First chapter

a) Until the world was created, He and His Name were One. He willed [to create], and contracted His light to create all beings, by giving them a space. There is no existence that does not have its space.

The space [from where the light contracted] being circular, the *Ein Sof* encircles it from all sides. A ray [*Kav*] emerged from Him, entered on one side, and made all the levels.

They [The *Sephirot*] are ten levels, with incommensurable qualities. Ten encircling, and in their middle, ten linear, which have the qualities of the *Ein Sof*: kindness, rigor and...
He directs His creatures with justice, rewarding and punishing, returning all evil to goodness, and bringing all His creatures to His will. As it is written: "I am first and I am last, and beside Me there is no G-d." (Isaiah, 44, 6).

All that G-d created in His world, He created only for His glory, as it is said: "All that is called by My Name and glory, I created, formed and even made." (Isaiah, 43, 7). And He said: "G-d will reign for ever." (Shemot, 15, 18)

b) Ten Sephirot, internal and external; their shape, as of a man⁴¹³, the first of them; Adam Kadmon (Primordial Man). From the lights that were invested inside of him, came out [ramifications] his four

⁴¹³ The shape of the Sephirotic tree resembles the shape of man
b) Ten Sephirot, internal and external; their shape, as of a man\textsuperscript{414}, the first of them; Adam Kadmon (Primordial Man). From the lights that were invested inside of him, came out [ramifications] his four senses: Sight, hearing, smell and speech.

c) From the four letters of הוי"ב"ה, there are four Miluim:
- 'AV, SaG, MaH, BaN
- Ta'amim [cantillation notes]
- Nekudot [vowels]
- Tagin [crows]
- Autiot [letters]
They include one, in the other\textsuperscript{415}.

\textsuperscript{414} The shape of the Sephirotic tree resembles the shape of man

\textsuperscript{415} The Ta'amim corresponds to the name of 'AV, the Nekoudot to the name of SaG, the Tagin to MaH and the Autiot to BaN. The Ta'amim also have an aspect of SaG (SaG of 'AV) and so on

\textsuperscript{416} The Sephirot
עב (‘AV) is in the head, its ramifications are mysterious; they come out from the hair on the head.

SaG came out from the ears and downward. Its cantillation notes subdivide in three levels: higher, middle and lower. The higher [are] from the ears, the middle from the nose, and the lower from the mouth.

The higher came out from the ears, ten [Sephirots] from the right, and ten from the left, these internal, and these encircling. They all include in one which is shaped as ד והו far do they descend? Until the end of the beard on the chin.

The middle, came out from the nose, ten
[Sephirot] from the right, and ten from the left, these internal, and these encircling. They approached each other, and then the ל of the was revealed, with six alephs [אאאאאא] coming out and downward, reaching to the chest.

The lower [Ta'amim] came out from the mouth, ten internal [Sephirot], and ten encircling [Sephirot], in this way was revealed the ד of the ה, with four Aleph [אאאא] two י, and two די.

From the two ears and the two nostrils; two vapors from the right side of the mouth, and two utterances from the left side, they are rooted in the two jaws, upper and lower. They come out, and descend until the

לכרום.
והרי נתקרבוلدיביםזא.
ונתגלתהושלhasilבשהאלפים.
יגאיםויורדיםעדהתודה.

יךאתהתתתתאנסמכפה.
',"י',"פורימיםומימקיפים.
'והרינתקרבושהבד,אלפים.
שנים','ושניםיו.

מב',אתנימומלב',נחירם–
'בבכליםבמימעדפה
ושנידיבוריםבשמאלו.
نشرימיםוב',לחיםעלים
והתחנו.
'יאぞיאויורדר',עדשתוור.
The Kabbalah of the Ari Z'al, according to the Ramhal

d) Malkhut came out\textsuperscript{417} first, followed by Z'A, and than the others [Sephirot until Keter]. The force [the consistence] of the Keli was absorbed in them\textsuperscript{418}.

The most tenuous \textsuperscript{419} returned and entered\textsuperscript{420}, Keter first, followed by the others. The rest [which did not return] thickened. A Keli was made from the sparks that fell from the collision of the returning higher light, with the trace\textsuperscript{421} of the lower [light].

At first, they were all [of the aspect of] Nefashot. They gained from each other by coming out, and by returning; each one as it deserved, until the

\textsuperscript{417} From the mouth of Adam Kadmon
\textsuperscript{418} The lights of the mouth of Adam Kadmon
\textsuperscript{419} Of the lights
\textsuperscript{420} In the mouth of Adam Kadmon
\textsuperscript{421} Each light when going up, leaves a trace (imprint)
second encircling 422. *Keter* stayed in the mouth of A’K, the nine remaining [Sephirot] came out, until *Malkhut* was left as a *Keli* without light.

All the *Kelim* made one [unique] *Keli*, but with ten gradations. This is the [world of] *Ha’Akudim*.423

---

422 For *Malkhut* only
423 Attached
Second chapter

a) The vowels of SaG being ready to come out, SaG assembled his own MaH and BaN, and [the general] MaH and BaN with them, from the navel and up. It spread there a curtain [a limit], starting in the front at the level of his chest, and extending down to his rear until the level of his navel.

From BaN; Sephirot ascended and came out through the eyes [of Adam Kadmon]: Ten [Sephirot] from the right, and ten from the left. They [the Kelim] came out from the navel, and downward. They [the Sephirot] took from the higher lights, KHB [received from the lights] of the ears, nose and mouth that were on the beard of the

424 MaH of SaG and BaN of SaG
425 Keter, Hokhma and Binah
chin, and the rest [the seven lower Sephirot received from the lights] of the mouth and lower [the beard on the chin].

From the inside [of Adam Kadmon], BaN descended, cleaved out at their level [of the lights of the eyes that went down] and shone outwards through his skin [of Adam Kadmon]. From the navel and the Yesod [of Adam Kadmon] the light divided to Keter, ‘Hokhma and Binah, the remaining [the seven lower Sephirot, received from the lights] of the toes.

The three first ones were repaired, facing each other, the rest [seven lower Sephirot] were one under the other.

b) Ten Kelim came out first, and afterwards, their lights. The lights went
down to Keter, 'Hokhma and Binah' and were accepted; but by the seven lower ones, they were not accepted. Their Kelim went down [to Beriah, Yetsirah and 'Asiah], and their lights ascended to their place [in Atsilut].

On them, it is written:
"And these are the kings who reigned in the land of Edom, before reigned a king over the children of Israel" (Bereshit, 36, 31).

c) Ten Sephirot [of Nekudim] to be divided into six Partusifim [in Atsilut], and from them, four worlds: Atsilut, Beriah, Yetsirah and 'Asiah. From their extremity [of these levels]⁴²⁶ comes out evil, as it is said:
"I form the light, and create darkness; I make peace, and create evil".

⁴²⁶ Malkhut of 'Asiah
191

(Isaiah, 45, 7)

The sparks have no attachments between them. As it is said:

“A whisperer separates close friends” (Michlekh, 16, 28)

And for the wicked he said:

“All the evil doers shall be scattered:” (Tehilim, 92, 10)

But for the saintly what does he say:

“And G-d will be king on all the land, on this day G-d will be One and His Name One” (Zachariah, 14, 9)

Because the Tikun of everything; is by the unity [Yihud].

d) In the beginning, all the parts [of the Kelim] were equal. The lights came out but were not

.ד. בתחלת היה כל החלקים שioms. בהא האורות ולא קיבולים, נפשו

 Zika`in nitzko`im ain binokho zibor, shamamar (mishli, tz, ch): "Nergam miferid alok."

 זיקין ניצוץ אין ביניהם חיבור, שטامر (משלי, טוב, כך): "נרגים הפריד אחדים."

 But for the saintly what does he say:

“And G-d will be king on all the land, on this day G-d will be One and His Name One” (Zachariah, 14, 9)

Because the Tikun of everything; is by the unity [Yihud].

וברשעים הוא אמר (תהלים צב, טז): "ונרגן מפריד אלוף".

 אבל ב кудושה המ הוא אמר (דרこんな, צ): "והיה ה מלך על כל הארץ בים הארץ יהיה ה אחד ושמו אחד".

 Schitko`in hakol beinohad.

 שיתיקים לכל ביווד.
accepted [by Z’aT]; they [the Kelim] broke and fell. The finest [of the lights] were concealed, and the best of those remaining [of the Kelim] descended to Beriah, the rest to Yetzirah and Asiah.

When they [the Kelim] came back and were repaired; four were made of three. The second Asiah is lower than the first, and from its extremity, evil comes out. As the prophet said: “Behold, I will make you small among the nations; you shall be greatly despised” (Ovadia, 1, 2)

e) Which ones went down? The seven lower ones and the rears of...
'Hokhma and Binah. The seven lower went down to Beriah, the rears of 'Hokhma and Binah went down to the place of Z'uN in Atsilut, the rears of 'Hokhma in front, and those of Binah in the back [back to back]. The seven lower ones broke, but the rears of 'Hokhma and Binah did not; they only fell. The rears of NHY of Keter were also damaged with them.

In every Partsuf, the seven lower [Sephirot] broke, the rears of 'Hokhma and Binah fell, and the rears of NHY of Keter were damaged. Of which Partsufim? The ones that will come after\[432\].

f) How did they [Z'aT] fall?

The first one [to fall] was Da'at, it received seven
The Kabbalah of the Ari Z'al, according to the Ramhal

lights [from Z'aT of Nekudim] but could not hold them; it broke and fell. Its Keli [fell] to Da'at of Beriah, and its light to Malkhut of Atsilut.

