

אתקלו ביה אינון דלא אשתכחו.

Those that were not found were weighed.

The main point of the *tikun*, which began from the *Chesed* and *Gevurah* of *Atik*, is the *mochin* of *Zehr Anpin* that were not there in *Zehr Anpin* in *Olam Ha-Tobu*. The *tikun* began with *Atik* and ended with *Zehr Anpin*. The light emanated from *Atik* to the *Moach Stima'a*, and from there it went through the 13 *Tikunei Dikna* until it resulted in *mochin* for *Zehr Anpin*.

This is how it happened:

Emanations went out from this *mazal* (the *Dikna*) from the *Kesh-er Elyon* (Upper Knot⁵⁶), from the “head of all heads” that is not known to the upper or lower worlds (*Radl”a*).⁵⁷ When this white one⁵⁸ is rectified in the *Avira* [of *Arich Anpin*] where it is clothed, it hits what it hits,⁵⁹ and this causes the illumination⁶⁰ and another *moach* (light) to hang from it (the *Dikna*). This [new *moach*] then emanates light in thirty-two paths.⁶¹ When the light of the beard emanates, it illuminates the upper heads, which are two heads⁶² and that includes them.⁶³ They hang from the *Dikna* and are a part of it. . . . The three levels illuminate all of it (*Zebr Anpin*). (*Zohar, Idra Zuta* 289b)

The *Idra Rabba* explains more explicitly (in bold):

The *Chochmah* was carved out—not the entire *Chochmah* of

⁵⁶ A knot is the idea of something that binds things together, like the knot in *tefillin*.

⁵⁷ This shows that *Atik* emanates with the *Dikna*. This is the *Chesed Ila’a*—Upper *Chesed*—of *Atik* that emanates and is rectified within the *Moach Stima’a*.

⁵⁸ The color of the attribute of mercy and *Atik*.

⁵⁹ The *Moach Stima’a*, in which the *Gevurah* of *Atik* is clothed. “Hitting” refers to a “hidden” *zivug* between the *Chesed* of *Atik* and the *Gevurah* of *Atik*, both of which are hidden.

⁶⁰ The *zivug* of the *Chesed* and *Gevurah* of *Atik* causes a new light to emanate.

⁶¹ Otherwise known as the *Lamed-Bais Nesivos Chochmah*—Thirty-two Paths of Wisdom. One reason for the number *thirty-two* specifically is that it is a combination of the twenty-two letters of the *Aleph-Bais* with which God made the world, and the ten *sefiros* that make up existence. This rectifies the *partzuf* of *Atzilus*.

⁶² *Chochmah* and *Binah*.

⁶³ *Da’as*.

Atzilus, but the *keli*—vessel—of the *Netzach* of *Chochmah* was emptied of its light and left hollow—and a river went out—a river of light—the light of the *Chochmah* of *Zebr Anpin* which is called *river*—went out and became clothed inside the *keli* of the *Netzach*—[and] it flowed out to water the garden—it continued to flow to water the garden, which is *Zebr Anpin*—it entered the head of *Zebr Anpin* and created a *moach*—the *keli* of the *Netzach* of *Chochmah* with the *moach* of *Chochmah* of *Zebr Anpin* went down and entered the hollow on the right side in the head of *Zebr Anpin*, resulting in the *moach* of *Chochmah*. From there, it flowed to the entire body—it went from the head of *Zebr Anpin* down the entire right side of the body of *Zebr Anpin*—and watered all its plantings—which are the *Chesed* and *Netzach* of *Zebr Anpin* which, together with the *Chochmah* of *Zebr Anpin*, are the *Kav Yemini*—Right Line—of *Zebr Anpin*—as it says, “A river flowed from Aiden to water the garden” (*Bereishis* 2:10)—the *Chochmah* of *Zebr Anpin* went out from the *Chochmah*, called *Aiden*, to water the plantings of the garden, that is, the *Chesed* and *Netzach* of *Zebr Anpin*. The *Chochmah* was again carved out—this time, the *keli* of the *Hod* of *Chochmah* was emptied out—and a[nother] light flowed and entered the head of *Zebr Anpin*—it flowed and entered the left hollow in the head of *Zebr Anpin*—resulting in another *moach*—the *Binah* in *Zebr Anpin*, after which it emanated down the entire *Kav HaSmoli*—Left Line—of the body of *Zebr Anpin*.

