

Etz Chaim (The Tree of Life)

Chaim Vital; Sefaria Community Translation (CC0)

Sefer Etz Chaim

The first palace of seven palaces is the hall of Adam Kadmon, and in this palace there are seven gates:

The first gate:

Explanation of the round [lights] and direct [lights] including five branches⁵. The inquiry in question is closely related to the question of what is above and what is below, what is in front and what is behind, in Tractate Chagiga, where it states that this question is very deep and that a person almost risks getting lost in it if they delve too deeply into this inquiry. And the matter is as mentioned by our Sages in the aforementioned Mishnah, "Anyone who looks into these four things, it would have been better for him had he never come into the world: [what is above, what is below, what is before, and what is behind]; and whoever does not have respect for his Creator's honor, it would have been better for him had he never come into the world." Therefore, we will not be able to expand and delve deeper into their investigation. However, God willing, we will explain the main points of the chapters like a person peering through a crack, without delving into the deep matters. And the one who understands our words will find a good taste and understanding if he comprehends them. And the matter of this investigation, which is asked why the creation of this world was at a certain time and not before or after, is such that you need to know what is explained in our writings. It is known that the uppermost light, infinitely beyond, called Ein Sof, demonstrates that it cannot be grasped in any way, neither by thought nor by reflection, in essence. And it is abstracted and separated from all thoughts, and it precedes all created beings, formations, and actions, and it did not have a beginning or a starting point, for it always exists and endures forever, without any beginning or end. From Ein Sof, the existence of the great light called Arikh Anpin then emanated, which is known to all the ancient ones as mentioned in Branch Three. And after that, the lights which depend on it, are emanated from the great light called Adam Kadmon, to all the ancient ones, as it is mentioned in Branch III. Then, the lights which depend on it, are emanated from Adam Kadmon, these are many lights that come out from within it and shine outside of it. Some of them depend on his brain, some on his skull, some on his eyes, some on his ears, some on his nose, some on his mouth, some on his forehead, shining outside of it, and some around his body, which are the seven lower levels of him, and around them, many lights shine and depend on them, called the world of points. After that, four known and famous worlds were emanated from him, as mentioned in the Zohar and Tikkunim. And indeed, this Atzilut of the AK and the other worlds beneath it had a beginning and an end, and there was a time when they came into existence, unlike the Ein Sof mentioned above, which is abstracted and separated from all thoughts and precedes all that is created and made, and has no beginning or end whatsoever. And behold, from the time and moment that the spreading and unfolding of the lights and worlds mentioned above began, the existence of all creatures came into being until it reached the present reality. According to the order of spreading and unfolding in the order of time, it was done accordingly and it was impossible to anticipate or delay the creation of this world because every world was created after the creation of the world above it, and all the worlds were created and spread out and descended one after the other at different times until the time for the creation of this world arrived, and it was created at the appropriate time after the creation of the higher worlds above it. Suffice it to say that we cannot expand or deepen the explanation of this matter as needed, including how, how much, and when.

4. The purpose and intention behind the creation of the worlds is now explained in two inquiries that have been dealt with by scholars throughout history. The first inquiry is what early and later scholars have explored in order to understand the reason for the creation of the worlds, to what end it was made. They concluded that the reason for this was because it was necessary for God, may He be blessed, to be

complete in all His actions, powers, and names of greatness and glory. If His actions and powers were not actualized through action and deed, He would not be considered complete in His actions, powers, and names, so to speak. The great Name that He is called, the four-letter name of YHVH, is thus named because it expresses His eternal existence and existence before creation, during the existence of creation, and after it was transformed into what it is. If the worlds and all that is in them had not been created, the true nature of His eternal existence would not be seen, in the past, present, and future, and He would not be called by the name of YHVH as mentioned above. Likewise, the name ADONAI is called upon the fact of Him having servants and He being their Lord. If He did not have creations, He could not be called Lord, and likewise with all His other names and titles, including the nicknames such as “merciful” and “gracious”. He could not be called by these names except for when there are creations in the world that call Him by those names, and the same applies to all other nicknames. However, once the worlds were created, His actions and powers came into being and were attributed to Him, and He can be called complete in all of His actions and powers, as well as in all His names and titles, without any deficiency, God forbid. The meaning of this is explained in great detail in Sefer HaChinuch, Parshat Pinchas, #187 and other places. It is known that He is called wise in all types of wisdom and understanding in all types of intellect. However, before the creation of the world, He was called by all these names and titles, in reference to all the ranks and levels that were destined to be created. For if they had not existed, why would He be called merciful, for example, except in reference to the creations that would be made? This is also discussed in Parshat Bo, #42 and elsewhere, that if His radiance had not spread over all the creations, how would they be aware of Him and how would His glory fill the entire earth?

5. The inquiry in question is closely related to the question of what is above and what is below, what is in front and what is behind, in Tractate Chagiga, where it states that this question is very deep and that a person almost risks getting lost in it if they delve too deeply into this inquiry. And the matter is as mentioned by our Sages in the aforementioned Mishnah, "Anyone who looks into these four things, it would have been better for him had he never come into the world: [what is above, what is below, what is before, and what is behind]; and whoever does not have respect for his Creator's honor, it would have been better for him had he never come into the world." Therefore, we will not be able to expand and delve deeper into their investigation. However, God willing, we will explain the main points of the chapters like a person peering through a crack, without delving into the deep matters. And the one who understands our words will find a good taste and understanding if he comprehends them. And the matter of this inquiry, which asks why the creation of this world was at a certain time and not before or after, is such that you need to know what is explained in our writings. It is known that the uppermost light, infinitely beyond, called Ein Sof, demonstrates that it cannot be grasped in any way, neither by thought nor by reflection, in essence. And it is abstracted and separated from all thoughts, and it precedes all created beings, formations, and actions, and it did not have a beginning or a starting point, for it always exists and endures forever, without any beginning or end. From Ein Sof, the existence of the great light called Arikh Anpin then emanated, which is known to all the ancient ones as mentioned in Branch Three. And after that, the lights which depend on it, are emanated from the great light called Adam Kadmon, to all the ancient ones, as it is mentioned in Branch III. Then, the lights which depend on it, are emanated from Adam Kadmon, these are many lights that come out from within it and shine outside of it. Some of them depend on his brain, some on his skull, some on his eyes, some on his ears, some on his nose, some on his mouth, some on his forehead, shining outside of it, and some around his body, which are the seven lower levels of him, and around them, many lights shine and depend on them, called the world of points. After that, four known and famous worlds were emanated from him, as mentioned in the Zohar and Tikkunim. And indeed, this Atzilut of the Adam Kadmon and the other worlds beneath it had a beginning and an end, and there was a time when they came into existence, unlike the Ein Sof mentioned above, which is abstracted and separated from all thoughts and precedes all that is created and made, and has no beginning or end whatsoever. And behold, from the time and moment that the spreading and unfolding of the lights and worlds mentioned above began, the existence of all creatures came into being until it reached the present reality. According to the order of spreading and unfolding in the order of time, it was done accordingly and it was impossible to anticipate or delay the creation of this world because every world was created after the creation of the world above it, and all the worlds were created and spread out and descended one after the other at different times until the time for the creation of this world arrived,

and it was created at the appropriate time after the creation of the higher worlds above it. Suffice it to say that we cannot expand or deepen the explanation of this matter as needed, including how, how much, and when.

Regarding Ein Sof, Blessed be He. How did the beginning of the emanation of the worlds from Him (which are greater than us) occur, and also a great inquiry and enormous dispute arose among all the Kabbalists, for there are those who wrote that the Ten Sefirot are like a hierarchy of ten levels, one above the other, while others argue that they are arranged in a descending order. And there are those who wrote that their arrangement is in the form of lines - right, left, and center - and they are: Chesed, Gevurah, Tiferet in the right line, Gevurah, Hod, and Netzach in the left line, and Da'at, Yesod, and Malkhut in the middle line. And many sages will speculate and say that they are in the form of circular wheels, one within the other, and this one encompasses and surrounds that one. And behold, anyone who looks into the words of Rabbi Shimon bar Yochai in the book of the Zohar and the Tikkunim, as well as in the Sefer HaBahir (by Rabbi Nechunya ben HaKaneh), will find various and interchangeable statements in their words, leaning here and there. The later Kabbalists (struggled with this) and could not (fully) understand them because a great and powerful question arises in their words, since the Ein Sof is equal in all aspects of perfect equality, there is no justification for elevating or lowering it, because all these arrangements indicate the rhythm, boundary, limit, and measure of the light of the Ein Sof, which passes through all spheres and emanates from one to another, as mentioned in the Zohar, Parshat Behar, verse 109, and in Parshat Pinchas, verses 206-207, as well as in the introduction to the Tikkunim, page 4. And above all ascents, there is no Godliness upon it, nor beneath it, nor to the four sides of the world, and it fills all worlds, and emanates from every side, as mentioned in the Zohar, Parshat Naso, verse 124. Therefore, since all the sefirot are closely related to the Ein Sof, and all receive light from it, what is the difference between them, and how does each sphere elevate from its connection with the others, since all the levels are equal, as well (explained) in the Sha'ar HaYichud VeHaEmunah, chapter 4? And behold, the truth is that both of these explanations are the words of the Living God, and they are all correct for one who understands them properly. However, the difference between the two explanations is whether they are in their proper order, where one level is higher than the other, or whether they are arranged in a line. This matter will be explained further later, with the help of God, regarding the world of points, how before their correction they were in their proper order, one higher than the other, but after their correction, they were in the other explanation, and were arranged in three lines, as well. Indeed, the difference between the two explanations, whether they are in straight lines or circles, will be explained in detail in this section. Pay attention to the following points and you will understand everything, because both explanations are correct and true. In terms of the Ten Sefirot, the first one is in the form of ten circles within each other, and there is another aspect to them, which is that they are straightforward in three lines, like a human figure with a head, arms, legs, and a body. I will explain this fully in the following sections, and this is their clarification.

2. Know that before the emanations were emanated and the creations were created, there was a simple supernal light that filled all of existence, and there was no empty space in the form of void and empty air. Rather, everything was filled with that simple infinite light, which had no beginning or end. It was simply one equal light, and it is called the "Ein Sof" light. And when it arose in His simple Will to create worlds and to emanate the emanated beings in order to bring forth the perfection of His actions, names, and designations, which was the reason for the creation of the worlds, as explained in Branch One in the First Inquiry. And behold, then He contracted Himself, may He be blessed, in the middle point, precisely at that point where His light was in the most absolute state (Meir says in our version that the Rabbi said this, and it may be inferred). And that light was then contracted and withdrew to the sides surrounding the central point, and then a void, air, and empty space were left, from a central point just like this <illustration>. And behold, this contraction was equal on all sides of the central point, so that the space was perfectly circular from all sides, without any square corners, because the blessed Ain Sof contracted Himself in a perfectly circular form from all sides, and the reason was that since the light of the Ain Sof was absolutely equal on all sides, it was also necessary for Him to contract Himself in a completely equal manner from all sides, and not more from one side than from the others. And it is known from the wisdom of the lesson that there is no image that is as equal as the image of a circle, unlike a square image

with protruding angles, as well as the image of a triangle and the like in other images. Therefore, it is necessary for the contraction of the infinite divine light to be in the form of a circle, since it is equal in all its measurements. Also, in tractate Bava Metzia, it is mentioned that a circle is found to have a value of ten. See also in parsha Pekudei that it is said that the chambers and their contents are circles. There is another reason as well, and that is for the survivors who will later be descended into that empty and vacant space. For in the image of circles, they will all be close and attached to the infinite divine light that surrounds them in a complete comparison, and the light and influence they need will be received from the infinite divine light from all their sides, unlike if the survivors were in the form of squares or triangles or other images, for then there would be protruding angles that are closer to the infinite divine light than the other sides, and they would not receive the light of the infinite divine light in a complete comparison. The end of branch 3 will explain the reason why this contraction was necessary and what its matter is.

3. (This concept of contraction is meant to reveal the root of judgment in order to give the measure of judgment afterwards in the worlds, and that force is called the "spark of contraction" like the "thread of contraction".)

4. After the aforementioned contraction, there remained a space and empty air in the middle of the light of Ein Sof exactly as before. Here, there was already a place where the creations and formations could be there, as well as those that were made. And then it continued from the light of the Ein Sof, a straight line from its circular light from above to below, and it cascaded and descended within that space like this.

{Ed. Note: In summary, before the Ne'etzalim were emanated and the creatures created, an Upper Simple Ohr had filled the entire reality. There was no vacant place, such as an empty Avir and a Halal, but everything was filled with that simple, boundless Ohr. Halal means space, cavity, void, vacuum, casualty, hollow, and socket. The spiritual ideal of Chalal is the space/cavity/void/vacuum created by the Tzimzum.}

The upper end of the line is drawn from the Ein Sof itself and touches it. However, the end of this line downwards does not touch the light of the Ein Sof, and through this line, the light of the Ein Sof extends and spreads downwards. And in that space, the exalted One created, formed, and made all the worlds, and this line is like a thin tube through which the light of the uppermost aspect of the Ein Sof spreads and extends from the days of the highest light of the Ein Sof to the worlds that are in that space of air and emptiness. Now let us explain a bit about the investigation of the Kabbalists to understand how there can be a beginning within an end in the above-mentioned spheres. Since the head of that line touches the upper light of the Ein Sof, and its end does not extend downwards until the place of the light of the Ein Sof that surrounds under the worlds, and is not attached to it, then the head and the end of the line will be justified as both ends receive the abundance of the Ein Sof. If the line had two equal ends that received the abundance of the Ein Sof, then there would be no distinction between up and down. And similarly, if the light of the Ein Sof were extended from all sides of that space, there would be no up or down, no front or back, no east or west, no north or south. However, since the light of the Ein Sof is extended only through one straight line and a thin pipe, it is justified to say that there is up and down, front and back, east and west in relation to it. This is what is meant in this branch of our discussion in general.

5. Behold, when the light of the Infinite is drawn in the aspect of a straight line into the aforementioned void, it does not immediately extend and spread downwards. Rather, it spreads slowly, meaning that initially the line of light began to spread there, and immediately at the beginning of its spreading, in the mystery of the line, it spread, extended, and became like a single circular wheel around. This circle was not attached to the light of the Infinite that surrounds it from all sides, for if it were attached to it, the matter would return to the way it was and would be nullified in the light of the Infinite, and its power would not be seen at all, and everything would be the light of the Infinite alone as at first. Therefore, this circle is close to the circle of the Infinite but not attached to it. The main connection and attachment of this emanated circle with the emanating Infinite is through that aforementioned line, through which descends and extends light from the Infinite and influences that circle, and the Infinite surrounds and encompasses it from all sides, for it too is in the aspect of a circle around it and distant from it as mentioned, for it is necessary that the illumination of the Infinite in the emanations be through that line alone. For if the light were drawn to them also from all their surroundings, the emanations would be in

the aspect of the emanator himself, without limit and boundary, and not only that, but even that line is very thin and not in great expansion, so that the light drawn to the emanations be in measure and boundary, for this reason the emanations are called ten measures and ten sefirot to indicate that they have measure and boundary and a fixed number, unlike the Infinite, and as it says in the Holy Zohar, Parshat Pinchas, the thirteen countings of the Shema etc., but that which has no measure and no known name like the aspect of the sefirot etc., for every sefirah has a known name and measure and boundary and domain, and by the line being thin, it will draw to them influence according to their need only, in proportion to their being emanations and not more than necessary in proportion to their being emanators. And behold, this first circle, which is most attached to the Infinite, is called the crown of the Ancient of Days, and then this line spread further and extended a little and returned to circle and became a second circle within the first circle, and this is called the circle of wisdom of the Ancient of Days. It spread further downwards and returned to circle and became a third circle within the second circle, and this is called the circle of understanding of the Ancient of Days, and so on it went, spreading and circling until the tenth circle, which is called the circle of kingship of the Ancient of Days, thus the matter of the ten sefirot that were emanated in the mystery of ten circles, one within the other, has been explained, and all of this is in the aspect of the ten inclusive sefirot in a general way, including all the aspects of all the worlds. However, it is clear and simple that many kinds of worlds were emanated, created, formed, and made, thousands of thousands and myriads of myriads, and all of them are as one within the aforementioned void, and nothing is outside of it. And behold, every world and world has in it ten specific sefirot, and every specific sefirah and sefirah in every world and world is comprised of a hundred specific specific sefirot, and all of them are in the form of circles, one within the other, and this within that, without end and number, and all of them are like onion layers, one within the other, according to the image of the wheels as mentioned in the books of the craftsmen. And behold, the aspect that connects all the circles together is the matter of this thin line that extends from the Infinite and passes and descends and extends from circle to circle until the end of all of them as mentioned, and through this line extends the light and the influence needed for each and every one of them, and thus the aspect of the circles of the ten sefirot has been explained.

6. Now we will explain the two aspects that exist in the Ten Sefirot. The first aspect is the light that shines directly, like the image of three lines forming the shape of the Supernal Man. The path of the aforementioned line, which extends from above to below and from which the aforementioned circles extend, also extends directly from above to below, from the top of the highest circle to the bottom of all the circles, literally from above to below. This is included in the secret of the human form, upright with a straight stature, composed of 248 limbs depicted in the drawing of three lines: right, left, and center, all included in the Ten Sefirot in general, and each Sefirah from them is detailed into Ten Sefirot without end, as mentioned above regarding the Ten Sefirot that are in the form of circles. This second aspect is called the image of God, and it is hinted at in the verse, "And God created man in His image, in the image of God." Almost all of the Zohar and the Tikkunim deal primarily with this second aspect, as explained well elsewhere. With this, the two explanations mentioned above are fulfilled, for there are two aspects: the way of circles and the way of lines, and both are one, the words of the living God. With this, several statements that seem to contradict each other regarding the order and position of the Ten Sefirot will be resolved for you. It will also explain the aforementioned inquiry of how there can be a beginning and end, above and below, in the matter of the Ten Sefirot, and behold, it is explained in both of these aspects. The first aspect is the Ten Sefirot in the form of circles within circles, and it is simple that the circle that surrounds all of them, which is the wheel of the crown, is more attached to the Infinite Light than all of them, and therefore it is more praiseworthy. However, the wheel of the second, called wisdom, has a separation between it and the Infinite Light, and it is the wheel of the crown, therefore its level is below the level of the crown. And so, the wheel of understanding is distant from the Infinite Light by the measure of two circles, and its level is below the level of wisdom, and so on for each circle and circle from all the worlds that are within the void, each one that is closer to the light of the Infinite Light more than its companion is very superior and praiseworthy more than its companion, until it is found that this physical, earthly world is the middle point, central among all the circles, within all the place of the void and the aforementioned empty air, and it is also distanced from the Infinite Light more than all the worlds, and therefore it is so physical and material in the extreme of physicality, despite it being a middle

point within all the circles. Understand this well. And there is another reason, close to the aforementioned, for behold, it was explained how the line that extends from the Infinite Light was extending and then circling and extending further below and circling until the end of all the circles, and the circle that forms first at the beginning of the line, behold, it is superior and praiseworthy more than all the circles that are below it, for behold, it extends from the beginning of the line. And also, because it receives illumination by being in a higher place than all of them. And this highest circle of all of them will be called above, and the innermost circle, which is the middle and central of all of them, which is the lowest of all of them, which receives the light from the bottom of that line, will be called below. And in the third branch, in the matter of the Ten Circles of the World of Points, it will be explained how also in the aspect of the Ten Sefirot of the circles, there are actual aspects of lines in them, despite them being circles, besides the aspect of the Ten Sefirot of the straightness that is made in the drawing of the image of a man, as mentioned, and there the purpose of the inquiry of the circles will be explained, and there it will be explained to you how also in the Ten Sefirot of the circles, right, left, and center will be justified in them, despite them being in the image of circles within circles. And behold, also in the second aspect of straightness, which is in the form of a man, above and below, front and back will be justified there, for it is simple that the one closer to the beginning of the line will be the head, and below it will be the body, and below it will be the legs, and so on for the rest of the details of details. And in the third branch, it will also be explained in the matter of the Ten Circles of Adam Kadmon, as mentioned. And behold, this matter that was explained in this branch, how all the worlds are in the aspect of circles within circles, like layers of onions, and it is one aspect, is hinted at in the Zohar in many places, and specifically in Parshat Vayikra, Daf 39, and Ten, how even the heavens and the earths are like layers of onions, one within the other, as mentioned, and so in Parshat Bereishit, Daf 39, and it says, "All of them, the Holy One, blessed be He, needed to create the world with them, and to fix the world with them, and all of them, the brain to the skull, and how many shells cover the brain, and all the world like a body, etc., all of them, this to this from this, and this to this from this, etc.," and behold, it is forced how all the worlds, this surrounds this, and this surrounds this. And even though from there it seems the opposite, that the innermost is the brain, and the one covering it is the shell inferior to it, nevertheless, if you open the eyes of your intellect, you will understand and see that this statement is speaking in our terms, we who dwell on the lower earth, for which the one closer to us is called the shell that surrounds in our terms to the brain that is inside it, and it is the wheel that surrounds it, and then another wheel after it that is more inner than it in our terms, and it is the brain to the other wheel, and so on until it is found that the Infinite Light is inside all the emanated beings, and it is the inner brain to all of them, and all the emanated beings are shells and garments to it, and the wheel that is closer to us is the outermost of all of them, and is called a shell on all of them. However, in the aspect of the worlds themselves, it is not so, but the innermost of all of them is the shell, and the one surrounding all of them is the brain. Also in this statement, the second aspect will be understood, called the form of a man in straightness, that includes several worlds, as mentioned in the Holy Zohar, Parshat Toldot, Daf 134, and how many, in the words of our holy master, it is divided into several shapes, and all of them, levels upon levels, are fixed, these upon these, and all of them are one body, so too the world, and in the fourth branch, it will be explained how all the aspects are depicted in the form of a man, and they are this to this from this, and this to this from this, Atik to this from Arich Anpin, and Arich Anpin to this from Abba and Imma, and Abba and Imma to this, etc., as mentioned, all the levels, and there it will be well understood according to [not in the manuscript, the aspect of] their being this to this from this, this is the brain, and this is the shell, as mentioned, understand this well. Behold, the matter of the two aspects that exist in the Ten Sefirot was explained, one in the aspect of circles, and one in the aspect of straightness, like the image of a man.

7. The second edition preface includes everything from the Infinite (Ein Sof) to the smallest emanation. Know that at the beginning, all of existence was simple light, referred to as the light of the Ein Sof, and there was no empty space or void, but everything was the light of the Ein Sof. When it arose in His will to emanate the emanated and to create the created for a known reason, which is to be called merciful and gracious, etc., and if there is no one in the world to receive His mercy, how can He be called merciful? And so on for the rest of the epithets, He contracted Himself in the middle of His light at the central point towards the surroundings and sides, and an empty space remained in between. This was the first contraction of the Supreme Emanator, and this place, an empty, circular space, equal from all sides, is

where the world of emanation and all the worlds are placed within this circle, and the light of the Ein Sof surrounds it equally. When He contracted Himself, He drew a single, thin, straight line, like a tube of light, from the Ein Sof into the void, filling it, but leaving an empty space between the light within the void and the light of the Ein Sof that surrounds the void. Otherwise, the situation would return to what it was, and this light within the void would reconnect with the Ein Sof as it was initially, together. Therefore, the light did not spread and extend widely into the void, but only through a single, thin line. Through this line, the light of the Ein Sof descends into the circular void, which is the emanated, and thus the Emanator adheres to the emanated together. Moreover, even though all of the emanations are circular and the Ein Sof surrounds them equally from all sides, the place that remains directly adhered to it and from which the head of this line extends is called the head of the upper emanations, and everything that extends and spreads downwards is called the lower emanations. Thus, it is found that there are aspects of above and below in the emanations, for otherwise there would be no aspects of head and feet, above and below, in the emanations. This light that spreads within this void is divided into two aspects. The first is that all the lights within this void must be in the aspect of circles, one within the other. The analogy for this is the light of the crown sphere, one circle, and within this circle is the circle of wisdom, and so on, until the completion of ten circles, which are the ten sefirot of Adam Kadmon, and then ten other circles, which are the ten sefirot of Atik, and then within them ten other circles, which are the ten sefirot of Arich Anpin, and then within them ten other circles, which are the ten sefirot of Abba, these within those, until the completion of all the details of the emanations. Each of these circles has a surrounding light to it, also a circle like it, so it is found that there is an inner light and a surrounding light, and all of them are in the aspect of circles. The second aspect is that in the middle of all these circular emanations, a straight line extends, in the aspect of light similar to the circle, only that it is straight, and it has the aspects of Arich Anpin, Abba and Ima, and Zeir Anpin and Nukva, and all of them are straight. This aspect is referred to in the Torah as "man in His image, in the image of God," as it says, "And God created man in His image, etc.," because it is a straight line and extends in the way of lines. Almost all of the Idra and the Tikkunim speak only of this straightness, as will be explained, God willing.

8. Know that in this emanation, there are various eternal worlds without end, and their explanation is infinite. But now, let us begin to explain another detail that encompasses the entirety of the existence of this space, from which all worlds emanate, as stated in the holy books and the Zohar. Understand that in this space, the Infinite exists for all the primordial beings mentioned in the Book of Zohar and Tikkunim. Following this, the order of all the levels is derived. Know that in this space, the Infinite is emanated to all the primordial beings, and within it, there exists the reality of the Ten Sefirot (Sefirot being emanations or attributes in Kabbalah). They fill all of this space. Initially, the Ten Sefirot emerged in a circular manner, one within the other. Later, within the circles, a straight path extended, like the depiction of a person. We are not concerned with the circular aspect, only with the straight aspect, which will be explained later regarding the reality of the circles and what their significance is. Through this contraction, which was made, the being in question possessed the nature of essence and vessels. The contraction of light causes the existence of the substance of the vessels, as will be explained later. We are not allowed to speak more about such a high place, and the discerning one will understand the beginning from the end, as mentioned in other teachings before us. Indeed, it is not an actual vessel but rather, in the measure of the light within it, it is called a vessel. However, it is pure and clear to the utmost degree of purity, subtleness, and clarity. This vessel extends from one end to the other, from the uppermost end to the lower end (meaning, not completely) in all the space of that emanation. In this, all worlds are included, as stated in the holy books. However, regarding the internal aspect and the essence of this being, we are not permitted to speak, nor to engage with it at all. However, we will address and speak about what emanates from it. This is because being a light of the Infinite is exceedingly great. Therefore, they could not receive it except through this vessel. Yet, even from this vessel, they could not receive it until after the departure of the light, breaking through it via perforations and openings, which are the ear, nostrils, mouth, and eyes, as stated in the holy books.

