, to which Scripture hints [Proverbs 3:20]: "With His knowledge/Da'at the depths were split". And on this it says in Sefer HaBahir that it is the 'holy palace' [Sefer HaBahir 154]. And the essence of the particular name that is written in the books of the Prophets, its intention [is] in the letters of the name with Tif'eret being intermediary to it, as it [= Tif'eret] is a palace1"*Palace" designates a place of residence for the king.* for the upper root [which is Da'at]. End of citation.

And further he extended considerably concerning this opinion. And at another place he wrote that because of this reason Chochma is in Sefer Yetzirah called 'Depth of Beginning' [Sefer Yetzirah 1:5], as it is beginning etc. Such is the opinion of Rabbi Shem Tov, as he wanted to say that Keter is not [counted] in the number of the Sefirot, although he admits on the subject that En Sof is not Keter, as it is proven out of his expression when he says 'and just as one does not enumerate the 'Reason of all the reasons' at all, similarly it is not proper to enumerate upper Keter', [thus] he [here] admits that the 'Reason of all reasons' is not Keter, [as] in truth Keter was emanated from it [= En Sof].
And before we will enter in the demolition of this opinion [that Keter would be En Sof] it is appropriate that we know what brought them into this mistake, and we shall say that they are depending on this [opinion] out of three matters.
The first [is] the saying 'With ten utterances the world was created' (Mishna, Pirkei Avot 5:1), on which we [already] have extended in the previous Gate in chapter three. And there we attempted on the subject and were forced [to conclude] that from this saying there is no proof at all for its matters.
And the second [is] that they saw in Sefer Yetzirah [that] it began to count [in] the 'mishna of the depths'

from Chochma on in its saying: ‘Depth of Beginning and Depth of the End’ [Sefer Yetzirah 1:5] which are Chochma and Bina, that it is seen that it [= Chochma] is the first for the Emanation, and [that thus] Keter is not in the calculation of the Sefirot. And similarly in its saying ‘One, Spirit of the Living God etc.’ [Sefer Yetzirah 1:9], ‘Second, Spirit [coming] from Spirit’ [Sefer Yetzirah 1:10], they said that as ‘One, spirit of God’ is Chochma and ‘Spirit from Spirit’ is Bina etc., it is seen that from Chochma onwards the number of the ten Sefirot begins.
And the third [is] as they found a huge tree [= a big authority] to depend on, and this is the divine Rashbi of blessed memory in the Idra, and this is what it says: ‘The place of the beginning is found [starting] from the Ancient Holy One, who is illuminated from the constellation etc.’ [Zohar, Idra Zuta 44], as we will extend upon [this further later on] with help of HaShem.

And see, because the start of the Emanation is from Chochma, which is enlightened by Keter, it is seen in the explanation that Keter is not part of the totality of the number of the ten Sefirot, and therefore they pressed themselves to require the completion of the number [of ten], and they required Da’at, but the truth [is, that] they did not desire justice. As the subject of this logical argument is repelled, if you want, say a verse from Scripture, if you want, say a logical argument.
The proof from the logical argument [is] since it shall not escape from two matters in Keter: if it is an emanated entity, or if it is not an emanated entity. If it is an emanated entity, if this is so, since it is caused by the first Reason, why does it not belong to the number of the [ten] Sefirot, as who would diminish the glory of Emanation/Atsilut until Keter, since it [= Keter] is as En Sof, and it is great and praised, [nevertheless] it would not belong to the number of the Sefirot? As the Sefirot (those [intended here] are Chochma and Bina [which with Keter form the three first Sefirot]) are also as En Sof in their force and their virtue, and nevertheless we ourselves did not refuse them to be counted among the ten [Sefirot]. And see, since Keter is cause to Chochma, and Chochma is cause to Bina, and the three of them are surely emanated entities, therefore as the arrangement of Chochma to Bina is [also] the arrangement of Keter to Chochma, and just as Chochma is counted among the number of the Sefirot with Binah, similarly Keter is counted [among the number of the 10 Sefirot] with Chochma. If this is so, what is the reason that Keter would be higher than all the rest of the emanated entities? And further, as what he said, that it is ‘as’ En Sof, it does not have a degree at all, as see, it is impossible that it is equal to the Emanator itself, since it is caused by it, [and] by necessity it has descended from the degree of its cause, and after we have separated in the Cause of all causes all that is possible according to that it En Sof, it is not fitting to separate discard also thus in Keter, as it is not in the degree of the Emanator after it had been emanated and caused by the first Cause, as we have explained.
And just as the Rashbi of blessed memory explained in his saying: ‘it [= Keter] is black in front of the Cause of the Causes’, teaching that it is not in the degree of En Sof, Heaven forbid, and if this is so, why is it ‘as’ En Sof, as the definition of En Sof is a quality that cannot be ascribed to it [= Keter] at all, [but] only to the Emanator? And since it [= Keter] is (necessarily) in the totality of the emanated entities, and it is not ‘as’ En Sof, if this is so, why should it not come into the number of the [ten] Sefirot, as it is only of the number of the emanated entities, and why would we count some of them, and leave at rest some of them? This is without properness.
And if you say that it [= Keter] is not an emanated entity, it is impossible to believe this, unless we would say that it is the Reason of the reasons and there is nothing beside it, as, if this would not be [the case], it would be duality -Heaven forbid!- as if we would say that there would be some matter beside the Reason of reasons, and that it had not emanated from it.
And if we would say that it [= Keter] is an emanated entity also, but that it does not resemble the rest of the emanated entities because it preceded them by a long time-span? This is not possible as there is no preceding to Chochma except the preceding of cause and caused, as it is not possible to separate and divide between each individual emanated entity except as the division of cause and caused, and similarly between Chochma and between Bina, and just as we will insert it in the number of the emanated entities Chochma with Bina, similarly we will also insert Keter with Chochma.
And after in this logical argument it follows necessarily that Keter is among the number of the ten [Sefirot], similarly it follows necessarily in the proof from the words of the Rashbi of blessed memory in the Tikkunim [Tikkunei Zohar] (Tikkun #70, folio 118a), and this is what it says: ‘And all of these limbs are in the Sefirot. The head [is] upper Keter, the brains [are] Chochma, Bina is the heart and with it the

heart understands, two arms [are] Chesed and Gevura, the body is the pillar of the middle [= Tif'eret], two legs [are] Netsach and Hod, Yesod is the male organ. The Shechina [= Malkut] is its sign'. End of citation.

And although there is in it something to become aroused with, nevertheless it does not belong to what concerns us [here].

And see, he counted ten Sefirot corresponding to the limbs, and he counted upper Keter [as] the head, but he did not count Da'at at all, see thus that upper Keter is in the totality of the Sefirot. Further in the Tikkunim [Tikkunei Zohar] (in the Introduction, folio 3) '"And I heard the sound of their wings…" [Ezekiel 1:24] with ten types of praises: with a simple song which corresponds to Yud Keter, a double song which corresponds to Yud He, Chochma and Bina, and a triple [song] in Yud He Wav which corresponds to Chesed, Gevurah, Tif'eret, a quadruple [song] in Yud He Wav He which corresponds to Netsach, Hod, Yesod, Malkut.' End of citation.

See, he counted ten Sefirot with ten letters, but he did not count Da'at at all, but [he did count] Keter. And the logical argument does not say that this Keter which he counted is Da'at, [as] if it would have been thus, he would have had to start from Chochma which is the commencement of the Emanation according to their knowledge, and further that the whole world knows that this one is called Keter, and that one is called Da'at, and they are only divided [on] which of them will come into the number of ten [Sefirot].

And [there is] further proof from the Zohar, parashah Bereshit (folio 31), and this is what it says: 'And on this Bereshit/בראשית: two/ב Reshit/ראשית, this is Chochma, as Jonathan translated: Bereshit [as] "with Chochma/Wisdom"2 *actually this translation into Aramaic is in Targum Jerusalem, Genesis 1:1*, because it [= Chochma] is the second of the count, and it is called commencement/ראשית, as that hidden upper Keter is [actually] the first. And as it [= Keter] does not come in the count, the second one [is] Reshit/beginning, therefore ב ראשית/two/with Reshit/commencement.' End of citation.