This was how *Zebr Anpin* received its *mochin* of *Chochmah* and *Binah*. This now explains the origin of its *Da’as*.

The other—*moach* is the *Da'as* of *Zebr Anpin*—**which is a light that flows from them**—that is, the *Yesod* of both *Abba* and *Imma*. **These two carve out**—that is, they empty out their *keilim*—**and join together in a single head in the “depth of the pit”**—that is, in the *Yesod* of *Imma* since the *Yesod* of *Abba* is clothed within it⁶⁴—**as it says, “With His knowledge—*da'ato*—the depths were split” (*Mishlei* 3:20).**⁶⁵ **This made another *moach***—the *Da'as* of *Zebr Anpin*—**and from there it emanated throughout the body, filling all the “rooms”**—which are the *Chesed*, *Gevurah*, and *Tifferes*—**and all the “corridors” of the body**—which are the *Netzach*, *Hod*, and *Yesod* of *Zebr Anpin*. **This is what it says, “With knowledge, the rooms are filled” (*Mishlei* 24:4)**—which means that the *Chassadim* and *Gevuros* fill the six lower *sefiros* of *Zebr Anpin*. (*Zohar, Idra Zuta* 289b)⁶⁶

Thus, *Zebr Anpin* depends on and is attached to *Abba* and *Imma*, *Abba* and *Imma* to the *mazal* (*Dikna*) of *Arich Anpin*, and *Arich Anpin* in clothed within all of them.⁶⁷ Therefore, no matter the level of *partzuf*, it is all the same light. *Atika*, that is *Arich Anpin*, connects all of the

⁶⁴ A higher level of *partzuf* is the soul for the one below it.

⁶⁵ The word *da'ato* is the word *da'as* with a *Vav*, a *Vav* always alluding to *Zebr Anpin*. This means that the depths, that is, the *Yesod* and *Atarah* of *Imma*, split open for the sake of *Zebr Anpin*, to allow the *Chassadim* and *Gevuros* to emerge and create the *Da'as* of *Zebr Anpin*.

⁶⁶ Based upon the *Mesok Midvasb*.

⁶⁷ *Abba* and *Imma* clothe *Arich* from the level of the throat to the level of the naval (*tavor*), and *Zebr Anpin* clothes it from the *tavor* until the end of the legs. The *Malchus* is always the earth.

partzufim.

That which was not found during *Olam HaTöhu*, the *Chochmah*, *Binah*, and *Da'as* of *Zehr Anpin*, which is the *Maskala*,⁶⁸ now existed.

מתקלא קאים בגופיה...

This *Maskala* exists in the body...

This emphasizes that even though there was no revealed reality of the *Maskala* on the level of *Atik*, the root of it did exist there. But even though the *Maskala* is in the head of *Zehr Anpin*, it is not rooted in the head (*Radl"a*) of *Atik*⁶⁹ as one might expect but rather, in the body of *Atik*.⁷⁰

This is because the *Maskala* is the average of two opposite realities, such as *Chochmah* and *Binah*, *Chesed* and *Gevurah*, or right and level, and that only became possible on the level of the *Chesed*, *Gevurah*, and *Tifferes* of *Atik*. That is the basis of the *Maskala* in every

⁶⁸ The *Maskala* is two *mochin*, one from the side of *Chesed* (*Chochmah*), one from the side of *Gevurah* (*Binah*), and the *Itra* that incorporates them both (*Da'as*). The three were rectified when the *Chesed* and *Gevurah* of *Radl"a* were clothed within *Arich Anpin*, as mentioned.

⁶⁹ Usually, a particular light is on the same level in every *partzuf*.

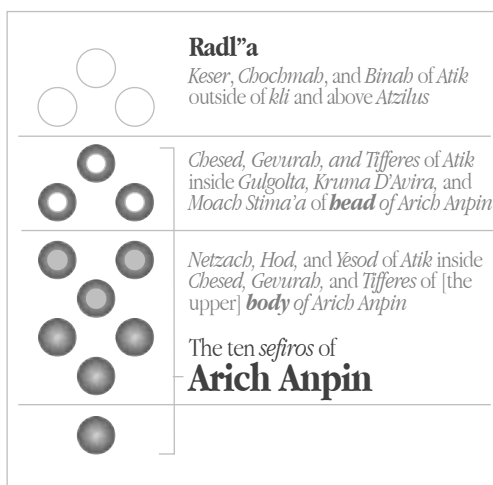
⁷⁰ The purpose of the head is spiritual, whereas the body is used materially to accomplish things. The legs allow for mobility, and in the *sefiros* they pass over light from the upper *partzuf* to the one below it and allow for continuity (as the name *Netzach* implies).

