

# Talmud Eser Sefirot

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Preface to the Wisdom of Kabbalah

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Kabbalistic Dictionary

## Preface to the Wisdom of Kabbalah

### Three Main Concepts

1) Rabbi Hanania ben Akashia said, "The Creator wished to reward Israel, so He gave them the Torah and the Commandments..." In Hebrew "to award" ("Lizkot") is similar to the word "to purify" ("Lezakot"). Midrash "Bereshit Rabbah" says, "The Commandments are given only to purify Israel with their help". Here two questions arise:

-What is the privilege that the Creator awarded to Israel?

-What is this "impurity" and "coarseness" that is in us and from which we have to purify ourselves with the help of the Torah and the Commandments?

These matters have been discussed in my books "Panim Meiroi uMasbirot" and "The Study of the Ten Sefirot". Let us review them briefly.

The Creator's intention was to give pleasure to created beings. For this, He prepared an enormous desire in the souls to receive this pleasure contained in the shefa (the abundance which the Creator wants to bestow upon us). the 'desire to receive' is a vessel for the reception of the delight contained in the shefa.

The greater the 'desire to receive', the more pleasure enters the vessel. These two notions interconnect in such a way that it is impossible to separate them.

It is only possible to point out that the pleasure refers to the shefa (i.e., to the Creator) while the 'desire to receive' refers to the Creation.

Both of these notions come directly from the Creator and are included in the Thought of Creation. While the abundance descends directly from the Creator, the 'desire to receive' it, also included in the shefa, is the root, the source of created beings.

The 'desire to receive' is something essentially new, something that never existed before, because there is no trace of 'desire to receive' in the Creator. It turns out that the 'desire to receive' is the essence of the creation, from beginning to end, the only "material" the creation is made of. All of the various created beings are merely different "portions" of the 'desire to receive'. Moreover, all events that happen to them are the changes that happen to this 'desire to receive'.

Everything that fills the created beings and satisfies their 'desire to receive' comes directly from the Creator. Therefore, everything that exists around us actually comes out of the Creator, either directly as abundance, or indirectly as, for example, the 'desire to receive', that does not exist in the Creator Himself, but was created by Him for delighting His creatures.

2) Therefore, the 'desire to receive' in all its variety was included in the Thought of Creation from the very beginning. It was inseparably linked to the delight that the Creator prepared for us. the 'desire to receive' is a vessel, while the shefa is the light that fills the vessel. These lights and vessels are the only components of the spiritual worlds. They are inseparably connected to one another. Together they descend from above, level by level. The farther away from the Creator these levels are, the greater and coarser the 'desire to receive' becomes. On the other hand, the greater and coarser the 'desire to receive' becomes, the more remote it is from the Creator. This happens until it comes to the lowest point where the 'desire to receive' reaches its maximum size. This condition is desirable and necessary for the beginning of the ascension toward the correction.

This place is called "the world of Assiya". In this world the 'desire to receive' is defined as "man's body", while the light is called "man's life". The difference between the upper worlds and this world (Olam Hazeh) is that in the upper worlds the 'desire to receive' is not yet coarse enough, and is not yet separated completely from the light. In our world, the 'desire to receive' reaches its final development and receives completely separated from the light.

3) The above-mentioned descending order of the development of the 'desire to receive' is divided into four levels (Behinot). This order is encoded in the mystery of the Creator's Name. The Universe submits to the order of these four letters, HaVaYaH (Yud-Hey-Vav-Hey). These letters correspond to the ten Sefirot: Hochma, Bina, Tifferet (or Zeir Anpin), Malchut and their root. Why are there ten? It is because the Sefira Tifferet includes 6 Sefirot: Hesed, Gvurah, Tifferet, Netzah, Hod and Yesod.

The root of all these Sefirot is called Keter, but often it is not included in the Sefirot count; hence, one says HuB-TuM. These four Behinot correspond to the four worlds: Atzilut, Beria, Yetzira, and Assiya. The world of Assiya also includes this world ("Olam Hazeh"). There is no single created being in this world whose root is not in the world of Infinity, in the plan of the creation. The plan of the creation is the Creator's desire to please all the created beings. It includes both the light and the vessel. The light comes directly from the Creator, while the desire to receive pleasure was created by the Creator anew out of nothing. For the 'desire to receive' to reach its final development, it must pass together with the light

through the four worlds of Atzilut, Beria, Yetzira, and Assiya (ABYA). Then the development of the creation is completed with the creation in it of the light and the vessel, called "the body" and "the light of Life".

4) The necessity to develop the 'desire to receive' on four levels (Behinot) through the four worlds of ABYA is caused by the existing rule, according to which only the spreading of the light followed by its subsequent expulsion make the vessel fit for use.

An explanation: when the vessel is filled with the light, they are inseparably connected. The vessel is in fact non-existent; it abolishes itself as the flame of a candle disappears in the flame of a torch.

The desire is satisfied, so it ceases to exist. It can reappear only after the light exits from it, stops filling it. The reason for this self-annihilation of the vessel lies in its total contrast with the light. The light comes directly from the Creator's essence, from the Thought of Creation. This light is a 'desire to bestow' and has nothing to do with a 'desire to receive'. The vessel is absolutely opposite to it; it is a huge 'desire to receive' the light.

The vessel is a root, a source of something very new, non-existent before the creation. The vessel has no 'desire to give'. Since the light and the vessel are inseparably connected, the 'desire to receive' is annulled by the light. The vessel acquires a certain form only after the expulsion of the light from it. Only then, the vessel starts craving for the light. This passionate desire determines the necessary form of 'his 'desire to receive'. When the light reenters the vessel, they become two separate objects – the vessel and the light, or body and life. Take a good note of it, because these are most profound notions.

5) As stated above, the creation develops according to four phases, Behinot, encoded in the name HaVaYaH and called Hochma, Bina, Tifferet and Malchut. Behina Alef (1) is called "Hochma", which contains both the light and the vessel made of the 'desire to receive'. This vessel contains the entire light called Ohr Hochma (the light of wisdom) Ohr Haya (the light of life), because it is the entire light of life inside the creation.

Nevertheless, Behina Alef is still regarded as the light and the vessel in it has not manifested yet, existing potentially. It is still inseparably connected with the light in the state of self-abolishment. Afterwards, Behina Bet (2) comes into being, because by the end of its development Hochma wished to acquire the equivalence of properties with the light that is inside it. The 'desire to bestow' upon the Creator has awakened in it.

The nature of the light is a pure 'desire to give'. As an answer to the awakening of that desire, the Creator sent a new and different light called "Ohr Hassadim" (the light of mercy). Hence, Behina Alef almost completely got rid of Ohr Hochma, given by the Creator. Ohr Hochma may only be present in the proper vessel, i.e., the 'desire to receive'. Both the light and the vessel in Behina Bet are totally different from those in Behina Alef, since the vessel in Behina Bet is the 'desire to bestow' and the light is Ohr Hassadim. Ohr Hassadim is the pleasure of being like the Creator.

The 'desire to bestow' leads to the equivalence of properties with the Creator that, in the spiritual worlds, leads to merging with him. Then Behina Gimel emerges. After the light inside the creation passes to the level of Ohr Hassadim in the almost complete absence of Ohr Hochma (as we know Ohr Hochma is the principal life force in the creation), Behina Bet felt its deficiency. At the end of its development, it attracted a portion of the Ohr Hochma so that it could start shining inside its Ohr Hassadim.

It turns out that this awakened desire leads to a situation where Behina Dalet feels the passionate desire that Behina Alef had. Moreover, now, after expelling the light once, the creation knows how bad it feels, so it desires this light much more than at the earlier stage of Behina Alef.

Therefore, the emanation of the light and its subsequent expulsion create a vessel. If the vessel now receives the light again, it will precede the light. Therefore, the Behina Dalet is a final phase in the creation of the vessel called Malchut.

6) The four above-mentioned phases correspond to the ten Sefirot of which every created being consists. These four phases correspond to the four worlds of ABYA, which include the

entire Universe, and all the details existing in reality. Behina Alef is called Hochma, or the world of Atzilut. Behina Bet is called Bina, or the world of Beria. Behina Gimel is called Tifferet, or the world of Yetzira. Behina Dalet is called Malchut, or the world of Assiya. Now let us understand the nature of these four Behinot existing in every soul. Each soul (Neshama) originates in the world of Infinity and descends to the world of Atzilut, acquiring the properties of Behina Alef there. In the world of Atzilut, it is not yet called "Neshama", for this name points to a certain degree of separation from the Creator that leads to a fall from the level of Infinity, from a state of complete unity with the Creator, and acquires some "independence". However, it is not yet a completely formed vessel, so nothing separates it from the Creator's Essence thus far.

As we already know, while in Behina Alef, the vessel is not yet such, for at this stage it annuls itself as regards the light. Hence, in the world of Atzilut, everything is said to be still absolutely Divine – "He is one and His Name is one". Even the souls of other creatures passing through this world merge with the Creator.

7) Behina Bet rules in the world of Beria; i.e., its vessel is the 'desire to bestow'. Consequently, when the soul arrives in the world of Beria, it reaches this stage of the vessel's development, is already called "Neshama". This means it separated from the Creator's Essence and acquired a certain degree of independence. Nevertheless, this vessel is still very "pure", "transparent", i.e., very close in its properties to the Creator. Thus, it is regarded as being completely spiritual.

8) Behina Gimel rules in the world of Yetzira; it contains a certain amount of the 'desire to receive'. Therefore, when the soul comes to the world of Yetzira, reaches this stage of the vessel's development, there exists the state of "Neshama", and is now called "Ruach". This vessel already possesses certain Aviut, i.e., some portion of the 'desire to receive'. It is nevertheless still considered as spiritual, since this quantity and quality of the 'desire to receive' is insufficient to be completely separated in its properties from the Creator's Essence. A complete separation from the Creator's Essence is a body, which is now fully and clearly "independent".

9) Behina Dalet rules in the world of Assiya; it is the final stage of the vessel's development. At this level, the 'desire to receive' reaches the peak of its evolution. The vessel turns into a body totally separated from the Creator's Essence. The light inside Behina Dalet is called "Nefesh". This name points to the lack of independent movement in this type of the light. In addition, remember that nothing exists in the Universe that does not consist of its own ABYA (four Behinot).

