

P13N3 - S. Drob.

In the Beginning: or in the beginning of the Cosmos - p. 8.3f. There was no time, matter, not even "space" - Nothing. The first emanation of creation G-d created a single point of pure light - energy - force.

**P13N3** Before this later physical point of creation there was first a process which began in G-d (sonai) Himself. The first initial process of beginning was called Tzimzum **P13N3**, meaning contraction.

This "contraction" was a place G-d made within His infinite being for the purpose of creating the Cosmos.

Cosmic region: This process is a process for the sake of consignment of the Eternal G-d. This consignment is for the sake of proximity - the nearness of G-d. This purpose is also a guarantee of success. The Eternal G-d's purpose cannot fail because all of creation is in - or within G-d.

The physical pattern of a spiritual reality. i.e. The Meshean.

Psa. 91:1 He who dwells in the hidden place of the Eternal G-d.

S. Drob.

Psa 91:1 ; B.R. Shemot 34:1

201 yeshuv - sits - as in yeshiva - study.

2707, 2700 - Secret place, hidden place,  
darkness (of The Eternal G-d.)

1188 - Elyon - The most high.

532 - shadow - darkness.

170 - Shaddai - Almighty

1118 - Spent the night.

This means living in the realm of  
1188 - the highest realm before the  
creations

\* Contraction of the Divine Presence into  
a single square cubit.

Thus, the 1188 is necessary if we are  
to have interaction w the Divine.

Mashiach the the first primordial point - Mashiach -  
embodiment of Hokhmah - both ideas require contraction,  
of wisdom, limitation of the infinite light. No single  
and the vessel can contain the total sum of  
maximum the Eternal G-d's light.

possible light SN: the idea of the camera shutter, capturing  
of the Eternal a fragment of light - i.e. revelation,  
G-d.

Assembly of light fragments builds the  
depth of revelation knowledge, Paat -

1187. paat 1187 is not a division, but  
rather a union of Hokhmah, Binah and  
Keter - Cabal. (chabzal)

אִיבּוּב - ש. פּוּבּוּ.

The contraction cannot be fully understood in natural, physical terms. This explanation is so obvious, completely.

This concealment guarantees eternity. It will never cease to exist because it is in the Eternal G-d and incorporated into Him. This also guarantees the Olam HaBa. Olam HaMashiach refers to an integrated realm of the Divine Presence (unrestrained) and the Olam HaZeh.

The Olam HaBa will be a realm of 100% unrestrained spirituality. It will transcend all naturality. We will achieve Yechidah of the soul.

Contraction אִיבּוּב necessitates Pin - in the sense of restriction. אִיבּוּב -  
midot - defined limits, measured  
limitations. ש.ו. vessel.

G-d first flooded אִיבּוּב w infinite light. When the light overwhelmed this space G-d retracted, limited His presence. to the absolute maximum potential of that space.

After the creation of this space, אִיבּוּב comes Adam Kadmon. אִיבּוּב אִיבּוּב  
Adam Kadmon is the first being to emerge immediately after the אִיבּוּב.

Shevirat Hakelam -

Breaking of the vessels.

n'jan - Tavnit - primordial pattern.

The pattern of an object built according to a spiritual - non-literal (physical) object.

Shemot 25:9, 40

Vessels filled with the overflow of divine infinite light. An endless measure of the Divine Essence. No-thing can contain an infinite measure of the Divine Essence.

אין'00

After אין'00 is created the sefirot are created. The sefirot are the ten divine attributes, which can be reflected in man. The אין'00 are ten qualities found in אין'00

אין'00 an infinite space?

אין'00, אין'00 anthropomorphisms, tools for grasping the Divine mind.

Shevirah: shattering or destruction.

Wisdom - חכמה and אין'00 - understanding might be said to have been a ray of divine light. However, the intensity of the light caused a fracture or שבירה of the vessel. This then brought a division between wisdom and understanding. In a sense אין'00 is a model of repair or reuniting the fracture of חכמה - אין'00.

Shevirat ha-kel'um:

Breaking of vessels of colorless glass.

Thus, the vessels fractured when they could not retain infinite light. The spherist-sefirot retained the light - but the empty places could not.