And the explanation: as there was difficulty for him with the word Bereshit. As the [letter] Bet is large [in the traditional Hebrew text] and it is alluding to Chochma - as is known -, but the word Reshit also alludes to Chochma, it is found, if this is [indeed] so, that Chochma is alluded to in this [complete first] word [Bereshit] two times, which is not as [would be] proper, and this [problem] he addresses in his saying: 'Bereshit, two Reshit, this is Chochma'. Explanation: The two of them allude to Chochma: the Bet as it is a [enlarged] Bet, and Reshit [is also referring to Chochma] from his saying 'Reshit' that 'it is Chochma'. And within [the context of] this difficult problem I was saying [that] 'Bereshit' in its totality alludes to Chochma, which intends to say that the allusion to Chochma is only in the word Reshit when it comes with a [preceding] Bet, which is [then] 'Bereshit; for this it is [however] necessary that the separate word Reshit is the allusion to Chochma, and the proof for this [comes] from Targum Jonathan [= Jerusalem] which explains: 'With/Bet Chochma', but it does not say 'Chochma' [the Targum thus translated the Hebrew word Reshit with Chochma, and not the Hebrew word BeReshit], as it is seen that the Bet is always alluding to Chochma besides the word Reshit, which is also alluding to Chochma, as Jonatan explained 'With/Bet Chochma', the ב/Bet which is [the expression of] instrumental3*This alinea remains somewhat unclear to me, and its translation is thus provisional.* .

And see, from Targum Jonathan [Jerusalem] it follows that it [= Bereshit] is always double, as Reshit is [alluding to] Chochma and the Bet is also alluding to Chochma. And he answered to the subject of the doubling, since the word Reshit teaches 'beginning', and it could [thus] appear that Chochma would be the debut of Emanation and its commencement. But this is not so, as Keter is the debut of Emanation, therefore it came with the letter Bet [added] to its debut, as saying that although it [= Chochma] is called Reshit/commencement, nevertheless it is the second of ten in the count of the Sefirot, and Keter is the first. And this is what it says: 'because it [= Chochma] is the second of the count', explanation: Chochma is the second to the count of the Sefirot. 'and it is called commencement/'ראשית', explanation: and why is it called Reshit/commencement? And it [could be] a place for mistake with respect to the truth, as Keter is the first and the anterior, (and therefore there is need to say Bet as he brings up at the end of his words). And therefore, he said 'as that hidden upper Keter is [actually] the anterior'. Explanation: Because there

is a difficulty for him, as he intended that according to the truth it [= Chochma] is the second and not the first, if this is so, [then] why is it called Reshit/commencement, as it is not the first, since Keter is anterior. And to this he said that Keter is concealed and hidden, and it is not fitting that it [= Keter] is called Reshit/commencement, as the explanation of Reshit intends to say: the debut of the revelation, and the debut of the revelation is with Chochma, not with Keter, as will be explained with help of HaShem. Therefore Chochma is called Reshit/commencement, and not Keter. And although it is not proper for Keter to be called Reshit, nevertheless it is first of Emanation and is gathered in the count of Emanation, and this is what he said: 'it [= Keter] is anterior'. And so that it does not come up in the count [meaning to say: in the sum of the revelation] as we have explained, 'the second one is Reshit/commencement', explanation: it is second [even] while it is called Reshit/commencement, from the reason which we have explained. 'therefore, Bet Reshit', explanation: and therefore, the word Reshit comes doubled, to tell you that Chochma is called Reshit/commencement, and in being Reshit it is second, and this corresponds to the [letter] Bet which is at the head of the word. Until here the explanation of the saying.

And see, we were taught with the explanation that Keter is in the number of the ten Sefirot, and that there is no contradiction in it when Chochma is called Reshit/beginning, and we further have very many good proofs of sorts, and we will not trouble ourselves with their copying, see, it is that we are forced to copy them in the coming Gates with help of HaShem.

And see, we were forced in the explanation that Keter belongs to the number of the Sefirot (see [further] in the [commentary] Slice of the Pomegranate).

Pardes Rimmonim 3:4

Being [it so] that in the previous chapter we proved that Keter is in the number of the Sefirot, it remains for us to explain the subject of the sayings that are seemingly opposing this logical argument, and it are these which forced the commentators to learn from them.
The first [is] from Sefer Yetzira, which says in the 'mishna of the depths' [Sefer Yetzirah 1:5], and this is what it says: 'Ten Sefirot without what-ness, their measure [is] ten, as they do not have end. Depth of commencement and depth of end, depth of good and depth of evil, depth of above and depth of below, depth of East and depth of West, depth of North and depth of South, and the unique Lord El, faithful King governing over them all from the residence of His Holiness forever and ever.'

And they said that since the depth of commencement is Chochma and the depth of end is Bina, as they explained, if this is so, it is forced that the number of the Sefirot, they are exactly from Chochma downward, and that Keter is not among the number of the Sefirot, and [that] the depth of above which is mentioned in the mishna, is Da'at.

And further they added to bring evidence from another mishna as this one in Sefer Yetzirah, and this is what it says: 'Ten Sefirot without what-ness.
One: spirit of the Living God, blessed and welcomed [is] His Name of the life of the worlds, Voice and Spirit and Speech, and this is the Holy Spirit.
Two: spirit from spirit, He hew and engraved with it twenty-two letters, three mothers, and seven double ones and twelve simple ones, and a spirit for each one of them.
Three: water from spirit, He hew and engraved with them Unformed and Void, mud and clay He engraved them as a kind of garden bed, He established them as a kind of wall, He covered them as a kind of pavement.
Four: fire from water, He hew and engraved in it the Throne of Glory and the Wheels and the Seraphim and the Living Ones of Holiness and the Angels (of the Root) [of the Service], and from three of them He founded His dwelling as it is said: "Making His angels spirits, from His ministers burning fire" [Psalms 104:4].
Five: He locked above three letters from the simple ones and fixed them in His Great Name Yud He Wav, and He locked with them six extremities, and He turned upwards and closed it with Yud He Wav.
Six: He closed under and turned downwards and closed it with Yud Wav He.

Seven: He closed the East, turned facing it and closed it with He Yud Wav.
Eight: He closed the West and faced after it and closed it with He Wav Yud.
Nine: He closed the South and faced its right and closed it with Wav Yud He.
Ten: He closed the North and faced its left and closed it with Yav He Yud.
These are ten Sefirot without what-ness, spirit of the Living God, and spirit, and water, and fire, and up above, and below, East, West, South, North [Sefer Yetzirah 1:9-14]. End of citation.

See, in the explanation it is seen that it walked the way of the next mishna and it said: 'One: spirit of the Living God' which is Chochma, and 'Two: spirit…' which is 'Bina, 'Three: water from spirit', which is Chesed, 'Four: fire…', which is Gevura. And 'up' with necessity it is Da'at, see with necessity that the number of the Sefirot is only [starting] from Chochma. This now is the opinion of rabbi Shem Tov and his proof. And now for sure we are obliged to explain these mishnayot, so that everything will be put straight with help of HaShem. The start will be: we occupy ourselves with the mishna of the depths, and from there the subject of the preceding [= last cited] mishna will be explained. And on this mishna the Ramban of blessed memory wrote: 'I do not understand this section'.