partzuf, which are the only three *banbagos*⁷¹ of the world and what allows it to continue to exist. This is why there were only *three Avos*, Avraham, Yitzchak, and Ya'akov, who corresponded to *Chesed*, *Gevuros*, and *Tifferes*.⁷²

The *Chesed* of *Atik* is clothed in the *Gulgolta* of *Arich Anpin*, the *Gevurah* of *Atik* is clothed in the *Moach Stima'a* of *Arich*, and the *Tifferes* of *Atik* is clothed in the *Kruma D'Avira* of *Arich*. Thus, the *Chesed*, *Gevurah*, and *Tifferes* are in the head of *Arich Anpin*, and the *Netzach*, *Hod*, and *Yesod* of *Atik* are in the *Chesed*, *Gevurah*, and *Tifferes*—the body—of *Arich Anpin*.

The Gemora⁷³ says and Rashi⁷⁴ mentions it that the light God created on the first day of Creation was hidden on the first day as well. It is not clear which light this is, but it says that with this light Adam *HaRishon* could see from one end of the world to the other end.

Kabbalah explains that this light was the *Chesed* of *Atik*, which is



⁷¹ A *banbagab* is the way something works (*minbag* means tradition), which in this case means that the world functions according to *Chesed* when kindness seems to prevail, *Gevurah* which history seems judgment-oriented, or *Tifferes*, a combination of both.

⁷² That is, *rachamim*—mercy.

⁷³ *Chagigah* 12a.

⁷⁴ *Bereishis* 1:4.

called *Ohr*—Light. The Gemora says that the light was hidden from the evil people of the future and saved for the righteous people as a future reward. Technically, it had to be hidden because it was too intense for Creation.

The first day of “Creation” was the *Chesed* of *Radl”a*, because the bottom seven *sefiros* of *Atik* are the seven days of Creation, just not the seven day of *physical* Creation that came later. These seven “days” were only the *roots* of the seven days of creating spoken about at the beginning of *Parashas Bereishis*.

This light that God “hid” will be begin to emanate and be revealed during the Messianic Era, at the end of the *tikun*. The sixth millennium corresponds to be the *Yésod*, and the end of it, to the *Ateres HaYésod*. There will be a *zivug* then between the *Atarah* of the *Yésod* and the *Malchus*, the basis of the seventh millennium, resulting in a revelation of this light at the end of the sixth millennium for the righteous, who called the *yesod*—foundation of the world.⁷⁵

This has basically explained how roots of *Chesed* and *Gevurah* of *Atzilus* are in *Atik*, and how the light makes its way down to *Abba* and *Imma*. The *Chesed* of *Atik* is clothed⁷⁶ in the *Avira* of *Arich*, after which it emanates to the *Mazel Elyon*⁷⁷ of the *Dikna*. From there, it continues down to *Abba* (*Chochmah*). The *Gevurah* of *Atik* emanates to the *Mazel Tachton*,⁷⁸ and from there it goes to *Imma* (*Binah*).⁷⁹

⁷⁵ *Misblei* 10:25.

⁷⁶ This light is not reduced only clothed, unlike the *Gevurah* of *Atik* which is also reduced in light.

⁷⁷ The eighth of the 13 *Tikunei Dikna*.

⁷⁸ The thirteenth of the 13 *Tikunei Dikna*.

⁷⁹ Unlike the *Chesed* of *Atik*, the light of *Gevurah* is reduced as well as clothed in the *Moach Stima’a* of *Arich*.

There is no attachment of *Chitzonim* on the level of *Chochmah* and *Binah*. They are too high up to be affected by the *Sitra Achra* (*Satan*). *Chochmah* and *Binah* are associated with life and, as such, are called the *Aitz Chaim*—Tree of Life. The *Chitzonim*, or *Klipos*, are death itself since they exist to interfere with the light of God.

