Section II: Nefesh Hachaim

This translation of Nefesh Hachaim was done for one of the major publishing houses, in the last period of Rav Weiss’ life. When he got his diagnosis he worked feverishly to finish it, but unfortunately he only got to the middle of the 20th chapter of the first Shaar. After his passing, the family considered having someone else complete the job, in order to publish a complete sefer. However, Rav Zelig Epstein ז"ל, advised them to take whatever they had, and gather together all of Rav Weiss’ other writings, and make a sefer from that collection. The first 19 chapters of this translation had been typed up by an editor, and had Rav Weiss’ corrections on them. The 20th incomplete chapter, was written in his handwriting, and had not yet been edited. Nefesh Hachaim was a sefer that was very dear to Rav Weiss all his life, and one that he made sure to buy for all his grandchildren. Hopefully this and all his other writings will be useful for the public, and be a zechus for his Neshama.
Chapter 1

It is written "And Elokim\(^1\) created man in His \(\text{צלם}\) image; In the image of Elokim He created him" (B’reshis 1,27). [Further on], it is also written "for in the image of Elokim He made man" (B’reshis, 9,6).

The deeper inner meaning of the term tz\(\text{elem}\) is one of the loftiest concepts. It encompasses most of the hidden inner meanings of the Zohar. Here, however, we shall talk about the word \(\text{צלם}\) in the way of the Pashtonim HaRishonim\(^2\), [i.e. our early authorities who interpret Scripture according to its simple meaning], as they understand the verse "Let Us make man in Our \(\text{דמות}\) image, after Our \(\text{צלם}\), likeness", (B’reshis 1,26).

\(^1\) The Divine names most frequently occurring in Scripture are \(\text{אלקים}\) and \(\text{י-
הויה}\), pronounced \(\text{א-
ד-
ה-
יême\, הוהי\, ויהי}\). Due to their sanctity they are neither written nor printed nor pronounced, unless when quoted in a complete verse of the Torah or in prayer. The author therefore transcribes these names: "\(\text{אלקים}\)", substituting the letter \(\text{י}\) for the letter \(\text{א}\), and "\(\text{יוהי}\)”, transposing the \(\text{י}\), the first letter of the sacred name, to the third position.

\(\text{אלקים}\) is best translated "the Almighty" (see the author’s quote in Chapter 2 from Tur Orach Chaim, 5). The name \(\text{יוהי}\), often also shortened to ‘\(\text{ה}\) or \(\text{שם}\), is frequently translated "the Eternal" (see above source), or simply G-d. These names will be rendered in this translation, Elokim and Hashem, respectively.

\(^2\) "הפשטנים隶属于 הג”ר first ones", is a term denoting our early halachic and exegetic authorities, from Rabbi Yitzchak Alfasi, who passed away in 4863 (1102 C.E.), to Rabbi Yaakov "Baal Haturim" 5030-5103 (1270-1343 C.E.), the son of Rabbeinu Oshri, usually referred to as "Rosh". He wrote his major work, "the Four Turim", around 5100 (1340 C.E.). Thus, the period of the Rishonim extends for about 350 years. The subsequent Torah authorities are called the Acharonim, i.e. the later ones.

Here, the author follows the explanation of Maimonides (henceforth: Rambam or \(\text{רמב’}"\, ח"ד) in his Moreh Nevuchim I,1 who quotes the verse from Psalms 102,7, cited by the author in the next paragraph, to explain the term \(\text{דמות}\).
According to them, the terms צלם and דמות may not be taken here in their literal sense, for it is written explicitly "and what likeness can you compare to Him?" (Yeshaya 40,18). Rather, it means that there is a facet which makes it comparable, in some respect. So, for instance, we find in Scripture "I became likened to the pelican of the desert" (Psalms 102,7), which does not mean that the Psalmist grew wings and a beak, nor that his shape became that of a pelican. It merely means that he became comparable to it in some aspect of his actions, being restless and roaming as does the pelican of the desert which is a lonely bird and flies from place to place. This is the explanation of דמות according to those Rishonim who interpret Scripture in its simple meaning. Similarly, this is also the explanation of צלם, for these two terms are in some manner related in their connotation.

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3 In reference to the Almighty, any likeness would imply, forfend, corporeality. Rambam considers it one of the primary tasks of his מורה נבוכים, the Guide to the Perplexed, to explain all anthropomorphic biblical terms which may be similarly misunderstood. As stated above, it is in the very first chapter of this majestic work that he elucidates the correct meanings of צלם and דמות as they refer to G-d.
We must, however, understand why Scripture says "in the image of Elokim" in particular, not using any other of the Divine names. The explanation of the name Elokim is known. It conveys to us that He, \(\text{יתב"ש}\), is the possessor of all the forces, as stated in Tur\(^2\), Orach Chayim 5.

The reason why He, \(\text{יתב"ש}\), is called the Possessor of all the forces is as follows: Unlike the capacity of mortal man is the capacity of the Holy One, \(\text{יתב"ש}\). If man erects a structure, say of wood, the builder does not create that structure, but the Holy One does create that structure. The builder merely assembles the materials that already exist. The Holy One, however, creates the materials as well, and then assembles them.

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1. The author adds, whenever he refers to God in the third person, "He" (or "Who" or "Him"), the abbreviation 'יתב"ש', meaning 'יתב', be He blessed, or 'יתברך' שמו, be His name blessed. There are no capital letters in Hebrew by which a distinction could be made between the third person when referring to Hashem or when referring to a human being. In this translation, these Hebrew abbreviations are maintained. Their constant reiteration in English would be tiresome and would interrupt the flow of thought.

2. Tur is the singular of Turim. The "Four Turim" of Rabbeinu Yaakov (see Chapter 1 note 2) are subdivided into:
   a) Tur Orach Chaim, dealing with the laws always recurring in life, such as Blessings, Prayers, Shabbath, Festivals, etc.
   b) Tur Yoreh Deah, dealing with laws of Kashruth, non-automatically recurring laws, such as Me’elah, Pidion Haben, Ribbith (forbidden interest), Orlah, (fruits forbidden in the first three years of growth), etc.
   c) Tur Even Ha-Ezer, dealing with family laws, such as marriage, divorce, etc.
   d) Tur Choshen Mishpat, dealing with juridical procedures, laws of property and property transfer, etc.

In Chapter 5 of the Tur Orach Chaim, discussing the Blessings to be recited when rising in the morning, the author gives the meaning of the Divine names \(\text{אלקים והוי} \) and \(\text{אלקים והי} \).
In contradistinction, just as He, יתברך, at the time of the creation of the world, created all of them and by His infinite power put them into existence "יש מאין", [reality and substance out of utter void and nothingness], so also from the instance of creation until the very now, every day and literally every instant, all the power of their existence and order and perpetual endurance totally depend on His, יתברך, infusing them by his will with the power of existence and the influx of new light⁵. Were He, יתברך, to remove from them the power of His influx for but one moment, all of them would instantly become null and void, [as they were before His will evoked them].

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3 The author distinguishes between "creation" and "putting into existence". In the terminology of Kabbala, there are four stages of Hashem’s evoking reality out of the nothingness (see Note 4): אצילות, בריאה, יצירה, עשי-ה.

אצילות might be defined as the first, still purely spiritual “separation” from the Creator of what is to be; בריאה is the calling into existence of all matter; יצירה is the formation into variegated existences; עשי-ה the establishment of the concrete reality of this world and of all its beings.

The last three terms are found in the first chapter of B’reshis, in the story of creation. (See Rashi to verse 25, and Ramban to verse 1, beginning with the words: ‘ועתה שם פרוש וכ’).

See the Author’s Note to Chapter 13, for his detailed explanation of these four terms and stages.

4 יש מאין - the causing of יש, substance, to spring forth מאיין, out of the utter void, that is the classic definition of בריאה, creation. Accordingly, the term בורא, Creator, in its exact meaning, is applicable only to the One Who by His mere will caused all that is "to be". This will, as the author here states, also maintains all that is, being the inner substance of all existence. Its withdrawal would cause instant cessation.

5 אור, light, in the terminology of the Kabbalah, is the spiritual essence of all things and beings, vouchsaying their existence. This "light" emanates from the Creator (See note 3).
The Anshey K’nesses Ha-Gedolah incorporated this cognition in the first of the two blessings preceding the morning Sh’má, as follows: *“Who renews in His goodness every day constantly the work of the beginning”*, meaning literally every moment of time. Their proof is explicitly stated [in the continuation of this blessing]: “as it says ‘Who makes the great luminaries’ (Psalms 136,7). Scripture does not say "Who made", [past tense], but "Who makes", [present tense].

*Authors note: Although no renewal is visible to the human eye, the “four upper fundamentals” which are the first roots and sources of all, as mentioned in the Zohar, Shemos, Va’ayra 23b, are the basis of all the works of creation and the inner life of all of them. These “upper four fundamentals” are the four letters of the Divine name, י-ה-ו-ה, blessed be He, Their confluences and combinations, constantly changing all the time and every moment in their innermost sources, are beyond all human grasp. He, יתברך, renews them constantly according to his will.

These ever changing confluences are the result of the 1080 combinations of the Divine name, based on the change of the varied
punctuations of these four letters, within the 1080 parts of the hour.\footnote{The hour is divided into 1080 parts. And why did they divide the hour into this number? Because this number is divisible [without fractions] into halves and quarters and eighths, and thirds and sixths and ninths, and fifths and tenths.” (Rambam, Yad Hachazakah, Hilchos Kiddush Hachodesh 6,2). The number 60, in contra-distinction, is not divisible into eighths or ninths, as the \textit{Pivnoth}, Commentary, to the above statement points out.}

Every hour, too, they further change to other combinations, and furthermore day is not at all like night, and no day is like the one before or after. This, then is [the deeper and exact meaning of] “Who renews every day constantly the work of the beginning”.

This is why He, His name be blessed, is called Ha-Elokim The Possessor of all forces,* because He, יתבר, is The Possessor and Source of all the individual forces found in all the worlds, Who infuses them with their power and energy every moment. They are constantly depending on His hand, to change them and to array them according to His will.

*Author's note: This name, Elokim [be it noted] is shared by any being endowed with power. All the שרים, the heavenly Princes\footnote{שרים (singular: רם), princes or rulers, are מלאכים (singular: מלאך), usually translated as "angels", a term unfortunately conjuring up childish images based on medieval paintings. These מלאכים are appointed by Hashem to administer, and to execute His will in the spheres assigned to them. Thus, every nation, except Yisroel, has its רם. Yisroel has no רם but is guided and supervised by Hashem Himself, without any intermediary. See Zohar, Sh’mos, 17a: “Rabbi Yitzchok said: All nations of the world draw strength from their Sarim, but Yisroel draw their power from the Holy One, be He blessed”. (See also note 10).} of the upper and
lower worlds, are called elohim, as is written "elohey ha-amim", the "powers" of the nations (Psalms 96,5), and "For all the nations go each בשם אלהיו, in the name of its "power" (Micha 4,5). See also Zohar Va-Yikra 8a, and in Parshas Balak, 208a, in reference to "Elokim came", found in Scripture concerning Avimelech, Laban and Bileam. [The Zohar explains that] their respective Princes appeared to them, for they are appointed over them [by Hashem], to guide them. So also are the judges in this lower world called אלהים. See also Saba 96a, “and one name among the other etc.”

אלהים כלם אונם רבים שלם מעתון, וכרמה שבקע בהו
יחבר בה ובויהת מחולין וכר', לכ נקרא לו חברב שמו
"אלקי הארץ" (הדים קהל, ב), זכר חביר (שמעון, ז) "כי נдол הל'
מזל הארץ", "הﺷהזרו לכל אלים" (הדים צי, ז), זכר העבר
וכלכם קורים אוגר יחבר אלהים "דאלנים" (דעאל, ב).

However, all of them do not derive their power from themselves, only from what He, יתברך, vested in them of power and strength, to rule מושלים over their respective dominions. Therefore, He, יתברך, is called, אלקי הארץ, the G-d of all Heavenly Princes (Psalms 136,2), as it is also written "for greater is Hashem than all the אלהים" (Sh’mos 18,11); “bow to Him all power. Rambam enumerates in his Yad Hachazakah, Hilchos Yesodey Hatorah 2,7, ten different categories of those beings whose knowledge and closeness to Hashem varies with their respective levels.

The word מלאך, malach, is derived from the same root as m’lachah, work. Thus, מלאכים are those who do the work of the Almighty. See Yalkut Shimoni to Shoftim 13,69, where the מלאך says to Manoach: “Sometimes I am a wind”, as it is written 'He makes His מלאכים, winds', 'And sometimes, I am a fire', as is written: 'And His servants flaming fire". (Psalms 104,4). Accordingly, מלאכים, when their task so requires, appear in embodiment. The Yalkut (1.c.) also cites the three מלאכים who appeared to Abraham in human form. The term מלאכים likewise applies to human agents, messengers who carry out the will or transmit the message of their master. See B’reshis 32,4, where Onkelos and Jonathan ben Uziel translate מלאכים as human messengers, while Rashi quotes the Midrash Rabba: "actual מלאכים " who assumed human form, i.e. Divine Messengers.

9 The complete quote reads (in translation): "And one name from among all these other names is the one which branches out into many ways and paths, namely אלהים. He, 'תב', endowed with this name, and imparted it to, the lower ones who live in this world, and He imparted it also to His servants and appointees who guide the other nations.... And by this name He rules over the nations, but not over Yisroel, for it is the name הוי"ה which is the only one for the only people, the people Yisroel, the sacred people, by which He rules over them.”

10 This is an allusion to a passage in the Shabbos morning prayer, the insertion in the ברכת המאורות, "strength and power He has granted them, to rule within the world", referring to the luminaries and their "strength and power He has granted them, to rule within the world".
Therefore, they who derive their power from Hashem are called אלהים, other powers, which is to indicate that their power is not of their own, but comes from a power higher than they; and that higher power likewise draws its power from the one above it, [and so on] up to the [ultimate] true possessor and source of all power, Who is He, יהוה.

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It therefore Says "And Hashem is the true אלהים (Yeremiyah 10,10), "true" meaning that He is the real possessor of the power of all of them, for all derive their power from Him, יהוה. This is what is written: "And they fell on their faces and spoke “Hashem, He is the Elokim" (M’lachim 1,18,39).
In this semblance, so to speak, created He, יתב"ש, man and made him master over myriads of powers and innumerable worlds and placed them into his hand, so that he be his ruler and guide, in keeping with all the detailed motions of his actions, words and thoughts\(^1\) and all the patterns of his conduct, be it to the good or, forfend, to the opposite.

By his good actions, words and thoughts he maintains and lends strength to many powers and sacred upper worlds, increasing their sanctity and light, as is written: "And I placed My words in your mouth... to plant the heavens and to establish the earth" (Yeshayah 51,16). So also our Sages ז"ל said, [commenting on the verse: "And all your sons shall be learned of G-d"], (Yeshayah 54,13): "Do not read banoyich, בניך, your sons, but bonoyich, בונים, your builders" (B’rochos, 64a), because it is they who array the upper worlds, like a builder who arranges his building, and who infuse them with great power.

\(^1\) thought, word and action are the oft-quoted three main faculties of man. Each of them, and not only action, is of momentous import and influence. (See Chapter 4).

\(^2\) Whenever the author quotes the Sages of Mishna and Talmud, as well as later Torah Authorities, he adds the abbreviation ז"ל, Meaning ז”ל, זכרונם לברכה, their memory be blessed. In this translation, the Hebrew abbreviation is maintained.
In the opposite case, forfend, by his actions, words and thoughts which are not good, man destroys many powers and sacred higher worlds inestimable in value and measure, as is written: “Your destroyers and ravagers will come forth from you” (Yeshayah 49,17), or he darkens or diminishes their light and their sanctity, forfend, and correspondingly adds power to the habitations of impurity.

This, then, is the meaning of "And Elokim created man, in His image" and of "in the image of Elokim he made man": just as He, is the Elokim, the possessor of all the forces which are found in all the worlds, Who arrays and guides them every moment as He wishes, so also His will made man the master, to be the opener and closer of many thousands of myriads of forces and worlds, in keeping with all details of the pattern of his conduct in all his affairs, literally all the time and every second, according to the higher roots of his actions, words and thoughts, as if he, too, were, the possessor of their powers, so to speak.

"opener and closer" - based on the concept that man by his good actions opens the divine faucets of blessing and light and, reversely, by his evil closes them, as the author subsequently explains.
Our Sages say in the Medrash Eycha Rabbasi, to the verse "and they went without strength" (Eycha 1,6), as follows: Rabbi Azarya in the name of Rabbi Yehuda ben Simon said: When Yisroel do the will of The All-Present⁴, they add strength to the might of above, as is written "In Elokim we shall bring about strength"⁵ (Psalms 60,14); and when Yisroel does not do the will of The All-Present, they so to speak weaken the great strength of above, as is written "The Rock Who begat you, you weaken" (D’v’orim 32,18).

So also states the holy Zohar in many places that the sins of man cause impairments above, and so also conversely, as aforesaid. This is what Scripture says: "Give might to Elokim" (Psalms 68,35). And in the Zohar, in the beginning of Parasha (Sh’mos 32b) it says⁶: "And it was the day when the sons of Elokim came to stand before Hashem", inserting into the verse the explanatory words.

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⁴ מיקום, literally The Place, is a name our Sages gave to Hashem, as the author states in the first Chapter of Part III. He explains there its deep meaning, citing also the verses of Scripture alluding to this name. Since without a place, where and wherein to be, no existence is possible, בן הוא The "Place", the necessary precondition of all. (See Rambam, הלכות יסודי התורה א,b "Were you to think that He is not existing, nothing else could possibly exist.")

⁵ The Medrash explains these verses not according to the P’shat, פשע, the simple meaning, but according to Remez, רמז, and Drush, דוש, the deeper layers inherent in the words of Scripture. Thus, while certainly "no verse loses its פשע", a basic principle expounded by our Sages (Shabbos 63a), there are three additional level’s of hermeneutical exegesis, namely, רמז, allusion, ודרוש, the meaning arrived at by deeper search, and נון, the secret. The simple meaning, הפשע, of the quoted verse is "By the help of Elokim, we will gain strength". The Drush is that we will produce, so to speak, added Strength in the Almighty. Likewise, the הפשע in דבורי in 32:18 is: "you forget" the Rock of your foundation. The Drush is "you weaken Him", based on a second meaning of "תשי". Rashi to this verse gives the הפשע and also the ודרוש, based, however, on the version of the Sifri.

⁶ The Zohar, 1.c., explains the verse in ייוו 1,6: “And it was the day when the sons of Elokim came to stand before Hashem", inserting into the verse the explanatory words.
To this refers Scripture when saying "Give might to Elokim". With what? With proper deeds. It therefore says "Give might to Elokim" and "In Elokim we shall produce Strength", meaning to and in the possessor of all forces, as stated above.7

7 As will later be elucidated, man does not effect, forfend, any change in Hashem. He, ויהי hid, can neither be diminished nor increased. He is eternal, infinite and constant, as is written in Malachi 3,6, "I, Hashem, have not changed". What is meant here is, that by His sovereign will He made man and his actions, words and thoughts to be the cause of His increased or diminished blessing or "light" which He infuses into the worlds. To give Elokim strength is to give Him, so to speak, the justification to increase this light, in accordance to the rules established by His will.
This, then is Torah Ha'Adam\(^1\), [what Hashem teaches us concerning man]. No Jew should, forfend, say in his heart "what am I, and what is my power to affect with my low deeds anything in the world". On the contrary, he must recognize, understand and establish firmly in the thoughts of his heart that none of all the details of his actions, words and thoughts, at any time and any moment, ever get lost, forfend. How valuable are his deeds and how great and lofty, for every one of them ascends, according to its source, to effectuate its influence in the highest heights, in the worlds and the purity of the lights above.*

*הגהה: זכרו משמיעת שמע והכיר חכם בכל דבר קרורים והרי עשה זאת לב אבות (ב, א)
"תדע מה למעלה ממך", רצוי לומד עמה כי אין רוחא בعظمיך ונדננימ הנוראים ונסענמים ממעשיך. אני חוח דאמרים, כי כל מה שנעשה לעלוה בלת ipsum העליונים גבור גבורה, כהל "ممך" חוה, כי פ ממעשים לא
髦יס, על פיים יוצר ויבוא.

*Author's note: One may well understand this to be part of the intention of our Sages, of blessed memory, in Avos (2,1): "Know what is above of you". That means, although you do not see with your eyes the awesome effects emanating from your actions, you must know with certainty that all that happens above in the upper worlds, the highest of the high, flows from you, according to your deeds, to which direction they incline. In reciprocity to them, "they go out and come".\(^2\)

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\(^1\) "תורת האדם", Torah Ha-adam, is an allusion to Vayikra 12,1, where Rashi quotes the Medrash that the Torah of man is explained after the Torah of the animals, since his creation, too, followed theirs. The laws concerning ritual purity of man follow the laws of the clean and unclean beasts, fish and fowl, found in the preceding chapters of Vayikra.

\(^2\) A reference to Yeshayah 40,26: "Lift your eyes up high and see Who created these, He Who
Truly, the heart of a wise person who understands this in its full inference, will tremble in awe and trepidation, when he earnestly considers his actions which are not good, forfend, how far they reach, even a small sin, to ruin and destroy much more than Nebuchadnetzar and Titus destroyed. Nebuchadnetzar and Titus, [when they destroyed the First and Second Temple, respectively], caused by their actions no blemish and no damage at all above, for not theirs is any part nor any root in the higher worlds, so that by what they did they could not touch anything at all up there. Only through our sins were diminished and weakened the power and the strength of above. They, the generations of the Churbon, the destruction, "defiled the Mikdosh of Hashem" (comp. Yechezkel 23,38), namely, so to speak, the sanctuary up high. Only for that reason Nebuchadnetzar and Titus had the ability to destroy the Temple below which is analogous to the Temple up high, as our Teachers "ז"ל say: "ground flour did you grind" (Medrash Rabba, Eycha 1,43).3

Thus it was our sins which destroyed the upper Residence, the high sacred worlds, while they, Nebuchadnetzar and Titus, destroyed merely the lower,

3 The Medrash (1.c.) also uses two other similes: "A dead lion you slew" and "a burned city you put to the torch". 

brings out their hosts in exact numbers”, referring to the stars. Man, created in the image of Elokim, has been endowed by Him with similar power to influence all the upper worlds.
physical, Residence. This is what King David, peace upon him, prayed "Let him be known as one who brought axes up high into the thicket of wood" (Psalms 74,5). He wanted that he, [Nebuchadnetzar], should be considered and punished as if he had wrought his destruction above, in the heavens up high. In truth, however, his actions did not even touch there at all, as aforesaid.

This, too, should make the heart of man, member of the sacred people, tremble: that he encompasses in his structure all the forces and all the worlds,* as will be explained, G-d willing, later on in Chapter 6 and in Part II, Chapter 5.

*Author's note: For the Mishkan, the Tent of Convention, and later the Mikdosh, the Sanctuary, included all the forces and worlds and all the orders of sanctity. All its houses and inner chambers, its stories and rooms, and all the sacred vessels, all of them were in the pattern of the heights, in the image, form and structure of the sacred worlds and in the order of the sequence of the Merkava. David and Sh’muel, the Seer, established these corresponding details "all from the hand of Hashem resting upon them", both of them "understood all the works of the structure" (Chronicles I, 28,19).

Our Sages ז"ל say in the section Eyzehu Mikoman (Zevachim 54b): It is written "and they dwelt in Nayoth... in Ramah" (Shmuel I, 19,18-19); what connection has Nayoth to Ramah? [are they not different places?]
But the meaning is they were sitting in Ramah and were occupied with the beauty of the world, [the Mikdosh]. This is why it says in the Medrash Tanchuma, at the beginning of Parshas P’kudey, that the Mishkan is coequal in its revelationary significance and inner reality to the creation of the world. The Medrash enumerates there, one after the other, the general categories of things found in creation which also are found in the Mishkan.

Therefore, Scripture says concerning Betzalel, [the builder of the Mishkan], "and I filled him with the spirit of Elokim, with wisdom, insight and knowledge" (Sh’mos 31,3), for with these three spiritual tools the worlds were created, as is written "Hashem with wisdom established the earth, He founds the heavens with insight. By His knowledge the depths were cleaved" (Mishley 3,19-20). See Zohar Sh’mos, Pikudey 221a and 231b, and Zohar Chodosh Sh’mos, Trumah 35c, at length. Therefore our Sages said: “Betzalel knew how to combine the letters with which the heaven and earth were created” (B’rochos 55a).

ן"א) ("the beauty of the world", the Beth Hamikdosh. (The singular of this Hebrew noun, אוי, means beauty).

4 כיון, is not merely the name of a location. It stands for the "beauty of the world", the Beth Hamikdosh. (The singular of this Hebrew noun, אוי, means beauty).

