

## **Moses Cordovero. Pardes Rimmonim (The Orchard of Pomegranates)**

*Provisional working translation by Stephan Claassen, 2025.*

*For this translation I have studied the readings and interpretations of the Pardes (in French) by Michael Sebban of Beit Ha-Zohar (Paris, France), which were very insightful and helpful, and also the English translation (October 2024) of (most of) the Pardes Rimmonim by Elizeu Antonio de Souza (which is less detailed and who leaves out important details). I made decisions in the translation following my own judgement. All shortcomings in this provisional translation are therefore my full responsibility.*

### **Gate 2**

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

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

#### **Chapter 1.**

When we were delighting ourselves in the garden of the pleasures of the books of the wise on this wisdom, we have found that the sage Rabbi Yehuda Chayyati in his book “The Offering of Yehuda” (folio 9b) has written on the reason of the [number] ten.

The first reason is in the name of Rabbi Azriel [of Gerona], and [has] his [= R. Yehuda Chayyati’s] answer [to this] from his part. And this is what it says: ‘Know that every point comes with three axes: length, width and depth. And when you multiply them, each one with the other by method of the square number, the three make nine, and with the place that bears them they are ten’. End of citation. 3

And Rabbi Yehuda questioned him and this is what he says: ‘It is not good in my eyes, this reason, for two reasons. The first [is] that the preamble is not true, because the axes mentioned have quantity, but the point does not have quantity as it is an end of the line.

And further [the second reason is:] [would it be] proper in the eyes of HaShem that the mentioned axes with which substance is enclosed, would be attributed to the emanation/Atsilut? But isn’t it so [that] in the godhead “*the substance/rain is vanished and away*” [Song of Songs 2:11].’ End of citation.

And because his words [= those of R. Yehuda Chayyati] are partly unclear, especially in the first objection, when he says that the point has no quantity etc., we want to explain his intention. And the subject/topic is that everything material has length, width and depth, and you will find no material matter in the world that does not have these three, as these are the walls of the body. But when two walls of the body by themselves are imagined, being length

and width without depth, it is called a 'plane' (שטח), of which the explanation is: as the coloring that is spread (שטוח) on the surface of the paper with which length and width are justified, but depth is not justified with it, and therefore it is called 'plane' (שטח).

And when we imagine the wall of the body [to be] only one by itself, being the length and not the width, it is called 'line', explanation: line [is] the length being deprived of the width, and similarly of the depth. And when we imagine the deprivation of [all] three walls of the body, you will call this subject 'point'. And the subject [is] that it does not have length or width or depth. And not because it could be in reality, but it is called 'point' formally [= abstract], that is the conception of the deprivation of the walls of the [material] body, and not that it would exist in reality.

And with this preamble the intention of R. Yehuda will be understood, who contradicted R. Azriel whose words were unclear, who said that a point comes with three axes, but this is not possible, as a point does not have length nor width nor depth, but that it is the end of the line, explanation: just as we have explained that it is the end of the line, [this means] that it [= the end] is also the deprivation of length, and it is found that the point does not have any walls at all.

And his saying that it is the end of the line is not agreed upon by the masters of geometry. As there are some who say that two points or more, their gathering makes a line, but there are some [others] who say that even if all points in the world are gathered, it does not make the line, since as the point does not have length at all, it is not possible that by way of it the length will come into being. But this does not belong to the root of the discussion we are having.

And see R. Yehuda, to his two objections to the opinion of R. Azriel, explained [it] by using number to the defense of R. Azriel, but as the matter is not suited nor accepted, we do not copy it here. But it seems to us to consider carefully the defense of R. Azriel, and we say that the truth [is] that the emanation/Atsilut does not have body nor material. Nevertheless out of it body and material is stretched, and, just as the masters of the Kabbalah believe, the four elements, which are Water, Fire, Air and Earth, are *alluded to* by the Sefirot, and they are: Gedolah is [connected to] the element Water, and Gevurah is [connected to] the element Fire, and Tiferet is [connected to] the element Air, and Malkut is [connected to] the element Earth. But it is not on account of them being themselves the elements, God forbid!

But they are the *root* of the elements, and the elements are created out of their root. Similarly the subject on the walls of the body, as the subject is not that there would be an actual body above, and not that it would be right that in the Sefirot [are] the walls of the body, but [it is that] because the body is created out of them and they are its root, [that] they [= the walls of the body] are found to be in the roots [= the Sefirot] by way of the attribute of reality: the walls of the body. And therefore it is right above that we speak of length, width and depth.

And the intention is: the power that is in it [= the walls of the body] we will make the length, the power that is in it we will make the width, and the power that is in it we will make the depth. And thus [with] each one of these three powers making three different actions, it is found that their reality is nine. And the provider of the reality of the body prior to its reaching

its walls is the tenth power. See that [this shows that] there are by necessity ten powers above which are the ten Sefirot. And not that the opinion of Rabbi Azriel is that there would above be walls of the body, God forbid!

Further it seems that from the beginning there was no difficulty, as Rabbi Azriel did well when he compared emanation/Atsilut to the walls of the body, as permission had already been given to this matter.

And see, in Sefer Yetzirah one has walked this way [already] in its saying: “*depth of above and depth of below*” [Sefer Yetzirah 1:5], and above and below, east and west, and south and north [on which the verse in Sefer Yetzirah further extends], they are the walls of the body, and nevertheless one did not withhold oneself in Sefer Yetzirah to [applying] its likeness in the godhead as they are comparison and similitude necessarily.

And to the second objection, that the point has no quantity, this does not contain criticism. As see, there is no point that does not have walls for sure, and if we have above said that the point does not have quantity, this holds only so for a formal point which is not in reality. And the point which is itself in reality does have axes, and if this is so, it does not contain criticism.

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

And further he qualifies emanation by the expression ‘point’ to say that just as the point is being one with its parts and does not receive any parts at all, so the emanation does not receive parts, and even if we say that it has parts, it all is [just] comparison and similitude. Thus we have arrived to what seems to us to consider carefully in the defence of HaRav Azriel.

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

See, these are a small part of his matters in short, and he brought many sayings from the Zohar as proof. But as these sayings are no proof at all for his matters, we haven’t seen [it

necessary] to copy them. And when it is fitting to question his matters and the matters of Rabbi Azriel of blessed memory, is: when the reason of the ten is the point which possesses three [parts], and each one [of these three parts] is composed of three [parts], if this is so, we also say that each part of the three [parts] which is in each of the three parts, is [also] composed of the three [parts], and they will go up without end from three to three [= this division into three can be repeated infinitely]. And if we do not want to count them up in this way, the first sum which we make, from three [to] nine, from where does it come? And this is very a large objection.

Until in this, there are [some] who wanted to join two opinions [to] one, and one said that each point has length, width and depth, and each one out of [these] three has end, middle and beginning, see [this makes] nine, and the place surrounding it see [this makes] ten. And in my hands to question those who have these three opinions [that of “length, width, depth”, that of “beginning, middle, end”, and that of their combination] as I see no place for these matters, as they found that the bodies and the border are necessary for the reality of emanation, and this is an unacceptable matter, as it is said that, since these very walls are necessary [for the creation, later on in the process], the number of the Sefirot should be necessarily thus, as, see, the Sefirot act and generate the world and all creatures. And see, if there were sixteen perhaps that in the reality of the walls there would be sixteen matters, four times four. But who has wanted to force the reality of the form of the father because of the reality of the form of the son? And when one boasted the necessity that Ruben will have hands according to [the fact] that his son has hands, or similarly the necessity that Ruben has three hands according to [the fact] that his son has three hands, but how is the form of the cause necessary because of the form of the effect? As according to the truth, the cause is the essential and the effect is of secondary import to it. And how could it be that the effect compels the form of the reality of its cause? I wonder!

And further, because the intention is not on beginning and end, but on the subject of cessation of the power or its inception, as we have explained, if this is so, because the end is cessation of the power, how in this cessation can we say ‘beginning’ and ‘middle’, as see, there is nothing but naught, as [there is] naught of power, and in naught there is no inception nor middle; while it is possible to settle somewhat from this, [this is] with difficulty.

And by way of what is the difficulty for Rabbi Azriel, that the axes of corporeality, how they will ‘be attributed to the emanation’, ‘as in the godhead etc.’ And also, according to his opinion, which will do, how will the cessation of power and the inception of power fall on emanation, as it is not right that in the godhead there is deficiency of power, heaven forbid, as it is complete of the perfection of completeness.