But the truth [is that] this mishna is not so hard [to understand] except that we will say that the order [of the Sefirot] is difficult in it. But nevertheless, from this is seen the humility of the pious one [= the Ramban] of blessed memory, that he chose to say that he does not understand, instead of contradicting the judgement of his received teaching out of the forced opinion of one mishna. Because he wanted to suspect his knowledge and not to contradict the limit of the ancient ones. But nevertheless, we do not see in this mishna any forced opinion. And this is its explanation: 'Ten Sefirot בלי מה/without what-ness'.
Explanation:
This word is divided into two [words] which means to say: 'without what-ness', explanation: 'מה/what' is what-ness. And the intention [is] that the ten Sefirot [are] without/ בליwhat-ness/מה, as their what-ness is not comprehended by us. And even if we say that this one is Judgement and this one is Compassion etc., everything is comprehended by us from their action, but from their reality they are without what-ness.
Further it [= the word בלימה now considered as one word and a substantive] is from the expression בלום as it is written "its ornament to restrain/בלום" [Psalms 32:9], as it is fitting for a person to restrain his mouth and not to multiply his words on their what-ness and on their subject, as short is who is comprehending and deep is what is [to be] comprehended.
Or it is from the expression of the hiding and the concealing, just as "its ornament to restrain" and this is covering of the ornament and hiding it.

And see, the Sefirot are called בלימה/Belimah, meaning to say: 'Sefirot of the hiding', that they are hidden. And these three explanations ascend to one place of which the intention is to teach about their hiddenness and the shortness of [our] comprehension [of them], that it is not proper to lengthen talking on them because of their hiddenness.
And it says: 'their measure [is] ten', and because from this [statement it] could be continued [to the thought that] they do have limit – heaven forbid-, therefore it says that 'they do not have end' [Sefer Yetzirah 1:5]. And although that it is [at the same time] a matter and its opposite -that we are giving it limit [by stating that their measure is ten] and after this it is said that they do not have limit, we have already explained this in the previous chapters, as in the order that they have their aspect [directed] towards the Emanator they do not have limit, but in the order of their aspect and their actions extended towards us they do have limit for their actions, according to our tradition that we are limited, and this is the force of the greatness of our Formator, from [being] without limit He limits Himself and contracts Himself for the benefit of the lower ones who possess limit and end. And to this matter one should not frighten the eyes of the wise, who is not far removed, "as the heavens and the heavens of the heavens cannot contain Him" [II Chronicles 2:5] yet HaShem be blessed, and nevertheless, for the love of Israel He contracted His presence/Shechinah between two staves of the Ark as our Sages of blessed memory have explained.
'Depth of commencement and depth of end', they are Chochma and Bina, as Chochma is called 'commencement' as is explained in the previous chapter, and Bina is called 'end', as there [in Bina is] the end and finish of the matters in the mystery of Jubilee, and this [= Chochma] is the beginning of the

concealment and that [= Bina] is its end in the mystery of the cycle [of things] and the Jubilee, as we will explain in the Gate of the Order of Emanation [Gate VI]. And the reason of its saying ‘depth’ with each one of them, [is] to show that although commencement and end, and east and the rest of the limits teach about the limit, nevertheless they are depths, “depth, depth, who can find it?” [Ecclesiastes 7:25] And attaining them is impossible because they are without limit as we have explained.
And good and evil, they are Gedola[/Chesed] and Gevura who are called good and evil, because Chesed acts action of good and reward, and Gevura acts action of judgement and punishment. And nevertheless, the expression of ‘evil’ is not exact.
And after it [= the mishna from Sefer Yetzirah] explained these four depths, it returns to explain the six depths which are the six directions, which are the depth of above and depth of below, East, West, North, South. And this is the reason of the delay of Keter up to now: [it is now mentioned] to connect the directions. Although it [= Keter] is not related to the subject of the order of the Sefirot -as it is [actually] removed from this matter-, the commentators found themselves in need to explain, according to their [limited] knowledge, that ‘above’ should be Da’at. Because see, Da’at is above Gedola and Gevura, and [it is] below Chochma and Bina, as the [following] verse proves (Exodus 31:3): “And I have filled him a spirit of God with wisdom/Chochma and understanding/Tevuna and with knowledge/Da’at and with all skill etc.”, and further it is written (Proverbs 24:3-4) “With wisdom/Chochma a house is built, and with understanding/Tevuna [it] is established, and with knowledge/Da’at its rooms are filled”. And thus, our Sages of blessed memory explained: with three things out of the ten with which the world was created: with wisdom/Chochma, and with understanding/Tevuna and with knowledge/Da’at [see Babylonian Talmud, Chagigah 12a]. See [from these evidences] that Da’at comes before Chesed and Gevura. But if this is so, why did it [= the mishna from Sefer Yetzirah] place it only after ‘depth of evil’ [= Gevura] and ‘depth of good’ [= Chesed]? But what do they say? As the reason [for this was] because of the order of the directions. [then] If this is so, according to our opinion the delay of Keter also [can be] because of the order of the directions.

And further it says: ‘depth of above and depth of below’, which is upper Keter as it is being exalted over all of emanation, and ‘depth of below’ is Malkut, which is below all of emanation. And ‘depth of East’ is Tif’eret. And ‘depth of West’ is Yesod, as in it are mixed [מתערבים] all the forces: the force of judgement and the force of mercy and the force of compassion, and therefore it is called West [מערב]. Or it wants [to say] ‘depth of below’, [this is] Yesod. As it is below all of emanation, as the place of Malkut is upwards [above Yesod, face to face with Tif’eret] if it was not for the accusation [on the fourth day of Creation], as will be explained in the Gate of the Diminution of the Moon [Gate XVIII] with help of HaShem. And ‘dept of West’, this is Malkut, as in it all the forces are mixed.

And further that it [= the West] is opposite the East forever. And East and West, Tif’eret and Malkut. ‘And depth of North and depth of South’, these are Netsach and Hod. As Netsach, its inclination [is] towards Chesed which is South, and Hod, its inclination is towards Gevura which is North. And therefore, it is correct [to attribute] to them North and South. ‘And the unique Lord El’, this is En Sof. As it is not in the number of the Sefirot, heaven forbid. Opposite to it [was] the opinion which we have annulled in chapters one and two of this [current] Gate.
And the reason of its saying ‘El, faithful King’ (אל מלך נאמן) We can say that the first [letters] of the words [form] Amen/אמן. And Amen rises [to the numerical value of] 91, as [is] the number of יאהדונהי [= the union of the Tetragram with Adoni]. And thus explained the Rashbi of blessed memory many times. And some of those possessing wisdom attributed this name to En Sof, not because En Sof would be receiving a name, heaven forbid, but because this name teaches the union and the connection to the Sefirot that there is through Tif’eret [which is indicated by the Tetragram] and Malkut [which is indicated by the name Adoni] from below upwards and from above downwards. As the Tetragram totalizes all the Sefirot from above downwards, and Adonai totalizes ten Sefirot from below upwards. And this [= the Tetragram] is the Yud at the beginning, and that [= Adonai] is the Yud at the end [of יאהדונהי] as we will expand the explanation [of this] in the Gate of the Inversion of the Light [Gate XV, which was renamed to ‘Gate of Below Upwards] with help of HaShem. Therefore, it attributed this name to it to teach that this union is alluded to with the name יאהדונהי is by means of it. And this is what it names it thus ‘El, faithful King’.

And further, as the word ‘El’ teaches the obligation of His existence, and ‘King’ teaches the existence of His providence and His kingship in the low and in all worlds, and ‘faithful’ teaches His eternity and His existence, that He is faithful and He will not collapse, Heaven forbid! And this all is the subject that is obliged [for] En Sof as we have explained somewhat in chapter one [of the present Gate].
And it says: ‘governing them all’, explanation: from above downwards and from below upwards.