5 G-d created wisdom "He is wise, but not by known wisdom" etc. (Tikuney Zohar 17b, quoted in Some Siddurim before the morning prayers "Pasach Eliyahu" etc.). "All of them you made with wisdom" (Psalms 104,24) like a craftsman fashions his objects with his tools. (See Tanya of Rabbi Shneur Zalman of Ladi, Chapter 2, page 11, Authors note: “The essence and level of כה, Chabad, [i.e. Chochmah, Beenah and Deyah, the three levels of wisdom], are considered, in reference to Him יleon ובחבר, like physical action, as is written: ‘all of them you made with wisdom”, [not in or by, but with, i.e. with the instrument of wisdom]).
כחותיו, וכמפלצק בוחר כל תבנית המשכן וכליו, שדמותו והם המוהים
קולם באדם, אוחז באדם וגו'.

Therefore, the member of the sacred people who too, encompasses in his structure all the orders of the Beginning and the orders of the Merkava, the totality of all creation, accordingly is also created in the pattern and likeness of the Mishkan and the Mikdosh and all its vessels, parallel to them in the order of the connection of the segments of his limbs and his arteries and all his faculties. So also does the Zohar subdivide the total structure of the Mishkan and its vessels, showing that all of them are implied in man, "one by one they stand forth in their order".

לעמתו, ה日照 כנראה העניין שלamanho והに行くות ושריית שכינתו
יתבכר, והוא אדם, אדם יتكون ענני באה. בקומות המצות כלול, ששם תלויים also בפיכך הארץ והנעורים, בפרקי ארבע נשעורים קופה כלכלו של כל מחומת כל צל. (ועיני והורמה כ"ב, או המשכן
תענשה זל. הוא הכא רזא דיחודא כו' הינו שב الأرض, או ההוא ענני המכות ממה, וחוכרים את "היכל", בכל שמה, "והיכל ה'" ו duyין כשם, כה שסהב (ירקיה ד), "והיכל ה'" ו duyין כשם," והיכל היה, "והיכל היה, comentário░ "והיכל היה, "והיכל היה, בתוכם כו'.

Consequently, it is man who is the essence of the embodiment of sanctity and of the Mikdosh and of the manifestation of His Sh’chinah,
יתב"ש, if he sanctifies himself as it befits him, by the fulfillment of all the Mitzvos which, too, in their upper sources, depend on the segments of the limbs of the total "Sheur Komah" [i.e., the organic unity], of all the worlds in their totality. (See Zohar Sh’mos, Trumah, 162b, to the verse "and they shall make the Mishkan": “here is the secret of unification” etc. Look it up there and study it well). If he so does, then he himself is the Mikdosh, literally so, and within him dwells Hashem, as it is written: "the Temple of Hashem, the Temple of Hashem they are" (Yirmiyah 7,4). So also say our Sages, י"ט, [in interpretation of the verse]: "And they shall make for Me a Mikdosh and I shall dwell within them" (Sh'mos 25,8). It does not say “within it", but "within them".

This is what our Teachers י"ט said (K’subos 5a): Greater are the works of the righteous than the works of heaven and earth, as is written "Also My hand [singular] founded the earth and My right put up heaven" (Yeshaya 48,13). In reference to the works of the righteous, however, it is written "The Sanctuary of Hashem Thy hands [plural] established" (Sh’mos 15,17). They begin with the works of the righteous and conclude their proof with the Mikdosh. [How so?] Because the righteous, by their deeds which find favor before Him, י"ט, become themselves the Mikdosh of Hashem, verily so.

In this vein one may give an added explanation to the verse "and they shall make for Me a Mikdosh... exactly as I show you"... and so you shall

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8 The Prophet chastises his people that they lie when they so claim. Only if they will improve their ways and deeds will it become true.

9 Hashem showed Moshe In prophetic view the Mishkon and its vessels. See Commentary of
fashion [them]”

Our Sages deduced from it (Sanhedrin 16b) "and so you shall make [them] also in future generations”.

In keeping with our way, however, one may also say that Scripture wishes to tell us "Do not think that the final aim of My intention is the erecting of the outer, physical Mikdosh, but you must know that the entire object of My will in the structure of the Mishkan and all its vessels is only to indicate to you that from it you shall see and learn ‘and so you shall fashion’, [i.e. and so you shall fashion yourselves], that by your deserving deeds you shall become like the structure of the Mishkan and its vessels, all sacred and worthy, ready for the manifestation of My Sh’chinah actually dwelling within you”. This is "and they shall make for Me a Mikdosh and I shall dwell within them", in its literal meaning, for "exactly as I show you the structure of the Mishkan", so you shall make yourselves, this being the object of my intention.

So also spoke Hashem, ‘יהוה’ to King Shlomo after the completion of the building of the House [M’lachim I, 6,12] “This House which you build" [is] only [of meaning and value] “if you shall walk in My statutes etc.” Then, "I shall dwell in the midst of the children of Yisroel", literally, within them.

Ibn Ezra, 1.c.

Our Sages explain the apparently superfluous words "וכן תעשו" “and so you shall make [them]”. The previous verse already contains the commandment to erect the Mishkon. It therefore would have been sufficiently clear, even by omitting these two words, that they shall make the Mishkon and its vessels as shown to Moshe.
Therefore, when they despoiled the spiritual essence of the Mikdosh which was within themselves, then the outer, physical Mikdosh was of no avail and its foundations were destroyed, may the All-merciful protect us.

This is also what Hashem said to Yechezkel (Chapter 43,10-11): "Disclose to the house of Yisroel the House, so that they shall be ashamed of their transgressions etc." "And if they shall be ashamed of what they did, the shape of the House and its structure, its exits and its entrances and all their shapes and all their statutes and all their shapes and all their laws, make them known to them and write them down before their eyes, and they shall safeguard its entire shape and all its statutes and observe them." That is clear. So also the Targum translates "and if they shall humble themselves because of all they did when they see the shape of the House and its structure".

[These forces and worlds included in man], they are the sanctity and the Mikdosh of the uppermost heights. The heart of man, the middle core of the body, is the essence of all, reciprocal to Kodesh Ha-Kod’shim, the Inner Sanctum, the core of the habitated world, the Stone of Foundation and, like it, encompassing all roots of the source of sanctities. Our Sages  ח”ר inferred it in the Mishna, in the section “T’filas Ha-Shachar” (B’rochos 20a): "When he prays, he shall direct his heart toward the Inner Sanctum".
And in the Zohar (Sh'mos, Sh'lach 161, end of page a): “Come and see, when the Holy One created man in this world, he ordained his structure in the glorious pattern of the upper worlds and placed his energy and strength in the middle of his body, because there the heart is located. In the same manner the Holy One structured the entire world and made it one unit etc., and the heart is located in the middle, which is the strength of all of them and all depend on it... and the Heychal encloses the Inner Sanctum, where there is the Sh’chinah and the Kaporeis, [the cover of the Holy Ark], and the Cherubs and the Ark, and here is located the heart of the entire earth and world, and from here they are being nourished etc.” See there at length.

If so, at the moment when man deviates to think in his heart a thought which is not pure, such as a thought of adultery, forfend, then he brings a harlot, the very symbol of Divine wrath\(^\text{11}\) into the awesome Inner Sanctum up high, into the sacred upper worlds, forfend, and he makes dominant, may the All-merciful protect us, the forces of impurity and of the Sitra Achra, the “other site”, [i.e. the forces of evil], in the upper Inner Sanctum. [By such a thought, he will cause their dominance] much much more than the dominance of the force of impurity caused by Titus when he stretched out a harlot in the Inner Sanctum of the Mikdosh below.

\(^{11}\) Compare B’midbar 41,2 where קנאה, the Divine wrath, is attributed to the transgression of some of the men of Yisroel with the daughters of Midyan.
Likewise also, any sin which a man of Yisroel enters in his heart, forfend, the alien fire of anger or other evil emotions, may the All-merciful protect us, is this then not exactly like the Prophet’s outcry "The House of our Sanctuary and of our glory... was-consumed by fire" (Yeshaya 64,10).

This is what Hashem said to Yechezkel: "The place of My throne... there is where I shall dwell in the midst of the children of Yisroel forever; and the House of Yisroel shall not continue to defile My sacred name... by their harlotry... now they shall remove their harlotry... and I shall dwell within them forever" (Yechezkel 43,7,9).

This, then, makes us understand the verse "And Hashem Elokim formed man out of dust from the soil and He breathed into his nostrils the breath of life, and thus man became a living soul" (B'reshis 2,7). The simple meaning of Scripture certainly is as Onkelos translates "and thus man became a speaking being".\(^{13}\) This is to say that as long as the body was by itself, it still was literally

\(^{12}\) “Alien fire” – a concept taken from Vayikra 10,2, Nadav and Avihu, the sons of Aaron the High Priest, "brought [into the Mishkon] before Hashem alien fire which He had not commanded them".

\(^{13}\) Rashi, 1.c., explains the words "living soul", that to the soul of man "was added intellect and speech". In the traditional division of this world into four classes, זומם זמה וי מדבר, fauna
dust, without any life and motion. When, however, the spirit of life was breathed into it, it became a living being, a man capable of motion and speech. See also Ramban in his commentary to Torah (1.c.).\(^{14}\)

Still, it is not written in Scripture [that this Divine breath] "became in man" [a living soul], but "man became [a living soul]". Therefore, one may interpret it, in keeping with the concept explained before, that man with this living soul within him became the living soul to the uncounted multiplicity of worlds, because just as all details of the conduct of the body and its motions are effectuated by the power of the soul in it, so also is man the power and the living soul of upper and lower worlds without number. All of them are being guided by him, as stated above.

and flora, living beings, and man, man is classified as the מדבר, the speaking being.

\(^{14}\) The pertinent quote from Ramban’s commentary reads: "With this [superior] soul he understands and speaks, and with it he does all deeds, etc."
Why was it the will of Hashem, יתב"ש, to put lower man at the head of the higher worlds, so that they should be governed by him?

It is known, in the Zohar and in the writings of the Ari ז"ל, concerning the unfolding and interdependence of the worlds, that each world is conditioned, in the order of its position and all details of its contents, by the motion of the power of the world above it leading it like the soul leads the body. In this order, it progresses from the higher to the even more high, until He, יתב"ש, is the soul of them all.

See Zohar B’reshis, 20a: "Each world etc., the higher and the lower ones, from the beginning of the secret of the highest point until the end of all levels, they all are each one the garb\(^1\) of the other, one within the other, and that one within the other.”

And in the Edra Zuta (Zohar D’vorim 291b): "And all the lights are linked, this light to that light and that light to the other light, and they illumine one the other etc. The revealed light is called the garment of the king, and the innermost light, etc.”, see there.

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\(^1\) Garb, לבוש, is a kabbalistic term denoting the embodiment of a spiritual entity in a more concrete form.
The details of this matter are explained in the Etz Chaim, in Drush 2 of the Chapter "Internals and Externals" and in the Pree Etz Chaim, in the introduction to the Chapter "Shabbos", 7 and 8, and in the Chapter "Shabbos" itself, 24, to the effect that the externals of each "face" and world extend to, and are garbed in, the "face" and the world below it and become its innermost core and soul.

All the worlds are encompassed by, and subdivided into four, as known, namely Ophanim, Chayos, the Throne of His Glory, and the Atzilus of His Glory; and the soul of each of them is the world above it, as is written: "when the Chayos rise... the Ophanim rise correspondingly, for the spirit of the Chayos is in the Ophanim; when they go, these also go, and when they stand, these also stand" (Yechezkel 1, 19-21). The Chayos, too, are led by the world of the Throne above them, as our Sages say that the Throne carries its carriers. So it is also stated in Zohar Chodosh, Yisro, Maasey Merkovah 33a: "The Chayos carry those who carry them etc. and the sacred Throne carries the Chayos". 

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2 face, is a kabbalistic term denoting the all inclusive character of a S’firah or of a combination of them.

3 and are found in the of Yechezkel.

4 (See Chapter 2 Note 3.)

5 The source of this statement is disputed. However compare: "The Holy Ark carried its carriers" (Sota, 35a).
The soul of life of the Throne is the hidden, lofty source of the totality of all the souls of Yisroel, which is higher and much more elevated than even the Throne. That higher source is "the man on the Throne" as is written there: "and upon the likeness of the Throne [was the likeness of the vision of a man etc.]" (1.c.,27).

*Author’s note: The essence of man is implanted up high, in the source of his soul. (Therefore, the body is referred to, for instance, in the Tikunim, as shoe, in relation to the soul, because only what may be termed the heels, [i.e. the lowest parts] of this source, enter into the body of man).

This makes clear the statement of our Sages ה"ל, in Medrash B’reshis Rabbah 12 and VaYikra Rabbah 9, that the Holy One, 'יתב, did not want to cause jealousy among the works of the Beginning. On the first day, He created heaven and earth; on the second, the expanse; on the third, the vegetation; and so forth also on the fourth and fifth day. On the sixth, He came to create man. He said: If I create him from the lower world, the upper worlds will be jealous, and vice versa. But I shall create him from the upper and the lower worlds, dust from the earth and "He breathed into his nostrils the breath of life" (B’reshis 2,7).
At first glance the question arises, will not now the jealousy of the upper worlds be even stronger than had He created him from the lower worlds alone, for now, though there is in him a part from the higher worlds, he exists completely in the lower world, with this high part in him?

However, the truth is that the essence of man, if he is perfect as he ought to be, is implanted up high, in the source of his higher soul, and from there it passes through thousands of myriads of worlds until the lower end of his soul enters his body, down here. This is what is written: "For part of Hashem are His people, Yaakov is the cord of His inheritance" (D'vorim 32,9), because his essence is bound up with, and implanted in, the highest worlds, literally a part of Hashem, so to speak, and it lowers down like a cord until it comes into the body of man (see later, Chapter 17). Thus, all his actions reach up to influence his upper source, like a cord which if you move its lower end, is also activated and moved in its uppermost end.

[6] חבל, cord, is the portion of the inheritance, so called because lots assigning the different portions were drawn by pulling different sizes of cords from a covered basket or the hand of the divider. Comp.: "The cords fell to me in pleasantness, the inheritance is beautiful unto me" (Psalms 16,6).
A person of insight will easily comprehend that this applies also to the source of things up high, in the secret of higher man, so to speak; see in Edra Rabba, Zohar Bamidbar 141b, on the verse "And Hashem Elokim formed man" (B’reshis 2,7) regarding this secret of higher man. The Edra concludes there: "and all that, why? In order to bring out from, and to insert into, him the most hidden aspects, up to the very end of all the hidden innermost essence. This is what is written: "And He breathed into his nostrils the soul of life" (1.c.), meaning, that soul on which all the life of the upper ones and the lower ones depends and by which they exist. "And man became a living soul" (1.c.); ... and to bring this soul down from level to level, until the end of all levels, so that this soul be extant in everything and extend into everything". See there).

This is what is stated in the Zohar Yisro, 70b, in reference to the verse "Last and first you formed me" (Psalms, 139,5): last of works of the Beginning, and first of the works of the Merkavah, because in respect to his body, man is the last of the creations, but in respect to the higher source of his soul of life, he precedes the works of the Merkavah, and even the world of the Throne. Furthermore, this soul of life is the secret of the breath of His mouth, "יתב"ש", so to speak, as will be explained later on, in Chapter 15; see there.

Therefore, the worlds are guided by the actions of man. According to their
directions, these actions influence the source of his upper soul which is above these worlds and constitutes their living soul; "when it moves, they move and when it stands, they rest."\textsuperscript{7}

This is what Scripture says, when into a man’s nostrils was breathed the soul of life which is higher than the worlds and their inner essence, that then "man became the living soul", namely to the worlds. So also writes Rabbeinu Chaim Vital 흔' in the Shaar Ha-K’dushah Part 3, Chapter 2, that the soul of man is the innermost of all.

\textsuperscript{7} A quote from the Merkavah of Yechezkel (1, 26), from which the author in this chapter draws the analogy to the soul of man.
Still, this matter needs further explanation. (Because Rabbi Chaim Vital \( \text{ז"ל} \) in his saintliness spoke in a brief, condensed manner, as is his way in all his sacred writings on the mysteries, as he himself states in his introduction that he reveals merely one hand-breadth and leaves covered and hidden two thousand cubits.) It is not as appears at first glance from his words there, that man is the soul of the worlds, exactly like the soul placed by Hashem in, and fused to, the body, wherefore whatever the soul does is performed only through the vessel of the body, so that in the self-same moment the body, too, does it. This certainly is not correct.*

*Author’s note: If this were so, it would consequently have to be that when we say Kedushah down here, the Malachim, too, would have to say
Kedushah in the heights with us together, in the self-same moment. Yet, our Sages say, in the Section Gid Hanasheh (Chulin 91b): The Malachim of Service¹ do not sing the hymns of praise up there before Yisroel do so down here, as is written first "When together sing the stars of the morning", i.e. Yisroel who are compared to the stars (Rashi, 1.c.) and then "and all the sons of G-d² shout in joy" (Iyov 38,7). The expression of our Sages "and then" indicates that the Malachim do not begin to recite the Kedushah to their Creator until Yisroel complete their recital of the threefold Kedushah down here. So also did the Anshey K’nesses Ha-Gedolah formulate it in the blessing of the sanctity of Hashem, [i.e. the third blessing of the Amidah]: "Thou art holy" etc. and afterwards: "and the holy ones (i.e. the Malachim) praise You every day". Although from the language of the Zohar, T’rumah at the beginning of 129, and there at the beginning of 164b, it might at first glance seem that the Malachim say their Kedushah together with us, this is because their Kedushah follows immediately the instant we have finished reciting our Kedushah. Therefore, the Zohar calls it “together”.³

The gist of this matter, however, is that He, יתב”ש, after He created all the worlds, created man as the last of the works of the Beginning, a wondrous

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¹ מלאכי השרת, the Malachim of Service, are described in the Morning Prayers, before the verses of the Kedushas Yotzer preceding the Sh’m’a (see Glossary Kedusha): “Who creates servants and all Whose servants stand in the heights of the world and proclaim together in awe the words of the living G-d and King of the World, etc.”

² Sons of G-d, בני אלקים, is a synonym for Malachim, often occurring in Scripture. The Zohar (Sh’mos 32b) states: בני אלקים, these are the Great who are appointed to supervise the deeds of man.”

³ This at first glance audacious explanation of the author’s is most likely based on the dictum of his great master, Rabbi Eliyahu, the Gaon of Vilna, who states that the Zohar, but for one exception, is never in dispute with the Talmud (Aliyos Eliyahu 14, note 7, quoted in Oros Ha-Gra).
creation, a power "gathering in all the camps"⁴, in which He embodied all the splendor of the wondrous lights, worlds and high palaces which preceded him. The entire structure of the uppermost glory in the order of the parts of the Merkavah *and all the individual forces extant in all the worlds, the upper as well as the lower ones, all of them gave of their power and part of their essence to man's edifice and are included in him in the array of his various powers and faculties.

As is stated in the Zohar (Sh’mos, Yisro 75b): "The Holy One, be He blessed, when He created man, arrayed in him all the replicas of the high secrets of the higher worlds, and all the replicas of the lower secrets, of the lower world; all of them are etched in man, because he stands up in the Tzelem Elokim, as is written "and He created man in this image"; see there.⁵

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⁴ A formulation taken from Bamidbar 10, 25: "And then shall travel the standard of the camp of Dan, the collector of all the camps". (There, the meaning is that the camp of Dan, travelling last, collected whatever the other tribes forgot or lost.)

⁵ [Note 5 missing – See note 16: “Here additional sources given by the author are omitted. See note 5”. Assumedly this note said something similar, perhaps with more elaboration - editor]
*Author’s note: This was so before the sin, for then he was assembled from all the worlds and forces of sanctity only, and not from the forces of evil. After the sin, however, the forces of impurity and evil, too, became part of, and were intermingled within, him. Automatically, he admixed them within the worlds, too, for that very reason, namely because he is the embodiment and combination of all of them, and they are influenced and changed according to the course of his actions. This is the [real] significance of the "tree of knowledge of good and evil" [B’reshis 2, 17].

To explain this: Before the sin, man certainly was endowed with completely free choice to turn himself into whatever direction he desired, to do good or, forfend, the opposite, this ability being the end object of the purpose of the entire creation. The proof is that, in fact, he afterwards committed the sin.

However, his free choice was not based on any forces of evil being part of him, for he was a completely righteous person, composed of the forces of sanctity only, and all his functions were righteous, sacred and purified, in complete goodness, without any admixture of, or inclination to, the opposite at all. The forces of evil were standing on the side and were an area for themselves, outside of him.
His free choice consisted of the ability to enter into these forces of evil, forfend, just as a person is capable to choose to enter into the fire. Therefore, when the Sitra Achra wanted to make him sin, the snake had to come from the outside to seduce him, and not as it is now that the evil inclination which seduces man, exists inside of man himself. Man thus has the feeling that he himself wants and is drawn to commit the transgression, and not that some power outside of him leads him astray.

As a consequence of man's sin, when he followed the temptation of the Sitra Achra, the forces of evil became intermixed in, and literally part of, him, and so of the worlds. This is "the tree of knowledge of good and evil", because "knowledge" means intimate connection⁶, as is known.

This is made clear, for the one who has understanding, in Etz Chaim, Shaar Klipas Noga, Chapter 2, though the author speaks only briefly about it. Read also with attention Gilgulim, Chapter 1. Our Sages say it (Shabbos 146a) as follows: "When the snake came upon Chava, he put impurity into her", meaning into her very soul.

⁶ The source of this definition of דעת, knowledge, is based on the verse "And Odom 'knew' Chava, his wife", (B’reshis 4,1), meaning intimate connection. דעת is the highest of the three levels of wisdom חכמה, בינה, דעת, wisdom, insight and knowledge. The last connotes the wisdom which has become, beyond theoretical knowledge, part of one's very personality, i.e. intimately connected with man.
From then on, as a consequence, a great upheaval took place in man's deeds, because all actions of man are now of a mixture and of very many changes, sometimes good and sometimes bad, and he constantly fluctuates from good to bad and from bad to good.

For the majority of people, it is almost impossible that even the good deed be completely flawless and clean, in its entirety, without any inclination to some ulterior aim or thought. So also in reverse; in an action which is not good, there sometimes is, in the opinion of its perpetrator, a good intent.

Even the completely righteous person who never in his life did anything which is not good and who never engaged in any talk of levity, forfend, even for such a person it is almost impossible that all his good deeds during all his life be of completely true perfection, and that there be not any defect nor any blemish in even one of them. This is what Scripture says: "There is no man in the world so righteous that he will always do good,ウォロ והו - and will not sin" (Koheles 7,20). That means, that in the good deed itself which he does, there be not at least some defect, because the word חטא denotes defectiveness, as is known.
Therefore, when man is brought for judgment before Hashem, many calculations are needed, infinite in number, evaluating all minutiae of all his actions, words and thoughts, in their various inclinations, toward which direction they tended. This is what Scripture says: "Elokim made man straight" - as aforesaid – "but they necessitated" - by their sins - "many calculations" (Koheles 7,29). See Zohar, Vayikra, Emor 107, end of page a. There it is clearly explained, as we stated here.

This situation continued until the Giving of the Torah, because then this impurity was eliminated from their inner being, as our Sages ז"ל told us (Shabbos, 146a). Afterwards by the sin of the golden calf, so say our Sages ז"ל (Shabbos 89a), “the Satan came and caused turbulence”, meaning, he had to come from the outside, as was the case by the sin of Odom Ha-Rishon, of first man, as explained before, because from their inner being he had been expelled. However, through the sin of the calf this impurity returned and became merged within their inner being, as before. This is what the Prophet says: "And they like Odom, transgressed the Covenant" (Hoshea 6,7).
Thus, what He, "יתבך", said to Odom Ha-Rishon "For on the day you eat from it you shall die" (B’reshis 2,17) was not a pronouncement of curse or punishment, because "from the mouth of the Most High does not come forth" etc. (Eicha 3,38). Rather, He warned him "that on the day you eat from it" the impurity of evil will become merged within you, and there will be no other way to separate it from you, so that you will be capable of receiving [unalloyed] goodness at the final stage of your existence, unless it be by death and the disintegration of the body in the grave.

In this way also we must understand what Hashem, "יתבך", said afterwards "Behold, man became etc., and now he may stretch out his hand and take from the Tree of Life, too, eat and live forever" (B’reshis 3,22). Is it not His desire, "יתבך", to extend goodness to His creatures? And if so, what vexes Him were he to live forever?

However, it means that were man to eat from the Tree of Life and live forever, he would remain without restoration, and the evil would, forfend, never be separated from him, and he would never see the lights and never experience [true] goodness. Therefore, He expelled him from Gan Eden for his own good, so that he may come to complete correction and repair, when the evil will be separated from him by death and disintegration in the grave.

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7 The complete quote reads: "From the mouth of the Most High will not come forth the evil and the good", meaning all His decrees are for the good.
That is also the reason why the four people died, as the Talmud relates (Shabbos, 55b) by the guilt of the snake\(^8\), though they had no sin whatever of their own. Nevertheless, they had to die because of the initial intermingling of the evil caused by the sin of Odom HaRishon who was misled by the snake.

This is how it will continue to be until the end of days when "death will be abolished for eternity" (Yeshaya 25,8). Then there will also be an additional benefit, namely that evil itself will be annihilated and cease to exist, as is written "and the spirit of impurity I shall remove from the earth" (Zecharyah 13,2).

