

וארעא אתבטלת.

The land was nullified.

These two words allude to so much of the pre-Creation story. “Land” in this case does not refer to the land we walk on, but the *sefirah* of *Malchus*, which is called *Aretz*. Nullified likewise does mean that it is existed and then didn’t, but rather than it never had a chance to “rule” like the other kings, because it did not have its own light.

“Ruling” in this sense means that a *sefirah* had its own level of light for the duration of its rule, as the six *sefiros* above it did.⁴⁰ Rather, its light was from all the other *sefiros* above it, and therefore even in *Parashas Vayishlach*, the *Malchus* is not alluded to:

Bela *ben* Be’or: *Da’as*

Yovav *ben* Zerach: *Chesed*

Chusham: *Gevurah*

Hadad *ben* Bedad: *Tifferes*

Samlah: *Netzach*

Shaul: *Hod*

Ba’al Chanan *ben* Achbor: *Yesod*

Even the first six words of the original first verse allude to these six se-

⁴⁰ The *Malchus* came out with only one of its ten lights. Its other nine *sefiros* remained above. At least six of the ten came out for each of the six *sefiros* of *Zebr Anpin*.

firos, according to the *GR*"A.⁴¹

Summarizing, this is what was missing from each of the levels. *Arich Anpin* was missing the *Maskala*, which meant it did not have the level of *Nukvah*, the root of *dinnim* (judgments). Therefore, the kings (being *din*-based) broke because they lacked a root above on the level of *Arich Anpin*.

Abba and *Imma* did not face each other but were back-to-back. As a result, they could only receive light from their backsides (*achor*), which means the light it received from *Arich Anpin* was greatly reduced. And even though *Abba* and *Imma* are considered as one, still the lack was greater for *Imma* because her light came through the back of *Abba* as well as through her own. The *sefiros* of *Zebr Anpin* "ruled" but then broke, whereas the *sefirah* of *Malchus* never even ruled at all.

The importance of this becomes clear from a rule mentioned by the Arizal.⁴² Anything that came out in the beginning⁴³ can never be removed from the world. Because *Zebr Anpin* came out with only six of its ten *sefiros*, those six *sefiros* are fundamental to its existence and therefore remain permanently. But anything that came out as a result of the *tikun*, like *Zebr Anpin's mochin*, can come and go throughout history based upon the actions of man.

Mitzvos draw light down from the upper spiritual realms and give *Zebr Anpin* its *mochin* and build the *Malchus*. Sins have the opposite effect. This creates a propensity within Creation, especially with the "influence" of the *Klipos*, *Sitra Achra*, and *yetzer hara*, for replicated "breaking" throughout history.

⁴¹ The word "*Bereishis*" itself refers to the Seven *Tikunei Golgalta* in *Arich Anpin*.

⁴² *Aitz Chaim*, *Sba'ar Melachim*, Ch. 6.

⁴³ *Olam HaNekudim*.

Moshe *Rabbeinu's* breaking of the *luchos* is just one example of this. The destruction of both temples were other dramatic examples of *Sheviras HaKeilim* on *this* side of Creation. The countless pogroms and in more recent times, the Holocaust, are clearly a function of the pre-Creation imperfections implemented to make post-Creation free will possible.

The Torah, particularly in *Parashas Bechukosai* and *Parashas Ki Savo*, when warning about the potential destruction because of straying from Torah, is talking less about punishment than cause and effect. The verse about the earth being null and void is a reminder that the natural state of Creation is not *seder*—order, but chaos and entropy. If we don't fix the world through enough positive free will choices it so “naturally” reverts back to its original state.⁴⁴

If a dam were to break and flood a valley filled with inhabitants, we would expect it to *naturally* affect everyone in its way, righteous *and* evil. People might ask however why God allowed the dam to break in the first place, or why He allowed it to happen when righteous people were in harm's way.

Moshe *Rabbeinu* asked a similar question of God when he had a prophecy of the future Rebi Akiva's cruel death at the hands of the Romans.⁴⁵ “*This is Torah and this is its reward?!'*” Moshe asked, incredulous. But more incredulous was God's answer: “Silence! This is what I planned to do!”

However, the Leshem explains that this is not what God was telling Moshe, evident by the *kabbalistic* explanation of the words

⁴⁴ It has been said, “The only thing necessary for the triumph of evil is that good men do nothing,” was born out of this reality.