And against our will we will reply to this [difficulty] one out of two matters. The first [matter] is forced by reason as there is a division between the En Sof and the emanated realities as the division between cause and effect, and therefore a little cessation of the power is justified in it, because by necessity, it is only a resemblance of the Emanator Himself, by reason that it descends from Him and it is emanated from Him, and this subject is not a deficiency on the Emanator, heaven forbid, and not in what is emanated, but because it is emanated and [is]

effect, it is necessary to descend a degree from the cause, and this is because of the elevated place of the Emanator above the emanated, and by reason of this cessation of power is justified in it somewhat. Or that it is said that it is necessary that there is a boundary in their activities to the fulfillment of the intention of the Emanator, which is that the created entities will possess inception and cessation.

If this is so, also to the matters of Rav Rabbi Azriel we will say that the boundary is necessary in emanation because of these reasons:

The first [reason is that] as the first cause is the perfection of the negation of cessation of form and of the quantity of each and all, truly [it is so that] the entities [that are] emanated from it, according to their descent from before it, necessarily are limited somewhat with a formal boundary, but not [with] the real boundary, truly in the order of the emanator which is their cause, from which we are obliged to negate the boundary and the cessation and the other similar subjects to it, it is necessary that there is for the emanated entities a difference from it [=the emanator], as the difference of the effect from the cause.

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

And the intention of 'although' it is 'bright light etc.' uppermost purity, and it [belongs] in what has no boundary, and we are obliged to eliminate from it density and boundary, nevertheless we are obliged to believe that it has density and boundary and cessation of the light and the force, compared to the emanator which is its cause. And therefore he [= Rashbi] employs in this citation for En Sof the expression 'cause of causes', and the intention [is] to forge the subject, with absolute necessity, that it is the cause of causes of all, and therefore it is necessary for it to be above all. And when all deficiency that is in the world is negated from emanation, and we raise it on the rung that is the most perfect as possible in the world, from it will extend the negation of the reality of the first reason, with Keter being above, for which

there is no [place] above it; if this is so, what is the above that raises itself above? The emanator. Therefore, we are obliged to give a place whereto we will raise the emanator, above all emanated entities, when we raise the emanated entities with everything possible. And man needs to consider this matter closely, and should not hasten to answer quickly.

## Chapter 2.

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

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

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

And further, as the number is ten and from ten they go up to hundred and from hundred they go up to thousand (אלף), which is Aleph (א), which is one in the mystery of the return of the subject to the perfect unity, as the subject of the Sefirot, because in their totality, as ten times ten is one hundred, and we totalize them another time which makes one thousand (אלף), which is Aleph (א) in the mystery of miracle (פלא) [the level of Keter, the inverse (return) order of Aleph/אלף], which is the return of the matters to their source in the mystery of the unity. And similarly further many large roots that are dependent on the number which are the roots of the Torah as will be explained in the Gate of the Combination [Gate XXX] with help of HaShem.

And we do not think that there is a matter in the world more similar to the emanation than the [principle of] number. And thus similarly we also do not deny that it is true that the emanation

is “three of three each” [Babylonian Talmud, Rosh Hashanah 33b, referring to the signal of the Shofar] and a totalizing power [making ten], which is three [principles], being Chesed/Mercy, Din/Judgement and Rachamim/Compassion, [and] in each one of them three. Which are in: Chesed the Secret (סתר, the first letters of End/סוף, Middle/תוך and Head/ראש), which are Chochma head, Chesed middle and Netsach end, and similarly in Din head [is] Binah, middle Gevurah and end Hod, and similarly in Rachamim Tif’eret head and Yesod middle and Malkut end. And upper Keter totalizes everything, as we will expand on this. The subject is profound, as we will elaborate there. But nevertheless, we believe truly in what is true, that these subjects are not sufficient for the reason of the emanation at all, as we have explained above.

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

‘And I further am making them return and am bringing [it] in their hearts to do the will of their Father who is in the heavens; all this did Abraham.’

Further the world needs a second pillar and this is Din/Judgement, and it is the opposite of the first degree [Chesed] which we have mentioned, and if there were not this pillar, it would not be bringing punishment to the wicked ones, and each person would be robbing and killing his fellow, and he would not be punished for it, therefore it is necessary for the world to be conducted by this pillar so that it [the world] will be ridded from the wicked ones. And this Sefirah is emanated out of Chesed as we have mentioned, and is called ‘fire out of waters’, which means to say: fire that has gone out from waters, and just as the waters are contrary to fire, similarly the actions of this degree are contrary to the actions of the other degree [of Chesed]. And both of them are called ‘arms of the world’, as it is said (Deuteronomy 33:27): ‘*And from below the arms of the world*’. Further the world needs the third pillar, and this is

Tif'eret, and it is the degree being placed in the middle and receiving from the two of them [= Chesed and Gevurah], and it stands between the two of them. And the world's necessity for this degree is that there is for the world no sufficiency in the two first degrees, as he who has been found guilty, when he will be judged with the second degree, which is the degree of Din/Judgement, it will judge him without compassion, as this degree of Din/Judgement is harsh, thus [punishing] the innocent and the good above [him] completely. And if one would be judged with the degree of Chesed/Mercy, the smallness of his sins would not be considered even in this world. Therefore, the world needs the degree placed in the middle, as a person who connects two matters as one and connects them in one theme in order to give each person to his needs and as the fruit of his deeds, because if the righteous ones sin, they are punished for them [sins] in this world, and if the wicked ones perform commandments, they recompensate them their reward in this world. And this degree is called East, as from there the light goes out to the world, and the sun disk corresponds to it, as the degree of the day extends from it.

Further the world needs the fourth and fifth pillar, which are Netsach and Hod, which extend and are being emanated from Gedolah and Gevurah [respectively] as we have mentioned above, as it is said (Psalms 16:11) "... *the delights in your right hand forever* (נצח)", which means to say that Netsach is at the right directed below Chesed, and Hod at the left directed below Gevurah.

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

Further the world needs a sixth pillar and a seventh pillar, which are Yesod and Malkut, and they are the model of male and female, and everything is extended to Malkut who is called 'Shechinah' (שכינה) and 'assembly of Israel', as all the Sefirot dwell (שכן) in her, and we have already explained this above. And therefore, our sages of blessed memory called her 'bride' (כלה), and also in Song of Songs she is called 'bride' [Song of Songs 4], because she is totalized of everything, and she is in the west (מערב), just as our sages of blessed memory said: 'Shechinah in the west' [Babylonian Talmud, Bava Batra 25a], because there everything is mixed (מתערב). Until here the citation on the reason of the emanation [of Rabbi Menachem of Recanati].

And when it is true that the majority of his words are correct, nevertheless these words are not sufficient for the reason of the emanation, because as whereas judgement and punishment, and mercy and reward are in two degrees, Chesed and Gevurah, and the degree in the middle is Tif'eret, what need [is there] further for the rest of the Sefirot, as why could there not be the victor of the accuser and of the evil inclination in Gevurah, as this is according to the truth, and thus the Rashbi of blessed memory explained, that, being that a person conquers his [evil] inclination, this is from the side of Gevurah, and we will extend [on this] in the Gate of Whatness and Conduct [Gate VIII] in chapter 3. And similarly, thanksgiving (Hod) is not a degree



of action according to his words, but [it is there so] that a person is thanking the Name, and [just] for thanking HaShem -for which a person has need [to do so]-, it would be necessary to have emanated one [further] Sefirah? How strange!

Further Yesod and Malkut, why [the world needs them]? As when Chesed and Din come in the middle [in Tif'eret] uniting themselves, what need [is there] for the male and female at all for the mixing, as the forces have already been mixed in the middle [in Tif'eret].

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

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

And its saying *'but to punish'* [Pirkei Avot 5:1] is not intended as Rabbi Menachem imagined, but the intention [is] on the aim or not possessing aim besides it, as we will extend the explanation in the chapters that follow, with help of HaShem. And therefore, this reason is not filling our desire or quenching our thirst at all.

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

### Chapter 3.

After we have written in the previous chapters [1 and 2] all the reasons that the commentators have written, some large, some small, and [after] we have raised objections to them according to what they taught us from the heavens, we have said to talk on this subject according to

what will come up in our portion. And prior to every word we will say that ‘men I have seen [but] the answer I have not seen’ [allusion to Babylonian Talmud, Bava Metzia 16a], as this question will not be enclosed from one of two ways:

[1] If it is that the question of the reason of the ten [Sefirot] [is] for us as if to say: from where do we have evidence in the Torah or from close examination on what we have received. Or [2] this question will be to the Emanator En Sof, King of Kings, the Blessed One: why did He emanate ten and not another number. And to each one of these [questions] we will answer.