We need to inform you further about these five aspects, which are circular and straight in the image of man. For in the lower man, there are five aspects of lights (which are Nefesh, Ruach, Neshama, Chaya, Yechida) and they are (five levels) one above the other. They are the secret of the five blessings of 'Bless

my soul' as mentioned in Tractate Berachot. They correspond to the five aspects of the soul, which are Nefesh, Ruach, Neshama, Chaya, Yechida, which are five levels, one above the other, as mentioned in the Zohar regarding the lights of the mouth. In the aspects of the ten sefirot of the circles, all the aforementioned aspects exist, which are lights and vessels. The light is divided into inner and outer light, and the vessel is divided into external and internal. Similarly, in the aspect of the ten sefirot of the straight line in the image of man, all these aspects exist in themselves as well. However, the difference between the circles and the straight line is that the ten sefirot of the circles are the aspect of the light called Nefesh, and they have an inner light and an inner and outer aspect of the vessel. In each vessel, there is an internal and external aspect, and there is also a ten sefirot of lights, for each light has an inner and outer aspect. But the ten sefirot of the straight line are the aspect of the light called Ruach, which is a higher level than the Nefesh, as is known. They too are composed of inner and outer light. They also have a ten sefirot of vessels, and in each vessel, there is an internal and external aspect. It is obvious that the aspect of the Nefesh was emanated first, and then the Ruach, which is a higher level, was emanated, as is known in the lower man, who first acquires a Nefesh and then, if he merits more, he is given a Ruach, as mentioned in the Zohar. Similarly, in the upper man, first the aspects of the circles were emanated and revealed, which are the levels of the Nefesh and their vessels, and then the aspects of the straight line in the image of man were emanated, which are the levels of the lights of the Ruach and their vessels, as is known, for the Ruach is called man. Understand this well. This was the case in all the worlds, for in each aspect of them, first the ten sefirot of their aspect of the circles were emanated, and then the ten sefirot of the straight line of that aspect were emanated. However, the difference between the vessels of the Nefesh and the vessels of the Ruach is already known, for the organ of the liver is the dwelling place for the light called Nefesh, and a sign for this is that the blood, which is heavy and full of blood, is the Nefesh. The organ of the heart is the dwelling place for the Ruach, and the organ of the brain is the dwelling place for the light called Neshama. This is not the place to explain these matters. With the introduction that we have given you in this branch, everything will be explained in its proper place, at length and in detail. The general principle that emerges is that the beginning of the emanation was in this manner mentioned, for first the ten sefirot were emanated in the aspect of circles, and they are ten vessels, and in each vessel, there is an internal and external aspect. Within these ten vessels, the ten sefirot of the essence of the lights called Nefesh are clothed. In addition, there are ten surrounding lights on the vessels from the outside, and they too are of the aspect of Nefesh, but they are called surrounding lights from the outside, and the others are called inner lights. All of this is in the aspect of circles, for the inner light is like a wheel, and it is clothed within a vessel that is also circular. On this vessel, there is a surrounding light on it in a circle, like the image of a wheel around it. All the ten sefirot of the circles are up to this point like the image of the wheels and the heavens called Ophanim, which are the heavens above us in this lowly world. Then the ten sefirot were emanated in the aspect of straightness, like the appearance of man, and they are higher in level than the circles, for they are the aspect of Ruach. They are ten vessels in the image of man, each one includes all ten vessels, and in each vessel, there is an internal and external aspect. Within these vessels, the ten sefirot of the essence of the lights called Ruach are clothed. In addition, there are ten other lights that surround the vessels from the outside, and they too are of the aspect of Ruach. All of this is in the way of straightness, made in the image of the aforementioned man. This is the case in all the emanated, created, formed, and made worlds that were fixed within the empty space and the empty air, as mentioned above, for in this place all the worlds were formed, nothing is outside of it, and the light of the Infinite surrounds and encircles them and illuminates all the worlds that are within this place from all their sides equally. Apart from what illuminates within them, the main illumination is great and actual, through the line that extends from it and continues within all these worlds, as mentioned above. Each world and world of them, and each detail and detail of each world and world, has in it the two aforementioned aspects, which are the circles and the straight line. The circles are in the aspect of one, for the one who is superior to his friend surrounds and encircles his friend, and the circles that are the most internal and innermost of all are the most inferior of all. Are they not the heavens and the wheels that revolve around the lowly world, which are given within all the circles in the middle of all of them? But the straight line is the opposite, for the most internal is superior and superior to all, and the external of all of them is more inferior than all. This straight line clothes this and this clothes this, until the most inferior of all clothes all of them. Understand all this well. Now, after we have presented to you the aforementioned introductions, you can now understand the reason for the necessity of the contraction, which contracted the Infinite Light in the

middle of its light to leave a place empty and void, as mentioned in branch two. The matter is in order to make the aspect of vessels, for through the contraction of the light and its diminution, there is a possibility for the vessel to be formed and revealed, and with the increase of the light, the vessel will be nullified due to its lack of strength to receive the great and large light, as mentioned in the matter of the seven kings of Edom, which are called the world of points, how they reigned and died. Understand well how the aspect of the creation and existence of the vessels was, for at first the light needed to be contracted and diminished, and through this, the existence of the vessel was revealed. After it was already revealed and formed, then the light returned to continue in it, and the vessel could exist and not be nullified. So it was here, for at first it contracted the light and the vessels were formed, and then it returned and continued the line to illuminate them. With this, the reason why the Infinite Light contracted itself and removed the great light from that place completely, and then returned it in measure and weight through that line, will be explained. It could have left it in the aspect of that line in its place and removed only the rest of the great light, since it was going to return it. But the reason was for the aforementioned reason, for the vessels could not be formed until the light was completely removed, and after the vessels were formed, the light returned and continued (through the line) in measure and weight, according to the measure sufficient for them to illuminate them, to give them life in a way that they could bear and exist and not be nullified. And this is enough for now.

After we have written in the previous sections in a brief and general way about the Infinite Light in every place, and how there are many aspects within them, we will speak in this section, also briefly, about the levels of the worlds that were created within the space of the empty void mentioned earlier. Nothing exists outside of this space, and all the worlds are within this space. Do not think that the Infinite Light, which we refer to in the Holy Writings as the Light of Emanation, is more primary or higher than all that emanated from it. Many worlds preceded them, and due to their hidden nature, they were not mentioned in the Holy Writings except in a wonderful hint, as your eyes will see when they look at the three statements from the Book of Rectifications regarding the Primordial Space. This is as stated in the Holy Writings in this section. As it is written in the Holy Writings in the section of Genesis 43, and also in the Rectifications 134, "How many hidden worlds are there that dress and compose themselves in their spheres..." and also a statement brought in the section of Noah in the Holy Writings, also in the section of Accountings 106, page 161a and page 268b, "I have raised my hands in his shadow above... and the thought of the upper and lower, all are called Infinite..." If you put your intellectual eyes to carefully examine all the superfluous and doubled words and the hints hinted at to the one who understands in the aforementioned statements, you will be amazed and astonished when you see how many levels upon levels, without end or number, preceded the Infinite Light that we call the Light of Emanation. And the one who delves into our composition, if he merits, will know and understand and stand on their structure, as stated in this section at the end.

2. The gaonim concealed their thoughts in the sweetness of their language and adorned them with ten clear expressions regarding the supreme crown and similar matters. Since there is no limit to the worlds in this place, as they are thousands and myriads, I will briefly explain what we are able to clarify in this context. And first, we will begin to explain the first point, which encompasses and occupies all the space of this void. From this point, all the worlds spread out, hanging and clinging to it. They emerge from it and are revealed outside, as it is stated, with the help of God. Indeed, this point is a point called "Primordial Point" (Adam Kadmon) for all the primordial beings that precede all existing things, as stated in the holy scriptures. The majority of the degrees of the Primordial Point surpass the majority of the greatness of its rank, and its concealment has not allowed them to engage with the Secret (סוד) except as limited in some limited places, and even then it was in a significant state of concealment, some of them are mentioned in the tikkunim, the end of Tikun 19. Regarding this, he (Rabbi Shimon) said (Zohar 41b), "Is it not so that one becomes aware that there is a Primordial Point for all the primordial beings, and there is another being, etc.?" Also, in the beginning of Tikun 70, it is stated (Zohar 109a), "An astonishing craftsman, who embroidered and painted an image in her palace of the Primordial Point for all the primordial beings, and there is another being, etc." Also, in the aforementioned Tikkunim, (Zohar 122a) it is stated about Rabbi Yossi that he found a secret document in the hidden chamber of hidden things, the concealed secret of the man of creation, who is prior to all the primordial beings.

3. Let us begin to explain the matter: Know that the initial lights that emanated within that space, through the straight line extending from the En Sof (א"ס) that surrounds everything, in branch 2, are in the form of the Ten Sefirot (ס"י). Their general connection is called Primordial Point, Adam Kadmon (א"ק) for all the primordial beings mentioned above. Now, these Ten Sefirot of Adam Kadmon encompass all the aspects of branches 2 and 3. Initially, these Ten Sefirot emerged and manifested in the form of circles, which are the aspect of the Ten Sefirot of this Primordial Point. They have ten vessels in the form of circles, and within each vessel, there are inner and outer aspects, all in the form of vessels. Within each vessel, there are actual bones, called the "inner aspects" (עצמות), and there is also the aspect of "surrounding light" (אור"פ) around them. Moreover, this is also the aspect of the soul (נפש) within the vessels. Everything is in the form of circles, and the outermost circle in all of them, to which all the other circles within it adhere, is attached and close to the En Sof. The En Sof surrounds and encircles it. This outermost circle among them is the excellent and great one among all of them, in the form of the circle of Keter (כתר) of the Primordial Point. Within this circle, another circle called the circle of Chochmah (חכמה) of the Primordial Point revolves, and so on until the innermost circle within all of them, called the circle of Malchut (מלכות) of the Primordial Point. It turns out that these circles of the Primordial Point encompass all this space within the En Sof, close to it, and the En Sof encircles them all around. However, in the middle of these ten circles, there remains a space, an empty air, for the needs of the other emanations and other worlds, which are also in the form of circles within each other, as mentioned in branch 3. It has already been explained there how the existence of the vessels came about: through the contraction that the En Sof itself contracted, the light diminished, and the vessels were revealed. Afterwards, the light returned to spread within those vessels of Adam Kadmon. In this, do not misunderstand, for in the Primordial Point, there are indeed actual vessels—God forbid. Behold, the vessels were only revealed from the world of points and onward, as stated in the holy scriptures. What we call them by the name "vessels" is approximately the light and the "bones" within them. However, the vessels themselves are pure light in the utmost purity, fine and subtle, radiant. Do not misunderstand this matter any further.

4. After these Ten Sefirot (ס"י) of Adam Kadmon were revealed and emanated initially in the form of circles, another set of Ten Sefirot emerged in the form of spirit (רוח) of this Adam Kadmon. This spirit is in the form of an upright structure, resembling the appearance of a person with an upright stature, including forty-eight limbs, in the image of an upright figure with head, arms, hands, body, and legs. It starts to extend from the En Sof, surrounding through the straight line mentioned above, and from there downwards in the figure of a person, as mentioned. It includes three lines—right, left, and middle—in which the Ten Sefirot of straightness are included, as explained in branch 2. Although the beginning of this line, which is the form of straightness of Adam Kadmon, starts to spread from the En Sof and pierces and enters between all the circles from the upper sides of their domes, do not think that this line only extends and spreads downwards until the completion of all the circles from their lower sides that revolve beneath the feet of Adam Kadmon in the form of straightness. Indeed, its spread continues and extends even further below the ground level of the circles. It starts from the upper side of the circles and reaches the lower side beneath their revolving feet, forming the straightness of Adam Kadmon. However, the extent of its spread is not only until the beginning of the ground level of the circles because it is in the form of the radiance of Keter (כתר) of the World of Emanation, as mentioned in its place. These circles that revolve beneath the feet of the straight Adam Kadmon circulate under his feet alone, as mentioned. Now, we will explain how this Adam Kadmon fills all the space within the En Sof, as mentioned. However, there remains an empty space between the surrounding light (אור"מ) of the straight light, where it meets the vessels, and the surrounding light of straightness, and there, all the worlds are formed and emanate. All of them hang and cling to this Adam Kadmon, and from him, they emanate, as mentioned.

5. Now, I will briefly explain the general structure of all the worlds in the space between the surrounding light of the straightness of Adam Kadmon and his vessels of straightness, as mentioned above. This matter has been explained in great detail in the previous sections, and there, in its proper place, you will understand how the straightness of Adam Kadmon emanated and revealed many lights. Firstly, the lights that emerged from the straightness of Adam Kadmon were the lights that burst forth and emanated from his ears. Subsequently, the lights of the nose emerged, followed by the lights of the mouth, which are

called "rings" (עקודים). All these lights are in the form of straightness alone, without any circular aspect. Afterward, the lights of the eyes of this Adam Kadmon emerged, and these are called the "World of Points" (עולם הנקודים). They have two aspects: circles and straightness. The location of their establishment and position is from the navel of this Adam Kadmon to the end of his feet, and this place is called the general "Nehi" (נה"י) of Adam Kadmon. This is their sequence: initially, ten circles of points emerged and revolved around the vessels of the Nehi of Adam Kadmon in the form of his straightness. Inside the vessels, the surrounding light (אור"פ) of the Nehi of straightness of Adam Kadmon is clothed, as mentioned. These circles of points, which are in the form of the soul (נפש), revolve around the vessels and the surrounding light of the Nehi of straightness of Adam Kadmon. The circles of points already explained above, which encompass the surrounding light of the soul and the vessels and the surrounding light (אור"מ) over the vessels, are called "Circles of Points." Above these points, there is another surrounding light of the straightness of Adam Kadmon, and around this surrounding light, there were circles of Adam Kadmon himself, which include the surrounding light, vessels, and their surrounding light, as known. This was the initial state. However, when the Ten Sefirot of straightness of the World of Points, which is in the form of their spirit, were later emanated, they dressed in the Ten Sefirot of points, which include the surrounding light, vessels, and their surrounding light over the vessels. On the straightness of the World of Points, the circles themselves of the World of Points were also dressed, and on the circles of the World of Points, the surrounding light of the straightness of Adam Kadmon dressed. This will be explained below in our discussion of the World of Points—how the seven kings of Edom ruled, died, and were later rectified. When they were rectified, four worlds were formed from them: Atzilut, Beriya, Yetzirah, and Assiyah. Each world contains six faces, excluding other particular faces that branch out from these six faces. These are the Ancient (Atik), Arikh Anpin, Abba, Imma, Zeir Anpin, and Nukva.

6. Now, let us briefly explain the status and position of the circles, beginning from the top and moving downward. The Adam Kadmonic structure surrounds and encompasses ten circles of Adam Kadmon in each of the three types: the surrounding light (אור"פ) of the soul, vessels of the soul, and the surrounding light over the vessels, all in the form of circles, as mentioned. This pattern repeats for all other circles present in the other details, and there is no need to mention this matter in all instances. The ten circles of Adam Kadmon encompass and surround the straightness of Adam Kadmon himself. The surrounding light of straightness of Adam Kadmon surrounds the ten circles of Ancient Adam Kadmon, and the ten circles of Ancient Adam Kadmon revolve around the surrounding light of straightness of Ancient Adam Kadmon itself. The surrounding light of straightness of Ancient Adam Kadmon encompasses the Ten Sefirot of Atzilut, and they, too, are divided into all the details mentioned. Similarly, the Ten Sefirot of Atzilut surround the surrounding light of straightness of Atzilut itself, and so on. Now, the surrounding light of straightness of Atzilut encompasses the Ten Sefirot of Beriya, and it is also divided into all the details mentioned. The Ten Sefirot of Beriya surround the surrounding light of straightness of Beriya itself, and so on for Yetzirah and Assiyah, each being divided into all the mentioned details. The circles of the Asiatic World encompass the surrounding light of straightness of Assiyah itself, and the surrounding light of straightness of Assiyah encompasses the Ten Sefirot of the Asiatic World. Thus, we have completed a general overview of all the circles and surrounding lights that encompass the straightness of all these worlds, from top to bottom and beyond (as will be explained). Next, the vessels and their surrounding light, the surrounding light of straightness of all these worlds, will emanate from these circles and surrounding lights. These vessels and their surrounding light of straightness of all the worlds mentioned are essentially the inverse of the above, as these, anyone inferior in status clothes the superior and surrounds it in branch three. This is also the surrounding light of straightness of the Asiatic World, which encompasses the vessels and surrounding light of straightness of the Asiatic World itself. This does not need to be repeated for the surrounding light of straightness of Yetzirah and Beriya, as mentioned earlier. The surrounding light of straightness of Yetzirah encompasses the vessels and surrounding light of straightness of Yetzirah itself. This is repeated for the surrounding light of straightness of Beriya, which encompasses the vessels and surrounding light of straightness of Beriya itself, and so on for Atzilut. The surrounding light of straightness of Atzilut encompasses the vessels and surrounding light of straightness of Atzilut itself. There is no need to repeat this for the surrounding light of straightness of Adam Kadmon, as it has been clarified above that the surrounding light of straightness

is always connected, attached, and fully united with the vessels of straightness themselves. Vessels and the surrounding light of straightness of Atzilut surround the vessels and the surrounding light of straightness of Beriya, and vessels and inner light of straightness of Beriya surround the vessels and the surrounding light of straightness of Yetzirah, and so on for Yetzirah and Assiyah. Here, the World of Assiyah encompasses the vessels and the surrounding light of straightness of Assiyah itself. The vessels and the surrounding light of straightness of Yetzirah encompass the vessels and the surrounding light of straightness of Assiyah, and the vessels and the surrounding light of straightness of Beriya encompass the vessels and the surrounding light of straightness of Yetzirah, and so on for all the worlds mentioned. Now, the vessels and the inner light of straightness of Beriya surround the vessels and the surrounding light of straightness of Atzilut, and the vessels and the inner light of straightness of Yetzirah surround the vessels and the surrounding light of straightness of Beriya, and so on for Yetzirah and Assiyah. Finally, the vessels and the surrounding light of straightness of Atzilut surround the vessels and the surrounding light of straightness of Ancient Adam Kadmon. This does not need to be repeated for Ancient Adam Kadmon, as it has been explained above that the surrounding light of straightness of Atzilut is always connected and united with the vessels of straightness of Ancient Adam Kadmon, being within them. Thus, all the vessels and the surrounding light of straightness, which encompass the straightness of all these worlds, have been completed from top to bottom and from here onward. It is hereby explained that the vessels of the World of Assiyah are the lowest, most external, and coarsest, reaching the ultimate level of thickness. There is nothing as dense found in them, comparable to the Earth, on which we stand, being the central point in all the worlds, akin to a core kernel in a date, surrounded from all sides by its food. This is an analogy in our perspective, but from the viewpoint of the surrounding Adam Kadmon, on the contrary, the World of Assiyah is like a shell encircling all the other worlds. Whatever draws near to the inner Adam Kadmonic structure is more internal. Thus, we find that the ten circles of Adam Kadmon are closer to the Adam Kadmonic structure than all the other worlds. Similarly, the inner light of the Adam Kadmonic structure is found, for the World of Assiyah is a shell to all the worlds. Whatever draws near to the inner Adam Kadmonic structure is the most internal, and thus, the ten Sefirot of straightness of Adam Kadmon are closer to all the worlds than the surrounding light of straightness. This is also true for the World of Assiyah; it is a shell surrounding all the worlds. Everything approaching the innermost Adam Kadmonic structure is more internal, until we find the ten Sefirot of straightness of Adam Kadmon being more internal than all the worlds. Consequently, in the World of Assiyah, the ten Sefirot of straightness of Adam Kadmon are the most internal, receiving the inner light of the straightness of Adam Kadmon directly from the beginning of everything.

7. Now, after we have explained the interpretation of the circles and straightness briefly in the order of the attire of all the worlds, we need to clarify until where the spread of the legs of Adam Kadmon (referred to as "man" in other contexts) reaches in each world. This is as we began to explain in the beginning of this branch. It is necessary to understand that the line of straightness is directly attached to the surrounding Adam Kadmonic structure, and from it, it spreads downward and envelops, internalizing in Adam Kadmon, as explained. It extends and spreads until the end of the legs of straightness of Adam Kadmon, which is precisely until the midpoint of the ancient circles that revolve beneath his feet. This is where the legs of straightness of Adam Kadmon terminate. Because if it were said that the legs of Adam Kadmon extend and spread downward within the circles themselves until their completion and conclusion, it would imply that it returns and adheres to the lower half-circle that is beneath the legs of Adam Kadmon. If so, it turns out that the surrounding Adam Kadmonic structure illuminates it from there and downward through the line of straightness, and it would not be in the state of influence from above to below, neither giving nor receiving. Therefore, the head of the line would not extend downward, as explained in branch two. Now, the general principle that emerges in brief is as follows: the legs of Adam Kadmon's straightness extend and draw downward until the lower halves of the circles below, on the side from below. This happens in a way that the circles of the Asiatic World surround and revolve around the legs of straightness of Adam Kadmon. However, all other legs of straightness, such as the legs of Ancient Adam Kadmon, the legs of Atzilut, the legs of Beriya, and the legs of the World of Assiyah, all conclude at the same level, which is until the lower halves of the circles of Atzilut, on the side from below. This is because the circles of Atzilut surround and revolve beneath all these legs. Nevertheless, there are faces that are not tall in stature, such as A"K (Atik Yomin), whose measurement of height is from the throat of

Adam Kadmon to the navel of A"K alone. Also, the face of Leah, which begins from the Da'at of Zeir Anpin to his chest, as mentioned in its place. For these faces, their legs do not extend to the legs of A"K because they are of short stature. Each one will be explained in its place in detail.

8. And behold, on another occasion, I heard from my revered teacher (may his memory be blessed) regarding the discourse of "Tikkun Erech Anpin" (the Rectification of the Long Face) how it was born, emerged, and nursed from the two lower sections of the legs of Ancient Adam Kadmon. There, we explained how these two lower sections, called "Akevayim de'Atzilut," extend further downward than the legs of Atik Yomin (Ancient of Days) and enter into the boundary of the World of Beriya, as mentioned there. It is possible to suggest that it was not so originally. Before the rectification of Atzilut, after the rectification, there was no need for this, and the lower sections returned to gather upwards in a single comparison with the legs of Atzilut. This requires further investigation.

9. Another matter that has not been clarified for us is regarding the circles of Ancient of Days (Atik Yomin) and its righteousness, how they connect together. However, concerning this, it was explained in its place that these ten circles of Atik Yomin all extend and spread around the three first "heads" of its righteousness alone. Perhaps, this is how it is in the matter of the circles of Ancient Adam Kadmon, and further investigation is required.

10. And see the introduction gate, page 5, side A

11. Certainly, it is explicitly clear that above there is no physical body, nor any bodily power, heaven forbid. The reason for these images and representations is not because they are so, heaven forbid. Rather, it is to ease the ear, so that a person can comprehend the higher, non-perceptible, and intellectual matters. Therefore, permission is granted to speak in terms of drawings and images when it is simple, as in all the books of the Zohar. Even in the verses of the Torah itself, all unanimously respond and say in this matter, as the Scripture says, "The eyes of the Lord run to and fro throughout the whole earth" (2 Chronicles 16:9). "The eyes of the Lord are upon the righteous" (Psalms 34:16). "And the Lord heard" (Genesis 21:17). "And the Lord smelled" (Genesis 8:21). "And the Lord spoke" (Exodus 6:10). And many others like these. It is greater than all of them, as the Scripture states, "And God created man in His image; in the image of God, He created him; male and female, He created them" (Genesis 1:27). And if the Torah itself spoke in this way, so can we speak in a similar manner. Since it is evident that above, there are only subtle lights in the utmost spirituality, imperceptible altogether. As the Scripture says, "For you saw no form" (Deuteronomy 4:15) and many other verses. However, there is another way to continue and depict the higher things, which is the form of writing letters. For each letter signifies an upper, specific light. Also, this is a simple metaphor and illustration to ease the ear, as mentioned. Therefore, now we will explain the aforementioned introduction in the manner of drawing letters as well. In these drawings, both the drawing of man and the drawing of letters, both are required to understand the matter of the upper lights. This is as you will see in the books of the Zohar, constructed on these two forms of drawings.

1. My desire in this branch is to precede with some introductions to anyone who comes to engage in this wisdom. As we have explained above, the face of a person includes forty-eight limbs with ten specific aspects. In this way, Keter is the skull, and Chabad are three brains, and Chagat are two kidneys. Guf (body) and Nahy are two thighs, and Malchut is its female aspect. However, if you wish to divide and specify these Ten Sefirot in numerous details, they are not divided except in the four-letter name of God (Y-H-V-H). Their order is as follows: Keter is a complete face of Y-H-V-H and is called Aleph-Ayin (A"A). Chochmah is also a complete face of Y-H-V-H and is called Abba (Father). Binah is likewise a complete face of Y-H-V-H and is called Imma (Mother). Zeir Anpin (ZA) from Chesed to Yesod is a complete face of Y-H-V-H and is called Z"A. The tenth Sefirah, Malchut, is a complete face of Y-H-V-H and is called Nukva of Z"A. Furthermore, it should be known that the aspect of Malchut in each face from these four faces is as follows: the Malchut that is in the male aspect, such as Abba and Z"A, is in the form of a crown on the side of the righteous, called Yesod in the secret of the blessings to the head of the mentioned righteous in Genesis 49:26. As Rabbi Yisa Zuta often met Rabbi Shimon, Rabbi Shimon said to him, "What is the meaning of the verse, 'Blessings for the head of the righteous one, for the righteous one requires it, etc.'?" If it is the Malchut in the face of the female aspect, such as Imma and Nukva of

Z"A, then the Malchut in it is also in the form of the crown on the side of the righteous, called Yesod. If it is the Malchut in the face of Nukva, such as Imma and Nukva of Z"A, then the Malchut in it is also in the form of the crown on the side of the righteous, called Yesod. For the Yesod in it is the foundation, and the crown in it is in the form of the fleshy apple on which the term used by our Sages is based, "Buds of the womb," concerning matters of astrological symbols, as is known.

2. However, the count of Malchut, which includes the last face among the five faces called Nukva of Z"A, is a complete female face in the complete form like all the other faces, and this should be noted. Now, a strong and great difficulty that troubled great sages and they did not descend to its profound depth is explained. In the introduction to the Zohar, four sages said on the verse, "Lift up your eyes on high and see who has created these things, etc.," that in Keter and Chochmah, there is no questioning at all. Binah and onward have questioning, but the secret is concealed, and it is not revealed at all, as it descends until Mem of the Tetragrammaton called "Mah." What did you investigate, and what did you know? Everything is concealed, as in the beginning. In other places, according to what is asked in the early days, it is said that they are from Chesed onward, but from there and above, there is no questioning. Also, in Tikunim, Tikun 22, it is said that the Supreme Crown (Keter Elyon) is Aleph of Mem Bet (41), and this is the perfection of Nukva of Z"A. It is also said that it does not belong to Moses but is called "Path, no bird of prey knows." Concerning this, our Sages said, "Do not inquire about miracles, and do not delve into what is concealed from you. What is concealed is from you." Here, for in the Tetragrammaton, it is forbidden to inquire and investigate, as you will find in the ruling of the Gaon Rabbi Yitzhak Dulta in the beginning of Section 5. There are many such examples, especially in the two Adarot and Tikunim, which remarkably refrain from discussing the inner aspects. However, they elaborate on the Chesed onward. In particular, in the Tikunim, it is marvelous how they speak about Chesed onward, but they refrain from investigating above that. Indeed, in the introduction to the Zohar, they said the opposite, that even the inquiry into the final Malchut will be said as a result of questioning, as our Sages said, "What did you investigate, and what did you know, etc." But the matter is as follows, and it is understood from what is stated in Branch Four about the aspect of A"K and how all the worlds are branches and diverge from it until it is found that the world of Atzilut is only a garment to the world of Beriya, which is in the aspect of the Raglayv alone. And you already know that the world of Assiyah is opposed to the world of Atzilut, which is the place of Abba with Z"A and Nukva, all of which is under the aspect of Yesod. It is found that the world of Atzilut is [rather] in the category of the world of Assiyah, which is the kingdom of the Emanator (Atik Yomin). It is found that all our dealings in Section Five in the world of Atzilut, even in Galgalta ve Eynaim, are only in the aspect of the world of Assiyah, which is the kingdom of the Emanator (Atik Yomin). However, in the world of Assiyah of the Emanator (Atik Yomin), it is forbidden to do so, even in the kingdom of the Emanator (Atik Yomin), which is in the aspect of Assiyah.