This is true even for the *Chochmah* and *Binah* of *Zebr Anpin*, but not for the *Da'as*. The *Da'as* is a combination of the *Chassadim* and *Gevuros* from *Abba* and *Imma*, and on all the level of *Zebr Anpin* they are vulnerable to the *Sitra Achra* and the *Klipos*. This is the *sod* of the *Aitz HaDa'as Tov v'Ra*—Tree of Knowledge of Good and Evil.⁸⁰

In the end, the Vilna Gaon concludes that when it says that the *Maskala* is in the body, it means the body of *Arich Anpin*, not *Atik*. The body of *Arich Anpin* is the root of the *Maskala* since it is only relevant for its revelation on the level of the *Chesed* of *Arich*. This makes the *Moach Stima'a* the root of the root.

⁸⁰ The Arizal explains in *Sba'ar HaPesukim* that *Zebr Anpin* corresponds to the *Vav* of the *Shem Hovayab*, which is like a tree. The *Chochmah* and *Binah*, the *mochin* at the top of the tree are the Tree of Life. The *Da'as* when it descends among the *Klipos* becomes the Tree of Knowledge of Good and Evil.

...לא את אחד.

It is not grasped...

This discussion seems to go back and forth. On one hand, we talk about the *Maskala* being in the body of *Arich Anpin*⁸¹ where it is first revealed. On the other hand, to avoid the mistake of thinking that it is revealed and grasps onto this level, we are reminded that it only hangs from this level. The *Maskala* is only revealed grasps onto the level of *Zehr Anpin*.

...ולא את חזי.

And it is not seen...

Even though it says that the *Maskala* is in the body, still the body is not seen or recognizable to the lower levels.⁸² This is because on the head of *Arich Anpin* is unclothed. *Abba* and *Imma* clothe the *Chesed*, *Gevurah*, and *Tifferes*, the upper part of the body of *Arich Anpin*, and *Zehr An-*

⁸¹ On the level of the *Chesed*, *Gevurah*, and *Tifferes*.

⁸² When *Abba* gives off light, it does not know where its light comes from.

pin clothes the *Netzach*, *Hod*, and *Yesod*, the bottom part of the body of *Arich Anpin*.

ביה סליקו וביה סלקין, דלא הוו והוו ויהויין.

**In it rose and in it rise [those] that were,
and are, and will be.**

All the lights and *partzufim* ascended to it after the breaking of the vessels for separation. This same process of ascending to the *Moach Stima'a* and undergoing *birrur*—separation—continues throughout history. Essentially, it is man's *avodas Hashem* and main point of free will.

The topic of *birrur* is a very large and central discussion. It occurs everywhere and at all times for the sake of separating the good from the bad and rectifying all of Creation. On a “microscopic” level, it is the separation of *nitzotzei kedushah* from the *Klipos*, and when the process is finished, *Yemos HaMoshiach* begins:

As a result of the sin of Kayin and Hevel all the souls became mixed together with the *Klipos*, and this is called the mixing of

good with evil. Since then the souls have been continuously separated out from within the *Klipos*, like the refinement of silver from the waste. This separation will continue until the completion of the separation of the souls that fell into the 248 limbs of *Adam HaBliya'al*,⁸³ until the completion of the separation [of the souls from] the bottom of his structure—which is the end of the feet of *Adam d'Kedushab*⁸⁴—from within the feet of *Adam d'Klipab*. Our rabbis, *z"l*, hinted to this in the *Zohar* in *Parasbas Pekuday*: “Until the feet come to the feet,” as it says, “*He will stand on his feet on that day [on the Mount of Olives]*” (*Zechariah* 14:4).⁸⁵ Once all the souls will have been separated out completely then *Adam d'Klipab*, which is the waste, will not need to be removed through [some kind of] action, because on its own it will collapse. . . since holiness, which is life [itself], will become separated from the spiritual waste which is called death.⁸⁶ [The *Klipos*] will no longer have any life at all and will disappear like smoke, as it says, “*Death will be extinct forever*” (*Yeshayahu* 25:8). They will not become extinct, however, until all of the souls will have been separated out. Thus, the [Hebrew] initials of “*Death will be extinct forever*”⁸⁷

⁸³ *Bliya'al* is a composite of two words: *bli ole*—without yoke, referring to a Jew who has turned against Torah. *Kabbalistically*, it is the name for the ten *sefiros* on the side of impurity.