"This is all of man."\(^9\) Every single power he possesses is complementary to a specific world and power of the secret of the Sheur Komah, of the entirety of the forces and worlds which are arrayed, so to speak, like the structure of the entirety of man, as will be explained \(א"א\) in Part II, Chapter 5.

The same applies to the Mitzvos, the Divine commandments of the Torah. At

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\(^8\) "עטיו של נחש", literally: the advice of the snake, i.e. its temptation and the sin it caused which necessitated death, as the author explains in this note.

\(^9\) "זה כל האדם" is taken from the final summation of Koheles 12,13: "Let us hear the conclusion of all: Fear the Almighty and observe His commands, for this is all of man", meaning his highest purpose and fulfillment.
the base of their upper source, they are connected with, and dependent on, the order of the parts of the Merkavah and the Sheur Komah of all the worlds, and each single Mitzvah integrates in its source many myriad forces and lights from the array of the Sheur Komah.

So also states the Zohar (Sh'mos, Yisro 85b).10

10 Here are omitted the renditions of three Zohar quotes because if taken cursory and literally, they may be gravely misunderstood as, forfend, corporealization of Hashem.

They are nevertheless given in this note for the sake of completeness, with the earnest precautionary admonition not to take these physical allegories in their literal meaning. They are parables concealing deep secrets of the divine influx and guidance and of his proximity to man.

Zohar Yisro, 85b: "All commandments of the Torah become unified in the sacred highest King, some of them in the head of the King, some in the body and some in the hands and feet of the King". And this is more clarified in the Tikunim, Tikun 70, 129b, see there. And in Zohar T'r'umah, 165b: "The Mitzvos of the Torah all are parts and limbs in the secret up high, and when all of them join as one, then they ascend to one secret."

And there, page 165: "In this name are included all 613 commandments of the Torah which are the sum-totals of all the secrets of the upper and lower [worlds], and all of them are parts and limbs to evidence through them the secret of faith. One who does not observe and contemplate the secrets of the commandments of the Torah, does not know and see how the limbs are being restored in the secret up high. The limbs of the body all were restored upon the secret of the commandments of the Torah." See there; and so also writes the Ari 'ז"ל in the Shaar Ha-Yichudim, Chapter 2.

(To make these anthropomorphic expressions more accessible, we refer the reader to verses in Torah itself which speak of Hashem in human terms in order, as our Sages put it, "to make it intelligible to the [mortal] ear". "May Hashem make his face shine upon you" (Bamidbar 6,25). "Face to face spoke Hashem to you" (D'varim 5,4). "The Sanctuary, 0 Lord, which Thy hands established" (Sh'mos 15,17). "And under His feet like the work of sapphire stone" (Sh'mos 24,10).
When man fulfills the will of his Maker, and with one of his limbs and faculties performs one of the Mitzvos of Hashem, the beneficial influence reaches that corresponding higher world and power, to better it or to elevate it, or to add light and sanctity to its present sanctity, by the desire and will of the Most High, in accordance with the quality and manner of man’s performance, and according to the measure of the flawlessness and purity of his thoughts at the time when he performs the action of the Mitzvah, which beneficially joins the action itself, in keeping with the level of that specific corresponding higher world and power.

From there, reciprocally, the sanctity and the life-giving power also is drawn to that power of man with which he fulfilled the corresponding Mitzvah of his Maker.

*Authors Note: This is why our Sages ordained the language of the blessing over a Mitzvah: "Who has hallowed us by His Mitzvos" and also "You have hallowed us by your Mitzvos", because as soon as there

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11 The 613 Mitzvoth of the Torah correspond to the body of man: the 248 positive commandments, מצות עשה, are equal to the number of his limbs; the 365 prohibitions, מצות לא עשה, are equal to the days of the year and the number of his sinews (Makkos, 23b and Zohar B’reshis, 170b).

12 From the Amidah of the Yomim Tovim: "You have chosen us from all the nations, You have loved us and wanted us, and You have elevated us above all tongues and hallowed us by Your Mitzvos etc."
arises in man the thought to do a Mitzvah, instantly its imprint is made up on high, in the source of its upper root, and from there he draws upon himself a light which enfolds him, and higher sanctity hovers over him and envelops him.

This is written clearly "You shall hallow yourselves and you will be holy" (Vayikra 20,7), and as our Sages explained (Yoma 39a): "Whosoever sanctifies himself down here, they sanctify him from above", meaning, that from above the sanctity is drawn upon him from the upper root of the Mitzvah.

This is stated in the Zohar, Vayikra 31b: “It is written 'You shall sanctify yourselves and you will be holy' [i.e.] whoever sanctified himself down here, they sanctify him from above, for the sanctity of Hashem rests upon him, etc., If his actions down here are in sanctity, the sanctity above is set into motion and comes down and rests upon him, and he becomes hallowed by it". See there.

Likewise, the Zohar in Parashas K’doshim 86b states: "At the time when man acts down here in the righteous way etc., then there is drawn to him, comes forth and rests upon him, the spirit of the upper sanctity, etc.
And by virtue of these actions rests upon him the spirit of sanctity, the spirit from up high, by which he becomes hallowed. If he comes to hallow himself, they hallow him, as is written 'you shall sanctify yourselves' etc." Also, in the Zohar Bamidbar, Parashas Noso 128a, it says: "For he draws upon himself the sacred high spirit, as you say (Yeshaya 32,15) 'until He shall pour upon us a spirit from up high'”. See there.

Through this sanctity and enveloping light man, so to speak, cleaves to Him even while in this earthly existence. This is what Scripture says: "But you who cleave unto Hashem your G-d", even while "you are all" still "alive today" (D’vorim 4,4).

This enveloping light helps him to complete the Mitzvah, and through this completion, the light becomes even stronger and lifts its head up high. It is in reference to this that our Sages said "Whosoever comes to purify himself, they assist him from above" (Yoma 38b).

It also draws and pulls his heart to accomplish still many more Mitzvos, since now he dwells literally in Gan Eden, sheltered in the shade of the wings of sanctity, "in the hidden place of the Most High". In that place there is no room for the Yetzer Hora, the evil impulse, to govern over him and to seduce him and to lead him astray, away from the

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13 An allusion to Psalms 110,10.

14 A quote from Psalms 91,1.
occupation with the Mitzvos. This is the meaning of "A Mitzvah brings about another Mitzvah" (Avos 4,2).

If one, while performing the Mitzvah, puts his heart attentively to it, he will understand and feel that he is now enveloped and wrapped in sanctity and [will sense] that a new spirit of rectitude has been generated in him. This is what Scripture says: These are the Mitzvos "which man shall do and live in them" (Vayikra 18,5) "In them", that means literally within them, because he is then surrounded by the sanctity of the Mitzvah and enveloped by the atmosphere of Gan Eden.

Reciprocally, forfend, if one transgresses one of the Mitzvos of Hashem, our Sages say in their above-quoted statement (Yoma 38b) that also "whoever sullies himself down here, they sully him from above". The explanation is as aforesaid, namely, that from the source of this transgression, above in the forces of impurity, he draws upon himself, may the All-merciful protect us, the spirit of impurity which then rests upon him and envelops him.

So Zohar quoted above continues (Vayikra, Tzav, 31b): "If he sullies himself down here, he puts into motion the spirit of impurity up high, and this spirit comes and rests upon him and he becomes defiled by it, because there is neither good nor any evil, neither sanctity nor any impurity, which do not have a core and source up high, and through the action below is released the action above." See there.
The Zohar, Parashas K'doshim 86b, quoted above, continues: "but at the time when he acts down here in a warped way, etc. then comes forth and rests upon him another spirit". See there.

In this regard says Scripture: "And you will become impure in them" (Vayikra 11,43). That means, literally within them, forfend, because he is then tied to, and surrounded by, the spirit of impurity, and the atmosphere of the Gehemom grips and surrounds him while still alive in this world. So our Teachers z"l said (Avodah Zarah 5a): "Whosoever commits a transgression in this world, this sin grasps him and goes before him to the day of judgment, for it says 'The paths of their way grip them' (Iyov 6,18). Rabbi Eliezer says: this sin is tied to him etc." This is what King David said: "The sins of my heels encompass me" (Psalms 49,6).

With this, we can understand what our Sages z"l said in Yoma, Chapter Yom Ha-Kipurim 86b: "Great is repentance because through it intentional sins become merits, for it is written (Yechezkel 33,19) 'When the wicked turns from his wickedness and does justice and charity, upon them he shall live'". At first glance, their proof from this verse is not convincing, because it is simpler to explain that "upon them he shall live" refers to the justice and charity which he does after his repentance.

15 "The sins of my heels" - Rashi explains: the sins upon which I step with my heels, which I take lightly, because they seem to me negligible. This explanation is based on Medrash Tanchuma, Eikev, 1. See Also Rashi to D’vorim 7,12, at the beginning of Parashas Eikev.
But according to the aforesaid, their proof is correct, because the language of the verse is precise to this effect. If the words "upon them he shall live" were to refer to justice and charity, the Prophet would have said "in them he shall live", as it is written "and he shall live in them" (Vayikra 18,5), as explained above. Since, however, he said "upon them", it certainly refers to his previous wickedness and sins, meaning that through his repentance, abandoning his former conduct and now doing justice and charity, these good deeds overcome his former deeds to transform them, too, into merits and eternal life.

Thus, when man has fulfilled perfectly all the Mitzvos in all their exact details and, added to it, has combined with the action the great strength of purity and sanctity of thought, then he has perfected all the upper worlds and structures and becomes totally in all his faculties and limbs their Merkavah, [i.e. their earthly residence and manifestation], being hallowed through their upper sanctity, and then the glory of Hashem hovers over him constantly.

See Zohar, Sh'mos, T'rumah 155a: "All that is called by My name, for My glory I have created it" (Yeshaya 43,7). 'For My Glory', that is precisely so. This
secret... we learned that this glory... is completely perfected above through the perfections of the children of this world, when the sons of man are righteous and truly pious and know how to achieve perfections". See there at length and also in the Zohar Raya M'hemna, Parashas Pinchos 239a. This is that our Sages \"ז"ל said "The Patriarchs, they are the Merkavah."

So also in the reverse, forfend. When one of his faculties and limbs is damaged by his transgression, this blemish, too, reaches up, according to its source, to that upper world and force which is complementary to it in the order of the Sheur Komah, so to speak, to destroy it and to tear it down, forfend, or to lower it or to damage it, or to darken and to dim the brightness of its light, and to impair, to weaken and to diminish the power of the purity of its sanctity, forfend. All this will be reciprocal to the weight of the sin, the manner of its perpetration, and commensurate to the ranks and category of that [higher] world and the degree of its level, because not all the world are of equal measure in regard to the blemish and the damage they suffer. In a low world, it is destruction and ruin, may the All-Merciful protect us. Higher up, it is the prevention of light to reach it. Even higher, it causes only the lessening of the flow of light or its dimming. In a higher and more hidden world, it causes only a lessening of the degree of brightness of its light and the marvelous purity of its sanctity; and so forth in this manner in many different gradations.
This is the reason why our Teachers in many places called the defect of the sin "the defect of the portrait of the King". In the Zohar Sh’mos, Yisro 85b, it says: "Therefore, one who transgresses the commandments of the Torah is as if he had transgressed against the King Himself, as is written 'and they will go out and look at the corpses of the people who transgressed against Me' (Yeshaya 66,24). 'פשעו בי' means they committed their transgression on Me, literally. Woe to the guilty who violate the words of the Torah and do not know what they do." In the Tikuney Zohar, 70, page 129b, it is stated: "Anyone who violates the commandment is as if he had violated the portrait of the King", because, as aforesaid, the defect reaches up and touches the parts and orders of the forces and the worlds of the Sheur Komah, since all are included in man and gave part of their essence towards his structure and creation."

*Author's note: This is the simple meaning of the verse "Let Us make man" (B’reshis 1,26) in the plural. That means, all of them should contribute power and part to his structure, so that he encompass, and be associated with all of them..."
This is explained in the Medrash B'reshis Rabba, Parsha 8,3: "And Elokim said 'let Us make man'. With whom did He consult? Rabbi Yehoshua, in the name of Rabbi Levi, said, 'with the works of heaven and earth'. Rabbi Shmuel bar Nachman said, 'with the works of all the days.'"
Likewise, in Medrash Rabba Koheles, Chapter 2, verse 11, we find: "The verse reads 'that which they already did'. It is not written 'which He did', but 'which they did'. So to speak, the Holy One, be He blessed, and His tribunal conferred on every one of your limbs and erected you in your completeness. And were you to say, [based on this plural], that there are two sovereignties, is it not already said 'He made you and established you' (D'vorim 32,6)." This is clear.¹⁷

¹⁷ Compare Rashi to B’reshis, 1,26: "Let us make man". The reply to this question [of two sovereignties] is written on its side [i.e. next to it, in verse 27]. "And Elokim created man."
By this is clarified what is stated in Chapter 5, that man is called the soul and the spirit of life of myriads of worlds. However, he is not their soul in the same manner as the soul which is given in, and literally adheres to, the body of man, for that is not possibly so.

However, just like all detailed motions and turns of the body's limbs are effectuated by the soul of life within it, in accordance to the motions of this life power and its direction, so it is also in this respect. All the turns of the forces and worlds and the order of the Merkavah, their perfection and structure, as well as, forfend, their destruction depend solely on influence [exerted upon them] by the actions of man down here. This is because he is composed and adorned in the number of his individual faculties and their order, in conformity to the progression and the interrelation of all the higher and lower forces and worlds, since the source of his uppermost soul is higher than, and innermost of, all the created worlds, as explained above in Chapter 5. Therefore, he includes them all.

The reason given in Chapter 5, namely that the source of his soul is higher than, and the innermost of, the worlds; and the reason given in the previous Chapter (6), namely that he is composed of all the worlds, both these reasons are one and the same, as will be explained.
Therefore, to man alone was given the faculty of b’cheerah, of free choice, to direct himself, and thereby the worlds, in whichever direction he desires. Even if he already has caused and brought about, forfend, by his sins the tearing down and the destruction of the worlds and of the orders of the Merkavah, there is in his hand the power and potential to repair what he destroyed and to rebuild what he tore down, since he is composed of, and associated with, all of them.

This is what King David said: "Hashem is your shadow upon your right hand" (Psalms 125). That means, just like the shadow of some object is always analogous to the motions of that object toward whatever direction it turns, in the same fashion, so to speak, He, יתב"ש, applies Himself to the worlds to move them according to the motions and the direction of the actions man.

This is also clearly stated in the Medrash:\footnote{The source of this Medrash is unknown, at least to this translator. It is not found in Medrash Rabba, nor in Medrash Tanchuma, nor in Pirkei D’Rabbi Eliezer, nor is it quoted in Rabbi Kasher’s comprehensive Torah Sh’leymah. Heiman’s Torah Haksuvah Ve-Hamesorah does not list this Medrash, either, in any of the sources dealing with this verse. It is also highly unusual that the author himself does not state from which Medrash he quotes, as he usually does with the utmost exactness, citing Parasha and section. [Editor - See Ramban Shemos 3,13 in the name of Medrash Aggadah].} "The Holy One said to Moshe, 'Go,
tell Yisroel that my name is 'I shall be who I shall be' (Sh'mos 3,14). What does it mean "I shall be who I shall be"? As you shall be with me, so I shall be with you. So also David said "Hashem is your shadow upon your right hand." What does it mean "Hashem is your shadow"? Like your shadow. Just like your shadow if you smile to it, it smiles to you, and if you weep, it weeps toward you, and if you show it an angry or friendly face, it does so likewise; in the same way the Holy One, be He blessed, is your shadow. As you are towards Him, He is towards you."

In the Zohar Sh'mos, T'tzaveh 184b [it says]: "Come and see: this lower world always stands to receive etc. and it gives to the higher world only commensurate to the way it stands. If it stands with a shining [joyous] face down here, so also they shine upon it from above. If it stands in sadness, they give it that reciprocal response. In this way we must understand what is written "Serve Hashem in joy" (Psalms 100,2), for the joy of man draws upon him another, higher joy. In the same way, this lower world, too, as it conducts itself, so it draws [responses] from above, etc."

2 See Rashi there.

3 בית, the House, is a scriptural synonym for בית במקדש, the House of Sanctity, the Sanctuary.
Our Sages said in reference to the K’ruvim (Bava Basra 99a), "How are they standing? Rabbi Yochanan and Rabbi Elazar [differ]. One said 'their faces were one toward the other', and one said 'their faces were toward the House.'" According to the one who said 'their faces were one toward the other', it is contradicted by what it is written 'their faces were toward the House'. This is no contradiction, one verse applies when Yisrael fulfills the will of the All-Present, and the other verse when Yisrael does not fulfill the will of the All-Present. (See Rashi there).¹ According to the one who says 'their faces were toward the House', [the question arises] it is written 'and their faces were one toward the other'. The answer is, they were standing [with their faces] turned sideways", meaning partly to the House and partly towards each other. See Rashi there, as follows: "This cannot be answered as before, that this applies when Yisrael fulfill etc., because the initial placing of the K’ruvim was with their faces toward the House. They should not have placed them, [in a manner] signifying that Yisrael does not fulfill the will of the All-Present". So also write Tosaphos there, that we must assume that they placed them initially reflecting their fulfilling the will of the All-Present. At first glance, however, one

¹ Rashi (1.c.): "They turn their faces one toward the other, a simile of a male and female who love each other, to indicate that the Holy One, be He blessed, loves Yisrael. And initially they were placed in this manner, face to face, so that the Sh’chinah should rest in Yisrael and so that Yisrael should fulfill the will of the All-present. And when they do not fulfill [His will], they turn their faces toward the House, by a miracle."
could still ask, why did they place the K’ruvim of Shlomo from the very beginning with their faces turned sideways and not completely [turned] one toward the other?

The explanation is as it says in the section Keytzad M’vorchim (B’rochos 35b): "The Rabbanan taught, it is written 'You shall gather in your grain' (Devarim 11,14). Since it is written: 'This Book of the Torah shall not depart from your mouth' (Yehoshua 1,48), I could think these words [are to be taken verbatim] as written? Therefore it says 'you shall gather in your grain'. Conduct yourself with them [namely with the words of the Torah] in the conduct of 'the way of the world'. These are the words of Rabbi Yishmoel. Rabbi Shimon Bar Yochai says: Is it possible that a person plows at plowing time etc.? What will be with Torah? But [the answer to the apparent contradiction of these two verses is] at the time when Yisrael do the will of the All-Present, their work is done by others etc. And at the time when Yisrael do not do the will of the All-Present, their work is done by themselves, for it is written: 'and you shall gather in your grain'".

ולכאורה תמוה דמוקי לרא דואספת דגיך, כשאין עושין רצון של מקום, ולא ימוש ספר התורה הזה מפיך, ויהיה פרק ק’רUVIM שלום, להמבול למירה "אספת דגניך" - הנורה בחך מנגן דרכ ארץ. דבר רבי שמעון, רבי שמואל בר יוחאי אמר אפשר אדם יותר בחרש בחרש כי, הורוwarnings עליה, אלא אם כן יישארו עויסין רצון של מקום, ולא ימשי עליה, אלא אם כן יישארו עויסין רצון של מקום, ולא ימשי עליה. כן בר כוכבא נאמר, המ должен עד עונה, "אסמך" דנבר."

ולא的人来说, "This Book of the Torah shall not depart from your mouth", because before this verse is written: "You shall gather in your grain".

2 ירח אדר, דרך ארץ, the way of the world, is versatile term. It indicates secular occupation, as in Avos 2,2, later on quoted by the author in this chapter, it also may mean respect; proper behavior, etc.
The answer is [as follows]: Certainly it is not the opinion of Rabbi Yishmael that permission is given to man to part, forfend, even for a brief time from the pursuit of Torah and to occupy, himself with [his] livelihood, so that he be during that time completely devoid, forfend, from the pursuit of Torah. However, Rabbi Yishmael intimated it in his sacred formulation, "conduct yourself with them in the conduct of the way of the world," with them, i.e. with the words of the Torah. [By that, he meant] that even in that time and short while when you occupy yourself with [your] livelihood, in keeping with the necessity and the imperative to keep alive, still, in the ponderings of your thoughts meditate only in the words of the Torah.

So also Rava said to his disciples "in the days of Nissan and Tishrei do not show yourselves before me". That is exact [in its meaning] not to come to his Beit haMikdash, his House of Study. But certainly the disciples of Rava were not totally devoid, forfend, of the pursuit of Torah even while in their houses during those days.

Our Sages said: "Many did as Rabbi Yishmael [taught] and succeeded and
many did as Rabbi Shimon bar Yochai [taught] and did not succeed", (1.c.) "Many", that is precisely stated, for surely for the general multitude it is almost impossible that they should all their days constantly devote themselves to the pursuit of Torah, without turning at all, even for a little while, to some pursuit of providing their sustenance. In this reference it is stated in Avos (2,2): "Any Torah which has no work with it [will ultimately cease]". However, any individual for himself, who has the possibility to be occupied all his days solely with His Torah and His service, certainly his duty is not to part even for a short time from Torah and service, forfend, for the [sake of] occupation with livelihood, in keeping with the opinion of Rabbi Shimon bar Yochai.*

[Note that] the verse "and you shall gather in your grain" is different from [the other verses of] the chapter "And it shall be" (D’varim 11,13) which are said totally in the plural, while this verse, "you shall gather in", is said in singular [i.e., it is addressed to the above described individuum]. He therefore calls him one who does not fulfill the will of the All-Present if he frees himself even only a short while for the occupation with his livelihood.

*Authors note: It is for this reason that in the first Parasha of Krias Sh’ma it is written: “and with all your might”, (D’vorim 6,5), because

3 קריאת שמה, the reading of the Sh’ma, consists of three Parashos (singular: Parasha), sections, namely:

(a) D’vorim 6:4-9, where we insert between verse 4 and 5 a sentence of benediction "במר שם "יהוה מרים" מרים", “blessed be the name of the glory of His kingdom for evermore"
the Parasha of Sh’m’a is said totally in the singular, and the individual
who has the possibility must fulfill [the verse] “This Book of the Torah
shall not depart from your mouth” (Yehoshua 1:8), literally, as the words
are written. Therefore, it says “with all your might”, i.e., with all your
money, as interpreted in the Mishna at the end of B’rochos (54a). That
means not to be occupied with [one’s] livelihood at all. However, in the
Parasha “And it shall be” (D’vorim 11:13) which is said in the plural, and
the many are almost forced to occupy themselves, in any event at least a
short while, also with monetary gain to stay alive, therefore [in this
Parasha] is not written “and with all your might.”

(Although this is not as yet, in the opinion of Rabbi Shimon bar
Yochai, the very highest way and level in consonance to His true will,
nevertheless, even according to his opinion, they [the many] are not
pronounced by the worshipers in the Beis Ha-Mikdash (Yoma 35b). This benediction Moshe
heard, when he went up to receive the Torah, from the מלאכים השרת, the Malochim of Service,
and brought it down to Yisrael (Medrash Rabbah, D’vorim 2:36). See there also the reason why
we say it quietly, but for Yom Kippur, when we are on a level comparable to the Malochim. Our
father Yaakov said it quietly when his sons confirmed to him, on his death bed, their faith in the
only G-d. Even now, says Rabbi Levi, we call out [to him] "Harken, Yisrael our Father, what you
have commanded us we still observe: Hashem, our G-d, Hashem is One.” (1.c 2,35). See also
Pesachim 56a for another version.

(b) D’vorim 11:13-21. This Parashah, as the author points out in his note to this chapter, in
contradistinction to the first Parashah, is said in the plural, except for verses 14 and 15.

(c) Bamidbar, 15:37-41. This is the parashah of ציצית, tzitzis (the fringes on our four-cornered
garments). In this parashah the exodus from Egypt is mentioned, which we are commanded to
remember twice daily, mornings and evenings. (See Haggadah Shel Pesach: Said Rabbi Elazar ben
Azarya etc.) Rambam, הלכות ק VARIABLES LIST, states the reason for the inclusion of the Parashah in
K’rias Sh’m’a as follows: “After that he reads Parashas Tzitzis, for in it, too, is contained the
command of remembrance of all Mitzvos. Though the mitzvah of tzitzis does not pertain at
night, we read it at night because there is contained in it the remembrance of the exodus from
Egypt, and it is a mitzvah to remember [i.e., by mentioning it in spoken words] by day and by
night, for it is written 'in order that you shall remember the day you went out of Egypt all the
days of your life’” (D’vorim 11:21).
thereby to be called, forfend, “not fulfilling the will of the All-Present” if they free themselves a little while also for the occupation with their livelihood and, while occupied with their livelihood, “guiding their heart with wisdom” and meditating in the words of Torah and in the awe of Hashem. And in the opinion of Rabbi Yishmael, this is His principal will, יתב”ש, in the conduct of the general multitude. This [then] is their dispute: what constitutes His principal will, and what is the highest level in the conduct of the general multitude).