Shevirat haKelim -  
Breaking of the vessels.

nisan - tarbut. primordial pattern.  
The pattern of an object built according to  
a spiritual - non-literal (physical) object.  
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Adam haEmon archtypical Pattern

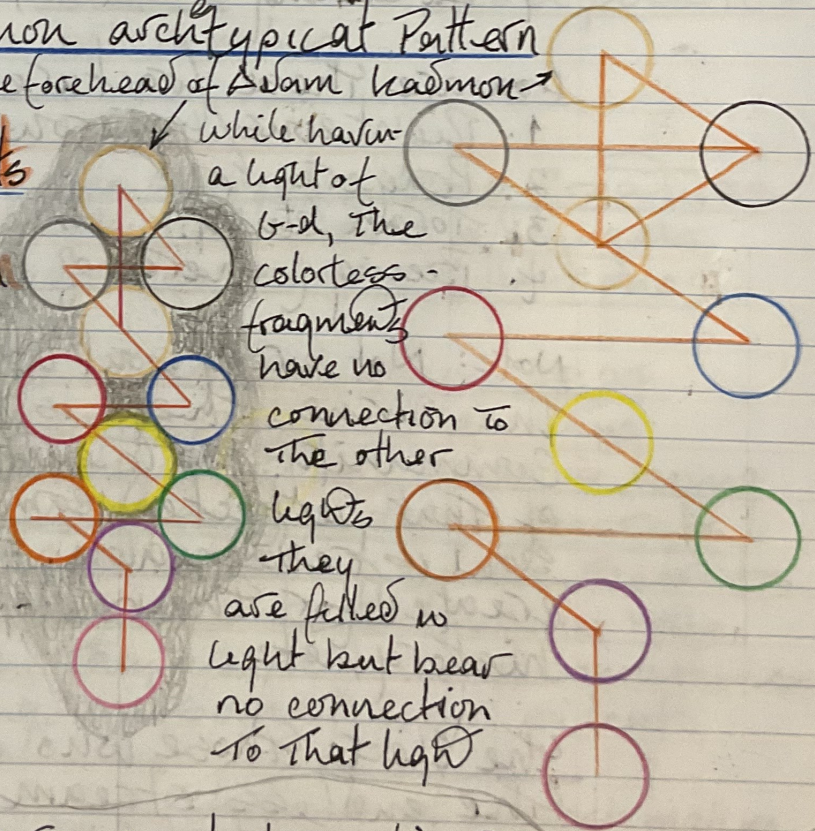
the forehead of Adam haEmon →

spherical lights

Color combinations  
are endless.

Because the  
light of G-d  
is endless  
not all vessels  
could contain  
the light. So,  
some vessels  
fractured.

These vessels  
contain a measure of colorless light.  
thus, the fractures have a measure  
of Divine light. These "sparks" must be  
redeemed.



The redemption of these vessels

1. reassembly of fractured vessels.
2. recreating - relearning - restoring to its divine intent and purpose.

This fracturing was NOT a mistake, all things of G-d are intentional.

1. The Flood
2. Fall of Adam.
3. Fall of the light bearers.
4. All seeming disasters, etc.

How are these fractures redeemed?

1. Righteous/Generous deeds
2. Prayers
3. Torah Study.
4. Being fishers of men.

Note: Not every soul has a fragment of the Divine. There is an Elect, perfected community. NOT every soul is a part of that perfected community. NOT every soul is redeemable. Some souls are only created for their impact on creation, history, etc.

The Elect: Those who are selected from the endless stream of Adam's seed to be a part of the perfected community.

Those who are not a part of the perfected community will vanish when

their occupation is finished. Some will be immortalized. Others will be forgotten and still others will be eradicated, erased from history.

Some of the "fragments" have no connection to any other thing. See Shiverat notes & these fragments will be eradicated from history and memory. However, some things which we think are negative or evil which have served a positive function will remain.

Chashmalim - the chayot - living creatures one of the highest orders of angels. They are also called "the silent ones"

chashmalim is also the word (chashmal) for telepathy.

Vayqash - B'resheet 44:18 - 44:27  
chayot - angels of fire. Indicating silent communication. What is being communicated is the deep secrets of G-d. Most speaking of the secrets of the human interacting w the Divine. They are said to be sometimes speaking and sometimes silent.

Joshua  
Abelson  
Jewish  
Mysticism.  
ch 2.

Ma-N-Ebok

Discussion and study of the chashmalim and chayot always draws the Divine presence. - Sometime it manifests as "fire," sometimes as malakim - angels, sometimes the Divine chariot.