3. Furthermore, we need to provide you with a preliminary explanation: All the ten Sefirot that encompass the entire universe, collectively form the structure of the letter "Yod" (י) in every place, whether in the general or the specific, as mentioned above. From each of these ten Sefirot, the letter "Yod" (י) emerges, and behold, the tip of the Yod in these formations represents Keter. The Yod itself corresponds to Chochmah, the first Hey corresponds to Binah, and the Vav comprises the six Sefirot. Collectively, they are called "Zeir Anpin," as mentioned elsewhere. The final Hey corresponds to Malchut, which is referred to as Nukva de Zeir Anpin. All this is in the context of the comprehensive Yod (י) that includes all the faces, as explained above. Similarly, if we divide the ten Sefirot within each face individually, the corresponding Yod (י) will also be present in that particular face, encompassing from the specific to the general. The tip of the Yod represents Keter, which is the crown in that face, and the Yod itself is the aspect of Chochmah and the first Hey corresponds to Binah in that face. These two, Chochmah and Binah, represent the two brains – right and left. The Vav represents the primary essence of the body, and the final Hey represents the mouth in that face, and the last Hey is the speech in that formation. Another related aspect that needs to be mentioned and is close to the above is that from every letter "Yud" (י) of the name YHVH emerges another "Yud" (י), and there is no distinction between them except in the manner of their filling, and this is their essence. The "Yud" (י), which alludes to Abba (Father) and is the Sefirah called Chochmah, contains within it the letter "Yud" (י) through the filling of the Yod (י) as mentioned in Gittin 62a. The letter "Hey" (ה), which alludes to Ima (Mother) and is the

Sefirah called Binah, contains within it the letter "Yud" (י) through the filling of the Yud (י) with the letters Yud (י), Hey (ה), Vav (ו), Hey (ה), as mentioned in Sanhedrin 93a. The letter "Vav" (ו), which alludes to the Sefirah Netzach, symbolized by the letter Zayin (ז), encompassing from Chesed to Yesod, contains within it the letter "Yud" (י) through the filling of Aleph (א), Lamed (ל), and Pay (פ) with the value of the letter Yud (י), and it is equivalent to the numerical value of Mem (מ). The last "Hey" (ה), which alludes to the Sefirah Malkhut, represented by the letter Aleph (א), encompasses from Chesed to Yesod and contains within it the letter "Yud" (י) through the filling of Hey (ה), Yud (י), Vav (ו), Hey (ה), and it is equivalent to the numerical value of Bet (ב). Thus, in each specific countenance and aspect within the Sefirot mentioned above, there is a particular filling of the name YHVH. In each of them, the name YHVH takes on a unique form: in Chochmah, it is associated with the numerical value of Mem (מ); in Binah, it is associated with the numerical value of Bet (ב); in the Netzach to Yesod aspect, it is associated with the numerical value of Mem (מ); and in Malkhut, it is associated with the numerical value of Bet (ב). As with every Sephirot and subdivision, from one Sephirah to another, there is an endless and ultimate division. Similarly, the filling (particularization) of the Divine entities proliferates and subdivides endlessly, akin to the particularization within the Sephirot until infinity. Now, after presenting you with all these introductions, we need to prompt you to delve into the next section (S"ה), where you will find various diverse and distant articles, each with its extreme distinction from the others. Without these introductions, it might remain concealed from your understanding, as you wouldn't be able to discern in which reality (aspect) the discourse is engaged and specifically in which aspect of that discourse if it is in the essence itself. Whether it is in all those lights that emerged and illuminated from it, if it is in the aspect of the lights of the ears, or if it is in the aspect of the lights of the nostrils, or if it is in the aspect of the lights of the mouth, which is referred to as "Akudim," or if it is in the aspect of the lights of the eyes, which is called the world of points before their rectification, or if it is in the aspect of the lights of the forehead, which is in the state of the world of Atzilut before its rectification, or if it is in the world of Briah, or if it is in the world of Yetzirah, or if it is in the world of Asiyah, and so forth in general categories. Moreover, there is still a need to discern specifically whether it is talking about the ancient countenance in each of those worlds, or about the countenance of Arich Anpin, or about Abba or Imma, or about Zeir Anpin, or about Yesod and Malkhut, or about Binah, or about Jacob and Leah.

4. Furthermore, it is necessary to distinguish specific details, whether it is referring to the ten spheres of circles or the ten spheres of straightness, or whether it is in the encompassing (Makif) or in the inner (Pnimi), and whether it is in the essence itself or in the vessels. It is crucial to discern the aspects of the ten spheres, their conditions, and their states, considering their deficiencies and their numerical completeness, whether during their emanation, during the indictment of the moon, during the creation of Adam HaRishon, or during the time of the sin that caused a transformation in all the worlds. Additionally, whether it is during the generation of the desert. If during the First Temple era or during its destruction, or during the Second Temple era, or during its destruction, or during the exilic period greater than all of them, or whether on a weekday, on Shabbat, or on a festival, or whether during the day or during the night. Moreover, at every moment the worlds change, and this hour is not similar to that hour. For one who observes the movement of the constellations, stars, and their changing positions, and how in one instant they are in a different configuration, understands that events occurring to one born at that moment will be different from those born at a moment preceding it. From this, one should look and understand in the upper worlds that have no end and number. If your eyes are open, your intellect will know and comprehend that this is a profound matter. For it is not within the capacity of the human heart to fathom all the details. Therefore, King David said in Psalms, "Uncover my eyes that I may behold wonders from Your Torah." Regarding the letter "Hei" (ה), it is written, "And he became wiser than all men," and he said, "I said I will become wise, but it is distant from me." Go and see what is written in the Book of Tikkunim, Tikkun 22, regarding the letter "Samekh." There it is explained that Rabbi Shimon said, "Seba, seba," etc. The garment, which is worn during the day, is not worn at night, and the garment worn during the day is not worn at night, as we have learned. Through this, you will understand how the state and condition of the worlds, which are the garments of Ein Sof, change in many variations at every moment. As these variations change, so do the natures of the utterances of Samekh. And all of them are the words of the living God. You will also find them mentioned in various fillings, whether in the filling of Aleph Bet, or in the filling of Samekh Gimel, Mem Hey, Bet Nun, as mentioned in the introduction to the

Tikkunim that were not printed. Also at the end of Tikkun 13, and similarly in Tikkun 79, and the like in these Tikkunim, where the fillings of these divine names are mentioned. You need to know in which context the statement is engaged, so you can understand to which aspect the Yud-Hey-Vav-Hey is alluding. When you delve deep, scrutinize, and clarify these matters, you may be able to comprehend these statements if God is with you and you are sincere with Him. For He will not withhold good from those who walk with sincerity. I also want to bring to your attention another matter. It's important to know that most of the teachings of the Zohar, and nearly all of them, do not speak about the Yud-Hey-Vav-Hey of the circles explicitly. Rather, they address the aspect of Yosher (uprightness), resembling the appearance of a person. This aspect includes all the worlds, whether one engages with the Ehyeh (I Am), Atik (Ancient One), Arikh (Long Face), Abba (Father), Imma (Mother), or Zeir Anpin (Small Face) of the Atzilut (Emanation), or with the other worlds of BY"A (Beriyah, Yetzirah, Asiyah). If these matters are present before you, and you do not turn away from them, you will not stumble. Then, you can proceed confidently on your path.

1. The Second Gate - The progression of the Sefirot within the circles, with three branches

2. The progression of the Sefirot through circles: It is known that the lower part of the five levels of the soul, which is the Nefesh (soul), as known from it, the decimal system of circles was initially emanated through the line and the conduit due to the Aleph-Samekh (Ego) likeness. Similar to a person in the lower material aspect, initially possessing the level of Nefesh (soul), and later attaining and acquiring the level of Ruach (spirit), and subsequently the level of Neshamah (higher soul), and so on. This order was also present above, as initially the Sefirot of circles was emanated in the aspect of vessels and the essence, incorporating the levels of the soul alone within them, in the aspect of Nefesh, and later they returned and emanated in the aspect of the Sefirot through the straight line, similar to the appearance of a person, as mentioned above. They also encompass two aspects of vessels and the essence, including spiritual bones within them, in the aspect of a higher-level stage called the level of Ruach, which is above the level of Nefesh. It is found that the Sefirot of circles is in the level of the soul with the attributed vessels, and the aspect of the Sefirot through the straight line, similar to the appearance of a person, emanated later, is in the level of the spirit with the attributed vessels. Now, the nature of these vessels touches upon the fact that the liver is the dwelling place of the soul, the heart is the dwelling place of the spirit, and the brain is the dwelling place of the Neshamah. There is no place here for the explanation of these details

3. One must also understand other principles, which are the following: Know that the aspect of essence and spirituality that becomes enclothed within the aforementioned vessels is what we constantly refer to in our writings as the aspect of "concealed lights." These lights consist of two aspects: one is called *Inner Light* (Or Pnimi), which becomes enclothed within the vessels, and the other is called *Surrounding Light* (Or Makif), which encompasses the vessel from the outside, for due to its vast and extended nature, the vessel cannot contain and internalize its power, and thus the light remains external, encompassing it from without. There is no light in the world that does not contain these two aspects — Inner and Surrounding Light. Similarly, regarding the vessels, there is no vessel in the world that does not have these two aspects in the same manner: namely, the *inner aspect of the vessel*, in which the Inner Light is clothed and united, and the *outer aspect of the vessel*, upon which the Surrounding Light hovers and encompasses from without. In summary, the light — which is the essence of spirituality — divides into two levels: Inner Light and Surrounding Light; and likewise, the vessels also divide into two levels: the inner part of the vessels and the outer part of the vessels. These principles have already been explained. The general principle is that at the beginning of everything, the ten sefirot were necessarily arranged in the form of circles (iggulim), which include the ten sefirot of circular vessels arranged in the form of concentric circles, and in each of these vessels there exists an inner and an outer aspect. Within these vessels are clothed ten spiritual lights, called the lights of the aspect of *nefesh* (soul), and furthermore, ten surrounding lights encompass them. Thus, every light includes both an Inner Light and a Surrounding Light, and all of this is in a circular configuration: for the Inner Light is circular, like a sphere, and it is enclosed within a single vessel which is itself circular, and upon this vessel is the Surrounding Light, which is also circular — like a sphere surrounding a sphere. And so it is with all ten sefirot of the circular form, resembling the spheres and firmaments, as is known. Afterward, the ten

sefirot of *Yosher* (linear configuration) were emanated, in the likeness of an upright human form, and these are of a higher order than the circular form. These too include ten sefirot of vessels, and in each vessel there is both an inner and outer aspect. Within these vessels are clothed ten spiritual lights, called the lights of the aspect of *ruach* (spirit), and each light contains both a Surrounding Light that encompasses the vessel from the outside and an Inner Light that is clothed within the vessel — all in a linear fashion, in the form of an upright human figure. This introduction I have given you in this section applies universally to all the emanated, created, formed, and made entities in all the worlds.

After the general concept of the ten sefirot (divine emanations) and how they divide into different aspects has been explained, we can now begin to clarify—in this section—the levels of the worlds that exist within the aforementioned “vacated space,” and the order in which they are arranged.

Know this: The first lights that were emanated through that fine “line” and “channel” mentioned earlier, and everything that was emanated within that vacated space, consists of thousands and tens of thousands of kinds of worlds. It would not be possible now to describe them all in detail, for time would not suffice. Instead, we will focus on one particular level that encompasses the entire vacated space, from which all those worlds extend.

The very first light that spread forth from the Infinite (Ein Sof), which encompasses everything, is composed of ten sefirot. In their collective form, these are called Adam Kadmon (Primordial Man), the first of all emanated beings. This concept of Adam Kadmon is alluded to only in hidden hints within the Zohar and the Tikkunim. Because of its immense concealment and sublime greatness, the sages did not openly engage with it, but only in veiled, cryptic references.

One such allusion appears in Tikkunei Zohar, Tikkun 19 (69b): “Know that there is Adam Kadmon preceding all the ancient ones.” And in Tikkun 70 (132a): “In the secret of the mysteries hidden within the Adam of Creation, who is Adam Kadmon preceding all the ancient ones.” Likewise, in Tikkun 70 (119a): “The hidden craftsman wove and formed a form in the palace of Adam Kadmon preceding all the ancient ones.”

Do not think that the ten sefirot of Atzilut (the World of Emanation), which we commonly refer to, are the highest of all emanations. For countless worlds preceded them—so many that they cannot be numbered—and due to their hiddenness, they are only hinted at in the Zohar through wondrous allusions, as can be seen from the above passages and many others, such as in Zohar Parashat Pekudei 226b, 269a, and Parashat Noach 65a.

There it says: “Rabbi Shimon said: I lift my hands in prayer above, for when the supernal will rises... from the mystery of the supernal thought, below all are called Ein Sof.” Similarly, in Zohar Bereshit 23a (also cited in Tikkunei Zohar, Tikkun 70, 134a): “Come and see how many hidden supernal levels are clothed and combined within the sefirot...”

If you open your mind’s eye to understand the precious words and hints contained within these teachings, you will be astonished to see how many levels upon levels exist beyond measure—an infinite chain that preceded the ten sefirot of Atzilut as we know them. Whoever studies these writings carefully and merits understanding will recognize their true structure.

Also, in Zohar Bereshit 19a it says: “Everything the Holy One, blessed be He, required to create the world and to arrange the world through them—all of them are the inner brain, and many shells surround them...”

From this you will understand what was explained earlier: how all the worlds are arranged one within another, each encompassing the other, and how the Infinite (Ein Sof) surrounds them all. I cannot expand on this further here.

Now, to return to the matter: The first ten sefirot that were emanated before any others are the ten sefirot of Adam Kadmon, the first of all beings. These ten contain ten vessels (kelim) arranged in circular form (igulim). Within each vessel there is both an inner and an outer aspect, and all are called vessels. Inside each vessel are ten internal lights clothed within the vessels, and surrounding each set of ten circular vessels are ten encompassing lights.

The outermost vessel, which surrounds the other nine, is called the Keter (Crown) of Adam Kadmon. The next vessel within it, surrounding the remaining ones, is called Chokhmah (Wisdom) of Adam Kadmon, and so on, until the tenth and innermost vessel, which is called Malkhut (Kingship) of Adam Kadmon. All of them are in circular form, one within another.

These ten circles (Igulum) of Adam Kadmon fill the entire vacated space within the midst of the Infinite Light, as explained earlier. They encompass the whole of that space, though a central point within them remains empty—left as room for the subsequent emanations, which are also arranged in circular form. These are the lights that flow from the “eyes” of Adam Kadmon—that is, from its linear form (yosher), the “image of Man.” These constitute the World of Nekudim, which also has circular formations, one within another, all standing within the ten circles of Adam Kadmon.

Thus, the ten circles of Adam Kadmon encompass and surround all the other circles of all worlds. The higher and purer a circle is, the more it encompasses; the lower it is, the more inward it lies. The innermost of all is the lowest of all—the material firmaments and spheres of the World of Asiyah (Action), the ten celestial spheres mentioned in the introduction to the Tikkunim. These are called Ofanim (“wheels”), the firmaments that revolve above us in the physical world.

It is therefore clear that the more inward and central something is within the circles, the lower it stands in spiritual level—like layers of an onion, each inner layer smaller than the one surrounding it, each contained within the next.

As for the ten circles of the World of Nekudim, the matter will be explained in detail elsewhere, in the discourse about the Igulum. Here we can only mention them briefly and in general.

After the ten circular sefirot of Adam Kadmon—which correspond to its nefesh (soul) level—were emanated, another ten sefirot were revealed within Adam Kadmon, in the form of yosher (upright linear structure), in the likeness of a human figure with head, arms, and legs. These represent the level of ruach (spirit) within it, extending in a straight line from the top of the uppermost circle down to near the bottom of the lowest circle.

1. After it was explained above that throughout the entire world there exist two aspects: one aspect of the ten sefirot (divine emanations) in the form of circular wheels, and one aspect of the ten sefirot in the form of a straight, upright human figure. We will now briefly explain some details and other aspects found within them. It is explained in the Zohar, Parashat Bo, page 42b in the Ra'aya Mehemna (Faithful Shepherd), as follows: “But after this image of the chariot of the supernal man was made, he descended there and was called by that image... he is called ‘El Elohim,’ and if the craftsman breaks these vessels that were prepared, the waters will return to their source... and afterward he made a great vessel and called himself by it, from among them...” We have already elaborated on this in Branch Two—see there in detail. Thus, it is explicitly stated that the ten sefirot are in the form of a man possessing 248 limbs, which are called vessels, and within them are the essence of the lights, called the soul of man. All of this is in the likeness of the lower human being, who has both a body and a soul. So too, the supernal man is composed of ten sefirot, which are both essence and vessels. Now, the concept of this essence refers to the inner lights that illuminate within the vessels, similar to the soul that is within the human body and illuminates it, as it is written: “The soul of man is the lamp of God.” And remember this principle: wherever you find in this composition the term “lights,” the intention is the inner soul within it, and not the vessels themselves. Do not forget this matter, for we cannot mention it every time.

2. And after we have explained the matter of the two aforementioned aspects, which are lights and vessels, we must now briefly mention some additional details. The aspect of the lights, which are the essence of the inner soul within the vessels as mentioned above, is divided into two aspects: Inner Light (Ohr Pnimi, or O"P) and Surrounding Light (Ohr Makif, or O"M). The idea is that the light which enlivens and illuminates within the ten sefirot, called vessels, includes an aspect that becomes enclothed within the vessels, similar to a soul that enters the limbs of the body, becomes enclothed within the human limbs, enlivens them, and illuminates them from within—this is called Inner Light (O"P). However, this light is diminished in order to be able to contract and become enclothed within the vessels. There is also a second aspect, a greater light, which the vessels are unable to contain or limit within their inner being, and it remains as Surrounding Light (O"M) upon them from the outside, illuminating them as a surrounding light. This concept also applies to the lower human being, as explained in its proper place with God's help, for there is no light in all the worlds that does not contain these two aspects: a small Inner Light and a great Surrounding Light—this one within the vessel and this one surrounding the vessel from the outside. And just as the light has two aspects, so too the vessels have two corresponding aspects, for there is no vessel in the world that does not contain two aspects: the inner aspect of the vessel, where the Inner Light is enclothed and clings within it, and a second aspect, the outer part of the vessel, upon which the aforementioned Surrounding Light encircles and encompasses from the outside.

3. And just as it was stated that the Surrounding Light (Ohr Makif) is greater than the Inner Light (Ohr Pnimi), so too the outer part of the vessel is more elevated than its inner part. And although by sensory perception we observe that the inner part of the vessel appears more refined and superior to its outer part, the matter is in a manner that we will now explain.

4. Know that the light itself is entirely equal, and when it enters and becomes enclothed within the vessel, the vessel cannot fully contain it. Therefore, the aspect of the light that cannot remain inside stays outside as Surrounding Light (Ohr Makif) upon it, and thus both of these lights illuminate the vessel: the Inner Light (Ohr Pnimi) illuminates half the thickness of the wall from the inner side, and the Surrounding Light illuminates half the thickness of the wall from the outer side. Through these two lights, the wall of the vessel is illuminated and refined both inside and outside. The Inner Light, being constrained and pressed within the vessel and strongly attached to it, penetrates and is absorbed into half the thickness of the vessel wall from the inside, and passes through it, thereby refining the vessel and making it pure. But the Surrounding Light, being distant and not attached to the vessel—especially since it is not constrained—does not penetrate the vessel wall from the outside to enter and illuminate it and refine it. To correct this matter, the outer part of the vessel had to be more elevated and refined, and the light that illuminates it is the Surrounding Light, which is greater and more elevated than the Inner Light. Therefore, the outer part of the vessel can receive a great illumination even though it is not strongly attached to the Surrounding Light, and it receives such illumination from it despite its distance, similar to the illumination of the Inner Light within the inner part of the vessel, where they are closely bonded. Thus, the inner part of the vessel, which is inferior, together with the inferior Inner Light, illuminates well due to their closeness, even though they are both of lesser quality. Likewise, the outer part of the vessel, which is more elevated, when illuminated by the superior Surrounding Light, also shines greatly despite their distance. There is another great reason: the Surrounding Light from the outside desires and longs to bond and draw close to the Inner Light and to illuminate it. If the outer part of the vessel were not very refined, the Surrounding Light would not be able to pass through and penetrate to reach the Inner Light and illuminate it, and the Inner Light would not receive this great illumination. Therefore, the outer half of the vessel wall had to be more refined than the inner half, so that the Surrounding Light, even though not strongly attached to it, could pass through and penetrate up to half the thickness of the wall from the outside. The Inner Light, being constrained within the vessel with force, can pass through half the thickness of the wall from the inside and illuminate it, even though it is not as refined as the outer part. Then the Inner and Surrounding Lights bond together, and the Surrounding Light illuminates the Inner Light. The vessel itself also receives illumination from both and becomes greatly refined. However, if we observe with our physical senses that the inner part appears more refined, the reason is that the Inner Light, although much smaller than the Surrounding Light, because it is constrained and limited with force within the vessel, it illuminates a great and complete light within the inner part of the vessel. This is not

the case with the Surrounding Light, which, although very great, since it is not attached to the outer part of the vessel and is not constrained and limited within it with force, does not illuminate it with complete illumination. Therefore, it appears that the inner part of the vessel is more refined than the outer, and this will be clarified later in the illumination of the mouth of Adam Kadmon.

It has been explained that the states of Abba and Ima (Father and Mother) also divide into four Partzufim (configurations), as mentioned previously. It has also been clarified the process of the emergence of the seven kings. The seven kings, which are Zeir Anpin and Nuqba (the smaller face and the female), descended, along with the four Achoraim (backsides) of the upper Abba and Ima, and Yisrael Saba and Tevunah. In total, eleven aspects descended. From these, some aspects were clarified, and from their sediments, the klipot (husks or shells) were formed. These are the eleven ingredients of the incense, corresponding to the eleven lights remaining from these eleven aspects that descended but could not be fully clarified and remained within the klipot. This is elaborated in the context of the secret of the incense offering.

The backsides of Abba did not descend until the second king, representing Chesed (Kindness), died. The backsides of Ima did not descend until the third king, representing Geburah (Severity), died. Hence, it is with the death of Geburah that the descent of the backsides of Abba and Ima was completed.

The concept here is that although with the death of Chesed, the backsides of Abba descended, they are not considered fully descended since Bina (Understanding) was still facing them, illuminating their backsides. Thus, the complete descent of the backsides of Abba occurred only when the backsides of Ima also descended. Only then were they back to back, as will be explained further in the discussion of the Partzufim of Jacob and Leah and their origins. Therefore, the descent of the backsides of Abba and Ima is not considered complete until the death of Geburah, the third king. However, the death of the seven kings is considered complete death immediately from the first moment, for with the death of Chesed, all aspects were entirely shattered and it was considered a true death. Thus, the death of the kings begins to be counted from the death of the first king. However, the nullification of the backsides of Abba and Ima is not complete until the death of the third king.

With this, you can understand the secret of the Name 42, which is "אב"ג ית"ץ קר"ע שט"ן נג"ד יכ"ש בט"ר". As you know, the Name 42 is in the world of Yetzirah, and Yetzirah represents Zeir Anpin, known as the seven kings. Thus, this Name 42 refers to the secret of the kings. If you examine, you will see how the Name 72 is in the brains and is called Taamim (flavours) and pertains to Atzilut (Emanation). Subsequently, the Taamim of SG (the 63 Name) is in Beriah (Creation), and its vowel points are in Yetzirah, representing the kings that died, since the points are aspects of Zeir Anpin and Nuqba, which are Yetzirah and Assiah (Action).

However, the intention of this Name 42 is to elevate all the clarifications from there that remained from Zeir Anpin and Nuqba in Yetzirah and Assiah for the entire Name 42 is intended to elevate, as is known. Thus, it is certain that the death of the kings is hinted at in this Name, and according to the order of their death is the order of their elevation through clarification by the power of this Name. Therefore, the death of the seven kings is hinted at in the first part of this Name, and the nullification of the backsides of Abba and Ima is hinted at in the second part.

The concept is that from the Idra Zuta, it seems that only the seven kings descended, while from other Midrashim in the Zohar, it is implied that even in Abba and Ima there is nullification and blemish, and almost even in Keter (Crown). However, the matter is that certainly, from all ten points, aspects fell, and in all of them, there was a nullification. However, Zeir Anpin and Nuqba fell entirely, whether in the state of being back to back or face to face. This is called death because everything descended completely. However, Abba and Ima, from whom only the backsides descended, are called nullification and not death. Keter, from which only the aspects of Netzach, Hod, and Yesod descended, entered into the brains of Abba and Ima, as mentioned above. Since this aspect did not enter even into the backsides, it is not called nullification in Keter, only a mere blemish.

There is another reason. Death is only called when one moves from one world to another and is separated from its world. Thus, the seven kings, who were in Atzilut and descended to Beriah, are called death. As it says in the Idra Zuta, "Do not say they died, but anyone who descends from their initial level is called death," as it is written, "The king of Egypt died." However, the backsides of Abba and Ima, although they fell, did not descend to Beriah but remained in the world of Atzilut itself. Therefore, being not in their place is called nullification but not death.

Now, we will explain the Name 42 mentioned above. The Name אבגית"ץ is in the Sefirah of Chesed, as is known, because from there begins the nullification or death of the kings. Therefore, this Name hints at the death of the seven kings. This is the explanation of אבגית"ץ: like אבג"י ת"ץ, for אבג"י is numerically 16, corresponding to the seven kings, for the ם is in Malkuth, which is a single point, and the ם of אבג"י. The letters אבג"י are six in gematria, corresponding to the six ends of Zeir Anpin, making seven kings. This is the secret that our sages hinted at when they said, "The public domain is 16 cubits wide," as these seven kings are called the public domain before the correction, and afterward, it is called the private domain.

The seven kings, called אבג"י, shattered and died, and this is the secret of אבגית"ץ in ת"ץ. Since the death of the kings began from Chesed, it is hinted at in this first Name. Some interpret אבגית"ץ as the term used in the Talmud for the Satan found in the study hall, thus אבג"י (some say אבגית"ץ) is exactly as explained above in the letters of שטטנ"ז ג"ץ, hinting at Satan, idolatry, and the mixture.

The second Name is קר"ע שט"ן, corresponding to Geburah, the second king whose death caused the backsides of Ima to fall as well. Therefore, the nullification of the backsides of Abba and Ima is hinted at in this Name. This is its explanation: קר"ע means that here there was not a complete death and shattering like the seven kings, only a tearing and breaking in general, remaining in its place. But in shattering, it means the forceful casting of a stone from its place to another, as explained above. Through this tearing, the qelipah called Satan emerged, hence קר"ע שט"ן.

Abba and Ima in the state of face to face is the tetragrammaton with the letters yod in Abba and אדיה with the letters yod in Imma, both summing to 233, the numerical value of זכור (remember). For the as remembrance pertains to the aspect of the face. The aspect of "back-to-back" (אחור באחור) corresponds to the backside forms of these two names, being the back of the Tetragrammaton as follows: Yod, Yod-He, Yod-He-Vav, Yod-He-Vav-He in Abba; and the back of Imma as follows: Aleph, Aleph-He, Aleph-He-Yod, Aleph-He-Yod-He. The combined value of these back forms is 728 (תשכ"ח), signifying forgetfulness, which stems from the backs. Furthermore, the term "Kera Satan" (קר"ע שט"ן) equals "Tishkach" (תשכח, forget) when including the totality, hinting at the descent of the backs of Abba and Imma.

Returning to the earlier discussion: When the upper third of Tiferet had not yet perished, the descent and fall of the backs of Abba and Imma had not yet been completed. When these kings (of Edom) entered their vessels, they were revealed with great light. However, after the upper third of Tiferet died, causing the backs of Abba and Imma to descend, the remaining lights, which were leaving to enter their vessels, became clothed in these fallen backs, which remained in Atzilut. Consequently, the final kings emerged clothed in the backs of Abba and Imma. This arrangement persisted until all the clarifications (beirurim) were completed, as will happen in the future, speedily in our days, Amen. This is the mystery of the raising of Mayin Nuqbin (feminine waters) by Zeir Anpin and Nuqba to Abba and Imma, stemming from these backs of Abba and Imma that descended below into Atzilut itself, as explained, and which they (Zeir Anpin and Nuqba) received.