10) The Nefesh, the light of life installed in the body, comes directly from the Creator's Essence. Passing through the four worlds of ABYA, it gradually moves away from the Creator until it acquires a vessel, a body assigned to it. Only then is the vessel considered as completely formed. At this stage of the vessel's development, the light inside it is so small that its source cannot be felt, i.e., the creation (the vessel) stops feeling the Creator. However, with the help of the Torah and the Commandments with the intention to bestow delight upon the Creator, the creation can purify its vessel called the body, and receive all the light prepared for it by the Creator in the Thought of Creation. That is what Rabbi Hanania ben Akashia meant by saying, "The Creator wished to reward Israel, so He gave them the Torah and the Commandments..."

11) Now we can understand the difference between the spiritual and the material. If the 'desire to receive' has reached its final development, i.e., achieved the stage of Behina Dalet, it is called "material" and belongs to our world (Olam Hazeah). If the 'desire to receive' has not yet reached its final development, then such a desire is considered spiritual and corresponds to the four worlds of ABYA, which are above the level of our world.

You should understand that all ascents and descents in the upper worlds are not by any means movements in some imaginary space, but are merely changes in the magnitude of

the 'desire to receive'. The object most remote from Behina Dalet is in the highest point. The closer an object is to Behina Dalet, the lower is its level.

12) One should understand that the essence of each vessel and the entire Creation is only the 'desire to receive'. Nothing outside the framework of this desire has anything to do with the creation, but refers to the Creator. Then why do we regard the 'desire to receive' as something coarse, disgusting and requiring correction? We are instructed to "purify" it with the help of the Torah and the Commandments; otherwise, we will not be able to achieve the ultimate purpose of the Creation.

13) As all material objects are separated from one another by distance in space, spiritual objects are also separated from one another due to the difference in their inner properties. Something like this can be seen in our world. For example, two men have similar views, sympathize with one another, and no distance can influence the empathy between them. On the contrary, when their views are very different, they hate one another and no proximity can unite them.

Therefore, the similarity of views draws people together, while the differences separate them. If one person's nature is absolutely opposite to the nature of the other, these people are as remote from one another as East is from West. The same occurs in the spiritual worlds: moving away, rapprochement, merging – all these processes happen only according to the difference or resemblance between the inner properties of the spiritual objects. The difference in properties separates them, while their similarity brings them closer.

The 'desire to receive' is the principal element of the creation; this is the vessel necessary for the realization of the Purpose included in the Thought of the Creation. This is the desire that separates the creation from the Creator. The Creator is the absolute 'desire to bestow'; He does not have a trace of the 'desire to receive'. It is impossible to imagine a greater contrast than this: between the Creator and the creation, between the 'desire to bestow' and the 'desire to receive'.

14) In order to save the creation from such remoteness from the Creator, the Tzimtzum Alef (the First Restriction) took place and separated Behina Dalet from the spiritual objects. This happened in such a way that the 'desire to receive' turned into a space void of the light. After the Tzimtzum Alef, all the spiritual objects have a screen on their vessel-Malchut in order to avoid receiving the light inside Behina Dalet.

The moment the Upper Light tries to enter the creation, the screen pushes it away. This process is called a Stroke (Haka'a) between the Upper Light and the screen. Because of this blow, the Reflected Light rises and dresses the 10 Sefirot of the Upper Light. The Reflected Light, dressed on the Upper Light, is becoming a vessel instead of Behina Dalet.

After this, Malchut expands in accordance with the height of the Reflected Light, then spreads downwards, thus letting the light get inside. One says that the Upper Light dresses onto the Reflected Light. This is called the "Rosh" (head) and the "Guf" (body) of each level. The Stroke Contact of the Upper Light with the screen causes the lifting of the Reflected Light. The Reflected Light dresses onto the 10 Sefirot of the Upper Light, thus forming the 10 Sefirot de Rosh.

The 10 Sefirot de Rosh are not the real vessels yet; they only pass for their roots. It is only after Malchut, with the Reflected Light, spreads downwards, that the Reflected Light turns into the vessels for the reception of the Upper Light. Then the lights dress into the vessels, called "the body" of this particular level. The real, complete vessels are called "the body".

15) After the First restriction, new vessels of reception appear in place of Behina Dalet. They are formed because of a Stroke Contact between the light and the screen. However, we still need to understand how this light turned into a vessel of reception after being the light reflected from such a vessel. It turns out that the light becomes a vessel, i.e., starts playing an opposite role.

To explain the above, let us take an example from this world. Man naturally respects a 'desire to give', at the same time, he resents receiving without giving something in return. Let us suppose that a person comes to his friend's house, and is offered a meal. Naturally,

he would refuse to eat no matter how hungry he may be, because he hates to be a receiver who gives nothing in return.

His host, however, starts persuading him, making it clear that by the guest's eating his food, he would please his host immensely. When the guest feels that what the host says is true, he will consent to accept the meal, since he would not feel as a receiver anymore.

Moreover, now the guest feels he is giving to the host, delighting him with his readiness to eat. It turns out that in spite of his hunger - a genuine vessel of receiving food - the guest could not even touch the delicacies until his shame was placated by the host's persuasions. Now we see how a new vessel for receiving the food comes to life. The gradually growing power of the host's persuasion and the guest's resistance finally turn reception into bestowal. The act of receiving remained unchanged; only the intention was transformed. Just the force of resistance and not hunger (the true vessel of reception) turned into the reason for accepting the treat.

16) With the help of the example of the host and the guest we can now understand what a Zivug de Haka'a (Stroke Contact) is, which results in the birth of new vessels of receiving the Upper Light instead of the Behina Dalet. The interaction takes place because the light hits the screen wishing to enter the Behina Dalet. It resembles a host who tries to convince his guest to eat. The force of the guest's resistance is similar to the screen. As the refusal to eat turns into a new vessel, so does the Reflected Light become a vessel of receiving instead of the Behina Dalet, which played that role before the First Restriction.

However, we should keep in mind that it happens only in the spiritual objects of the worlds of ABYA, whereas in the objects related to the impure forces and to our world, the Behina Dalet continues to be a receiving vessel. Hence neither in the impure forces nor in our world is there any light, because of the difference between the properties of the Behina Dalet and those of the Creator. Therefore, the Klipot (impure forces, a 'desire to receive' the light without the screen) and sinners are called dead, since the desire to receive the light without the screen separates them from the Life of Lives, the Creator's light.

## **Five Levels of Masach**

17) The three basic definitions are now clear to us:

1) The Ohr is a direct emanation of the Creator's light, while the Kli is a 'desire to receive' created by the light. The light initially contains an unexpressed 'desire to receive', but as this desire develops, the vessel (Malchut) is separated from it. Malchut is called "His Name" (Shemo) ("He and His Name are one"). The numerical value of the word "Shemo" is identical to the word "Ratzon" (desire).

2) The 10 Sefirot or the 4 worlds of ABYA correspond to the 4 Behinot (phases). They must be present in any created being. The 'desire to receive', or the Kli, "descends" from the Creator's level through these 4 worlds and achieves its full development in our world.

3) The First Restriction (FR) and the Masach of Behina Dalet bring forth a new vessel instead of Behina Dalet. The vessel is an intention to bestow to the Creator, and is called "Ohr Hozer". The quantity of the received light depends on the intensity of the desire.

18) We will now clarify the five Behinot of the screen according to which the size of the Kli is changed during the Stroke Contact with the Upper Light.

After the First Restriction, Behina Dalet ceases to be a receiving vessel. The Reflected Light (Ohr Hozer), which rises above the screen because of the Stroke Contact, now plays that role instead. However, Behina Dalet with its powerful 'desire to receive' has to accompany the Ohr Hozer. Without it, the Ohr Hozer is absolutely unable to be a vessel of reception. Remember the situation between the host and his guest. The guest's force of refusal to eat has become a receiving vessel taking on the role of hunger, which lost that function because of shame. During that refusal, receiving actually turns into an act of giving. However, we

cannot say that the guest has no need for the usual vessels of receiving. Without them, he will not be able to please the host by eating his delicacies.

By way of refusal, hunger (the 'desire to receive') acquires a new form – a 'desire to receive' for the sake of bestowing to the host, the Creator. Shame has now become a merit. It turns out that the usual vessels of reception keep functioning as before, but acquire a new intention, i.e., to receive for the Creator's sake. The coarseness of Behina Dalet, the state of being opposite to the Creator, prevents it now from being a receiving vessel.

However, thanks to the screen set in Behina Dalet, which hits and reflects the light, it takes a new form called the Ohr Hozer – the Reflected Light – while receiving turns into giving, as in the example with the host and the guest. Nevertheless, the essence of the form remains the same, because the guest would not eat without an appetite. Yet all the power of Behina Dalet's desire to receive pleasure is included in the Ohr Hozer, making it a proper vessel.

There are two forces always present in the screen. The first is Kashiut, the force of resistance to receiving light; the second is Aviut, the force of Behina Dalet's 'desire to receive'. Because of a Stroke Contact of Kashiut with the light, Aviut totally changes its properties, turning reception into bestowal. The two forces function in all five parts of the screen: Keter, Hochma, Bina, Tifferet, and Malchut.

19) As stated, the three first Behinot are not considered vessels yet. Only Behina Dalet is a true vessel. Since these three first Behinot are the reasons, phases preceding the creation of Behina Dalet, it adopted their properties upon completion of its development. They were somewhat imprinted in it, creating inside of Behina Dalet its own four levels of the 'desire to receive'. Everything begins with the Behina Alef, the "purest", "weakest" 'desire to receive'. Then follows the Behina Bet, which is a bit "coarser" and has a bigger Aviut than the Behina Alef, i.e., it is a higher level of the 'desire to receive'.

Behina Gimel has an Aviut even greater than that of the Behina Bet. Finally comes the turn of the Behina Dalet, which has the largest Aviut, i.e., the greatest 'desire to receive'. Its desire reached the highest, most perfect and ultimate level. It should be pointed out that the root (Shoresh) of these four Behinot is Keter (known as the highest of all and the closest to the Creator), which also left its imprint in Behina Dalet. Thus we mentioned all five levels of the 'desire to receive' included in Behina Dalet, which are otherwise called Keter, Hochma, Bina, Tifferet and Malchut.

20) The five levels of the 'desire to receive' included in Behina Dalet are called by the names of the 10 Sefirot of the Upper Light because Behina Dalet was a vessel receiving this light before TA ("He and His Name are One"). All the worlds, the entire Universe, was included in Behina Dalet of the Direct Light (Malchut of the world of Infinity).

Each Behina contained in Malchut adopted the properties of the corresponding Behina in the 10 Sefirot of the Upper Light. Behina Shoresh of the Behina Dalet adopted the properties of Keter, "dressed in it", one of the 10 Sefirot of the Upper Light. Behina Alef of the Behina Dalet "dressed" into the light of Hochma of the 10 Sefirot, and so on. Even after TA, when Behina Dalet ceased to be a vessel of reception, its five levels of the 'desire to receive' still bear the names of the five Sefirot: Keter, Hochma, Bina, Tifferet, and Malchut.