Afterwards, 'Hesed received six lights; it broke and fell. Its Keli fell to Binah of Beriah, and its light to Yesod of Atsilut.

Gevurah received in the same way; it broke and fell. Its Keli fell to 'Hokhma of Beriah, and its light to Netsa'h and Hod of Atsilut.

Tiferet received in the same way; it broke and fell. Its Keli fell to Keter of Beriah, and its light remained in place. The

433 Being of the same column, (central)
434 The light of Daat
435 Of Daat
436 Being of the same column, (left)
437 The light of Gevurah
438 Of Gevurah
439 Being of the same column, (right)
440 The light of 'Hesed
441 Of 'Hesed
Keli of Keter extended and received it, the light of Da’at went up between them, and its Keli fell a second time, [but now] to Malkhut of Beriah.

The lights went out to [the Kelim of] Netsa’h and Hod, there, they found the light of Gevurah that had fallen, [the Keli of] Binah extended and received it, and its Keli fell a second time, [but now] to Yesod of Beriah. Netsa’h and Hod received and broke; their Kelim [fell] to Netsa’h and Hod of Beriah, their lights went up to the Keli of Binah.

Yesod received, broke
and fell; its Keli [fell] to Gevurah of Beriah, and its light went up to Keter.

Malkhut received, broke and fell; its Keli [fell] to 'Hesed of Beriah, and its light went up to Keter.

This is the order of the breaking of the seven lower [Sephirot]. It is from them that the worlds of Beriah, Yetzirah and 'Asiah were prepared, and constructed.

g) The descent of the rears of 'Hokhma and Binah was consequent to the breaking of the [seven] lower ones:

'Hokhma and Binah were face to face. [When] Da'at broke, the 'Hasadim and Gevurot of 'Hokhma and Binah fell into their

---

442 In the beginning
body 443, they turned 444 [back to back]; so as not to look at each other.

'Hesed broke; the rears [NHY] of Abah descended to Yesod [of Abah]; his rears 445 turned from facing Imah.

Gevurah broke; the rears of Imah descended to Yesod [of Imah], they both turned 446 back to back.

The third of Tiferet broke; the rears of the Yesods of Abah and Imah descended.

Tiferet broke completely; the 'Hasadim and Gevurot of Israel Saba and Tevunah descended in their bodies, they turned 447 so as not to look...
The Kabbalah of the Ari Z'al, according to the Ramhal

at each other.

Netsa'h and Hod broke; the rears of ISOT descended until Yesod.

Yesod broke; the rears of their Yesods\textsuperscript{448} fell.

Malkhut broke; the rear of their crowns \textsuperscript{449} [surrounding their Yesods] fell, and the damage to [the rears of] NHY of Keter was completed. It is by them\textsuperscript{450} that the 'Hasadim and Gevurot enter 'Hokhma and Binah.

h) The 288 sparks are lights from the four 'AV: 'AV of 'AV, 'AV of SaG, 'AV of MaH and 'AV of BaN, which went down with the broken Kelim to sustain them.

What descended did so as a result of the descent

\textsuperscript{448} נשבה נ"ה, ירד אחוריהם של י"ס"ת עד הי"סוד.

\textsuperscript{449} נשברה הי"סוד, נפלו אחורי י"סודים.

\textsuperscript{449} נשברה מלכות, ירד אחורי עטרותה.

\textsuperscript{450} ונשלם פגמם של "ה" ידכתר, ושבוד נכסין זה"ג בחו"ב.

\textsuperscript{450} נשברה מלכות, ירד אחורי עטרותה.

\textsuperscript{448} נשברו נ"ה, ירד אחוריהם של י"ס"תעד הי"סוד.

\textsuperscript{449} נשבר הי"סוד, נפלו אחורי יוסידים.

\textsuperscript{449} נשברה מלכות, ירד אחורי עטרותה.

\textsuperscript{450} ונשלם פגמם של "ה" ידכתר, ושבוד נכסין זה"ג בחו"ב.

\textsuperscript{450} כו הורד ניצוצין של אור מאברעה "ב" דסמנ"ב ירד עם נשברם לקימם.

\textsuperscript{450} על יורד מירידתם של מלכים

\textsuperscript{448} הורד ניצוצין של אור מאברעה "ב" דסמנ"ב ירד עם נשברם לקימם.

\textsuperscript{450} על יורד מירידתם של מלכים

198
of the Malkin\(^{451}\) (kings), and what returned and rose again did so because of their return.

At the end of things what does he say:  "And the light of the moon will be as the light of the sun... When G-d will dress the wounds of His people and heal its bruise.  "(Isaiah. 30 .26)

A recovery which is not followed by a blow: And he said:

"I will erase the sin of this land in one day."  
(Zachariah 3. 9). And he said:

"And G-d will be king on all the land, on this day G-d will be One and His Name One."  
(Zachariah 14. 9.)

---

\(^{451}\) The seven kings of Edom that died, correspond to the Z’aT that broke
The Kabbalah of the Ari Z’al, according to the Ramhal

Third chapter

a) MaH\(^{452}\) came out through the forehead [of Adam Kadmon], it selected and made from all the broken Kelim\(^{453}\) five Partsufim [Arikh Anpin, Abah, Imah, Zeir Anpin and Nukvah], and 'Atik above them, and from the rears of Abah and Imah\(^{454}\) [it made] Ya’acov and Leah.

From Keter of MaH, and from half of Keter\(^{455}\) of BaN, and from what was needed from the rest\(^{456}\); 'Atik\(^{457}\) was realized.

From 'Hokhma of MaH, and from half of Keter\(^{458}\)
of BaN, and from what was needed from the rest, Arikh Anpin was realized.

From Binah of MaH, and from 'Hokhma and Binah of BaN, and from what was needed from the rest, Abah and Imah were realized.

From the seven lower Sephirot of MaH, and from the seven Sephirot of BaN, Zeir Anpin was realized.

From Malkhut of MaH, and from Malkhut of BaN, Nukvah was realized.

Their Tikun [rectification - arrangement] is achieved by the masculine and feminine principles. They are repaired by D’uN; during the Zivug, the gestation,

460 Dukhrin and Nukvin - Aramaic for masculine and feminine. The Partsuf is repaired by the union of the masculine and feminine aspects of the Partsuf superior to him

461 Union
The Kabbalah of the Ari Z'al, according to the Ramhal

the birth, and the growth.

b) The Zivug\textsuperscript{462}, in what manner [is it done]? [First] The Nukvah [of the upper Partsuf] brings up Mayim Nukvin\textsuperscript{463} [feminine desire], which make the selection of the Kelim, and then in return; the lights\textsuperscript{464} of MaH come down. They stand\textsuperscript{465} in Nukvah\textsuperscript{466}, and are repaired in her interior; this corresponds to the gestation ("Ibur). They [the lights and the Kelim] come out\textsuperscript{467} to their positions; this is the birth (Leidah). When the lower Partsuf\textsuperscript{468} dresses the

\begin{itemize}
\item [462] Union
\item [463] Feminine waters
\item [464] Mayim Dukhrin (masculine waters)
\item [465] Mayim Nukvin and Mayim Dukhrin
\item [466] In her Yesod
\item [467] After the time of the gestation, their details are distinct
\item [468] Now the lights and Kelim are arranged as a Partsuf
\end{itemize}
higher Partsuf and grows to his size; this is the growth (Gadlut).

At first he suckles from the upper Partsuf (to gather strength), as needed for his growth, and once grown and clothed, he becomes independent.

c) The ascent of the Malkin 469 [from Beriah to Atsilut] is of forty days:
Ten days: 'Hesed and Netsa'h, to Netsa'h of Atsilut.
Ten days: Da'at and Tiferet, to his Yesod 470.
Ten days: Gevurah and Hod, to his Hod 471.
Ten days: Yesod and Malkhut, to his Malkhut 472.

d) 'Atik is repaired by D'uN 473. His MaH is his front masculine side, his

---

469 The Kelim of Z'aT that broke
470 Of Atsilut
471 Of Atsilut
472 Of Atsilut
473 By the zivoug of higher than him (‘AV and SaG of Adam Kadmon)
The Kabbalah of the Ari Z’al, according to the Ramhal

BaN; his rear feminine side. The face of MaH his front, the face of BaN his rear; thus, 'Atik is all face. Arikh Anpin is repaired by D’un; masculine on his right, feminine on his left. The Tikun of Arikh Anpin is from the Zivug of 'Atik. The Tikun of 'Atik is from the Zivug of higher than him.

e) By the Zivug of Arikh Anpin; Abah and Imah are arranged, this one masculine and this one feminine, and from their Zivug; Z’A and Nukvah are built. The Yesod of 'Atik ends in the chest of Arikh Anpin, the 'Hasadim and Gevurot are revealed from it.

474 His MaH and BaN are back to back
475 His aspect of MaH
476 His aspect of BaN
477 Of Abah and Imah
478 Tiferet
479 According to the Hishtalshelout (development) but not for the clothing, where it is in the Yesod of Arich Anpin
480 Yesod of Atik
The Gevurot came out\textsuperscript{481} first, being pushed out by the 'Hasadim; they surrounded Yesod [of 'Atik] on all sides. The 'Hasadim came out; their halves\textsuperscript{482} to the right, and pushed all the Gevurot to its left [of Yesod]. Their halves\textsuperscript{483} descended, from the chest and lower, and the 'Hasadim also descended to appease them. Therefore, there are two and a half 'Hasadim revealed and two and a half covered, which are spreading their lights\textsuperscript{484} to the outside.