It is known that [of] the K’ruvim, one alludes to Him, יתב”ש, and the second to Yisrael, the people of His treasure. In keeping with the measure of the closeness and the cleaving of Yisrael to Him, יתב”ש, or forfend the reverse, all that was recognizable in the way the K’ruvim stood, by way of a miracle and wonder. If [Yisrael's] faces were directed straight towards Him, יתב”ש, then the K’ruvim, too, stood with their faces one toward the other. Or, if [Yisrael] turned their faces a bit and stood sideways [toward Hashem], this was instantly recognizable [by the stand] of the K’ruvim. Or, if they [Yisrael], forfend, turned their back [to Him] then the K’ruvim, too, immediately turned their faces completely away one from the other, forfend.

This is what our Sages ז"ל said in Yoma (54a) that [the priests] rolled up the Paroches, the curtain [of the Inner Sanctum] before the Oley Regalim, יתב”ש, the priests, who came to Yerushalayim to worship in the בית המקדש, the Sanctuary at the שלש רגלים, three Festivals, of Pesach, Shavuos and Succos, as commanded in the Torah: "Three times in the year, all your males shall be seen before the face of Hashem, your G-d, in the place which he will choose, on

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4 An allusion to Koheles 2,3.

5 Oley Regolim, עולי רגלים, those who go up for the Festival, the pilgrims who came to Yerushalayim to worship in the בית המקדש, the Sanctuary at the שלש רגלים, three Festivals, of Pesach, Shavuos and Succos, as commanded in the Torah: "Three times in the year, all your males shall be seen before the face of Hashem, your G-d, in the place which he will choose, on
people who came up [to Yerushalayim] for the festivals, and showed them the K’ruvim which were intertwined and said: "Behold [the measure of] your love before the All-Present etc."

And in the Zohar Sh’mos, T’rumah 152b: "When is He [engaged] in mercy? He answered him: At the time when the K’ruvim look [at each other] face to face, then all the colors are corrected etc. As Yisrael effect their betterment before the Holy One, be He blessed, so everything stands and is put in order etc."

The Zohar (1,c.), before this quote, speaks of the colors, and especially of תכלת, Tcheyles, the blue-greenish color of the wool employed in the priestly garments, the Paroches and the Tzitzis. This color is associated with the measure of Divine judgment. It "turns into another color", and "judgment turns into mercy" when Yisrael is guiltless. This is its תקון, tikun, i.e. its betterment or correction.
Likewise, it is stated in Zohar Chodash at the end of Parashas T’rumah 43b: "Whenever Yisrael were free of guilt, the K’ruvim clung to each other face to face; but when [Yisrael] sinned they turned their faces away from each other etc. For that reason, When Yisrael were free of guilt, the K’ruvim were face to face etc., and based on these secrets [i.e. miracles] Yisrael knew whether they are free of guilt or not etc. It is written "Serve Hashem in joy (Psalms 100,2) [that means in] the joy of the two K’ruvim etc. When [this influx] rests upon them, [all] again comes to be in joy and the [entire] world again becomes [enfolded] in mercy." See there at length.
The "Generation of the Desert"\(^1\) merited to be of those who "eat from the High Table"\(^2\), bread from heaven, day by day, and their garments did not become threadbare\(^3\). They did not need any occupation whatsoever for [their] livelihood. In everybody's opinion [therefore] they were not called fulfilling the will of the All-Present unless they looked upward in complete [unswerving], direction and made their hearts submissive exclusively to Torah and service and the fear of G-d, day and night. The postulate that the Book of the Torah shall not depart from their mouths [pertained to them] literally as written, unswerving, by not [pausing] even a little while for occupation with livelihood, as our Sages \(^4\) said: "The Torah was given only to those who ate the Manna" (Mechilta B'shalach 17; Medrash Tanchuma, B'shalach, 20).

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1. The Generation of the Desert, דור המדבר, are called the B'ney Yisrael who wandered for forty years in the desert and, in the wake of the sin of the spies whose negative report they accepted, did not enter Eretz Yisrael, the Promised Land.

2. "From the High Table,"\(^5\) a talmudic expression referring to the priests, whose portion in the sacrifices is not given to them by those who offer the sacrifice, but by Hashem Himself, "from the High Table". (Erech 24b). See also Beizah, 21a. Rashi there states that the portion of the owners, for instance, of Sh'lomim, peace offerings, also comes to them; see also K'dushin 52b and Rashi there.

3. See D'vort 8,48: "Your garment did not become threadbare on you". See also D'vortim 29,4.

4. "And you shall meditate in it day and night" (Yehoshua 1,8). From here, Rabbon Shimeon ben Yehoshua said: The Torah was given to study only to those who ate the Manna who needed not any work nor any commerce etc."
Therefore, they then placed the K’ruvim according to their doing the will of the All-Present, [namely] their faces completely one towards the other, to show that they looked straight towards His face, והב"ח, and that He was face to face with His sacred people.

In the days of [King] Shlomo, however, the general populace of Yisrael necessarily was compelled to bend a little to the side, for the occupation with [their] livelihood, at least [as much as needed] to [maintain] their existence. According to Rabbi Yishmael, this is His principal will, for he is of the opinion that for many such a conduct is more lasting, as is stated in Avos (2,2):

"Beautiful is Torah [combined] with the way of the world" and "Any Torah which has no work with it [will ultimately cease] ". And all the dicta of Avos are dicta of [highest] piety. This is provided, however, that even at the time of their occupation with [their] livelihood their hearts be guided with wisdom, meditating [while working] in the words of Torah. Therefore, they placed the K’ruvim initially according to [Yisrael’s] doing the will of the All-Present, [namely] their faces turned a little to the side. Nevertheless, [the K’ruvim] were "embracing each its mate", with a face of love, to show His love towards us,

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5 Bava Kama, 30a: "Whosoever wants to be a truly pious person should fulfill the dicta of Avos."

6 See M’Iachim I 7,36 and Rashi there: "Intertwined with their arms. So our Teachers explained it."
for that is His principal will. ([The Teacher] who says their faces were toward the House] is of Rabbi Yishmael’s opinion; and the one who says that the K’ruvim of [King] Shlomo, too, were initially placed according to [Yisrael’s] doing the will of the All-Present, [namely] their faces completely one towards the other, is of the opinion of Rabbi Shimon bar Yochai).

לזכאורה אתכלה לחציו לחציו ב’ הכרובים מצודדים, هل איה הכרוב השמם עליי י”ש, איה כרivos לחציו ישר ממש.

Yet, there still [remains the question]: why did they have to place both K’ruvim sideways? Did they not have to place at least the one K’ruv which alludes to Him, completely straight?

אמנם הענין כו’ שכתבנו, שהתחברותו יתברך כביכול ל…”העולמות והقوى כולם, וכל סדרי הנהגתו יתבך האזכור, وال…”ההתטושה וההתשעורה המגיעה אליהם ממעשיינו לפני, ו…”ההתטושה והנשמה גם יאלו מתה פנים שחוקים ומוסברים. לקג הכרוב שרטם על”י י”ש, היה גכ כאריסים להשמידים מצודדים מצדו, כפי שישוע התדוזי של הכרוב שורמת עלינו, מצדו.

However, the answer is as we wrote, that His linking Himself, so to speak, to the worlds and to all the forces and all their order’s and [inner] connections, and so also the entire pattern of His conduct with us, [evolves] reciprocally to the measure of the motion and the influence which reach [these worlds and forces] from our actions down here. In keeping with this measure evolves then, and is drawn also upon us, "a smiling and friendly face". Therefore, they had to place even the K’ruv which alludes to him, י”ש, a little sideways, in a measure [reciprocal] to the sideways turn of the K’ruv which alludes to us.*

* הנגה:靴נו פי זה יצר המאמרו 'יל בפרק ט' דשהת (פ”א): אמר רב
"המה ב”ר חניא מ)”ד כותبث (ש”ר שירימ ב. ג) "כתפוח בッツו ויער" גז, למה נמשל ישראל להפוח כ”ו. והך יוסחו כן, ד”ה בהא י Heavenly. לא ישראל נמשל להפוח אלא הקב”ה, כמסים "מה דודי בין הבנים".

7 This dispute is found in Yoma 54,a,b

8 An expression denoting Divine favor taken from P’sikta Rabbasi, 21,6 (Piska Aseres Hadibros).
Author's note: This explains what our Sages ז"ל said in Shabbos, Section 9, 88a: "Said Rabbi Chama, the son of Rabbi Chanina: It is written 'Like an apple tree among the trees of the forest' (Shir Ha-Shirim 2,3). Why is Yisrael compared to the apple tree? etc." And Tosaphos there asks the question, that in this verse not Yisrael but the Holy One, be He blessed, is compared to the apple tree, as [the verse] concludes: 'so is my friend among the sons'.

олפי מה שכתבתי יתישב בעורת הזה. כי אחר יشراء השיגורה והמשלוחות יתשבו בדמית התפוחו, וואז הוא מומת י BrowserAnimationsModule ותקדימו במפעשים בלגי התפוחו, וכרך שראוים מחורצים לfinity ית"ש.

According to what we wrote, [this question] is answered, with the help of G-d, [as follows]: Since Yisrael conceived of Him as, and compared Him, יתב"ש, to, the likeness of an apple tree, this is certainly due to the fact that Yisrael in their deeds are comparable and likened to the manner of an apple tree; for in the way we show ourselves before Him, יתב"ש, so also comes He, יתב"ש, to be beheld by the worlds, in exactly the selfsame level and measure. Therefore [Rabbi Chama] asks, in what reference were Yisrael by their G-d-pleasing deeds likened and comparable to the apple tree, so that consequently they conceived of Him, יתב"ש, in a manner [comparable] to the apple tree.

לכן בעת קריעת ים סוף, אמר הוא יתב"ש בראכ למשה "מה תצעק אלי דבר אל בני ישראל ויסעו" (שמות יד, טו), רוצח זלים עדידיו תליון, יומת כל תחתיו ובתניהו, ימען כל תוחו ונסע אך יים, סモノ ילב אל ירה, מעצם בטחוים שואים יקור לפיום, ואז יגמרי על ידיו הזוהרת لمשלת, יਸעיהו יהס הנכ יקור לפיום.

Therefore also, at the time of the splitting of the Yam Suf, the Red Sea, said He, יתב"ש, to Moshe "Why are you crying out to Me? Speak to the sons of Yisrael that they should go forward." (Sh'emos 14,15). That meant it depends

Rabbi Chana answers his question as follows: Just like the apple tree brings forth its fruit before it's leaves (see Rashi there), so Yisrael, too, said [to Hashem] "we shall do" before they said "we shall hear" [what you want us to do] (Sh'mos 24,8).
[solely] on them. If they were to be in the [full] strength of faith and trust and go forward in their journey into the sea, relying in their heart without fear, in absolute certitude of their trust, that [the sea] will surely split before them, then through this [faith] they would cause the stimulation up high that a miracle will be wrought for them and [the sea] will split before them.

This is [what Scripture says]: "To the horse on the chariot of Pharaoh have I likened you, my beloved" (Shir HaShirim 1,9). This is to say, as [it happens with us, so it happened with Pharaoh's horses. Contrary to the usual way of things where the rider leads the horse, in the case of Pharaoh and his army the horse led its rider, as our Sages ל"ר told us] (Medrash Rabba, Shir Ha-Shirim 1, 9-6).

So have I likened you and compared you my beloved [says Hashem], precisely in this manner [to the horses of Pharaoh]; for I, too, ride the heavens, and yet you, so to speak, lead me through your deeds, because My connecting Myself to the world occurs only according to the influence of your actions, into which direction they incline. This is the meaning of the verse "Who rides the heavens through your help" (D'verim 33,26) and so also our Teachers ל"ר said: "The service is for the benefit of the Most High" (Compare: Menachos 64a).

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10 An allusion to Psalms 112,8.

11 The horses led their riders, against their will into the sea and to their deaths.

12 The יְשָׁנָה, the simple meaning, is that Hashem rides the heavens in our help, to bring us salvation. The author explains it to mean in response to our actions, i.e. by our help.
Chapter 10

By the aforesaid, a solution can be arrived at in the matter of the different opinions of the great of our Rishonim, י“ל, whether the man of Yisrael is greater than the Malach or whether the Malach is greater than he, and every one [holding one of] these two [different] opinions brings explicit proof from explicit verses of Scripture. According to our above exposition, it becomes clear that in truth "both are the words of the living-G-d", only in different aspects [as follows]: The Malach is greater than man, be it in his essential entity [and] be it in the greatness of his sanctity and his wondrous conceptual reach. There is no comparison and similarity between them at all.

So it also written in the Zohar Chadash, in the [part] Medrash Ha-Ne’elam, in the Parashah "And Elokim called the light day" (B’reshis 1,5): The conceptual reach of the Malachim is the greatest reach, which is not so [on the level] lower than they. The second conceptual reach etc., the third conceptual reach is that of the lowest level whose base is in the dust, namely the reach of man."

Eruvin 13b, in reference to the disputes between the disciples of Hillel and Shamai.
And there, page 16b: "The close Malachim are the first to receive the power of the influx of the reflection from up high, and from then it goes down to the heavens and all their hosts, and from them to man. See there. And in the Zohar Sh’mos, T’rumah 129b: The high Malachim are holier than we."

However, in one respect man has a great advantage over the Malachim and that is [in reference to] the elevation and the [bringing about of the] linkage of the worlds and the forces and the lights one with the other, [something] which is completely beyond the power of any Malach.

This is for the above stated reason, namely, that the Malach essentially is merely one specific power in which there is not [contained any] composite of all the worlds together. (So it is also written in the Etz Chaim, Shaar P’nimiyes Ve-Chitzonios, at the beginning of D’rush 10, that the Malach is but one individual aspect of that world in which he exists. The soul of man, however, in all its three parts of Nefesh, Ruach and Neshamah,\(^2\) is the composite of all the worlds together. See there). Therefore, it is completely beyond the power and capacity of the Malach to elevate and to link and to unify any world with the world extended above it,\(^3\) since he is not composed of, nor associated with, these [higher worlds].

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\(^2\) In the acrostic abbreviation of the human soul, the other two being חיה and יחיד. All five terms are found in the Psalms. See Medrash Rabba B’reshis 14a: "5 names [the soul] is called, etc. (An approximate translation would be: animation, spirit, soul, aliveness and uniqueness.) The author discusses these different levels in Part 2, Chapters 16 and 17, in connection with the fervor of the soul in prayer.

\(^3\) is a quote from the Merkavah of Yechezkel (1,22).
Also, the elevation of the essence of the Malach himself, up to the level of his becoming linked with the world above him, is not dependent on himself. Therefore, the Malachim are called “Omdim”, those who stay [in one place], as it is written: "Seraphs stand" (Yeshayah 6,2); "and I shall give you ways among these standing ones" (Zecharyah 3,7), [referring to the Malachim].

Man alone is the one who elevates and links and unifies the worlds and the lights by the strength of his actions, for he is a composite of all of them. And then the Malach, too, achieves an elevation and added sanctity, above his [previous] sanctity, as a result of the strength of the action of man, because he, too, is included in man. (See a similar explanation in the Etz Chaim, Shaar Iburim, at the beginning of Chapter 4).

Likewise, the three aspects of Nefesh Ruach and Neshamah of man himself are not endowed with this power of elevation and linkage of the worlds and [even of elevating] themselves until they come down to this world of concrete reality into the body of man, as is written: “and He breathed into his nostrils the soul of life” [meaning] into the body of man, and thereupon “man became a living soul” of all the worlds, as explained before in chapter 4.

4 עולם המעשה (or עולם המעשה) is this physical world, the last one of the four worlds of Azilus, Breah, Yetzirah and Asiyah (See Chapter 2, note 3).
This is also the significance of the vision of the ladder of our Father Yaakov, "ע"ה. See [Zohar], Rayah Mehemna, [Bamidbar], Naso 123b “He blew into his nostrils the soul of life etc., concerning which it is said 'and he dreamt and behold a ladder' (B’reshis 28,12), [this] ladder surely is [that] soul of life etc.” See there. Later on, in Chapter 19, it will be [more fully] explained. This being so, therefore "the Malachim of Elokim go up and down on it" (1.c.), meaning to say [they do so by virtue of the fact] that the soul of life which is "placed on [this] earth" (1.c.) cloaks itself, in its lowest extreme, in the body of man.
This is why the Malachim who say the Kedushah in the high heavens wait with pronouncing their three-fold Kedushah until after we pronounce the three-fold Kedushah down here (as explained above, in Chapter 6 in the [author's] note), although their sanctity is above our sanctity. [This is] not because they give honor to Yisrael, but because it is not in their power and ability at all to open their mouths by themselves to sanctify their Maker until there ascends to them the voice of the Kedushah [recited] by Yisrael, from below.

לחלישה ליצרוס, עד עליית קול קודשין ישראל אליהם ממלא.

This is why the Malachim who say the Kedushah in the high heavens wait with pronouncing their three-fold Kedushah until after we pronounce the three-fold Kedushah down here (as explained above, in Chapter 6 in the [author's] note), although their sanctity is above our sanctity. [This is] not because they give honor to Yisrael, but because it is not in their power and ability at all to open their mouths by themselves to sanctify their Maker until there ascends to them the voice of the Kedushah [recited] by Yisrael, from below.

See in Heychalos of [Parashas] Pikudey second Heychal, 247, end of page b, concerning the Kedushah of the Malachim which comes from the power of our own Kedushah as follows: ¹ "and those [Malachim] of the right say [their] hymn

¹ This translation is based on the commentary of Rabbi Eliyahu, the Gaon of Vilna, to the Heycholos, Koenigsberg edition, 18a.
[of praise] and elevate the [Divine] grace to the higher [Malachim] and say 'Kadosh', and those on the left say [their] hymn [of praise] and elevate the [Divine] grace to the higher [Malachim] and say 'Baruch', etc. and they link themselves in [their] Kedushah with all those [in the lower world] who know how to sanctify their Master in unity etc., and all are joined, those [above] and those [below], in one unit and they merge one with the other until all of them become one unit and one spirit, and they join themselves with those above to be one, all of them, to be included one in the other".

This is not within the power of any Malach and Seraph to bring about by himself initially, as explained before. Therefore, he will not open his mouth until there ascends the breath of the mouths of Yisrael [when they recite] their Kedushah, gathered down below.

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2 See Kedushah Glossary. “Kodosh” is the first word of the first verse recited in the Kedushah, "Boruch" the first word of the second verse.

3 Compare also "And the Ophanim and sacred Chayos elevate themselves toward the Seraphim and praise and say Boruch etc.”, in the morning prayers, in the Kedushas Yotzer before the Sh’ma.

4 The words מטאת, אל יפתח פניו and עליית הבול פייה של קדושת ישראל קבוצי מטה and they are quotes from the first sentence of the Mussaph Kedushah, according to the Nusach S’phard, the Sepharadic rite.
Were all of Yisrael, from one end of the world to the other, to keep silent, forfend, and not recite Kedushah, necessarily [the Malachim], too, would automatically have to remain silent [and be incapable] of reciting their Kedushah. See in the Zohar [Bamidbar, Parshas Balak, 190b], that this is what is written (Yechezkel 1,24) "when they stand, their wings lower", meaning, when Yisrael down here stand silent, automatically the wings of upper multitudes⁴ [of Malachim] are lowered, for the recital of their Kedushah is also [accompanied] by their wings, as our Sages "ז"ל said (Chagigah 13b): "One Verse says etc.⁵ which of them were diminished? Said Rabbi Chananel in the name of Rav: Those with which they say the hymn [of praise] etc." See Zohar Chadash, B’reshis 13, beginning of page b, "the sound of tumult" (Yechezkel 1,24), only that there they explain the word kanfeyhem [not "their wings" but] from the root "kenufyah", their gathering [or multitude].

5 The Gemara poses the question that Yeshaya said (Chapter 6,2) that the Seraphs have six wings, while Yechezkel said (Chapter 1,6) that they have only four wings. (See Tosaphos there, that while Yechezkel speaks not of Seraphim but of Chayos, it is not to be assumed that they differ in the number of their wings). The Talmud answers that after the destruction of the Temple the number of their wings was reduced. Which of the six were taken away? Those with which they said Sheera, the hymn. (Rashi there explains that “they clapped with the sound of their wings”).

(Malachim are non corporeal spiritual beings. The Prophets speak in allegories. "Wings" may indicate, for instance, rapidity of comprehension and wide reach of conceptual ability or other high spiritual faculties. Compare Psalm 18:11: "He flew on the wings of the wind", using this simile even when speaking of Hashem.)
The multitude of the upper hosts are divided into different groups. One says "Kadosh", and these are the Seraphs, as is stated in the Heychalos of B’reshit and P’kudey, in the second Heychal, 42a, and [also] there 247, end of a, as is written (Yeshayah 6:2,3): "Seraphim stand above Him etc. and one calls out to the other and says Kadosh etc." And the second group, towards them, praise and say "Baruch", and they are the Ophanim and Chayos as our Sages said at the beginning of the Perek Gid Hanoshe (Chulin 91, end of b): "But they also say "Baruch"? "Baruch" the Ophanim say. So also the Anshey Knissot Ha-Gedolah formulated it in the Kedushas Yotzer that every group sanctifies [Hashem] according to its source and root in the [upper world].

Yisrael, however, gathered down below, say both, Kadosh and Baruch, since they comprise all upper sources and roots together. This is also the significance of saying the Perek Sheerah, concerning which our Sages said: "Whosoever says the Perek Sheerah every day etc." for through its recital man, who encompasses all the forces, gives power to the Malachim and Sarim of all these creatures to say these songs. Through this, they [the Malachim and Sarim] impart their life and impact to influence all the lower [creatures]. See about this in Likutey Torah, Taamey Mitzvos, Parashas Va-Eschanan.

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6 See note 3.

7 This statement is appended to Perek Sheerah, in the name of Rebbi (Rabbi Yehuda Ha-Nasi). The reading, as given in Otzar Ha-Tefilos, page 52, is: “Whosoever occupies himself with Perek Sheerah every day merits in this world to study and to teach and to observe and to fulfill, and his learning remains with him, etc.
Chapter 12

That the Nefesh, Ruach and Neshamah\(^1\) are not capable to link the worlds until they come down into the body of man, as mentioned above [in Chapter 10] is because, in order to enhance the world of Asiyah\(^2\), they necessarily had to be garbed in a body in the Olam Hamaaseh\(^2\).

We find many verses to this effect which speak of these three aspects [of the human soul].

In matters of the stimulation up high through the factor of [human] action, said King David ע"ה: "He Who creates their hearts together, Who understands concerning all their actions" (Psalms 33,15). According to the simple meaning, it should have said "Who understands all their actions". [Yet] he says "אל", "concerning all their actions". That means to say, [Hashem understands] what pertains to their actions, namely that He, their Creator, יתב¹ש, knows and understands how far their actions reach and take effect in the enhancement of the worlds or, forfend, in the opposite.

1 See Chapter 10 note 2.

2 See Chapter 2 note 3.
So also Koheles said: "Because the every action Ha-Elokim will bring to justice, concerning everything hidden" (Koheles 12,14). He does not say: "Ha-Elokim will bring to justice every action" [but rather Ha-Elokim being an attribute or qualification of the word "action", i.e. every Elokim-like action]. This is because Elokim means the possessor of all the forces, and at the time when man stands before him, for judgment, they [the heavenly tribunal] are not going to judge merely the action itself as it outwardly appears, but they will take into account all that he caused and brought about by his actions, whether good or bad, in all the forces and worlds. This is [meant when Koheles] said "the action [likened to] Ha-Elokim" as explained in Chapter 3, that man influences by his actions all the worlds, because he is created in the Tzelem Ha-Elokim.

3 These effects are not visible to man. Therefore, the verse concludes "concerning everything hidden" and not only the obvious and noticeable in this world will Hashem bring to justice. See Chapter 14 for an additional explanation.
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Section II: Nefesh Hachaim

Hence, there is caused and drawn upon the one [who intends to do the Mitzvah] a light which envelops him, from the upper sanctity, and that [light] helps him to complete [the Mitzvah]. After he has completed it, that sanctity and light return to their root.

And that is the true source of the reward of the World-to-come, [to wit] the works of the hands of man himself, for after his soul departs from the body, this [reward] ascends to give him joy and to sate his soul with the splendors of the lights and forces and sacred worlds which were added and became increased by his good deeds.

This is what our Sages ז"ל said: "All of Yisrael have a portion towards the World-to-come" (Sanhedrin 90a). They did not say "in the World-to-come" which would imply that the World-to-come is prepared from creation on, an independent entity by itself, of which, if man merits it, a portion is given to him as his reward. However, the truth is that the World-to-come is the work of the hands of man himself who widened and added and prepared a portion for himself by his actions. Therefore, they said that all Yisrael, every one of them, has a portion of the sanctity and the lights and the splendors which he [himself] produced and added towards the World-to-come as a result of his good deeds.
Likewise, the punishment of the Gehe renowned consists, in the [same] manner, in that the sin itself is his punishment* as is written (Mishley 5,22): "His iniquities capture the wicked and in the ropes of his sin he is held"; "your evil will punish you, etc." (Yermiyahu 2,19). [This is] as was explained [in Chapter 6] that when man transgresses one of the negative commandments of Hashem, the blemish and the destruction are, forfend, instantly imprinted up high in his root, and reciprocally [in keeping with the verse] "I shall be replenished when she is destroyed" (Yechezel 26,2)\(^4\) he establishes and makes dominant the forces and hosts of impurity and the Klipos, the All-Merciful may save us.