21) We have already learned that the screen's material is called kashiut. It is similar to a solid body that does not allow anything to enter it. Likewise, the screen prevents the Upper Light from entering Malchut, i.e., Behina Dalet. The screen stops and reflects all the light that was destined to fill Malchut. The five Behinot of Aviut in Behina Dalet are included in the screen according to its kashiut. Hence, the screen performs five Stroke Contacts (Zivugey de Haka'a) with the light according to its five Behinot of Aviut.

The light reflected by the screen, consisting of all the five Behinot of Aviut, rises back, envelops the coming light and reaches its source, the Behina Shoresh. However, if only 4 out of 5 parts of the Aviut are present in the screen, then its Reflected Light will "see" only four portions of pleasure.

In the absence of Behinot Alef and Gimel, the 5-th and the 4-th parts of rigidity in the screen, it can reflect the Ohr Hozer only up to the level of Bina. If there is only the Behina

Alef in the screen, then its Ohr Hozer is very small and can envelop the Direct Light only up to the level of Tifferet in the absence of Keter, Hochma, and Bina. If there is only the Behina Shores of Kashiut in the screen, then its resisting power is quite weak and the Ohr Hozer can envelop Malchut's coming light, while the nine first Sefirot are absent.

22) The five levels (Behinot) of the 10 Sefirot of the Reflected Light emerge because of five kinds of Zivugey de Haka'a (Stroke Contact) of the Upper Light with the five levels of the screen's Aviut. This light is not perceived or attained by anyone if there is no vessel to receive it.

These five phases emerge from five Behinot of Aviut of Behina Dalet, which were five receiving vessels of Behina Dalet before TA; they enveloped the 10 Sefirot: Keter, Hochma, Bina, Tifferet, and Malchut. After TA, these same five Behinot merge with the five Behinot of the screen, and with the help of the Reflected Light again become receiving vessels instead of the five Behinot of Behina Dalet, which played that role before TA.

Now we can understand that if the screen has all these five Behinot of Aviut, then it possesses five vessels for enveloping the 10 Sefirot, i.e., for receiving the Upper Light. If the Aviut of the Behina Dalet is absent in the screen, it has only four vessels and can receive only the four lights corresponding to Hochma, Bina, Tifferet and Malchut but cannot receive the light of Keter.

If the Aviut of Behina Gimel is absent in the screen, it has only three vessels and can receive only the three lights corresponding to Bina, Tifferet and Malchut. The lights corresponding to Keter and Hochma as well as the vessels corresponding to Behinot Gimel and Dalet are absent in it.

If the screen has only two levels of Aviut, Shores, and Behina Alef, it possesses only the two vessels corresponding to the lights of Tifferet and Malchut. It turns out that such a Partzuf lacks the three lights of Keter, Hochma and Bina, as well as the three vessels corresponding to Behinot Bet, Gimel, and Dalet. If the screen has only Aviut Shores, then it has only one vessel with only the light of Malchut (Nefesh).

The remaining lights, Keter, Hochma, Tifferet and Malchut, are absent in it. Therefore, the size of each Partzuf depends only on the screen's Aviut (thickness). The screen with the Aviut of Behina Dalet creates a Partzuf consisting of five levels including Keter. The screen with Aviut of Behina Gimel creates a Partzuf consisting of four levels up to Hochma, and so on.

23) We need to understand why, in the absence of the vessel of Malchut, the light of Keter is missing, and why light of Hochma is missing when the vessel of Tifferet is also absent. On the face of it, everything should be the other way around. If the Aviut of the Behina Dalet is absent in the screen, then the light of Malchut (Nefesh) should be missing. If two vessels are absent – Behina Gimel and Behina Dalet – the lights of Tifferet and Malchut should also be missing.

24) The fact is that there is an inverse relationship between the lights and the vessels. First, the higher vessels emerge and start growing in the Partzuf, from Keter and down to Hochma and so on until Malchut.

Hence we call the vessels according to the order of their growth: Keter, Hochma, Bina, Tifferet and Malchut (KaHaB-TuM), from up downwards. The lights enter the Partzuf in an opposite order, first the lower ones: the lowest light – Nefesh (its place is inside Malchut), then Ruach (Zeir Anpin's light) and so on until Yechida.

Hence we name the lights in the following order: Nefesh, Ruach, Neshama, Haya and Yechida (NaRaNHAY), from down upwards, according to the order of their coming into the Partzuf. When the Partzuf has only one vessel (this can be only Keter), the first light to enter it is not Yechida, which must be inside it, but Nefesh, the lowest light.

When two higher vessels, Keter and Hochma, emerge in the Partzuf, then the light Ruach also enters it. The light Nefesh exits the vessel Keter and descends to the vessel Hochma, whereas the light Ruach enters the vessel Keter. When the third vessel Bina emerges in the



Partzuf, the light Nefesh exits the vessel Hochma and descends to the vessel Bina, while the light Ruach descends to the vessel Hochma and the light Neshama enters the vessel Keter. When the fourth vessel Tifferet emerges in the Partzuf, the light Haya enters it; the light Nefesh exits the vessel Bina and descends to the vessel Tifferet. While the light Ruach descends to the vessel Bina, the light Neshama enters the vessel Hochma and the light Haya enters the vessel Keter.

When the fifth vessel Malchut emerges in the Partzuf, the light Yechida enters it. All the lights are now in their places, since the light Nefesh exits the vessel Tifferet, and descends to the vessel Malchut, while the light Ruach descends to the vessel Tifferet, the light Neshama enters the vessel Bina, the light Haya enters the vessel Hochma, and the light Yechida enters the vessel Keter.

25) Until the formation of all the five Kelim in the Partzuf has been completed, their five lights are not in their places; moreover, they are arranged in an inverse order. In the absence of the Kli Malchut, the light Yechida is missing in the Partzuf. In the absence of the two vessels Malchut and Tifferet, there are no lights Yechida and Haya. On the one hand, the pure vessels are born, from Keter to Malchut; on the other hand, the weaker lights (starting from Nefesh) are the first to enter them.

Since any reception of the light occurs in the purest vessels, each new light must enter the Kli Keter. As the new light enters the Kli Keter, the light that was there descends to the Kli Hochma. When there is a Masach for the vessel Hochma, Ohr Ruach enters the Kli Keter and the Ohr Nefesh descends to Hochma.

As the screen grows stronger, the following vessels are formed: Bina, Tifferet and Malchut, and the lights Neshama, Haya, and Yechida are able, one by one, to pass through Keter and fill all the vessels. All the lights enter their rightful places: Nefesh in Malchut, Ruach in Tifferet, Neshama in Bina, Haya in Hochma and Yechida in Keter.

Remember this rule about the inverse relationship between the lights and vessels, and you will always be able to distinguish whether the lights or the vessels are meant in a certain context without getting confused. We have learned about the five Behinot (levels) of the screen and how the levels of the Kli emerge one under the other in correspondence with them.

## **The Five Partzufim of the world Adam Kadmon**

26) We clearly understand the notion of the Masach (screen), placed over the Kli Malchut (Behina Dalet) after TA, and also the five kinds of Zivugy de Haka'a that occur on this screen to create five levels of 10 Sefirot, one beneath the other. Now we shall learn about the five Partzufim of the world of Adam Kadmon (AK) that precedes the four worlds of ABYA.

We know that the Ohr Hozer that rises as a result of the Zivug de Haka'a dresses the 10 Sefirot of the Upper Light; this is sufficient only to create "the roots" of the future Kelim defined as the 10 Sefirot de Rosh.

Malchut spreads from up downwards, according to the height of the level of the 10 Sefirot de Rosh. It results in the creation of the Kelim called "Guf" (body) of the Partzuf (see p.14). Therefore, there are always two kinds of the 10 Sefirot in the Partzuf: the Rosh and the Guf.

27) As soon as the first Partzuf of the world of Adam Kadmon is born, after TA, Behina Dalet immediately stopped being a Kli for receiving the Upper Light, being thus corrected by way of the screen. The Upper Light descended to be dressed in the Kli Malchut according to its nature.

However, the screen, which positioned itself before Malchut, reflected and returned it to the Source. Because of this Stroke Contact, the Ohr Hozer ascended to the level of Keter de Ohr Elion. This Ohr Hozer has become the embryo of the vessels ("the Shorshey Kelim") for the 10 Sefirot de Rosh of the first Partzuf of Adam Kadmon.

Afterwards, by using the power of the 10 Sefirot de Rosh, Malchut de Rosh together with Ohr Hozer expanded and spread from up downwards, thus creating inside itself 10 new Sefirot, which are true and complete Kelim. All that potentially existed in the Rosh has finally manifested and taken form in the Guf. Thus, the creation of the Rosh and the Guf of the first Partzuf of the world Adam Kadmon was completed.

28) After the above, there was one more Stroke Contact with the screen of the Kli Malchut. However, this time the Behina Dalet was absent in it. The screen now has only four vessels: Keter, Hochma, Bina, and Tifferet. Therefore, the next Partzuf of the world of Adam Kadmon, which emerged one level below the Partzuf Galgalta, on the level of Hochma, is called AB. In this case, the Ohr Hozer dresses onto the four lights of the NaRaNH while the fifth part, the Ohr Yechida, is absent.

The Behinot Dalet and Gimel are absent in the screen of the third Partzuf. Hence, it emerged one level lower than the Partzuf AB, i.e., on the level of Bina, and the lights Yechida and Haya are absent in it. It is two steps lower than the first Partzuf and only one step lower than the second. It is called Bina or SAG.

Then a Zivug de Haka'a occurred on the Masach with the Aviut Alef; thus, the Rosh and the Guf emerged on the level of Tifferet with the lights Nefesh and Ruach, whereas the lights Neshama, Haya, and Yechida are absent. There are no Kelim Dalet, Gimel, and Bet; therefore, the corresponding lights are also missing. This Partzuf is called Tifferet or MA. The final fifth Partzuf emerged on the Aviut Shoresh with the light Nefesh. It is called Malchut or BON.

29) So we have investigated the formation of the five Partzufim of the world of Adam Kadmon called Galgalta, AB, SAG, MA and BON, where each subsequent Partzuf is one step lower than the preceding one. For example, there is no light of Yechida in the Partzuf AB, and no light of Haya in SAG (it was in AB). The light of Neshama is absent in the Partzuf MA. The level of each Partzuf depends on the thickness of the screen on which a Zivug de Haka'a is made (see p.18). However, we have not yet clarified the reason for the lessening of the screen's thickness at the formation of a new Partzuf.