From the 'Hasadim, Abah and Israel Saba came out to the right of Arikh, and from the Gevurot, Imah and Tevunah came out to his left. Imah and Tevunah; the legs of one

\textsuperscript{481} From the Yesod of Atik
\textsuperscript{482} Two and a half
\textsuperscript{483} Two and a half of the Gevurot
\textsuperscript{484} From Yesod they project though a veil
\textsuperscript{485} Which are not attached
The Kabbalah of the Ari Z’al, according to the Ramhal

[Imah] in the head of the other [Tevunah], it is not the same for Abah and Israel Saba\(^ {485} \), because two halves of Gevurot are revealed as one, while half of 'Hasadim are covered in Yesod.

f) Abah and Imah are the two Mo’hin\(^ {486} \) [brains] of Atsilut; they dress the two arms ['Hesed and Gevurah] of Arikh. They are constructed from MaH and BaN, and built\(^ {487} \) by the lights of Arikh.

From the three parts\(^ {488} \) of the arms ['Hesed and Gevurah of Arikh], to their HBD [of Abah and Imah], and from Tiferet [of Arikh], to the rest of their body [of Abah and Imah]. From the first three parts of HGT [of Arikh], to make their Mo’hin as one, from the second parts to make

\(^{486}\) ‘Hokhma and Binah

\(^{487}\) Their actions are influenced by the lights of Arich

\(^{488}\) ‘Hesed and Gevurah have three parts each

\(^{489}\) The first parts
their $HGT$, and from the third parts; their $NHY$.

The first parts of the right [arm] is clothed in the head of $Abah$, at the same level $^{489}$; the left [arm] is clothed in $Imah$, the second [parts are clothed] in their $HGT$, and the third [parts] in their $NHY$.

$Tiferet$ [of Arikh] is covered under them, until the chest.

g) $Abah$ and $Imah$, have $MaH$ and $BaN$ in them. When they $^{490}$ joined, $Abah$ gave his $BaN$ to $Imah$, and took her $MaH$ for himself.

Two $MaH$ on the right: $Abah$ and $Israel Saba$
Two $BaN$ on the left: $Imah$ and $Tevunah$. 

$^{490}$ $Abah$ and $Imah$
h) *ISOT*\(^{491}\) how [are they constructed]? The Malkhuts of Abah and Imah become distinct *Partsufim*, half of their Tiferet, and NHY [of Abah and Imah] dress inside of them\(^{492}\), as their Mo'hin.

Abah and Imah are completed again; from there and up\(^{493}\). Abah and Imah are at the level of the chest of Arikh, *ISOT* is at [the level of] his navel.

Abah and Israel Saba, [as] Imah and Tevunah are sometimes two \(^{494}\), and sometimes one \(^{495}\); when they are joined one to the other.

i) The Mo'hin of Z'A are from Abah and Imah, they are clothed in their

---

491 *Israel Saba* and Tevunah
492 *Malkhut - ISOT*
493 With new NHY
494 Two separate *Partsufim*
495 *Partsuf*
Kelim\textsuperscript{496}, this is the \(\text{צלמ}\).

How?

The \textit{Malkhut} of the superior [\textit{Partsuf}] is the interiority of the lower; the \textit{Malkhuts} of \textit{Abah} and \textit{Imah} are in Z'A. Her \textit{NHY}\textsuperscript{497} enter in him, her nine parts\textsuperscript{498} in his nine limbs [of Z'A]; this is the \(\text{צ}\). Her first seven [\textit{KHBD HGT of Tevunah}] are encircling him on the outside; this is his \(\text{מל}\).

\[\text{j) [When] Abah and Imah, [are separated from] ISOT [which] are two}\textsuperscript{499}, Z'A is lower than all, and his \textit{Mo'hin} are from ISOT.\]

\[\text{[When] Their Malkhuts}\textsuperscript{500} are his \(\text{צלמ}\), this corresponds to ISOT 2. From their chest [of ISOT 2] and down [\textit{NHY}], \textit{Mo'hin} are given to him [Z'A]. New \textit{NHY} are made}\]

\[\text{מלכותו של עליון פנימיות} \]
\[\text{ברתנות} \]
\[\text{מלכותם של א"א ב"א.} \]
\[\text{נה"ה שבת כנסיס ברתנו.} \]
\[\text{ס"פ יירותח בינ" אייבוי, זה ל' ו'} \]
\[\text{שביעי ראשוניות שהל מקיפות} \]
\[\text{עליו רביעיות} \]
\[\text{ל' מ" שלל.} \]

\[\text{י. א"א יסוס"ת - שnine,} \]
\[\text{ז"א למתה מכוללת, מותחי מוס"ת.} \]

\[\text{מלכות שולמות \(\text{צלמ}\) שלל,} \]
\[\text{אלו יסוס"ת שnine.} \]
\[\text{מן ההדחה שלמות ולמטה ינוול לו} \]
\[\text{למותיו.} \]

\[\text{YPES נוגדים נ" המדשים} \]
\[\text{לעם,} \]
\[\text{מושתליים וירדמים מאחוריו, ע"} \]

\textsuperscript{496} Of ISOT, or Abah and Imah; depending on the state of growth of Z'A
\textsuperscript{497} Of Tevunah
\textsuperscript{498} \textit{NHY} of Tevunah have three parts each
\textsuperscript{499} ISOT 1 and ISOT 2
\textsuperscript{500} Of ISOT
for them, extending and going down his back to the level of his chest, like a mother covering her young.

From the chest [of ISOT] and up, this is his corresponding to the first growth. [Gadlut 1]

k) [When] They [Abah, Imah, and ISOT] are one, and Z'A is under them, his Mo'hin are [directly] from Abah and Imah, and their Malkhuts are his; there is then only one ISOT.

From the chest and down are his, the rest are his; corresponding to the second growth. [Gadlut 2]

l) The Zivug of Abah and

---

501 ISOT 2
502 The Sephirot on top of NHY of Tevunah are his (his exterior Mo'hin)
503 Of Abah and Imah
504 NHY
505 The Sephirot on top of NHY
Imah is constant, but the one of ISOT is occasional. The Zivug for the liveliness of the worlds is constant, but the one of the Mo'hin is occasional.

Fourth chapter

a) Z'A integrates the six edges\(^506\) of the world [of Atsilut], and Nukvah is its Malkhut\(^507\). Arikh Anpin folded his legs\(^508\) and drew them on his HGT. The Kelim of Z'A ascended after them and clothed them\(^509\). The same as their shape in Arikh Anpin, is their shape in Z'A; three on top of three, and Malkhut fourth after them.

Arikh Anpin took them\(^510\), sorted them, and then by

\(^{506}\) Abah and Imah are the Mo'hin
\(^{507}\) Of Atsilut
\(^{508}\) His NHY
\(^{509}\) The NHY of Arich Anpin
\(^{510}\) From NHY of Atsilut
his Zivug [with his Nukvah], took them out. Abah and Imah took them 511, and repaired them definitely; in three days, forty days, three months and two gestations.

b) In three days, how? Those are the three days of Klita (insemination): the first day, Abah repaired the right in them [Z'uN], the second day, Imah repaired the left in them, the third day, Abah gave of himself 512 to Imah and they were joined [the right and the left side].

There are three Miluim513 [of sparks]: The Miluy of Mah is nineteen, the Miluy of SaG is thirty

511 The Kelim
512 Of what he repaired
513 In the sense of filling. Each name of ASMB less the initials of YKVK (26)
514 After it is only one spark a day
515 With the three first days
516 This makes a total of 86 days (close to 3 lunar months)
seven, and the Miluy of 'AV is forty six.

For the Tikun of Z’A, six of the nineteen [sparks] entered on the first day, six on the second, and seven on the third. Why six514? Because the lines [columns] of Z’A are repaired by them. On the third [day], one more because of the joining of the lights [of the right and left columns].

Thirty seven [sparks] in thirty seven days, this makes forty days 515, the infant is formed by the light of Imah, forty six [sparks], in forty six days 516, as the three months needed to distinguish the fetus.

c) The construction of Z’A [includes]: Kelim, sparks, and lights. The Kelim that broke, the sparks that...
descended, and the lights that departed [went back up when the *Kelims* broke]. They came back and repaired one another\(^{517}\) in three gestations\(^{518}\), one of seven months\(^{519}\), one of nine\(^{520}\) and one of twelve\(^{521}\) months.

*Imah* and *Tevunah* joined as one, and there are three levels of *Yesod* in them: *Yesod* of *Imah*, *Yesod* of *Tevunah*, and the place of the cutting when they are separated and cut from each other.

His *Kelims*\(^{522}\) are repaired by *Yesod* of *Tevunah*, his sparks, at the place of the cutting, and his lights, by *Yesod* of *Binah* [*Imah*]. In the lower world, there are also three sections\(^{523}\).

---

\(^{517}\) By being together, the damage was their separation from each other

\(^{518}\) One for the sparks, one for the *Kelims* and one for the lights

\(^{519}\) For the lights

\(^{520}\) For the sparks

\(^{521}\) For the *Kelims*

\(^{522}\) Of Z’A

\(^{523}\) In the woman (Nidah, 31, 1)
d) The body of Z'A is composed of ten Sephirot. Seven Sephirot were established in seven months, and three in the twenty-four months of the suckling; eight months each. Seven [months] which are nine, because Da'at divides in 'Hasadim and Gevurot.

e) They are three Kelim: NYH is the first Keli, [the keli of] HGT is in his interior, and [the keli of] HBD is in the interior of HGT.