*Author's note: However, "greater is the measure of [Divine] goodness"\(^5\) etc. with great difference and superiority, because the splendors and the increase of sanctity which, were added through his good deeds, [these] are eternal and exist forever, and his soul rejoices in them in eternal delight.

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\(^4\) See Megillah 6a, where our Sages explain this verse that Yerushalayaim and her enemy city cannot both be flourishing at the same time. If one flourishes, the other is destroyed and vice versa. The Prophet speaks of Tzur (Tyrus) and Yerushalayim. The Talmud takes a then contemporary example, Caesaria and Yerushalayim. The author applies this dictum to the forces of evil whose increase and power always are at the price of the forces of sanctity.

\(^5\) The statement continues "than the measure of punishment, one to five hundred" (Sota 11a). See Rashi to Sh'mos 34,7, the source of this proportion.
Not so], however, the forces of impurity and the Mazikim,
[Malachim of ravage] which were created and multiplied through his sins. After he has received all the punishment decreed upon him, they die and vanish by themselves, because their very existence flows merely from the blemish of the sin and the destruction which [man] caused to the sacred forces and worlds. [This is] because it is from [the sin] that there is drawn to these [forces of impurity] the influx of life and sparks of scanty light, through twisted conduits and ways, in keeping with the principle of "I shall be replenished when she is destroyed". Once man received his judgment through them, "He swallowed riches but throws them up" (Iyov 20,15), [i.e.] their life is [then] cut off and they vanish by themselves. This is [also] the explanation why the Gehemnom is called "leech"6, because the leech sucks the bad blood and from that it dies instantly. So is it also with the Gehemnom, as explained above.7

From there [i.e., from these forces and hosts of impurity] he draws also upon himself the spirit of impurity which engulfs him at the time when he commits the iniquity. After he has committed it [this spirit] removes itself [and returns] back to its place. [Thus, the sinner] finds himself while [still] alive in Gehemnom, literally, which envelops him while he commits the sin, only that he does not feel it as yet, until after his death, when then he is caught in the net

6 Based on Mishley 30,15: "The leech has two daughters etc." The Talmud (Avodah Zarah 17a) explains this simile as referring to the Gehemnom which, too, takes out all the bad from the Neshamah of the sinner.

7 When the Gehemnom has fulfilled its function to atone the sins, it disappears - at least for him. If there is no sin, then the fires of Gehemnom are extinguished, as the author will state in this Chapter.
which he [himself] prepared [and wove], namely the forces of impurity and the [Mazikim] which were created through his actions.

This is what our Sages said: "The wicked ones, they deepen for them the Gehem" (Eruvin, 19a), meaning they themselves deepen the Gehem for themselves and enlarge it and kindle its flames with their sins, as Scripture says (Yeshaya 50,11): "Behold, all of you ignite a fire etc. Go in the light of your fire and in the sparks you have kindled, From My hand this has [happened] to you etc."

Therefore, when the Anshey K’nesses Ha-Gedolah captured the Yetzer Ha-Ra, the Gehem, too, became extinguished by itself, as is written in the Zohar, [Sh’mos], T’rumah 109, beginning of b: "In reciprocity to [the way] the wicked inflame themselves with the fire of the Yetzer Ha-Ra etc., according to every [such] conflagration etc., so also burns the fire of the Gehem. One time, the Yetzer Ha-Ra was not found in this world etc.; all that time the fire of the Gehem was extinguished and did not burn at all. [Once] the Yetzer Ha-Ra returned to his place [in this world] and the wicked of the world [again] began to inflame themselves with it, the fire of the Gehem [too] began to burn, for the Gehem burns only by the power of the heat of the Yetzer Ha-Ra of the wicked”.

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8 See Yoma 69b, where the Talmud relates that the Anshey K’nesses Ha-Gedolah prayed to Hashem to free the world from the Yetzer Ha-Ra. They were heard by Hashem, but later had to release the Yetzer Ha-Ra, since some life-giving functions came to a halt by his absence. See Yetzer Ha-Ra in Glossary, for better understanding of this and many other references to this Malach.
This is what Scripture says: "For the work of man will pay him" (Iyov 34,11), because the action itself, whether good or, forfend, bad, it itself is his pay, as above; see Zohar [Bamidbar] Korach 177a. This is what is stated in Avos [4,2] "The reward of a Mitzvah is the Mitzvah and the reward of the transgression is the transgression". This [explains why it] is written: "Because the entire action\(^9\) [will bring to justice]" meaning the action itself as it stands up and is marked [in the upper worlds], as it [really] is, [i.e., its full circumference and consequence] as set forth above, [which will constitute his judgment].

Therefore, our Sages \(\text{ז"ל} \) said (Bava Kama, 50a): "Whosoever declares that the Holy One, blessed be He, is forgiving [i.e., forgiving without any expiation], his life will be forgiven [i.e., it will be taken from him without apparent reason]." So it is also stated in the Yerushalmi, Chapter 5 of Sh’kalim, in the [Medrash] B’reshis Rabba, Chapter 67 (4), and in the [Medrash] Tanchuma, Parashas Sisah [end of Section 26] and in the Medrash Shochar Tov, Tehillim. At first glance, this is difficult [to understand]. Does not even a mortal being endowed with goodness [of heart] conduct himself with [this] quality of forgiveness?

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\(\text{ואמ此处 חמש ישים וירשה,}" (משלי יג, כא), שאותם עצמה הראה, כי כן מצא הבורא קרב חרם ויהיו "כל סדרי הנחיתות, שאריו תלויות בכפיפות מעשה האדם, ות başarılı אמש רעיית", שלח מעשיו יۈנין גשימם מאליהם, כי היה במקוון וירשה. והוא

\(\text{ואט may mean } \text{“all”, “every”, or “the entire”, it is this last meaning to which the author here refers.}\)
However, this is in keeping with the aforesaid; this [Divine judgment] is not in the way of punishment and vengeance, forfend. Rather, "Sinners, the evil pursues them" [Mishley 13,21]. The sin itself is his punishment, because from creation on He, יתב"ש, ordained all the orders of the conduct of the worlds, that they should depend on the influence [emanating] from the action[s] of man, be they good or, forfend, bad. Accordingly, all his actions and affairs are inscribed by themselves, each in its source and root, and he necessarily receives his judgment from these forces of impurity which he made dominant by his actions, commensurate to the degree and severity of the defect [he caused]. By this [process of punishment, this] defect of the worlds and of his soul becomes repaired.

Or, [this end can become accomplished] by the power of T’shuvah, repentance, which reaches up to its high root, the world of T’shuvah, the world which is the most unaffected and the fullest of light, and from there springs forth and is instilled into this [place of defect] an infusion of high sanctity and shining light, to expunge all impurity and to restore the worlds to their previous state, with [even] a higher level of new light from the world of T’shuvah which illumines them.

Therefore, no "forgiveness" pertains in this matter. This is what is stated in Avos (2,1) "and all your deeds are inscribed in the book", i.e., that by themselves they inscribe and mark themselves up high.

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10 The grammatical form of the נפעל, Niphal, is not only passive, but also reflective. Therefore "inscription" can be understood not only as "they are being inscribed" but also as "They inscribe themselves". It is this second meaning to which the author refers.
So it is also in reference to the stimulus [resulting] up high from the word. Amos the prophet says (Chapter 4,13): “For, behold, Who forms mountains and creates the spirit* and tells man what is his talk.”

*Authors Note: According to the order of the four worlds, Atzilus, B’riyah, Yetzirah and Asiyah, it would have been proper to use first the term B’riyah [namely "יניצר הרוח", creates mountains, instead of "יוצר הרים", forms mountains] and then the term Yetzirah [namely "יוצרروح" instead of "ברא הרוח"].

However, the explanation is that the term Yetzirah denotes the formation of some matter from some [other] matter. The term B’riyah denotes something newly created, Yesh M’ayin, reality out of nothingness, as all the Pashtonim [the commentators who explain the simple meaning of Scripture] agree. (So [our Sages] also said in the Zohar Chodash, Medrash Ha-Neelam 17, beginning of a).
This, then, is [the explanation] of the verse. It appears to us that now, after creation, He only forms the mountains, matter from matter, for [their] creation, i.e. [calling in existence concrete] reality out of the [absolute] nothingness, has already happened in the days of aforetimes. In truth, however, like then so now, all the time and every moment, He creates them and renews them Yesh M’ayin, through the life of the spirit with which by His will He infuses them anew every moment.¹ So [our Sages] also said in Avos [4,22]: "He is the One Who forms, the One Who creates", and this is to be understood as above.

From this premise, one who looks into [this matter] can understand in simple terms the concept of the worlds called Atzilus, B’riyah, Yetzirah and Asiyah. It is known that [these] worlds descend in graduations, level after level. Whichever [world] descends and goes down [to a] lower [level], also becomes more "thickened" [i.e., solidified]. The totality of the worlds is divided into four different divisions, in keeping with their [different] levels. ([These divisions are] exclusive of the high splendors which cannot be even called "Atzilus".

The first of these worlds which He ītibash, emanated [and] which we

¹ Accordingly, the meaning of the verse is that He forms the mountains and, in reality, creates them anew every moment by His will which is their life-giving spirit. (Even inanimate objects have "life", i.e., their very actuality of being is a continued act of creation). See Chapter 2, the author’s explanation of "Who renews in His goodness every day constantly the work of the Beginning". This is also the meaning of the subsequently quoted statement from Avos: He appears as if He was merely forming, but in reality He constantly evokes concrete reality out of the, for us, unimaginable nothingness.
can call by a name, is called Atzilus, and [this term] "Atzilus" has two meanings. It is an expression of connection like [the word] אצלו, [meaning close to or attached to something] and it is [also] an expression of spiritual extension, as in [the verse] ויאצל, and He extended from the spirit [of Moshe's prophecy and gave it upon the Seventy Elders]" (Bamidbar 11.25). (Likewise [in Yechezkel 13.18] "אצלי ידיו, the ‘arms’ of his hands", which are always connected to the body and, at the same time, the beginning of the extension of his hands [i.e. combining both meanings, closeness and extension]).

The world of Atzilus [is called by this name because it still] is all complete Divinity\(^2\), as it is stated in the introduction of the Tikunim: "In Atzilus He and what He caused are one etc." and in the Etz Shaar D’rushey Abiya, Chapter 5; and at the beginning of the Shaar Tziur Olamos Abiya in the introduction of Rabbi Chaim Vital; and in the Shaar Hishtalshelus Ha-Yud S’pheros, Chapter 3, and the Shaar Ha-Tzelem, Chapter 1, and in the Shaar Ha-Sheymos, Chapter 1, and in the Shaar Seder Abiya, Chapter 2, and the beginning of Chapter 3; see there.

And [this world] is called אין, Ayin [nothingness], because no thought can conceive of [this] emanation and connection, for He and His life and what is caused by Him [in this world of Atzilus] are one.

The second world descends and goes down a level lower than the first.
one, because at least something of its existence is within [the grasp of] our knowledge, so that it can be called Yesh, reality, and this is the "יש מאין", the reality coming from the nothingness, and therefore [this second world] is called "B’riyah", as explained before.

The third world descends in the order of the [four] levels from the second world and is more solidified, so that its existence is more conceivable, and that [world] is Yesh from Yesh, matter from matter, and therefore it is called Yeizirah, like [we call] a shaper of clay a yotzer, [because he is forming] matter from matter.

The fourth world is the finishing of the work of all the worlds which preceded it and their alignment toward the good, true purpose at which He, ytib"sh, aimed with the totality of the entire creation. This [purpose] is this lower world in which dwells man who by the power of his actions leads the worlds, as is written "and Elokim saw all He had made and, behold, it was very good" (B’reshis 1,31), to which [our Sages] comment in Medrash Rabba, B’reshis 8,[5]: "and, behold it was very good" [that means] "and behold it was good [namely] man.3 So it is also stated there in Chapter 9,[12]. Also, in Chapter 3,9, [we find]: "Said Rabbi Shmuel bar Ami: 'From the beginning of the creation of the world longed the Holy One, be He blessed, to enter into partnership with the lower ones.' So also it is [found] in Medrash Tanchuma, Parashas B’chukosai and Parshas Naso, see there.

3 The Hebrew word מאי, very, has the same letters as אדם, man. The D’rush of the Sages transposes the first letter of מאי and places it at the end of the word, resulting in אדם.
Therefore [this fourth and lowest] world is called Asiyah, [a term] which indicates the bringing to fruition of a matter, like [we find in Scripture] the expression "and he gave it to the lad and he hastened to make it ready" (B’reshis 18,7) and many similar [expressions]. So [our Sages] also stated in the Zohar Chodosh: "Asiyah is the betterment of something in size and quality, as compared to what it was before, as is written: 'And David made for himself a name'" (Sh’muel II,8,13) [i.e. a name greater than before].

The Zohar explains ([B’reshis], Lech L’cha 86b; Va-Yechee 234b and 249a; [Sh’mos], Yisro 80a; [Va-Yikra], Tazria 50b; [Bamidbar], Sh’lach 161a; and in the Edra Zuta [D’varim], at the beginning of page 293, and in the Zohar Chadash, Shir Ha-Shirim, 55, column 4) that the term הגדה, Hagada, [from which the verb מגדיר, he tells, in the above verse is derived] is applicable to [revealing] the secret of a matter.

Thus, the Prophet here warns man that since he finds himself now in this low world, he does not see nor comprehend the building up or the destruction, forfend, which is brought about in the worlds above by his every single word. He could take it in his mind, forfend, to say, what is the value of a word or of light talk that it should produce any effect and result in the world? However, he must know with certainty that his every word and light talk, whatever he utters with his lips, is not lost and does not go, forfend, into nothingness.
As is written in [Zohar] Saba [Sh’mos 100b]: “Even the breath of the mouth has a place and position, and the Holy One, be He blessed, makes from it what He does. Even a [single] word of man and even [his] voice are not in vain, and a place and position is [there] for all of them”. Also in [Zohar Va-Yikra] in Parshas M’tzora 55a [we find]: "Every single word which man emits from his mouth ascends upwards and splits firmaments and rises to the place it rises". Also, in Zohar [Bamidbar], at the beginning of Parshas Naso: "Because that word which man emits from his mouth rises up and splits firmaments and stands in the place etc".

So it is also stated in the Zohar [Va-Yikra], Emor 105a: "There is no single word etc. and the one who emits a sacred word from his mouth, a word of Torah, a voice is made from it and it ascends upwards and the sacred [Malachim] of the Supreme King are aroused and crown [with it] His head, and thus joy is found up there and down here. See also at length in [Zohar Sh’mos]
Section II: Nefesh Hachaim

Parashas Pikudey 217a, [concerning] the awesome marvel of the sacred words of the Torah, because all the worlds become illumined with joy, and happiness and jubilation come into the sacred upper palaces and crown them with sacred crowns. See also in [Zohar Va-Yikra] Parashas K’doshim, 85, end of a.

וכן מבואר במקומו תרבות בתיקו, שמכל דבור וקול והבל דווקא אלא⇏ריאים נראים כמה קדמונים קדושים, וביהם, בדבור אשר לא מוכן ת”א, הוא בונהlijkיעם עלולות של שיא לא ממלא רהממה ליזלך, זוגות ח”י הריסת והוולות סדרי המרכבה.

So it is also clearly stated in many places in the Tikunim, that from every word and voice and breath of Torah or prayer are being created many sacred Malachim. And in the reverse, with a word which, forfend, is not good, he builds firmaments and worlds of falsehood for Samael, may the All Merciful protect us, and causes the destruction, forfend, and ruin of the world, of the orders of the sacred Merkavah which relate to the [upper] root of language [i.e. the G-d-like ability of man to speak].

ועיינו ذوוה אע"ל: "דהא לית לך טב וביש וכו', ואוי להם לבריות שראוות ואינן יודעות מה הם רואות, כי אין לך דבור שאין לו מקום, ואע"ל, וכמה קסטורין מתחברין עמה דההוא קלא, עד דסלקא ואתער אתר דת"ו, וכמה מתערין עליהוא דההוא בר נש, ווי למאן דאפיק מלה בישא מפומי ה".

See also Zohar [Va-Yikra] Tzav 31b: "There is neither good nor bad [which has no source and root up high] etc. Woe to the creatures [i.e. people] who see and do not know what they see, because there is no word which has no place [up high, as is written] for the bird of heaven will bring the voice' (Koheles 10,20), and many thousand winged beings [i.e. Malachim] get hold of [this

The ability to speak is one of the faculties which justify man being called Tzelem Elokim, the image of the Almighty, for no other creature is endowed with the capacity to articulate thought and sentiment by shaped sound. See Targum Onkelos to B’reshis 2,7 who translates "And man became a living being" as "a speaking being" See also Rashi there, explaining the difference between man and all other creatures, "because he has the added faculties of cognition and speech".

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word] and bring it up to the masters of judgment and they judge it", be it for
the good or, forfend the opposite. So it is also stated in Zohar [B’reshis] Lech
L’cha 92a and in the aforementioned [Zohar Va-Yikra] K’doshim [85, end of a]:
"There is no word etc. and many Malachim of punishment connect themselves
with this voice until it goes up and awakens the place of the Great Deep etc.
and many [accusers] are aroused against this man. Woe to the one who brings
forth a bad word from his mouth." See there.

It is written (Koheles 5,5). "Why should Ha-Elokim be angry with your voice
and destroy the works of your hands". And [our Sages] said [Erechin 15a]:
"Worse is the one who says it with his mouth than the one who does it etc".
"They also said (Sanhedrin 92a): "Anyone who changes his word [i.e. breaks
a verbal commitment], is as if he would worship idols."

This is what is written (Amos 4,13) "and He tells man what is his talk". That
means to say, that at the time when man stands before Him,

\[
\text{יתבש},
\]

to give justification and account [of his deeds], then He,

\[
\text{יתבש},
\]
tells him the "secret of the matter", what his talk caused up there, in the higher worlds, as was
explained above [at the beginning of this Chapter] that the term

\[\text{מגיד}\]

connotes
[the revealing of] the secret of the matter.

5 "תهام" is one of the synonyms of the Gehennom. Comp. also B’reshis 7,11.

6 Our reading in the Mishna, I.c., is: “The one who says it with his mouth is [punished] harder
than the one who does the deed".
So also concerning the arousal of the upper [worlds] said King David: "He Who creates their hearts together, Who understands concerning their actions" (Psalms 33,15). It should have said "Who understands their actions". Above, in Chapter 12, we explained it in reference to the aspect of מעשה, action. However, it may be explained also in reference to the aspect of מחשבה, thought.

Namely, it is possible that two people commit the identical transgression and yet, their punishment is not the same. [The reason is] firstly because the intellect and comprehension of the one is greater than [that of] his fellow's, because the root of his soul is from a place higher and superior to that of his fellow. And the punishment is commensurate to the defect which he caused up high, and that defect [caused] by each of them reaches up to the [respective] roots of their souls.
there, Tikun 70, [page] 123a: "When a man commits sins, his sin ascends, in keeping with [the level of] this person, to the place from which his soul was carved etc., and his punishment is of a severity according to his level.” So also writes the Ari י”ד in the Shaar Ha-Yichudim, at the beginning of [the Chapter] Tikun Avonos; and [so it is, likewise] stated in the Pree Etz Chaim, in the introduction to the Shaar Ha-Shabbos and in the Gilgulim. [The reason is that] one who dirties the courtyard of the king is not like one who dirties the palace of the king, and most certainly [not like one who dirties] his crown.

Although the higher and loftier each world is, the less it is subjected to the power of the transgression to cause such a great defect and impact, nevertheless the punishment [of the transgressor] is greater, because one who is appointed to clean and to shine the crown of the king, even if he leaves on it only a small [spot of] dust, there is no comparison and no equation of his punishment to the punishment of one appointed to clean the courtyard of the king, even though he left in it or [even] put in it a great deal of mud and dirt. Therefore, there are so many judgments of the G-d of truth, with infinite changes of the different punishments, [meted out] to everyone according to the level of the defect he caused in the [upper] root of his soul, from which world it was carved.

[Secondly,] the punishment of two people will not be the same also because the thought of these two was not the same at the time when the transgression was committed, and the defect is brought about in the worlds also according to the intensity of the thought at the time of the deed. If one of them involved
his thought more in the transgression, he surely is worthy of a greater punishment, for then the defect reaches, offend, higher worlds. For this reason is also the punishment of the שוגג, the unintentional [sinner] lighter than [the one of] the מדר, the intentional [sinner]. Therefore, our Sages said (Yoma, 29a): "The thoughts of the transgression are worse than the transgression" [i.e. in their effect on the upper worlds and on the soul and its upper source].

This is what is written: "He Who creates their hearts together" (meaning, Who sees together the thoughts of their hearts, as our Sages explained in the Tractate Rosh Hashanah, 18a) "Who understands concerning their actions", meaning to say, that the Supreme Creator יתב'"ש sees and understands the thoughts of their hearts which become joined to their actions, and He judges everyone according to the intensity of the thought as it was at the time the transgression was committed.

So also said King Shlomo ש"ה: "For all the action Ha-Elokim brings to justice, for every hidden thing etc."(Koheles 12,14). 1 By that he wants to say that beyond the punishment for the actual deed of the transgression, Ha-Elokim יתב'"ש will bring to justice the entire action, [i.e.] combine with it2 and judge it

1 See in Chapter 12 the author’s explanation of מעשה האלקים.

2 "לגלגל" literally "to roll over", is an expression taken from the Halachah of גלגול שבועה, the attached oath. Even a claim which in itself would not oblige the accused to an oath, will have to be affirmed or denied by an oath if he is obliged to swear anyhow, concerning another claim. Then the oath of the stronger claim "rolls over" and obliges him to swear also concerning the lesser claim.

The source is Bamidbar 5,22: "and the women shall say 'Amen, Amen’" speaking of a wife
also for the hidden thought, how and in which manner\(^3\) [the accompanying thought] was at the time of the action.

וכן אמר (משלי ג, ט): "ה' עשה הארץ יד ארצות עמים בינהו
בדעתו התהומות נבקעו". לכל צא זר לכל אוכי העולמות - "ארץ" הזה עולם האמצעי, "עמים" הוא כל העולמות العليונים, "התהומות" הוא כל התהומות. אמר אחר זה: 'בנין איל及び מיענין', ולשון "עין" מציון כמה פעמים במקרא אמר על עיניו המתחבשת, כי בעבר (קהלת א, טז): "ולבי ראה" (שם ב, יד), 'ויליזו' מציון במשנה שאות לשוון עקמומית, כمو "דלוזה הוא ומליז" את אביו שבשמים עליו (סוף כלאים).

זוהי שכתוב, בני חוס נא וחמול על עולמות היקרים שנבראו בחכמה ובתבונה, והזהר שלא תגרום ח"ו עיקום וקלקול לכולם במחשבה אחת אשר לא טובא ח"ו.

[King Shlomo] also says (Mishley 3,19-20): "Hashem established the earth in wisdom, erected the heavens with insight. With his knowledge the depths were split". He summed up, in general terms, the totality of all the worlds. "The earth", that is the middle world; "the heavens" are the entire upper worlds; "the depths" are the entire lower [worlds]. After this [verse], he says: "My son, let them not depart from your eyes" (1.c., 21). The word "eye", we find many times in Scripture referring to thought, as is written [for instance] "My heart saw [much wisdom and knowledge]" (Koheles 1,16). "The wise man, his eyes are in his head" (1.c. 2,14). The term "ויליזו", Yaloozu, we find in the Mishna as an expression of being warped, as: "He is warped and he makes his Father Who is in heaven become warped\(^4\) towards him" (at the end of K’layim [Perek 9,8]). This is what [King Shlomo] says: My son, have pity and compassion suspected of adultery. The double "Amen" is the acceptance of the oath not only for the present suspicion, but also concerning other men and other times. See Rashi 1.c. See Sota, Perek 2, Mishna 5 (in the Talmud Sota 18a).

\(^3\) "How" and "in which manner". See above where the author distinguishes between the intentional and the unintentional action ("how"), and the degree of intensity of the thought at the time of the action ("in which manner").

\(^4\) The printed text, apparently in all editions, has "ויליזו" in the quote of verse 21, and "ויליזו" in the subsequent explanation. These are obvious printer’s errors. The verse reads "ויליזו" yaloozu. (The translation "depart" is based on Metzudas Zion and Metzudas David.)

\(^5\) Rambam, in his Mishnah Commentary, explains this as follows: "He declines from the truth and removes from himself the mercy of the Holy One be He blessed."
with these precious worlds which were created with wisdom, insight, and knowledge, and beware that you should not cause, forfend, warping and spoiling all of them by [even] one thought which is not good, forfend.6

וכלו הב低位 משועשע בבור מחשב, וכל הב低位 פניימית
שהאדם, سبحانه ה' ח高位י י"א.