## **The Weakening of the Masach for the Creation of the Partzuf**

30) In order to understand the development of the spiritual levels, expressed by the five degressive Partzufim of the world AK, and all levels of the five Partzufim of each of the four worlds of ABYA, down to Malchut of the world of Assiya, we have to learn properly what the thinning of Masach de Guf is. This occurs in all the Partzufim of the worlds AK, Nikudim and Atzilut (the world of Correction).

31) The fact is that any Partzuf, or even any spiritual level, has two kinds of the light: the Ohr Makif (the Surrounding Light) and the Ohr Pnimi (the Inner Light). As was made clear, in the first Partzuf of the world AK Galgalta the Surrounding Light is the light of the World of Infinity, which fills the entire Universe. After TA and emerging of Masach, the Stroke Contact (the Zivug de Haka'a) between the entire light of the World of Infinity with this Masach takes place.

The Ohr Hozer that emerged as a result of this Zivug allowed a part of the Upper Light to enter the world of Restriction (the Olam HaTzimtzum) and thus created the ten Sefirot de Rosh and the ten Sefirot de Guf, as was said in § 25.

However, the entire light did not enter the Partzuf Galgalta. Now the light of the World of Infinity does not fill the entire Universe, as was the case before TA. Now there are Rosh and Sof, i.e., while the ten Sefirot spread downwards, the light stops at the point of "this world", in "limiting" Malchut, as said: "his feet are standing on the Mount of Olives"...

Furthermore, now there is a notion "from inside out". Similarly to the downward spreading of the ten Sefirot Keter, Hochma, Bina, Tifferet, Malchut (KaHaB-TuM) and limiting Malchut. There also exists the spreading of the ten Sefirot KaHaB-TuM from inside out.

Here the Sefirot are called: Mocha-brain (Keter), Atzamot-bones (Hochma), Gidin-tendons (Bina), Basar-flesh (Tifferet), and Awr-skin (Malchut; "Awr" with the letter "Ayn", not with "Alef", i.e., "the light"). Concerning the World of Infinity, where the entire Universe was filled with the light of the Partzuf Galgalta, there is just a thin ray of light. Awr-skin (Malchut) limits the Partzuf on the outside, preventing the light from "widening" further and filling the empty space.

The amount of light (its thin ray) received in Galgalta is called "the Ohr Pnimi" (the Inner Light). The enormous amount of light of the World of Infinity, which did not enter Galgalta, remained outside. Now this light is called the Ohr Makif (the Surrounding Light). It cannot enter the Partzuf but rather surrounds it on all sides.

32) Now let us clear up what is the Ohr Makif of the world AK (or rather Galgalta), which is infinitely great and inexhaustible. It is not a question of the light of the World of Infinity being the Ohr Makif. It means that, when the Stroke Contact took place, the enormous light of the World of Infinity hit the screen of the Malchut de Rosh Galgalta. Although it wished to enter Behina Dalet, as if no TA had ever happened, the screen stopped and reflected it, preventing it from getting inside Behina Dalet (see § 14).

This Ohr Hozer has virtually become the vessel of reception of the Upper Light. However, there is a tremendous difference between the reception by Behina Dalet before TA and the reception with the help of the Masach and the Ohr Hozer after it. As we have already said, the light that entered Galgalta is just a thin ray compared to what it was before TA.

The part of the Upper Light that could not enter the Partzuf has turned into the Ohr Makif of Galgalta. There is a rule: nothing ever disappears in the spiritual world, hence the light of the World of Infinity that was meant for Behina Dalet has not vanished; it is bound to fulfill its predestination and enter Malchut, so now it starts filling the worlds AK and ABYA, albeit according to a totally different principle. Now the creation gets only that part of the light that it can receive, not for its own sake, but for the sake of the Creator.

It happens due to a large number of Stroke Contacts between the light and the Masachim of the worlds and the Partzufim, until Behina Dalet corrects itself with their help and reaches the state of absolute perfection, conceived by the Creator at the beginning of the creation. Then the entire light of the World of Infinity will enter it; but now the creation will be the Creator's partner in creating itself, "earning" the reception of the light. Therefore, the Stroke Contact between the light and the Masach does not lead to a disappearance or a transformation of the light.

But for the time being, before the Final Correction (the Gmar Tikkun) the light of Infinity turns into the Ohr Makif (the Surrounding Light), which means that it will have to enter this Partzuf in the future. However, for the present moment it surrounds the Partzuf and shines upon it as if from "outside".

This outside luminescence spreads through all the worlds in the form of corrections, capable of leading Malchut to being completely filled with the light of the World of Infinity.

33) Now, the time has come to learn about the impact between the Ohr Makif and the Ohr Pnimi, which leads to a thinning of the screen and the subsequent loss of its highest level of Aviut. These two kinds of light have quite opposite properties, although the screen, positioned in Malchut's Peh de Rosh of the Partzuf, inseparably connects them.

They are in constant contradiction, leading to concussion between them. The same Zivug de Haka'a that happened on this screen, on the one hand, called forth a filling of the Partzuf with the Inner Light (the Ohr Pnimi); on the other hand, the same Zivug de Haka'a produced the Surrounding Light (the Ohr Makif). In this way, it prevented the light of Infinity from entering Behina Dalet.

34) The Ohr Pnimi and the Ohr Makif are concerned with the Masach, even though their actions are contrary to one another. According to the ability of the Masach to let a part of the Ohr Yashar that has dressed on the Ohr Hozer inside the Partzuf, it prevents the Ohr Makif from entering it. The amount of the Surrounding Light left outside the Partzuf exceeds by far the Ohr Pnimi.

The screen, with its Aviut and Kashiut, does not allow the Ohr Makif to enter the Partzuf as much as it resists the Ohr Yashar. The concussion between the Ohr Makif and the screen's Aviut is called Bitush – the impact between the Ohr Makif and the Ohr Pnimi. This impact happens only in the Guf of the Partzuf, since that is where the reception of the light in the vessels took place; however, a considerable part of the light was left outside. In the 10 Sefirot de Rosh, this impact does not occur, for the Ohr Hozer is not yet regarded as a true vessel of reception. It only forms the Shorshey Kelim (roots, sources of the vessels). Therefore, the light that is in them is not yet genuine Ohr Pnimi. Due to the same reason, the Ohr Makif cannot be distinguished there either. Since there is still no difference between them, there cannot be any impact in the Rosh of the Partzuf. Only after the light spreads downwards from the Peh by way of the 10 Sefirot de Guf (where the lights dress into the vessels, i.e., the 10 Sefirot of the Reflected Light), then the impact between the Ohr Pnimi and the Ohr Makif takes place.

35) This impact continues until the Ohr Makif liquidates the Aviut of Masach de Guf in the Tabur. As a result of this, the Masach de Guf starts ascending towards the screen, positioned at the Peh de Rosh, which is the root, the cause of the screen de Guf. After merging with the screen in the Peh de Rosh, the Masach of Tabur also gets involved in the Zivug de Haka'a, which is constantly taking place between the Masach in Peh de Rosh and the light. This Zivug results in the formation of a new Partzuf and the emergence of 10 new Sefirot called AB de AK or the Partzuf Hochma of the world of Adam Kadmon. In relation to the first Partzuf Galgalta-Keter, this new Partzuf is considered its result, its "son".

36) After the Partzuf AB de AK was born and completed its development by forming the Rosh and the Guf, the process of the Bitush Ohr Pnimi be Ohr Makif resumed in it, as in the first Partzuf of AK. Its Masach de Guf (the screen of its spiritual body) gradually lost all its Aviut and merged its properties with the Masach de Rosh.

Now this Masach happens to be involved in a Zivug between the Upper Light and the screen that is positioned in the Peh de Rosh. In it the Zivug de Haka'a was renewed and gave birth to a new Partzuf at the level of Bina, which is called SAG de AK. It is considered to be the consequence of the Partzuf AB de AK, since it emerges because of a Zivug on the Masach positioned at the Peh de Rosh. The Partzufim, starting from SAG and further down, emerge according to the same principle.

37) Thus, we have made clear the consecutive emerging of the Partzufim (one under another), which happened due to the impact between the Inner and the Surrounding Lights, the (Bitush Ohr Pnimi u Makif). This impact weakens the Masach so that it loses its strength and returns to the Peh de Rosh (coincides with it in its qualities), thus getting involved in the Zivug de Haka'a constantly occurring at the Masach de Rosh.

Owing to this Zivug, a new Partzuf emerges as an offspring of the previous one. So AB is a result of the Partzuf Keter, SAG is an offshoot of AB, MA – of SAG and so on in all subsequent levels of the worlds of Nikudim and ABYA. However, we also have to understand why the Partzuf AB can only reach the level of Behina Gimel and not Dalet. SAG reaches only Behina Bet. I.e., each following Partzuf is one level lower than the previous. Why are they not all equal?

38) First, we have to understand why the Partzuf AB is regarded as the offspring of Partzuf Keter. After its birth because of the Zivug at Peh de Rosh of the Partzuf Galgalta, its height corresponds precisely to the 10 Sefirot de Guf of the Partzuf. So why is it unable to continue as part of the Partzuf Galgalta and not as an individual Partzuf, the result of the first one? Here you should realize what an enormous difference there is between the Masach de Guf and the Masach de Rosh. There are two kinds of Malchut in the Partzuf. The first is Malchut Mizdaveget, i.e., Malchut that interacts with the Upper Light owing to its corrected intentions (Masach); the second is Malchut Mesayemet, which with the help of its screen prevents the spreading of the Upper Light into the 10 Sefirot de Guf of the Partzuf. The distinction between them is as great as between the Creator and the creation. It is because Malchut de Rosh, in the Stroke Contact with the Upper Light, is considered to be

the Creator as regards the Guf of Partzuf. Its screen does not push away the light when it strikes. Rather, following the dressing of Ohr Hozer onto Ohr Yashar, the 10 Sefirot de Rosh emerge, allowing the light to spread downwards, until the 10 Sefirot of the Upper Light dress in the Kli de Ohr Hozer, called the Guf (body of the Partzuf).

Hence, the Masach and Malchut de Rosh are regarded as the Creator for the 10 Sefirot de Guf. However, so far there is absolutely no resisting power in this Malchut and in its Masach. It will happen thanks to Malchut and the Masach of Guf de Partzuf. Let us explain: after the 10 Sefirot spread from the Peh de Rosh downwards, they could only reach the Malchut of these 10 Sefirot, for the Upper Light cannot spread into Malchut de Guf. The Masach positioned there prevents the light from filling it; therefore, the Partzuf ends and the Behina Sof (End of Partzuf) appears there.