Thus, it is found that the lights from the chest (of Zeir Anpin) and below come concealed. As you know, the concealment and covering of the light allow for the vessels to withstand the light, as it comes clothed. Therefore, the breaking of the vessels from the chest downward—corresponding to the lower two-thirds of Tiferet, Netzach, Hod, Yesod, and Malchut—will not be equal to the breaking of the vessels of Da'at, Chesed, Gevurah, and the upper third of Tiferet. Undoubtedly, the breaking of the upper vessels is greater than that of the lower vessels.

When the repair (tikkun) of Zeir Anpin comes, its arrangement will be reversed. From the lower two-thirds of Tiferet downward, the lights and the chasadim within them are revealed, as they can now receive without the screen of Binah due to their lesser breaking. However, the upper parts, from the head of Zeir Anpin to the chest, come concealed and clothed in the screen of Binah, her Yesod, as known. This is because, initially, they were revealed, and their breaking was greater.

Although Netzach and Hod are also concealed, it has been explained elsewhere that the revealed chasadim strike them, and their light emerges outward. When Zeir Anpin perished up to its upper third of Tiferet, the backs of Abba and Imma had already descended. However, the backs of Yisrael Saba and Tevunah were not completed until the death of Nuqba of Zeir Anpin. Thus, the backs of Arich Anpin are taken by Zeir Anpin, while the backs of Yisrael Saba and Tevunah are taken by Malchut, and their lights are clothed within them, similar to the Mochin (intellects) of Zeir Anpin.

This explains why, when Zeir Anpin and Nuqba are equal face-to-face, the Netzach, Hod, and Yesod of Abba and Imma become the Mochin of Zeir Anpin, while the Netzach, Hod, and Yesod of Yisrael Saba and Tevunah become the Mochin of Nuqba. Additionally, when they are face-to-face, two aspects of Jacob emerge—one in Zeir Anpin and the other in Nuqba. The one in Zeir Anpin is from Abba and Imma, while the one in Nuqba is from Yisrael Saba and Tevunah. At this stage, they are "the two great lights"—neither greater than the other, and neither dependent on the other.

The backs of Abba correspond to the right side (Chesed) of Zeir Anpin, and the backs of Imma correspond to the left side (Gevurah) of Zeir Anpin. This concept will require further elaboration elsewhere, where it will be explained with God's help.

In this context, the descent and fall of the backs of Abba and Imma into Atzilut is mentioned. Although the vessels of Zeir Anpin broke, its lights remained clothed in the backs of the supernal Abba and Imma, with the right side of Zeir Anpin in the back of Abba and the left side in the back of Imma. This preface is crucial to understand well.

Returning to the interpretation of the parasha of Vayishlach regarding "These are the kings": It has been explained how the four backs of Abba, Imma, Yisrael Saba, and Tevunah descended. Hence, among these kings, only four mention the names of their fathers—Bela, Yovav, Baal-Hanan, and Hadad. Another distinction is that even for these four, the father's name is mentioned only during their reign, not during their death. For instance, it says, "Bela, son of Beor, reigned in Edom," but during his death, it states simply, "And Bela died," without mentioning "son of Beor." This indicates that only four aspects of backs descended from the patriarchs and no more, as their descendants remained independent.

Since the patriarchs did not die but only underwent a form of annulment, their names are not mentioned at the time of death, but only the descendants are. However, to indicate that there was also some annulment within the descendants, the patriarchs' names are mentioned during their reign.

And if you ask, regarding Husham, the third king, why his father's name is not mentioned as "so-and-so, son of so-and-so," given that it was explained earlier that he aroused the Gevurah of Imma and annulled her back at his death, the answer is as follows: A son is only named after his father. Since Husham annulled only the back of Imma, not the back of his father, it is unnecessary to mention "so-and-so, son of so-and-so his mother," but rather "so-and-so, son of so-and-so his father." Hence, his father's name is not mentioned, as he did not annul his father's back, only his mother's.

This alludes to the five Gevurot of Nuqba, and thus the phrase "son of so-and-so" is not used. Hadad, son of Bedad, the fourth king, corresponds to the aspect of Tiferet. He is called this because he resides in the upper third, in the place of the chest and the breasts. "Hadad" refers to one breast, and "son of Bedad" to the second breast. Similarly, the letters of "Bedad" (בד"ד) can be interpreted as "two breasts" (ב' ד"ד).

This aligns with the understanding that Abba and Yisrael Saba are included in one configuration, and Imma and Tevunah are included in another, as explained elsewhere. At times, they join in this manner.

Therefore, the place of the upper third of Tiferet of Zeir Anpin, called "Hadad, son of Bedad," is the place of the breasts of Binah. This is why he is called "Hadad, son of Bedad." At the death of this king, the breasts of Binah shrank to nurse, as happens when a woman's breasts shrink upon the death of her child.

Now we will explain the two Divine Names of "YHVH YHVH" mentioned in the Torah. Know that we have already explained that in the skull (Galgalta) there are ten sefirot up to the forehead. These sefirot are arranged with Keter at the top and Malkhut at the bottom. The last sefirah, Malkhut, is the aspect of the "corner of the head," as in all places "corner" represents Malkhut. In the head of Arikh Anpin (Ancient of Days), this corner is the name MTzPTz, consisting of two letters—one on the right and one on the left. On the right, it corresponds to (Zeir Anpin) Abba and Imma, and on the left, it corresponds to (Nuqba of) Zeir Anpin, as there is also Zeir Anpin and (Nuqba) in 'Atiq (Ancient). Each of these Names includes thirteen rectifications (tikkunim) in this way: the four upper rectifications are the secret of the four "minds," which are represented by the letter Mem in MTzPTz. The remaining nine rectifications are represented by the letter Tzadi in MTzPTz. The reason for this is that the first four rectifications are included in the Keter and Chokhmah because they possess greater significance, as they include the head of 'Atiq, as known. Afterward, the nine rectifications are counted from Binah and below. Yet, since there is still an advantage of Binah over the other eight, it is counted separately as the letter Peh in MTzPTz. The final Tzadi represents the nine of Zeir Anpin. Thus, each of these Names contains thirteen rectifications. These two Names flow from the corners of the head, and they have a numerical value of 300. The Name "Elohim" with Yuds also equals 300, as in "Aleph-Lamed-Heh-Yud-Mem." This Elohim in Arikh Anpin is equivalent to the Name MTzPTz, for it is said, "And there is no Elohim besides Me," and there is only YHVH. Where Elohim appears in Zeir Anpin, it is exchanged with YHVH in Arikh Anpin with MTzPTz. In the end, all substitutions are judgments, and since Elohim has thirteen letters in its full spelling, the thirteen rectifications are drawn from there. It is already known that the entire presence of the beard represents judgments, and it subdues the lower judgments, as judgment can only be sweetened in its source. Since the presence of this corner is Malkhut, which is called Elohim, as it is known, the three Elohim correspond to: one in Gevurah, one in Hod, and one in Malkhut. Thus, the Malkhut of the ten sefirot of the head above is Elohim, and its numerical value is "Peah" (corner), but spelled with Yuds, representing its connection to the head, which is in Zeir Anpin. However, in Arikh Anpin, the corner is the Name MTzPTz, as explained. The two corners are on the two sides of the head, and they represent the two great luminaries, "MTzPTz MTzPTz," as mentioned in the Zohar, Bereshit 22b. These are the two Names preceding the thirteen attributes of mercy, which are "YHVH YHVH El Rachum..." The explanation is that Zeir Anpin came from the right MTzPTz, and Nuqba came from the left MTzPTz. These are the roots of the two great luminaries, for there is no difference between them; each has the complete YHVH—one on the right and the other on the left. It was previously explained that in Arikh Anpin, there are Chesed and Gevurah, which are Zeir Anpin and Nuqba. Therefore, from the right side of the head, from where Chesed (right pillar) extends, one corner emerges from which Zeir Anpin is nourished, since the hairs are the residue of the "mind." The Gevurot (left pillar) extend to the left corner, from which Nuqba is nourished. As it says in the Zohar, the two first Names are counted before the thirteen attributes. This is because the first rectification of the beard is "El," which represents Malkhut, and the corner represents the aspect of Malkhut. Hence, the two Malkhuts are adjacent to each other. At the point where the Malkhut of the head ends, which is the corner of the head, there begins the Malkhut of the beard, which is the first rectification, and then the lower (Malkhut) is nourished from the upper (Malkhut). Thus, from the hairs of the head that remain in the corner of the head, the thirteen rectifications of the beard emerge. Therefore, all the thirteen rectifications are nourished from the two corners of the head. Thus, in the beginning, we mention these two Names, which are the secret of MTzPTz MTzPTz in substitution, and afterward, we mention the thirteen attributes. It has already been explained that Zeir Anpin only has nine rectifications, not thirteen. Even when we mention thirteen rectifications in Zeir Anpin, it is merely because the illumination of the thirteen is included in the nine of Zeir Anpin, and they contain thirteen illuminations, but the actual thirteen rectifications are only nine. Thus, the true thirteen rectifications belong to Arikh Anpin, which extend until the nine of Zeir Anpin. Therefore, there are two Names, "MTzPTz MTzPTz." If they were in Zeir Anpin, there would be only two "Elohim" with Yuds, as explained. From the two Elohim in the corners of the head, two "El" Names were drawn to form the first and second rectifications. The "YH YH" in the two "Elohim" extended to the

sixth rectification, as mentioned in the Idra, in the explanation of "From the straits I called upon YH." It is also known that in the first rectification, there is "El," and the points of the hairs are there; therefore, it is called "El," and it is drawn from the "El" in Elohim. In the sixth rectification, which is partly in the "strait" (some say it is in the secret of) the beard, there is the "YH" of Elohim, with the Yud on the right and the Heh of Elohim on the left. This is the meaning of "From the straits I called upon YH." Below, where the beard begins to widen, corresponding to the two cheeks, there is also the second "YH" from the second Elohim, with Yud on the right and Heh on the left. Afterward, the closed Mem of Elohim is in the mouth, resembling a closed Mem. These are the two M's, as the lips closing the mouth resemble a closed Mem. After that, the teeth also resemble a round wall like a closed Mem, and they are the two M's of the Name Elohim. Thus, the verse "From the straits I called upon YH" is explained. The "El" began to reveal itself there, and therefore, its intention was to also extend the remaining "YH" from Elohim, but "YH" did not answer in the straits, for it is not its place, only in "the wide expanse," where it descended in the sixth rectification and did not remain in the straits. Thus, it is explained how the entire beard is the secret of judgments from the Name Elohim. The reason is that the entire beard originates from the "mind," and judgments originate from the "hidden mind," which subdue all that is beneath them. Therefore, it is said that the secret of the beard is to subdue judgments.

It seems possible that this is what our sages, of blessed memory, intended when they said, "One kingship does not touch its fellow even to the width of a hair." They were precise in saying "the width of a hair," alluding to what is written here—that the kingship in the hairs of the head and the kingship in the hairs of the beard are close to one another but do not touch each other, not even a single hair, as mentioned, not even one hair. Instead, it is exactly at the point where the kingship of the hairs ends that the kingship of the beard begins.

These two aspects of the vessels, which are internality and externality, help explain what you will find throughout the Zohar and the Tikkunim regarding the concept of the "four faces" and "six wings," connected to the verse, "Your teachers will no longer hide themselves" (Isaiah 30:20). The matter, in brief, is as follows: There are seven Seraphim at the Throne, which correspond to the seven palaces (hechalot) in Beriah. They also correspond to the seven days of Creation, and each has a name of Havayah (YHVH) in it. Each Havayah includes all ten sefirot of that palace, as is known, since every Havayah contains the ten sefirot. The tip of the letter Yud corresponds to Keter of that palace, the letters Yud-Hei correspond to Chokhmah and Binah, Vav to the six directions (the six sefirot from Chesed to Yesod), and the final Hei to Malchut.

This is hinted at in the acronym of the seven utterances (referring to the seven names of Havayah marked with the vocalization of the initials of the seven utterances), as mentioned in the Kavanot of the Shema at night and also in Tikkunei Zohar, Tikkun 70, page 135. Understand this, for each of the ten sefirot of that palace is divided into the four letters of Havayah in this way. These are called the "four faces" of one entity, corresponding to the four inner aspects of each one. Above them is an external body, which is the seven names of 42 in each palace. The name of 42 becomes the external body, similar to the wings of a bird, which are the external garment that surrounds the bird's body.

Thus, the name ABGITZ (אבגי"ז) is the external body, and within it is the internal body called Havayah. This internality is called the "face" and the wings are the externality. Even though you may find six letters in it, they encompass the ten sefirot of that palace. This is the secret mentioned at the beginning of Tikkun 70 in Tikkunei Zohar, where it explains how ABGITZ includes the ten sefirot of the ten sefirot of that palace. Keter corresponds to Aleph-Bet, Chokhmah to Gimel, and so forth, with Malchut corresponding to Tav, and Yesod to Tzadiq.

It turns out that in the secret of the internal body, only four root aspects are mentioned, while the external body, called "wings," includes more, such as Keter and Yesod. In this way, you will be able to understand all the details of the names and the designations, which are wings and garments. Do not be surprised if some names are composed of more or fewer letters, for it is all one; depending on which aspect is revealed more, it manifests the ten sefirot of that aspect, and the letters of that designation will appear. Keep this principle in mind, as it will help you understand all the names and designations.

In the ten sefirot of Atzilut, there is an internal part consisting of Nefesh, Ruach, Neshamah, Chayah, and Yechidah (Nefesh-Ruach-Neshamah-Chayah-Yechidah). Corresponding to these five aspects, there are two surrounding lights, and then there are three types of vessels, all of which form one internal body. There are also three external vessels, which are the external body, and six additional surrounding vessels. Thus, there are many aspects in each and every sefirah.

All of this applies to one aspect of the sefirot, but sometimes the sefirot ascend from their place and exchange places according to the secret of "elevations." The internal part of one can become the external part of another, as is known. However, none of these aspects will be lacking.

This is the situation with the ten sefirot of Atzilut. But when they are clothed in the ten sefirot of Beriah, additional garments are added to them. For example, the external part of Malchut of Atzilut, when clothed in Malchut of Beriah, will become a soul there and additional garments will be added to it, such as Nefesh and Ruach of lights and essence, along with six internal and external vessels, besides the surrounding aspects. Thus, you can see how many aspects are clothed within each other.

Similarly, when the ten sefirot of Beriah are clothed in the ten sefirot of Yetzirah, more garments are added, and so on as Yetzirah is clothed in Asiyah. Thus, there are countless aspects. All of this applies to the ten sefirot, but afterward, there are angels that are connected to the ten sefirot, which are like different garments added to the sefirot. These angels are not sefirot but are very external garments, and the same process occurs with angels, where they also have aspects of internal essence, lights, and vessels, both internal and external, just as in the ten sefirot.

Thus, as the angels are clothed within other angels of lower realms, such as from Beriah to Yetzirah, you can see the vast number of aspects. Within all of them, the sefirah of Keter can be found, which is the Keter of this lower earth. This is a case where one aspect is a garment to another. Don't be surprised to find very low names referring to Keter, like the name Ararita or the name Kuzu, which is a permutation of Havayah, and similar examples. These are all very external designations, and they exist in Beriah, Yetzirah, or Asiyah, representing the Keter aspect in those realms.

You can see that the name Kuz'u, which is a permutation of Havayah, still contains all ten sefirot of the sefirah of Chokhmah, except that its internality is Havayah in a permutation of the letters Kuz'u, which are adjacent to the letters of Havayah in the alphabet. These letters are garments for it, and the same applies to all names and designations, whether in the ten sefirot or in the angels and all created beings. Understand this well.

You should know that when it came into the will of the Ein Sof to emanate, create, form, and make His world composed of four worlds, emanation, creation, formation, and action, He saw that the worlds did not have the ability to withstand the great light of the Ein Sof. And not only the lower beings, but even the sefirot themselves, even those of emanation, did not have the power to receive the supernal light. As the sefirah of Wisdom was not able to receive the supernal light without the intermediary sefirah of the Crown. And the rest in the same manner. And because of this reason, all of the refinements (*tikkunim*) mentioned in the Idra Zuta and the Idra Rabba were necessary. And it was for this reason that it was necessary to make four worlds: emanation, creation, formation, and action. And the matter is since, in all of the worlds, there is an aspect of essence, and of vessels. And at the beginning of everything, the Ein Sof expanded into the ten sefirot of emanation via the secret of vessels. For does the matter of expansion not indicate a thickening of the light beyond what it was? So it comes out that these ten sefirot are ten vessels which are made [as such] from the expansion of the essence of the Ein Sof. It is just that the light thickens and becomes vessels through the expansion. And after this expansion through which the ten vessels were made, then the essence of the Ein Sof is clothed within them, and that is the secret of essence and vessels. And behold when the expansion mentioned above reached Kingship of emanation, the supernal Emanator saw that those below did not have the capability to receive that light if it were to expand further. So when this tenth vessel of emanation was completed, a screen and curtain was made there, that separated between emanation and the other worlds below it. And then the light of the Ein Sof, may He be blessed, that was expanding there, struck into that screen. And then with the force of that

downward strike and meeting, it returned to climb upward to its place through the secret of the returning light. And then the world of emanation was completed in the aspect of vessels. Then the Ein Sof returned to be clothed in them through the secret of essence, as previously mentioned, to that point that the light of the Ein Sof could reach according to the pattern mentioned above. It is called the world of emanation because it is the actual (rarefied) light. It is just that it is after it has been thickened, as mentioned above. And this matter of the thickening of the light is that is it not that one who sees a very great light is not able to tolerate it unless it is distanced or unless it is with a screen or unless it is with both of them? So behold the Ein Sof sheds light upon the Crown in [the world] of emanation without any screen or distancing at all. That is why [that] Crown is called Ein Sof (meaning the Crown of Mah, the secret of Atik, [the Anceint One]). Whereas Wisdom receives it through the Crown. However, Understanding received the light of the Ein Sof through distancing. Since the Ein Sof is now far from it, it is able to receive it. And the Small Face [*Zayir Anpin*] is only able to receive the light through a window. And the light goes through a narrow hole in the middle of that window without a screen at all. But the path is not broad, but rather very narrow. However, it is close, since it is not far from Understanding to the Small Face. Whereas the light comes to the Female of the Small Face through the hole in the window, like the Small Face, except that it is distant. So there are four aspects through which the components of [the world of] emanation are separated from it and in it, but they are all without any screen at all. Hence it is called the world of emanation, since the light of the Ein Sof itself expands into all of it without a screen. However, from there downwards, the Ein Sof itself does not expand, but rather only the light that exudes from it through a screen. And that is because of the screen and the curtain that separates between [the worlds of] emanation and creation, as mentioned above. Behold, it is because of that supernal light striking when it reaches there, as mentioned above, the striking of that curtain. So from the power of those ten sefirot of emanation to which it reached and struck there in their light, behold lights sparked out from them and they passed through that screen and it became the ten sefirot of [the world of] creation, from the sparking out of the ten sefirot of emanation that are above them by way of the screen. From the power of the ten sefirot of vessels, ten other sefirot of vessels were made, and through the ten sefirot of essence, ten other sefirot of essence were made in [the world of] creation. And likewise, at the bottom of creation, another screen was made. And because of the striking of the ten sefirot of creation – in the aspects of essence and vessels – on the screen, the ten sefirot of [the world of] formation were made. And likewise from formation to action, through that screen. And with this, you will understand why this one is called emanation, this one is called creation, this one is called formation, and this one is called action. Because there is a screen that separates [each] one from the other, and one is not similar to the other at all. However the difference that is found between emanation and the other three worlds is that the light of the Ein Sof pierces and passes through it to the end of emanation without any screen at all. Whereas from there downwards, there is a screen and separation – between creation and formation, in that there is one screen and separation for creation, two screens for formation, and three screens for action. However the components of a world itself are that just like there are four aspects of the components in emanation, as mentioned above, likewise, are there four aspects in creation itself in its components, and so too in formation itself.

Gate fifty, gate ABY"A [Atzilut, Brieya, Yetzira, Asieya] containing ten chapters:

Know that the physical human body is comprised of four parts, namely, fire wind water and earth, as well as four humors, white red green and black whose primary places are in the lung, liver, gallbladder and spleen for they are the four parts of the animal soul and in that animal soul is clothed kellipat nogah, the mystical secret of the good and evil inclinations. And in this garment of Nogah is clothed that soul of Assiyah, since it does not derive benefit or vitality from the externality called "the Animal Soul" rather through the investiture of the Evil Inclination that gains power in her and dirties her with the opacity and unholy dross of the animal soul, for she too is comprised of good and evil. Then certainly the soul will ill and transgress, for her sustenance is the evil foods. Yet, when the good inclination gains power over the four elements ie. the animal soul itself then it does not refine but the blood and the finest quality of that animal soul and draws near that soul of Assiyah which is in the liver, and then she is well and does not sin for indeed her four fundamental elements ie. her four Animal-Soul parts are comprised of good and evil. And the evil portion within them are called "the Two Daughters of Lot". It is from that evil portion of the

animal soul the evil inclination, alias Sama"e-l, is nourished. Thus, the vessel of the liver is the physical body, in which is the animal soul comprised of good and evil, in which is the good and evil inclinations, which when this (evil) one gains power it draws near the opacity and the evil within it to the primary soul (the Soul) of Assiyah, alias Yaakov, for the Soul of Assiyah is pure, just that she sometimes suckles and is nourished from the good inclination and sometimes from the evil inclination for they are the garments of the Klippat Nogah. Thus, the four fundamental elements are the animal soul and they are doubled - four of good and four of evil - and in the side of good the "Garments of Light (אור)" clothe them, for that is the good within Klippat Nogah. But from the side of evil "Garments of Skin (עור)" - the skin of the serpent - clothes them. We can conclude from this the order of man and the order of nourishment. The physical body of Man is comprised of the four elements, fire water wind and air, as well as four humors, white red green and black whose primary places are in the lung, liver, gallbladder and spleen from where they spread to the entire body and in this body is clothed the Animal Soul. Now the meaning of this is that the whole realm of Assiyah is not an equal plane, for in it are heaven and earth which are not equal. For example, earth is comprised of four elements and they are all inanimate. But there is the vivifying force of the earth that maintains it and beyond these is the body of the vegetable which is comprised of the four elements and in it is the force that causes its growth. ...

...And it combines with the Inanimate Soul within it, which is higher and greater. However, still being inanimate it has not become nourishment yet, therefore one who foregoes nourishment may still consume water and salt. And afterwards, when eating a vegetable, the Vegetative Soul within it attaches to the 'Vegetative Soul' within man which is higher, and thus it grows, while the body of the vegetable will be expelled as refuse. And so too when Man consumes an animal the refuse is expelled and the Animal Soul that was within it attaches to the "Animal Soul" within Man which is higher and more internal than it and thus it grows. And this is the mystical secret of bodily nourishment, for the Animal Soul within Man is not yet considered 'soul', rather it is 'body'. For the four souls, Inanimate Vegetative Animal and Articulate represent the Four Elements for they are each comprised of the four elements and they complete the body of Man, and are the physical compartment into which spreads the final garment, the spiritual bodies of Assiyah ie. the kelliopot. For just as the physical earth serves as the husk and body of the more internal roots of the inanimate, vegetative and animal souls so do the spiritual forms of Assiyah enter first. Understand the order of these levels well. And then from the Kellipat Noga of (the Mystical Secret of the Tree of) good and evil is drawn into the Animal Soul within Man, and within this Kellipat Nogah which is comprised of the Good and Evil Inclinations, is clothed the innermost spiritual level of Assiyah, the soul of them all. This is what is called "The Soul of Man" and "The Soul of Angels". This is the (true) soul (inner life) of the Animal Soul and it is nourished from (the Animal Soul) just as the Animal Soul is nourished from the vegetable etc. However, it is only nourished from the body which is of the Kellipat Noga Good and Evil Inclinations. Thus, the opacity of the Animal Soul within Man which rises towards the Soul of Assiyah is nourished from her and this causes the body to sin. But what caused the opacity in the Animal Soul within Man to begin with? Certainly it is due to the Animal Soul within an actual animal, which is the externality of the Animal Soul within Man. This is why when Man sinned he would bring a sacrifice from among the animal kingdom, for it was they that caused the sin. And the Vegetative and Inanimate Souls are even more opaque than the Animal Soul and they surely contributed to the sin, therefore libations and meal offerings as well as salt accompanied each offering.

The living (animal existence) is more internal, and it is from the side of wind (air) that is found in the four elements. But it [also] has the essence (*nefesh*) of construction (inanimate existence) in it, as well as the essence of growth (plant existence). But added on is the internal essence, which is called the animal essence. And some call it the essence of movement, since it is willful, and not natural (automatic) like growing (plant life), as mentioned above. And in the books, this is called the second essence and is divided into two powers, the external and the internal. The external is [further] divided into two powers, sense and movement. Sense is divided into the five senses, and the five of them are called the power of sensation. And the internal is divided into two, simulation and arousal. Simulation is [further] divided into two, comprehension and memory. And this is their explanation: Behold the power of movement is a single power, and it is to go from place to place according to its will to have sensation, and not from [its] nature, as mentioned above. And sensation is divided into the five senses: The first is touch, which is in

all the limbs of the body. For when they touch one another or something else against them, they feel the touch. All of the other four senses have a specific limb - and these are the eye for the sensation of sight; the ear to sense the audible; the nose to smell, and the palate to taste. And all of these five senses are drawn directly from the brain itself, since their center is there, except that their sensations are felt through these limbs that we mentioned. And all of these are called external, because they are tangible and physical; as they [actually] see and hear, and all of this is fully actualized. But the internal is called the force of simulation, and this is in the brain itself. There it simulates, as if that which was sensed were actually there in the brain. And it forms the quality of that sensation there, even though it can only be actively felt by the specific limb for that sense, as mentioned above. And the second power is called the power of memory. For even not at the time that the external organ is actively sensing [something], it is simulated in the brain as if it were actively felt now. This is from the power to form an image that comes from the power of simulation at another time, at the time of the external sensation. There is another power to simulation; and that is that it forms things even if they are not true, which is impossible for the external sense to do. Yet this power of simulation is only able to form a physical material image and not a spiritual image called form and essence. Additionally, this power of simulation is able to simulate and form things, both while awake or in a dream, as I will write. The power of arousal is also called the essence of desire, and it is more internal than the power of simulation. For once the power of simulation forms and simulates things, the power of arousal then arouses to bring about that which benefits the body. And this is in two ways. The first is to think how it is that it can prepare for the needs of the body; and so all of the limbs are its tools. For it stimulates the eye to see, the ear to hear and the legs to walk. And it is likewise with all of the limbs, [that then act] for the needs of the actions of the body itself and for its benefit - to protect the body, to nourish it and to distance what is bad for it or damages it. So it brings the yearning to the limbs to accomplish actions that benefit the body and push off damage to it. And the second is the arousal to choose good traits that benefit the body and push off bad traits from the body, such as anger, hatred, enmity, cruelty and mercy. And this is called willful, because it decides to prefer one over the other. However you should know that while it is true that the acquisition of good traits, required by the body, or bad traits come primarily from the internal power of arousal; the external power of sensation is nevertheless also used by it for this matter. For arousal thinks, but sensation activates the trait. And you should know that the acquisition (performance) of commandments and sins in a person is also from these two powers, arousal and sensation, as mentioned above. However they do not [originate] from them but rather from the evil impulse which brings in this will, and they are [hence] the tools of the evil impulse, as I have written. And this is also mentioned in the Zohar, Parshat Vayera - the matter of Lot, who is the evil impulse; and his two daughters, who are the powers. The younger one is the essence of growth (plant life) and the firstborn is the connection between sensation and arousal, which is also called the essence of desire. For the intention of both of them is only for the benefit of the body alone, as mentioned above. Yet harm comes through them to the essence of speech (humanity), from the intention of the evil impulse, as I have written concerning the matter of external movement. But this is not yet true choice, except for that which is found in the essence of speech.