And the subject ‘governing over them all’ [is] to teach about the substance that is extending itself in the vessels, as we will extend the explanation [on it] in the Gate of Substance and Vessels [Gate IV] with help of HaShem.
‘from the residence of His Holiness’. This is Keter as there [is] its hiding as has been explained in chapter two from the Rashbi of blessed memory.
‘forever and ever’ [three times the word is עד used in the Hebrew text] Explanation: Three degrees that are called ‘forever’/ עד: Bina, Yesod, Malkut. As they are totalizing the whole of emanation in a general way. As Binah is totalizing the three first ones [Keter, Chochma and Bina]. And Tif’eret and Yesod, all is one as ‘body and covenant [of circumcision] we consider [as] one’ [Zohar, Pinchas 71], and this is Wav/ואו [the name of the letter ו spelled out in full in Hebrew, in which the first ו indicates and the last ו indicates Yesod], which is totalizing six extremities [the numerical value of the letter ו is six]. And Malkut is [by] itself. See, in the subject ‘forever and ever’ the whole of emanation is contained.
Or it is possible to say ‘forever and ever’. Explanation: although [the divine] beings [= the Sefirot] have extended themselves forever, nevertheless He governs over them all, whether they are far or near. Until here the explanation of the mishna [from Sefer Yetzirah].
And we straightened the subject of its [= the mishna’s] beginning with Chochma, as it is not its intention, Heaven forbid, that Keter would not be included in the number of the Sefirot, but [that] ‘depth of above’ is Keter. And if it did not count it according to its order, the beginning for all the Sefirot, this is because of the order of the extremities. And in this subject, this is the way and this is the reason for the mishna of the seals [Sefer Yetzirah 1:13], which we wrote at the beginning of the chapters. And it is [thus] found that these mishnayot are no proof at all for contradicting the hypotheses we are receiving.

Pardes Rimmonim 3:6

After we in the previous chapter made efforts in the explanation of the mishna from the Sefer Yetzirah and to refute the proofs of Rabbi Shem Tov and the other commentators who said that Keter is not counted in the number of the Sefirot, we will now come in the present chapter to refute his proofs from the words of the Rashbi of blessed memory (in the Idra Ha’azinu 289b), and this is what it says [Idra Zuta 289b]:
The place where commencement [= Chochma] is found, [comes] from the Ancient Holy One [= Keter], who is illuminated by the Mazal1 *The beard of the Ancient One, and thus the influx from the Ancient Holy One which descends* , it is a light of Chochma/Wisdom which is being stretched forth into 32 side[s] 2 *the 32 paths of wisdom that lead from Chochma to Bina; these correspond to 32 times the name Elohim is mentioned in the Account of Creation*, and they [= the 32 directions] go out from that concealed brain, from the light that is in him.
And what the Ancient Holy One is illuminating at first (other reading: with Chochma/Wisdom), that is it [= Chochma], and [it is] being the commencement of what has been revealed, and it became three heads. And one head encompasses them all. And these three [heads] are being stretched forth to the Small Countenance3*The configuration of Atsilut from Chochma to Malkut*. And from these all shine.
This Chochma/Wisdom is engraved, and [it] brings out one river that spreads and goes out to water the garden. And it [= the river] enters the head of the Small Countenance, and one brain is formed. And from there it flows and it spreads in the whole body, and it waters all these plants. This is what is written: “And a river goes out from Eden [to water the garden] etc.” [Genesis 2:10].
Further: this Chochma/wisdom is engraved and it flows, and it enters the head of the Small Countenance, and another brain is formed. This light that flows from it, these two extensions are engraved and are joined into one by means of [one] extension of the depth of the well, as is written: “by His knowledge/Da’at the depths were split open” [Proverbs 3:20].

And it enters the head of the Small Countenance and another brain is formed, and from there it flows and enters into the body [of the Small Countenance] and filling all those chambers and patios of the body. This is what is written: “And with knowledge/Da’at chambers are filled” [Proverbs 24:4].
And these shine from the light of that upper concealed brain that is enlightened by the Mazal, the Ancient Holy One. And they all depend on one another. And they are all connected to one another. Until it is known that everything is one, and everything is the Ancient One [= Keter] and nothing is separated from it.
These three lights shine to three others which are called Fathers, and these [Fathers] shine to the Sons, and everything shines from one place. End of citation.

Pardes Rimmonim 10:1

... If a person looks at the flow of much water with his eyes, a white liquid is stimulated, etc. So too is this matter. When the spring flows in his mind, he will find ten levels in this thing. As from the colors that appear to our eyes or in our physical mind's eye, this impacts on the [level of the] spiritual; the essence is stimulated by the spirit; and the soul by the essence. And from the soul, it goes from one state to another, until it rises to the place of its nourishment. So it is aroused according to the state of the [original] form.

Pardes Rimmonim 13:3

The second one is the division of times with what they hint to. And we can say that time is divided into seven divisions, and they are 1) Jubilees, 2) Sabbatical cycles, 3) years, 4) months, 5) Shabbat cycles, 6) days, and 7) hours. And we will explain their content: The Jubilee is the grouping of seven Sabbatical cycles; the Sabbatical cycle is the grouping of seven years; the year is the grouping of twelve months; the month is the grouping of four Shabbat cycles; the Shabbat cycle is the grouping of seven days and the day is the grouping of 24 hours. And the idea is that a plain hour is in Kingship (*Malkhut*) and it acts and impacts on the change of time as it is impacted. And the order of time consists of the seven *sefirot* from Kindness (*Chesed*) downwards. But the order of time is powered by Understanding (*Binah*), which flows upon them like 'a mother upon children.' So it comes out that the trunk of the tree is Understanding, and it is the root of the tree, as its roots spread without end. And likewise did they call her, the root of the tree in the Tikkunim, as we will explain [this] expression in Section 15, Chapter 2. And that is the Jubilee, and it has seven branches, and its seven branches are the seven Sabbatical cycles, which are the seven *sefirot*. And each of these seven branches has seven branches, and they are the seven years. And we are not denying that the name, Shemittah, relates to all of the *sefirot* and even to Kingship. This notwithstanding, they would not rise to the content of the Shemittah were it not for the power of Understanding which flows upon then. And likewise did they explain in the commentary on the Tikkunim. For from the side of Wisdom (*Chochmah*), the *sefirot* include ten; but from the side of Understanding, they include seven.

Pardes Rimmonim 18:1

Gate XVIII is the gate of the diminishment of the moon.

What is intended in this Gate is in the explanation of the subject of Tif’eret and Malkut, which are alluded to by sun and moon, and the subject of the moon and its diminishing according to what is found in the words of the Rashbi and the other commentators.

First chapter.

Because we have seen that this saying is the point of focus according the wisdom of the Rashbi and the other commentators, we saw it [fitting] to copy it here, as it is the foundational base for this Gate to be engaged in its explanation, and this is what it says in tractate Chullin [Babylonian Talmud, Chullin] (60b): Rabbi Shimon ben Pazzai points to the contradiction that it is written: “And God made the two

great luminaries” [Genesis 1:16], and it is written: “the great luminary… and the small luminary” [Genesis 1:16]. The moon said before the Holy One, blessed be He: ‘Master of the world, is it possible for two kings that they would make use of one crown?’ He said to her: ‘Go and diminish yourself.’ She said before Him: ‘Master of the world, since I have said before You a proper matter, I should diminish myself?’. He said to her: ‘Go and rule by day and by night’. She said to Him: ‘What greatness [is there] of a candle at noon, what benefit [has it]?’ He said to her: ‘Go so that [the people of] Israel shall count days and years with you’. She said to Him: ‘[as for] daylight, likewise it is impossible that one does not count the solstices with it, as it is written: “and let them be for signs and for seasons and for days and years” [Genesis 1:14]’. He said to her: ‘Go so that righteous ones will be called by your name: Jacob the Small, Samuel the Small, David the Small.’ He saw that her mind was not put to ease. The Holy One, blessed be He, said: ‘Let them bring upon Me an atonement for [the fact that] I have diminished the moon, and this is what Resh Lakish said: ‘what is different [about] the goat of New Moon, about which it is said: “for HaShem” [Numbers 28:15]? The Holy One, blessed be He, said: ‘This goat shall be an atonement for [the fact that] I have diminished the moon’’. End of citation.