Since all the power of the Restriction manifests in this Masach of Malchut de Guf, the impact between the Inner and the Surrounding Lights occurs only in the Masach de Guf (the screen of the body) of the Partzuf. It restrains and repels the Ohr Makif, preventing it from shining inside the Partzuf. The Masach de Rosh does not do it, since it only attracts and dresses the light, but the resisting power is not yet apparent in it.

39) As stated above, the impacts between the Ohr Pnimi and the Ohr Makif have turned the Masach of Malchut Mesayemet into the Masach of Malchut, which makes a Zivug at Peh de Rosh. The Bitush of the Ohr Makif so weakened the restraining power of the Masach that, out of all the Aviut de Guf of Masach de Rosh, only a thin Reshimot (equal to Aviut of Masach de Rosh) remained, which led to the merging of the Masach de Guf with the Masach de Rosh. As a result, it enabled the Masach de Guf to make the same Zivug de Haka'a as the Masach de Rosh.

Out of this Zivug emerged a new Partzuf that has its own 10 Sefirot, whose level is one-step lower than the preceding. At the same time, the Reshimot de Aviut that had originally been in the Masach de Guf was renewed there; therefore, the difference between the properties of both screens reappears. This difference separates the Masach de Guf from the Masach de Rosh.

When its true nature manifests, it cannot remain in the Peh of the higher Partzuf, since in the spiritual world the changing of properties separates one object from another. Therefore, it is forced to descend and become an individual Partzuf. Even the Rosh of the new Partzuf is at the level of the Guf of the higher one, because it was born out of its Masach de Guf. This distinction between them divides them into two different Partzufim, and since the new Partzuf emerged out of the Masach de Guf of the previous one, it relates to its superior as a branch relates to its root.

40) The difference between the lower and the higher Partzufim consists in the fact that each lower Partzuf appears at a different level, lower than the preceding one. As was mentioned, this level is determined by the Aviut of Masach, consisting of the five Behinot.

The highest level of the light and the lowest Behina of the Kelim of the previous Partzuf are absent in each subsequent one. The smaller the desire I use with the screen, the lower the quality of the light I receive in my Partzuf.

The Impact between the Ohr Makif, and the Ohr Pnimi in the screen that separates them, contributes to the loss of the last Behina of the Aviut of this Masach. Therefore, Behina Dalet disappears in the Partzuf Galgalta, so that no Reshimot are left from it.

After the Masach de Guf rises and merges with the Masach de Peh making a Zivug de Haka'a on the Aviut left in the Reshimot of Masach, the Partzuf of one level lower emerges, i.e., the Partzuf Hochma. The Behina Dalet of the vessels is absent in it as well as the light of Yechida. Because of the transformation of properties, a new Partzuf AB separates from the Partzuf Galgalta and becomes independent, but is considered its offspring.

41) After the formation of the Partzuf AB, the impact between the Ohr Makif and the Ohr Pnimi on the Masach de Guf of AB (with Aviut Gimel) takes place. This impact makes for the loss of the last Behina of the Reshimo de Masach. The Masach rises to the Peh de Rosh and makes a Zivug de Haka'a there only on the Aviut de Behina Bet. This Zivug forms the 10

Sefirot on the level of Bina, i.e., the Partzuf SAG of the world of Adam Kadmon, which has neither the Kelim of ZA and Malchut, nor the lights of Yechida and Haya.

42) Now we will understand the meaning of the consecutive descent of the levels during the development of the Partzufim one after another because of the Bitush Ohr Makif and Ohr Pnimi, which governs in each Partzuf and contributes to the loss of its last Behina of the Reshimo de Aviut.

The Reshimot left after the thinning of the screen are of two kinds: the Reshimo de Aviut and the Reshimo de Hitlabshut. Therefore, after the weakening of the Masach of the Partzuf Galgalta, the Reshimo de Aviut of the Behina Gimel remained, while the Reshimo de Hitlabshut of the Behina Dalet did not change.

43) The disappearance of the Reshimo de Hitlabshut in each last level left in the Masach leads to the formation of two stages: Zachar and Nekeva ("male" and "female" essence) in the Rosh of each Partzuf, starting from AB de AK, but also in SAG, MA, BON and in all the Partzufim of the world of Atzilut.

There is the Reshimo de Aviut of the Behina Gimel in the screen of the Partzuf AB. It elevates the 10 Sefirot of the Reflected Light only up to the level of Hochma, but the Reshimo de Hitlabshut of the Behina Dalet that is left there is unfit for Zivug with the Upper Light, due to its Zakut (the absence of the 'desire to receive', but wishing to be like the Creator). By absorbing the Reshimo de Aviut and forming one common Reshimo with it, it now receives enough strength for a Zivug de Haka'a with the Upper Light.

Then a Zivug de Haka'a with the Ohr Elion takes place, and as a result, the Partzuf of the level close to that of Keter emerges, as the Reshimo de Hitlabshut of the Behina Dalet is present in it. This merging is called the inclusion of Nekeva in Zachar; since the Reshimo de Aviut of the Behina Gimel is called "Nekeva". This is because it is determined by the property of Aviut (the sensation of the 'desire to receive'). However, the Reshimo de Hitlabshut of the Behina Dalet is called Zachar, because it corresponds to a higher state and does not have Aviut.

The Reshimo de Zachar cannot make a Zivug by itself. A Zivug de Nekeva determines the level of the emerging Partzuf, the quality and the quantity of the light that will really enter the Partzuf.

44) There is also the inclusion of Zachar in Nekeva. This means that the Reshimo de Hitlabshut unites with the Reshimo de Aviut. In this case a Zivug occurs only on the level of Nekeva, i.e., on Behina Gimel (Hochma), which is called HaVaYaH (Yud-Hey-Vav-Hey, the unutterable Name of the Creator) de AB.

There are the so-called "upper" and "lower" Zivugim. The upper Zivug corresponds to the inclusion of Nekeva in Zachar. Because of this Zivug, the Partzuf whose level is close to Keter emerges. The lower Zivug corresponds to the inclusion of Zachar in Nekeva. This Zivug leads to the creation of a Partzuf whose level is only Hochma. Aviut, which corresponds to the level of Zachar, does not belong to it, as was mentioned above; it was acquired because of the "inclusion", the interaction with Nekeva.

Therefore this Aviut is sufficient only for creating the 10 Sefirot bottom-up (called Rosh), but not for spreading top-down, which forms the Guf – the true vessels. The Guf of the Partzuf is formed with the help of the level of Nekeva, which has its own Aviut. Hence, we call the Partzuf according to the level of Nekeva, in this particular case AB. The main part of the Partzuf is the Guf; it is where the reception of the light in the vessels takes place.

45) Similar to the formation of the two levels of Zachar and Nekeva in the Rosh of the Partzuf AB, the same levels emerge in the Partzuf SAG. The only difference is that, in the former case, the level of Zachar is approximately Hochma, since it emerges as a result of a Zivug on the inclusion of Aviut Bet (Bina) in the Reshimo Gimel de Hitlabshut (Hochma).

The level of Nekeva in SAG is a pure Bina with Aviut Bet.

## **Ta'amim, Nekudot, Tagin, and Otiot**

46) We said above that because of the Bitush Ohr Makif in the Masach de Guf, the Masach weakens, rises until it joins the Masach de Rosh, and becomes a single whole with it. Then both screens perform a Zivug de Haka'a, which leads to the emergence of a new Partzuf in concordance with the Aviut in its Reshimot. Now let us study the four kinds of the light TANTA (Ta'amim, Nekudot, Tagin and Otiot – in Hebrew the word begins with the letter Alef), which stem out of the Bitush de Ohr Makif and the rise of the Masach to the Peh de Rosh.

47) However, the Masach does not lose its strength at one go; it happens in a certain order. First, the Masach loses Behina Dalet, then Behina Gimel, then Bet, then Shoresh and Alef, until the Masach is totally free from all the Aviut and merges with the Masach de Rosh. The Upper Light never stops shining; it continues to interact with the Masach in whatever state it may be during the process of its weakening.

When the Masach de Guf ascended one level above the Tabur, i.e., from the Malchut de Guf to the Zeir Anpin de Guf, there was an intermediate Zivug in the Masach de Rosh. Because of this Zivug, the intermediate Partzuf of the level of Hochma emerged.

Then the Masach de Guf continues to rise. From ZA de Guf it rises to Bina de Guf. At this time, there is another intermediate Zivug de Haka'a on the Masach de Rosh, which leads to the formation of the Partzuf of the level of Bina and so on.

There are four such interim Zivugim during the transition from Galgalta to AB. These Zivugim lead to the formation of four intermediate Partzufim called Hochma de Galgalta, Bina de Galgalta, ZA de Galgalta, and Malchut de Galgalta.

Thus, we learned that the second Partzuf AB is born with the help of four Zivugim, which gradually emerge during the weakening of the Masach de Guf on its way to complete merging with the Masach de Rosh. A similar process takes place during the transition from AB to SAG or any other Partzuf.

There is a general rule: the Masach cannot get free from its Aviut at one go; it is a gradual process. The Ohr Elion, which is constantly shining, makes a Zivug on each level.

48) These interim, inner Partzufim are called "Nekudot". Nekudot are the Ohr Hozer, per se. Besides, the Nekudot are inseparably connected with the category of "Din" (judgment), because the force of this judgment-restriction is already included in them.

There are no half-decisions in spirituality. Therefore, when the Partzuf, affected by a Bitush Pnim u Makif, decides to expel the light, this process cannot be stopped. However, as was said above, during the expulsion of the light, i.e., during the ascent of the Masach from the Tabur (Malchut de Guf), intermediate Zivugim de Haka'a take place and create intermediate Partzufim called Nekudot.

Thus, we can distinguish two levels in each Partzuf: the Ta'amim and the Nekudot. The Nekudot were defined above. The Ta'amim are the first 10 Sefirot de Guf of the Partzuf, emerging because of the first regular Zivug de Haka'a, which leads to the formation of this particular Partzuf.

49) The Reshimot (memories) that remain from the Ta'amim in the Guf of the Partzuf are called "Tagin". The Reshimot that remain from the interim stages of Nekudot are called "Otiot" or "Kelim". The Tagin (Reshimot from the lights of Ta'amim) are placed above the letters (Otiot - the genuine Kelim), and enliven them.

Therefore, the ten Sefirot that emerged from the first Zivug de Haka'a and the subsequent descent of the light are called the "Ta'amim". The ten Sefirot or, rather, ten interim Partzufim (or five, if we consider ZA one Sefira), which emerged from the nine (or four) intermediate Zivugim during the rise of the screen from the Tabur to the Peh, are called "Nekudot". The Reshimot of Ta'amim are called "Tagin" and the Reshimot of Nekudot – "Otiot".