There are three Neshamot in them: Nefesh in NYH, Rua'h in HGT, and Neshama in HBD. When are they repaired? During the gestation, the suckling,

524 Keter, 'Hokhma, Binah, 'Hesed, Gevurah, Tiferet, Netsah
525 Of the gestation
526 Hod, Yesod and Malkhut
527 Nefesh, Rua'h and Neshama
528 When they are in Z'A
and [when they receive] the Mo'hin\textsuperscript{528}.

f) \textit{NHY}\textsuperscript{529} in the gestation how\textsuperscript{530}? Its \textit{NHY}\textsuperscript{531} and its \textit{HGT}\textsuperscript{532} are its exteriority, \textit{HBD}\textsuperscript{533} is the \textit{Nefesh} in them.

\textit{HGT}\textsuperscript{534} [is repaired] in the suckling; its \textit{NHY}\textsuperscript{535} and its \textit{HGT}\textsuperscript{536} are its exteriority, \textit{HBD}\textsuperscript{537} is the \textit{Rua'h} in them.

\textit{HBD}\textsuperscript{538} [is repaired] in the growth, these are all the \textit{HGT} that ascend and become \textit{HBD}, the \textit{NHY} take their place\textsuperscript{539}, and new \textit{NHY} are renewed lower for them\textsuperscript{540}.

\textsuperscript{528} Which is the exterior \textit{Keli}

\textsuperscript{529} How is it repaired?

\textsuperscript{530} \textit{NHY} of \textit{NHY}

\textsuperscript{531} \textit{HGT} of \textit{NHY}

\textsuperscript{532} \textit{HBD} of \textit{NHY}

\textsuperscript{533} Which is the intermediate \textit{Keli}

\textsuperscript{534} \textit{NHY} of \textit{HGT}

\textsuperscript{535} \textit{HGT} of \textit{HGT}

\textsuperscript{536} \textit{HBD} of \textit{HGT}

\textsuperscript{537} Which is the interior \textit{Keli}

\textsuperscript{538} Of \textit{HGT}

\textsuperscript{539} To replace the \textit{NHY} that became \textit{HGT}
HBD spreads down on all; this corresponds to the Neshama [soul] which contains Nefesh, Rua'h, Neshama, 'Hayah and Ye'hidah. NRN are the interiority, 'Hayah and Ye'hidah are their encircling, and all the Kelim are exteriority to them [HBD].

Three composed of three:

| NHY HGT HBD in NHY, [the three aspects of the exterior Keli] | נר" - פומ요, ח" - מקיפים להם. חזרו כל הכלים חיצוניות לתבה. |
| NHY HGT HBD in HGT, [the three aspects of the intermediate Keli] | נר" - ח" - המקיפים להם. של בין כתנים, הבטים בתוך כל העצמות. |
| NHY HGT HBD in HBD, [the three aspects of the interior Keli] |_NRN of the growth, inside of all. |
As it is in man: flesh, veins, bones, and NRN in them.

ענניִם באדם - בשר הודיים והזמות, ונר" במותם.
g) [During the growth] All the [Kelim of the aspects of] NHY become NHY, all the HGT [become] HGT, and all the HBD [become] HBD.

HBD of NHY: bones, HBD of HGT: veins, HBD of HBD: Mo'hin,
As in the body of man: bones, veins, cranium and Neshama inside of them.

The exteriors are the NHY and HGT, the interiors are the HBD. As for man: body and soul (Neshama).

The Kelim divided as interiors and exteriors; the Neshama in them is lights and sparks. From all of these elements, Z'A is constructed.

h) There are four...
gestations [for Z'A], two for [the making of the levels of] its exteriors\(^{545}\), and two for [the making of the levels of] its interiors\(^{546}\) - gestation for its six lower [Sephirot], and gestation for its Mo'hin.

The first gestation [for its six lower Sephirot] is of twelve months, the second [for its Mo'hin] is of nine [months]; this is for its exteriors. It is the same for its interiors; nine [months for its six lower Sephirot], and seven [months for its Mo'hin].

i) The [period of the] suckling is twenty four month;\(^{547}\) it is for the clarification of Hod, Yesod and Malkhut. From here to growth, it will take eleven years and one day. How?

\(^{545}\) NHY and HGT
\(^{546}\) HBD
\(^{547}\) Eight months each
Seven parts of NHY of Tevunah [enter Z’A] in seven years, and its crown \(^{548}\); in one day. From her \(^{549}\), come out the revealed 'Hasadim, from the chest [of Z’A] and downward.

They [the 'Hasadim] come down to group in Yesod [of Z’A], and return upwards on their columns [Netsa’h and Hod], until they ascend in all the six edges [of Z’A].

Five Gevurot come down afterwards, and are sweetened [appeased] in Yesod [of Z’A]; two and a half in the descent, the rest, [are sweetened] by the 'Hasadim returning upwards.

The 'Hasadim are the growth for Z’A, the Gevurot are the growth for Nukvah.

\(^{548}\) Of Yesod
\(^{549}\) The crown of Yesod
guidance of the masculine is of the right, the one of the feminine is of the left.

j) The 'Hasadim returned\(^{550}\) to 'Hesed and Gevurah [of Z'A], they\(^{551}\) augmented and doubled\(^{552}\). Each one is now of six thirds; three stayed in their place\(^{553}\), two went up from 'Hesed to 'Hokhma, two from Gevurah to Binah, one third [shared] in each ['Hesed and Gevurah, went up] on the right and left of Da'at.

Two of the thirds of Tiferet doubled and became four, two [stayed] in their place, one ascended to Keter of Nukvah, one went up to the one that is covered\(^{554}\), and doubled [in size]. One [covered] remained in his

}\(^{550}\) From Yesod of Z'A
\(^{551}\) The 'Hasadim
\(^{552}\) From three thirds to six thirds
\(^{553}\) In the Kelim of 'Hesed and Gevurah
\(^{554}\) The first third of Tiferet which is hidden or covered
The Kabbalah of the Ari Z'al, according to the Ramhal

place, and one\textsuperscript{555} came up with him\textsuperscript{556} until Keter [of Z'A].

Two Kings [Zeir Anpin and Nukvah] are sharing the same crown; Z'A completes himself with his.

The ascent of the 'Hasadim to HBD is of three years, and one year to Keter, which is above them.

This is the time necessary for the ascent of the 'Hasadim to Keter. Thirteen years and one day, this is the period of growth.

k) On top\textsuperscript{557} of צ, there are מ ל which are encircling [Z'A]. The time\textsuperscript{558} [for them to arrive] is two years; these are from

\textsuperscript{555} Of the uncovered thirds
\textsuperscript{556} Covered third
\textsuperscript{557} On top of צ which represents the interior Mo'hin, there are Mo'hin encircling by the outside
\textsuperscript{558} For the exterior Mo'hin
Imah.

The interior [Mo‘hin] of Abah; [take] three years [to enter in Z’A], and two years for his encircling; this is the completion of the beard.

1) [When Z’A receives its Mo‘hin] From Tevunah, there are states of infancy and growth [for Z’A], a first state of infancy, and a first state of growth. Similarly, from Imah; there is a second state of infancy, and a second state of growth.

As it is for the first\(^{559}\), it is for the second\(^{560}\). The first Mo‘hin are from lower [Tevunah], the seconds, are from higher [Imah].

---

\(^{559}\) The entrance, the propagation (of the Mo‘hin of Tevunah).

\(^{560}\) The Mo‘hin from Imah
Fifth chapter

a) The [first] state of Nukvah corresponds to one dot; the seventh of six [Sephiroth]. When Z’A ascends, she ascends with him; during the gestation, the suckling and the growth.

b) [During the gestation] The Six edges [of Z’A], are three on three\(^{561}\), and Malkhut is fourth after them on Yesod [of Z’A].

[During the suckling] NHY\(^{562}\) descended, and HGT\(^{563}\) were revealed. Malkhut stayed attached to the back of Tiferet.

[During the growth] HGT ascended and became HBD, Malkhut ascended and was rooted in Da’at\(^{564}\).

\(^{561}\) NHY fold on HGT
\(^{562}\) Of Z’A
\(^{563}\) Of Z’A
\(^{564}\) Of Z’A
c) She [Nukvah] descends [from Da’at] to be constructed, she is built by the rears of his NHY [of Z’A].

Tiferet[^565] [of Z’A] in Keter [of Nukvah], Netsa’h and Hod [of Z’A] in ‘Hokhma and Binah [of Nukvah], Yesod [of Z’A] in Da’at [of Nukvah] between her shoulders, those are the first parts[^566] of NHY, the remainder[^567] in the rest of her body [of Nukvah].

Eight years for eight parts[^568], the masculine Yesod [of Z’A] is two parts long; he ends at the end of her Tiferet[^569], from there, the Gevurot descend from him to her Yesod[^670]; [this is done] in one day.

They [the Gevurot] return

[^565]: The two lower thirds of Tiferet
[^566]: Of three parts
[^567]: Of the parts of NHY
[^568]: Three parts of Netsah, three parts of Hod and two parts of Yesod
[^569]: Of Nukvah
[^570]: Of Nukvah
upwards [in *Nukvah*] from *Yesod* to *Tiferet*; one year, from it [in *Tiferet*] to *Da’at*; one year, one year for [the construction of] her *Keter*, and from *Da’at* to *Keter*; one year. These are [make] the twelve years and one day; because the *Nukvah* precedes the masculine [by one year].