Pardes Rimmonim 18:2

In this chapter we will see to present two sayings from the Zohar which disagree with each other in their homily and which further disagree with the saying of the Gemara that was given above. The first saying is in Song of Songs from the Zohar (Zohar Chadash 84b) and this is what it says:
“And God created the two large luminaries etc.” [cf. Genesis 1:16, with “created” instead of “made”]. At first there were two lights [weighing each corresponding to the other as the companions have established, and we have established that these two luminaries were in one mystery], joined as one, and they were of one weight so that both were called ‘great’ as we have established. Not that the moon was at first large and superior, but that all the time the moon stands with the sun in one mystery, because of this, she [= the moon] is called in his [= the sun’s] presence ‘great ones’. The tail of a lion is a lion and is called ‘lion’. The moon said before the Holy One, blessed be He: Is it possible for one king to minister with two crowns as one? But [it should be] this one by itself and that one by itself. He said to her: I see in you that your intent is to be the head of foxes1*This refers to the end of Pirkei Avot 4:15: ‘…And be a tail unto lions, and not a head unto foxes’*; go and reduce yourself, because although you will be head of them, you will have a reduction from what you were. And this is what the moon said: “Tell me, [you] whom my soul loves, where will you pasture?” [Song of Songs 1:7]. How then is it possible for you to lead the world with two crowns as one? “how do you cause to rest at noon?” because the moon does not have the competence to give light, and it is not possible for you to lead [the world] with two crowns as one, with the sun and with the moon, as for the moon, what light does it have at noon? Because of this, it is not possible for you to minister with two crowns as one. “For why should I be like one veiled?” How then shall I be wrapping myself at noon, when there is light and force of the sun? I will go and seize this, covering myself in shame before him [= the sun], and I won’t be able to minister before you, and you, how can you lead and minister with two crowns as one? The Holy One, blessed be He, said to her: Oh, I have understood you, go and diminish yourself, “if you do not know, o fairest among women” [Song of Songs 1:8], as you said before me that it is not possible for me to lead the world with two crowns as one, go and diminish yourself and you will be head of foxes, “go out in the tracks of the cattle”, go out and be the head of all these crowds and small armies below, and pasture them and lead them and be king of all lower ones and lead each one according to what is decided for it, and be ruler in the night. Certainly, go out and diminish yourself, and thus it is fit for you. End of citation.

[...] And in the Raya Mehemna (Zohar, Pinchas 247b) the Rashbi gave a third explanation differing from the two of them [given above], and this is what it says: “And on the heads of your New Moons” [Numbers 28:11]. Now how many heads does the moon have? But these two dots just as this: [image], the lower dot [is] the moon. Her two heads are two dots which are upon her: Segol [image of a Segol, the vocalization mark that can occur below a letter], [but] in the beginning it was a crown/Keter upon two kings just as this: [image of a Segolta] and it was a Segolta [the cantillation mark that can occur above a letter]. But after she [= the moon] said: ‘It is not possible for two kings to make use of one crown/Keter’,

the Holy One, blessed be He, said to her: ‘Go and diminish yourself’, and she descended to the feet of the two kings just as this: [image of a Segol], and this corresponds to a Segol; what had been a Segolta was turned into a Segol.
And the mystery of the matter [is]: in view of the two dots of these two kings, it alludes in: “Bulls, sons of the herd, two” [Numbers 28:11], and in view of the dot [that is] the crown on their heads, it says: “and one ram” [Numbers 28:11], just as one crown/Keter.
After she said: ‘it is not possible for two kings to make use of one crown/Keter’ she diminished herself, also thus: “and one buck of goats for a sin-offering” [Numbers 28:15]. The ram of Isaac [referring to the Akedah in Genesis 22] turned into a buck, it was transformed from Compassion to Judgement, and it was diminished. And therefore “one buck of goats for a sin-offering”, and it did not say “for a burnt offering” [so that it would] be a crown/Keter.
And from where [is it known] to us that there is a descent with the sin-offering? This is what is written: “And he descended from performing a sin-offering” [Leviticus 9:22]. And why did it combine a burnt offering with the sin-offering in the descent? But [only] to teach [us] that in the beginning a burnt offering was the attribute of Compassion, but afterwards it was transformed to Judgement with the descent, and it was called sin-offering, yet everything is one [and the same]. And therefore ‘Let them bring upon Me an atonement’, upon Me was the moon [as a] crown/Keter for sure [previously] like this: ֗, but afterwards she was diminished and descended to His feet, like this: ֥ (in our formulations there is ‘just like this [image of a Segolta] ‘just like this’ [image of a Segolta]), and at that time: ‘Let them bring upon Me an atonement’, it was said about her: “She is the burnt offering…” [Leviticus 6:2], she rose up from His feet as it is said about her: “And the earth is a stool of My feet” [Isaiah 66:1] to say about her: “the heavens [are] My throne” [Isaiah 66:1]. And this is the mystery: “the Righteous One controls the awe of God” [II Samuel 23:3], who reverses Judgement into Compassion. And the mystery of the matter is “the stone that the builders rejected has become the head of the corner” [Psalms 118:22], just as HWHY YHWH. End of citation.

Pardes Rimmonim 18:3

[...] And through this introduction a saying in Sefer HaBahir [Sefer HaBahir 16] becomes clear, and this is what it says: ‘Rabbi Rechumai said: “The light preceded the world, as “cloud and darkness [are] His surroundings” [Psalms 97:2], as it is said: “And God said: ‘Let there be light’, and there was light.” [Genesis 1:3]. They said to him: ‘Prior to the formation of your son you will [already] make a crown?’. He said to them: ‘Yes. To what is this matter similar? To a king who desired a son. And he found a beautiful, praiseworthy, excellent crown, and he said: ‘Keep this for my son for his head, as it suits him’. They said to him: ‘He knows that his son [will be] worthy of it’. He said to them: ‘Be silent, thus he/it went up in thought, and he/it is known, as it is said: “and thinkers of thoughts” [Exodus 35:35; other versions refer to II Samuel 14:14 here].’ End of citation.

Pardes Rimmonim 18:4

In this chapter we will explain that the sawing of Eve out of Adam is not the [same] subject as the diminution [of the moon], as the sawing was profitable for the coupling [of Adam and Eve] and for the procreation, which is not so for the diminution. And there is no place [here] to ask when it is was thus, how the procreation was before the sawing, or why they were created in such a way that they needed the sawing, because this subject has been explained in the Zohar and we have copied it in the Gate of Whatness and Guidance in Chapter 18. But perhaps the investigator thinks to oppose this [interpretation] by force of the words of the Rashbi in Parashat Achrei [Mot, folio] 77b [= Zohar Achrei Mot 62], and this is what it says:
“It was taught that upper He (ה = Binah) had become impregnated with love, with affection, therefore Yud (י = Chochmah) was never separated from her [= He]; she had become impregnated and brought forth Wav (ו = Tif’eret), afterwards he [= Wav] stands before her [= He], and she suckles him; and this Wav, when he came forth, his consort [= He] came forth with him.
Kindness/Chesed came, was aroused with him [= Wav], and [Chesed] separated them, and trunks came

forth from below upwards, and branches were stretched out and spread out, and lower He (ה = Malkut) was formed.
And she [= lower He] grew with her branches upwards and upwards until she was coupled with the upper tree, and Wav united with He. Who brought this about? “It is Kindness/Chesed” [Leviticus 20:17]; verily it is Chesed who unites them as one. Yud with upper He, their uniting does not depend on Chesed, but on the Mazzal their uniting and their affection depend, [they] who are never separated. Yud is joined to He, He is joined to Wav, Wav is joined to He, and He is joined to the whole, and the whole is one junction and one word. They are never separated from each other.” End of citation.