## **Rosh, Toch, Sof, and dressing of the Partzufim on one another**

50) As was stated above, there are two kinds of Malchut in each Partzuf: Malchut that makes a Zivug and Malchut that prevents the light from entering. Because of the Zivug de Haka'a that occurs on the Masach of the first Malchut, the 10 Sefirot of the Reflected Light emerge. They rise and dress onto the Upper Light, dividing it into ten Sefirot de Rosh, i.e., purely the roots of the Kelim.

Then this Malchut expands downwards from the Masach via the ten Sefirot, spreading by the ten Sefirot de Guf, which means dressing of the light in the finished Kelim.

The ten Sefirot de Guf are divided into two parts: the Toch and the Sof. The position of the ten Sefirot de Toch is from the Peh to the Tabur, where the lights dress in the Kelim. From the Tabur down to the "Sium Reglav" is the place of the ten Sefirot de Sof and Sium. It means that here Malchut restricts the reception of the light in each Sefira, having reached the maximum corresponding to the particular size of the Masach, until it reaches Malchut de Malchut, which is totally unfit to receive the light.

This stage is called "the toe-tips of the Partzuf". From that point and below there is an empty space devoid of the light ("Halal Panuy"). Both kinds of ten Sefirot de Toch and Sof descend from the ten Sefirot de Rosh and are included in Malchut Mizdaveget, since it has power to dress the Ohr Hozer on the Ohr Elion

There is also the force of the Masach that prevents the light from entering Malchut and raises the Ohr Hozer. These two forces are merely the roots, the germs of the Kelim. Then the first force of dressing the light from the Peh to the Tabur in the Toch of the Partzuf is activated, while the second restricting force starts acting in the ten Sefirot de Sof and Sium, from the Tabur down to the Sium Reglav.

If we examine the entire Partzuf, i.e., the Rosh, Toch and Sof as a single whole like the common ten Sefirot, it turns out that the Rosh corresponds to the Sefirot Keter, Hochma and Bina – KaHaB, Gimel Rishonot, Gar (the three first Sefirot). Toch, i.e., the area from the Peh to the Tabur corresponds to the Sefirot Hesed, Gvurah, and Tifferet (HaGaT). Sof, i.e., the area from the Tabur and below corresponds to the Sefirot Netzah, Hod, Yesod and Malchut (NHYM).

51) One also has to know that TA was referred exclusively to the Ohr Hochma, which was in the Kli, the 'desire to receive', which ended in the Behina Dalet. A Tzimtzum was made and the Masach was created on this specific Behina. The Ohr Hassadim, however, was not restricted at all, since its Kli is the 'desire to bestow', which has no Aviut, and whose properties do not differ from those of the Creator, hence require no correction.

As was already stated, the Creator's light is one and indivisible; the Ohr Hochma and the Ohr Hassadim are inseparably connected and spreading together, filling the vessels. According to its inner properties, the Kli distinguishes various kinds of pleasure in the light – the Ohr Hochma (pleasure from the direct reception of the light) and the Ohr Hassadim (pleasure from the equivalence of the vessel's inner properties with those of the Creator). Therefore when, after TA, the light exits from the Kelim, the Ohr Hassadim stops spreading in Malchut as well as the Ohr Hochma, while there was no Restriction on the Ohr Hassadim. If the Ohr Hassadim had been able to enter Malchut, which resisted the light of Hochma, the light would have been shattered in it, for the Ohr Hassadim would have had to completely separate from the Ohr Hochma. Nevertheless, since that is impossible, Malchut Mesayemet is left quite empty of even the light of the Hassadim.

52) Now, we can understand what the 10 Sefirot from the Tabur and below are. It would be wrong to say there is only the Ohr Hassadim without any Ohr Hochma. There has to be some faint luminescence of the Ohr Hochma called VAK bli Rosh (6 ends without a head). There are 10 Sefirot in any Partzuf: the Gar is Keter, Hochma, and Bina: the Ohr Hochma is present there in all its greatness. Hesed, Gvurah, Tifferet, Netzah, Hod and Yesod form VAK, where there is the Ohr Hassadim and a little Ohr Hochma. The tenth Sefira Malchut remains empty.



53) And now let us examine the order in which the Partzufim Galgalta, AB and SAG dress on one another. It is known that each subsequent Partzuf emerges from the Masach de Guf of the previous one after losing its Aviut, ascending, and merging with the Masach de Rosh. A Zivug de Haka'a with this screen is made on two kinds of the Reshimot left in the Masach de Guf of the previous Partzuf: Aviut and Hitlabshut. The Partzuf that emerges from the Rosh of the previous one descends to its Guf and dresses onto it, i.e., on its root, the Masach de Guf.

In fact, the Masach of the new Partzuf and Malchut Mizdaveget are supposed to descend to the Tabur of the previous Partzuf, since that is the place of the root and the attachment of the new Partzuf. However, owing to the Ohr Makif and Pnimi, the Masach of the previous Partzuf lost the last Behina de Aviut. Thus, only Behina Gimel de Aviut (Chazeh) remained; hence, the Masach and Malchut of the new Partzuf have no connection with the Tabur of the previous one, but only in its Chazeh, where it is attached as a branch to its root.

54) Therefore, the Masach of the new Partzuf (AB) descends to the Chazeh of the previous one (Galgalta). With the help of a Zivug de Haka'a with the Upper Light it creates the ten Sefirot de Rosh from the Chazeh and above – up to the Peh of the previous the Partzuf, where its Malchut de Rosh is. The lower Partzuf is unable to dress the ten Sefirot de Rosh of the higher one, because it is born from the Masach de Guf of the higher Partzuf and not from its head.

Each subsequent Partzuf can attain only the Guf of the preceding one, its root, and not the Rosh – the calculations, the thoughts and the mind of the previous Partzuf. Next, the screen creates ten Sefirot de Guf of the new Partzuf from the Chazeh down to the Tabur of the previous one, while from the Tabur and below, there are ten Sefirot de Sium of the previous Partzuf. In other words, there is Behina Dalet, with which the new Partzuf cannot work due to the loss of the last Behina de Aviut during the weakening of the screen.

Therefore, the position of the Rosh, Toch, and Sof of the Partzuf AB is from the Peh de Galgalta to the Tabur. At that, the Chazeh de Galgalta is the Peh de AB, i.e., Malchut Mizdaveget, and the Tabur de Galgalta is the Sium de AB (Malchut Mesayemet).

55) The order of the creation of the Partzuf AB from Galgalta applies to the formation of the rest of the Partzufim, down to the lowest Sefira of the world of Assiya. It consists in the fact that each subsequent Partzuf emerges from the Masach de Guf of the previous one. After the Masach loses its strength, it ascends and merges with the Masach of Malchut de Rosh of the preceding Partzuf, making a Zivug de Haka'a with it. Then it descends to the Chazeh of the previous Partzuf and there, after a Zivug with the Upper Light, the ten Sefirot de Rosh arise as well as ten Sefirot Toch and Sof de Guf, thus forming the Partzuf AB of the world of Adam Kadmon.

### **The Tzimtzum Bet: Called the Tzimtzum NHY de AK**

56) Thus, we have cleared up the meaning of TA, which was made on Behina Dalet – the Kli Malchut, as it stopped receiving the light. We have also spoken of the Masach and its Zivug de Haka'a with the Upper Light. It raises the Ohr Hozer, which plays the role of the new vessel of reception instead of Behina Dalet.

Then we discussed the weakening of the Masach de Guf that happened because of the impact between the Ohr Makif and the Ohr Pnimi. These processes led to the formation of the Ta'amim, Nekudot, Tagin and Otiot de Guf in each Partzuf, and the ascent of the Masach to Peh de Rosh and its Zivug de Haka'a with the Upper Light. As a result, the second Partzuf is born one level below the first and then the third. These Partzufim of the world of Adam Kadmon are called Galgalta, AB and SAG. Each subsequent Partzuf dresses onto the preceding one from the Peh de Rosh and below.

57) You must know that there is not even a hint of the creation in the four worlds of ABYA in these three Partzufim; there was not even a place for them, for the Galgalta of the world

of Adam Kadmon reaches the point of our world. The root of the desired correction has not yet been revealed, that being the reason for the Tzimtzum Alef. It was made to provide Behina Dalet with an opportunity to receive the Upper Light, and then create man from it, who, with the help of the Torah and the Commandments for the sake of the Creator, could transform reception into giving.

Then Behina Dalet would become the vessel of reception of the Upper Light, merging with it by its properties. However, the root of such correction has not yet even been revealed in the world of Adam Kadmon. For that, man should consist not only of the Behina Dalet – the 'desire to receive' – but also possess the properties that refer to the first nine Sefirot, i.e., the 'desire to bestow', allowing him "to perform good deeds" (to give).

If man had appeared at the state in which the Partzufim de Adam Kadmon had been, he would have had no light at all, because the Behina Dalet, being the root of man's spiritual body, would have been below the Sium of the world of Adam Kadmon in total darkness and absolutely opposite to the light by its properties.

Had man been created of such "material", he would never have corrected himself due to the lack of even the slightest 'desire to give'. He would have been considered an animal, living only for itself. Similarly, sinners bogged down in their 'desire to receive' only for themselves, even while doing good deeds, are called dead during their life.

58) In the beginning, the Creator's conception was to create the world with the properties of "Din" (judgment). This means that, if something were created from the "material" taken from the first nine Sefirot, it would possess only the 'desire to give'. On the other hand, something created from the "material" taken from under the Tabur would have only the 'desire to receive'.

Then the Creator "saw" that the world could not exist this way. So He mixed the desire to receive with the desire to give. What does this mean? Did He not know in advance that the world would not be able to exist this way? Everything that was, is and will be – the entire Universe, was built according to the principle of "cause and effect". There are no beginning and no end. There is only cause and effect.

To this end He raised the property of judgment, i.e., the force of restriction that is in Malchut to Bina, and mixed them until Behina Dalet included the sparks of the 'desire to give' that are present in Bina. This allowed man, who was later created from the Behina Dalet, to acquire the sparks of giving, so that afterwards, by doing good deeds, he would completely change his properties (the 'desire to receive') and thus ensure the existence of the world.

59) The interaction between the properties of Malchut and Bina in the Partzuf SAG brought about the Tzimtzum Bet in the worlds below. This led to the emergence of a new Sium of the Upper Light in the place where Bina is. Malchut, which prevented the light from spreading into the Sof of Galgalta at the level of the Sium Reglav (positioned a little above the point of this world), rose to Bina de Guf of the Partzuf Nekudot de SAG. It then restricted the light of the upper half of Bina de Guf, called Tifferet.