*Z’uN* were attached by their backs, about them he says: "Back and front you have restricted me, and laid your hand upon me" (Tehilim 139, 5)

d) *Imah* 571 comes out from *Z’A*, his *Mo’hin* 572 are contained in her [in *NHY of Imah*], and *NHY of Abah* are clothed in her [in *NHY of Imah*].

They enter 573 to build *Nukvah*, and she is
appeased \(^5\)" by them. נשמך ל"א שדוחה

'Hased [of Imah] spreads ההברות שבקחים

in Z'A who pushes out the נוחים על ידיה לולokia, ננסרהennen

Gevurot from his rears, וננעש"א שלשה, והגבורות שבאחוריו.

they are given through נוקביהם על ידימה וזלוקa, והגברות שבתולים.

them \(^5\) to Nukvah, and נסרהennen

she separates from him זא"א, ננסרהennen

[Z'A]. ננסרהennen

Nukvah is built from the נลุก: נוקביהם על ידימה וזלוקa, ונסרהennen

left \(^5\), and Z'A from the זא"א, ננסרהennen

right \(^5\). They find נק ובויה לשמה, זא"א, לימו

themselves facing each נק ובויה לשמה, זא"א, לימו

other, and she is built \(^5\) in front of him. זא"א, ננסרהennen

On them, it is written: עליהם הוא אומר (בראשית ב, כב): זא"א, ננסרהennen

"And the rib, which the יובן ה' אלהים את הצלו ויביאו אל האדם", זא"א, ננסרהennen

Lord G-d had taken from אלוהים את הצלו ויביאו אל האדם.

man, made He a woman, and brought her to the man" (Bereshit, 2, 22)

e) The construction of a h.ה.بنינו של פراتוף בכ"ב

Partsuf is done by the אוזוות.

---

\(^5\) The Gevurot given by Abah and Imah to her are more appeased than the ones given by Z'A

\(^5\) The rears of Z'A

\(^5\) From the aspects of the Gevurot

\(^5\) From the aspects of the 'Hasadim

\(^5\) Being separated from him
The Kabbalah of the Ari Z’al, according to the Ramhal

twenty two letters. Twenty two letters are given from Z’A to Nukvah; they integrate in her Yesod, and [she also receives] (the five final letters) corresponding to the Gevurot and containing M’N. Twenty two more letters are given to her from Imah, but not through Z’A, and also containing M’N.

The twenty two letters [make] one Dalet with an axis; They are two Dalet with two axis, which make one Mem; this is the Keli.

Twenty two letters from Imah are like one, one month for the twenty two letters and five months for

---

579 Mayim Nukvin
580 To Nukvah
581 One from Z’A and one from Imah
582 One letter with the shape of a Dalet (다)
583 They all contain 10 Sephirot and five Partsufim
584 From the world of Atsilut
585 Started to exist
586 Tetragamon
the five months; that makes the six months corresponding to the period between the young girl and puberty.

f) There is a screen (divider) that separates one world from another. From this screen, the ten Sephirot of the lower world come out from the ten Sephirot of the higher world.

All the worlds are equal, but the quintessence of the higher is superior. 

*Beriah* came out; the separate beings came to be. The *Neshamot* of the Tsadikim are from *Beriah*, below it, is *Yetsirah*; from there the angels come out, and below it, is *'Asiah*; from there the physical emerges.

The total of the worlds is four; upon them, the four letters of the Name, in *Atsilut*;
by it, all the repaired levels are put in order. It descends from it (Atsilut) to Beria, and guides it. It to Yetzirah, and it to 'Asiah.

In parallel (to these four worlds) there are in this world: דומם (mineral), צומח (vegetal), חי (animal), and מדבר (man).

As it is written:

"Every one who is called by My Name; for I have created him for My glory, I have formed him; yes, I have made him" (Isaiah, 43,7)
Sixth chapter

a) The abundance of the world proceeds from the Zivug of Z’uN. There are five Zivugim: Israel and Ra’hel, Ya’acov and Ra’hel, Israel and Leah, Ya’acov and Leah from the chest up, Ya’acov and Leah from the chest down.

b) M’D\(^{587}\) and M’N\(^{588}\), are the essential of the Zivug. M’N proceeds from the feminine, and M’D from the masculine. There is no M’D without M’N, and there is no M’N without desire. As it is written: "And your desire shall be to your husband" (Bereshit, 3, 16).

c) [For the Tikun] Nukvah includes her ramifications \(^{589}\) in her.

---

\(^{587}\) Mayim Dukhrin (masculine waters)

\(^{588}\) Mayim Nukvin (feminine waters)

\(^{589}\) The worlds of Beriah, Yetzirah and 'Asiah
The Kabbalah of the Ari Z'al, according to the Ramhal

and adorns herself with her ornaments. All the worlds, Beriah, Yetzirah and 'Asiah are the Tikun of Nukvah. She motivates Z'A, to attach and unite with her by a first and a second union.

d) On the first union, it is said:
"A woman is an unfinished vessel, and binds a covenant only with who makes her a Keli." (Sanhedrin 22.b).

He [Z'A] puts Rua'h in her [Nukvah]; this corresponds to Benyamin – BaN, by him, she brings up her children; these correspond to the Neshamot of the Tsadikim. Lights illuminate from her

---

590 The Hechalot
591 She is complete only when her branches (ramifications) attach to her
592 BaN
593 The Neshamot that fell during the breaking of the Kelim
594 The renewal of the lights of BaN
595 The renewal of the lights of MaH
596 The abundance
[Nukvah] for the guidance of the worlds; they are the lights of BaN.

All the outcomes of BaN depend on her [Nukvah]; from her 613 limbs she draws them, the renewal [of the lights] is from the Ein Sof B’H, who regenerates [their strength] in them [by a special emanation]; these are the M’N.

In the second union; M’D come down to their level [of M’N] from the Yesod of the masculine; these corresponding to the lights of MaH, and all the outcomes of MaH depend on him [Z’A]. From his 613 limbs he draws them, the renewal [of the lights] is from the Ein Sof B’H, who regenerates [their strength] in them [by a special emanation].

All [M’N and M’D]
descend to her Yesod [of Nukvah], remain there for the time of the gestation, come out and spread\(^{596}\) in all the worlds.

e) \(\text{MaH}\) and \(\text{BaN}\) are the foundation of all the created\(^{597}\). By them\(^{598}\), are manifested the actions of the Ein Sof, \(B'H\) [the Emanator]\(^{599}\), and the receivers\(^{600}\). They\(^{601}\) are renewed by the Zivug of Z'uN; \(\text{MaH}\) from the masculine, and \(\text{BaN}\) from the feminine.

f) There are two unions for the Zivug: the kissing\(^{602}\), and the Yesodot\(^{603}\). The kissing is in the heads, their Zivug is double; the Rua'h of the masculine is in the mouth of the feminine, and the

\[^{597}\] Everything is composed of both (\(\text{MaH}\) and \(\text{BaN}\))

\[^{598}\] \(\text{MaH}\) and \(\text{BaN}\)

\[^{599}\] His emanation are of the aspect of \(\text{MaH}\)

\[^{600}\] The receivers are of the aspect of \(\text{BaN}\)

\[^{601}\] \(\text{MaH}\) and \(\text{BaN}\)

\[^{602}\] To attach the interiority of the masculine with the one of the feminine

\[^{603}\] To attach the exteriority of the masculine with the one of the feminine
Rua'h of the feminine is in the mouth of the masculine. There are then two Ruhot unified as one. The Zivug of the Yesodot is done after the union [of the kisses]; the masculine bestows to the feminine, and the feminine [bestows] to the world.

משפגיע הזכר لنכבה והנקבה לעולם.
The Kabbalah of the Ari Z'al, according to the Ramhal

Seventh chapter

a) The sum of the Partsufim is twelve, the rest; emanates from them: Arikh Anpin and his Nukvah, Abah and Imah, the first ISOT \([\text{Israel Sabbath, Tevunah}]\), the second ISOT \([\text{Israel Sabbath2, Tevunah2}], \text{Israel, Ra'hel, Ya'acov and Leah}\). They are clothed one inside the other.

b) The innermost of these, is Arikh Anpin and his Nukvah, they make one Partsuf; the masculine on the right, and the feminine on the left. Abah and Imah are on his arms; Abah is on the right, and Imah on the left.

---

604 Beside the Partsuf of Atik
605 Other lights that are not complete Partsufim. (See Chap. 7, e.)
606 The superior Partsuf dresses inside the lower to guide him
607 Of Arich Anpin
608 At the level of his throat
There are three parts of the arm: the first [part] is in their *HBD* [of *Abah* and *Imah*], the second is in their *HGT*, the third is in their *NHY*. Their *Keter* [of *Abah* and *Imah*] are in their throat [*Binah of Arikh Anpin*], and they extend downward until his navel. His body is covered by them [of *Abah* and *Imah*] until the navel; one half by *Abah*, and one half by *Imah*.

c) *ISOT* [start] from the chests of *Abah* and *Imah* and extend downward. Their *Keter* are in the chests [of *Abah* and *Imah*], the rest of their bodies [of *ISOT*] are in the parts of *NHY* [of *Abah* and *Imah*].

From their chests [of *Abah* and *Imah*] and extend downward.

608 Of *Arich Anpin* (until the second third of *Tiferet*, which corresponds to the navel)
609 Of *Arich Anpin*
610 Until the first third of *Tiferet* and not the second, as above. Because new *NHY* are given to them when the first *NHY* become *Mo'hin* for *Z'A*
ISOT, ISOT 2 follow in the same arrangement. Abah and Imah extend downward until the chest of Arikh Anpin, and ISOT extend downward until his navel [of Arikh Anpin].