If the question to us intends to say: from where do we have support to the received teaching that they are ten [Sefirot], as we might say that they [would be] twenty or five or one, actually this is not a question, as we have very many evidences in the Torah of Moses, revealing to us and making our eyes see these hidden mysteries. Be it in the creation of the world with ten utterances, be it in the giving of the Torah with the Ten Commandments, and King David with ten kinds of praises that are in the song “**Praise God in His Sanctuary**” [Psalms 150:1], with this [psalm] he closed his book. And this subject has already been explained before in tractate Rosh HaShanah [Babylonian Talmud, Rosh Hashanah 32a], which we know well by heart there: ‘These ten kingships correspond to what? Rabbi said: “[they] correspond to ten praises which David spoke in the book of Psalms.” [An objection was raised:] “There were more praises.” [It is answered:] “[Only] those on which is written: ‘**Praise him with the sound of the shofar**’ [Psalms 150:3]. Rabbi Yochanan said: “[they] correspond to the ten utterances with which the world was created”. These, which are they? [They are] “**And He said...**” “**And He said...**” in [the Book of] Genesis. [An objection is raised:] They were nine. [It is answered:] “**In the beginning**” [Genesis 1:1] is actually [also] an utterance, as is written: “**With the word of HaShem the heavens were made**” [Psalms 33:6].’ End of citation.

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

And see, he is hinting at Chochmah/Wisdom, which is called “beginning”/Reshit, and the large [letter] Bet/ב [the first letter Bet of Bereshit/בראשית is written large in the Torah, and it precedes the word Reshit/ראשית] hints at it [= Chochmah]. If this is so, even though “**In the beginning**” is also an utterance’, still they are nine [because In the beginning refers to Chochmah, and when one starts to count the Sefirot downwards from Chochmah and leaves Keter out, one arrives at nine], and it is thus difficult. If this is so, what difficulty is there for him to object when the objection is that Chochmah was not [counted] in the number [of ten]? If this is so, there are eight, [which] he should have objected.

And if the objection is that Keter was not [counted] in the number, if this is so, why was it accepted when he added Bereshit [to the number of utterances] etc., as he had to object although ‘Bereshit is also an utterance’, nevertheless, yet despite Bereshit [is added] there are nine, because Bereshit is Chochmah.

Now this is a general question on the subject of the mentioned utterances in this [Talmudic] saying. And similarly, out of this objection we will force the view of Rabbi Shem Tov ben Shem Tov, the writer of the Book of Beliefs, whose expression we will copy in the Gate “Is

En-Sof Keter?" [Gate III], chapter three. And it is the view of Da'at/Knowledge, as he thinks that Keter is not [counted] in the number of the Sefirot, but [that] the ten Sefirot are those from Chochmah downwards, and because they impelled the number [ten] he said that 'we will innovate to it another Sefirah, and it is called Da'at/Knowledge, and it is below Chochmah and Bina, and above Chesed and Gevurah'. And we will extend [on this] there [in Gate III] on the subject. And now, according to his words it is found that the utterances only begin from Chochmah, and nevertheless they are nine without Bereshit, which is Chochmah, and they are ten with Bereshit which is Chochma.

And because of the destruction that extends from this [Talmudic] saying, before we shall raise further remarks on it and shall explain it at all, it is necessary that we closely observe on the reparation of this subject, and we will say that this subject is impossible.

As after Rabbi Shem Tov confesses by mouth that Da'at is the one that is mentioned in the verse (Proverbs 3:20) "***With his Da'at the depths were split***", and similarly from what our sages of blessed memory said (Babylonian Talmud, Chagigah 12a, and there it is: 'With ten matters the world was created, and the three from them are Wisdom/Chochmah etc.' [the Talmudic text slightly differs from what the author here cites]) 'with three matters the world was created, with Wisdom/Chochmah and with Understanding/Tevunah and with Knowledge/Da'at', this is forced out of the words of Rashbi of blessed memory [in the Zohar], that Da'at is the reality of Tif'eret that is hidden between Father [= Chochmah] and Mother [= Binah], and this is what is called 'son of י"ד/Yah [Yod = Chochmah, He = Binah]', as by means of it [= Da'at] [occurs] the unification of Chochmah and Binah, as we will extend on these subjects in this Gate [further].

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

And it is not to say that the reason that Da'at has acted a [creative] utterance by itself is because Da'at is the reality of Tif'eret in being the child of its [female] partner [= Malkut] at its side, and they are the reality of two great luminaries [= the sun and the moon, corresponding to Tif'eret and Malkut], and because they were united they acted both of them together one single [creative] utterance as the resemblance of the other Sefirot, truly after the accusation of the moon and [when] it was diminished and expelled, the luminaries were parted in two, and Tif'eret returned [to its former place] and acted a [creative] utterance by itself, and Malkut [acted] a [further] utterance by itself; as if this is so, why didn't Tif'eret from the beginning act an utterance according to itself and Malkut [an utterance] to itself,

when they were uniting [in] perfect union? As it is not possible to deny that there are two Sefirot, as if it were not so, but if they were only thought of as one Sefirah, if this were so, the [number of] Sefirot prior to the diminution [of the moon] would be found [to be] nine and not ten, as see, Malkut and Tif'eret they [would be] one Sefirah, and thus when it would return to its first place there would [also] be nine, and this denies the custom of this wisdom [= the Kabbalah] as we have explained in the previous gate.

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

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

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

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

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

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

And further that the objection at first is not difficult and has no [force of] necessity, because when the word Bereshit is in Chochma, nevertheless the utterance [of it] is in Keter, and because of the delicacy of Keter and its proximity to its source that they do not attribute in it from the name of four [letters; the tetragram, where י refers to Chochma, ה to Bina, ו to the six lower Sefirot, and the final ה to Malkut] except the tip of the י/Yud, and similarly it is called א/Aleph (אֵלֶף), from the word of marvel (פֶּלֶא), and it is called ‘talented, hidden and covered’ [Sefer HaBahir 71], and when it is that the [letter] ב/Bet of Bereshit is the allusion to Chochma [because it indicates ‘two’, and after the first Keter comes Chochma], nevertheless its point indicates Keter.

And similarly, the explanation of Rabbi Akiva [in the Alphabet of Rabbi Akiva], and this is what it says: ‘They said to Bet: who is your creator? And it points with its point towards the Aleph’. And the intention [is] that the Bet itself, which is Chochma, to teach [להורות] should read [להורות] that it is not the first stage for the emanation but that it is the second emanation, [therefore] it does have a point behind it to point to the Aleph as if teaching to those who asked her ‘who is your creator?’, meaning to say: [being asked] whether it was emanated by means of what was emanated [thus being the second emanation] or by means of the first emanator [thus being the first emanation], and [as an answer] it is showing with its point that it is the second emanation, and that the Aleph came before it, which is Keter, and now already it will be justified that the utterance ‘Bereshit’ is in Keter, although the word ‘Bereshit’ [itself] will allude to Chochma, since Keter was already alluded to somewhat by it, as we have explained.

And the subject in the verse ‘Bereshit’ [the whole verse of Genesis 1:1] includes the whole of emanation [it first mentions all of creation (the heavens and the earth), and in the following verses the details of creation are described] , to teach concerning it [=Keter] that it is the emanator, meaning to say: with the force of En-Sof, and when this is so, Keter by itself is the emanator and the actor and the speaker of the [first] utterance. And thus, it is found that the majority of the utterances are comprised of all ten [utterances] and therefore in the word ‘Bereshit’ an allusion has come to Chochma, even though the root of the utterance is in Keter.

And this is not surprising, as see, the Blessing of the Patriarchs [the first blessing of the Amidah Prayer] is in Chesed, but Chesed is not mentioned in it until “*the God of Abraham*” [as Abraham is linked to Chesed], and even “*the God of Abraham*” is in Chochma [as it (the God of Abraham) is a higher degree than Abraham], and it [= Chesed] is not mentioned actually, except in the word “*the great God*” [הַגָּדוֹל/הַגְּדוּלָה] [Gedula is another name of Chesed], except the conclusion [of the Blessing of the Patriarchs, where one says מִגִּן אֲבְרָהָם, ‘Shield of Abraham’]

And similarly [is] the subject in the expression ‘Bereshit’, as it is appropriate that the word ‘Bereshit’ is in Chochma, and nevertheless the root of the utterance is in Keter but it is hidden, as is its custom. And nevertheless, it came with the allusion to the point of the [character] Bet as we have explained, and the intention [is]: Chochma which is in Keter.