Pardes Rimmonim 21:5

Regarding the Name of 72, which is associated with Chesed (Kindness), as explained by the holy Rabbi Nechunya, as we will clarify with God's help. Here it is in its entirety:

Wehu Yeli Seyat ‘Alam Mehaš Lelah Aka Kehat Hazay Alad Le’u Heha‘ Yezal Mebah Heray Heqa Le’u Keli Lewu Pehal Nalak Yeyay Melah KhahuNetah Ha’i’a Yerat Še’ah Reyay ’Awam Lekab WešarYehkhu Lehakh Kewaq Menad Ani Kha‘am Reha‘ YeyazHahah Miyak Wewal Yelah Se’al ‘Ari ‘Ešal MeyahWehu Dani Hahaš ‘Amam Nena’ Neyat Mebah PewiNemamYeyal Harakh Metzar Wumab Yehah ‘Anu Mekhi Demab Menaq Aya‘ Khabu Re’eh Yebam Hayay Mum.

It is called the Name of 72 because it contains 72 words. Some call it "Aryeh" because its letters correspond to the numerical value of 216, which is the same as the value of "Aryeh" (lion). Rabbi Nechunya attributed this name to Chesed and vocalized it as indicated. However, in the book "Midbar" according to a Magid (an angelic teacher), it is said that its vocalization is according to the Name "Ehyeh" in the pattern of Segol, Sheva, Segol, and the last He has no vowel point. With these vowel points, this great Name acts powerfully. The secret of the Segol is the secret of all spirituality, the secret of the white fire, and it has three points to hint at this secret. The secret of the Sheva is the secret of the attribute of judgment, and to act strongly, it is mixed with the Segol because the Sheva is pure judgment, and the Segol is complete mercy. This is the secret of "Ehyeh" in its vocalization and combination and in its simple form.

Rabbi Nechunya also wrote that this Name pertains to Chesed, divided into 72 bridges, each bridge having one of these names. He called them bridges as a metaphor for crossing the waters of Chesed. This Name is derived from the verses: "And He journeyed, and He came, and He stretched out" (Exodus 14:19-21), with the first verse in order, the second in reverse, and the third in order again. How? "And He journeyed" represents the secret of Chesed straightforwardly, "And He came" in reverse represents the secret of Gevurah, and "And He stretched out" straightforwardly represents Tiferet. This is explained in the Zohar. The Zohar states in Parashat Beshalach (51b): "The arrangement of these letters, the first letters are written in order in a straight path. Because all the first letters are found in Chesed to go straightforwardly in a correct arrangement. The second letters are written in reverse order. Because all the second letters are found in Gevurah to reveal judgments and weapons coming from the left side. The third letters are written in order to show the beauty to be adorned in the Holy King. And all are connected and bound together, and He is adorned with His crowns in a straight path, inscribed on both sides like a king adorned with all. Here the Holy Name is inscribed in 72 letters crowned with the Patriarchs in a supreme holy array. If you ask why the third letters are not all written straightforwardly or in reverse, it is to balance both sides, for it is said, 'You have established upright paths' (Isaiah 26:7), the Holy One makes paths for both sides, and it is written, 'And the middle bar in the midst of the boards shall reach from end to end' (Exodus 26:28), which is the Holy One. Rabbi Yitzchak said, 'This is Jacob, and all is one.' Therefore, the King, who is complete in all, His mind is complete in all. What is the way of this King? His face shines like the sun always because He is complete. And when He judges, He judges favorably and unfavorably. Therefore, one must be cautious of Him. A fool sees the King’s face shining and smiling and does not guard himself from Him. A wise person sees the King’s face shining and says, 'Indeed, the King is complete, complete in all, His mind is complete. I see that within this brightness, judgment is seated and concealed, even though it is not visible, for if it were not so, He would not be a complete

King. Therefore, one must be cautious of Him.' Thus, the Holy One is always complete in this way and in that way, but is not visible except in the brightness of His face. Therefore, the fools are punished by Him, but the wise are cautious, saying, 'Indeed, the King is complete, although His face appears bright, judgment is concealed within Him.'". Rabbi Yehuda said, "From here it is understood that 'I am YHVH, I do not change' (Malachi 3:6), does not switch to another place. In Me, all is included. These two aspects are included in Me, therefore, all appears straightforward." Even though the letters are held to one side and the other, they are written in order.

These words are sweeter than honey and the honeycomb, explained and clarified. It is evident from this text that the verse "And He stretched out" pertains to Tiferet, as indicated by the context there. The combination of the Name from the verse "And He came" pertains to Gevurah. In the Tikunim (Tikun 48, 112b), it is the opposite: "Moses stretched out his hand over the sea, etc., and made the sea into dry land by the strength of Gabriel, the emissary of Gevurah who is appointed over dryness, and therefore it is said 'and made the sea into dry land.' On the side of Uriel, the emissary of the middle pillar, who separates between water and fire, it is said, 'and came between the camp of Egypt, which is foreign fire, and the camp of Israel.'"

This shows that the verse "And He stretched out" is in Gevurah, and the verse "And He came" in Tiferet, contrary to the combination of the Name because the verse "And He came" is reversed, which is the judgment of Gevurah, and the verse "And He stretched out" straightforwardly from the side of the mercy of Tiferet. It is challenging, but it can be explained that when we examine his language carefully, he said "on the side of Uriel" and "in the strength of Gabriel," indicating that "and made the sea into dry land" was always in Tiferet through Uriel, his angel. However, it was in the strength of Gabriel because the dryness (meaning the power to dry) is from the side of Gevurah, thus performed by the power of his angel, even though it is an action influenced by Tiferet. Similarly, he said "on the side of Uriel, he separates, etc.," meaning even though the action was performed by the power of Gevurah. Since the one standing between water and fire is Tiferet, it had to be in Gevurah from its aspect with Tiferet. Therefore, he said, "on the side of Uriel, etc.," and he precisely said "the middle pillar" because he is the intermediary. This explanation is suitable for the time being, and in our commentary "Ohr Yakar," the matter is extended with God's help. Even though these three verses hint at the three Patriarchs, the overall Name is in Chesed as hinted at in the prayer of Rabbi Nehunya, and so Chesed is 72. The words of Rabbi Shimon bar Yochai in many places are beyond measure. There is no wonder in this, as it is known that the nature of the part is not like the whole because each one has its own existence as we elaborated in the Gate of Existences.

Pardes Rimmonim 21:12

1. The intention now is to explain the Name of 42 letters, and it is called so for it consists of 42 letters, as we will explain. This is the name with its vocalization:

2. Abgayitatz Qera'Shetan Negad Yekash Betar Tzetag Khaqbatna' Yegalpzaq Shequtzit

3. Therefore, as we have vocalized it, so do we find it in the prayer of Rabbi Nehunya. According to the words of a Kabbalist based on those revealed by angel, it is written as follows: "אבגיתץ" is vocalized with a patach and sheva, with the aleph, bet, and gimel vocalized with patach, and the yod with sheva, and the tav with patach and dagesh. "קרע שטן" the Qof with sheva, the resh with patach, the shin with sheva, and the tet with kamatz. "נגד יכש" in this way: the nun with sheva, the gimel with patach, the dalet with sheva, the yod with patach, and the kaf also with patach. "בטר צתג" the bet with sheva, the tet with patach, the tzadi with sheva, and the tav with patach. "חקבטנע" the chet with patach, the kuf with sheva, the bet with patach and dagesh, the tet with sheva and dagesh, the nun with patach, and the ayin without vocalization. "יגל פזק" the yod with sheva and dagesh, the gimel with patach without dagesh, the peh with dagesh and sheva, the zayin with patach, and the kuf without any vocalization. "שקוציח" is vocalized in this way: the shin with kamatz, the kuf with sheva, the vav with kamatz, and the tzadi with chiriq. This is its vocalization. It is known that the secret of the patach is a great secret to open from above the gates of