When they enter Z'A, they elongate their legs inside him, and reach together with him until the extremity of the world [of Atsilut].

d) Z'A [starts] from the chests of ISOT, and extends down. They dress inside one another, and then into him [Z'A].

Ra'hel [starts] from his chest [of Z'A] and extends down, she is sometimes back to back, and sometimes face to face.

613 Israel Saba in Tevunah
614 Tiferet of Z'A
615 NHY of Imah
[with Z’A]. The Yesod of the feminine is one and-a-half parts [long], the one of the masculine is two parts [long].

The Yesod of Abah emerges from the Yesod of Imah, inside of Z’A, from the chest until the Yesod [of Z’A].

It is from him [from an illumination of Yesod of Abah], that Ya’acov comes out from the chest of Z’A and lower, in front of him. The face of Z’A, to the back of Ya’acov, sometimes he [Ya’acov] comes to his side, his face [of Ya’acov] in front of Ra’hel. These are the rears [NHY] of Abah, which make a Partsuf [Ya’acov], from the lights of his Yesod [of Abah].

The rears [NHY] of Imah, [extend] from the chest of Z’A upwards. They make a Partsuf with the lights of her Yesod [of
The Kabbalah of the Ari Z'al, according to the Ramhal

<table>
<thead>
<tr>
<th>Imah] - this is Leah; [she starts] from Da'at [of Z'A, and extends] until his chest, [she is] in the back of Z'A, her face to his back.</th>
</tr>
</thead>
<tbody>
<tr>
<td>וּלְמַעֵ֥לָה ֻנְעַשְׁנֵ֣ם פְּרָצְוֹן בָּאוֹר ִיִּסוּדָּה - וּלְאָהָּ, ְמַּנְּ הַדָּוַּעַת עַד הַחֲצִית, מַאֲחוֹרְיוֹ שָלֵּל ְזָא, פְּנִּיהָ בַּאֲחוֹרֵי.</td>
</tr>
<tr>
<td>e) At the back of Ya'acov, between him and Z'A, there is Leah D'hM616 [ד'המ] [of the Hod], which is his Nukvah.</td>
</tr>
<tr>
<td>מַּבּ ְזָדָהָ קָל ַעֵּ֛בֶּר בְּמִינוֹ, ד' ְאָּ אֵל הַדוֹדֶר, מְק ' שָלָה.</td>
</tr>
<tr>
<td>From the two sides of Z'A, [there are] two diagonal lights: &quot;The Clouds of Glory&quot; on his right, and &quot;The Manna&quot; on his left.</td>
</tr>
<tr>
<td>מַבּ ְזָדָהָ קָל ַעֵּ֛בֶּר בְּמִינוֹ, ד' ְאָּ אֵל הַדוֹדֶר, מְק ' שָלָה.</td>
</tr>
<tr>
<td>From the two sides of Leah D'hM, [there are] two lights: &quot;The Scepter of Elokim&quot;, and &quot;The Scepter of Moshe&quot;.</td>
</tr>
<tr>
<td>מַבּ ְזָדָהָ קָל ַעֵּ֛בֶּר בְּמִינוֹ, ד' ְאָּ אֵל הַדוֹדֶר, מְק ' שָלָה.</td>
</tr>
<tr>
<td>From the two sides of Ya'acov, [there are] two lights: &quot;Erev Rav&quot;617 on his right, and &quot;Essav&quot; on his left.</td>
</tr>
<tr>
<td>מַבּ ְזָדָהָ קָל ַעֵּ֛בֶּר בְּמִינוֹ, ד' ְאָּ אֵל הַדוֹדֶר, מְק ' שָלָה.</td>
</tr>
</tbody>
</table>

---

616 Partsuf Leah  
617 The mixed multitude  
618 As described above
his left.
Three lines of three and three, when Ra’hel is back to back, they are standing this way\textsuperscript{618}.

f) [There are] Eighteen [aspects of] Leah; they are from the Malkhuts of Abah and Imah. How? 
\textit{Malkhut} of Abah is in its place\textsuperscript{619}, \textit{Malkhut} of Imah is on its outside\textsuperscript{620}, these make two [aspects]. 
\textit{Malkhut} of Abah emerges outward from the \textit{Malkhut} of Imah and illuminates outside of her, these make three [aspects]. 
\textit{Malkhut} of Imah emerges outward, trough the body of Z’A, and illuminates outside of him, these make four [aspects].
The most important of all [the Leah], is the one on the outside, the rest\textsuperscript{621} are subordinate to her.

\textsuperscript{618} In \textit{Malkhut} of Imah
\textsuperscript{619} Of \textit{Malkhut} of Abah
\textsuperscript{620} The other aspects of Leah
g) The four Mo'hin of growth, and the four of infancy [of Z’A], make eight [aspects of Leah, that come from the Malkhuts of Abah and Imah, during the infancy and growth of Z’A].

The ones [Mo’hin] of growth start to enter, while the ones of infancy have not yet finish to exit; these are eight more [aspects of Leah].

Two more [aspects of Leah] add to them; one of infancy and one of growth, because of the multiplication of the lights. Those are the eighteen wives allowed to the king.

h) Higher than all the Partsufim, is 'Atik, it is the Malkhut of Adam Kadmon, which became 'Atik in Atsilut. Similarly in Beriah, for Malkhut of Atsilut 622 , and in Yetsirah623 , and 'Asiah624.

---

622 Becomes Atik in Beriah
‘Atik is masculine and feminine; masculine in his front, and feminine in his back. The [three] first [Sephirot] of Nukvah [of ‘Atik] are higher than Atsilut, this is the Radl’a.625

The [seven] lower Sephirot dress in Arikh Anpin:
‘Hesed [of ‘Atik] in Keter [of Arikh Anpin],
Gevurah in ‘Hokhma, Tiferet in Binah,
the first parts of NHY [of ‘Atik] in HGT,
the second [parts of NHY] in NHY,
the third [parts] of Netsa’h and Hod,
together with Malkhut [of ‘Atik], in Malkhut [of Arikh Anpin].

[From there] They come out and illuminate all the other worlds.

623 *Malkhut of Beriah becomes Atik in Yetsirah*
624 *Malkhut of Yetsirah becomes Atik in ‘Asiah*
625 ‘The Unknown Head*
626 Of Nukvah of Atik
Eighth chapter

a) [There are] Three heads in Atika 627 [Arikh Anpin]; Radl'a 628, Gulgolta and Mo'ha 629. Two that make three 630: Gulgolta, Avirah and Mo'ha, the Da'at of 'Atik is hidden in Avirah. By these 631, all the worlds are directed with kindness, rigor and mercy.

b) The interiority of the heads 632: ק"ה, the exteriority: אה"ה.

The first ones 633 [are of the aspect] ofח"ב and his ע"ה, the seconds 634 [are of the aspect] of ג"ו, the thirds 635 [are of the aspect] of מ"ה.

627 In the two Adarot of Rabbi Shimon Bar Yohai, Arich Anpin is called Atika
628 The unknown head
629 In the first Atsilot
630 In the second Atsilot
631 The three heads
632 ק"ה, "ו - human
633 ג"ו, ד - melachim
634 מ"ה, נ - אmodation
635 ק"ה - 'Hokhma
For each [head] there are [three levels of lights]: Interior, encircling [Makif], and encircling of the encircling [Makif of Makif].

They differentiate by their Nekudot. The first letters have the vowels as pronounced – interiority. The Miluy has vowels as pronounced – encircling. The Miluy has Kamatz as a vowel, and the first letters have vowels as pronounced – encircling of encircling. This is the first head. [Gulgolta]

The first letters have the vowels as pronounced, and Segol instead of Tsera. The Miluy has vowels as pronounced. The Miluy has Kamatz as a vowel. This is the first head.

636 Vowels
637 Letters that are added for the spelling of each individual letter
The Kabbalah of the Ari Z'al, according to the Ramhal

down second head. [Avirah]

The first letters have the vowels as pronounced, Segol instead of Tsere and Patah instead of Kamatz.
The Miluy has vowels as pronounced
The Miluy has Patah as a vowel. This is the third head. [Mo'ha Stimaah]

c) [There are] Seven Tikunim of the head [of Arikh Anpin], that are revealed from the seven [lower Sephirot] of 'Atik, their indication is:

From 'Hesed of 'Atik - גוחה לבנה גולגולת אביר (Gulgoltha Levanah) of Arikh
From his Gevurah - טלאת דבודולה (Tela Debadulha) of Arikh
From his Tiferet - קרומא דאויר (Kroma Deavirah) of

638 Of Netsah and Hod

638 Of Netsah and Hod
Arikh
From his Yesod - מעור דמיתשה של רוא ארייק
דמיתשה
(Raava Demitsha) of
Arikh
From the first parts of
Netsa’h and Hod that are
higher than Yesod - מעור
נקי
(Amer Naki) of Arikh
From their last parts
(Pekihu Deinin) of Arikh
From Malkhut – חוטמא,
Leah and Ra’hel – שניהם
(Shene Nehirim) of Arikh

639 The beard
640 The white on the scalp between the hair
641 The extremities of the hairs on the head
642 One more
of] twelve letters, plus the one \(^{643}\) containing them; make thirteen.

Thirteenחיורתי ("Hivarti"), from the three ["hands"], in קטר, their place is between the thirteenנימין ("Nimin") between eachנימא ("Nima").

Thirteenנימין ("Nimin"), from the three ["hands"], in אבירא.

Thirteen תיקונים ofדיקנא ("Dikna"), from the three ["hands"], in חכמה.