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

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

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

See, from all this it is seen that there is no necessity from this saying for the opinion of Rav Shem Tov of blessed memory. Truly now to us is left the duty to explain what is found different from this saying in the Zohar, parasha Wayiqra. As in this saying [of R. Shem Tov] it says that Bereshit is the tenth utterance, and in parasha Wayiqra [Zohar III.11b) Rashbi explains that these are ten utterances besides Bereshit. And this is what it says:

‘Rabbi Shimon said: It is written: “***ten, ten the vessel with the holy shekel***” [Numbers 7:86]. “***ten, ten***” why does it come [here]? But [it indicates] ten for the work of Creation, and ten for the giving of the Torah. What does it teach? That the world was not created except for the sake of the Torah, as all the time Israel is involved in the Torah, the world endures. And all the time Israel is abolishing the Torah, what is written? “***If [there were] not my covenant with daytime and night, I would not have placed the ordinances of heavens and earth.***” [Jeremiah 33:25].

Come and see: Ten utterances of the work of Creation, as we have learned: ‘*With ten utterances the world was created.*’ [Mishnah, Pirkei Avot 5:1]. Ten utterances of the giving of

the Torah, these are the Ten Commandments. It is written: ***“I am HaShem your God”*** [Exodus 20:2], and in the account of Creation it is written: ***“Let there be light, and there was light.”*** [Genesis 1:3] This is faith, as the Holy One, blessed be He, is called ‘light’, as it is written ***“HaShem is my light and my salvation etc.”*** [Psalms 27:1].

It is written: ***“You shall not have other gods beside me”*** [Exodus 20:3], and it is written in the account of Creation: ***“Let there be a firmament in the midst of the waters etc.”*** [Genesis 1:6]. ***“Let there be a firmament”***, these are Israel, as they are a portion of the Holy One, blessed be He, who are united to the place that is called ‘heavens’.

And this is a secret, as once Rabbi Yeisa the Old asked Rabbi Ela’e; he said: Oh, all the rest of the peoples, the Holy One, blessed be He, gave them to dignitaries, princes, rulers, [but] Israel in where? He [= Rabbi Ela’e] sent to him [the answer]: ***“and God placed them in the firmament of the heavens”*** [Genesis 1:17]. And a pleasing [answer] he sent to him.

***“in the midst of the waters”*** [Genesis 1:6], between the words of the Torah. ***“And let it divide between water and water”***, between the Holy One, blessed be He, who is called ***“well of living waters”*** [Song of Songs 4:15] and between idolatry, which is called ***“broken cisterns that will not hold the waters”*** [Jeremiah 2:13] which are bitter waters all of it stinking gathered. And therefore Israel, holy ones, are dividing between waters and waters.

It is written in the giving of the Torah: ***“You shall not take the name of HaShem your God in vain”*** [Exodus 20:7], and it is written in the account of Creation: ***“Let the waters under the heavens be gathered to one place”*** [Genesis 1:9]. Come and see, each one who swears by the Holy Name for a lie [is] as of he has divided the mother from her place above, and holy crowns are not settled on their places, as it is said: ***“And a mischief-maker is separating an intimate friend”*** [Proverbs 16:28], and there is no ***“intimate friend”*** except the Holy One, blessed be He.

And it is written: ***“Let the waters under the heavens be gathered to one place”*** [Genesis 1:9], you should not place a separation because of swearing that is false. ***“to one place”***, as is fitting, to a place of truth, and not to another place of falsehood. And what is falsehood? It is when waters go to another place which is not its own.

It is written in the giving of the Torah: ***“Remember the day of Shabbat to keep it holy”*** [Exodus 20:8], and it is written in the account of Creation: ***“Let the earth sprout grass”*** [Genesis 1:11]. When is the holy earth increased and is crowned with her crown? Say: on the day of Shabbat, because then the bride is associated with the King, to bring forth grasses and blessings for the world.

It is written in the giving of the Torah: ***“Honor your father and your mother”*** [Exodus 20:12], and it is written in the account of Creation: ***“Let there be luminaries in the firmament of the heavens”*** [Genesis 1:14]. What does this point at except that these ‘luminaries’, it is ***“your father and your mother”***. ***“Your father”***, this is the sun, ***“your mother”***, this is the moon. And there is no sun except the Holy One, blessed be He, as it is written: ***“Because a sun and shield is HaShem God”*** [Psalms 84:12]. And there is no moon except the assembly

of Israel, as it is written: “***And your moon will not perish***” [Isaiah 60:20]. And therefore, all is one.

It is written in the giving of the Torah: “***You shall not murder***” [Exodus 20:13], and it is written in the account of the Creation: “***Let the waters swarm living soul***” [Genesis 1:20]. And you shall not kill a human being that is called thus, as it is written: “***And the human being became a living soul***” [Genesis 2:7], you will not be like these fishes, of which the big ones swallow the small ones.

It is written in the giving of the Torah: “***You shall not commit adultery***” [Exodus 20:13], and it is written in the account of Creation: “***Let the earth bring forth living soul according to its kind***” [Genesis 1:24]. From this we learn that a human being should not do falsely with another woman who is not his mate, and therefore it is written: “***Let the earth bring forth living soul according to its kind***”, that a woman should not give birth except from her kind. And who is its kind? Her [male] mate.

It is written in the giving of the Torah: “***You shall not steal***” [Exodus 20:13], and it is written in the account of Creation: “And God said: ‘***See, I have given you each plant producing seed***’” [Genesis 1:29]. What I have given you and deposited to you will be yours, and you shall not steal what is of another.

It is written in the giving of the Torah: “***You shall not testify to your fellow false witness***” [Exodus 20:13], and it is written in the account of Creation: “***And God said: ‘Let us make a human being in our image’***” [Genesis 1:26]. To him who is in the image of the King you shall not witness falsely. And he who has witnessed falsely to his neighbor [it is] as if he has witnessed falsely to above.

It is written in the giving of the Torah: “***You shall not desire the wife of your fellow***” [Exodus 20:14], and it is written in the account of Creation: “It is not good that the human being is alone” [Genesis 2:18]. This is your mate in front of you, and therefore “***you shall not desire the wife of your fellow***”. And this is: ten utterances of the work of Creation, and ten utterances of the giving of the Torah, which is “***ten, ten the vessel with the holy shekel***” [Numbers 7:86], they were weighed as one with one shekel. And because of this the world endures and peace is found in it. End of citation.

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

#### Chapter 4.

In the Tikkunim [Tikkunei HaZohar] [is] the implication that the activity of the utterances was not by means of any one of the three first ones, as the first utterance is Keter, “***Let there be light***” [Genesis 1:3]. And the second utterance is Chochma, “***Let there be a firmament***” [Genesis 1:6] And the third utterance is Binah, “***Let the waters gather***” [Genesis 1:9]. And this is what it says (in Tikkun 42, page 79):



“In the beginning”/בראשית , there was a man/איש [the word איש is contained in the word בראשית] about whom it is said: “**And Jacob was a mild man/איש**” [Genesis 25:27], and this is the third day [Jacob corresponding to Tif’eret], because there were three artisans until here. The first day, the second day and the third day, each one [of these days] brought forth its craft.

The first day, to it said the ‘artisan hidden and covered’ [Sefer HaBahir 71], this degree which is called Ayin/א"י, containing three Sefirot א Keter, י Chochma, ך Binah [ך with numerical value 50, referring to the 50 gates of Binah] etc., said to each of the three [first] days [of Creation] that it should bring forth its craft.

He said to the first day: “**Let there be light**” [Genesis 1:3]; immediately it brought out its craft and it accomplished it, as it is said: “**and there was light**” [Genesis 1:3]. And this is established, that there is no existence except by means of action. The א of א"י [which corresponds to Keter] that was hovering in the air [א"י], brought forth light [אור, with the י taken out], י [= Chochma] brought forth firmament [the second day], the ך of א"י brought forth dry land, as it is written: “And God said: “**Let the waters gather etc.**” [Genesis 1:9, on the third day]. End of citation.

It is seen from it, in the explanation, that the actors were the artisans, which are the six days [of creation], and [that] they acted with the utterance of the first three [days of creation] which are Ayin/א"י. And from what is necessary to also understand on the subject of these utterances is that they are ten, and although they are ten, we know that there is no creation or action except by means of only six days, which are: Gedola [= Chesed] the first day, Gevura the second day, Tif’eret the third day, Netsach the fourth day, Hod the fifth day, Yesod the sixth day, and thus explained the Rashbi of blessed memory that the whole of the work of creation is comprised and done by means of these [six] days in Malkut, Malkut bringing out the matters to light in perfection.