⁴⁵ *Menachos* 29b.

which literally mean, “This is what ascended to the *machshavah*—mind before Me.” As the Arizal explained,⁴⁶ God’s answer to Moshe was, “Rebi Akiva’s harsh death has to do with the *birrur* of holy sparks from the *Klipos*, something which takes place on the level of the *Moach Stima’a* of *Arich Anpin*, otherwise known as the Upper *Machshavah*. “Silence” was God telling Moshe *Rabbeinu* that the answer he wanted was too sublime to be articulated in words.

Reward and punishment are real, but mostly to do with the World to Come.⁴⁷ The punishing effect of human history has more to do with the *tikun*, or lack thereof. Free will is *essential*. The process of Creation was essential for free will to exist and function. Now that we have it, to not use it means to be affected by the chaos it is meant to control.

For the sake of free will, history impacts both the righteous and the evil. For the sake of personal *tikun*, God involves people who can personally spiritually benefit from what happens to them. Any seeming randomness of events is only what *we* perceive because we do not know the stories behind the stories. All of it is rooted in what happened prior to Creation, and what needs to happen since.

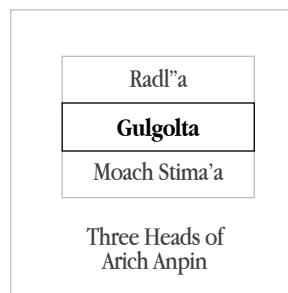
⁴⁶ *Sba’ar Ma’amrei Rashb”i*, *Pekuday*, p. 167.

⁴⁷ *Kiddushin* 39b.

עד דרישא דכסופא דכל כסופין, לבושין דיקר אתקין ואחסין.

**Until the most desirous of heads
rectified itself with clothing of honor
and bequeathed.**

Head” refers to the *partzuf* of *Atik*. It is called the most desirous because *Atzilus* yearns to grasp its light.⁴⁸ But unfiltered, the light of *Atik* is too powerful to be grasped in any way by lower worlds. This is why it clothed itself in the *partzufim* of *Arich Anpin*, which made it possible for it to “bequeath” to *Atzilus* all of its *partzufim*.



This is the entire idea of *tikun* in *Kabbalah*. The goal of all of Creation is to reveal the *Ohr Ain Sof* to man, which is not possible at its original intensity. Therefore, God created

⁴⁸ *Mesok Midvasb*. According to the GR”A, it is specifically the second of three heads of *Arich Anpin*, which is the *Gulgolta*. The top level is *Radl”a*, which is the top three (unclothed) *sefiros* of *Atik*, the second level down is the *Gulgolta* of *Arich Anpin*, and the third is the *Chochmah* of *Arich Anpin*, or *Moach Stima’a*. Hence, the 7 *Tikunei Gulgolta*, which are the *tikunim* that make the light of *Radl”a* accessible to the *Moach Stima’a* and all the worlds below it. It is also the level from which *Atzilus* begins.

sefiros and *partzufim* as the means to “filter” and weaken the light until Creation could exist, and provide man with free will and the means to increase his awareness of God.

The first and main *tikun* was the *Maskala*, the distinct dual reality of male and female components (that did not exist in *Olam HaTobu*), on the level of *Arich Anpin*. Rectifying the head automatically rectified all the levels below it, which are included in it,⁴⁹ teaching us, the GR”A points out, that any “head” (leader) who does not first rectify himself cannot expect his followers to become rectified either.

The main *tikun* is the reduction of light so that it can flow in measured amounts. This is why the main means of such *tikun*, according to the *Zohar*, is the *dikna*, or beard.

As mentioned already, the human body has the same structure as the *partzufim*, except that our bodies are *physical* and the *sefiros* are *spiritual*. But all of our physical body parts are just the forms the original spiritual concepts have taken in the lower worlds, to serve the purposes of man on some level. *God* has the real hand; *ours* is the facsimile.

Every human body part can be called a *tikun* inasmuch as it contributes to God’s purpose for man. Because man must have blood flow, he was created with a heart and blood system. Because he must be able to digest food, man was created with a digestive system. And because man must be able to relate to God, he was endowed with the ability to process knowledge on a Godly level.