⁸⁴ Literally, *Adam of Holiness*, a reference to the *sefiros* on the side of holiness.

⁸⁵ The “feet” of the Divine Presence will ascend to above the “feet” of the *Klipos* and they will be able to stand once all of the sparks will have left the feet of the *Klipos*.

⁸⁶ Once all holiness is removed from the *Klipos* they have no source of life and die off automatically.

⁸⁷ *Bais-Heb-Lamed*.

spell *Hevel*,⁸⁸ to hint that [this will not occur] until all of the reincarnations of Hevel are completed, which are Moshe *Rabbeinu* reincarnating in every generation to separate out the souls from among the waste. When this has occurred, Moshiach will come and death will be extinct forever.⁸⁹ (*Sba'ar HaGilgulim*, Introduction 20)

This is the *sod* of *aliyas babirrurim*⁹⁰ of what descended into *Olam HaTobu*.⁹¹ They are hard *Gevuros*, and require *tikun* and *bissum* through the *shefa* of the upper male.⁹² The Jewish people elevate the *birrurim* to the *Malchus* of *Atzilus*⁹³ [they are called the “24 adornments of the bride” with which she adorns before him]. Through this she receives the ability to arouse her husband to a *zivug*.⁹⁴ After that, the *birrurei Abba* and *Imma* ascend,⁹⁵ as well as the *birrurei Arich Anpin*, etc. until a *zivug* occurs between

⁸⁸ Spelled *Heb-Bais-Lamed*.

⁸⁹ Moshe *Rabbeinu* reincarnates in every generation specifically to help separate out the souls from the *Klipos*.

⁹⁰ The “elevation of the separations,” referring to the elevation of the *shivrei keilim* and 248 *nitzotzin* to rectify the world.

⁹¹ The state of existence after *Sheviras HaKeilim*.

⁹² The light of *Zebr Anpin* is *Chesed* and this rectifies the *Gevuros*. The upper *Yud* of the *Aleph* is the *M”D*, the lower *Yud* is the *M”N*, and the *Vav* is where they meet and form the “child” (*Sba'ar M”N uM”D*, *Siman* 1).

⁹³ *Tefillah* and *mitzvos* elevate sparks out of the *Klipos*.

⁹⁴ When the *Nukvah* sends up *M”N*, it triggers *Zebr Anpin* to send down *M”D*.

⁹⁵ The *nitzotzim* did not all fall to the same level since they were not all on the same level of *kedushah*. Each spark fell to the level it was needed for the sake of *Tikun Ma'aseh Bereishis*.

the A"V and S"G of *Adam Kadmon*,⁹⁶ as known. As a result, the Emanator sends down *shefa* and the worlds become rectified and completed [according to the specific detail]. (*Sba'arei Chochmah*, p. 269)

Essentially, *Sheviras HaKeilim* broke the pre-Creation *sefiros* of *Chesed* through *Malchus*. This resulted in countless broken vessels and holy sparks falling into the *Challal* (to very specific locations). Then the next stage began at which point God sent down a specific light that cause what fell to ascend up to the *Moach Stima'a*. This is the level of *Chochmah* because, as the GR"A explains, all *birrur* is done on the level of *Chochmah*.⁹⁷

Even though everything originated from pure *Ohr Ain Sof*, filtering caused different levels of Divine light to emerge. *Birrur* was the process used to separate the purer levels from the less purer levels to result in two distinct realities. With respect to the purer level, the less purer level was like waste and is called *Siggim*. The purer light was used to make the *sefiros* on the side of holiness and Creation over six days. The impure light became the source of the *Klipos*, the source of impurity and evil in history.

The process was not completed at Creation to leave opportunity for man to play a role in the *birrur* process. But rather than complete the *birrur* of the sparks from the *Klipos*, his sin reversed some of the

⁹⁶ Each *zivug* sends the *M"N* up even higher for additional light and *brochab* to complete the building of the *partzuf*, which triggers *zivugim* on even higher levels all the way to the A"V and S"G of *Adam Kadmon*.

⁹⁷ Even in everyday life it is clear that it takes wisdom to properly distinguish between good and evil. Societal confusion and non-stop wars testify to the lack of intellectual clarity across mankind.

birrur God had done until that time, forcing expulsion from *Gan Aiden*, and a much longer history of Torah, *mitzvos*, and a lot of suffering to complete the mandate for Creation.