Sefer Etz Chaim 1:1

The first palace of seven palaces is the hall of Adam Kadmon, and in this palace there are seven gates:

The first gate:

Explanation of the round [lights] and direct [lights] including five branches⁵. The inquiry in question is closely related to the question of what is above and what is below, what is in front and what is behind, in Tractate Chagiga, where it states that this question is very deep and that a person almost risks getting lost in it if they delve too deeply into this inquiry. And the matter is as mentioned by our Sages in the aforementioned Mishnah, "Anyone who looks into these four things, it would have been better for him had he never come into the world: [what is above, what is below, what is before, and what is behind]; and whoever does not have respect for his Creator's honor, it would have been better for him had he never come into the world." Therefore, we will not be able to expand and delve deeper into their investigation. However, God willing, we will explain the main points of the chapters like a person peering through a

crack, without delving into the deep matters. And the one who understands our words will find a good taste and understanding if he comprehends them. And the matter of this investigation, which is asked why the creation of this world was at a certain time and not before or after, is such that you need to know what is explained in our writings. It is known that the uppermost light, infinitely beyond, called Ein Sof, demonstrates that it cannot be grasped in any way, neither by thought nor by reflection, in essence. And it is abstracted and separated from all thoughts, and it precedes all created beings, formations, and actions, and it did not have a beginning or a starting point, for it always exists and endures forever, without any beginning or end. From Ein Sof, the existence of the great light called Arikh Anpin then emanated, which is known to all the ancient ones as mentioned in Branch Three. And after that, the lights which depend on it, are emanated from the great light called Adam Kadmon, to all the ancient ones, as it is mentioned in Branch III. Then, the lights which depend on it, are emanated from Adam Kadmon, these are many lights that come out from within it and shine outside of it. Some of them depend on his brain, some on his skull, some on his eyes, some on his ears, some on his nose, some on his mouth, some on his forehead, shining outside of it, and some around his body, which are the seven lower levels of him, and around them, many lights shine and depend on them, called the world of points. After that, four known and famous worlds were emanated from him, as mentioned in the Zohar and Tikkunim. And indeed, this Atzilut of the AK and the other worlds beneath it had a beginning and an end, and there was a time when they came into existence, unlike the Ein Sof mentioned above, which is abstracted and separated from all thoughts and precedes all that is created and made, and has no beginning or end whatsoever. And behold, from the time and moment that the spreading and unfolding of the lights and worlds mentioned above began, the existence of all creatures came into being until it reached the present reality. According to the order of spreading and unfolding in the order of time, it was done accordingly and it was impossible to anticipate or delay the creation of this world because every world was created after the creation of the world above it, and all the worlds were created and spread out and descended one after the other at different times until the time for the creation of this world arrived, and it was created at the appropriate time after the creation of the higher worlds above it. Suffice it to say that we cannot expand or deepen the explanation of this matter as needed, including how, how much, and when.

4. The purpose and intention behind the creation of the worlds is now explained in two inquiries that have been dealt with by scholars throughout history. The first inquiry is what early and later scholars have explored in order to understand the reason for the creation of the worlds, to what end it was made. They concluded that the reason for this was because it was necessary for God, may He be blessed, to be complete in all His actions, powers, and names of greatness and glory. If His actions and powers were not actualized through action and deed, He would not be considered complete in His actions, powers, and names, so to speak. The great Name that He is called, the four-letter name of YHVH, is thus named because it expresses His eternal existence and existence before creation, during the existence of creation, and after it was transformed into what it is. If the worlds and all that is in them had not been created, the true nature of His eternal existence would not be seen, in the past, present, and future, and He would not be called by the name of YHVH as mentioned above. Likewise, the name ADONAI is called upon the fact of Him having servants and He being their Lord. If He did not have creations, He could not be called Lord, and likewise with all His other names and titles, including the nicknames such as “merciful” and “gracious”. He could not be called by these names except for when there are creations in the world that call Him by those names, and the same applies to all other nicknames. However, once the worlds were created, His actions and powers came into being and were attributed to Him, and He can be called complete in all of His actions and powers, as well as in all His names and titles, without any deficiency, God forbid. The meaning of this is explained in great detail in Sefer HaChinuch, Parshat Pinchas, #187 and other places. It is known that He is called wise in all types of wisdom and understanding in all types of intellect. However, before the creation of the world, He was called by all these names and titles, in reference to all the ranks and levels that were destined to be created. For if they had not existed, why would He be called merciful, for example, except in reference to the creations that would be made? This is also discussed in Parshat Bo, #42 and elsewhere, that if His radiance had not spread over all the creations, how would they be aware of Him and how would His glory fill the entire earth?

5. The inquiry in question is closely related to the question of what is above and what is below, what is in front and what is behind, in Tractate Chagiga, where it states that this question is very deep and that a person almost risks getting lost in it if they delve too deeply into this inquiry. And the matter is as mentioned by our Sages in the aforementioned Mishnah, "Anyone who looks into these four things, it would have been better for him had he never come into the world: [what is above, what is below, what is before, and what is behind]; and whoever does not have respect for his Creator's honor, it would have been better for him had he never come into the world." Therefore, we will not be able to expand and delve deeper into their investigation. However, God willing, we will explain the main points of the chapters like a person peering through a crack, without delving into the deep matters. And the one who understands our words will find a good taste and understanding if he comprehends them. And the matter of this inquiry, which asks why the creation of this world was at a certain time and not before or after, is such that you need to know what is explained in our writings. It is known that the uppermost light, infinitely beyond, called Ein Sof, demonstrates that it cannot be grasped in any way, neither by thought nor by reflection, in essence. And it is abstracted and separated from all thoughts, and it precedes all created beings, formations, and actions, and it did not have a beginning or a starting point, for it always exists and endures forever, without any beginning or end. From Ein Sof, the existence of the great light called Arikh Anpin then emanated, which is known to all the ancient ones as mentioned in Branch Three. And after that, the lights which depend on it, are emanated from the great light called Adam Kadmon, to all the ancient ones, as it is mentioned in Branch III. Then, the lights which depend on it, are emanated from Adam Kadmon, these are many lights that come out from within it and shine outside of it. Some of them depend on his brain, some on his skull, some on his eyes, some on his ears, some on his nose, some on his mouth, some on his forehead, shining outside of it, and some around his body, which are the seven lower levels of him, and around them, many lights shine and depend on them, called the world of points. After that, four known and famous worlds were emanated from him, as mentioned in the Zohar and Tikkunim. And indeed, this Atzilut of the Adam Kadmon and the other worlds beneath it had a beginning and an end, and there was a time when they came into existence, unlike the Ein Sof mentioned above, which is abstracted and separated from all thoughts and precedes all that is created and made, and has no beginning or end whatsoever. And behold, from the time and moment that the spreading and unfolding of the lights and worlds mentioned above began, the existence of all creatures came into being until it reached the present reality. According to the order of spreading and unfolding in the order of time, it was done accordingly and it was impossible to anticipate or delay the creation of this world because every world was created after the creation of the world above it, and all the worlds were created and spread out and descended one after the other at different times until the time for the creation of this world arrived, and it was created at the appropriate time after the creation of the higher worlds above it. Suffice it to say that we cannot expand or deepen the explanation of this matter as needed, including how, how much, and when.

Sefer Etz Chaim 1:2

Regarding Ein Sof, Blessed be He. How did the beginning of the emanation of the worlds from Him (which are greater than us) occur, and also a great inquiry and enormous dispute arose among all the Kabbalists, for there are those who wrote that the Ten Sefirot are like a hierarchy of ten levels, one above the other, while others argue that they are arranged in a descending order. And there are those who wrote that their arrangement is in the form of lines - right, left, and center - and they are: Chesed, Gevurah, Tiferet in the right line, Gevurah, Hod, and Netzach in the left line, and Da'at, Yesod, and Malkhut in the middle line. And many sages will speculate and say that they are in the form of circular wheels, one within the other, and this one encompasses and surrounds that one. And behold, anyone who looks into the words of Rabbi Shimon bar Yochai in the book of the Zohar and the Tikkunim, as well as in the Sefer HaBahir (by Rabbi Nechunya ben HaKaneh), will find various and interchangeable statements in their words, leaning here and there. The later Kabbalists (struggled with this) and could not (fully) understand them because a great and powerful question arises in their words, since the Ein Sof is equal in all aspects of perfect equality, there is no justification for elevating or lowering it, because all these arrangements indicate the rhythm, boundary, limit, and measure of the light of the Ein Sof, which passes through all

spheres and emanates from one to another, as mentioned in the Zohar, Parshat Behar, verse 109, and in Parshat Pinchas, verses 206-207, as well as in the introduction to the Tikkunim, page 4. And above all ascents, there is no Godliness upon it, nor beneath it, nor to the four sides of the world, and it fills all worlds, and emanates from every side, as mentioned in the Zohar, Parshat Naso, verse 124. Therefore, since all the sefirot are closely related to the Ein Sof, and all receive light from it, what is the difference between them, and how does each sphere elevate from its connection with the others, since all the levels are equal, as well (explained) in the Sha'ar HaYichud VeHaEmunah, chapter 4? And behold, the truth is that both of these explanations are the words of the Living God, and they are all correct for one who understands them properly. However, the difference between the two explanations is whether they are in their proper order, where one level is higher than the other, or whether they are arranged in a line. This matter will be explained further later, with the help of God, regarding the world of points, how before their correction they were in their proper order, one higher than the other, but after their correction, they were in the other explanation, and were arranged in three lines, as well. Indeed, the difference between the two explanations, whether they are in straight lines or circles, will be explained in detail in this section. Pay attention to the following points and you will understand everything, because both explanations are correct and true. In terms of the Ten Sefirot, the first one is in the form of ten circles within each other, and there is another aspect to them, which is that they are straightforward in three lines, like a human figure with a head, arms, legs, and a body. I will explain this fully in the following sections, and this is their clarification.

2. Know that before the emanations were emanated and the creations were created, there was a simple supernal light that filled all of existence, and there was no empty space in the form of void and empty air. Rather, everything was filled with that simple infinite light, which had no beginning or end. It was simply one equal light, and it is called the "Ein Sof" light. And when it arose in His simple Will to create worlds and to emanate the emanated beings in order to bring forth the perfection of His actions, names, and designations, which was the reason for the creation of the worlds, as explained in Branch One in the First Inquiry. And behold, then He contracted Himself, may He be blessed, in the middle point, precisely at that point where His light was in the most absolute state (Meir says in our version that the Rabbi said this, and it may be inferred). And that light was then contracted and withdrew to the sides surrounding the central point, and then a void, air, and empty space were left, from a central point just like this <illustration>. And behold, this contraction was equal on all sides of the central point, so that the space was perfectly circular from all sides, without any square corners, because the blessed Ain Sof contracted Himself in a perfectly circular form from all sides, and the reason was that since the light of the Ain Sof was absolutely equal on all sides, it was also necessary for Him to contract Himself in a completely equal manner from all sides, and not more from one side than from the others. And it is known from the wisdom of the lesson that there is no image that is as equal as the image of a circle, unlike a square image with protruding angles, as well as the image of a triangle and the like in other images. Therefore, it is necessary for the contraction of the infinite divine light to be in the form of a circle, since it is equal in all its measurements. Also, in tractate Bava Metzia, it is mentioned that a circle is found to have a value of ten. See also in parsha Pekudei that it is said that the chambers and their contents are circles. There is another reason as well, and that is for the survivors who will later be descended into that empty and vacant space. For in the image of circles, they will all be close and attached to the infinite divine light that surrounds them in a complete comparison, and the light and influence they need will be received from the infinite divine light from all their sides, unlike if the survivors were in the form of squares or triangles or other images, for then there would be protruding angles that are closer to the infinite divine light than the other sides, and they would not receive the light of the infinite divine light in a complete comparison. The end of branch 3 will explain the reason why this contraction was necessary and what its matter is.

3. (This concept of contraction is meant to reveal the root of judgment in order to give the measure of judgment afterwards in the worlds, and that force is called the "spark of contraction" like the "thread of contraction".)

4. After the aforementioned contraction, there remained a space and empty air in the middle of the light of Ein Sof exactly as before. Here, there was already a place where the creations and formations could be

there, as well as those that were made. And then it continued from the light of the Ein Sof, a straight line from its circular light from above to below, and it cascaded and descended within that space like this. {Ed. Note: In summary, before the Ne'etzalim were emanated and the creatures created, an Upper Simple Ohr had filled the entire reality. There was no vacant place, such as an empty Avir and a Halal, but everything was filled with that simple, boundless Ohr. Halal means space, cavity, void, vacuum, casualty, hollow, and socket. The spiritual ideal of Chahal is the space/cavity/void/vacuum created by the Tzimzum.} The upper end of the line is drawn from the Ein Sof itself and touches it. However, the end of this line downwards does not touch the light of the Ein Sof, and through this line, the light of the Ein Sof extends and spreads downwards. And in that space, the exalted One created, formed, and made all the worlds, and this line is like a thin tube through which the light of the uppermost aspect of the Ein Sof spreads and extends from the days of the highest light of the Ein Sof to the worlds that are in that space of air and emptiness. Now let us explain a bit about the investigation of the Kabbalists to understand how there can be a beginning within an end in the above-mentioned spheres. Since the head of that line touches the upper light of the Ein Sof, and its end does not extend downwards until the place of the light of the Ein Sof that surrounds under the worlds, and is not attached to it, then the head and the end of the line will be justified as both ends receive the abundance of the Ein Sof. If the line had two equal ends that received the abundance of the Ein Sof, then there would be no distinction between up and down. And similarly, if the light of the Ein Sof were extended from all sides of that space, there would be no up or down, no front or back, no east or west, no north or south. However, since the light of the Ein Sof is extended only through one straight line and a thin pipe, it is justified to say that there is up and down, front and back, east and west in relation to it. This is what is meant in this branch of our discussion in general.

5. Behold, when the light of the Infinite is drawn in the aspect of a straight line into the aforementioned void, it does not immediately extend and spread downwards. Rather, it spreads slowly, meaning that initially the line of light began to spread there, and immediately at the beginning of its spreading, in the mystery of the line, it spread, extended, and became like a single circular wheel around. This circle was not attached to the light of the Infinite that surrounds it from all sides, for if it were attached to it, the matter would return to the way it was and would be nullified in the light of the Infinite, and its power would not be seen at all, and everything would be the light of the Infinite alone as at first. Therefore, this circle is close to the circle of the Infinite but not attached to it. The main connection and attachment of this emanated circle with the emanating Infinite is through that aforementioned line, through which descends and extends light from the Infinite and influences that circle, and the Infinite surrounds and encompasses it from all sides, for it too is in the aspect of a circle around it and distant from it as mentioned, for it is necessary that the illumination of the Infinite in the emanations be through that line alone. For if the light were drawn to them also from all their surroundings, the emanations would be in the aspect of the emanator himself, without limit and boundary, and not only that, but even that line is very thin and not in great expansion, so that the light drawn to the emanations be in measure and boundary, for this reason the emanations are called ten measures and ten sefirot to indicate that they have measure and boundary and a fixed number, unlike the Infinite, and as it says in the Holy Zohar, Parshat Pinchas, the thirteen countings of the Shema etc., but that which has no measure and no known name like the aspect of the sefirot etc., for every sefirah has a known name and measure and boundary and domain, and by the line being thin, it will draw to them influence according to their need only, in proportion to their being emanations and not more than necessary in proportion to their being emanators. And behold, this first circle, which is most attached to the Infinite, is called the crown of the Ancient of Days, and then this line spread further and extended a little and returned to circle and became a second circle within the first circle, and this is called the circle of wisdom of the Ancient of Days. It spread further downwards and returned to circle and became a third circle within the second circle, and this is called the circle of understanding of the Ancient of Days, and so on it went, spreading and circling until the tenth circle, which is called the circle of kingship of the Ancient of Days, thus the matter of the ten sefirot that were emanated in the mystery of ten circles, one within the other, has been explained, and all of this is in the aspect of the ten inclusive sefirot in a general way, including all the aspects of all the worlds. However, it is clear and simple that many kinds of worlds were emanated, created, formed, and made, thousands of thousands and myriads of myriads, and all of them are as one within the aforementioned void, and

nothing is outside of it. And behold, every world and world has in it ten specific sefirot, and every specific sefirah and sefirah in every world and world is comprised of a hundred specific sefirot, and all of them are in the form of circles, one within the other, and this within that, without end and number, and all of them are like onion layers, one within the other, according to the image of the wheels as mentioned in the books of the craftsmen. And behold, the aspect that connects all the circles together is the matter of this thin line that extends from the Infinite and passes and descends and extends from circle to circle until the end of all of them as mentioned, and through this line extends the light and the influence needed for each and every one of them, and thus the aspect of the circles of the ten sefirot has been explained.

6. Now we will explain the two aspects that exist in the Ten Sefirot. The first aspect is the light that shines directly, like the image of three lines forming the shape of the Supernal Man. The path of the aforementioned line, which extends from above to below and from which the aforementioned circles extend, also extends directly from above to below, from the top of the highest circle to the bottom of all the circles, literally from above to below. This is included in the secret of the human form, upright with a straight stature, composed of 248 limbs depicted in the drawing of three lines: right, left, and center, all included in the Ten Sefirot in general, and each Sefirah from them is detailed into Ten Sefirot without end, as mentioned above regarding the Ten Sefirot that are in the form of circles. This second aspect is called the image of God, and it is hinted at in the verse, "And God created man in His image, in the image of God." Almost all of the Zohar and the Tikkunim deal primarily with this second aspect, as explained well elsewhere. With this, the two explanations mentioned above are fulfilled, for there are two aspects: the way of circles and the way of lines, and both are one, the words of the living God. With this, several statements that seem to contradict each other regarding the order and position of the Ten Sefirot will be resolved for you. It will also explain the aforementioned inquiry of how there can be a beginning and end, above and below, in the matter of the Ten Sefirot, and behold, it is explained in both of these aspects. The first aspect is the Ten Sefirot in the form of circles within circles, and it is simple that the circle that surrounds all of them, which is the wheel of the crown, is more attached to the Infinite Light than all of them, and therefore it is more praiseworthy. However, the wheel of the second, called wisdom, has a separation between it and the Infinite Light, and it is the wheel of the crown, therefore its level is below the level of the crown. And so, the wheel of understanding is distant from the Infinite Light by the measure of two circles, and its level is below the level of wisdom, and so on for each circle and circle from all the worlds that are within the void, each one that is closer to the light of the Infinite Light more than its companion is very superior and praiseworthy more than its companion, until it is found that this physical, earthly world is the middle point, central among all the circles, within all the place of the void and the aforementioned empty air, and it is also distanced from the Infinite Light more than all the worlds, and therefore it is so physical and material in the extreme of physicality, despite it being a middle point within all the circles. Understand this well. And there is another reason, close to the aforementioned, for behold, it was explained how the line that extends from the Infinite Light was extending and then circling and extending further below and circling until the end of all the circles, and the circle that forms first at the beginning of the line, behold, it is superior and praiseworthy more than all the circles that are below it, for behold, it extends from the beginning of the line. And also, because it receives illumination by being in a higher place than all of them. And this highest circle of all of them will be called above, and the innermost circle, which is the middle and central of all of them, which is the lowest of all of them, which receives the light from the bottom of that line, will be called below. And in the third branch, in the matter of the Ten Circles of the World of Points, it will be explained how also in the aspect of the Ten Sefirot of the circles, there are actual aspects of lines in them, despite them being circles, besides the aspect of the Ten Sefirot of the straightness that is made in the drawing of the image of a man, as mentioned, and there the purpose of the inquiry of the circles will be explained, and there it will be explained to you how also in the Ten Sefirot of the circles, right, left, and center will be justified in them, despite them being in the image of circles within circles. And behold, also in the second aspect of straightness, which is in the form of a man, above and below, front and back will be justified there, for it is simple that the one closer to the beginning of the line will be the head, and below it will be the body, and below it will be the legs, and so on for the rest of the details of details. And in the third branch, it will also be explained in the matter of the Ten Circles of Adam Kadmon, as mentioned. And behold, this

matter that was explained in this branch, how all the worlds are in the aspect of circles within circles, like layers of onions, and it is one aspect, is hinted at in the Zohar in many places, and specifically in Parshat Vayikra, Daf 39, and Ten, how even the heavens and the earths are like layers of onions, one within the other, as mentioned, and so in Parshat Bereishit, Daf 39, and it says, "All of them, the Holy One, blessed be He, needed to create the world with them, and to fix the world with them, and all of them, the brain to the skull, and how many shells cover the brain, and all the world like a body, etc., all of them, this to this from this, and this to this from this, etc.," and behold, it is forced how all the worlds, this surrounds this, and this surrounds this. And even though from there it seems the opposite, that the innermost is the brain, and the one covering it is the shell inferior to it, nevertheless, if you open the eyes of your intellect, you will understand and see that this statement is speaking in our terms, we who dwell on the lower earth, for which the one closer to us is called the shell that surrounds in our terms to the brain that is inside it, and it is the wheel that surrounds it, and then another wheel after it that is more inner than it in our terms, and it is the brain to the other wheel, and so on until it is found that the Infinite Light is inside all the emanated beings, and it is the inner brain to all of them, and all the emanated beings are shells and garments to it, and the wheel that is closer to us is the outermost of all of them, and is called a shell on all of them. However, in the aspect of the worlds themselves, it is not so, but the innermost of all of them is the shell, and the one surrounding all of them is the brain. Also in this statement, the second aspect will be understood, called the form of a man in straightness, that includes several worlds, as mentioned in the Holy Zohar, Parshat Toldot, Daf 134, and how many, in the words of our holy master, it is divided into several shapes, and all of them, levels upon levels, are fixed, these upon these, and all of them are one body, so too the world, and in the fourth branch, it will be explained how all the aspects are depicted in the form of a man, and they are this to this from this, and this to this from this, Atik to this from Arich Anpin, and Arich Anpin to this from Abba and Imma, and Abba and Imma to this, etc., as mentioned, all the levels, and there it will be well understood according to [not in the manuscript, the aspect of] their being this to this from this, this is the brain, and this is the shell, as mentioned, understand this well. Behold, the matter of the two aspects that exist in the Ten Sefirot was explained, one in the aspect of circles, and one in the aspect of straightness, like the image of a man.

7. The second edition preface includes everything from the Infinite (Ein Sof) to the smallest emanation. Know that at the beginning, all of existence was simple light, referred to as the light of the Ein Sof, and there was no empty space or void, but everything was the light of the Ein Sof. When it arose in His will to emanate the emanated and to create the created for a known reason, which is to be called merciful and gracious, etc., and if there is no one in the world to receive His mercy, how can He be called merciful? And so on for the rest of the epithets, He contracted Himself in the middle of His light at the central point towards the surroundings and sides, and an empty space remained in between. This was the first contraction of the Supreme Emanator, and this place, an empty, circular space, equal from all sides, is where the world of emanation and all the worlds are placed within this circle, and the light of the Ein Sof surrounds it equally. When He contracted Himself, He drew a single, thin, straight line, like a tube of light, from the Ein Sof into the void, filling it, but leaving an empty space between the light within the void and the light of the Ein Sof that surrounds the void. Otherwise, the situation would return to what it was, and this light within the void would reconnect with the Ein Sof as it was initially, together. Therefore, the light did not spread and extend widely into the void, but only through a single, thin line. Through this line, the light of the Ein Sof descends into the circular void, which is the emanated, and thus the Emanator adheres to the emanated together. Moreover, even though all of the emanations are circular and the Ein Sof surrounds them equally from all sides, the place that remains directly adhered to it and from which the head of this line extends is called the head of the upper emanations, and everything that extends and spreads downwards is called the lower emanations. Thus, it is found that there are aspects of above and below in the emanations, for otherwise there would be no aspects of head and feet, above and below, in the emanations. This light that spreads within this void is divided into two aspects. The first is that all the lights within this void must be in the aspect of circles, one within the other. The analogy for this is the light of the crown sphere, one circle, and within this circle is the circle of wisdom, and so on, until the completion of ten circles, which are the ten sefirot of Adam Kadmon, and then ten other circles, which are the ten sefirot of Atik, and then within them ten other circles, which are the ten sefirot of Arich Anpin, and then within them ten other circles, which are the ten sefirot of Abba, these within those, until

the completion of all the details of the emanations. Each of these circles has a surrounding light to it, also a circle like it, so it is found that there is an inner light and a surrounding light, and all of them are in the aspect of circles. The second aspect is that in the middle of all these circular emanations, a straight line extends, in the aspect of light similar to the circle, only that it is straight, and it has the aspects of Arich Anpin, Abba and Ima, and Zeir Anpin and Nukva, and all of them are straight. This aspect is referred to in the Torah as "man in His image, in the image of God," as it says, "And God created man in His image, etc.," because it is a straight line and extends in the way of lines. Almost all of the Idra and the Tikkunim speak only of this straightness, as will be explained, God willing.

8. Know that in this emanation, there are various eternal worlds without end, and their explanation is infinite. But now, let us begin to explain another detail that encompasses the entirety of the existence of this space, from which all worlds emanate, as stated in the holy books and the Zohar. Understand that in this space, the Infinite exists for all the primordial beings mentioned in the Book of Zohar and Tikkunim. Following this, the order of all the levels is derived. Know that in this space, the Infinite is emanated to all the primordial beings, and within it, there exists the reality of the Ten Sefirot (Sefirot being emanations or attributes in Kabbalah). They fill all of this space. Initially, the Ten Sefirot emerged in a circular manner, one within the other. Later, within the circles, a straight path extended, like the depiction of a person. We are not concerned with the circular aspect, only with the straight aspect, which will be explained later regarding the reality of the circles and what their significance is. Through this contraction, which was made, the being in question possessed the nature of essence and vessels. The contraction of light causes the existence of the substance of the vessels, as will be explained later. We are not allowed to speak more about such a high place, and the discerning one will understand the beginning from the end, as mentioned in other teachings before us. Indeed, it is not an actual vessel but rather, in the measure of the light within it, it is called a vessel. However, it is pure and clear to the utmost degree of purity, subtleness, and clarity. This vessel extends from one end to the other, from the uppermost end to the lower end (meaning, not completely) in all the space of that emanation. In this, all worlds are included, as stated in the holy books. However, regarding the internal aspect and the essence of this being, we are not permitted to speak, nor to engage with it at all. However, we will address and speak about what emanates from it. This is because being a light of the Infinite is exceedingly great. Therefore, they could not receive it except through this vessel. Yet, even from this vessel, they could not receive it until after the departure of the light, breaking through it via perforations and openings, which are the ear, nostrils, mouth, and eyes, as stated in the holy books.