These three aspects - action, word and thought – are [corresponding to] the entire inner aspects of man which are Nefesh, Ruach and Neshamah7, [as follows]:

כ' המשועש - הוא מבחי הנפש, כמ'_SAN ם (במדבר טו, כג): "והנפש אשר תעשה" - "הנפשות העושות" (במדבר טו, כג), והרבו כו', "כי המעשה הוא מבחי הנפש" (דברים יב, כג), ורשפוף ושבור ומחלוש בדם האדם, ולפיו משם בכבד سبحانه כולם דם, ומרוצת הדמים בכל פרט תיקי האברים כל המשועש, הזה נבות סもいいritos חיות התנועה וההשוואור, שנשלולفع לשועשע את אבר כבד, ואמר ימען מרטף הדמים האבר אחד, אולא האבר מתقبض ואיזי ב שום המשועש, אבר, והוא אבר מת.

משועש, action, comes from the aspect of nefesh, as is written: "and the nefesh which shall do" (Bamidbar 15,30), and [in the plural]: "the nefashos which do" (Vayikra 18,29), and many [expressions of the Torah] like these, because "the blood is the nefesh" [D'vorim 12,23], i.e., the nefesh rests and becomes garbed8 in the blood of man. Therefore, its main place is the liver

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6 The author accordingly translates "let them not become warped by your thoughts". (Rashi, 1.c., likewise explains "ילצו" as making warped, as do Rambam and subsequently Rabbeynu Ovadya M'Bartenura, in their Mishna commentaries (K'layim, 1.c.), who quote this verse to explain the expression of the Mishna "He is warped etc".

7 See Chapter 10, note 2.

8 מתלבש "becomes garbed in", is based on the concept that the spiritual creations and forces find their physical expression, their "לבוש", in this concrete world and specifically in man. The self-same Divine idea, so to speak, of nefesh, expressed in the "language", or the material, of concrete matter, is blood.

Likewise, the often quoted parallel between the 613 Mitzvos and the 613 parts of the body of man is explained by Rabbi Chaim Vital in his Shaarey K'dushah I,1, as follows:

"Just like the garment of the body will be fashioned by the tailor corresponding to the limbs of the body, so also made He, be He blessed, the body, which is the garment of the soul, in the form of the structure of the soul, [namely] with 248 limbs, and they have 365

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which is totally [composed of] blood. And it is the circulation of the blood in every particle of the parts of the limbs, the instruments of action, which gives them life of motion and the impetus to be capable to do and to execute whatever is within their power. Were the circulation of the blood prevented from [reaching] one limb, this limb would dry up and it would not be [capable] of any motion to do anything, and it would be a dead limb.

הדבר - הוא מב分かるו, עם שכותב (שםואל ב', בכ, ב): "רו' ה' דבר ב" "ברוחו שפתיי" (ישעיה יא, ד) כמו שתמרג אנקלוס על פסוק (בראשית ב, ז): "ויי האדם לפני יוה" - לרוחו 만לה. ונקרא לעין שבכל דבר שאדם מוציא מפיו יצא רוח והבל מהפה, ומשם הרוח יקר הזא בלכ, כיروح והבל הדבר, עיקר והראשית הזא עולה מן הבראש.

dabar, speech, comes from the aspect of Ruach, spirit, as is written (Shmuel II 23,2): "The spirit of Hashem spoke in me"; "and with the spirit of his lips" (Yeshaya 11,4); and as Onkelos translated the verse: "and man became a living being" (B’reshis 2,7) "a speaking spirit". So it also is visible to the eye, for with every word that man emits from his lips, air and breath come forth from the mouth. And the seat of the spirit is mainly in the heart because the air and breath of the word [i.e., of speech] come initially and mainly from the heart.

arteries which connect these limbs and by which is supplied to them blood and life, in the manner of pipe lines. After the formation of the body, He breathed into it the living soul [which is] composed of 248 spiritual limbs and 365 [spiritual] arteries, and they become garbed in the 248 limbs and 365 arteries of the body. And then the limbs of the soul effectuate their activities through [these] vessels, namely the limbs of the body [which are] like the ax in the hand of the cutter. The proof is that the limbs of the body will execute their task only as long as the soul is within them, the eye sees, the ear hears, etc. But once the soul departs, "those who look out from the windows become darkened" [Koheles 12,3], and all the sensory perceptions become suspended from the 248 limbs.

In this manner also, the 365 spiritual arteries of the soul become garbed into the 365 [physical] arteries of the body, with the inner spiritual nourishment [contained] in these [spiritual arteries] to maintain the 248 limbs of the soul. After death, no life is transmitted and the arteries of the body become dissolved and decayed, as do the 248 limbs, and become as if they had not existed. Accordingly, man himself is [essentially] nothing but the intellectual soul which is garbed in his body which is called its לבוש, its garment, in this world."

Thus, these are not coincidences but creative correspondences, identical but expressed or formed by Hashem in different materials. See Chapter 13, Author’s Note, concerning the four worlds, each of which is a "thickening" of the world above it. See also Chapter 4, and Author’s Note there, that the Mishkon and Mikdash and man himself include "all the forces and worlds".
thought, thought, is the aspect of Neshamah which teaches man knowledge and insight in the sacred Torah. Therefore, its main seat is in the brain, the instrument of thought, and it is the highest aspect of these [three]. So [our Sages] also said in Medrash Rabba B’reshis 14a: "Five names [the soul] is called etc.: nefesh, that is the blood; ruach etc.; neshamah, that is the understanding of the beings, 9 i.e. his knowledge and thought, as the Aruch and Rashi explain.

9 The Commentators relate the word "דברייתי" to the following word "אמריל", meaning "because the creatures [i.e. people] say" etc. The author, however, relates it to the previous word "האופיה", the understanding of the creatures".
It seems difficult [to understand], for is not the explanation of the word Neshamah [the same as] Nesheemah, the breath? And is it not visible to the eye that the breath of man is the exhalation which comes from the heart and, furthermore, this is an aspect of "Or Chazer"\(^1\), reflected light, and not the highest aspect [which Neshamah represents, as above].

However, the proper understanding why it is called by the term [associated with] Neshamah, breath, is, that it does not refer to the breath of man, but, so to speak, to the breath of his mouth, יתב'ש, as is written: "And He breathed into his nostril the spirit of life" (B’reshis 2,7).

And our Teachers \(^2\) already compared this process of the unfolding of the spirit of life in man to the making of a vessel of glass, in reference to the resurrection of the dead. They said “Kal VaChomer, a fortiori, [i.e. a conclusion from the lighter and smaller to the heavier and greater], if a glass vessel produced by the breath of flesh and

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\(^1\) Or Chazer, reflected or returning light, is a term of the Kabbala denoting the reflection by the "vessel" of the Or Yashar, אור ישר, of the "straight" light which is the life-giving and life-maintaining influx into this vessel of the Divine creative will.

\(^2\) Sanhedrin 91a, beginning of, Perek Chelek) already compared this process of the unfolding of the spirit of life in man to the making of a vessel of glass, in reference to the resurrection of the dead. They said “Kal VaChomer, a fortiori, [i.e. a conclusion from the lighter and smaller to the heavier and greater], if a glass vessel produced by the breath of flesh and
blood [if broken can be restored\(^2\)], flesh and blood which were created by the breath of the Holy One, blessed be He, how much more so." So it is also stated in Medrash Shochar Tov, T'hillim 2, see there.

The subject under discussion [namely the breath of life], is analogous to the proof, because if we analyze the breath of the craftsman in reference to the glass vessel when he shapes it, we find three levels. The first level is when the breath of air is still in the mouth [of the craftsman] before it reaches the empty space of the hollow blow-pipe. At that point, one only can call it by the name of "breath". The second level is when this air enters and comes into the pipe and is drawn out like a line. Then it is called Ruach, wind. The third, and lowest, level is when this wind emerges from the blow-pipe into the glass and spreads itself out in it, until it becomes a vessel according to the shaping will of the glassmaker. Then, its wind ceases and it is called Nefesh, an expression of cessation and rest.\(^3\)

So it is also, like this parallel, in reference to the three aspects of Nefesh, Ruach and Neshamah which are infused [in man] from the breath of His mouth, יופש, so to speak. The aspect of Nefesh is the lowest one, for it is entirely within the body of man.

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\(^2\) See Rashi, 1.c., that the broken pieces can be melted again and the vessel then restored and reshaped.

\(^3\) Compare Sh’mos 31,17: "And on the seventh day He ceased [His work] וינפש, and rested".
The aspect of Ruach reaches [man] by way of pouring down from above. Its upper part and end is connected with, and adheres to, the higher level [namely], the lowest aspect of the Neshamah. It comes down and enters also into the body of man and connects itself there with the highest level of Nefesh, as is written (Yeshayah 32,15): "Until He will pour down upon us a Ruach, a spirit from above, etc." [and] (Joel 3,1) "I shall pour out My spirit etc." [Thus, the Ruach] is infused into man by way of being poured and streaming down, as stated above and as will be further explained, G-d willing, later on at length [in Chapter 17], concerning the matter of their interconnection.

However, the aspect of Neshamah, that is the Nesheemah [the Divine breath] itself whose inner essence is concealed in hiding, and whose "blessed source"4 is, so to speak, within the breath of His mouth, ש"ת, הב"ו. Its inner essence does not enter at all into the body of man, Only Adam Ha-Rishon, first man, merited [to receive] its essence, and because of the sin it became removed from being within him and remained only hovering above him.

4 Source is an allusion to Mishley 5,18: "Be your source blessed".

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Section II: Nefesh Hachaim

[No one since had it in his body] except Moshe Rabbeinu, who merited [to have] its essence in his body, and who therefore is called "Ish Ha-Elokim", the man of G-d. [To further explain this], it is known that even the three worlds, Briyah, Yetzirah and Asiyah, from the aspect of their [inner] soul are Elokus, Divinity [i.e. beyond the grasp of our senses and intellect]. So it is also written in the Etz-Chaim, Shaar Ha-Tzelem, Chapter 1, and at the beginning of the Shaar Tziur Olamos Abiya, in the introduction of Rabbi Chaim Vital ז"ל, and in the Shaar Ha-Sheymos, Chapter 1.

Except for him [for Moshe], no person merited it. Only the lucidity of sparks of light emanates from it upon the head of the person who is worthy of this degree, each one according to his level and measure.

See in Zohar [Bamidbar], Raya M'hemna, Naso 123b: "And He breathed into his nostrils the breath of life, this is the image which is [hovering] above man." Likewise, in Zohar Chadash, Rus 64, column 3: "And if he merits it etc., then comes down upon him surpassing greatness from above etc.; there is aroused upon him from above an arousal of sanctity, and it rests upon man and surrounds him from all sides, and this arousal which rests upon him comes from a high place. And what is its name? Neshamah is its name." See there.

This [Neshamah] is it which gives man an extraordinary insight to

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5 Accordingly, Moshe Rabbeinu is called Ish Ha-Elokim because in him resided the Neshamah while living in this world, the world of Asiyah.
comprehend the inner concepts which are hidden in the sacred Torah, as is written in [Zohar B'reshis] Sisrey Torah, Lech L'cha 79b: "The Neshamah, arouses man with insight"; and in Zohar Chadash, Rus, 64a: "And [the Neshamah] arouses in him supreme wisdom".

وعיני' בעני' חום שער מותủy' דקטנה תפוקא ז"ל: "אממוני אל כל אדם זוכא לה, עני' מי שיש בו בדך במעשי' כ', איזו' לא זוכא, נפלאה בתורה, עני' כל רצי' התורה כ', יתנלו ל רצי' התורה חטסום", עד כא'. עני' חון בעני' בחסידות העלוי', והכ.

See in Etz Chaim, Shaar Mochin D'Katnus, Chapter 3, as follows: "However, not everyone merits this [level]. And know that one who has power by his deeds [to merit it] etc. will then have a wondrous memory in Torah and will comprehend all secrets of the Torah etc. and they will reveal to him [from above] all secrets of the Torah in their true meaning." See later on [in Chapter 15] this matter explained in reference to its upper root and understand.

וזהו שם הכתרה (יאו' יב, ח): "אכן רוח היא הבאה ונסמה שדי ה' המבינה,ора' форм שבחינויה הארץ,榜首 הנסמה היא "נסמל שדי", רוח לומד שפיה יבקר, איים גוזמה ומושפע ומנגה תמר, כי היא מומימה שלום, בובה פיו יבקר כלכלי, כ', שיחיה גוזמה לה יתגלו לו רצוי התורה הקדושה.

This is what is written (Iyo 32,8): "Truly, there is, רוח, spirit, in man and priesthood, the soul of, שדי, the Almighty6 gives them understanding". This means to say that the aspect of Ruach comes down upon, and is infused and enters into, man. However, the Neshamah, is שטימ שדי, i.e. the breath of His mouth; its essence is not infused and not revealed inside of man, because it resides in the upper heights, in His mouth, so to speak. [It reveals itself in man] only by that it gives him insight, through the sparks of light [it bestows] upon him, to give him understanding of the depths of the hidden [secrets] of the sacred Torah.

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6 שדי is one of the names of the Almighty. It indicates the omnipotence of Hashem the Infinite Who can set a limit to this creation. Compare Rashi B'reshis 43,14: “He Who said to His world enough, shall say enough to this suffering".
What is found in the Zohar and the [writings of the] Mekubalim [i.e. the masters of Kabbalah] that the aspect of the Neshamah resides in the brain of man, their intention, ז"ל, is [to indicate the place of] the sparks of glory of its light which enlighten his brain and intellect, but not [the seat of] its real essence.

And their main intention, ז"ל, is [to speak] about the aspect of the "three heads"7 of the Ruach, the secret of the Mochin8 which sometimes light up and sometimes are removed9 and which come [to man] by the secret of Tosephes, of addition, to the one who merits it, as is known; but not [do they refer] to the aspect of the essence of the Neshamah itself. So also writes our great Teacher, the Gaon and Chassid Moreinu Ve-Rabbeinu Ha-Rav Eliyahu ז"ר [the Gaon of Vilna] in his commentary to the Heycholos, in the second Heychal.10

7 ג' רישין, three heads, refers to the three upper parts of the Ruach which, like all the aspects of the soul, is composed of all the ten S'feros, as the author will explain in Chapter 17.

8 מochin, Mochin is the name of the three highest of the ten S'feros, namely Keser, Chochma and Beenah. It also sometimes refers to the brain of man, seat of his intellect, recipient of the influx coming from the Neshamah.

9 Compare Rambam, Moreh N'vuchim, Introduction (Warsaw Edition, page 5-6): "Do not think that these tremendous secrets are known to anyone of us to their very goal and end. It is not so. But sometimes the truth lights up [so brilliantly] that we think it is day, and afterwards nature and habits hide it so that we return to a dark night almost as we were before; and we are like one to whom lightning occurs time after time, and yet he finds himself in a strong and dark night. And see, there are among us [the Jewish people] such to whom the lightning occurs time after time with only slight interruptions between [bolts of lightning], until he finds himself in constant light etc."

10 In the Koenigsberg Edition of the Heycholos with the Commentary of Rabbi Eliyahu of Vilna, this comment is found not in the second but in the first Hey chol, page 8a to B'reshis 41b, note 17, beginning on page 7b.
All this is one and the same, because the lowest aspect of the Neshamah which shines up in his mind and intellect to give him understanding, this is the same as the "three heads" of the Ruach in its Mochin, as we will explain further on, G-d willing [in Chapter 17].
The initiated will understand that it is also the same in their upper source [of the Ruach and the Neshamah].

The Neshamah’s lower part hovers upon, surrounds, and shines upon, [man’s] head from proximity, as is the secret meaning [of the verse] “with the

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1 In this translation are omitted several lines of purely kabbalistic terminology, for the "initiated", and of several sources without quotes. Their translation into English would serve no purpose.
crown with which his mother crowned him" (Shir Ha-Shirim 3,11). This [in turn], is the secret of the breath and air which comes forth from the mouth of "the mother" to be the light surrounding [his head], as is written in Etz Chaim, Shaar Ha-K’lalim, at the end of Chapter 11, and in the Likutey Tanach, in T’hillim, to the verse "It is all dross" (Psalms 53,4), as we explained before that the aspect of Neshamah is the Nesheemah, the breath [so to speak], of the mouth of the Most High. However, its essence is completely in the heights, secreted and hidden in its upper source, within the mouth [and not, like the breath, outside of and emanating from it], and lends its light from afar.

This will make understandable the intent [of our Sages] in Medrash Rabbah Sh’mos, Chapter 41,3, [in their comment] on the verse: "Because Hashem gives wisdom, from this mouth [comes] knowledge and insight" (Mishley 2,6). They said: "To what can this be compared? To a king who had a son. His son came from school [and] found a dish of food before his father. The father took a piece and gave it to him, etc. He told him: I want only [a piece] from what is in your mouth. What did [the father] do? He gave it to him, etc."

The meaning [of this parable] is that the request of the beloved son is to achieve that he be imbued with the sparks of light [from the] aspect of the Neshamah whose source is hidden in the breath of His mouth [so to speak].

Aramaic for אמא, mother, is a kabbalistic term for the S’feerah of Beenah, the third of the ten S’feeroth. The crown, then, surrounding man's head, comes forth through this S’feerah. A literal translation of the termBeenah, is (constructive, building) insight.

The reading in all printed editions is "כולם כו". This is a printer’s mistake. There is no such verse or expression in T’hillim. The correct reading is "כולו כו".

This translation is according to Rashi, 1.c.
They further intended, in their sacred words, by comparing him to a child coming from school [and from nowhere else], to convey to us the absolutely true knowledge that there is no way in the world to attain this aspect of the sparks of light of the Neshamah unless by the occupation with, the cogitation in, and the deep search of understanding, the holy Torah in sanctity, because both [the Torah and the Neshamah] come from one source, as is known to one of understanding.

*Author's Note: Based on this, one who thinks about it will come to understand the simple meaning of what is mentioned in the Zohar Vayikra, Parashas Acharey, 73a, that "the Holy One, be He blessed, and the Torah and Yisrael are bound up one with the other". Certainly, the deep intent [of this statement] refers to profound secrets. Still, one can explain it also simply, in keeping with the aforesaid [as follows]:

The Holy One be He blessed, is [both] hidden and revealed. The essence [i.e. the true reality] of the Master of all, of the Infinite, be He blessed, is not conceivable and no thought can comprehend it at all. What is conceivable to us, a minimal part of a minimal part, is only from the aspect of His linking Himself to the worlds from the time He created and evoked them, to keep them alive and to maintain them every second and to guide them, as is written: "And You keep them all in existence" (Nechemya 9,6).
Therefore, we praise Him in our prayer [and say] that He is the life of the worlds,6 because the only permissible intent of our hearts in all prayers and supplications is to [address] the Only One of the world, Him, the Infinite, be He blessed. However, not only [do we pray to Him] from the perspective of His essence in which He is apart from all worlds, but [also] from the perspective of His linking Himself to the worlds by His mere will and by His concealing Himself in them to give them life. This is the principle and root of the concept of the service [to Hashem] and of all the Mitzvos, and this alone is all which we can apprehend. See further on in Part 2, Chapter 4 and 5, where this matter [is explained] at length.

All the life and existence of all the worlds flow only from the sacred Torah when Yisrael are occupied with it, for it is the light of all the worlds, and the soul and life of all of them. Were the world from one end to the other empty, even for one second, of the occupation with, and thinking in, the sacred Torah, then all the worlds would return to nothingness and void, as [our Sages] ל"ת stated: "For the sake of Torah

6 At the end of the blessing "Yishtabach", weekdays after the Song of the Sea: "Blessed be He, the life of the worlds".
[was the world created]’”, as it says "and the life of the world He planted in our midst”. [This is] because the source and the upper root [of Torah] is higher than all the worlds. Therefore, on it depends the life of all of them.”

They also said: “For the sake of Yisrael etc.”, as was explained, because through the occupation of man with, and his thinking in, the sacred Torah he attains the sparks of light, the aspect of the Neshamah, [to reach] into him to give him understanding of the depth of the sacred mysteries [of the Torah], because then he deserves to be called by the name Yisrael, as is known in the Zohar. "And upon all that emanates from the mouth of Hashem" (D’varim 8,3) - which is the aspect of the soul of man, the breath of His mouth, נשמת האדם והגיונו בתו הר牽דושה, הוא משיג להתנוצצות אורvie נתנשמת בו, לחשוכל בבעמך רוח קדושית דילתו, היא מוכנה בשם יسرائيل, כדעת בוחנה. "على كل موازه في ח" (דברים ח,ג), היא בהינת נשמת האדם, נשמתו כיibrין, יחד יחרים פנים وكل הכותות והעלמות, ששהה יין ההבגד והמיתות כל ועלמות, יחד ירים בררי היא והאורית לישראל מתمنظومة דא בא. והו ספרנו: "בראשית
בשבלםהתורה שנקראת ראשית ובשוביל ישראל שנקירא ראשית ראשית ראשית וישראל שנקירא ראשית.

7 See Rashi to the first verse of the Torah.

8 In the second Birchas Hatorah, the blessing over the Torah, after the completion of the Torah reading: "Who gave us the Torah of truth and the life of the world He planted in our midst”. See Orach Chayim 139,10, where Rabbi Yoseph Karo explains "The Torah of truth, that is the Written Law; the life of the world, that is the Oral Law”.

9 Compare Chapter 5: Each higher world becomes the inner life and soul of the world below it.

10 This verse continues: "will man live", (and not only by bread). The author applies this verse to the entirety of creation whose replica, the Olam Koton, the microcosm, is man in whom all worlds and all forces are represented. (See Chapters 3 and 4).
and for the sake of Yisrael which is called Reshis [created Hashem the world]."\(^{11}\)

ויהי שמאור שמ, בשעה שנאמרו ישראל על ה' סיני כלבל אות התורה, נמי מביאים חיים התברורות לפני הקב"ה, זכינו שכתוב (שיר השירים א, ב): "ישקינן מנשקות פיו".

This is what is written there [in the above quoted Medrash Sh’mos Rabbah]: "At the time when Yisrael stood at Mount Sinai to receive the Torah, they wanted to hear the [ten] Words from the mouth of the Holy One, be He blessed", as is written: "Let Him, kiss me with the kisses of His mouth" (Shir Ha-Shirim 1,2).

שבועת הממעדים המוקדשים כל כולם, שכיהńska חוף ומייע עד כדי зрעי determinant השמדת פיהו נייצזו זזר בתיהן בשמה ומשתת פי יתברך כליל, והוא סוד הכתירים שני בתיי "משמה עולם על ראשם", (ישעיהו לה, ועיין שבת פח). [That is] because at the hallowed stand [on Sinai] all of them merited that the splendor of the sparks of luminescence cover, and shine upon, them, [namely] the aspect of the Neshamah from the Nesheemah, the breath of His mouth, so to speak, and that is the secret of the [two] crowns which they merited [to receive] on Sinai,\(^{12}\) "and eternal joy upon their heads" (Yeshaya 35,10).

ועלי יד כנ לחשיג ספרי פנימיית משמה התורה הקדושה, כמ שכתוב בהזואר בהשלותך ק"ב: "אórioיתא איש פ"ה,городי כימיו עבד דמלאך עליה, איינו דקימיו בטורות דסיני, לא מסתכלי אלא בשמתו, איינו עקרא דכלא אורייתא מכש".

Through this [the sparks of the Neshamah], they became worthy of comprehending the mysteries of the inner soul of the sacred Torah, as stated in the Zohar Bamidbar, B’Haalosecha 152a: "The Torah has a body etc., [But]

\(^{11}\) Barishat, in this D’rush of our Sages, gives not the time but the Divine motive or reason of Creation.

\(^{12}\) See Shabbos 88a: Explained Rav Simai "When Yisrael said 'we shall do' before 'we shall hear'" [i.e. they accepted the commands of Hashem even before knowing their content], "came 600,000 Malachim of service and crowned everyone of Yisrael with two crowns, one corresponding to 'we shall do' and one corresponding to 'we shall hear'". Rashi there explains: "Two crowns [made] from the splendor of the Shechinah".
the wise, the servants of the Supreme King, those who stood on Mount Sinai, they only look into the Neshamah [of the Torah], which is the real core of the entire Torah."
Let us explain [now] the matter of the interconnection of the three aspects of Nefesh, Ruach and Neshamah one with the other, and that [interconnection] is the basis and the core of the concept of T’shuvah, the return [of the sinner to Hashem]. And this [T’shuvah] is the supreme fruit [i.e., the highest degree] of removing the sins from the soul of the sinner and to cleanse it from the sickness of impurity.

And man must ponder how much he needs to supervise and contemplate all minutiae of the matters of service to his Creator, יתב'"ש, so that his service be flawless, complete, holy and pure. He must constantly see to examine and to analyze¹ all his actions, words and thoughts, which are the three above-mentioned aspects [of the human soul], lest he has not as yet fulfilled His desire and will יתב'"ש, in proper measure according to the root of his Neshamah, by [his] achievement. All his days he must increase his effort in Torah and Mitzvos to complete his Nefesh, Ruach and Neshamah, [so that they be] as purified as He gave them [to him],² since he recognizes with the eye of

¹ These two expressions are taken from Eruvin, 13b: "Now that man has been created, he must examine his deeds" Others say, he must analyze his deeds." See Mesilas Yeshorim of Rabbi Moshe Chaim Luzzatto, Chapter 3, where the difference between these two terms is explained.