Indeed, Hesed, Gvurah, and Tifferet correspond to Keter, Hochma and Bina de Guf; so it turns out that Bina de Guf is Tifferet. Malchut, which was in the Peh de Rosh, rose to the Nikvey Einaim (pupils of the eyes), i.e., to the line separating the vessels of bestowal (Galgalta) from the vessels of reception (AHP) of Bina de Rosh. From there, it made a necessary Zivug for the creation of the Partzuf MA de AK, called the world of Nikudim (or the lower MA).

60) Tzimtzum Bet is also called Tzimtzum NHYM de AK (if we divide the Partzuf Galgalta into the ten Sefirot, then the Rosh will be KaHaB, Toch – HaGaT and Sof - NHYM). This is because the Nekudot de SAG, which ended above the point of our world during Malchut's rising to Bina and interacting with it, end below the Tabur of Galgalta in Tifferet de Guf of Galgalta, where Malchut Mesayemet rose.

An empty space absolutely devoid of the light was formed under Malchut in the place of the egoistic desires NHYM de SAG, which restricted reception of the light and were left empty.

The AHP de Rosh de SAG were separated from G"E and began to play the role of the Guf. The ten Sefirot de Rosh rose from the Nikvey Eynaim (the boundary between Gar de Bina and Zat de Bina) and higher, while the Guf was formed underneath. This can receive only a slight luminescence emanating from the Rosh.

The ten Sefirot that emerged because of a Zivug de Haka'a in the Nikvey Eynaim de SAG are called the ten Sefirot of the world of Nikudim. They descended from the Nikvey Eynaim and took their place under the Tabur de AK. There they split into the Rosh and the Guf. The place, below which the Ohr Hochma cannot spread, is called "the Parsa". The world of the Nikudim is called "the outer part". The inner Sefirot are called the Partzufim MA and BON of the world of AK.

61) It is necessary to understand that, since the 10 Sefirot of the world of the Nikudim and MA of the world of AK emerged from Nikvey Eynaim de SAG (the boundary between the "giving" and "receiving" vessels – Gar and Zat de Bina), they had to dress SAG from Peh de Rosh and below. This is similar to the way all previous Partzufim emerged – each lower Partzuf dresses onto the upper one from the Peh de Rosh and downwards.

62) The fact is that when the Partzuf SAG emerged, as did AB, it ended above the Tabur de Galgalta, because it could not descend below the Tabur, where Behina Dalet de Galgalta rules as the ten Sefirot de Sium. The Partzufim AB and SAG have nothing to do with the Behina Dalet.

But when, after the weakening of the Masach, the Nekudot de SAG began to emerge from the Bet de Aviut and the Gimel de Hitlabshut to the Alef de Aviut and the Bet de Hitlabshut and the Ta'amim de SAG disappeared, then the level of the Nekudot de VAK (six Sefirot) appeared, i.e., ZA without the first three Sefirot. There is no Ohr Hochma there, only the Ohr Hassadim.

This state completely corresponds to the property of the ten Sefirot de Sium below the Tabur, which are also in the state of VAK. We know that the equivalence of properties in the spiritual world unites them into one. Therefore, the Nekudot de SAG descended under the Tabur and merged with ZON (ZA and Malchut) of the world of AK.

63) However, we must understand that there is a significant distinction between the Nekudot de SAG and the NHYM de Galgalta. The Nekudot de SAG have the Behina Bet de Aviut and are totally unconnected with the Behina Dalet, which is below the Tabur, although both of them are on the level of ZA, but with a different degree of the Aviut.

The fact is that the Aviut does not show in the Partzuf when it is filled with the light that overwhelms the vessel (the desire). However, after the light exits the Partzuf, the necessary Aviut becomes obvious in it. This allows the Nekudot de SAG to descend under the Tabur and be mixed with the NHYM de Galgalta. This led to TB and the formation of a new Sium in the position of Bina de Guf of the Partzuf. The place of the Zivug also changed; Malchut moved from the Peh de Rosh to the Nikvey Eynaim.

64) It turns out that the source of the interaction between Malchut and Bina (TB) became apparent only below the Tabur of the world of AK, when the Partzuf Nekudot de SAG spread there. Hence, the ten Sefirot of the world of the Nikudim that emerged according to the laws of TB could not spread above the Tabur de AK, because nothing can manifest above its source, its root. Since TB rules from the Tabur and below it, the world of Nikudim was bound to spread there as well.

## **The Place of the Four Worlds ABYA and the Parsa between Atzilut and BYA.**

65) Thus it turns out that the essence of the TB was revealed exclusively in the Partzuf Nekudot de SAG from the Tabur down to the Sium Reglav above the point of this world (HaOlam Hazeh). Know that all changes called forth by TB happened only in the Partzuf Nekudot de SAG and not above it.

As was already said above, because of the ascent of Malchut to mid-Tifferet of the Sefirot de Sof of the world AK, which cut off its vessels of reception at this point, the lower part of Tifferet and the NHYM de Sof de AK turned into an empty space. It happened not in AK, but in the Partzuf Nekudot de SAG de AK. The changes that took place in AK are considered the raising of MAN, which means that AK only performs these changes for creating the ten Sefirot of the world of the Nikudim. There were no changes in AK itself.

66) The division of the Partzuf Nekudot de SAG happened already during the TB (ascent of Malchut to Bina), i.e., before the raising of MAN and the Zivug made in the Nikvey Eynaim of the Rosh de SAG. This division occurred in the following way: Keter, Hochma, Bina, Hesed, Gvurah, and the upper third of Tifferet, down to its Chazeh, is the place of Atzilut; two thirds of Tifferet, from the Chazeh to the end of Tifferet, is the place of Beria; Netzah, Hod and Yesod is the place of Yetzira; and Malchut is the place of Assiya.

67) The place of the world of Atzilut is assigned to the spreading of the Upper Light down to Tifferet, where the Partzuf ends, i.e., the place of the ascent of Malchut Mesayemet to Bina, below which the light cannot enter. Thus, the place of the world of Atzilut ends in the Chazeh, i.e., at the boundary between the upper third of Tifferet and the lower two thirds of it. The new frontier, called the Parsa, is below the world of Atzilut.

Below the Parsa, the place was divided into three parts, although it was to be divided only into two: the ZON de Guf (ZA and Nukva) of NHY. Nevertheless, after a new Sium emerged in Bina de Guf (or Tifferet), only the ZON is below it. However, two thirds of Tifferet also descended under the Parsa. The fact is that Bina de Guf (Tifferet) in turn consists of its ten Sefirot KaHaB and ZON; and since ZON de Bina is the root of the ZON de Guf, ZON de Bina already possesses properties similar to those of ZON.

Hence, together with the ZON de Guf, the ZON de Bina is also under the Parsa. For this reason, Sefira Tifferet split in all its width in Chazeh de Partzuf, since Malchut, which rose to Bina, stands there, leaving the ZON de Bina (two thirds of Sefira Tifferet below the Chazeh) outside (under the Parsa).

That explains the distinction between the upper part of Tifferet above the Parsa, which refers exclusively to Bina, and the lower part of Tifferet (ZON), which is under the Parsa against its will. It is the root of the real ZON and in the future will have to provide them with the light. There is not much evil in it, since it emerged not by its free choice. It separated from the NHYM (actual ZON), positioned below it, and formed the world of Beria.

68) The ZON de Guf also split into two parts: ZA (NHY – Netzah, Hod and Yesod) became the world of Yetzira, while Malchut (or Nukva) formed the world of Assiya under Yetzira. Here we have learned how, because of TB, the Partzuf Nekudot de SAG was divided and the place for the four worlds, Atzilut, Beria, Yetzira and Assiya, was formed. Keter, Hochma, Bina, Hesed, Gvurah and Tifferet down to the Chazeh formed the place for the world of Atzilut. The lower two thirds of Tifferet, from the Chazeh down to the end of Tifferet, formed the place for the world of Beria. Netzah, Hod and Yesod prepared the place for the world of Yetzira and Malchut created the place for the world of Assiya.

The common place for all the worlds begins at the point of the Tabur of the world AK and ends above our world, i.e., reaches a Sium Reglav de AK where the dressing of the Nekudot de SAG on the Partzuf Galgalta comes to an end.

## **The States of Katnut and Gadlut in the World of Nikudim**

69) Having acquired some general idea of the TB in the Partzuf Nekudot de SAG, we now proceed to a more detailed analysis of the creation of the ten Sefirot of the world of Nikudim, the fourth Partzuf of the world AK. We already know how one Partzuf takes form out of another. It happens when each lower Partzuf emerges from the Masach de Guf of the upper one, after it loses its strength and rises to the Peh to resume a Zivug de Haka'a.

Bitush of the Ohr Makif in the Masach facilitates a loss of the Aviut of Masach de Guf down to Aviut de Rosh.

This allows the creation of a new Partzuf from the previous one. In this way, the Partzuf AB (Hochma) emerged from the Partzuf Galgalta (Keter); similarly, the fourth Partzuf of the world of AK, called the ten Sefirot of the world of the Nikudim, emerged from the Partzuf SAG (Bina).

70) Now, what is the fundamental difference between the Partzuf (the world) Nikudim and the previous Partzufim? The fact is that, during the creation of the previous Partzufim, a Zivug de Haka'a was always made on one pair of Reshimot – de Hitlabshut and de Aviut. In this case, however, two pair of the Reshimot rose to Rosh de SAG.

This is because it consists not merely of Reshimot of its own Aviut, i.e., reflects the properties of the Sefirot of Guf de SAG, but it also includes the Reshimot of Aviut de ZON of Partzuf AK below the Tabur. This happened because they were mixed under the Tabur of Partzuf AK; as said in § 61, the Nekudot de SAG descended under the Tabur de AK and merged there with the ZON de AK.

71) Owing to the merging of the Sefirot under the Tabur of the Partzuf AK, new states of Gadlut and Katnut (big and small states) emerged in the Partzuf Nikudim. The ten Sefirot de Katnut of Nikudim emerged on the Reshimot de Aviut in the Masach of Partzuf SAG. The ten Sefirot de Gadlut of Nikudim emerged on the Reshimot ZON de AK under the Tabur that were mixed with the Reshimot of the Masach.