With respect to *sefiros*, it’s about flow of Divine light. The *sefiros*

⁴⁹ Just as parents contain the DNA of their future children who will later emerge from them, likewise the light necessary to make a lower world already exists in the world above it from which it will emerge.

are the means that God created to implement His will for Creation, executed by precisely controlling the flow of *Ohr Ain Sof* from level to level. And just as different body parts are specifically designed to manage things like blood flow, similarly different *sefiros* have different functions to manage light flow.

Though a beard is just facial hair on a person, the *dikna* has a central and dynamic role in channeling light down from the head of *Arich Anpin* to the world below it. The *Yud-Gimmel* (13) *Tikunei Dikna*—Beard Rectifications—correspond to the sections of beard on a face,⁵⁰ each section receiving light in order to filter its intensity in preparation for the lower worlds to receive it on the level they can. This is the *tikun* that made “bequeathing” possible.

The idea of bequeathing is the idea of one generation giving to an upcoming one. In this case, a “generation” is a version of something, and the next generation is the next version of it.⁵¹ Here, *Arich Anpin* is the “current” generation and *Zebr Anpin*, the next one.⁵² *Arich Anpin* bequeathes to *Zebr Anpin*, via the 13 *Tikunei Dikna*, all of its light, as per the Divine timetable for the development of Creation:

⁵⁰ They are: (1) *payos* below the ears, (2) moustache, (3) hairless channel under the nose, (4) rows of hair under the bottom lip, (5) area under previous *tikun*, (6) beard width cheekbones below *payos*, (7) two hairless cheeks, (8) *Mazel Elyon*: beard until the bottom of the chin, (9) small hairs “absorbed in thickness of the the head between the two *mazalos*, (10) short hairs “hovering” above the throat, (11) even length hairs from previous *tikun*, (12) mouth free of hair, (13) *Mazel Tachton*: beard below the chin and opposite the throat. They corresponds to the 13 Attributes of Mercy taught to Moshe on *Har Sinai* (*Shem7os* 34:6-7), and those mentioned by Michah (*Michah* 7:18).

⁵¹ Technology uses similar terminology to refer to a newer model of something.

⁵² *Abba* and *Imma* are in-between *Arich Anpin* and *Zebr Anpin*, but they function mostly as the means to transfer the light.

This is why the *Tanna* said “bequeathed.” It means that *Arich Anpin* had stored within it all the future branches that would emanate to the lower worlds, from which all of them “inherit” . . . The bounty of *Zebr Anpin* depends upon the *dikna* of *Arich Anpin*. (*Sba'arei Chochmah*, *Sifra D'Tzniusa*, Ch. 1, p. 207)

האי מתקלא תלי באתר דלא הוי.

This *Maskala* hangs from a place that wasn't.

The *Maskala*, which is the level of male and female and the main *tikun*, “hangs” from *Partzuf Atik*, called *Radl”a*. All building and roots of *Atzilus* begin there, because all the roots or all the *partzufim* below *Arich Anpin* (i.e., *Moach Stima’a*), get their *shefa*⁵³ from *Atik*. Therefore, the *Maskala*, which is revealed on the level of the *Moach Stima’a*, hangs from a place that “wasn’t,” which is *Atik*.

“Wasn’t” means that, unlike other *partzufim* whose “bodies”⁵⁴ are considered a *Shem Hovayab*,⁵⁵ even the body of *Atik* is on a level as if it

⁵³ Literally, *bounty*, which is the *Ohr Ain Sof*.

⁵⁴ It's seven lower *sefiros* of *Chesed* through *Malchus*.

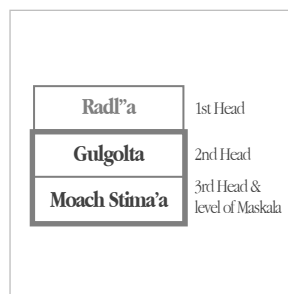
⁵⁵ *Chochmah* usually corresponds to the *Yud*, *Binah* to the *Heb*, *Chesed* through *Yesod* to the *Vav*, and the *Malchus* to the final *Heb*. Such a correspondence does not exist on the level of *Atik*, showing how ethereal it is.

does not exist. This is because *Atik* is not a part of *Atzilus* like the rest of the *partzufim*, but something in-between *Adam Kadmon* and *Atzilus*. It is even called the *Malchus* of *Adam Kadmon* at times.