Sefer Etz Chaim 1:3

We need to inform you further about these five aspects, which are circular and straight in the image of man. For in the lower man, there are five aspects of lights (which are Nefesh, Ruach, Neshama, Chaya, Yechida) and they are (five levels) one above the other. They are the secret of the five blessings of 'Bless my soul' as mentioned in Tractate Berachot. They correspond to the five aspects of the soul, which are Nefesh, Ruach, Neshama, Chaya, Yechida, which are five levels, one above the other, as mentioned in the Zohar regarding the lights of the mouth. In the aspects of the ten sefirot of the circles, all the aforementioned aspects exist, which are lights and vessels. The light is divided into inner and outer light, and the vessel is divided into external and internal. Similarly, in the aspect of the ten sefirot of the straight line in the image of man, all these aspects exist in themselves as well. However, the difference between the circles and the straight line is that the ten sefirot of the circles are the aspect of the light called Nefesh, and they have an inner light and an inner and outer aspect of the vessel. In each vessel, there is an internal and external aspect, and there is also a ten sefirot of lights, for each light has an inner and outer aspect. But the ten sefirot of the straight line are the aspect of the light called Ruach, which is a higher level than the Nefesh, as is known. They too are composed of inner and outer light. They also have a ten sefirot of vessels, and in each vessel, there is an internal and external aspect. It is obvious that the aspect of the Nefesh was emanated first, and then the Ruach, which is a higher level, was emanated, as is known in the lower man, who first acquires a Nefesh and then, if he merits more, he is given a Ruach, as mentioned in the Zohar. Similarly, in the upper man, first the aspects of the circles were emanated and revealed, which

are the levels of the Nefesh and their vessels, and then the aspects of the straight line in the image of man were emanated, which are the levels of the lights of the Ruach and their vessels, as is known, for the Ruach is called man. Understand this well. This was the case in all the worlds, for in each aspect of them, first the ten sefirot of their aspect of the circles were emanated, and then the ten sefirot of the straight line of that aspect were emanated. However, the difference between the vessels of the Nefesh and the vessels of the Ruach is already known, for the organ of the liver is the dwelling place for the light called Nefesh, and a sign for this is that the blood, which is heavy and full of blood, is the Nefesh. The organ of the heart is the dwelling place for the Ruach, and the organ of the brain is the dwelling place for the light called Neshama. This is not the place to explain these matters. With the introduction that we have given you in this branch, everything will be explained in its proper place, at length and in detail. The general principle that emerges is that the beginning of the emanation was in this manner mentioned, for first the ten sefirot were emanated in the aspect of circles, and they are ten vessels, and in each vessel, there is an internal and external aspect. Within these ten vessels, the ten sefirot of the essence of the lights called Nefesh are clothed. In addition, there are ten surrounding lights on the vessels from the outside, and they too are of the aspect of Nefesh, but they are called surrounding lights from the outside, and the others are called inner lights. All of this is in the aspect of circles, for the inner light is like a wheel, and it is clothed within a vessel that is also circular. On this vessel, there is a surrounding light on it in a circle, like the image of a wheel around it. All the ten sefirot of the circles are up to this point like the image of the wheels and the heavens called Ophanim, which are the heavens above us in this lowly world. Then the ten sefirot were emanated in the aspect of straightness, like the appearance of man, and they are higher in level than the circles, for they are the aspect of Ruach. They are ten vessels in the image of man, each one includes all ten vessels, and in each vessel, there is an internal and external aspect. Within these vessels, the ten sefirot of the essence of the lights called Ruach are clothed. In addition, there are ten other lights that surround the vessels from the outside, and they too are of the aspect of Ruach. All of this is in the way of straightness, made in the image of the aforementioned man. This is the case in all the emanated, created, formed, and made worlds that were fixed within the empty space and the empty air, as mentioned above, for in this place all the worlds were formed, nothing is outside of it, and the light of the Infinite surrounds and encircles them and illuminates all the worlds that are within this place from all their sides equally. Apart from what illuminates within them, the main illumination is great and actual, through the line that extends from it and continues within all these worlds, as mentioned above. Each world and world of them, and each detail and detail of each world and world, has in it the two aforementioned aspects, which are the circles and the straight line. The circles are in the aspect of one, for the one who is superior to his friend surrounds and encircles his friend, and the circles that are the most internal and innermost of all are the most inferior of all. Are they not the heavens and the wheels that revolve around the lowly world, which are given within all the circles in the middle of all of them? But the straight line is the opposite, for the most internal is superior and superior to all, and the external of all of them is more inferior than all. This straight line clothes this and this clothes this, until the most inferior of all clothes all of them. Understand all this well. Now, after we have presented to you the aforementioned introductions, you can now understand the reason for the necessity of the contraction, which contracted the Infinite Light in the middle of its light to leave a place empty and void, as mentioned in branch two. The matter is in order to make the aspect of vessels, for through the contraction of the light and its diminution, there is a possibility for the vessel to be formed and revealed, and with the increase of the light, the vessel will be nullified due to its lack of strength to receive the great and large light, as mentioned in the matter of the seven kings of Edom, which are called the world of points, how they reigned and died. Understand well how the aspect of the creation and existence of the vessels was, for at first the light needed to be contracted and diminished, and through this, the existence of the vessel was revealed. After it was already revealed and formed, then the light returned to continue in it, and the vessel could exist and not be nullified. So it was here, for at first it contracted the light and the vessels were formed, and then it returned and continued the line to illuminate them. With this, the reason why the Infinite Light contracted itself and removed the great light from that place completely, and then returned it in measure and weight through that line, will be explained. It could have left it in the aspect of that line in its place and removed only the rest of the great light, since it was going to return it. But the reason was for the aforementioned reason, for the vessels could not be formed until the light was completely removed, and after the vessels were formed, the light returned and continued (through the line) in measure and weight, according to the

measure sufficient for them to illuminate them, to give them life in a way that they could bear and exist and not be nullified. And this is enough for now.

Sefer Etz Chaim 1:4

After we have written in the previous sections in a brief and general way about the Infinite Light in every place, and how there are many aspects within them, we will speak in this section, also briefly, about the levels of the worlds that were created within the space of the empty void mentioned earlier. Nothing exists outside of this space, and all the worlds are within this space. Do not think that the Infinite Light, which we refer to in the Holy Writings as the Light of Emanation, is more primary or higher than all that emanated from it. Many worlds preceded them, and due to their hidden nature, they were not mentioned in the Holy Writings except in a wonderful hint, as your eyes will see when they look at the three statements from the Book of Rectifications regarding the Primordial Space. This is as stated in the Holy Writings in this section. As it is written in the Holy Writings in the section of Genesis 43, and also in the Rectifications 134, "How many hidden worlds are there that dress and compose themselves in their spheres..." and also a statement brought in the section of Noah in the Holy Writings, also in the section of Accountings 106, page 161a and page 268b, "I have raised my hands in his shadow above... and the thought of the upper and lower, all are called Infinite..." If you put your intellectual eyes to carefully examine all the superfluous and doubled words and the hints hinted at to the one who understands in the aforementioned statements, you will be amazed and astonished when you see how many levels upon levels, without end or number, preceded the Infinite Light that we call the Light of Emanation. And the one who delves into our composition, if he merits, will know and understand and stand on their structure, as stated in this section at the end.

2. The gaonim concealed their thoughts in the sweetness of their language and adorned them with ten clear expressions regarding the supreme crown and similar matters. Since there is no limit to the worlds in this place, as they are thousands and myriads, I will briefly explain what we are able to clarify in this context. And first, we will begin to explain the first point, which encompasses and occupies all the space of this void. From this point, all the worlds spread out, hanging and clinging to it. They emerge from it and are revealed outside, as it is stated, with the help of God. Indeed, this point is a point called "Primordial Point" (Adam Kadmon) for all the primordial beings that precede all existing things, as stated in the holy scriptures. The majority of the degrees of the Primordial Point surpass the majority of the greatness of its rank, and its concealment has not allowed them to engage with the Secret (סוד) except as limited in some limited places, and even then it was in a significant state of concealment, some of them are mentioned in the tikkunim, the end of Tikun 19. Regarding this, he (Rabbi Shimon) said (Zohar 41b), "Is it not so that one becomes aware that there is a Primordial Point for all the primordial beings, and there is another being, etc.?" Also, in the beginning of Tikun 70, it is stated (Zohar 109a), "An astonishing craftsman, who embroidered and painted an image in her palace of the Primordial Point for all the primordial beings, and there is another being, etc." Also, in the aforementioned Tikkunim, (Zohar 122a) it is stated about Rabbi Yossi that he found a secret document in the hidden chamber of hidden things, the concealed secret of the man of creation, who is prior to all the primordial beings.

3. Let us begin to explain the matter: Know that the initial lights that emanated within that space, through the straight line extending from the En Sof (אין סוף) that surrounds everything, in branch 2, are in the form of the Ten Sefirot (ספירות). Their general connection is called Primordial Point, Adam Kadmon (קדמון) for all the primordial beings mentioned above. Now, these Ten Sefirot of Adam Kadmon encompass all the aspects of branches 2 and 3. Initially, these Ten Sefirot emerged and manifested in the form of circles, which are the aspect of the Ten Sefirot of this Primordial Point. They have ten vessels in the form of circles, and within each vessel, there are inner and outer aspects, all in the form of vessels. Within each vessel, there are actual bones, called the "inner aspects" (עצמות), and there is also the aspect of "surrounding light" (אור) around them. Moreover, this is also the aspect of the soul (נפש) within the vessels. Everything is in the form of circles, and the outermost circle in all of them, to which all the other circles within it adhere, is attached and close to the En Sof. The En Sof surrounds and encircles it. This outermost circle among them is the excellent and great one among all of them, in the form of the circle of

Keter (כתר) of the Primordial Point. Within this circle, another circle called the circle of Chochmah (חכמה) of the Primordial Point revolves, and so on until the innermost circle within all of them, called the circle of Malchut (מלכות) of the Primordial Point. It turns out that these circles of the Primordial Point encompass all this space within the En Sof, close to it, and the En Sof encircles them all around. However, in the middle of these ten circles, there remains a space, an empty air, for the needs of the other emanations and other worlds, which are also in the form of circles within each other, as mentioned in branch 3. It has already been explained there how the existence of the vessels came about: through the contraction that the En Sof itself contracted, the light diminished, and the vessels were revealed. Afterwards, the light returned to spread within those vessels of Adam Kadmon. In this, do not misunderstand, for in the Primordial Point, there are indeed actual vessels—God forbid. Behold, the vessels were only revealed from the world of points and onward, as stated in the holy scriptures. What we call them by the name "vessels" is approximately the light and the "bones" within them. However, the vessels themselves are pure light in the utmost purity, fine and subtle, radiant. Do not misunderstand this matter any further.

4. After these Ten Sefirot (י"ס) of Adam Kadmon were revealed and emanated initially in the form of circles, another set of Ten Sefirot emerged in the form of spirit (רוח) of this Adam Kadmon. This spirit is in the form of an upright structure, resembling the appearance of a person with an upright stature, including forty-eight limbs, in the image of an upright figure with head, arms, hands, body, and legs. It starts to extend from the En Sof, surrounding through the straight line mentioned above, and from there downwards in the figure of a person, as mentioned. It includes three lines—right, left, and middle—in which the Ten Sefirot of straightness are included, as explained in branch 2. Although the beginning of this line, which is the form of straightness of Adam Kadmon, starts to spread from the En Sof and pierces and enters between all the circles from the upper sides of their domes, do not think that this line only extends and spreads downwards until the completion of all the circles from their lower sides that revolve beneath the feet of Adam Kadmon in the form of straightness. Indeed, its spread continues and extends even further below the ground level of the circles. It starts from the upper side of the circles and reaches the lower side beneath their revolving feet, forming the straightness of Adam Kadmon. However, the extent of its spread is not only until the beginning of the ground level of the circles because it is in the form of the radiance of Keter (כתר) of the World of Emanation, as mentioned in its place. These circles that revolve beneath the feet of the straight Adam Kadmon circulate under his feet alone, as mentioned. Now, we will explain how this Adam Kadmon fills all the space within the En Sof, as mentioned. However, there remains an empty space between the surrounding light (אור"ג) of the straight light, where it meets the vessels, and the surrounding light of straightness, and there, all the worlds are formed and emanate. All of them hang and cling to this Adam Kadmon, and from him, they emanate, as mentioned.

5. Now, I will briefly explain the general structure of all the worlds in the space between the surrounding light of the straightness of Adam Kadmon and his vessels of straightness, as mentioned above. This matter has been explained in great detail in the previous sections, and there, in its proper place, you will understand how the straightness of Adam Kadmon emanated and revealed many lights. Firstly, the lights that emerged from the straightness of Adam Kadmon were the lights that burst forth and emanated from his ears. Subsequently, the lights of the nose emerged, followed by the lights of the mouth, which are called "rings" (עקודים). All these lights are in the form of straightness alone, without any circular aspect. Afterward, the lights of the eyes of this Adam Kadmon emerged, and these are called the "World of Points" (עולם הנקודים). They have two aspects: circles and straightness. The location of their establishment and position is from the navel of this Adam Kadmon to the end of his feet, and this place is called the general "Nehi" (נה"י) of Adam Kadmon. This is their sequence: initially, ten circles of points emerged and revolved around the vessels of the Nehi of Adam Kadmon in the form of his straightness. Inside the vessels, the surrounding light (אור"פ) of the Nehi of straightness of Adam Kadmon is clothed, as mentioned. These circles of points, which are in the form of the soul (נפש), revolve around the vessels and the surrounding light of the Nehi of straightness of Adam Kadmon. The circles of points already explained above, which encompass the surrounding light of the soul and the vessels and the surrounding light (אור"ג) over the vessels, are called "Circles of Points." Above these points, there is another surrounding light of the straightness of Adam Kadmon, and around this surrounding light, there were

circles of Adam Kadmon himself, which include the surrounding light, vessels, and their surrounding light, as known. This was the initial state. However, when the Ten Sefirot of straightness of the World of Points, which is in the form of their spirit, were later emanated, they dressed in the Ten Sefirot of points, which include the surrounding light, vessels, and their surrounding light over the vessels. On the straightness of the World of Points, the circles themselves of the World of Points were also dressed, and on the circles of the World of Points, the surrounding light of the straightness of Adam Kadmon dressed. This will be explained below in our discussion of the World of Points—how the seven kings of Edom ruled, died, and were later rectified. When they were rectified, four worlds were formed from them: Atzilut, Beriya, Yetzirah, and Assiyah. Each world contains six faces, excluding other particular faces that branch out from these six faces. These are the Ancient (Atik), Arikh Anpin, Abba, Imma, Zeir Anpin, and Nukva.

6. Now, let us briefly explain the status and position of the circles, beginning from the top and moving downward. The Adam Kadmonic structure surrounds and encompasses ten circles of Adam Kadmon in each of the three types: the surrounding light (אור"ס) of the soul, vessels of the soul, and the surrounding light over the vessels, all in the form of circles, as mentioned. This pattern repeats for all other circles present in the other details, and there is no need to mention this matter in all instances. The ten circles of Adam Kadmon encompass and surround the straightness of Adam Kadmon himself. The surrounding light of straightness of Adam Kadmon surrounds the ten circles of Ancient Adam Kadmon, and the ten circles of Ancient Adam Kadmon revolve around the surrounding light of straightness of Ancient Adam Kadmon itself. The surrounding light of straightness of Ancient Adam Kadmon encompasses the Ten Sefirot of Atzilut, and they, too, are divided into all the details mentioned. Similarly, the Ten Sefirot of Atzilut surround the surrounding light of straightness of Atzilut itself, and so on. Now, the surrounding light of straightness of Atzilut encompasses the Ten Sefirot of Beriya, and it is also divided into all the details mentioned. The Ten Sefirot of Beriya surround the surrounding light of straightness of Beriya itself, and so on for Yetzirah and Assiyah, each being divided into all the mentioned details. The circles of the Asiatic World encompass the surrounding light of straightness of Assiyah itself, and the surrounding light of straightness of Assiyah encompasses the Ten Sefirot of the Asiatic World. Thus, we have completed a general overview of all the circles and surrounding lights that encompass the straightness of all these worlds, from top to bottom and beyond (as will be explained). Next, the vessels and their surrounding light, the surrounding light of straightness of all these worlds, will emanate from these circles and surrounding lights. These vessels and their surrounding light of straightness of all the worlds mentioned are essentially the inverse of the above, as these, anyone inferior in status clothes the superior and surrounds it in branch three. This is also the surrounding light of straightness of the Asiatic World, which encompasses the vessels and surrounding light of straightness of the Asiatic World itself. This does not need to be repeated for the surrounding light of straightness of Yetzirah and Beriya, as mentioned earlier. The surrounding light of straightness of Yetzirah encompasses the vessels and surrounding light of straightness of Yetzirah itself. This is repeated for the surrounding light of straightness of Beriya, which encompasses the vessels and surrounding light of straightness of Beriya itself, and so on for Atzilut. The surrounding light of straightness of Atzilut encompasses the vessels and surrounding light of straightness of Atzilut itself. There is no need to repeat this for the surrounding light of straightness of Adam Kadmon, as it has been clarified above that the surrounding light of straightness is always connected, attached, and fully united with the vessels of straightness themselves. Vessels and the surrounding light of straightness of Atzilut surround the vessels and the surrounding light of straightness of Beriya, and vessels and inner light of straightness of Beriya surround the vessels and the surrounding light of straightness of Yetzirah, and so on for Yetzirah and Assiyah. Here, the World of Assiyah encompasses the vessels and the surrounding light of straightness of Assiyah itself. The vessels and the surrounding light of straightness of Yetzirah encompass the vessels and the surrounding light of straightness of Assiyah, and the vessels and the surrounding light of straightness of Beriya encompass the vessels and the surrounding light of straightness of Yetzirah, and so on for all the worlds mentioned. Now, the vessels and the inner light of straightness of Beriya surround the vessels and the surrounding light of straightness of Atzilut, and the vessels and the inner light of straightness of Yetzirah surround the vessels and the surrounding light of straightness of Beriya, and so on for Yetzirah and Assiyah. Finally, the vessels and the surrounding light of straightness of Atzilut surround the vessels and the surrounding

light of straightness of Ancient Adam Kadmon. This does not need to be repeated for Ancient Adam Kadmon, as it has been explained above that the surrounding light of straightness of Atzilut is always connected and united with the vessels of straightness of Ancient Adam Kadmon, being within them. Thus, all the vessels and the surrounding light of straightness, which encompass the straightness of all these worlds, have been completed from top to bottom and from here onward. It is hereby explained that the vessels of the World of Assiyah are the lowest, most external, and coarsest, reaching the ultimate level of thickness. There is nothing as dense found in them, comparable to the Earth, on which we stand, being the central point in all the worlds, akin to a core kernel in a date, surrounded from all sides by its food. This is an analogy in our perspective, but from the viewpoint of the surrounding Adam Kadmon, on the contrary, the World of Assiyah is like a shell encircling all the other worlds. Whatever draws near to the inner Adam Kadmonic structure is more internal. Thus, we find that the ten circles of Adam Kadmon are closer to the Adam Kadmonic structure than all the other worlds. Similarly, the inner light of the Adam Kadmonic structure is found, for the World of Assiyah is a shell to all the worlds. Whatever draws near to the inner Adam Kadmonic structure is the most internal, and thus, the ten Sefirot of straightness of Adam Kadmon are closer to all the worlds than the surrounding light of straightness. This is also true for the World of Assiyah; it is a shell surrounding all the worlds. Everything approaching the innermost Adam Kadmonic structure is more internal, until we find the ten Sefirot of straightness of Adam Kadmon being more internal than all the worlds. Consequently, in the World of Assiyah, the ten Sefirot of straightness of Adam Kadmon are the most internal, receiving the inner light of the straightness of Adam Kadmon directly from the beginning of everything.

7. Now, after we have explained the interpretation of the circles and straightness briefly in the order of the attire of all the worlds, we need to clarify until where the spread of the legs of Adam Kadmon (referred to as "man" in other contexts) reaches in each world. This is as we began to explain in the beginning of this branch. It is necessary to understand that the line of straightness is directly attached to the surrounding Adam Kadmonic structure, and from it, it spreads downward and envelops, internalizing in Adam Kadmon, as explained. It extends and spreads until the end of the legs of straightness of Adam Kadmon, which is precisely until the midpoint of the ancient circles that revolve beneath his feet. This is where the legs of straightness of Adam Kadmon terminate. Because if it were said that the legs of Adam Kadmon extend and spread downward within the circles themselves until their completion and conclusion, it would imply that it returns and adheres to the lower half-circle that is beneath the legs of Adam Kadmon. If so, it turns out that the surrounding Adam Kadmonic structure illuminates it from there and downward through the line of straightness, and it would not be in the state of influence from above to below, neither giving nor receiving. Therefore, the head of the line would not extend downward, as explained in branch two. Now, the general principle that emerges in brief is as follows: the legs of Adam Kadmon's straightness extend and draw downward until the lower halves of the circles below, on the side from below. This happens in a way that the circles of the Asiatic World surround and revolve around the legs of straightness of Adam Kadmon. However, all other legs of straightness, such as the legs of Ancient Adam Kadmon, the legs of Atzilut, the legs of Beriya, and the legs of the World of Assiyah, all conclude at the same level, which is until the lower halves of the circles of Atzilut, on the side from below. This is because the circles of Atzilut surround and revolve beneath all these legs. Nevertheless, there are faces that are not tall in stature, such as A"K (Atik Yomin), whose measurement of height is from the throat of Adam Kadmon to the navel of A"K alone. Also, the face of Leah, which begins from the Da'at of Zeir Anpin to his chest, as mentioned in its place. For these faces, their legs do not extend to the legs of A"K because they are of short stature. Each one will be explained in its place in detail.

8. And behold, on another occasion, I heard from my revered teacher (may his memory be blessed) regarding the discourse of "Tikkun Erech Anpin" (the Rectification of the Long Face) how it was born, emerged, and nursed from the two lower sections of the legs of Ancient Adam Kadmon. There, we explained how these two lower sections, called "Akevayim de'Atzilut," extend further downward than the legs of Atik Yomin (Ancient of Days) and enter into the boundary of the World of Beriya, as mentioned there. It is possible to suggest that it was not so originally. Before the rectification of Atzilut, after the rectification, there was no need for this, and the lower sections returned to gather upwards in a single comparison with the legs of Atzilut. This requires further investigation.

9. Another matter that has not been clarified for us is regarding the circles of Ancient of Days (Atik Yomin) and its righteousness, how they connect together. However, concerning this, it was explained in its place that these ten circles of Atik Yomin all extend and spread around the three first "heads" of its righteousness alone. Perhaps, this is how it is in the matter of the circles of Ancient Adam Kadmon, and further investigation is required.

10. And see the introduction gate, page 5, side A

11. Certainly, it is explicitly clear that above there is no physical body, nor any bodily power, heaven forbid. The reason for these images and representations is not because they are so, heaven forbid. Rather, it is to ease the ear, so that a person can comprehend the higher, non-perceptible, and intellectual matters. Therefore, permission is granted to speak in terms of drawings and images when it is simple, as in all the books of the Zohar. Even in the verses of the Torah itself, all unanimously respond and say in this matter, as the Scripture says, "The eyes of the Lord run to and fro throughout the whole earth" (2 Chronicles 16:9). "The eyes of the Lord are upon the righteous" (Psalms 34:16). "And the Lord heard" (Genesis 21:17). "And the Lord smelled" (Genesis 8:21). "And the Lord spoke" (Exodus 6:10). And many others like these. It is greater than all of them, as the Scripture states, "And God created man in His image; in the image of God, He created him; male and female, He created them" (Genesis 1:27). And if the Torah itself spoke in this way, so can we speak in a similar manner. Since it is evident that above, there are only subtle lights in the utmost spirituality, imperceptible altogether. As the Scripture says, "For you saw no form" (Deuteronomy 4:15) and many other verses. However, there is another way to continue and depict the higher things, which is the form of writing letters. For each letter signifies an upper, specific light. Also, this is a simple metaphor and illustration to ease the ear, as mentioned. Therefore, now we will explain the aforementioned introduction in the manner of drawing letters as well. In these drawings, both the drawing of man and the drawing of letters, both are required to understand the matter of the upper lights. This is as you will see in the books of the Zohar, constructed on these two forms of drawings.

Sefer Etz Chaim 1:5

1. My desire in this branch is to precede with some introductions to anyone who comes to engage in this wisdom. As we have explained above, the face of a person includes forty-eight limbs with ten specific aspects. In this way, Keter is the skull, and Chabad are three brains, and Chagat are two kidneys. Guf (body) and Nahy are two thighs, and Malchut is its female aspect. However, if you wish to divide and specify these Ten Sefirot in numerous details, they are not divided except in the four-letter name of God (Y-H-V-H). Their order is as follows: Keter is a complete face of Y-H-V-H and is called Aleph-Ayin (A"A). Chochmah is also a complete face of Y-H-V-H and is called Abba (Father). Binah is likewise a complete face of Y-H-V-H and is called Imma (Mother). Zeir Anpin (ZA) from Chesed to Yesod is a complete face of Y-H-V-H and is called Z"A. The tenth Sefirah, Malchut, is a complete face of Y-H-V-H and is called Nukva of Z"A. Furthermore, it should be known that the aspect of Malchut in each face from these four faces is as follows: the Malchut that is in the male aspect, such as Abba and Z"A, is in the form of a crown on the side of the righteous, called Yesod in the secret of the blessings to the head of the mentioned righteous in Genesis 49:26. As Rabbi Yisa Zuta often met Rabbi Shimon, Rabbi Shimon said to him, "What is the meaning of the verse, 'Blessings for the head of the righteous one, for the righteous one requires it, etc.'?" If it is the Malchut in the face of the female aspect, such as Imma and Nukva of Z"A, then the Malchut in it is also in the form of the crown on the side of the righteous, called Yesod. If it is the Malchut in the face of Nukva, such as Imma and Nukva of Z"A, then the Malchut in it is also in the form of the crown on the side of the righteous, called Yesod. For the Yesod in it is the foundation, and the crown in it is in the form of the fleshy apple on which the term used by our Sages is based, "Buds of the womb," concerning matters of astrological symbols, as is known.

2. However, the count of Malchut, which includes the last face among the five faces called Nukva of Z"A, is a complete female face in the complete form like all the other faces, and this should be noted. Now, a strong and great difficulty that troubled great sages and they did not descend to its profound depth is explained. In the introduction to the Zohar, four sages said on the verse, "Lift up your eyes on high and

see who has created these things, etc.," that in Keter and Chochmah, there is no questioning at all. Binah and onward have questioning, but the secret is concealed, and it is not revealed at all, as it descends until Mem of the Tetragrammaton called "Mah." What did you investigate, and what did you know? Everything is concealed, as in the beginning. In other places, according to what is asked in the early days, it is said that they are from Chesed onward, but from there and above, there is no questioning. Also, in Tikunim, Tikun 22, it is said that the Supreme Crown (Keter Elyon) is Aleph of Mem Bet (41), and this is the perfection of Nukva of Z"A. It is also said that it does not belong to Moses but is called "Path, no bird of prey knows." Concerning this, our Sages said, "Do not inquire about miracles, and do not delve into what is concealed from you. What is concealed is from you." Here, for in the Tetragrammaton, it is forbidden to inquire and investigate, as you will find in the ruling of the Gaon Rabbi Yitzhak Dulta in the beginning of Section 5. There are many such examples, especially in the two Adarot and Tikunim, which remarkably refrain from discussing the inner aspects. However, they elaborate on the Chesed onward. In particular, in the Tikunim, it is marvelous how they speak about Chesed onward, but they refrain from investigating above that. Indeed, in the introduction to the Zohar, they said the opposite, that even the inquiry into the final Malchut will be said as a result of questioning, as our Sages said, "What did you investigate, and what did you know, etc." But the matter is as follows, and it is understood from what is stated in Branch Four about the aspect of A"K and how all the worlds are branches and diverge from it until it is found that the world of Atzilut is only a garment to the world of Beriya, which is in the aspect of the Raglayv alone. And you already know that the world of Assiyah is opposed to the world of Atzilut, which is the place of Abba with Z"A and Nukva, all of which is under the aspect of Yesod. It is found that the world of Atzilut is [rather] in the category of the world of Assiyah, which is the kingdom of the Emanator (Atik Yomin). It is found that all our dealings in Section Five in the world of Atzilut, even in Galgalta ve Eynaim, are only in the aspect of the world of Assiyah, which is the kingdom of the Emanator (Atik Yomin). However, in the world of Assiyah of the Emanator (Atik Yomin), it is forbidden to do so, even in the kingdom of the Emanator (Atik Yomin), which is in the aspect of Assiyah.