And this is what he [= the Rashbi] says in parasha Terumah [Zohar II.127]: “...**from the trees of the Lebanon**” [Song of Songs 3:9], these are planted trees which the Holy One, blessed be He, uprooted and planted in another place. And these are called ‘cedars of Lebanon’, as it is written: “**Cedars of Lebanon which He planted**” [Psalms 104:16]. And this palanquin was not built and completed except with them.

Furthermore “**From the trees of the Lebanon**”, these [are] the six days of creation, each day arranging in this palanquin the arrangement that was revealed to it.

The first arrangement: From the right side [= Chesed] the first light was stretched out which had been hidden, and it was lifted from the right side, and an image as the resemblance of this light came into this palanquin by means of one foundation, and it worked in it [its] service. Afterwards this palanquin brought out an image as the resemblance of this light. And this is the mystery of which it is written: “**Let there be light, and there was light**” [Genesis 1:3], when it says: “**Let there be light**”, wherefore is it [also] written “**and there was light**”? The biblical verse has no need to write except “and it was *thus*”, [so] what [then is indicated by] “**and there was light**”? Yet [this indicates] that this light brought out another light which was revealed to it. And this now is the first day out of those trees of Lebanon.

The second arrangement: from the left side [= Gevura] was stretched out a separation of the waters in opposition to powerful fire, and it was lifted from the left side and came into this palanquin and it worked in it [its] service, and it separated between waters that are on the right side and waters that are on the left side. Afterwards this palanquin brought out an image as the resemblance of it. And this is the mystery of which it is written: “***between the waters that are below the firmament and between the waters that are above the firmament, and it was thus.***” [Genesis 1:7]. And this is this second day out of those trees of Lebanon.

The third arrangement: stretched out from the left side and from the right side was one third day bringing peace in the world. And from there fruits were drawn. And it worked [its] service in the palanquin and it brought out a species according to its species, a species for a multitude of works, the species that was fit for it. And all herbs and plants and trees with many powers. And its image remained there and that palanquin brought forth a species in that concrete resemblance. And this is the third day that is totalized out of two sides from those trees of Lebanon.

The fourth arrangement: stretched out and shining was the radiance of the sun to illumine this palanquin inside the darkness of it, and it entered it to illumine but it did not work in it [its] service until the fifth day, when the palanquin brought out this service of radiance which had entered it on the fourth day, and this palanquin brought out with this concrete resemblance of this radiance. And this is the fourth day, one of those trees of Lebanon.

The fifth arrangement: one stream of swarming of waters was stretched out and it worked [its] service to bring forth the radiance of the arrangement of the fourth day, and it worked in this palanquin [its] service and brought forth species according to its species, those that were revealed to this concrete resemblance. And this day serviced that service more than all the other days. But everything was suspended until the sixth day, when this palanquin brought forth all that was hidden in it, as it is written: “***Let the earth bring forth living soul according to its species***” [Genesis 1:24]. And this is this fifth day, one from those trees of Lebanon.

The sixth arrangement is that day when this entire palanquin was set in order. And it [= the palanquin] does not have order or power except by this day. When it came, this palanquin was set in order with many spirits, with many souls, with many maidens, beautiful in outlook, those who are fit to sit in the palace of the King. Also it was set in order in the beauty of all the other days that preceded [it], and it set them in order with one desire, with pleasure, with joy. Thus this palanquin was made holy with upper Holinesses, and crowned with its crowns until it rose in rising of the crown of tranquility, and it was given an upper name, a holy name, which is ‘Shabbat’, tranquility of everything, desire of all, devotion of all above and below together, and thus it is written: “***King Solomon made a palanquin for him from the trees of the Lebanon***” [Song of Songs 3:9].

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

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

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

And now we shall know, if it is true that ‘Bereshit’, which is an utterance, is in Chochma or in Keter. How is the saying there correct ***“And the earth was unformed and void”*** [Genesis 1:2]. Properly in the eyes of HaShem [it would be] that we should say that [concerning] Malkut [= “the earth”], [whether] being in Chochma or in Keter, the husks [of evil] were surrounding it there, which are ***“unformed and void and darkness”***. This is for sure a big question, as who [would it be that] gave a husk above [at such a high level]?

But now this subject is certain: that the Torah first of all informs us on the reality of the emanation in the order of its emanation in general [in its first two verses Genesis 1:1-2].

And this is the explanation of the biblical verse ***‘Bereshit/In the beginning...’*** [Genesis 1:1] that its explanation is: Hidden Keter together with the Reshit/Beginning, which is Chochma, ***“created”*** and emanated ‘Elohim’, which is Bina, ***“et/אֵל the heavens”***, these are Chesed and Tif’eret. And thus is the explanation of the Rashbi of blessed memory, that the word et/אֵל [which is the accusative marker in Hebrew] came to increase Chesed. And ***“the heavens”*** is Tif’eret. ***“and et/אֵל the earth”*** this is Gevura in the increase of et/אֵל. ***“the earth”*** is Malkut. And Netsach and Hod and Yesod, they are included in Gedola, Gevura, Tiferet [respectively].

And after this it says: ***“And the earth was unformed and void etc.”*** [Genesis 1:2; the second verse is now further detailing ‘the earth’, which is Malkut], which is to make us hear the reality of Malkut and its good [the ‘spirit of God’] and bad [‘unformed’, ‘void’, ‘darkness’] vehicles. And after this it has made us hear the actions of these Sefirot in Malkut. And since the three first ones [Keter, Chochma, Bina] are hidden and do not have revealed action, see, their action and utterance was extended by means of the three Patriarchs, who are the three artisans: Chesed, Gevura, Tif’eret. And therefore: ***“Let there be light”*** [Genesis 1:3] is the first utterance [of Creation] and was extended from Keter by means of Gedola[/Chesed] to the palanquin.

[And the second utterance “**Let there be a firmament**” [Genesis 1:6] is extended from Chochma by means of Gevura to the palanquin, and therefore etc., the subject [is] in the ‘Juice of Pomegranates’ and in ‘Slice of the Pomegranate’ [Two commentaries on the Pardes, usually printed at the end of the text of the Pardes itself], and therefore we find that the subject of the “**firmament separating between the waters**” [Genesis 1:6] is at times alluded to with Chochma in the mystery of the upper waters and lower waters, and a ‘firmament in the center’ [Refers to Tif’eret], as we will explain in the Gate of the Values of the Special Names” [Gate XXIII] with help of Heaven.

And the third utterance “**Let the waters gather...**” [Genesis 1:9] [is extended] from Bina by means of Tif’eret, and this is the generality of the saying of the Tikkunim [Tikkunei HaZohar, Tikkun 42, page 79, which we have seen above].

And then it is said that the fourth utterance, which is [also] on the third day, and this is the utterance “**Let the earth sprout...**” [Genesis 1:11], [it] is extended from Chesed by means of Tif’eret, the third day [and the third Sefira when started counting from Chesed downwards].

And the [fifth] utterance “**Let there be luminaries...**” [Genesis 1:14] is extended from Gevura, as is known that מארת [‘luminaries’ is here spelled defective, while it is normally spelled plene (with two ו’s): מאורות ] is Chesed from the side of Gevura, and it is made by means of Netsach, the fourth day [and the fourth Sefira when started counting from Chesed downwards].

And the [sixth] utterance “**Let the waters swarm...**” [Genesis 1:20] is extended from Tif’eret by means of Netsach in Hod. And this is alluded to in the saying of [Zohar, parasha] Terumah [Zohar II.127], which we have copied above, which said: ‘in the fourth arrangement was stretched out ... the radiance of the sun’, which is the reality of Tif’eret. And the reason is that although Tif’eret is comprised of right and left, [yet] it received three utterances: [one each] from Chesed and Gevurah, and one of itself. And because it is leaning towards Chesed, it performed one utterance in Chesed and this is the utterance “**And let [the earth] sprout...**” [Genesis 1:11], which is the second [utterance] of the third day, and the fourth of the [ten] utterances, which is in Chesed and delivers to Netsach two utterances, which are the fifth one of Gevura and the sixth [utterance] of itself. And Netsach performs the fifth [utterance] of Gevura and delivers to Hod the sixth one of Tif’eret.

And because there is no completion of Din/Judgement except with Rachamim/Compassion, therefore the light of the sun was not illuminating by means of Netsach, and the action of Netsach was not [yet] complete, until the fifth day came, which is Hod, as in it was the sixth utterance made, which is the utterance of Tif’eret. And this is what he said in the saying of

[Zohar, parasha Terumah]: ‘In the fifth arrangement it worked its service to bring forth the radiance of the arrangement of the fourth day etc.’.