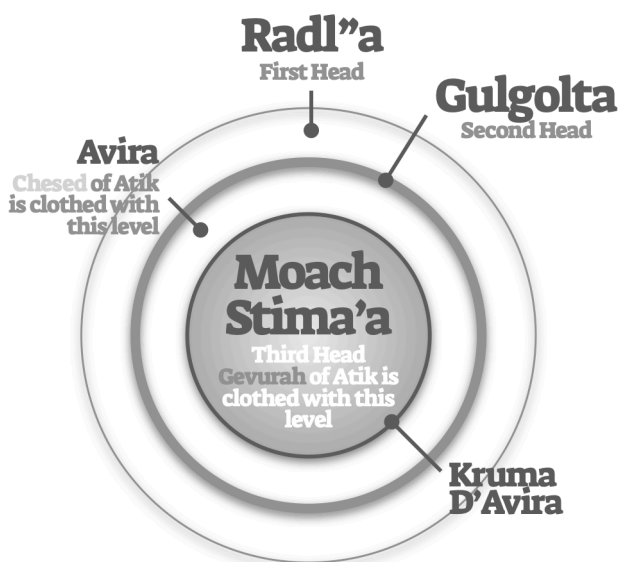
Thus, there is no aspect of *tikun* on the level of *Atik* because, relative to *Atzilus*, *Atik* is considered the level of *Ain Sof*. Thus, only *Atik* specifically is spoken about in terms of hiddenness, called “a head that isn’t a head,” or “a place that wasn’t.” *Arich Anpin*, on the other hand, though often called *Ayin*, is still a part of *Atzilus*. It’s just that since it clothes *Atik* it is considered to be hidden from the levels below it.

There are different ways to hold onto something. For example, a person can hold on to a railing to strengthen themselves, which is on their level. If they let go of the railing they may become shakier but they will not fall down. But when a person hangs clothing on a peg, it is on a higher level than the clothing. If the shirt falls off the hook, it will fall down.

The *Maskala* is said to hang from the level of *Atik* because *tikun* is not relevant to that level. Yet, if *Atik* did not exist and emanate downward neither would the *Maskala*. But the *Maskala* is only relevant to *Atik* inasmuch as the light of *Atik* emanates down to the *Moach Stima’a*, which is the root of the *Maskala*.



More specifically, the beginning of the *tikun* was the result of the *Chesed* and *Gevurah* of *Atik* going down and being clothed in the head of *Arich Anpin*, the *Chesed* of *Atik* in the *Avira* (between the *Gulgota* and the *Kruma D'Avira* around the *Moach Stima'a*), and the *Gevurah* in the *Moach Stima'a*. This caused the rectification of this level *b'sod* the *Maskala* which had not been there previously.



אתקלו ביה אינון דלא אשתכחו.

Those that were not found were weighed.

The main point of the *tikun*, which began from the *Chesed* and *Gevurah* of *Atik*, is the *mochin* of *Zehr Anpin* that were not there in *Zehr Anpin* in *Olam Ha-Tobu*. The light originated on the level of *Atik* but kept descending—via the *Moach Stima'a* and the 13 *Tikunei Dikna*—until it resulted in *mochin* for *Zehr Anpin*. That rectifies all of Creation, and is the basis of redemption.

at is, what was previously missing from each *partzuf* was added as a result of the *tikun*. This was the male component of each *partzuf* that was added as a result of a new emanation *Ohr M" H* from the forehead—*metzach*—of *Adam Kadmon*. This “balanced” each *partzuf*.

A complete *partzuf* has ten *sefiros*, five male and five female. The first *sefiros* that came out of the eyes of *Adam Kadmon*, of which seven broke, only came out with their female components. When the Torah says, “*And God said, ‘Let there be light!’ and there was light,*”⁵⁶ it was talking about an emanation of the *Ohr M" H* to resurrect the broken female components, and join them with their male counterparts as part of the rectification process in order to make complete *partzufim*.

Just as everything *physically* is comprised of sub-atomic elements, it is ultimately *spiritually* comprised of various permutations of the *Shem Hovayah*, the four-letter Name of God to holy to be pronounced as written.

⁵⁶ *Bereishis* 1:3.