3. Furthermore, we need to provide you with a preliminary explanation: All the ten Sefirot that encompass the entire universe, collectively form the structure of the letter "Yod" (י) in every place, whether in the general or the specific, as mentioned above. From each of these ten Sefirot, the letter "Yod" (י) emerges, and behold, the tip of the Yud in these formations represents Keter. The Yud itself corresponds to Chochmah, the first Hey corresponds to Binah, and the Vav comprises the six Sefirot. Collectively, they are called "Zeir Anpin," as mentioned elsewhere. The final Hey corresponds to Malchut, which is referred to as Nukva de Zeir Anpin. All this is in the context of the comprehensive Yud (י) that includes all the faces, as explained above. Similarly, if we divide the ten Sefirot within each face individually, the corresponding Yud (י) will also be present in that particular face, encompassing from the specific to the general. The tip of the Yud represents Keter, which is the crown in that face, and the Yud itself is the aspect of Chochmah and the first Hey corresponds to Binah in that face. These two, Chochmah and Binah, represent the two brains – right and left. The Vav represents the primary essence of the body, and the final Hey represents the mouth in that face, and the last Hey is the speech in that formation. Another related aspect that needs to be mentioned and is close to the above is that from every letter "Yud" (י) of the name YHVH emerges another "Yud" (י), and there is no distinction between them except in the manner of their filling, and this is their essence. The "Yud" (י), which alludes to Abba (Father) and is the Sefirah called Chochmah, contains within it the letter "Yud" (י) through the filling of the Yud (י) as mentioned in Gittin 62a. The letter "Hey" (ה), which alludes to Ima (Mother) and is the Sefirah called Binah, contains within it the letter "Yud" (י) through the filling of the Yud (י) with the letters Yud (י), Hey (ה), Vav (ו), Hey (ה), as mentioned in Sanhedrin 93a. The letter "Vav" (ו), which alludes to the Sefirah Netzach, symbolized by the letter Zayin (ז), encompassing from Chesed to Yesod, contains within it the letter "Yud" (י) through the filling of Aleph (א), Lamed (ל), and Pay (פ) with the value of the letter Yud (י), and it is equivalent to the numerical value of Mem (מ). The last "Hey" (ה), which alludes to the Sefirah Malkhut, represented by the letter Aleph (א), encompasses from Chesed to Yesod and contains within it the letter "Yud" (י) through the filling of Hey (ה), Yud (י), Vav (ו), Hey (ה), and it is equivalent to the numerical value of Bet (ב). Thus, in each specific countenance and aspect within the Sefirot mentioned above, there is a particular filling of the name YHVH. In each of them, the name YHVH takes on a unique form: in Chochmah, it is associated with the numerical value of Mem (מ);

in Binah, it is associated with the numerical value of Bet (ב); in the Netzach to Yesod aspect, it is associated with the numerical value of Mem (מ); and in Malkhut, it is associated with the numerical value of Bet (ב). As with every Sephirot and subdivision, from one Sephirah to another, there is an endless and ultimate division. Similarly, the filling (particularization) of the Divine entities proliferates and subdivides endlessly, akin to the particularization within the Sephirot until infinity. Now, after presenting you with all these introductions, we need to prompt you to delve into the next section (S"ה), where you will find various diverse and distant articles, each with its extreme distinction from the others. Without these introductions, it might remain concealed from your understanding, as you wouldn't be able to discern in which reality (aspect) the discourse is engaged and specifically in which aspect of that discourse if it is in the essence itself. Whether it is in all those lights that emerged and illuminated from it, if it is in the aspect of the lights of the ears, or if it is in the aspect of the lights of the nostrils, or if it is in the aspect of the lights of the mouth, which is referred to as "Akudim," or if it is in the aspect of the lights of the eyes, which is called the world of points before their rectification, or if it is in the aspect of the lights of the forehead, which is in the state of the world of Atzilut before its rectification, or if it is in the world of Briah, or if it is in the world of Yetzirah, or if it is in the world of Asiyah, and so forth in general categories. Moreover, there is still a need to discern specifically whether it is talking about the ancient countenance in each of those worlds, or about the countenance of Arich Anpin, or about Abba or Imma, or about Zeir Anpin, or about Yesod and Malkhut, or about Binah, or about Jacob and Leah.

4. Furthermore, it is necessary to distinguish specific details, whether it is referring to the ten spheres of circles or the ten spheres of straightness, or whether it is in the encompassing (Makif) or in the inner (Pnimi), and whether it is in the essence itself or in the vessels. It is crucial to discern the aspects of the ten spheres, their conditions, and their states, considering their deficiencies and their numerical completeness, whether during their emanation, during the indictment of the moon, during the creation of Adam HaRishon, or during the time of the sin that caused a transformation in all the worlds. Additionally, whether it is during the generation of the desert. If during the First Temple era or during its destruction, or during the Second Temple era, or during its destruction, or during the exilic period greater than all of them, or whether on a weekday, on Shabbat, or on a festival, or whether during the day or during the night. Moreover, at every moment the worlds change, and this hour is not similar to that hour. For one who observes the movement of the constellations, stars, and their changing positions, and how in one instant they are in a different configuration, understands that events occurring to one born at that moment will be different from those born at a moment preceding it. From this, one should look and understand in the upper worlds that have no end and number. If your eyes are open, your intellect will know and comprehend that this is a profound matter. For it is not within the capacity of the human heart to fathom all the details. Therefore, King David said in Psalms, "Uncover my eyes that I may behold wonders from Your Torah." Regarding the letter "Hei" (ה), it is written, "And he became wiser than all men," and he said, "I said I will become wise, but it is distant from me." Go and see what is written in the Book of Tikkunim, Tikkun 22, regarding the letter "Samekh." There it is explained that Rabbi Shimon said, "Seba, seba," etc. The garment, which is worn during the day, is not worn at night, and the garment worn during the day is not worn at night, as we have learned. Through this, you will understand how the state and condition of the worlds, which are the garments of Ein Sof, change in many variations at every moment. As these variations change, so do the natures of the utterances of Samekh. And all of them are the words of the living God. You will also find them mentioned in various fillings, whether in the filling of Aleph Bet, or in the filling of Samekh Gimel, Mem Hey, Bet Nun, as mentioned in the introduction to the Tikkunim that were not printed. Also at the end of Tikkun 13, and similarly in Tikkun 79, and the like in these Tikkunim, where the fillings of these divine names are mentioned. You need to know in which context the statement is engaged, so you can understand to which aspect the Yud-Hey-Vav-Hey is alluding. When you delve deep, scrutinize, and clarify these matters, you may be able to comprehend these statements if God is with you and you are sincere with Him. For He will not withhold good from those who walk with sincerity. I also want to bring to your attention another matter. It's important to know that most of the teachings of the Zohar, and nearly all of them, do not speak about the Yud-Hey-Vav-Hey of the circles explicitly. Rather, they address the aspect of Yosher (uprightness), resembling the appearance of a person. This aspect includes all the worlds, whether one engages with the Ehyeh (I Am), Atik (Ancient One), Arikh (Long Face), Abba (Father), Imma (Mother), or Zeir Anpin (Small Face) of

the Atzilut (Emanation), or with the other worlds of BY"A (Beriyah, Yetzirah, Asiyah). If these matters are present before you, and you do not turn away from them, you will not stumble. Then, you can proceed confidently on your path.

Sefer Etz Chaim 2:1

1. The Second Gate - The progression of the Sefirot within the circles, with three branches
2. The progression of the Sefirot through circles: It is known that the lower part of the five levels of the soul, which is the Nefesh (soul), as known from it, the decimal system of circles was initially emanated through the line and the conduit due to the Aleph-Samekh (Ego) likeness. Similar to a person in the lower material aspect, initially possessing the level of Nefesh (soul), and later attaining and acquiring the level of Ruach (spirit), and subsequently the level of Neshamah (higher soul), and so on. This order was also present above, as initially the Sefirot of circles was emanated in the aspect of vessels and the essence, incorporating the levels of the soul alone within them, in the aspect of Nefesh, and later they returned and emanated in the aspect of the Sefirot through the straight line, similar to the appearance of a person, as mentioned above. They also encompass two aspects of vessels and the essence, including spiritual bones within them, in the aspect of a higher-level stage called the level of Ruach, which is above the level of Nefesh. It is found that the Sefirot of circles is in the level of the soul with the attributed vessels, and the aspect of the Sefirot through the straight line, similar to the appearance of a person, emanated later, is in the level of the spirit with the attributed vessels. Now, the nature of these vessels touches upon the fact that the liver is the dwelling place of the soul, the heart is the dwelling place of the spirit, and the brain is the dwelling place of the Neshamah. There is no place here for the explanation of these details
3. One must also understand other principles, which are the following: Know that the aspect of essence and spirituality that becomes enclothed within the aforementioned vessels is what we constantly refer to in our writings as the aspect of "concealed lights." These lights consist of two aspects: one is called *Inner Light* (Or Pnimi), which becomes enclothed within the vessels, and the other is called *Surrounding Light* (Or Makif), which encompasses the vessel from the outside, for due to its vast and extended nature, the vessel cannot contain and internalize its power, and thus the light remains external, encompassing it from without. There is no light in the world that does not contain these two aspects — Inner and Surrounding Light. Similarly, regarding the vessels, there is no vessel in the world that does not have these two aspects in the same manner: namely, the *inner aspect of the vessel*, in which the Inner Light is clothed and united, and the *outer aspect of the vessel*, upon which the Surrounding Light hovers and encompasses from without. In summary, the light — which is the essence of spirituality — divides into two levels: Inner Light and Surrounding Light; and likewise, the vessels also divide into two levels: the inner part of the vessels and the outer part of the vessels. These principles have already been explained. The general principle is that at the beginning of everything, the ten sefirot were necessarily arranged in the form of circles (iggulim), which include the ten sefirot of circular vessels arranged in the form of concentric circles, and in each of these vessels there exists an inner and an outer aspect. Within these vessels are clothed ten spiritual lights, called the lights of the aspect of *nefesh* (soul), and furthermore, ten surrounding lights encompass them. Thus, every light includes both an Inner Light and a Surrounding Light, and all of this is in a circular configuration: for the Inner Light is circular, like a sphere, and it is enclosed within a single vessel which is itself circular, and upon this vessel is the Surrounding Light, which is also circular — like a sphere surrounding a sphere. And so it is with all ten sefirot of the circular form, resembling the spheres and firmaments, as is known. Afterward, the ten sefirot of *Yosher* (linear configuration) were emanated, in the likeness of an upright human form, and these are of a higher order than the circular form. These too include ten sefirot of vessels, and in each vessel there is both an inner and outer aspect. Within these vessels are clothed ten spiritual lights, called the lights of the aspect of *ruach* (spirit), and each light contains both a Surrounding Light that encompasses the vessel from the outside and an Inner Light that is clothed within the vessel — all in a linear fashion, in the form of an upright human figure. This introduction I have given you in this section applies universally to all the emanated, created, formed, and made entities in all the worlds.

Sefer Etz Chaim 2:2

After the general concept of the ten sefirot (divine emanations) and how they divide into different aspects has been explained, we can now begin to clarify—in this section—the levels of the worlds that exist within the aforementioned “vacated space,” and the order in which they are arranged.

Know this: The first lights that were emanated through that fine “line” and “channel” mentioned earlier, and everything that was emanated within that vacated space, consists of thousands and tens of thousands of kinds of worlds. It would not be possible now to describe them all in detail, for time would not suffice. Instead, we will focus on one particular level that encompasses the entire vacated space, from which all those worlds extend.

The very first light that spread forth from the Infinite (Ein Sof), which encompasses everything, is composed of ten sefirot. In their collective form, these are called Adam Kadmon (Primordial Man), the first of all emanated beings. This concept of Adam Kadmon is alluded to only in hidden hints within the Zohar and the Tikkunim. Because of its immense concealment and sublime greatness, the sages did not openly engage with it, but only in veiled, cryptic references.

One such allusion appears in Tikkunei Zohar, Tikkun 19 (69b): “Know that there is Adam Kadmon preceding all the ancient ones.” And in Tikkun 70 (132a): “In the secret of the mysteries hidden within the Adam of Creation, who is Adam Kadmon preceding all the ancient ones.” Likewise, in Tikkun 70 (119a): “The hidden craftsman wove and formed a form in the palace of Adam Kadmon preceding all the ancient ones.”

Do not think that the ten sefirot of Atzilut (the World of Emanation), which we commonly refer to, are the highest of all emanations. For countless worlds preceded them—so many that they cannot be numbered—and due to their hiddenness, they are only hinted at in the Zohar through wondrous allusions, as can be seen from the above passages and many others, such as in Zohar Parashat Pekudei 226b, 269a, and Parashat Noach 65a.

There it says: “Rabbi Shimon said: I lift my hands in prayer above, for when the supernal will rises... from the mystery of the supernal thought, below all are called Ein Sof.” Similarly, in Zohar Bereshit 23a (also cited in Tikkunei Zohar, Tikkun 70, 134a): “Come and see how many hidden supernal levels are clothed and combined within the sefirot...”

If you open your mind’s eye to understand the precious words and hints contained within these teachings, you will be astonished to see how many levels upon levels exist beyond measure—an infinite chain that preceded the ten sefirot of Atzilut as we know them. Whoever studies these writings carefully and merits understanding will recognize their true structure.

Also, in Zohar Bereshit 19a it says: “Everything the Holy One, blessed be He, required to create the world and to arrange the world through them—all of them are the inner brain, and many shells surround them...”

From this you will understand what was explained earlier: how all the worlds are arranged one within another, each encompassing the other, and how the Infinite (Ein Sof) surrounds them all. I cannot expand on this further here.

Now, to return to the matter: The first ten sefirot that were emanated before any others are the ten sefirot of Adam Kadmon, the first of all beings. These ten contain ten vessels (kelim) arranged in circular form (igulim). Within each vessel there is both an inner and an outer aspect, and all are called vessels. Inside each vessel are ten internal lights clothed within the vessels, and surrounding each set of ten circular vessels are ten encompassing lights.

The outermost vessel, which surrounds the other nine, is called the Keter (Crown) of Adam Kadmon. The next vessel within it, surrounding the remaining ones, is called Chokhmah (Wisdom) of Adam Kadmon, and so on, until the tenth and innermost vessel, which is called Malkhut (Kingship) of Adam Kadmon. All of them are in circular form, one within another.

These ten circles (Igulum) of Adam Kadmon fill the entire vacated space within the midst of the Infinite Light, as explained earlier. They encompass the whole of that space, though a central point within them remains empty—left as room for the subsequent emanations, which are also arranged in circular form. These are the lights that flow from the “eyes” of Adam Kadmon—that is, from its linear form (yosher), the “image of Man.” These constitute the World of Nekudim, which also has circular formations, one within another, all standing within the ten circles of Adam Kadmon.

Thus, the ten circles of Adam Kadmon encompass and surround all the other circles of all worlds. The higher and purer a circle is, the more it encompasses; the lower it is, the more inward it lies. The innermost of all is the lowest of all—the material firmaments and spheres of the World of Asiyah (Action), the ten celestial spheres mentioned in the introduction to the Tikkunim. These are called Ofanim (“wheels”), the firmaments that revolve above us in the physical world.

It is therefore clear that the more inward and central something is within the circles, the lower it stands in spiritual level—like layers of an onion, each inner layer smaller than the one surrounding it, each contained within the next.

As for the ten circles of the World of Nekudim, the matter will be explained in detail elsewhere, in the discourse about the Igulum. Here we can only mention them briefly and in general.

After the ten circular sefirot of Adam Kadmon—which correspond to its nefesh (soul) level—were emanated, another ten sefirot were revealed within Adam Kadmon, in the form of yosher (upright linear structure), in the likeness of a human figure with head, arms, and legs. These represent the level of ruach (spirit) within it, extending in a straight line from the top of the uppermost circle down to near the bottom of the lowest circle.

Sefer Etz Chaim 2:3

1. After it was explained above that throughout the entire world there exist two aspects: one aspect of the ten sefirot (divine emanations) in the form of circular wheels, and one aspect of the ten sefirot in the form of a straight, upright human figure. We will now briefly explain some details and other aspects found within them. It is explained in the Zohar, Parashat Bo, page 42b in the Ra'aya Mehemna (Faithful Shepherd), as follows: “But after this image of the chariot of the supernal man was made, he descended there and was called by that image... he is called ‘El Elohim,’ and if the craftsman breaks these vessels that were prepared, the waters will return to their source... and afterward he made a great vessel and called himself by it, from among them...” We have already elaborated on this in Branch Two—see there in detail. Thus, it is explicitly stated that the ten sefirot are in the form of a man possessing 248 limbs, which are called vessels, and within them are the essence of the lights, called the soul of man. All of this is in the likeness of the lower human being, who has both a body and a soul. So too, the supernal man is composed of ten sefirot, which are both essence and vessels. Now, the concept of this essence refers to the inner lights that illuminate within the vessels, similar to the soul that is within the human body and illuminates it, as it is written: “The soul of man is the lamp of God.” And remember this principle: wherever you find in this composition the term “lights,” the intention is the inner soul within it, and not the vessels themselves. Do not forget this matter, for we cannot mention it every time.

2. And after we have explained the matter of the two aforementioned aspects, which are lights and vessels, we must now briefly mention some additional details. The aspect of the lights, which are the essence of the inner soul within the vessels as mentioned above, is divided into two aspects: Inner Light (Ohr Pnimi, or O"P) and Surrounding Light (Ohr Makif, or O"M). The idea is that the light which

enlivens and illuminates within the ten sefirot, called vessels, includes an aspect that becomes enclothed within the vessels, similar to a soul that enters the limbs of the body, becomes enclothed within the human limbs, enlivens them, and illuminates them from within—this is called Inner Light (O"P). However, this light is diminished in order to be able to contract and become enclothed within the vessels. There is also a second aspect, a greater light, which the vessels are unable to contain or limit within their inner being, and it remains as Surrounding Light (O"M) upon them from the outside, illuminating them as a surrounding light. This concept also applies to the lower human being, as explained in its proper place with God's help, for there is no light in all the worlds that does not contain these two aspects: a small Inner Light and a great Surrounding Light—this one within the vessel and this one surrounding the vessel from the outside. And just as the light has two aspects, so too the vessels have two corresponding aspects, for there is no vessel in the world that does not contain two aspects: the inner aspect of the vessel, where the Inner Light is enclothed and clings within it, and a second aspect, the outer part of the vessel, upon which the aforementioned Surrounding Light encircles and encompasses from the outside.

3. And just as it was stated that the Surrounding Light (Ohr Makif) is greater than the Inner Light (Ohr Pnimi), so too the outer part of the vessel is more elevated than its inner part. And although by sensory perception we observe that the inner part of the vessel appears more refined and superior to its outer part, the matter is in a manner that we will now explain.

4. Know that the light itself is entirely equal, and when it enters and becomes enclothed within the vessel, the vessel cannot fully contain it. Therefore, the aspect of the light that cannot remain inside stays outside as Surrounding Light (Ohr Makif) upon it, and thus both of these lights illuminate the vessel: the Inner Light (Ohr Pnimi) illuminates half the thickness of the wall from the inner side, and the Surrounding Light illuminates half the thickness of the wall from the outer side. Through these two lights, the wall of the vessel is illuminated and refined both inside and outside. The Inner Light, being constrained and pressed within the vessel and strongly attached to it, penetrates and is absorbed into half the thickness of the vessel wall from the inside, and passes through it, thereby refining the vessel and making it pure. But the Surrounding Light, being distant and not attached to the vessel—especially since it is not constrained—does not penetrate the vessel wall from the outside to enter and illuminate it and refine it. To correct this matter, the outer part of the vessel had to be more elevated and refined, and the light that illuminates it is the Surrounding Light, which is greater and more elevated than the Inner Light. Therefore, the outer part of the vessel can receive a great illumination even though it is not strongly attached to the Surrounding Light, and it receives such illumination from it despite its distance, similar to the illumination of the Inner Light within the inner part of the vessel, where they are closely bonded. Thus, the inner part of the vessel, which is inferior, together with the inferior Inner Light, illuminates well due to their closeness, even though they are both of lesser quality. Likewise, the outer part of the vessel, which is more elevated, when illuminated by the superior Surrounding Light, also shines greatly despite their distance. There is another great reason: the Surrounding Light from the outside desires and longs to bond and draw close to the Inner Light and to illuminate it. If the outer part of the vessel were not very refined, the Surrounding Light would not be able to pass through and penetrate to reach the Inner Light and illuminate it, and the Inner Light would not receive this great illumination. Therefore, the outer half of the vessel wall had to be more refined than the inner half, so that the Surrounding Light, even though not strongly attached to it, could pass through and penetrate up to half the thickness of the wall from the outside. The Inner Light, being constrained within the vessel with force, can pass through half the thickness of the wall from the inside and illuminate it, even though it is not as refined as the outer part. Then the Inner and Surrounding Lights bond together, and the Surrounding Light illuminates the Inner Light. The vessel itself also receives illumination from both and becomes greatly refined. However, if we observe with our physical senses that the inner part appears more refined, the reason is that the Inner Light, although much smaller than the Surrounding Light, because it is constrained and limited with force within the vessel, it illuminates a great and complete light within the inner part of the vessel. This is not the case with the Surrounding Light, which, although very great, since it is not attached to the outer part of the vessel and is not constrained and limited within it with force, does not illuminate it with complete illumination. Therefore, it appears that the inner part of the vessel is more refined than the outer, and this will be clarified later in the illumination of the mouth of Adam Kadmon.

Sefer Etz Chaim 9:2

It has been explained that the states of Abba and Ima (Father and Mother) also divide into four Partzufim (configurations), as mentioned previously. It has also been clarified the process of the emergence of the seven kings. The seven kings, which are Zeir Anpin and Nuqba (the smaller face and the female), descended, along with the four Achoraim (backsides) of the upper Abba and Ima, and Yisrael Saba and Tevunah. In total, eleven aspects descended. From these, some aspects were clarified, and from their sediments, the klipot (husks or shells) were formed. These are the eleven ingredients of the incense, corresponding to the eleven lights remaining from these eleven aspects that descended but could not be fully clarified and remained within the klipot. This is elaborated in the context of the secret of the incense offering.

The backsides of Abba did not descend until the second king, representing Chesed (Kindness), died. The backsides of Ima did not descend until the third king, representing Geburah (Severity), died. Hence, it is with the death of Geburah that the descent of the backsides of Abba and Ima was completed.

The concept here is that although with the death of Chesed, the backsides of Abba descended, they are not considered fully descended since Bina (Understanding) was still facing them, illuminating their backsides. Thus, the complete descent of the backsides of Abba occurred only when the backsides of Ima also descended. Only then were they back to back, as will be explained further in the discussion of the Partzufim of Jacob and Leah and their origins. Therefore, the descent of the backsides of Abba and Ima is not considered complete until the death of Geburah, the third king. However, the death of the seven kings is considered complete death immediately from the first moment, for with the death of Chesed, all aspects were entirely shattered and it was considered a true death. Thus, the death of the kings begins to be counted from the death of the first king. However, the nullification of the backsides of Abba and Ima is not complete until the death of the third king.

With this, you can understand the secret of the Name 42, which is "אב"ג ית"ץ קר"ע שט"ן נג"ד יכ"ש בט"ר". As you know, the Name 42 is in the world of Yetzirah, and Yetzirah represents Zeir Anpin, known as the seven kings. Thus, this Name 42 refers to the secret of the kings. If you examine, you will see how the Name 72 is in the brains and is called Taamim (flavours) and pertains to Atzilut (Emanation). Subsequently, the Taamim of SG (the 63 Name) is in Beriah (Creation), and its vowel points are in Yetzirah, representing the kings that died, since the points are aspects of Zeir Anpin and Nuqba, which are Yetzirah and Assiah (Action).

However, the intention of this Name 42 is to elevate all the clarifications from there that remained from Zeir Anpin and Nuqba in Yetzirah and Assiah for the entire Name 42 is intended to elevate, as is known. Thus, it is certain that the death of the kings is hinted at in this Name, and according to the order of their death is the order of their elevation through clarification by the power of this Name. Therefore, the death of the seven kings is hinted at in the first part of this Name, and the nullification of the backsides of Abba and Ima is hinted at in the second part.

The concept is that from the Idra Zuta, it seems that only the seven kings descended, while from other Midrashim in the Zohar, it is implied that even in Abba and Ima there is nullification and blemish, and almost even in Keter (Crown). However, the matter is that certainly, from all ten points, aspects fell, and in all of them, there was a nullification. However, Zeir Anpin and Nuqba fell entirely, whether in the state of being back to back or face to face. This is called death because everything descended completely. However, Abba and Ima, from whom only the backsides descended, are called nullification and not death. Keter, from which only the aspects of Netzach, Hod, and Yesod descended, entered into the brains of Abba and Ima, as mentioned above. Since this aspect did not enter even into the backsides, it is not called nullification in Keter, only a mere blemish.

There is another reason. Death is only called when one moves from one world to another and is separated from its world. Thus, the seven kings, who were in Atzilut and descended to Beriah, are called death. As

it says in the Idra Zuta, "Do not say they died, but anyone who descends from their initial level is called death," as it is written, "The king of Egypt died." However, the backsides of Abba and Ima, although they fell, did not descend to Beriah but remained in the world of Atzilut itself. Therefore, being not in their place is called nullification but not death.

Now, we will explain the Name 42 mentioned above. The Name אבגית"ץ is in the Sefirah of Chesed, as is known, because from there begins the nullification or death of the kings. Therefore, this Name hints at the death of the seven kings. This is the explanation of אבגית"ץ: like אבג"י ת"ץ, for אבג"י is numerically 16, corresponding to the seven kings, for the ך is in Malkuth, which is a single point, and the ך of אבג"י. The letters אבג"י are six in gematria, corresponding to the six ends of Zeir Anpin, making seven kings. This is the secret that our sages hinted at when they said, "The public domain is 16 cubits wide," as these seven kings are called the public domain before the correction, and afterward, it is called the private domain.

The seven kings, called אבג"י, shattered and died, and this is the secret of אבגית"ץ in ת"ץ. Since the death of the kings began from Chesed, it is hinted at in this first Name. Some interpret אבגית"ץ as the term used in the Talmud for the Satan found in the study hall, thus אב"ג (some say אבגית"ץ) is exactly as explained above in the letters of שטטנ"ז ג"ץ, hinting at Satan, idolatry, and the mixture.

The second Name is קר"ע שט"ן, corresponding to Geburah, the second king whose death caused the backsides of Ima to fall as well. Therefore, the nullification of the backsides of Abba and Ima is hinted at in this Name. This is its explanation: קר"ע means that here there was not a complete death and shattering like the seven kings, only a tearing and breaking in general, remaining in its place. But in shattering, it means the forceful casting of a stone from its place to another, as explained above. Through this tearing, the qelipah called Satan emerged, hence קר"ע שט"ן.

Abba and Ima in the state of face to face is the tetragrammaton with the letters yod in Abba and אהיה with the letters yod in Imma, both summing to 233, the numerical value of זכור (remember). For the as remembrance pertains to the aspect of the face. The aspect of "back-to-back" (אחור באחור) corresponds to the backside forms of these two names, being the back of the Tetragrammaton as follows: Yod, Yod-He, Yod-He-Vav, Yod-He-Vav-He in Abba; and the back of Imma as follows: Aleph, Aleph-He, Aleph-He-Yod, Aleph-He-Yod-He. The combined value of these back forms is 728 (תשכ"ח), signifying forgetfulness, which stems from the backs. Furthermore, the term "Kera Satan" (קר"ע שט"ן) equals "Tishkach" (תשכח, forget) when including the totality, hinting at the descent of the backs of Abba and Imma.

Returning to the earlier discussion: When the upper third of Tiferet had not yet perished, the descent and fall of the backs of Abba and Imma had not yet been completed. When these kings (of Edom) entered their vessels, they were revealed with great light. However, after the upper third of Tiferet died, causing the backs of Abba and Imma to descend, the remaining lights, which were leaving to enter their vessels, became clothed in these fallen backs, which remained in Atzilut. Consequently, the final kings emerged clothed in the backs of Abba and Imma. This arrangement persisted until all the clarifications (beirurim) were completed, as will happen in the future, speedily in our days, Amen. This is the mystery of the raising of Mayin Nuqbin (feminine waters) by Zeir Anpin and Nuqba to Abba and Imma, stemming from these backs of Abba and Imma that descended below into Atzilut itself, as explained, and which they (Zeir Anpin and Nuqba) received.