Psalm 104:24-26 seems to imply that  
fire is a creature. And it is further  
considered to be related to the merkabah

White, white fire, light, illumination -

White letters are the emanation of Divine secrets, deep So'odic mysteries &

Aspects of white light, fire, parchment bespeak hidden letters and hidden meanings. The hidden letters are higher than the revealed, visible letters. This says - teaches there are deeper truths hidden in white spaces -

Ayin Sof - above Keter, the infinite white space, light fire. White letters were hewn from primordial air. G-d combined these letters to create the Cosmos. These letters were created before the creation of the material universe.

Thus, white fire, spaces, letters denotes a complex system of Divine Power. And by extension - spiritual purity, life and devotion. These "lights" speak of inner light, revelation and ideal of consciousness, i.e. awareness of higher self existence.

Vision of G-d -

G-d and The Torah.

In our desire to see G-d we have been given The Torah as a So'odic model for seeing His actions.

SN.

Kabbalah and many So'odic texts seem to be late (chronologically). But Books of The Nazarean Confess show us that there was a strong So'odic inclination in 1st Cen.

1 Del 140 -  
1067 Absorbing

2-1  
ARC

## Primordial kings:

Primordial emendation - most likely by Mashiach. Gen 1:16.

with the "shattering of the vessels" the process of emendation expelled the evil - negative producing Sefirot of the Sitra Achra - other side, side of negativity

Klipot:

These Sefirot are also known as Klipot - vessels - negative. The shattering became the source of all destructive force for creation to fulfill its purpose. G-d (the Creator) did not annul this force. Thus, free will enters the Cosmos. The present existence of this force in nature also proves as a test for humanity to see their choice. These Sefirot are seen as being incomplete.

There is nothing outside of G-d's control. Nothing exists without Divine purpose. These Sefirot are NOT outside of G-d's control. Nor do they exist without Divine purpose.

This force is only seen when G-d (the Divine-Eternal G-d) conceals Himself. Thus, the Divine has concealed Himself from certain "areas"? So this process of Sitra Achra can be used as a tool for the sake of providing humanity with free will.

While it might seem as if evil - the Sitra Achra is free and permeated with destructive power(s) all is controlled.

by the "concealed Presence" of the Divine.

In the future this power-force will no longer be necessary. And it will be emended or repaired - corrected by Tikkun, and no longer exist.

Intimate knowledge of Good will realize all spiritual possibilities of drawing closer to G-d and being in unity within

Thus, the emendation of the Tree of knowledge of good merged and mingled with evil will be transformed. It will be only the Tree of intimate knowledge of Good.

Therefore, we must see the negative side as a balance to the unrestrained positive force. Concerning "evil," it will be dispensed with when the last Tsaddiq has made his final choice.

Thus, in the Olam HaBa those who dwell there will have chosen unrestrained good as a eternal lifestyle.

SN: Esau - Yom - Yaacob - Ya'akov - Tikkun. -

Evil is only a Tool and has no power or existence outside the purpose-will of G-d. Therefore evil has no independent force, power of its own. While men are subdued by its power-force they succumb by exercising free will and choice.

Seder. Hishfal seluf  
The Order of development  
Primordial Kings - Malachim K'dom'in

יחידות - 770  
א'נ'י'ן א'י'ן

Or Ein Sof - "light of the infinite" Eternal G-d. The light of the infinite is the beginning of creation. This "Beginning" is above or before any limitation.

Ein Sof represents G-d's divine essence as first cause.

Ten Stages of the Eternal's Divine Light.  
Ps 104:2.

Atzmut - Simple Divine Presence. - no limitation - above all realms and without any limitation. The purest essence of the Divine. - א'נ'י'ן א'י'ן

א'י'ן Yachid - Single - absolute unity. - the single one.

א'י'ן Echad - The One.

Mishle - 8:30

Or -  
Yorah as G-d's delight.

Self א'נ'י'ן א'י'ן

Sha'ashuim Atzmut - Delight's of Self. p'n: This stage of the Divine light is the point from which the desire of G-d wishes to create in order to bestow his Goodness on some other thing. i.e. humanity.

Yrans - Sha'ashuim Atzmut - the light that shines within. This gives us an esoteric image or perception of G-d. - pure light - pure translucent the ability to see light through his translucent being. This is not a Peshat explanation!