And Yesod, which is the sixth day, since it is comprising Netsach and Hod it brought out three utterances which correspond to Netsach, Hod, Yesod, and these are: the utterance “**Let the earth bring forth...**” [Genesis 1:24] corresponding to Netsach, and the utterance “**Let us make humankind...**” [Genesis 1:26] corresponding to Hod, and the utterance “**See, I have given you...**” [Genesis 1:29] corresponding to Yesod, because the utterance “**Be fertile and multiply...**” [Genesis 1:28 [The fourth וַיֵּאמֶר on this sixth day] is not an utterance [of creation] but is only a blessing, because if you do not say [it is so], there would have been ten sayings in reality, and then how say there were nine [as the Gemara states]? But for sure according to this opinion it is not called an [creative] utterance but an utterance [of the world of] Beriah/Formation, and this is an utterance of blessing. And because the subject of fertility and multiplication [is] in Yesod, therefore this blessing was given on the sixth [day] which is Yesod.

And with this the seventh day is sanctified, which is Malkut, and it is comprising and building “**a city on its mound**” [Jeremiah 30:18]. And after it [= the Creation] was completed, it spoke its [own] utterance, which is: “**It is not good that the human being is on his own, I will make for him etc.**” [Genesis 2:18], that by means of the coupling [of male and female] the blessing will be discharged, as is proven in the Zohar in many places.

And now the utterances in their reality, which are the actors, were found to allude to the ten Sefirot, the utterances [of Creation] are only nine, because the utterance “**It is not good...**” is not [an utterance of] Malkut itself, but activities of Malkut, and this utterance of Malkut is itself the one that is decreed from the mouth of Yesod, as Yesod has emanated Malkut.

And because in the saying of the Talmud of [tractate] Rosh Hashana [Babylonian Talmud, Rosh Hashanah 32a, above treated in Gate II, chapter 3] in which we were engaged, is the intention that the ten kingships are the ten utterances themselves, therefore it asks a difficult question and says that those [utterances] were nine, as the utterance “**Let there be light**” is Chochma, as is explained in the Zohar on many places, and it goes out from the force of Keter, and its intention is not Chochma itself, but the utterances that are extended to Malkut. What was extended from Keter was the reality of Chochma, and what was extended from Chochma was the reality of Binah, and therefore it poses the difficulty that those were nine, because the utterance that was extended from Malkut, which is “**It is not good that the human being is on his own**” is not Malkut, but [it is] what was *extended from* Malkut; therefore the allusion of the utterances in the Sefirot itself is only nine. And to this it [= the Talmud] answers: ‘Bereshit is also an utterance’, because despite of it being [of] the reality of

emanation, the subject was with Keter, and it is impossible that Keter is not included there, as we have explained.

And now it will be justified what is found in the Zohar, parasha Bereshit and in the Tikkunim, [that] at times this saying alludes to Keter, at times to Chochma, at times Binah, at times to Malkut, which is also thus called Reshit, at times to Da'at. So that the saying is comprising the reality of emanation completely in its totality as we have explained.

And with this we are for now acquitted of our task on this subject, so that the words of the Rashbi of blessed memory will not be divided bitwise, and there will not be a division, Heaven forbid, with what has been explained in the Gemara on these utterances, so as not to give an opportunity for speakers of falsehood. But may a person “*go to his place in peace*”[Exodus 18:23] and rest on his couch.

## Chapter 5.

And now, after we have removed the obstacles from the vineyard of this saying in the previous chapters, we will examine it closely a bit, and after this we will explain its intention in short, with help of HaShem, and what [there] is to examine is this:

First: On the order of the sages [in the Gemara text], as Rav Yosef was [given word in the text] prior to Rabbi Yochanan, whereas [in reality] Rabbi Yochanan preceded him for a long time.

Second: Since the [Ten] Commandments and the [Ten] Utterances [of creation] and the [ten] expressions of Hallel [are] all of them an allusion to the ten Sefirot, if this is so, in what do they differ?

Third: His [= Rabbi] saying ‘Ten expressions of Hallel which David spoke in the Book of Psalms’, that this is long unnecessary, as it is sure that David did not speak [any] expressions of Hallel except in the Book of Psalms, to the extent that he, in his length [of saying], almost gave room to err as it [the Gemara] objected that there would be ‘many expressions of Hallel’

which the questioner understood to be in what he [= David] said in the Book of Psalms, that the intention would [thus] be on the whole of the Book [and not only those that are connected with the Shofar in Psalm 150].

Fourth: His [= Rav Yosef] saying ‘The Ten Commandments that were said to Moses at Sinai’, why did he extend thus, and that there could be others?

And what there is to examine further in its expression will be explained through our methods with help of HaShem.

And this saying [of the Gemara] can be understood with what we had before in the Tikkunim [Tikkunei HaZohar], that the Rashbi, of blessed memory, explained there that the kingships are in Malkut, and remembrances in Tif’eret, and the shofars in Binah [There are three sets of biblical texts (consisting of ten verses each) surrounding the sounding of the Shofar in the Mussaf of Rosh HaShana: kingships, remembrances and shofars].

And although on this there are different explanations among the later commentators, nevertheless all of them affirm that the kingships are in Malkut, and [concerning] the questioner, it already preceded him that surely the ten kingships are in the ten Sefirot.

But was he doubtful:

- if the ten Sefirot are comprised in Malkut itself, just as each one [of them] is comprised out of ten, as we will explain in the Gate of the What-ness and the Conduct [Gate VII] in chapter two with help of HaShem, or
- if the ten Sefirot will be [on] themselves but [that] their reality will be in their influence on Malkut, or
- could we say that the [ten] Sefirot are each in their [own] place.

And if you say that they are called ‘kingships’/melachiyot, and that they will by force be in Malkut/Kingdom, because their name speaks for them. We will reply that there are ten ‘kingships’ which are Malkut, which are in each Sefirah, and the Sefirah is on its place. And with these methods we could explain the remembrances and the shofarot, as is explained [on the kingships].

And this, that it [= the Gemara] said: ‘See, ten kingships, corresponding to what?’ Since they are ten, I know that their number proves that they correspond to the ten Sefirot, but the question is this: regarding which aspect of them, of these three aspects which we have [just] mentioned. And in this [matter] these three sages [in the Gemara] are divided, as this one says ‘regarding this [aspect]’, and the other one says ‘regarding that’.

And Rabbi responded that they correspond to the ten expressions of Hallel which David spoke in the Book of Psalms. And with the lengthiness of his expression ‘which David spoke’ he intended what our sages of blessed memory had explained already, that everything David spoke in the Book of Psalms, he said it uniquely corresponding to Malkut, which was his

degree [Malkut is the Sefirah that is connected to King David, and King David is connected to the Book of Psalms].

And see, it points to the first aspect, which is: ten Sefirot comprised in Malkut, as we have explained. But the one who objects [in the Gemara] did not understand the arrangement of the subtlety of when he [= Rabbi] said ‘in the Book of Psalms’, and likened it to the intention to teach the [exact] location, and [thus] to this he objected: ‘there are many’.

And they answered that the intention is only those [expressions of Hallel] with which the shofar is mentioned. And these are at the end of the Book [of Psalms].

**“Praise God in His sanctity”** [Psalms 150:1], this is Keter [sanctity corresponds to Keter]. **“Praise Him in the firmament of His power”** [Psalms 150:1], this is Chochma [Firmament can refer to Chochma or to Binah]. **“Praise Him in His works of might”** [Psalms 150:2], this is Binah [The works of might extend from Binah]. **“Praise Him as befits His greatness”** [Psalms 150:2], this is Gedolah [Greatness is related to Chesed]. **“Praise Him with the blast of the shofar”** [Psalms 150:3], this is Gevurah [As Gevurah extends from Bina, and Bina is called ‘shofar’]. **“Praise Him with lyre and harp”** [Psalms 150:3], this is Tif’eret. **“Praise Him with drum and dance”** [Psalms 150:4], this is Netsach. **“Praise Him with lute and pipe”** [Psalms 150:4], this is Hod. **“Praise Him with resounding cymbals”** [Psalms 150:5], this is Yesod. **“Praise Him with clashing cymbals”** [Psalms 150:6], this is Malkut [Malkut makes everything sound below]. And these are all in Malkut as is proven by their being in the Book of Psalms which corresponds to Malkut.