Thus, it is found that the lights from the chest (of Zeir Anpin) and below come concealed. As you know, the concealment and covering of the light allow for the vessels to withstand the light, as it comes clothed. Therefore, the breaking of the vessels from the chest downward—corresponding to the lower two-thirds of Tiferet, Netzach, Hod, Yesod, and Malchut—will not be equal to the breaking of the vessels of Da'at, Chesed, Gevurah, and the upper third of Tiferet. Undoubtedly, the breaking of the upper vessels is greater than that of the lower vessels.

When the repair (tikkun) of Zeir Anpin comes, its arrangement will be reversed. From the lower two-thirds of Tiferet downward, the lights and the chasadim within them are revealed, as they can now receive without the screen of Binah due to their lesser breaking. However, the upper parts, from the head of Zeir Anpin to the chest, come concealed and clothed in the screen of Binah, her Yesod, as known. This is because, initially, they were revealed, and their breaking was greater.

Although Netzach and Hod are also concealed, it has been explained elsewhere that the revealed chasadim strike them, and their light emerges outward. When Zeir Anpin perished up to its upper third of Tiferet, the backs of Abba and Imma had already descended. However, the backs of Yisrael Saba and Tevunah were not completed until the death of Nuqba of Zeir Anpin. Thus, the backs of Arich Anpin are taken by Zeir Anpin, while the backs of Yisrael Saba and Tevunah are taken by Malchut, and their lights are clothed within them, similar to the Mochin (intellects) of Zeir Anpin.

This explains why, when Zeir Anpin and Nuqba are equal face-to-face, the Netzach, Hod, and Yesod of Abba and Imma become the Mochin of Zeir Anpin, while the Netzach, Hod, and Yesod of Yisrael Saba and Tevunah become the Mochin of Nuqba. Additionally, when they are face-to-face, two aspects of Jacob emerge—one in Zeir Anpin and the other in Nuqba. The one in Zeir Anpin is from Abba and Imma, while the one in Nuqba is from Yisrael Saba and Tevunah. At this stage, they are "the two great lights"—neither greater than the other, and neither dependent on the other.

The backs of Abba correspond to the right side (Chesed) of Zeir Anpin, and the backs of Imma correspond to the left side (Gevurah) of Zeir Anpin. This concept will require further elaboration elsewhere, where it will be explained with God's help.

In this context, the descent and fall of the backs of Abba and Imma into Atzilut is mentioned. Although the vessels of Zeir Anpin broke, its lights remained clothed in the backs of the supernal Abba and Imma, with the right side of Zeir Anpin in the back of Abba and the left side in the back of Imma. This preface is crucial to understand well.

Returning to the interpretation of the parasha of Vayishlach regarding "These are the kings": It has been explained how the four backs of Abba, Imma, Yisrael Saba, and Tevunah descended. Hence, among these kings, only four mention the names of their fathers—Bela, Yovav, Baal-Hanan, and Hadad. Another distinction is that even for these four, the father's name is mentioned only during their reign, not during their death. For instance, it says, "Bela, son of Beor, reigned in Edom," but during his death, it states simply, "And Bela died," without mentioning "son of Beor." This indicates that only four aspects of backs descended from the patriarchs and no more, as their descendants remained independent.

Since the patriarchs did not die but only underwent a form of annulment, their names are not mentioned at the time of death, but only the descendants are. However, to indicate that there was also some annulment within the descendants, the patriarchs' names are mentioned during their reign.

And if you ask, regarding Husham, the third king, why his father's name is not mentioned as "so-and-so, son of so-and-so," given that it was explained earlier that he aroused the Gevurah of Imma and annulled her back at his death, the answer is as follows: A son is only named after his father. Since Husham annulled only the back of Imma, not the back of his father, it is unnecessary to mention "so-and-so, son of so-and-so his mother," but rather "so-and-so, son of so-and-so his father." Hence, his father's name is not mentioned, as he did not annul his father's back, only his mother's.

This alludes to the five Gevurot of Nuqba, and thus the phrase "son of so-and-so" is not used. Hadad, son of Bedad, the fourth king, corresponds to the aspect of Tiferet. He is called this because he resides in the upper third, in the place of the chest and the breasts. "Hadad" refers to one breast, and "son of Bedad" to the second breast. Similarly, the letters of "Bedad" (בד"ד) can be interpreted as "two breasts" (ב' ד"ד).

This aligns with the understanding that Abba and Yisrael Saba are included in one configuration, and Imma and Tevunah are included in another, as explained elsewhere. At times, they join in this manner.

Therefore, the place of the upper third of Tiferet of Zeir Anpin, called "Hadad, son of Bedad," is the place of the breasts of Binah. This is why he is called "Hadad, son of Bedad." At the death of this king, the breasts of Binah shrank to nurse, as happens when a woman's breasts shrink upon the death of her child.

Sefer Etz Chaim 13:11

Now we will explain the two Divine Names of "YHVH YHVH" mentioned in the Torah. Know that we have already explained that in the skull (Galgalta) there are ten sefirot up to the forehead. These sefirot are arranged with Keter at the top and Malkhut at the bottom. The last sefirah, Malkhut, is the aspect of the "corner of the head," as in all places "corner" represents Malkhut. In the head of Arikh Anpin (Ancient of Days), this corner is the name MTzPTz, consisting of two letters—one on the right and one on the left. On the right, it corresponds to (Zeir Anpin) Abba and Imma, and on the left, it corresponds to (Nuqba of) Zeir Anpin, as there is also Zeir Anpin and (Nuqba) in 'Atiq (Ancient). Each of these Names includes thirteen rectifications (tikkunim) in this way: the four upper rectifications are the secret of the four "minds," which are represented by the letter Mem in MTzPTz. The remaining nine rectifications are represented by the letter Tzadi in MTzPTz. The reason for this is that the first four rectifications are included in the Keter and Chokhmah because they possess greater significance, as they include the head of 'Atiq, as known. Afterward, the nine rectifications are counted from Binah and below. Yet, since there is still an advantage of Binah over the other eight, it is counted separately as the letter Peh in MTzPTz. The final Tzadi represents the nine of Zeir Anpin. Thus, each of these Names contains thirteen rectifications. These two Names flow from the corners of the head, and they have a numerical value of 300. The Name "Elohim" with Yuds also equals 300, as in "Aleph-Lamed-Heh-Yud-Mem." This Elohim in Arikh Anpin is equivalent to the Name MTzPTz, for it is said, "And there is no Elohim besides Me," and there is only YHVH. Where Elohim appears in Zeir Anpin, it is exchanged with YHVH in Arikh Anpin with MTzPTz. In the end, all substitutions are judgments, and since Elohim has thirteen letters in its full spelling, the thirteen rectifications are drawn from there. It is already known that the entire presence of the beard represents judgments, and it subdues the lower judgments, as judgment can only be sweetened in its source. Since the presence of this corner is Malkhut, which is called Elohim, as it is known, the three Elohim correspond to: one in Gevurah, one in Hod, and one in Malkhut. Thus, the Malkhut of the ten sefirot of the head above is Elohim, and its numerical value is "Peah" (corner), but spelled with Yuds, representing its connection to the head, which is in Zeir Anpin. However, in Arikh Anpin, the corner is the Name MTzPTz, as explained. The two corners are on the two sides of the head, and they represent the two great luminaries, "MTzPTz MTzPTz," as mentioned in the Zohar, Bereshit 22b. These are the two Names preceding the thirteen attributes of mercy, which are "YHVH YHVH El Rachum..." The explanation is that Zeir Anpin came from the right MTzPTz, and Nuqba came from the left MTzPTz. These are the roots of the two great luminaries, for there is no difference between them; each has the complete YHVH—one on the right and the other on the left. It was previously explained that in Arikh Anpin, there are Chesed and Gevurah, which are Zeir Anpin and Nuqba. Therefore, from the right side of the head, from where Chesed (right pillar) extends, one corner emerges from which Zeir Anpin is nourished, since the hairs are the residue of the "mind." The Gevurot (left pillar) extend to the left corner, from which Nuqba is nourished. As it says in the Zohar, the two first Names are counted before the thirteen attributes. This is because the first rectification of the beard is "El," which represents Malkhut, and the corner represents the aspect of Malkhut. Hence, the two Malkhuts are adjacent to each other. At the point where the Malkhut of the head ends, which is the corner of the head, there begins the Malkhut of the beard, which is the first rectification, and then the lower (Malkhut) is nourished from the upper (Malkhut). Thus, from the hairs of the head that remain in the corner of the head, the thirteen rectifications of the beard emerge. Therefore, all the thirteen rectifications are nourished from the two corners of the head. Thus, in the beginning, we mention these two Names, which are the secret of MTzPTz MTzPTz in substitution, and afterward, we mention the thirteen attributes. It has already been explained that Zeir Anpin only has nine rectifications, not thirteen. Even when we mention thirteen rectifications in Zeir Anpin, it is merely because the illumination of the thirteen is included in the nine of Zeir Anpin, and they contain thirteen illuminations, but the actual thirteen rectifications are only nine. Thus, the true thirteen rectifications belong to Arikh Anpin, which extend until the nine of Zeir Anpin.

Therefore, there are two Names, "MTzPTz MTzPTz." If they were in Zeir Anpin, there would be only two "Elohim" with Yuds, as explained. From the two Elohim in the corners of the head, two "El" Names were drawn to form the first and second rectifications. The "YH YH" in the two "Elohim" extended to the sixth rectification, as mentioned in the Idra, in the explanation of "From the straits I called upon YH." It is also known that in the first rectification, there is "El," and the points of the hairs are there; therefore, it is called "El," and it is drawn from the "El" in Elohim. In the sixth rectification, which is partly in the "strait" (some say it is in the secret of) the beard, there is the "YH" of Elohim, with the Yud on the right and the Heh of Elohim on the left. This is the meaning of "From the straits I called upon YH." Below, where the beard begins to widen, corresponding to the two cheeks, there is also the second "YH" from the second Elohim, with Yud on the right and Heh on the left. Afterward, the closed Mem of Elohim is in the mouth, resembling a closed Mem. These are the two M's, as the lips closing the mouth resemble a closed Mem. After that, the teeth also resemble a round wall like a closed Mem, and they are the two M's of the Name Elohim. Thus, the verse "From the straits I called upon YH" is explained. The "El" began to reveal itself there, and therefore, its intention was to also extend the remaining "YH" from Elohim, but "YH" did not answer in the straits, for it is not its place, only in "the wide expanse," where it descended in the sixth rectification and did not remain in the straits. Thus, it is explained how the entire beard is the secret of judgments from the Name Elohim. The reason is that the entire beard originates from the "mind," and judgments originate from the "hidden mind," which subdue all that is beneath them. Therefore, it is said that the secret of the beard is to subdue judgments.

It seems possible that this is what our sages, of blessed memory, intended when they said, "One kingship does not touch its fellow even to the width of a hair." They were precise in saying "the width of a hair," alluding to what is written here—that the kingship in the hairs of the head and the kingship in the hairs of the beard are close to one another but do not touch each other, not even a single hair, as mentioned, not even one hair. Instead, it is exactly at the point where the kingship of the hairs ends that the kingship of the beard begins.

Sefer Etz Chaim 40:13

These two aspects of the vessels, which are internality and externality, help explain what you will find throughout the Zohar and the Tikkunim regarding the concept of the "four faces" and "six wings," connected to the verse, "Your teachers will no longer hide themselves" (Isaiah 30:20). The matter, in brief, is as follows: There are seven Seraphim at the Throne, which correspond to the seven palaces (hechalot) in Beriah. They also correspond to the seven days of Creation, and each has a name of Havayah (YHVH) in it. Each Havayah includes all ten sefirot of that palace, as is known, since every Havayah contains the ten sefirot. The tip of the letter Yud corresponds to Keter of that palace, the letters Yud-Hei correspond to Chokhmah and Binah, Vav to the six directions (the six sefirot from Chesed to Yesod), and the final Hei to Malchut.

This is hinted at in the acronym of the seven utterances (referring to the seven names of Havayah marked with the vocalization of the initials of the seven utterances), as mentioned in the Kavanot of the Shema at night and also in Tikkunei Zohar, Tikkun 70, page 135. Understand this, for each of the ten sefirot of that palace is divided into the four letters of Havayah in this way. These are called the "four faces" of one entity, corresponding to the four inner aspects of each one. Above them is an external body, which is the seven names of 42 in each palace. The name of 42 becomes the external body, similar to the wings of a bird, which are the external garment that surrounds the bird's body.

Thus, the name ABGITZ (אבגי"ז) is the external body, and within it is the internal body called Havayah. This internality is called the "face" and the wings are the externality. Even though you may find six letters in it, they encompass the ten sefirot of that palace. This is the secret mentioned at the beginning of Tikkun 70 in Tikkunei Zohar, where it explains how ABGITZ includes the ten sefirot of the ten sefirot of that palace. Keter corresponds to Aleph-Bet, Chokhmah to Gimel, and so forth, with Malchut corresponding to Tav, and Yesod to Tzadiq.

It turns out that in the secret of the internal body, only four root aspects are mentioned, while the external body, called "wings," includes more, such as Keter and Yesod. In this way, you will be able to understand all the details of the names and the designations, which are wings and garments. Do not be surprised if some names are composed of more or fewer letters, for it is all one; depending on which aspect is revealed more, it manifests the ten sefirot of that aspect, and the letters of that designation will appear. Keep this principle in mind, as it will help you understand all the names and designations.

In the ten sefirot of Atzilut, there is an internal part consisting of Nefesh, Ruach, Neshamah, Chayah, and Yechidah (Nefesh-Ruach-Neshamah-Chayah-Yechidah). Corresponding to these five aspects, there are two surrounding lights, and then there are three types of vessels, all of which form one internal body. There are also three external vessels, which are the external body, and six additional surrounding vessels. Thus, there are many aspects in each and every sefirah.

All of this applies to one aspect of the sefirot, but sometimes the sefirot ascend from their place and exchange places according to the secret of "elevations." The internal part of one can become the external part of another, as is known. However, none of these aspects will be lacking.

This is the situation with the ten sefirot of Atzilut. But when they are clothed in the ten sefirot of Beriah, additional garments are added to them. For example, the external part of Malchut of Atzilut, when clothed in Malchut of Beriah, will become a soul there and additional garments will be added to it, such as Nefesh and Ruach of lights and essence, along with six internal and external vessels, besides the surrounding aspects. Thus, you can see how many aspects are clothed within each other.

Similarly, when the ten sefirot of Beriah are clothed in the ten sefirot of Yetzirah, more garments are added, and so on as Yetzirah is clothed in Asiyah. Thus, there are countless aspects. All of this applies to the ten sefirot, but afterward, there are angels that are connected to the ten sefirot, which are like different garments added to the sefirot. These angels are not sefirot but are very external garments, and the same process occurs with angels, where they also have aspects of internal essence, lights, and vessels, both internal and external, just as in the ten sefirot.

Thus, as the angels are clothed within other angels of lower realms, such as from Beriah to Yetzirah, you can see the vast number of aspects. Within all of them, the sefirah of Keter can be found, which is the Keter of this lower earth. This is a case where one aspect is a garment to another. Don't be surprised to find very low names referring to Keter, like the name Ararita or the name Kuzu, which is a permutation of Havayah, and similar examples. These are all very external designations, and they exist in Beriah, Yetzirah, or Asiyah, representing the Keter aspect in those realms.

You can see that the name Kuz'u, which is a permutation of Havayah, still contains all ten sefirot of the sefirah of Chokhmah, except that its internality is Havayah in a permutation of the letters Kuz'u, which are adjacent to the letters of Havayah in the alphabet. These letters are garments for it, and the same applies to all names and designations, whether in the ten sefirot or in the angels and all created beings. Understand this well.

Sefer Etz Chaim 47:1

You should know that when it came into the will of the Ein Sof to emanate, create, form, and make His world composed of four worlds, emanation, creation, formation, and action, He saw that the worlds did not have the ability to withstand the great light of the Ein Sof. And not only the lower beings, but even the sefirot themselves, even those of emanation, did not have the power to receive the supernal light. As the sefirah of Wisdom was not able to receive the supernal light without the intermediary sefirah of the Crown. And the rest in the same manner. And because of this reason, all of the refinements (*tikkunim*) mentioned in the Idra Zuta and the Idra Rabba were necessary. And it was for this reason that it was necessary to make four worlds: emanation, creation, formation, and action. And the matter is since, in all of the worlds, there is an aspect of essence, and of vessels. And at the beginning of everything, the Ein

Sof expanded into the ten sefirot of emanation via the secret of vessels. For does the matter of expansion not indicate a thickening of the light beyond what it was? So it comes out that these ten sefirot are ten vessels which are made [as such] from the expansion of the essence of the Ein Sof. It is just that the light thickens and becomes vessels through the expansion. And after this expansion through which the ten vessels were made, then the essence of the Ein Sof is clothed within them, and that is the secret of essence and vessels. And behold when the expansion mentioned above reached Kingship of emanation, the supernal Emanator saw that those below did not have the capability to receive that light if it were to expand further. So when this tenth vessel of emanation was completed, a screen and curtain was made there, that separated between emanation and the other worlds below it. And then the light of the Ein Sof, may He be blessed, that was expanding there, struck into that screen. And then with the force of that downward strike and meeting, it returned to climb upward to its place through the secret of the returning light. And then the world of emanation was completed in the aspect of vessels. Then the Ein Sof returned to be clothed in them through the secret of essence, as previously mentioned, to that point that the light of the Ein Sof could reach according to the pattern mentioned above. It is called the world of emanation because it is the actual (rarefied) light. It is just that it is after it has been thickened, as mentioned above. And this matter of the thickening of the light is that is it not that one who sees a very great light is not able to tolerate it unless it is distanced or unless it is with a screen or unless it is with both of them? So behold the Ein Sof sheds light upon the Crown in [the world] of emanation without any screen or distancing at all. That is why [that] Crown is called Ein Sof (meaning the Crown of Mah, the secret of Atik, [the Ancient One]). Whereas Wisdom receives it through the Crown. However, Understanding received the light of the Ein Sof through distancing. Since the Ein Sof is now far from it, it is able to receive it. And the Small Face [*Zayir Anpin*] is only able to receive the light through a window. And the light goes through a narrow hole in the middle of that window without a screen at all. But the path is not broad, but rather very narrow. However, it is close, since it is not far from Understanding to the Small Face. Whereas the light comes to the Female of the Small Face through the hole in the window, like the Small Face, except that it is distant. So there are four aspects through which the components of [the world of] emanation are separated from it and in it, but they are all without any screen at all. Hence it is called the world of emanation, since the light of the Ein Sof itself expands into all of it without a screen. However, from there downwards, the Ein Sof itself does not expand, but rather only the light that exudes from it through a screen. And that is because of the screen and the curtain that separates between [the worlds of] emanation and creation, as mentioned above. Behold, it is because of that supernal light striking when it reaches there, as mentioned above, the striking of that curtain. So from the power of those ten sefirot of emanation to which it reached and struck there in their light, behold lights sparked out from them and they passed through that screen and it became the ten sefirot of [the world of] creation, from the sparking out of the ten sefirot of emanation that are above them by way of the screen. From the power of the ten sefirot of vessels, ten other sefirot of vessels were made, and through the ten sefirot of essence, ten other sefirot of essence were made in [the world of] creation. And likewise, at the bottom of creation, another screen was made. And because of the striking of the ten sefirot of creation – in the aspects of essence and vessels – on the screen, the ten sefirot of [the world of] formation were made. And likewise from formation to action, through that screen. And with this, you will understand why this one is called emanation, this one is called creation, this one is called formation, and this one is called action. Because there is a screen that separates [each] one from the other, and one is not similar to the other at all. However the difference that is found between emanation and the other three worlds is that the light of the Ein Sof pierces and passes through it to the end of emanation without any screen at all. Whereas from there downwards, there is a screen and separation – between creation and formation, in that there is one screen and separation for creation, two screens for formation, and three screens for action. However the components of a world itself are that just like there are four aspects of the components in emanation, as mentioned above, likewise, are there four aspects in creation itself in its components, and so too in formation itself.

Sefer Etz Chaim 50:1

Gate fifty, gate ABY"A [Atzilut, Brieya, Yetzira, Asieya] containing ten chapters:

Sefer Etz Chaim 50:2

Know that the physical human body is comprised of four parts, namely, fire wind water and earth, as well as four humors, white red green and black whose primary places are in the lung, liver, gallbladder and spleen for they are the four parts of the animal soul and in that animal soul is clothed kelliPAT nogah, the mystical secret of the good and evil inclinations. And in this garment of Nogah is clothed that soul of Assiyah, since it does not derive benefit or vitality from the externality called "the Animal Soul" rather through the investiture of the Evil Inclination that gains power in her and dirties her with the opacity and unholy dross of the animal soul, for she too is comprised of good and evil. Then certainly the soul will ill and transgress, for her sustenance is the evil foods. Yet, when the good inclination gains power over the four elements ie. the animal soul itself then it does not refine but the blood and the finest quality of that animal soul and draws near that soul of Assiyah which is in the liver, and then she is well and does not sin for indeed her four fundamental elements ie. her four Animal-Soul parts are comprised of good and evil. And the evil portion within them are called "the Two Daughters of Lot". It is from that evil portion of the animal soul the evil inclination, alias Sama"e-l, is nourished. Thus, the vessel of the liver is the physical body, in which is the animal soul comprised of good and evil, in which is the good and evil inclinations, which when this (evil) one gains power it draws near the opacity and the evil within it to the primary soul (the Soul) of Assiyah, alias Yaakov, for the Soul of Assiyah is pure, just that she sometimes suckles and is nourished from the good inclination and sometimes from the evil inclination for they are the garments of the Klippat Nogah. Thus, the four fundamental elements are the animal soul and they are doubled - four of good and four of evil - and in the side of good the "Garments of Light (אור)" clothe them, for that is the good within Klippat Nogah. But from the side of evil "Garments of Skin (עור)" - the skin of the serpent - clothes them. We can conclude from this the order of man and the order of nourishment. The physical body of Man is comprised of the four elements, fire water wind and air, as well as four humors, white red green and black whose primary places are in the lung, liver, gallbladder and spleen from where they spread to the entire body and in this body is clothed the Animal Soul. Now the meaning of this is that the whole realm of Assiyah is not an equal plane, for in it are heaven and earth which are not equal. For example, earth is comprised of four elements and they are all inanimate. But there is the vivifying force of the earth that maintains it and beyond these is the body of the vegetable which is comprised of the four elements and in it is the force that causes its growth. ...

...And it combines with the Inanimate Soul within it, which is higher and greater. However, still being inanimate it has not become nourishment yet, therefore one who forswears nourishment may still consume water and salt. And afterwards, when eating a vegetable, the Vegetative Soul within it attaches to the 'Vegetative Soul' within man which is higher, and thus it grows, while the body of the vegetable will be expelled as refuse. And so too when Man consumes an animal the refuse is expelled and the Animal Soul that was within it attaches to the "Animal Soul" within Man which is higher and more internal than it and thus it grows. And this is the mystical secret of bodily nourishment, for the Animal Soul within Man is not yet considered 'soul', rather it is 'body'. For the four souls, Inanimate Vegetative Animal and Articulate represent the Four Elements for they are each comprised of the four elements and they complete the body of Man, and are the physical compartment into which spreads the final garment, the spiritual bodies of Assiyah ie. the kelliPAT. For just as the physical earth serves as the husk and body of the more internal roots of the inanimate, vegetative and animal souls so do the spiritual forms of Assiyah enter first. Understand the order of these levels well. And then from the KelliPAT Noga of (the Mystical Secret of the Tree of) good and evil is drawn into the Animal Soul within Man, and within this KelliPAT Nogah which is comprised of the Good and Evil Inclinations, is clothed the innermost spiritual level of Assiyah, the soul of them all. This is what is called "The Soul of Man" and "The Soul of Angels". This is the (true) soul (inner life) of the Animal Soul and it is nourished from (the Animal Soul) just as the Animal Soul is nourished from the vegetable etc. However, it is only nourished from the body which is of the KelliPAT Noga Good and Evil Inclinations. Thus, the opacity of the Animal Soul within Man which rises towards the Soul of Assiyah is nourished from her and this causes the body to sin. But what caused the opacity in the Animal Soul within Man to begin with? Certainly it is due to the Animal Soul within an actual animal, which is the externality of the Animal Soul within Man. This is why when Man sinned he would bring a sacrifice from among the animal kingdom, for it was they that caused the sin.

And the Vegetative and Inanimate Souls are even more opaque than the Animal Soul and they surely contributed to the sin, therefore libations and meal offerings as well as salt accompanied each offering.

Sefer Etz Chaim 50:10

The living (animal existence) is more internal, and it is from the side of wind (air) that is found in the four elements. But it [also] has the essence (*nefesh*) of construction (inanimate existence) in it, as well as the essence of growth (plant existence). But added on is the internal essence, which is called the animal essence. And some call it the essence of movement, since it is willful, and not natural (automatic) like growing (plant life), as mentioned above. And in the books, this is called the second essence and is divided into two powers, the external and the internal. The external is [further] divided into two powers, sense and movement. Sense is divided into the five senses, and the five of them are called the power of sensation. And the internal is divided into two, simulation and arousal. Simulation is [further] divided into two, comprehension and memory. And this is their explanation: Behold the power of movement is a single power, and it is to go from place to place according to its will to have sensation, and not from [its] nature, as mentioned above. And sensation is divided into the five senses: The first is touch, which is in all the limbs of the body. For when they touch one another or something else against them, they feel the touch. All of the other four senses have a specific limb - and these are the eye for the sensation of sight; the ear to sense the audible; the nose to smell, and the palate to taste. And all of these five senses are drawn directly from the brain itself, since their center is there, except that their sensations are felt through these limbs that we mentioned. And all of these are called external, because they are tangible and physical; as they [actually] see and hear, and all of this is fully actualized. But the internal is called the force of simulation, and this is in the brain itself. There it simulates, as if that which was sensed were actually there in the brain. And it forms the quality of that sensation there, even though it can only be actively felt by the specific limb for that sense, as mentioned above. And the second power is called the power of memory. For even not at the time that the external organ is actively sensing [something], it is simulated in the brain as if it were actively felt now. This is from the power to form an image that comes from the power of simulation at another time, at the time of the external sensation. There is another power to simulation; and that is that it forms things even if they are not true, which is impossible for the external sense to do. Yet this power of simulation is only able to form a physical material image and not a spiritual image called form and essence. Additionally, this power of simulation is able to simulate and form things, both while awake or in a dream, as I will write. The power of arousal is also called the essence of desire, and it is more internal than the power of simulation. For once the power of simulation forms and simulates things, the power of arousal then arouses to bring about that which benefits the body. And this is in two ways. The first is to think how it is that it can prepare for the needs of the body; and so all of the limbs are its tools. For it stimulates the eye to see, the ear to hear and the legs to walk. And it is likewise with all of the limbs, [that then act] for the needs of the actions of the body itself and for its benefit - to protect the body, to nourish it and to distance what is bad for it or damages it. So it brings the yearning to the limbs to accomplish actions that benefit the body and push off damage to it. And the second is the arousal to choose good traits that benefit the body and push off bad traits from the body, such as anger, hatred, enmity, cruelty and mercy. And this is called willful, because it decides to prefer one over the other. However you should know that while it is true that the acquisition of good traits, required by the body, or bad traits come primarily from the internal power of arousal; the external power of sensation is nevertheless also used by it for this matter. For arousal thinks, but sensation activates the trait. And you should know that the acquisition (performance) of commandments and sins in a person is also from these two powers, arousal and sensation, as mentioned above. However they do not [originate] from them but rather from the evil impulse which brings in this will, and they are [hence] the tools of the evil impulse, as I have written. And this is also mentioned in the Zohar, Parshat Vayera - the matter of Lot, who is the evil impulse; and his two daughters, who are the powers. The younger one is the essence of growth (plant life) and the firstborn is the connection between sensation and arousal, which is also called the essence of desire. For the intention of both of them is only for the benefit of the body alone, as mentioned above. Yet harm comes through them to the essence of speech (humanity), from the intention

of the evil impulse, as I have written concerning the matter of external movement. But this is not yet true choice, except for that which is found in the essence of speech.