² An obvious reference to the blessing recited every morning: "My G-d, the soul which You have given into me is pure etc."
his intellect how much He, יתב"ש, in His great lovingkindness wants to make his ultimate end-goal a good one [i.e., to give him Olam Haba and eternal reward] and that He strives to restore the sinning soul, [so that] even if it already is drowned in the depth of the maelstrom of evil, nevertheless everything should return to its place and source, "so that there be not expelled from Him the banished one" (Sh’muel II, 14,14).

[To explain this], for it is known that in the order of the progression of the worlds, the highest aspect of each world is connected with the lowest aspect of the world above it. See Zohar Vayikra 10b: "All the worlds are connected this one with the other one, and that one with the other one, like that chain in which one [link] is connected with the other." So it is also known [and found frequently] in the writings of the Ari ל"ח that the externals of the Malchus [i.e. the lowest S’feerah] of each world and Partzuf³ become the internals [i.e. the innermost life] of the Keser [i.e. of the highest S’feerah] of the world or the Partzuf below it,⁴ in the secret of the “Keser Malchus”.⁵ (That means, that if man accepts upon himself the yoke of His kingdom, יתב"ש, to elevate all his actions, words and thoughts to a higher level, from that [resolve] is generated

³ See Chapter 5, Note 2.

⁴ See Chapter 5, where the author quotes the Etz Chaim and the Pree Etz Chaim, concerning the linkage of the worlds.

⁵ Malchus, the lowest S’feerah of the higher world becomes the P’nimiyus, the innermost light and the life of, Keser, the highest S’feerah of the lower world. So, too, the resolve to become higher, produces in man, who is not as yet on this higher level, the motivation, the inner will, to sanctify his thought, word and action, which reflect, as the author explained, his thought, word and action, which reflect, as the author explains in this chapter. The Malchus of the Neshamah “crowns” the Ruach and the Ruach “crowns” the Nefesh. (This reverse order is correct; the higher world touches the lower world with its lowest level, its Malchus, as the author explains in this chapter. The Malchus of the Neshamah “crowns” the Ruach and the Ruach “crowns” the Nefesh).
in him an inner will to make his mind, his word and his actions submissive [to Hashem] in Torah and Mitzvos).

In the same manner exists this inter-relationship also between the three aspects of the Nefesh, Ruach and Neshamah of man, because any aspect of any matter of sanctity is [likewise] composed of ten detailed aspects which are its S’feeros. Thus, the highest aspect of the Nefesh is taken hold of by, and connected with, the lowest, tenth aspect of the Ruach; and the highest aspect of the Ruach is connected with the lowest aspect of the Neshamah; and the Neshamah, too, is connected and clings to the aspect of the root of the Neshamah [in the higher worlds], the secret of Knesses Yisrael, which is the root of the Knessya, the gathering, of all the Neshamos of the Klal Yisrael, the total community of Yisrael, all together. In this manner, the root of the Neshamah, too, is connected from higher [world] to higher [world], from level to level, until [it reaches, so to speak], the Infinite Himself.

This is what Avigail said to [King] David: "And may the Nefesh of my master be bound up in the knot of life with Hashem, your Elokim" (Sh’muel I, 25,29).

She said by this, that even the aspect of his Nefesh [the lowest of the three] should become attached, so to speak, to Him יתב'"ש.

6 That means all the Jewish souls of all generations until the end of days.
So it is also written in the Zohar (Sh’mos), T’rumah 142b: "When this Ruach ascends and becomes crowned, etc., this Nefesh connects itself to this Ruach and becomes illumined by it etc. And the Ruach connects itself with the Neshamah, and this Neshamah connects itself with the end of Machshavah which is the secret [of the upper Nefesh], and this [high] Nefesh connects itself with the upper Ruach, and this Ruach connects itself with this upper Neshamah, and this Neshamah connects itself with the Infinite etc. In this way it becomes the repose of all and the connection of all above and below, in one secret etc. And thus it becomes the repose of the Nefesh down here, and in reference to this it is written: "And may the Nefesh of my master be bound in the knot of life with Hashem, your Elokim".

Likewise, in Zohar [Vayikra], Acharay, 71b [we read]: "We learned [as follows]: It is written 'And may the Nefesh of my master etc.' It should be written: 'And may the Neshamah of my master etc.' However, this is as we said: happy is the portion of the righteous, for [by them] everything is linked one with the other, the Nefesh with the Ruach, the Ruach with the Neshamah, and the Neshamah with the Holy One, be He blessed. The result is that the Nefesh is 'bound up with the knot of life.'" See furthermore in [Zohar] Vayikra, beginning of page 25.

This is the [deeper] meaning of [the verse] "Because a part of Hashem is His people, Yaakov is the cord of His inheritance" (D’vorim 32,19); [this is to say] that they are like a part of Hashem, cleaving, so to speak, to Him, through the interconnection of the three aspects of Nefesh, Ruach and Neshamah, like a cord which is fastened up high and descends and comes down [to this lower world].
All this [intricate interconnection stems] from His abundant goodness and great lovingkindness, be His name blessed, for he wanted to let us emerge justified [before the throne of His justice] and to make good our ultimate end.\(^1\) Therefore He planned it [so] wondrously and structured them in such a way that each of these three aspects [of Nefesh, Ruach and Neshamah] be connected with the aspect above it, so that man can ascend and connect himself from below to [a] higher [level], little by little in reciprocity to how much he occupies himself with His Torah and service, יִתְב"ש, and [to the measure] of the purity of his heart and of his love and fear [of Hashem], until he can ascend and make himself cleave to the knot of life, so to speak, with Hashem, his Elokim, יִתְב"ש, according to his root and level.

This and something more, there are many sins by which the sinning Nefesh, if it transgresses any one of them, becomes guilty of, [i.e. condemned to], Kores or Avadon [i.e., to being cut off or destroyed], forfend. The definition of Kores is that the aspect of Nefesh becomes severed and cut off from its root and the cord is torn asunder\(^2\) with which it was tied and clung to Him until now, through the interconnection explained above.

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\(^1\) This expression is taken from D'varim 8,16: "לַהֲיוֹת בָּאָהָרִים" , to do you good at your latter end."

\(^2\) Compare Koheles 12,6: "Until the silver cord be not torn asunder".
As stated in the previously quoted Zohar [Sh'mos 142b]. "And there is a Nefesh etc. concerning which it is written 'and this Nefesh shall be cut off from before Hashem' (Vayikra, 22,3). What means from before [Hashem]? That the Ruach does not rest upon it; and if the Ruach does not rest upon it, it has no connection at all with what is above it etc." See there. See also in Likutey Torah, Parashah Bo; and in the Mechilta Parashah Bo and at the end of Parashah Sisa; and in Sifree, Parashah B'haalos'cha and Parashah Sh'lach: "And It shall be cut off', this cutting off means nothing else but severance".

This is what is written (Yeshaya, 59,2): "But your transgressions have become a separation between you and between your Elokim", i.e. between you and your Elokim, literally so, as above, and then [this Nefesh] becomes drowned in the depth of the impurity and the Klipos, may the All-merciful protect us.

See in Etz Chaim, Shaar Klolus Abyia, the beginning of Chapter 1; and the Shaar Ha-Yichudim, the end of Chapter 4, and there, in the first chapter of Tikuney Avonos; and in the Likutey Tanach, in Yeshaya on the verse (57,16): "Because the spirit enwraps itself before Me"; and in the Gilgulim, end of Chapter 35. So it is also written in the sacred writings of our great Master, our Teacher Rabbi Eliyahu [of Vilna] in [his] commentary to the Heychalos, in the second Heychal.\(^3\)

\(^3\) In the Koenigsberg edition, the relevant commentary is found in the first Heychal. See Chapter 15, Note 10.
To the end that "there be not expelled from Him the banished one", decreed His will that not, forfend, all ten parts of the aspect of Nefesh be totally cut off. Rather only the lower nine, from its aspect of Chachmah downwards, are the ones which are cut off. However, its highest aspect, the secret of its Keser, is not cut off because of its clinging to, and being connected with, the aspect of Ruach, as explained above, it is judged like the aspect of Ruach, to which Kores does not pertain, as will be clarified later on [in this Chapter]. And this is because of the lovingkindness of the Most High, that through the aspect of Ruach, namely through the confession by words [spoken] from the heart, which is the aspect of Ruach as explained before [in Chapter 14], will also rise up the nine [cut off] aspects of the Nefesh, all of them to be [again] connected with the aspect of Ruach as they were before.

*Author's First Note: [concerning the "Keser" of the Nefesh being unaffected by Kores]: That means that even if the Nefashos of Yisrael are, forfend, immersed in evil lusts, His will, nevertheless ordained it to elevate their Nefashos through the aspect of His Ruach, be His name 4

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4 See Glossary "S’feerah".
blessed, as it is set forth in the verse: "And I, this is My covenant with them, speaks Hashem. My Ruach which is upon you etc. shall not depart etc." (Yeshayah 59,21), and as it happened by the exodus from Egypt [i.e., the redemption took place in spite of their sins]. This is [the deeper understanding of the words of the first of the Ten Commandments]: "I am Hashem your Elokim Who brought you out from the land of Egypt" (Sh'mos 20,2), for it is known in the Zohar that "Anochi" ["I"] is the aspect of Keser [the highest S'feerah]. This is also the exegetic explanation [of our Sages] (Shabbos, 105a): "Anochi" [stands for] "I wrote my Nefesh, gave it" and "Saying which is pleasant [I wrote and gave]"; these are the two aspects of Nefesh and Ruach [namely "Saying", words, which are identified with Ruach; and a person of understanding will comprehend [this].

**Author's Second Note: [concerning the connection of the Nefesh with the Ruach]: The inner desire which crowns the Nefesh of a Yisrael, stemming from the awe [of Hashem] is never severed [i.e., it is impervious to Kores]. See Rambam, at the end of Chapter 2 of Hilchos Gerushin, concerning the law of the enforced Get, letter of divorce: "until he says 'I want' [to give the Get]", that then the Get is kasher, [i.e., legal and proper], if the law is that they [the Beis Din], force him [to issue it]. [Rambam] explains there the reason that this is not called "by force" [i.e., against his will, which would make the Get invalid], because his true [inner] will is to do all the Mitzvos [and therefore also to abide by the decision of the Beis Din], only that his Yetzer [Ha'ra] possesses him, and since they beat him until his Yetzer becomes weakened and he says 'I want', he then already gives the Get with his true inner will. See there [Rambam's] sacred formulation.

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5 The word אנכי is explained as an acrostic abbreviation, with each letter standing for a separate word. Thus, the letter נ stands for נפש, My Nefesh. In the second version, the letter א stands for אמריה, saying.
 Likewise, [so it is] if he damaged and impaired, forfend, the aspect of his Dibbur, word, by transgressions depending on Dibbur, like Lashon Ha’ra, the evil tongue, and similar [transgressions], or other sins which in their source depend on the aspect of Ruach, and thereby the aspect of Ruach was impaired. (Although the aspect of Ruach is not subject to Kores at all, for we find in Torah [this punishment of] Kores solely in connection with the aspect of Nefesh, [as for example]: "And this Nefesh shall be cut off" (Vayikra 22,3); "And the Nefashos which commit [these sins] shall be cut off" [1.c. 18,19] and many [verses] like these, and so it is also stated in Likutey Torah, Parashas Bo, there, and in the sixth Chapter of the Gilgulim, and at its end there; still, he impairs and damages [the aspect of Ruach by his transgressions] and strengthens reciprocally the force of the spirit of impurity, may the All-merciful protect us). Yet since the highest aspect [of the Ruach], the secret of its Keser, is forever connected with, and adheres to, the lower aspect of the Neshamah, as explained before, he can become restored through the aspect of Neshamah, namely through the meditations of T’shuvah, of repentance, in the thoughts of his heart which is the aspect of Neshamah [to which Machashavah, thought, corresponds, as set forth in Chapter 14].

אבל בשתיות הנשמה אין פגע בתכלית כלו עולם. כי מخوف ישרש זה מעוטל המשמור ממנה דרימ. ודובוקה עולם בשחר הנשמה ידיע, אם זה הניד לב אמה או המ الأجنبية לעלות כלל לקכלקל ח"". ואמוاد חות נמותד הנה sürה ח"". היא גורם רעה עלה עליו, שישחקות ענה עולם ממעי ניצוצי אחר הנשמה, אבל לא شيء פגموت ח"".
However, the aspect of Neshamah [itself] never becomes damaged at all, because the source of its root is of a world “safeguarded from the touch of strangers”, and it is always cleaving to the [upper] source of the Neshamah, as is known that they are “friends who never separate” themselves [one from the other], and the actions of man do not reach up to it at all to impair [it], forfend. And if man sins by a thought which is not good, forfend, he causes evil only to himself,[namely] that then become removed and hidden from him the sparks of the light of the Neshamah, but not that [the Neshamah] itself becomes damaged, forfend.
This is the meaning of the verse (Mishley 18,14): "The Ruach of man will sustain his illness, but the maimed Ruach, who will bear it." This means to say that the illness and the sickness of transgression of the aspect of Nefesh, (because usually most of the transgressions are found in the aspect of Nefesh which is the lowest [of the three aspects of the soul], close to the Sitra Achra, "her feet go down to death"), and as is written: "A Nefesh if it will sin" (Vayikra 5,1) and: "Those who sinned against their Nefashos" (Bamidbar 17,3) and many [verses] like these; see further in Etz Chaim, Shaar Ha-Akudim, end of Chapter 5, and in Pree Etz Chaim, Shaar Krias Sh’ma Sh’eal Hamitah, Chapter 8), can be restored [from these afflictions] and also ascend through the aspect of the Ruach, as explained above. And if the Ruach is maimed, because he damaged and impaired the aspect of Ruach, by transgressions which depend on the aspect of Ruach, then "מ - who - will bear it", [meaning] that its restoration is [effected] by the aspect of the Neshamah which is called מ"י, as is known in the Zohar.2

1 A quote from Mishley 5,5, speaking of the Seductress.

2 See for instance, Zohar B’reshis 1b; Sh’mos 231b.
A person of understanding will comprehend that the general principle of the aforesaid concerning the aspect of Nefesh, Ruach and Neshamah of man, is likewise also [true] in the uppermost root of these three aspects, which are the Holy One, be He blessed, and His Sh’chinah and the "mother of the children". The sins of the lower ones, [i.e. of man] cause the Sh’chinah of our strength, the secret of the Nefesh of up high, to become detached from its high connection, in the secret of the exile. (This occurs when the Nefashos of Yisrael are, forfend, immersed in evil lusts).

See in Etz Chaim, Shaar Miut HaYareach, Chapter 2, and in the Shaar Seder Abyia, Chapter 2; and in the Shaar Ha-Klipos, the entire Chapter 3; and in the introduction of Pree Etz Chaim, in Klaley Zeir Anpin Venukva and in the Shaar Ha-Yichudim, in the first chapter of Tikuney Avonos.

However, not all its ten aspects [become detached], only it’s nine lower ones, from [the S’feerah of] Chachmah downwards, as above in reference to man [and his Nefesh]. But its highest aspect, the secret of its Keser, which is its core point, that is always tied up with, and attached to, the purity of the

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3 אֶם הָבֻּנֵי, literally "the mother of the children", is the kabbalistic term for the uppermost source of the souls of Yisrael.

4 גֵּלְוַת הָשִּׁכְיָם, the exile of the Sh’chinah, an often occurring term and theme, is thus explained by the author as the consequence of our sins and failings.

5 Our text reads "טהרת", purity of. However, the commentary of the Gaon of Vilna, to which the author refers in the next sentence, reads: "As is known of each Keser, that it is the aspect of
foundation of the aspect of Ruach, and it never becomes detached from it. (Therefore, it is called עטרה, crown, because it is its Keser [i.e., its highest aspect].)

Mais ha-kedemmat Pit, [the] crown, besher umidah she-bunim barkeim mitmiten, yek h'beim gedol Zel b'fikros usi hakolot b'hiklalim enina. (Mais b'unim shur melimic perk'li, besher miyose ha-derach, besher hakfilot, h'beim shekhtobi b'periy u'mim b'alal b'mekomot hakolot Luli, u'mim rod b'periy u'mim shur rashesh ha-kolot.)

See in the above-mentioned introduction to Pree Etz Chaim, and there also in the Shaar Ha-Ameedah, in reference to Birkas Ha-Meenim. So also wrote our great Teacher ז"ל [the Gaon of Vilna] in his commentary to the Heychalos, there in the second Heychal. (See also in Etz Chaim, Shaar Ha-M'lachim, Chapter 6, and in Shaar Miut HaYareach, and in Shaar HaKlipos, and you will [then] understand what is written in Pree Etz Chaim, in the two above-mentioned places. See further in Pree Etz Chaim, Shaar Rosh Hashanah, Chapter 2, and you will understand all the aforesaid).

But the aspect of the Ruach of up high is never, forfend, detached from its place through the sins of the lower ones. They merely cause in it blemish and deterioration, forfend, [namely] in its "six corners", as is known.

Malchus of the world before [i.e., above] it, and that is "עטרת", the crown of the Yesod etc.

The newest edition of the Nefesh Hachaim by Yisachar Dov Rubin (Bnei Brak, 5749), has apparently for that reason, instead of "טהרת", the reading "עטרה", crown.

6 Comp. beginning of Chapter 16, where the author explains the "crown with which his mother crowned him".

7 This is the 12th blessing in the Ameedah which begins with the words ולמלשינים, and the informers shall have no hope etc. It is called ברכת המינים, the blessing concerning the heretics. See Rambam, Hilchos T'fillah 2,1 and Kesef Mishnah there.

8 Compare Chapter 15, Note 10 and Chapter 18, Note 3. The Koenigsberg edition is considered authentic and reliable, since published under the imprimatur of Rabbi Yaakov Zvi Mecklenburg, the famed author of Ha-Ksav Veha-Kabbalah, a commentary to the Torah. There, the Gaon’s comment is found in the first Heychal.

9 The abbreviation ו"ק stands for ו' קצוות, literally "six corners", the kabbalistic term for the six
However, in the aspect of the Neshamah, which is the secret of the Mochin [namely the Ruach's] "three heads", as set forth before [at the end of] Chapter 15, there the actions of the lower ones do not reach at all to cause impairment or [even] to damage them, forfend. [Man] can cause by his actions only that they remove themselves from him, forfend, as is known in the Etz Chaim, that they [i.e., the "three heads", the Mochin] come [and reach man] by the secret of Tosephes, addition, only, and they depend [in their attachment or removal] on the actions of the lower ones, because they result from the extension of the lowest aspect of the Eim Habanim, [the upper source of the Neshamah], as is known and as Scripture writes: "Who establishes the heavens with insight" (Mishley 3,19). [The heavens], that is the world which is safeguarded from the touch of strangers [i.e., from being touched by the sins of man], as is known.

S'feeros of Chesed, G'vurah, Tiferes, Netzach, Hod, and Y'sod. They are called "six corners", because they correspond to, and are reflected in, the six directions and extensions of our physical world: South, North, East, West, Up and Down. The Kabbalah assigns to each of the six above S'feeros its particular direction.

When pronouncing the "Echad" in the reading of the Sh'ma, one should "enthrone the Almighty" over the six directions of His world, heaven and earth and the four "winds". See Orach Chaim 61.6.

The Magen David, the Jewish emblem the six-cornered star, is believed to represent these six directions and S'feeros.

10 Compare Chapter 15, Notes 7 and 8.

11 See Note 3.
This is the meaning of the vision of "the ladder standing towards the earth" (B’reshis 28:12). [The Torah] does not say "standing on the earth" but ארצה, which means "towards the earth". The explanation is that its head, its main source, is in the heavens above, and from there it descends until it reaches the earth. [This is the vision of] the living Neshamah of man which comes forth, so to speak, from the breath of His mouth ויב"ש, and from there it descends like a ladder and comes down and connects itself to the Ruach, and the Ruach to the Nefesh, until its descent into this world, into the body of man.

This way [this vision] is explained in [the Zohar], in the Raya Mehemna, Naso 123b: "And He blew into his nostrils the Neshamah of life" (B’reshis 2,7). Concerning this, we learned: "And he dreamt, and behold a ladder etc." (B’reshis 28,12). [This] ladder surely is the Neshamah of life etc. See there. "And behold, the Malachim of Elokim ascend and descend on it" (1.c.), as explained above at length that this [Neshamah of man] is the living soul of the worlds and of the forces and of the Malachim of high, whose entire ascent and descent depend solely on the direction of [the Neshamah’s] actions, word and thought in the body of man, every second. (The reason why it says first "ascend" and later "descend" is, because this is the entire main "Torah of man" [i.e., his main purpose], first, to elevate each world from below upwards; and [consequently] afterwards are drawn the lights from above downwards). Ultimately, afterwards "and behold Hashem", be He blessed, "stands upon it" (1.c. 13), as set forth above [in Chapter 17, that in its highest level the Neshamah is connected with the Infinite ויב"ש Himself].

12 See Chapter 4, Note 1.
And how pleasant are the words of our Teachers in the [Talmud] Yerushalmi, Taanis, Chapter 2, 6: "Resh Lakish said in the name of Rabbi Yanai: The Holy One, be He blessed, associated His [great] name with Yisrael. [This can be compared] to a king who had a key to a small chamber. He said: If I leave it as it is, it will get lost. However, I shall fasten to it a chain, so that if it gets lost, the chain will indicate13 [its place]. So also said the Holy One, be He blessed: If I leave Yisrael as they are, they will become swallowed. But I shall associate with them my great name".

[Our Sages] spoke in reference to the entire “only people”. Yet their eyes were also looking far afield as was their sacred way, and they also hinted at the individual. And their talk14 needs study, for they compared this matter to a key and a chain [attached to it], as was explained before [in Chapter 3], that man is the opener and closer of all the forces and worlds, the palace of above and the palace of below, all of which are led by the power of [man's] actions, like the [body is led by the] Nefesh, because he is the essence and source of the aspect of Nefesh of all the worlds.

13 All printed editions have the reading "מלון", the chain rests on it. This is a printer's error. The correct reading is "מלונה" indicates it. (Likewise, our editions have "מלונות" in place of "מלון". The correct reading is פלטרין קטנה, explained by Korban Ha-Eyda to mean a small chamber. פלטרין is a large structure; פלטרין קטנה therefore is contradictory. These correct readings are taken From the Vilna edition of the Yerushalmi. Our author, however, seems to read פלטרין, as evidenced from his subsequent explanation of this allegory.

14 “Even the secular talk of Torah scholars needs study” (Avodah Zarah 19b; Sukkah 21b).
And the Master of all, ב'ד, in His great goodness [intending] to do good to His creatures, strove for our restoration and said: If I leave [this creature] as it is, so that there be no connection between the three aspects of Nefesh, Ruach and Neshamah, "if one falls", namely the aspect of the lowest, the Nefesh, into the depth of the maelstrom of evil, forfend, then "there will be no second one to rise it up" (Koheles 4,10), and it will be lost there forever, forfend, as the verse says: "and I will make lost this Nefesh" (Vayikra 23,30), and by what will such a Nefesh find its atonement?

Therefore, He, יתבש, planned wondrously and structured the three levels of Nefesh, Ruach and Neshamah, [in such a manner] so that each of them, in its first, highest aspect be connected with the lowest aspect of the level above it, like a chain in which each ring is held and enters with its upper part into the lower part of the ring above it. This way, even if the Nefesh is cut off and falls into the depth of the forces of impurity, forfend, it can be restored and rise [again] by virtue of its connection, in its upper aspects, with the aspect of the Ruach. Likewise, in the same manner, with the deterioration and defect of the Ruach, as above.

This is what they said there: "However, I associate with them my great name", because the three levels of Nefesh, Ruach and Neshamah and the root of the Neshamah, their source and root is from the four letters of [His] great name, יתבש.
The detailed explanation of the order of the restoring of the nine S'feeros of the Nefesh, and their [re]-correction through T’shuvah, repentance, [is as follows]: If man damaged the aspect of his Nefesh, or even if he caused that there be severed and cut off all nine S’feeros from Chachmah downwards, from the above mentioned connection [of the Nefesh] and it went down terribly into the depths of the maelstrom of the Klipos, then through the Vidui, the confession by words [i.e. by Dibbur which corresponds to Ruach], if uttered in truth and from the depth of the heart, by bending his lips [i.e. by enunciating the words of the Vidui], which is the Nefesh of the Ruach [i.e. the physical aspect of the Ruach-related Dibbur], then he arouses by the sound of his words [all the worlds], up to the highest heights. He [then] causes that there be bestowed from Him נ”ש יBalancer, an additional sanctity upon the source of his Neshamah first, and from there upon his Neshamah and his Ruach. Then, the Ruach radiates its great light, which [thereby] was infused into it, also upon the aspect of the Nefesh, by virtue of the connection which still remained between them [i.e. between the unsevered Keser of the Nefesh, and the Malchus of the Ruach, with the effect], to erase and to terminate the powers of evil and the levels of impurity, and to set free from the jail of captivity all the aspects [of the Nefesh], and to connect them again, as before, with the aspect of the Ruach.
Likewise, if he damaged, and caused deterioration to, the aspect of the Ruach, forfend, by words or other transgressions which depend on, [and are connected with], the aspect of the Ruach, and Bitul Torah, the neglect of Torah study, outweighing all of them, and correspondingly made dominant the power of the Ruach of the impurity, may the All-Merciful protect us, then his Nefesh, too, is no longer perfect as it was before, because it receives, as is known, the infusion of its life and light through the Ruach. However, through true regret in [his] heart, and by his feeling bitterness about the greatness of his sin, similar to what scripture says “Their heart cried out to Hashem” (Eicha 2,18), and by his contemplating the notion of T’shuvah in his Machashavah, his thought, which is the abode of the sparks of light of the Neshamah, (and that is the Malchus,[i.e. the lower level] of T’vunah), [by doing so] he likewise arouses [the upper worlds] up to the highest, to infuse first an addition of sanctity and light into the source of the Neshamah, and from there to the Neshamah [itself], and [the Neshamah] radiates the splendor of its light, which was infused into it, also upon the aspect of the Ruach. “The sacrifices [pleasing] to Elokim are a broken [i.e. humbled] spirit (Psalms 51,19), and [thus] he breaks the power of the Ruach of impurity which he made dominant by his transgression, and cleanses the aspect of the sacred Ruach to become again connected with the aspect of the Neshamah, as before. And from there this infusion [of light] will also reach his Nefesh to restore it to its original perfection.