complete mercies because it is complete mercies. And the secret of the kamatz (Psalms 87:10) "Kafatz (jump) with anger, his mercies," meaning if you vocalize it with kamatz, it jumps with anger, and be careful not to vocalize it with kamatz except to exact vengeance. In place of the sheva, use chiriq, and with it, you will achieve wondrous wonders. With patach, you will achieve the actions of mercies and open blessings until there is no more, as it is written (Malachi 3) "If I will not open for you the windows of heaven and pour out..." This is in relation to our matter. And now let us return to the explanation of the name, which is hinted at in the Sefirah of Gevurah, and its source is from the verse "In the beginning, God created" until the "bet" of "and the earth" (Genesis 1:1-2). Thus, Rabbi Shimon bar Yochai explained in the Tikunim, in Tikun 4, as follows: Rabbi Shimon stood on his feet and said, "Master of the Worlds, open my eyes to see them above. I will come in the Name of 42 letters, the name explained to know each letter and its arrangement. And they are 'In the beginning, God created the heavens and the earth. And the earth was formless and void.'" "בראשית ברא אלה ימאת הש מימואת הארצוה ארצהית התהווב." And they are: אבגיתץ קרע שטן נגדיכש בטרצתג חקבטנע יגלפזק שקוצית. Each letter has a saying, and each has a path. Ten sayings are they, and 32 paths, and all depend on "IYH," and this is "Ab" with 42 letters, acknowledging "YH," "IYH," in the calculation acknowledging "YH" ("YH" is Wisdom and Understanding, "A" is the higher Crown). And these are the seven Sefirot included in the seven names, and all are included in the seventh.

4. The measure of the verse is "Open to me the gates of righteousness," which is the Shechinah when it is called "Bat Sheva" for it is included from these seven names which are the seven Sefirot. Then it is called righteousness, from the other side of the paths and sayings. After that, I will come in the name of 42 letters, which are ten sayings and 32 paths, and each letter has a power from the sayings or the paths. "Acknowledge YH" are the first three remaining.

5. Therefore, the explanation of this name's source is from the verse "In the beginning, God created" until the "bet" of "and the earth," and there is some confusion as we will write. There are those who divided these letters into three parts, which are three hands: the right hand, the high hand, and the strong hand. And this is its arrangement with its vocalization: בראשית ברא אלה ימ - This is the great right hand. אתהש מימואתהא רצ - This is the high hand of mercies. והארצה יתהתהו וב - This is the strong hand.

6. And it is also written that these 42 letters are at the end of the Torah, in the verse "And all the mighty hand and all the great terror" (Deuteronomy 34:12). There also are three hands, and they are these: "And all the mighty hand" until "the end" - this is the first hand. "All the great terror which" until "the end" - this is the second hand. "Moses performed before the eyes of all" until "the end" - this is the third hand. Thus I found. And it is possible that these points (vocalizations) are like the points (vocalizations) of the letters in the Name from "In the beginning" as we hinted above. And we have heard it said that these are the words of the pious and wise Rabbi Shlomo Molcho, of blessed memory. In this Name, we found in the book "HaKanah" names whose initial letters form the 42-letter Name, and it appears that these are a garment for this Name. These are the names as he wrote in his book:

7. Adiriron, Bihariron, Gebiriron, Yagbihayah, Telamyah, Tzetanya', Qedamiyah, Regaryah, `Ariryah, Shega`ayah, Telatyah, Naharyah, Nishmaryah, Ge'aryah, Deharyah, Ye`alyah, Kasyah, Shinyonyah, Bo'alyah, Todaryah, Ramyah, Tzatzitzyah, Tehabehyah, Galgalyah, Chinanyah, Qataqayah, Behabehabyah, Tawhawayah, Nitanyah, `Amamayah, Yehalsharyah, Gudarayah, Lemimaryah, Peqorqaryah, Zahrayah, Qemalyah, Shatahodrayah, Qadoshyah, Weha'el'elyah, Tze'adyah, Yetahadaryah, Tamtelyah

8. The intention is that the 42 letters of the Name are 42 luminous lights, spiritual forms, and each one's name as mentioned above, indicating the letter of the Name, which is its source. It comes at the beginning of its name as a sign of the letter to indicate that the branch is rooted in the source and the source in the branch, and to show that it is an emanation emanated from that source.I also found in the wise men's repository a method of two 42 (angelic) names whose initials are the holy name, and these are they: Urpaniel, Boel, Gabriel, Yofiel, Tumiel, Tzadqiel, Qabtziel, Rebahiel, 'Aziziel, Shamshiel, Tupiel, Nuriel, Nahliel, Geburiel, Daniel, Yehudiel, Kabshiel, Sha'ariel, Berakiel, Taftafiel, Rahmiel, Tzafuniel, Terumiel, Gedudiel, Hazael, Qumiel, Baraqiel, Tahariel, Nuriel, Amiel, Yishrael, Gadiel, Lehabiel,

Panuel, Zakriel, Qadoshiel, Shelgiel, Qarbiel, Wawiel, Tzuriel, Yalpiel, Tabriel.There is no doubt that the ancient names surpass these in their hidden and exalted nature. And there is yet a third method found in the books of the ancients.

Pardes Rimmonim 22:2

The sages, may their memory be blessed, also said, "The forefathers are the chariot themselves." And they did not say that each one of the forefathers was the chariot, but rather that the forefathers are the chariot themselves. How is that? Our father Abraham took the right side in purity and inherited the right side above which is the trait of Kindness [*Chesed*]. And about this is it stated: *Then Abram journeyed by stages toward the South* (Genesis 31:9). And Isaac took the trait of the left side in purity, which is Fear. And about this is it stated: *and Jacob swore by the Fear of his father Isaac* (Genesis 31:53). And Jacob took the middle line in purity. And about this is it stated: *and Jacob was a plain man, dwelling in tents, etc.* (Genesis 25:27). It comes out that the three forefathers were the chariot. And the words of a sage are a charm [*chen, which is also an abbreviation for hidden wisdom, meaning kabbalah]. And that is even though there is a small difference between our path and the path of [the author]. And now we would like to write one more preface about the subject of appellations.*

Pardes Rimmonim 23:1

את. All commentators have agreed that this word is in Malkut because it is female. Verily the Rashbi (Zohar Chadash, page 77) explained: א is male, ת is female [as ת is a suffix that can indicate feminine words]. And he said that Malkut is called thus when the power of the male, which she received on her earlier, is being drawn in it. And earlier we have explained this expression itself in the Gate of the Names [Gate XX], chapter 6. And thus he explained at another place: the Torah is composed from א to ת, as by means of the receiving of the male the letters are engraved in her (= the Torah], as will be explained in the Gate of the Letters [Gate XXVII]. Further [we find] its explanation in the Zohar, Parashah Wayechi (page 247a), that when the 32 paths [of Chochmah/Wisdom] are being emanated to Tif'eret from the Upper Torah, 'an attenuated form of the Chochmah/Wisdom of above [is] Torah' [Genesis Rabbah 17.5] [comes into being], and Tif'eret does influence to Malkut the just-mentioned 32. Then Malkut is called את. Because as את shows its being composed with 22 letters [את indicates the first and the last, thus all 22 letters]. And the 32 paths are the 22 letters and the 10 utterances [mentionings of ויאמר in the account of creation in Genesis]. It is found according to this that את is Malkut and points to the totality of this 32 by means of Tif'eret which is the unity of א, male, with ת, female, by means of Chochmah which does emanate the 32 paths in Tif'eret as we have explained. And in Tikkunim [Tikkunei Zohar] its explanation [is]: Yesod is called את. And [here] its explanation is from the word אות, which is as we have explained above at its entry.

Pardes Rimmonim 23:5

הוי. Rashbi, peace be on him, explained [in] parasha "After the death" [Zohar III.74b] that in the departure of Tif'eret which is ו (Wav), with the drawing of the Wav of which the top is the small Wav that is with Yesod which is י (Yud),וי (Wav-Yud) is formed. And when it will depart further to Binah, and the emanation downward is not emanated from her, and the blessings are being hindered there, and the conduit, which is Tif'eret, causing emanation to the whole [world of] Atsilut/Emanation, departs, then it is there called הוי (Hoy). And there is a difference between אוי (Oy) and הוי (Hoy), as in the place that is called אוי (Oy) the cut cannot be annulled by repentance, because there is no ה (Heh) which is repentance; and when it is called הוי (Hoy), the matter still depends on repentance, and repentance annuls [the cut]. And we have [earlier] extended [on this] in the entry אוי (Oy).