\(\text{e)} [\text{There are]} \text{ Thirteen Tikunim of } \text{דיקנא (Dikna)}\)

\(\text{[of Arikh Anpin]:}\)

אל רחמ.

---

\(^{643}\) The extra הרה is counted as one letter only

\(^{644}\) Hair on each side of the face

\(^{645}\) Where there is the head of Z’A
מי אל כמור. נושא עון...

First Tikun:
- The two Peot

Second Tikun:
- The hair on the upper lip

Third Tikun:
- The vacant space under the nose

Fourth Tikun:
- The hair on the lower lip

Fifth Tikun:
- The space under the mouth

Sixth Tikun:
- The width of the beard

Seventh Tikun:
- The two upper sides of the cheeks

Eighth Tikun:
- [The beard on] The upper chin (Mazal Notser)

Ninth Tikun:
- The hair between the upper and lower chin

Tenth Tikun:
- The hair on the throat

Eleventh Tikun:
- They are all equal

Twelfth Tikun:
- The free mouth

Thirteenth Tikun:
- [The beard under] The...
The Kabbalah of the Ari Z'al, according to the Ramhal

lower chin (Mazal Nake)
The length of the Mazalot is until the navel.

f) The Tikunim of Z'A:

- צ' - interior Mo'hin,
- ל - encircling Mo'hin.

When they came out, they were four; this corresponds to the צ.

[They became] Three when they returned in the Keli of Imah; this corresponds to the ל, and nine [Mo'hin] were realized inside of him; this corresponds to the צ.

The four; are from KHBD of Imah, the three are from HGT, and the nine are from

---

645 Mazal Nake
646 Four
647 Three
648 Nine
649 Four
650 KHBD
651 HGT

Hokhma and Binah, 'Hasadim and Gevurot
Hokhma and Binah, 'Hasadim and Gevurot became one
The NYH of Tevunah spread in him in nine aspects
The first four Mo'hin
This will make his second encircling Mo'hin
This will make his encircling Mo'hin
g) From Z'A there are: נימין, 'חיורתי' and דיקנא (Nimin, 'Hivarti, Dikna).

From Arikh Anpin, they are thirteen [Tikunim].

From Z'A they are nine [Tikunim].

When his Tikun [of Z'A] is complete, they become thirteen.

h) From the forehead of Z'A, emerge and spurt out from the four Мо'hin; the four parashiot of the Tefilin. Their garments are their compartments.

They are ten Sephirot: HBD are the Tefilin, 'Hesed and Gevurah are the straps of the head.

---

652 This will make his interior Мо'hin
653 The extremities of the hairs on the head
654 The white on the scalp between the hair
655 The beard
656 'Hokhma, Binah, and Daat which is divided in two; 'Hasadim and Gevurot
657 From the encircling Мо'hin – The Tefilin of the head
658 Of the head

251
The Kabbalah of the Ari Z’al, according to the Ramhal

**Tiferet** is the knot on the back; it is from there, that *Leah* comes out. The two straps that come down are *Netsa’h* and *Hod*; *Netsa’h* until the chest, and *Hod* until the navel.

In the **Tefilin from Imah**: קדש, והיה וייבא,的味道, והיה אמן שמוע

In the **Tefilin from Abah**: קדש, והיה וייבא, והיה אמן שמוע

i) A light from **Imah** encircles Z’A; this is the white *Talit*. The hair of Z’A appears after his growth ministered by **Imah**; when her new *NHY* ⁶⁵⁹ are extending on his rear ⁶⁶⁰ and reach his thorax ⁶⁶¹. They [the lights ⁶⁶² ] are encircling around Z’A, and encircling on the head of *Nukvah*.

⁶⁵⁹ Of **Imah**
⁶⁶⁰ Of Z’A
⁶⁶¹ Of Z’A
⁶⁶² His hair
Encircling of Z’A – his Talit
Encircling of Nukvah – his Tsitsit.

j) The Tikunim of Nukvah are:
Fifteen Nimin on her head; their color is purple.
Six Tikunim on her face, from the six Tikunim of the Dikna [of Z’A]. When they are complete, they are nine Tikunim.

k) Her Tefilin [of the head of Ra’hel] are on the hand of Z’A, they bind on his left, as it is said:
“Set me as a seal upon your heart, as a seal upon your arm” (Shir Hashirim, 8, 6)

They [the Mo’hin of Nukvah] are built by Netsa’h and Hod of Z’A.

\(663\) Ra’hel
\(664\) From there, the hair comes out
In them,\(^{665}\) are 'Hokhma and Binah of Imah, and 'Hokhma and Binah of Abah\(^{666}\).

The ones of Abah make her [Mo'hin of] 'Hokhma and Binah.

The ones of Imah make her [Mo'hin of] 'Hasadim and Gevurot, they\(^{667}\) end in one single compartment\(^{668}\), because Netsa'h and Hod make two parts of one single body.

The ones of Abah make [Mo'hin of] 'Hokhma and Binah of Imah, and the [Mo'hin of Binah of Abah].

1) Yesod of Abah is preponderant between his own Netsa'h and Hod; he stands in Yesod of Imah, and is preponderant between her Netsa'h and Hod. Therefore, there are four lights in him\(^{669}\), and from them emerge the Tefilin on the forehead of

---

\(^{665}\) Netsah and Hod

\(^{666}\) Abah and Imah make the Mo'hin of 'Hokhma in Netsah of Z'A, and the Mo'hin of Binah in Hod of Z'A

\(^{667}\) The four Parashiot

\(^{668}\) The Tefilin of the hand

\(^{669}\) Yesod of Abah
Ya’acov⁶⁷⁰.

These⁶⁷¹ and these ⁻⁶⁷² come out from Ya’acov, and make the Tefilin on his forehead. They return to the back, and tie a knot behind him. They return, and emerge [through Ya’acov], and then by the forehead of Ra’hel to make the Tefilin on her head⁶⁷⁵.

The ones⁶⁷⁶ of Yesod of Abah remain in Ya’acov, the ones of Netsah and Hod of Z’A remain for Ra’hel; they return to the back, and tie a knot behind her [Ra’hel].


הורות לאחרים ווקשים כשר

מאתוריה.

hores וויצים.

עד שועצים בשמה של רחל,

ועשיש תפילין בראשה.

670 Tefilin on the arm of Rabenu Tam
671 The four lights in Yesod of Abah
672 The lights of Netsah and Hod of Z’A
673 The lights in Yesod of Abah – Or Hozer (returning lights)
674 The lights of Netsah and Hod of Z’A - Or Hozer (returning lights)
675 Of Ra’hel
676 Lights
677 The lights of Netsah and Hod of Z’A
678 From the Yud

255
The Kabbalah of the Ari Z’al, according to the Ramhal

The order of the Parashiot] Of Ya’acov: the two והיה, follow.

The Yesod of Z’A is between the shoulders of Ra’hel; this is the י (Yud) knot of the (arm’s) Tefilin. A strap comes out from it 678 , to build the Nukvah.

Three wrappings on the biceps; corresponding to the three first (Sephirot) [G’aR of Nukvah]
Seven on the forearm; corresponding to the seven lower (Sephirot) [Z’aT of Nukvah]
Three on the finger; corresponding to the NHY [of Z’A] in her Mo’hin.

A world comprise Adam [Partsuf], his garment, his encircling, and his Hechalot.
Adam how? This is the Tikun [the structure] of the Partsuf – 248 limbs and 365 veins, NRN within him, and 'Hayah and Ye’hidah encircling on him.

The light descended to enter in him; a part entered, and a part remained outside; because the Keli was not able to contain it. It encircled his Keli, and encircled what was under it. [Linear encircling lights]

From what entered [of the lights], it returned upward, came out, and only encircled its own Keli. [Returning encircling lights]

---

679 The Partsuf is named Adam (man). Like the body of man, which has 613 members, a Partsuf has 613 lights
680 Sephira or Partsuf
681 Of the Sephira or Partsuf
682 The lower Sephirot
683 Some parts of lights
684 Of the Sephira
There are then two types of encircling lights: Linear [of the aspect of Ye'hidah], and returning [of the aspect of ‘Hayah].

n) His Levush how [is it realized]? From the striking [of the interior lights of the Partsuf] against each other, a Levush was made, which covers them on the outside.

There is Hashma’l from Imah for Z'uN, when her NHY entered in him [Z’A], her skin, flesh, bones and veins included with his. With the exception of [some of] her skin that remained in surplus outside, and covers him because of the eyes of the

685 For each Partsuf
686 Of the Partsuf
687 Name of the Levush
688 Of Imah
689 Of Imah
690 Skin, flesh, bones and veins
691 Of Imah
(o) The Hechalot are to a Partsuf, as a house is to a man. The Malkhuts of the Sephirot [are] their exteriority; [they are] their Hechalot. The image of man [the nine superior Sephirot], is their interiority.

These are not the only types [of aspects] of interiority and exteriority; there are others. However, this is the structure in each world; the lights subdivide among themselves [in interiority and exteriority aspects].