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1 Comp. to Peah, Perek 1,1: “and the study of Torah outweighs them all”, in the positive sense, that it is greater than all the Mitzvos. We recite this Mishnah every morning after Birchas Ha-Torah.

2 Notes 2,3,4&5, while noted in the manuscript, were never actually completed. The manuscript ends in the beginning of note 2, with the words “The Kabbalah” – Editor.
 Likewise also, if he sinned, forfend, by an unclean thought, and by this he caused that the parks of the radiance of his Neshamah be removed from him, which until now “shone its light upon his head” [comp. Iyov 29,3], then through his occupation with Torah with exceeding insight, with the [very] depth of his understanding, he will arouse [up high] that there be bestowed an addition of sanctity upon the source of his Neshamah, and from there to his Neshamah [itself], to restore it so that its light may shine upon him, to make him understand the sacred Torah with utmost insight into the mysteries of its purity. Then, from this [regained] sanctity and light, will descend the influence and reach his Ruach and his Nefesh to restore them to their perfection.

Therefore, our Sages З”ל said (Shabbos 119b) “Whoever responds [in the Kaddish] ‘Amen, may His great name be blessed etc.’ with all his might, they [i.e. the Bais Din above] tear up the decree of the judgement against him. Even if there be in him a trace of idol worship, they forgive him”, because the main intent of this praise is that there be bestowed and infused an addition of blessing and a flood of light, from up high upon all the four worlds, Atzilus, B’riyah, Yetzirah, and Asiyah.

*Author’s Note: Their saying З”ל “with all his might”, bears two [possible] explanations: either with all the might of the responder, or that the [Divine] name be blessed with all its powers [i.e. with all its potential might], similar [to what Moshe Rabbeinu said] “And now, please may become greater the power of G-d” (Bamidbar 14,17).
However, both [these] explanations are in one line, for the root of the source of the influx of sanctity and blessings, is in the [Divine] name י-ה, and from it descends, and becomes filled with [sanctity and blessings], the world of B’riyah, which is the world of Machshavah, thought, from the 'ה in the [Divine] name י-ה, when it is filled [i.e. spelled] with a 'ה, [i.e. ה"ה], and from the world of B’riyah becomes filled [with sanctity and blessing] the world of Yetzirah, which is the root of the beginning of Dibbur, speech, and utterance of the heart, from the [letter] 'ה, if filled with an ‘א, [i.e. ה"א]. And from the world of Yetzirah becomes filled [with sanctity and blessing] the world of Asiyah, which is the world of Ma'aseh, of action, from the letter 'ה in the [Divine] name י-ה, if filled with a 'ה [i.e. ה"ה].

And these [three worlds] are the root of the Nefesh, Ruach, and Neshamah of man, which are all the powers [i.e. “all the might”] of the responder. And “all the might” of the [Divine] name י-ה means all its “fillings”.

That is [the deeper meaning of the words] י-ה-א' של י-ה רבנ וברך וברך, וניין תוספות ברוך ג' "א'

ד'"ה וعونך ולי.

And now it is seen that the words 'י-ה-א' mean י-ה רבנ וברך, by dividing the first word into the three letters י-ה-א, and the second word into two words י-ה[ ilk]. See Tosafos, Brachos 3a, beginning [with the word] ועוני.
וכשמכוון האדם בקדושת מחשבתו באמירת זה השבח לעורר
ולהשפר על וי חוספית קדושה וברכה על שרש נשמת, ומשם על
נשמתו ורוחו ונפשו, גוomez.behדחה הלכות כל צליון אשר חטא
בנראיה בחלינה מאלך, או כל חיה, זו כל יעיק עניין החישוב
האמיתית כנorca ליעל, לקמחיו ולע כנגזוניו.

וזה גמ בוכיג תמאתומ ז"ל ("ע"ז, א"ב): "שוה שחכור עובד
האר钭 מלכוי קדוםית ופורדתי ח"ו", שלכזבקברות חנקแชר
עינו, לבנות הנזרות, לקבר אשר הרוחי וליד ירא תפארד,
והעלו תמים קדשנה מחשבות וนมונות, ולהציל חתילות שפעת
וארಕדושה על הבטחון ומזרקות הע电子信息 שבר, דמיונ الكرنبي, זה
ששנמז נשמת, וממש המשך אחר זה על רוח ונפשו, לותר
כל אבריו מרעש ואת רגלי, על דרך "והיה עוקב תשמענו" וגו', זזמר
שאדים בשבעקב, זוوفق אופסיו, ווחזב נסמה בשבעה pó שוה נחלת
(בוייאר ראב פורק ב'וקהלת ו') שפוף עבוק היה מכחה זגו'.

*הגהה: זוה שאר מוד הממלך" (הלל' טס) "ותרות לי""הمريית
משיבת נפש" שלRSAO. ארז יצרכו המלדד, לממימה צאל קרואים,
זהמשיבת נפש האדם והלאשה בשילמות', רוסים ש"ם עבד נגור
ב HDC שערם עבוק רב', זגור מלושי חורו וגו', ירח上げ ידי שעהר כל
המצעות, המכונות לגד כל אביי החם, ודוכך נשפ נגור, זז ngắn שבעקב
זוה ראו והר רג, חכניי "חפוצ עבוקי של אדם הראשהי הה המכח" זגו'.

ועסטימייה העניין "ס עבך נגור והי עבוק רב" זווילב עלייה של
 negocio דוד הממלך" "הברשו שרשת מתן" זוז באיתם דלא הקודש, שנמא
מלכות דאומ הקדשא, שרש נשמת אדם הראשה, ונטני הבוחר (דביר
המים א"ו) "מר ארז ז"ג תוכי היבטני טע הולות (זאצ' הולס אלא מכולה)
וחק לאכי ענניי אלקים והדבר על בות עבוקי למחזור אראני חחו
האומות ה욱ול הממשי" (בשטרומ' ב'ז) "זות תקרת האומה" ו罰 התיא:///ד
גלפגי א-ד-ג', הממקידי ב'י, וכל השרים לא מדאאראשי ללוד שביים
שנתיניהם הארונים, ז' התנולים ממלכות א"ו, זאורי מה להתו וצ"ל, ושנה,
לחלשים ג" רישי ידウォー, ענניי "אמו הברה חכמה עז" (שטרומ' ב'ז), זוזה
זגו וכ שורש נשמת כן, שמתוח עליי (ישועה ו'ב): "ויר ארצה ובצוה
מאדו" ודרשו "א" על זה (תנחומא תולדות) מאברם ומעימה ומאדם הראשה (רמב"א תמר אחור החטאים), והר (שמואל ב' כט: א) "לאו הנבך הקס על משיח אלך יعقب", שאה ונגדלו והנהלה נברר מלכותו וברך עמה וראה הראשה 

[The last few paragraphs of Chapter 20 were never completed, due to the passing of the translator.]
Glossary

Ameedah is the so-called Shemoneh Esreh, the eighteen blessings recited b’Amida, while standing. It is recited thrice daily, four times on Shabbos and Yom Tov, and five times on Yom Kippur. The Ameedah of those days had blessings fewer in number and of different content.

Beth Hamikdosh, or Mikdosh is the Sanctuary or Temple. It usually refers to the Sanctuary on Har Ha-Moriah, the Mount Moriah or Temple Mount, in Jerusalem.

The movable Sanctuary, erected in the desert, is called אוהל מועד, Ohel Moed, Tent of Convention, or משכן, Mishkan, the place of the Sh’chinah. Rarely is it referred to as Mikdosh, but never as Beth Hamikdosh (see Eruvin 2a). Its four stations in Eretz Yisrael, before the erection of the Mikdosh on Har Ha-Moriah, are enumerated in the Mishna Z’vachim, Chapter 14, as follows: Gilgal, Sheeloh Nov and Giveon.

Even ש’סיחא, אבן שתיה, is the large stone in the Inner Sanctum upon which the Holy Ark rested. According to our tradition, it is "the stone upon which the world was founded", i.e. the first concrete creation (Yoma 53b;54b). Medrash Tanchuma, K’doshim 10, explains "from which the world is nourished". Its measurements are given in the Mishnah (Yoma 53b). The Moslems call this stone "Kaba". It is fenced in on the Temple Mount, בunaswotin, הרובים, in the middle of the Kaba Mosque.

Great Edra and the Small Edra, אדרא זוטא and אדרא ראמה, are parts of the Zohar found in Parashas Naso and Parashas Ha-azinu respectively. "Edra" is the circle of disciples surrounding the Master of the Yeshivah. In the Yeshivah of Rabbi Shimon bar Yochai participated at first ten of the "sacred company". They were called the Great Edra. After three of them died, the remaining seven were called the Small Edra. Their discussions and teaching are contained in these parts of the Zohar.

Gan Eden is the residence of the souls of the righteous in the world-to-come, after they leave this world, a place of pure spiritual sanctity and joy.

Gehenom, the nether world, the place of punishment and ultimate purification of the souls. But for few exceptions, as Rabbi Moshe Chaim Luzzato states in his Maamar Ha-Ikarim (Feldheim edition of "Derech Hashem", page 179), this purification and subsequent ascent to Gan Eden is accomplished in twelve months.

Gilgulim, שער הגלגולים, is a part of the כתבי הערא" (See Index: Ari).
Heychal, היכל, the palace, is the name of the inner structure of the Beth Hamikdosh located beyond the courtyards, containing the golden Candelabrum, the Golden Altar, and the Table of the Lechem HaPonim, the Showbreads. It includes also the Beth Kodshey Kodoshim, the Inner Sanctum, which contains only the Holy Ark.

Heychaloth, היכלוות, (singular: Heychal), literally "the palaces", are a special part of the Zohar to the Parashas B'reshis and P'kudey, consisting of seven Heychaloth.

Kedushah, קדושה, consists of three verses of sanctification taken from Yeshaya 6,3, Yechezkel 3,12 and Psalms 146,10. These verses are recited in the repetition of the Ameedah, as part of the third blessing. The first two verses are also recited in the Morning Prayers before the Birchath Ha-Meoroth preceding the Sh'ma. These two verses are also recited a third time at the conclusion of the Morning Prayers, in U'va L'Zion, together with their Aramaic translation, the Targum of Jonathan Ben Uziel. This Kedusha is called Kedusha D'Sidra.

On Shabbos and Yom Tov, one additional verse is recited in the Kedusha of Mussaph, namely the verse of "Sh'ma Yisroel" (D'vorim 6,4). The Kol Bo quotes the Sefer Eshkol to the effect, that this verse was inserted when the enemies of our people decreed upon us not to read the Sh'ma. They therefore recited at least the first verse of the Sh'ma in the Mussaph Service. (Similarly, when our enemies prevented us from blowing the Shofar on Rosh Hashanah and watched us during the morning prayers, our Sages ordained it to become part of the Mussaph service).

The Sifree to Ha-aziniu states that the recital of the Kedusha was ordained by Moshe Rabbeinu who also ordained, for instance, the reading of the Torah on Shabbos.

Klippos, קליפות, literally the peelings or the shells of a fruit, are in the terminology of the Kabbalah the powers of impurity which adhere to man as a consequence of his sins. As their name indicates, they can be shed, as explained in the Author’s Note to Chapter 12.

K’ruvim, קרבים, are, in this connection, the figures on the cover of the Holy Ark, and their replicas on the bases of the lavers in the Temple which King Shlomo built, and the K’ruvim he placed in the Inner Sanctum.

Mazikim, מזיקים, literally the damagers, is a term denoting those spiritual beings created, as the author states here, by the iniquities of man, and whose task is his punishment. Thus, they damage his physical and spiritual well-being.
Merkavah, literally chariot, is usually a reference to the vision of Yechezkel (Chapter 1), in which he beheld the Divine Throne and the array of Malachim. It is, in all its interlocking details and sequences, the august disclosure of the higher worlds and their spiritual content and order.

Paroches, the curtain which divided the קותר הקדשים, the Holiest of Holies, the Inner Sanctum, from the outer part of the Heychal, heiß, the Sanctuary.

Perek Sheerah, פניק שירה, "the Chapter of Song", is a compilation of verses, mostly from the Psalms, denoting the hymns of praise the entirety of creation sings to its Maker, from heaven and earth to animals and vegetation. It is by an unknown author from the times of the Mishnah. A comment of Rabbi Yehudah Hanasi is cited in its addendum.

Raya M’hemna, "the faithful shepherd", are parts of the Zohar dealing with some of the 248 positive commandments of the Torah, the first of them found in Zohar Sh’mos Parshas Va-ayra 25a. The author quotes, in Part 2, Chapter 5, Rambam who states, that the entire world in its totality is called Sheur Komah, and that its life-giving soul, so to speak, is Hashem.

Samael, سمאל (abbreviated as ס"מ), the Malach appointed over Eisov, who represents the evil in this world. (See Zohar Va-Yikra 199b).

Sheur Komah, literally, the measure of the heights, in the organic unity of all the world. The author quotes, in Part 2, Chapter 5, Rambam who states, that the entire world in its totality is called Sheur Komah, and that its life-giving soul, so to speak, is Hashem.

S’feerah, (plural S’feeros). The Kabbala distinguishes ten S’feeros, namely: Keser, כתר; Chachmah, חכמה; Beenah, בינה; Chesed, חסד; G’vurah, גבורה; Tiiferes, תפארת; Netzach, נצח; Hod, הוד; Yisod, יסוד; Malchus, מלכות.

The S’feeros are the ways, so to speak, by which the Infinite created the worlds and conducts them. They are not, fend, independent powers. See Rabbi Moshe Chaim Luzzatto’s K’lach Pischey Chachmah, Pesach 6; Kinas Hashem Tzeva-os Page 78, Inyan Ha-S’feeros, and page 80, Mahus Ha-S’feeros (Bnei Brak edition of Rabbi Chaim Friedlander ז"ל in volume "Ginzey RaMaChal"); and Ma’amhar Ha-Vikuach in volume "Shaarey Ramachal" (same edition), page 48 ff., 50 ff.

Sh’chinah, from the root שכן, is a term authoritatively explained by Rabbi
Yakov Emden in Sulam Beth El, the introduction to his famous Siddur. Briefly, it may be defined as the undeniable manifested Presence of Hashem, a revelation of His light, so to speak, within His creation.

Sitra Achra is a term frequently occurring in the Zohar, connoting the powers of evil and impurity which combat the powers of sanctity. They are nourished by our sins and they will totally disappear at the end of days, when all mankind will acknowledge and serve Hashem. "On this day shall be Hashem One and His name One", because then even the outward, apparent contradiction to His omnipotent will, namely all evil, will have vanished.

Satan, שטן, literally: the accuser, is one of the names of the מלחם המות, the Malach of death, and the יצר הגר, the Yetzer Ha-Ra, the evil impulse tempting man (Bava Basra 16a).

Tikunim, תיקונים, are additional orders of the Zohar, likewise authored by Rabbi Shimon ban Yochai.

Tosephos, תוספות, are the glosses to the Talmud, written by the post-Rashi authorities.

Yetzer Ha-Ra, יצר הגר, usually translated "the evil impulse", is the Malach in charge of evil and of the temptation to do evil in this world. From the vantage point of the Creator, he is fundamental to creation, giving man the opportunity of choice between good and evil, the ביצירתו, ב’cheerah, without which man could not attain any merit or reward. Attaining this reward by merit is the purpose of creation. Thus, without the Yetzer Ha-ra, we and the world would be bereft of purpose. Our Sages ה"r comment on the verse "And Elokim saw all He had made and, behold, it was very good" (B’reshis 1,31, the concluding sentence of the story of creation, and the only one which contains the word "very" good) "that is the Yetzer Ha-Ra" (Medrash Rabbah B’reshis 9,7; Medrash Rabbah Koheles 3,3).

The Yetzer Ha-Ra, the Satan , שטן, and the Malach of death, מלחם המות, are one and the same, as stated in Bava Bara 16a. He is the tempter, the accuser and the executioner, all in one. The Medrash Rabbah B’reshis (9,5 and 9,10) states "very good - that is the (Malach of) death". According to the Talmud, therefore, these Medrashim are different only in nomenclature. See also Kovetz Igros Chazon Ish, the collection of the letters of Rabbi Avraham Yeshaya Karelitz ז"ל, Vol. I, letter 209: "Because is not the purpose of man [vouchsafed by] the Yetzer, and the one bereft of the Yetzer is bereft of soul."
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Anshey K’neseth Ha-Gedolah, The Men of the Great Synod, as stated in Megillah 17a, were 120 Sages, among them Mordechai, Zephanya, Zecharya and Malachi, the Prophets. They are the authors of the blessings and the main prayers. This Assembly extended for eight generations, from the beginnings of the Second Temple until Shimon Ha-Tzaddik who, in הובアニメ1,2, is called "one of the remnants of the Men of the Great Assembly". (The Seder Hadoroth cites this opinion as the prevalent one).

In Part II, the author constantly refers to the Anshey K’neseth Ha-Gedolah as the divinely inspired authors of our blessings and prayers.

The Ari, usually referred to as ארי ייחס, the sainted Ari, is Rabbi Yitzchak Luria Ashkenazi, who during his brief lifetime was already acknowledged as the outstanding Master of Kabbala. He was born in Yerushalayim, became orphaned as a small child, and was brought up in Egypt, in the house of his mother's brother. He returned to Eretz Yisroel and lived in Zefat where he died on Av 5, 5332 (1572 C.E.), at the age of 38. In spite of his youth, he exercised a tremendous influence upon his contemporaries and all subsequent generations. His teachings were written down by his star disciple, Rabbi Chaim Vital.

Aruch is the first dictionary of talmudic terms authored by Rabbeinu Nisan of Rome, one of the earliest Rishonim (4795 - 1035 c.e.). The Aruch has great halachic import, is often quoted by Tosephos and other Rishonim.

Avraham Ibn Ezra, one of the great commentators of the entire Scripture, author of many other works on the Hebrew language and its grammar, often quoted with great reverence by later authorities, among them Rambam and Ramban. The latter, in his Torah commentary, often takes issue with Ibn Ezra, sometimes in sharp expressions of dissent; however, he likewise praises his depth and insight. He passed away, after a life of hardship and wanderings, in 4827 (1067 c.e.) at the age of 75.

Etz Chayim, עץ חיים, contains the teachings of the Ari, as recorded by Rabbi Chaim Vital, and is the classic exposition of the Ari's teachings.

Mechilta are explanations of mishnaitic authority, in the main of halachic character, to the Book Sh’mos.

Medrash is the mostly non-halachic collection of the statements of our Sages to the verses of Scripture. Foremost among the various Medrashim ranks the Medrash Rabba to Torah and the Five Megilloth.
Medrash Tanchuma on Torah and Medrash Shochar Tov on the Psalms and Proverbs, are other widely quoted Medrashim.

Onkelos Ha-Ger (the Proselyte), nephew of Emperor Titus. Disciple of the Tannaim Rabbi Eliezer and Rabbi Yehoshua. Translator of the Torah into Aramaic. He received this translation from his masters. (See also Rashi, Kedushin 49a as to the Sinaitic authority of this translation). The Shalsheles Ha-Kabbala writes that Onkelos wrote his translation in the year 3868 (108 c.e.).

Pree Etz Chayim, פרי עץ חיים is a later work on the Kavonos of the Ari, by the famed Kabbalist Rabbi Meir Papirash, about fifty years after the תָּרֵס יָנוּשי. (Kavanos are the proper thoughts, literally the directions, of the words of prayer, and especially of the sacred names contained in them).

P'sikta D'Rav Kahana ascribed by the eminent Rabbi David Luria ("R‘dal") to Rav Kahana Gaon, son of Rav Chanina, mentioned in the igeres of Rav Sh‘rira Gaon, the famous letter tracing the tradition from the Mishnah unto his times.

P’sikta Rabasi is a collection of exegetic statements to portions, "P’istik Tos", of the Torah, mostly by Amoraim, i.e. the Sages of the Talmud.

Rabbeinu Ovadya M’Bartenura, commonly referred to as "Bartenura", is the most widely known and studied commentator of the Mishnah. Bartenura was the name of an Italian city from which Rabbeinu Ovadya emigrated to Jerusalem. He there became "the head of the Rabbanim". He passed away in 5290 (1530 c.e.).

Rabbi Chaim Vital, 5303-5380 (1543-1620 C.E.) was the only one among the disciples of the Ari whom he authorized and appointed to write down his kabbalistic teachings. The כתבי האריא, Writings of the Ari, are based on Rabbi Chaim Vital’s manuscripts. (See "Shem Ha-G’dolim of Rabbi Chaim Joseph David Azulai concerning the authenticity of these manuscripts). Rabbi Chaim Vital is also the author of שערי קדושה, the Gates of Sanctity, an ethical treatise reprinted many times.

Rabbi Eliyahu, the Gaon of Vilna (5480-5558; 1720-1797 c.e.), a phenomenon of knowledge, wisdom and piety, the greatest Torah Sage of his and all subsequent ages. He ranks in his authority with the Rishonim. See Kovetz Igros Chazon Ish 1,32, where the Chazon Ish, Rabbi Avraham Yeshaya Karelitซא, movingly describes his position among the leaders of Yisrael, from Moshe Rabbeinu until our times.

Rabbi Sh‘rira Gaon was the father of Rabbi Hai Gaon, the last of the Gaonim (passed away in 4798-1038 c.e.).
Rabbi Yaakov Emden (5456-5536; 1696-1776 c.e.) is the son of the "Chacham Zvi", Rabbi Zvi Ashkenazi, the famed Rav of Altona-Hamburg-Wandsbeck, "י'וא". His name is derived from the fact that he was Rav of Emden (for the short period of three years). He then returned to Altona, the city of his birth. Author of numerous halachic works, among them two volumes of responsa. He printed his works in his own printing shop. His Siddur, replete with commentary and Halachos pertaining to the prayers, has a lengthy introduction of deep-searching significance.

Ramban, Rabbi Moshe ben Nachman (4954-5029; 1194-1269 c.e.) author of the famed Torah Commentary, commentaries to the Talmud and many other works. He is also known as the “father of Kabbalah”.

Rashi, Rabbi Shlomo Yitzchaki (4790-4865; 1030-1105 c.e.) is universally acknowledged as the supreme, authoritative commentator of Scripture and Talmud. All subsequent authorities refer to him. The study of Talmud without “Rashi” is virtually unthinkable. He is “Rebbe” par excellence of the Klal Yisroel.

Saba "סבא" is "the old Sage", anonymously appearing in the Zohar, here in Zohar שמתה. Many teachings of the סבא are found in the Zohar to פרישת השפטיים.

Shaar Ha-K’dushah is part of the כתבי הארי, the writings of the Ari ז"ל.

Sifra are explanations of mishnaitic authority, in the main of halachic character, to the Book Va-Yikra.

Sifree are explanations of mishnaitic authority, in the main of halachic character, to the Books Bamidbar D’varim.

Tanya, the basic work of the founder of "Chabad" Chassidim, Rabbi Shneur Zalman of Ladi (5507-5573; 1747-1813 c.e.). Named by the author "Likutey Maamarim", it became known, and is always referred to, as Tanya, by the first word of its text.

Targum, the translation, when referring to Torah, it is the Targum Onkelos. (See Index under “Onkeles”). When referring to the Books of the Prophets, it is the translation of Yonathan ben Uziel.

Yalkut Shimoni, by Rabbeinu Shimon of Frankfurt am Main (around the year 5000 - 1240 c.e.), is a collection of Medrashic and some halachic exegetic interpretations to the entire Scripture. It enjoys the authority of the Rishonim (see Chapter 1, note 2).
Yonathan Ben Uziel, the greatest of the 80 main disciples of Hillel (Sukkah 28a). Translator of Torah and Neviim into Aramaic. Whether the Aramaic translation of the K’suvim is also authored by him is in dispute. (See Seder Hadoros, Seder Tannaim Ve-Amoraim).

Zohar is the main source of Kabbalah, the knowledge of the hidden, “חכמה נסתרה”, authored in its main parts by Rabbi Shimon bar Yochai, the great disciple of Rabbi Akiva. The Zohar contains also many older segments, handed down by oral tradition and embodied in this work.