Pardes Rimmonim 23:7

Zevul: In Sefer Hashem in the trait of Understanding [*Binah*], Rabbi Moshe explained, and these are his [words]: *Zevul* is an expression of grouping, residence and connection. And Scripture states: *This time my husband will exalt me [yizbeleini], for I have borne him six sons [...] And then she bore a daughter* (Genesis 30:20-21). And my husband is very wise. To here are his [words]. And his intention is that Leah is the hint for Understanding, and she give birth to six sons, which are [the sefirot] from Wisdom [*Chockmah*] to Foundation [*Yesod*]. And the daughter is Kinghood [*Malkhut*]. And the intention of her saying, *This time my husband will exalt me*, is about the unification of Wisdom and Understanding. And *my husband* is Wisdom. And so, according to this, Understanding is called *Zevul* by way of Wisdom's unification with it. And he also wrote in the trait of Splendor [*Tiferet*], and these are his words: *Zevul* is an expression [of the usage], *This time my husband will exalt me [yizbeleini]*. And he is the connector and the one that houses with him the entire building, a man and his household — and they are six. But Solomon said, *I have surely built a house of dwelling [zevul] for You* (I Kings 8:13), and that is one of the seven firmaments. So this *Zevul* is not like the *Zevul* of Understanding. To here are his [words]. And the general principle that comes out of his words is that Splendor is called *Zevul* when it connects with the six edges [outer sefirot], such that *Zevul* is an expression of connections, as we explained.

Pardes Rimmonim 23:10

יובל (Yovel/Yuval) is Binah (Understanding). And she is called this way because she completes the fiftieth year in the secret of the Fifty Gates [of Understanding], and she is the fiftieth year, which is the gate that is more marvellous than Moses our teacher, may he rest in peace, as you say (Psalms 8:6): “You have made him a little less [מעט] than divine” [in the Babylonian Talmud, tractate Rosh Hashanah 21b this verse is applied to Moses]. You should not say מעט but מ"ט [which has the numerical value of 49, thus one less than 50] etc. And this degree [Binah] is called by this name [יובל] when she flows into the fifty gates and gives an influx of abundance and good. And this is the meaning of Yuval, as “and towards a stream [יובל, Yuval] it will extend its roots” (Jeremiah 17:8). And as it will revolve until it has reached the fiftieth gate then in/through it [the fiftieth gate] it will cling to Chochmah (Wisdom). And on this it is said to Moses: “Be silent, thus [כך] it has come up in thought” [Babylonian Talmud, tractate Menachot 29b]. כך is in Gematria 40 [the text reads 50 ,נ, which is probably a mistake for 40 ,מ], while silence is in Chochmah which is Yod [10 ,י]. And it has come up in thought which is Chochmah. [thus the verse “Be silent, thus it has come up in thought” refers to the fiftieth Gate of Understanding as it counts 10 (Be silent) + 40 (thus) = 50, ascending to Chochmah]. And because of this he [Moses] did not grasp the subject of the death of Rabbi Aqiva [as Moses had attained to only the fourty-ninth Gate of Understanding], because his death was on the side of the judgement, in the secret of the ascent, as will be explained in the Gate of the Soul [Gate 31 of the Pardes Rimonim], chapter 5. And we will return to our subject that in the cleaving of this gate to Chochmah, then it [this gate] is Yuval and then the whole world is mercy and great abundance, liberty and deliverance, and then we will call this degree [Binah] Yovel/Yuval.

Pardes Rimmonim 23:11

Knesset Yisrael (The Assembly of Israel): *Shekhina* (divine indwelling), *Malkhut* (divine attribute of kingship) is called *Knesset Yisrael* (the Assembly of Israel). The reason is explained in the Zohar (see Zohar, Balak 17:224-227 III:197a) with two interpretations in one place. The first interpretation is that this is a term for congregating, so it means a mass gathering, and that name is used because She gathers all the heavenly camps within Her. The second interpretation, “assembly” because the divine abundance is assembled or pooled (*kanus*) within Her, and She only gives it little by little, and the reason is because of Her great beauty, all is bound to her, and for the lack of merit below, she only pours out the abundance little by little, and it all pools in Her.

Pardes Rimmonim 25:3

We are now obliged to clarify the usefulness of this Shell and its interests in the world, because to say that it is to punish or etc. will not suffice. For the whole object of punishment is asked, it is the evil inclination and the Shell, there will be no Shell and there will be no evil inclination. And it is said that the reason for their creation. in the will of the Creator, is to be that the world and its creatures needed to receive their sustenance and livelihood by the power of law and justice and righteousness, and if they were all non-elective angels in their actions, the world would not benefit from their actions, because they are forced act as angels. And for this reason, man must have a choice, and be inhabited by the evil inclination and the good inclination, that if he, by his own nature, would want to incline towards good, his evil inclination, Samael, would incline him to evil on his left; and when he wants to incline towards evil, on his right will be his good inclination to guilt him, and remind him of the words of his Creator in such a way that he will be rewarded for the inclination, good or bad. And to judge a man according to his deeds, it is necessary that he have aspects which are unclean – as like a slave who rebels against his master – to torment the wicked, so that his wickedness and evils in their numbers will cling to wickedness on its proper side, and so he will receive punishment. This matter is clarified well in the Zohar. All of what the Holy One, Blessed be He, caused Himself to go down in order to show all honorable rituals. (stopped at וכי מאן חמי עבדא)

Pardes Rimmonim 27:2

And see, R. Shimon [bar Jochai] started praising the Book of Concealment (ספרא דצניעותא), which consists of five chapters with in it the sum/principle of all wisdom of the Kabbalah. And that is why R. Yehudah said that if this is so, it follows that man needs to study only this book. And R. Shimon replied that this is true for one who has entered the Idra and came out. He says "and came out" since ten [companions] entered [the Idra Rabba] and only seven came out, because three [of them] died as is described at the end of the Idra [Rabba; Zohar III:127b-145]. But one who does not enter and does not know the preambles that are revealed there, will not be able to profit from the mysteries of this concealed book. And he [= R. Shimon] makes a comparison with a villager etc. [the mashal just prior to the beginning of the ספרא דצניעותא, Zohar III.176a]. And this for sure applies to one who studies [only] the Written Torah and says that everything is contained in it, as he will remain ignorant of everything; what happened to the villager [of the mashal] will also happen to him. And therefore the essence/main ingredient of the perfection of knowledge of the Written Torah is the Oral Torah, as we have explained.

Pardes Rimmonim 31:7

And also, will God rob a man [alluding to Malachi 3:9]? Granted that this evil man, from his evil impulse, questions the righteous deeds that he has done. However the poor pure soul that merited a little of the garment, why should it be stripped naked like the day it was born after it has received its punishment? As this is not the letter of the law. For it is actually the way of souls that this one completes a little, and this one completes a little until the soul is completed to be one man [from many] bodies. And this was the reason for reincarnation, that he that is banished be not an outcast from Him [alluding to II Samuel 14:14]. And this oppressed soul tasted the bitterness and impurity of that sinner, but did not see its good, since all his righteous deeds will not be remembered, and its strength and effort will end empty [alluding to Leviticus 26:6]? This is certainly [more severe] than the letter of the law!

That is why we will say that this matter is understood by prefacing [to it] the secret of reincarnation for the one who merits its secret. And it is known that the soul is completed by many bodies. And these bodies are lit up with the soul, like the kindling from a candle to a candle, from the essential soul. And these bodies will wither in their good days and inherit their worlds to which they merited in their lives.