And Rav Yosef aimed at the second aspect, which is that the intention in the ten kingships is that they are all the [ten] Sefirot, influencing in Malkut, and this is the aim in his saying ‘corresponding to the Ten Commandments’ etc. And it was explained that in the giving of the Torah [at Mount Sinai] each degree of the degrees was giving one of the [Ten] Commandments in[to] the Sefirot of Malkut, and Malkut was influencing this commandment and showed it to Israel [The visibility of a matter is always the aspect of Malkut of the matter]. And this is its expression (Exodus 20:15): **“And all the people were seeing the voices”**, they saw the voices coming to Malkut in order that Malkut would say the commandment with the force of each and every Sefira. And this is the intention of Rashbi, of blessed memory, in the book of Tikkunim ([Tikkunei Zohar 11b] in the Introduction), and this is what it says: ‘And on the seventh day the Torah was given; this is the righteous one, foundation of the world [the number seven is linked to the degree of the righteous one], and Malkut in its degree spoke with them, and this they established to the ten kings: ‘perhaps they were not able to speak with one mouth’ [Sefer HaBahir 49]; [one] touched the house and included all ten in it. End of citation.

And see, the intention is explained without us now examining minutely its expression, which is not to be extended, and [see] further that the speech is from the side of Malkut, as it [= Malkut] was speaking from the side of the force of each and every Sefirah [that is] influencing in it. And this intended Rav Yosef in his saying ‘the Ten Commandments which were said to Moses on Sinai, and the intention [is] that they were said to him by means of the Sinai which is Malkut as is explained.



And you should not say: ‘How are they ten without Malkut?’. As see, Malkut has an aspect with the ten [Sefirot] and an aspect [where it is] receiving from the ten and in what it is receiving from itself in the mystery of the reality of Yud/ten and He/five which are in it, as will be explained in the Gate of the Reality [Gate XIV]. And with this the expression of the Rashbi of blessed memory should be minutely examined, as he said: ‘touched the house’, that the reality of house/Bet in Malkut is the reality of He/five, and they are lower degrees in it in the order of the aspect of the Yud/ten, as will be explained in the mentioned Gate. And therefore, he said: ‘and included all ten in it’, as even Malkut needs to include it [= all ten] with it [= Malkut].

And see, Rav Yosef intended the second aspect, which is [that the] ten Sefirot are influencing [in]to Malkut.

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

And the subject ‘they were nine’ was explained above. And he replied: ‘Bereshit is also an utterance’: although it is spoken in the reality of the emanation, yet it is the reality of an utterance, and the necessity to this [is in the verse] “***With the word of HaShem the heavens were created***” [Psalms 33:6], explanation: as the reality of the emanation, [which is] the heavens which are Tif’eret, their emanation is from Keter, as we will explain in the Gate of the Order of the Emanation [Gate V], with help of HaShem. And see, it said “***With the word...***” [is] an expression of an utterance teaching [read המורה instead of תורה] on this, as the reality of the emanation will attribute itself to the utterance.

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

## Chapter 6.

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

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

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

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

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

And the reason for the necessity of the ten utterances is in order *‘to punish’*, explanation: as by means of the ten utterances, the created entities have descended to end, because if they were without possessing end, a human being would live forever and would not receive punishment for his sins, and the side of uncleanness and husk would be spreading in the world, and the corruption would not be corrected. And similarly, the righteous ones would be

sinking in this world, and there would be no ones seeing the good. Therefore it is necessary that the world possesses end and limit in order *‘to punish the wicked ones... and to give good reward to the righteous ones’* [Pirkei Avot 5:1]

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

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

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

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

And also because of this reason one cannot say that the intention of the Emanation was to reward, to punish, to judge and to demolish the debtors and those who merit. Because, if this would be so, we may ask: as after the Resurrection [of the dead], which is not to judge the human beings according to their deeds but they are [then] profiting from what they have toiled [in the “weekdays”] on the evening of Shabbat, if this is so, we would find -Heaven forbid!- that their subject would be unemployed. Therefore, we say that the principle of their emanation was not for this subject, even if from them is extended reward and punishment in

the Upper Providence, as we will explain in the Gate of Whatness and Conduct [Gate VII]. Truly the principle of the intention [is] to make known His Divinity to what is besides Him, as we will explain [below] on the second reason in this chapter, and we will add [further] explanation in chapter 7, with help of HaShem.

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

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

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

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

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

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

## Chapter 7.

After God has merited us in the previous chapters and we have explained a befitting and received matter on the reason of the emanation, and we had it stand with the words of our

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

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

Or that he asks that the second [set of] Sefirot equal to the authentic emanated Sefirot, meaning to say: Keter is equal to Keter, Chochma is equal to Chochma, Bina is equal to Bina and similarly for all.

Or that they [= the second set of Sefirot] are greater than them [= the original set of Sefirot], meaning to say: more subtle than them.

Or that they are smaller than them and revealed.

And now these three aspects cannot possibly be. Because the Sefirot are the most subtle ones as is possible, meaning to say the most spiritual ones as is possible, stripped off from body and corporeality, and one perceives it as we have explained and as we will [further] explain in the Gate of the Gates [Gate XIII] [referring to the fifty gates of Bina].

And since the truth of this subject [is] that they do not possess bodies, if this is so, it is not possible for them to be separated from the Emanator and to be gathered in the number of the ten, except by way of cause and effect, meaning to say: the Emanator is cause to the emanated entities, behold, [this is] a difference between Him and between His emanated entities. And besides [there are] other differences, in whose explanation we are not engaged at the [present] moment.

And see, Keter has been separated from Chochma, in that Chochma has been caused by Keter, and Keter is the cause for Chochma, and thus this is their difference, this one from this one [for all the Sefirot] until the lowest rung, as besides this subject [of cause and effect] there is no difference for them to be counted among the number of ten, as that which does not possess body will not be divided in parts, as we will extend on this subject in the Gate of the Order of their Position [Gate VI] with help of heaven.

And now, as the questioner says that there would be ten other Sefirot equal to these, we will answer him that this is not possible. As, since Keter is equal to Keter, it is not possible that there would be two Keters, as if it was so, in what would they differ so that there would be two? If so, it is not possible that there has been emanated from the one and united Emanator, except one emanated entity. Because two is not possible because there is nothing between them to be distinguished, because the two of them [would be] caused by the first cause, as if not, they would not be spiritual; and if they are [indeed] spiritual, it is not possible that they are two. If thus, it is necessary that there is no entity emanated from the emanator except one emanated entity. And similarly, we answer for Chochma with Chochma and similarly for all the Sefirot, until we are forced [to establish] that it is impossible to be [other Sefirot] besides these ten Sefirot.

And this question does not apply, because if thus, heaven forbid, there would be no force in the Emanator to cause to emanate two equal Keters caused by Him, and which would be distinguished from each other when they would be two. As this is folly. Because this subject is not due to a deficiency or weakness of ability, heaven forbid, not in the Emanator nor in the emanated entities! But on the contrary, He [is] their improvement. As in order that they [= the Sefirot] would be divided, they would need to descend to the diminishment of the body which is divided in parts, and this is not suitable. As from the greatness of the servant the greatness of the master is known, and out of His perfection He is to perfect what is beside Him. And there is no asking, as to the contrary, we know and model His grandness, that without body He could realize it, and from being simple and without possessing corporeality, as is known, He could cause to attain the body and the corporeality, and He could cause to emanate two Keters and they could be corporeal. As to this we will answer that, see, He did create many of this class, and these are [not the Sefirot but] the angels, which are corporeal according to the truth, although their corporeality is subtle as the corporeality of Fire and [even] more subtle than that, as we will explain in the Gate of Palaces [Gate XXIV].

And also one should not ask, since He imprinted in spirituality, that when He is subtle and spiritual, He would be divided into parts. As this subject would be the deficit in spirituality, as the principle of His perfection [is] in His oneness and His being without division. And the comparison in this [is] that the questioner would not [bother to] ask if there would be force [= potential] in the king to be a servant, and, since there is in him not the ability of the servant, we would find that the servant would be more praised than him [= the king]. As to the contrary, there is more than plenty [of the ability and potential in him], but if he would do this [= becoming a servant], there would be decrease and defect in the crown of kingship; but the glory of the king is to move himself away from all sorts of service of the servants. And the matter is similarly with the Emanator and with the emanated entities. As this is the praise of the Emanator to imprint in the emanated entities [= the Sefirot] the force of His seal so that they are simple, without being compounded, and deprived of the corporeality and of all its accidentals.

And see that we are forced [to assume] that [they] are equal is not possible.