(p) There are seven Hechalot: [in Beriah]

First - לבקט הספיר - Livnat Hasapir

692 The external force – Sitra A’hora
693 The Malkhut of each Sephira
694 Of the Sephirot or the Partsufim
695 It is not only the Malkhuts that are exteriorities; there are many other aspects that also divide in interiority and exteriority
696 Glory of (Kiseh Hakavod) Throne of glory - Malkhut of Atsilut
The Kabbalah of the Ari Z'al, according to the Ramhal

Second - עץ השמים,
(Etsem Hashamayim)

Third – נוגה,
(Nogah)
Fourth – זכות,
(Zehut)
Fifth – אהבה,
(Ahavah)
Sixth – רצון,
(Ratson)
Seventh - קדשים קדשים - (Kodesh Kodashim)

[Corresponding to:]
First Hechal - היכל יסוד ומלכות : אחד.
- Yesod and Malkhut
Second Hechal - היכל הוד - אחד.
- Hod
Third Hechal - היכל נצח - אחד.
- Netsa‘h
Fourth Hechal - היכל גבורה - אחד.
- Gevurah
Fifth Hechal - היכל חסד - אחד.
- 'Hesed
Sixth Hechal - היכל ת“ת - אחד.
- Tiferet
Seventh Hechal - היכל ג' ראשונות - אחד.
- The three first [Sephirot]

These are the seven

697 Kodesh Kodashim - (קדשים קדשים)
Hechalot in Beriah, in them; the Kavod [glory] of the Makom\textsuperscript{696} spreads out. Each [Hechal] has Nefesh and Rua'h, and the Kavod is their Neshama in the seventh Hechal\textsuperscript{697}.

There are three functions [for the Hechalot]:
- Separate beings attach to their root.
- The Tsadikim enjoy the presence of the Shekhina.
- The angels receive from [through] them their tasks.

q) At the end\textsuperscript{698} of Atsilut, there is a curtain; it is made from the lights of Imah.

[From this curtain] Hashma'l comes down and encircles Z'uN underneath its legs. The lights of Atsilut pass

\textsuperscript{696} At the bottom

\textsuperscript{697} At the bottom

\textsuperscript{698} At the bottom
through it\textsuperscript{699}, and make \textit{Beriah}. Thus, \textit{Beriah} is of the [aspect] secret of \textit{Imah}.

From it [\textit{Beriah}] to \textit{Yetsirah}, there are two curtains: A curtain from \textit{Imah} to \textit{Z'uN}, and a curtain from \textit{Z'A} to \textit{Nukvah}. Thus, \textit{Yetsirah} is from the [aspect] secret of \textit{Z'A}.

From it [\textit{Yetsirah}] to \textit{'Asiah}, one curtain on two [curtains]: One curtain from \textit{Imah} to \textit{Z'uN}, one curtain from \textit{Z'A} to \textit{Nukvah}, and one curtain from \textit{Nukvah} to the world under her. Thus, \textit{'Asiah} is of from the [aspect] secret of \textit{Nukvah}.

r) The name of \textit{Atsilut} is\textsuperscript{700} \textit{AV}.

\textit{SaG}, \textit{MaH} and \textit{BaN}

\textsuperscript{699} Curtain  
\textsuperscript{700} From the aspect of the name of \textit{AV} – miluy of 72
descended to Beriah, Yetserah and 'ASiah.

They returned and ascended: MaH ascended and clothed SaG, BaN ascended and clothed MaH.

Thus, BaN is on top of all, this is the Mahakey [מעקה]; [a fence] for the endings of the lights not to be uncovered when they are below, so that the Klipot will not attach to them. As it is said:

“You shall make a parapet for your roof, that you should not bring any blood upon your house, if any man falls from there” (Devarim, 22, 8)

s) These are the four worlds on which the Lord solely reigns, on all his work. The service of the creatures is in all of

When the Kelim broke
Parapet or railing
Husks (negative forces)
The uniqueness of the Ein Sof B’H, is sovereign over all. Like the master of the prophets said: “Hear Israel H’ is our G-d H’ is One” (Devarim, 10, 4)

704 To make the Tikun of all the worlds
705 The four worlds
Ninth chapter

a) From the Sephirot, there are three ramifications: the angels, the Sitra A'hra, and Neshamot (physical entities). For each mission, there is one angel. The Sephirot decree; the angels accomplish. As it is said: “Bless the Lord, O you his angels, you mighty ones, who do His word, listening to the voice of His word” (Tehilim, 103, 20)

b) The Sitra A'hra, how [is it built]? As it is said: “I form the light, and create darkness; I make peace, and create evil”. (Isaiah, 45, 7)

He forms the light; this is the right, He creates the obscurity; this is the left, He makes peace; these are the angels of peace, and creates evil; this is ס"מ 706.

706 Initials of the main negative angel
The Kabbalah of the Ari Z’al, according to the Ramhal

The angels of peace make ten groups; they serve the ten Sephirot of the right.
The angels of destruction make ten levels; they serve the ten Sephirot from the left side. 266
About them, he says:
“G-d also made this one, facing the other” (Kohelet, 7, 14)

c) Four levels - four Klipot (husks), these are the worlds of S’M. They obstruct the lights of the Sephirot, and conceal him. Because of the [bad] deeds of the lower beings, they come and do evil in the world.

[There are four Klipot]:
- (Nogah) נוגה
- Glow דולענן
- (Anan Gadol) ענן גדול

---

707 The lower side, (opposite side)
708 They conceal man from his root, and from the light
709 Man
710 The destructive angels
- A large cloud
- אֲשֶׁר מָתָלְקָחָת (Eish Mitlakahat)
- A dividing fire
- רוּחַ סֶעָרָה (Rua’h Sehara)
- A wind of storm.

As it is written in Ezekiel:
"And I looked, and behold, a stormy wind came from the north, a great cloud, a fire flaring up, and a glow was around it, and out of its midst; like the Hashma’l" (Ezekiel, 1, 4)

d) Four Klipot - four worlds for each. In them [each world]; there are five Partzufim in ten Sephirot.

The Tikunim of the lower beings are in the four [superior] worlds [of ABYA], and the deterioration [they cause] reach the four [lower] worlds. If the lower beings merit, the Lord guides with mercy, and the
"policeman" disregards. If they sin, the Merciful departs, and the "policeman" acts with rigor on the guilty. It is only when the Lord departs, that the "policeman" acts. As it is said:

“The anger of the Lord was kindled against them, and He departed, the cloud left the tent, and behold, Miriam had become leprous, white as snow.” (Bamidbar, 12, 9, 10)

e) The roots of the Klipot proceed from the order of the rigors. By them, she is subdued, and by them, she is amplified depending on the deeds of the lower beings. As it is written:

“You shall therefore keep My statutes, and My judgments; which if a man does, he shall live in

ן. סדריו הדרים - אלה שרים של קליפות, מתת מכליעים הארץوحמה - מגביהם אתהת, ליפו ממעשים של התהונים. הבו שההכוב أبر (יוירא י),

711 This root is from the side of the Kedusha
712 The rears of the Sephirot
713 The rears of the Sephirot
them” (Vayikra, 18, 5)
Tenth chapter

a) The service to the Lord is done by the souls. It has five names: Nefesh, Rua'h, Neshama, 'Hayah and Ye'hidah, [their roots are] from the five Partsufim. 'Hayah and Ye'hidah are from Atsilut, Neshama from Beriah, Rua'h from Yetzirah, and Nefesh from 'Asiah.

Therefore, the force of man is from Malkhut of 'Asiah, until Keter of Atsilut. As it is said:

"Let Us make man in Our image, after Our likeness; and let them have dominion over the creatures of the sea."
(Bereshit, 1, 26)

b) The Tikun of the soul is realized by the Gilgul [reincarnation], and the Ibur [attachment].

How? The service of the soul is the accomplishment of the
613 Mitsvot, if it accomplishes them; it ascends to rest, if not; it comes back and reincarnates. It does not reincarnate completely, only its parts that need the Tikun do.

c) What is a Gilgul, and what is an Ibur: The Gilgul is [the reincarnation of a soul] from the time of birth until death, the Ibur [is an attachment of another soul to his, which] could come and leave anytime.

For the Mitsvot that it was obligated to accomplish, it accomplishes them by the Gilgul, for the ones it did not have to accomplish; it accomplishes them by the Ibur; which departs afterwards.

מיטוסות שנחתימו בהם -مشלים מהם בגניז, ושלא נחתימו בהם -בעיבור ומשלים מהם והולכת لها.

714 Mitsvot that were not possible for him to accomplish as: Circumcision for a son he did not have etc.
The Kabbalah of the Ari Z'al, according to the Ramhal

The *Tsadikim* reincarnate up to a thousand generations, the sinners, up to four. As it is said “But for the fourth I will not turn away.” (Amos, 1,3)

The נשים מתגלגלים אלף, רשיעים עד רביעים. שמא (צמות א, ג): "ועל ארבעה لا אשתובנ".

d) *Nefesh* comes first, after it comes *Rua'h*, after it *Neshama*, and after them come 'Hayah and Ye'hidah. There are garments [envelopes] for each soul. *Nefesh, Rua'h* and *Neshama* reincarnate independently.

Souls could mount on garments [envelopes] not of their sort. Not all the souls are equal, the new are not like the old, and the reincarnated once is not like the reincarnated twice. On all [these souls], it is written: “And it is turned around by His guidance, so that they may do whatever He commands them …” (Job, 37, 12)
“But devises means, that none of us be banished”.
(Samuel 2, 14, 14)

“Every one who is called by My Name; for I have created him for My glory, I have formed him; yes, I have made him”.
(Isaiah, 43, 7)

“G-d will reign forever”.
(Shemot, 16, 18)

“And your people shall all be Tsadikim; and possess this land forever, a branch of My planting, a work of My hands; for My proudness”

ואומר (שמות טו, יז): "ה' ימלך לעולם ועד".

ואומר (ישעיהו ס, כא): "וגבר כלם צדיקים לעולמ ירושאר

נאמר: נזר מתע מעשני יד להתחפרא".