And now we will say that, similarly, to ask that they [= the second set of Sefirot] are greater than they [= the original Sefirot], its question is not right, and there is no truth in its matters. As see, the only distinction between the Emanator and the emanated entity is the distinction [that there is] between cause and effect, and the only possibility for the emanated entity to be close to the Emanator, is that Keter comes close until there is no place left to say that [another] emanated entity could be between Keter and the Emanator, except that this one is the cause and the other the effect, and this is an obligation of its descent from the high degree of the Emanator, although it is great up to no limit, as it is dark in front of its Emanator, as the Rashbi of blessed memory has explained in the Tikkunim [Tikkunei Zohar].

And there is no place to ask why the En Sof did not cause to emanate Keter equal to itself when there is no lack of force. As the truth [is] that it is not possible for the emanated entity to be equal to the Emanator. And this is not so because of a deficiency of the Emanator, but because of the character of the emanated entity. Because as it is an emanated entity, it is the effect of its cause, and its cause is above it, prior to what is in many subjects, as it is not possible for one effect to comprehend its cause, and if this is so, it is necessary out of this that it is emanated entity and effect to descend from in front of its Lord, as [is] the difference that is between cause and effect, and this caused for it its deficiency, as it is emanated entity and effect of the first cause that is prior to it.

And if this is so, we will similarly reject the question saying that that Keter [of the second series] would be greater than this Keter [of the first series], since this Keter [of the first series] is greater than is possible in the custom of the emanated entities.

And similarly, saying that it [= Keter of the second series] would be smaller than this [= Keter of the first series] is not possible, as see, there is already something smaller than it, which is Chochma, and what is above Chochma is Keter, meaning to say: since Chochma has been caused by Keter, and there is no descending [entity] from Keter except what [there] is between cause and effect, see, it is impossible to ask that there is [yet] another emanated entity between Chochma and Keter. As see, this [supposed] emanated entity, it is impossible for it to be equal to Keter, and [it is] impossible [for it] to be equal to Chochma, for the reason that we have explained. Between Keter and Chochma it is not possible, because Keter and Chochma are cause and effect, and there is between them no division that could carry an effect prior to Chochma and posterior to Keter, unless Chochma would descend to the place of Bina which is the third effect, and if so, they would be Chochma and Bina.

And with this all questions are removed completely.

And see, now we will explain as to what has been aroused in us on the subject of the three aspects that are in each Sefirah, on which we will extend in the Gates that come, with help of HaShem, and they are these:

As for each and every Sefirah, they are three aspects: The first [is] its aspect on what has been emanated from it. The second [aspect is] on itself. The third [aspect is] on its emanator.



And the subject is that in Keter itself, in being that it is emanated from the Emanator who is [only] emanator and not an emanated entity, that lengthiness of speech on it is surely forbidden, and may God forgive [us] for what we have extended on it until now. And if this is so, in Chochma, which is being emanated from Keter, in it there must be an aspect of equivalence, meaning to say: a nearness uniting itself with its emanator which is Keter, as there is no separation between them at all, and afterwards it [= Chochma] descends itself and it separates from itself to itself, until it reaches [the stage of] being cause of Bina, [which is] its effect.

And see, in it [= the Sefirah Chochma], in itself, there needs to be in it an aspect from cause to effect as it ascends from aspect to aspect up to above.

And the example in this [is] the aspect [of Chochmah] that equals Keter, it is the cause for the aspect of its [=Chochma's] essence, and the aspect of its essence is the cause for that which equals Binah [and similarly in each and every aspect will be these same aspects [, this remark is taken] from the [commentary to Pardes Rimmonim entitled] Asis Rimmonim], and between each two aspects there need further be three aspects and they are: -the aspect that equals the first aspect Keter, and -the aspect itself, and -the aspect that equals it to [what it is] its [= Chochma's] essence [This passage is, at first reading, somewhat difficult to understand. In each Sefirah the Ramak locates three aspects: -an aspect that equals/approaches the Sefirah above it, -an aspect of the Sefirah itself (Atsmut), and -an aspect that equals/approaches the Sefirah below it. Now the Ramak distinguishes in each of these primary aspects three further, secondary, aspects, and he takes as an example the upper (primary) aspect of Chochma (that equals/approaches Keter). Its three secondary aspects are here: -the aspect of it (=the primary aspect) that equals/approaches Keter, -the secondary aspect itself, and -the aspect of it (=the primary aspect) that equals/approaches the primary aspect that is below it (which is the aspect of Chochma itself (Atsmut)). This can be worked out for each of the ten Sefirot, although for Keter and Malkut it will be slightly different].

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



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

And see when he who considers closely observes [the triangle] properly, he will find that the upper part that is in Keter is wide and oblique, and [it] narrows while going until its width reaches equivalence to the width of Chochma.

But even at the place of equivalence of Keter and Chochma there is [still] a big difference, because, from the side of the influencer there needs to be the descending oblique, as there is no [other] possibility for its descent, because everything that removes itself from the superior countenances, [being] the emanated entity, reveals itself and is surrounded by what is surrounding it [and] what is superior to it, and this is cause and effect for the one who possesses eyes of intellect, and whom HaShem has granted wisdom. And this is the mystery of each one [of the Sefirot] being comprised of ten [Sefirot], and the mystery of the descent of the degrees in the essence of the Sefirot in itself.

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

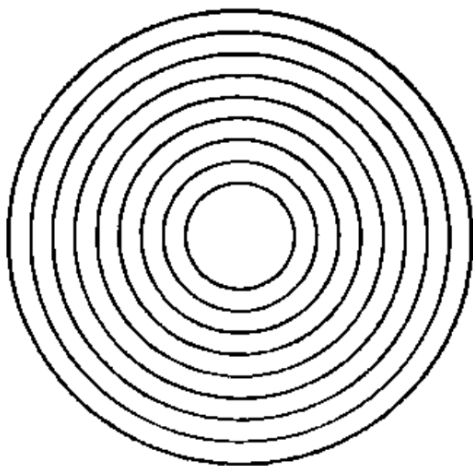
And He [= the Emanator] has seen in His wisdom that if Keter would not be descending in itself ten steps, it would not have been possible for Chochma to be emanated from it at all. And similarly, if Chochmah would not be descending ten steps, it would not be possible for

Binah to be emanated from it. And similarly for all the Sefirot and similarly for all the parts and for all the points.

And this is the deduction and this the reason for Atsilut, Beriah, Yetsirah, Asiyah [the four worlds], as in [the world of] Atsilut/Emanation there are these four worlds and in [the world of] Beriah/Creation there are [these] four worlds and in [the world of] Yetsirah/Formation [there are these] four worlds and in [the world of] Asiyah/Action [there are these] four world, as the subject of the four worlds they are the totality of all distinctions from the first necessity En Sof, King of Kings, the Holy One, blessed be He, from Keter until the middle point that is in the centre of the earth [= Jerusalem], and these are the species of their descent in four steps.

And similarly each one of them, when we come to divide them, we divide them into four steps, and similarly each and every step [again divided into four steps, except that the four of Atsilut are all subtle, until Asiyah that is in Atsilut is reason and cause to Atsilut that is in Beriah, and similarly Asiyah that is in Beriah is reason and cause to Atsilut that is in Yetsirah, and similarly in this order all the steps and all the divisions, until the reality is found as a candlestick of unifying parts uniting, and [as] brothers embracing each other as has been explained.

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



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

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

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

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

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

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

And the disposition of the world is in the most excellent reality as is possible in the order of the degrees, from the highest [degree] possible in reality until the lowest [degree] possible in reality, whether with limit or with end or with materiality. And see, if there would not be between Him [= the Creator] and the world the order of the Sefirot, it would not be possible for the world, because of its decrease, to be conducted by means of the En Sof, if it is not that

the ascends with the spiritual degrees which are the Sefirot, and for this subject He already caused to emanate the Sefirot. And this is not the intention [of emanation], but [the intention is] to reveal the Emanation and the Godhead, and not to conceal Him. And His revelation is by means of the descents of the degrees to the lowest aspect, which are [as they are] now. As see, even this earth, the thick one, the mixing one until its navel, it has degree after degree until seven earths, as we will explain a bit on this in the [Gate of the] Order of their Position [Gate VI] with help of HaShem. Opposite [is] the opinion of the simple measurers who thought they could give the size of the earth and [who] said that a line of twenty-two thousand miles would encircle it around, whereas [if] the earth would be obscured, it [= the line] would be passing to the direction of its [= the earth] face, the lower ones with a thickness of seven thousand three-hundred-thirty-three and one-third miles, and they [= the measurers] ‘go about in darkness’ [An allusion to Psalms 82:6] themselves [This passage is not entirely clear to me, so its translation must be partly incorrect].

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

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

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