72) Know that the ten Sefirot of Katnut of the world of Nikudim are considered the principal Partzuf, since it emerged similarly to the three previous Partzufim of the world AK. It was born because of a Zivug de Aka'a on the Reshimot Bet/Alef in the Masach de Guf of the upper Partzuf. The ten Sefirot de Gadlut are only an addition to the Partzuf Nikudim, because they appeared, not in the order of the emergence of levels, but from a Zivug on the Reshimot of ZON de Galgalta, which were added to the screen as a result of the descent of Nekudot de SAG under the Tabur.

73) First, let us examine the process of the birth of the Partzuf Katnut de Nikudim. As we know, after the spreading of Partzuf SAG, the Bitush Ohr Pnimi and Makif takes place in its Masach. It weakens the Masach and forces it to return to the Peh de Rosh. With that, the intermediate Partzufim, called Nekudot de SAG, emerge and descend under the Tabur of the Partzuf AK. There they are mixed with Behina Dalet. After the Masach lost all of its Aviut and only the Masach de Rosh is left in the Partzuf, the Masach de Guf supposedly rises to the Peh de Rosh and leads to a new Zivug on the Aviut de Reshimot that remained in the Masach.

74) As always, the last level (in this case the Aviut of the Behina Bet) completely disappeared after the return of the Masach to the Rosh. Only the Reshimo de Hitlabshut and the Behina Alef de Aviut remained.

As in all the previous Partzufim, two Zivugim occur in the Rosh de SAG after the Reshimot leave the intermediate Partzuf Nekudot de SAG rose there. One of them happens because of the inclusion of the Reshimo de Aviut (Nekeva) in the Reshimo de Hitlabshut (Zachar).

In this case, the matter concerns the emergence of the world of the Nikudim; hence, this is the Reshimo Alef de Aviut and the Bet de Hitlabshut. Because of this Zivug, the Sefira of the level called "Bina be Kiruv" or "VAK de Bina" emerges, i.e., the interim state between Bina and ZA. This Sefira is called Keter of the world of Nikudim.

A second Zivug happened because of the inclusion of the Reshimo de Hitlabshut (Zachar) in the Reshimo de Aviut (Nekeva), from which the Sefira of the level of ZA or "VAK bli Rosh" emerged. This Sefira is called Aba ve Ima of the world of the Nikudim, and they are in a back-to-back position (Achor be Achor).

These two levels are called two heads of the world of the Nikudim. However, there is a difference between them. It consists in the fact that Keter de Nikudim, i.e., the level of Zachar, does not spread into the Guf, but shines only in the Rosh, whereas Aba ve Ima de

Nikudim, i.e., the level of Nekeva, spreads into the Guf and is called HaGaT NHYM de Nikudim.

75) Here, we speak about the three levels, one under the other, in the world of Nikudim:

- a) Keter de Nikudim on the level of VAK de Bina;
- b) Aba ve Ima on the level of ZA – the two heads;
- c) Zat or HaGaT NHYM – the Guf de Nikudim.

76) Know that all the levels of the Nikudim are determined by the rising of Malchut to Bina. Moreover, they divide into two parts: "Panim ve Achoraim" (front and back of the Partzuf). After making a Zivug in the Nikvey Eynaim, there are only two and a half Sefirot in the Rosh: G"E and Nikvey Eynaim, i.e., Keter, Hochma, and the upper third of Bina, which are actually the Kelim de Panim. AHP, which consists of the lower two thirds of Bina, ZA and Nukva (Malchut) got outside the ten Sefirot de Rosh and is now called the Kelim de Achoraim, which are not taken into account during a Zivug. Each subsequent level divided similarly.

77) There is no level in the world of the Nikudim that would not divide into Panim and Achoraim. Therefore, the AHP de Keter, i.e., the Zachar de Nikudim, descended to the level of the Panim de Rosh, Aba ve Ima; in other words, to the level of Nekeva. AHP, i.e., Achoraim de Nekeva of Aba ve Ima, descended to the Guf, i.e., to HaGaT NHYM de Nikudim. Thus, both Keter and Aba ve Ima consist of two parts: Panim and Achoraim. In other words, Panim de Aba ve Ima dress onto the Achoraim de Keter that descended from above. Achoraim de Aba ve Ima, which descended to the Guf, constitutes the inner part on which Panim de Guf dress.

78) The division of each level into two parts led to the presence of only the lights of Nefesh and Ruach in each upper part of the level, i.e., VAK, and the vessels Keter, Hochma and a part of Bina. Therefore, there are three levels in Katnut de Nikudim: Keter, Aba ve Ima and Zat, i.e., the vessels Keter, Hochma and a part of Bina, and the lights Nefesh and Ruach, since Zat de Bina and ZON descended from their level to the lower one.

## **Raising of MAN and Gadlut of the World of Nikudim**

79) Now we will learn about the ten Sefirot de Gadlut de Nikudim that emerged on MAN from the Reshimot of ZON de AK below the Tabur. Until now, we have not spoken about the Raising of MAN. We discussed the rise of the Masach de Guf from the Tabur to the Peh de Rosh of the upper Partzuf, and a Zivug de Haka'a in the Rosh that was made on the Reshimot included in Masach, which led to the formation of the ten Sefirot of the lower Partzuf. Now let us talk about the light that rose from under the Tabur de AK to the Rosh de SAG, i.e., about the Reshimot of the ZON de Guf of the world of AK that are called "Mey Nukvin" (rising of female waters) or "Aliyat MAN".

80) You should know that ZA and Bina of the 10 Sefirot de Ohr Yashar (i.e., before Malchut de Ein Sof) are the source of raising MAN. This is what happened with them there: Bina, which is the Ohr Hassadim and the Behina Bet, gave birth to Tifferet (or ZA, the Behina Gimel) and reunited with Behinat Hochma to ask for the Ohr Hochma to pass on to ZA, which consists of the Ohr Hassadim and some luminescence of the Ohr Hochma. In this way, contact was established between ZA and Bina. Each time the Reshimot of ZA rise to Bina, the latter merges with Hochma and draws a small amount of Ohr Hochma for ZA. Such a rise of ZA to Bina, and Bina's connection with Hochma, is called the raising of MAN. Without this action, Bina itself has no need for Ohr Hochma. Its essence is the Ohr Hassadim and it is always in the Achor be Achor position (back to back) with Hochma. Only the request of ZA prompts Bina to receive the Ohr Hochma for it and turns it to Nukva; hence, this rise is called "female waters" (i.e., the receiving Sefira) as regards Hochma and changes their position from back-to-back to face-to-face (Panim be Panim).

81) We already know that AB is the Partzuf Hochma and SAG is the Partzuf Bina. They are defined according to their highest property. AB has the Aviut Gimel; hence, it is called Hochma. SAG has Aviut Bet, called Bina. When the Reshimot ZON de Guf (ZA and Malchut) rise from under the Tabur up to the Rosh de SAG (Bina), this process is called raising MAN to SAG. There, a Zivug between the SAG and the AB (between Bina and Hochma) is made, which results in the transfer of Ohr Hochma from AB to SAG.

After the ZON receive the "new light", they descend under the Tabur again to shine upon the 10 Sefirot of the world of Nikudim, which leads to the emergence of the 10 Sefirot of Gadlut de Nikudim. However, we will find out later that just these 10 Sefirot contributed to the breaking of the vessels.

82) We already know that there are two heads in the world of Nikudim: Keter and Aba ve Ima. When the new light of Hochma (AB-SAG) from the Rosh de SAG (requested by the ZON de Galgalta) begins to shine upon the ten Sefirot de Nikudim, it first enters the Rosh de Keter via the Tabur de AK. The world of the Nikudim fills the Rosh de Keter with the light of Gar and elevates Sefirot Bina and ZON (i.e., AHP) de Keter, which have so far been in the Rosh de Aba ve Ima. Then the light AB-SAG enters the Rosh de Aba ve Ima of the world of Nikudim via Yesod de AK, fills them with the light of Gar and elevates Sefirot Bina and the ZON de Aba ve Ima, which have been in the Gar de Guf. Thus, both heads, Keter and Aba ve Ima, enter the state of Gadlut.

83) First, let us find out what Gadlut is, the transition that was caused by the spreading of the new light (AB-SAG) into the ten Sefirot of the world of Nikudim. We should point out that the levels Keter and Aba ve Ima de Nikudim were on the level of the VAK, since their Aviut was Alef. However, we previously said that, during the descent of Nekudot de SAG under the Tabur; they were mixed with Dalet/Gimel of the NHYM de Galgalta, which means that the Masach that rose to the Peh de Rosh has the Reshimo Dalet. Therefore, after such a Zivug in the Rosh de SAG, ten Sefirot de Nikudim of the level of Keter with the light of Yechida were supposed to emerge there, and not the VAK de Bina.

The fact is that, due to the inclusion of the Behina Dalet into Bina de Nikvey Eynaim, Behina Dalet takes no part in a Zivug; it, as it were, disappears as regards Bina. Moreover, a Zivug took place not in the Peh de SAG, but rose higher, to the Nikvey Eynaim. Here, TB occurred on Bet de Hitlabshut and Alef de Aviut, which is the essence of the Masach de Bina. Two levels emerged from this Zivug: the VAK de Bina (Bet de Hitlabshut) and the complete VAK (Alef de Aviut, the level of ZA).

84) Now, after the ZON de AK, which positioned under the Tabur, attracted the new light from the AB-SAG by raising MAN, this light shone on the Rosh de Nikudim and cancelled TB for the lack of any connection between the Partzuf AB and the TB (it originated in TA). Behina Dalet de AK under the Tabur, which rose to the Nikvey Eynaim after TB, now returned to the Peh de Rosh, as in TA.

Hence, the vessels AHP in the Rosh de SAG, which descended from under the screen due to TB, now rose again and took their previous position under the vessels of GE, while the place of Zivug descended from Nikvey Eynaim to Peh de Rosh, Behina Dalet. The return of Behina Dalet to its place led to the emergence of the Partzuf of the level of Keter with the light of Yechida. Thus, with the help of the new light, the Partzuf gained three more kinds of the light of Hochma: Neshama, Haya and Yechida, and the vessels Bina and ZON that were absent in it in the state of Katnut.

85) We have cleared up the meaning of Katnut and Gadlut of the world of Nikudim, where TB lifted Malchut to Nikvey Eynaim and concealed it there. This caused the emergence of the world of Nikudim in Katnut. This is the state in which the vessels Keter, Hochma and Gar de Bina are filled with the lights Nefesh and Ruach, while the vessels the Zat de Bina and ZON, and the lights Neshama, Haya, and Yechida are absent. Then, as the new light AB-SAG descends from the world AK to the world of Nikudim, TA returns; as a result, the vessels Zat de Bina and ZON in the Rosh joined the upper vessels and the screen descended from Nikvey Eynaim to Peh.

Then a Zivug is made on Behina Dalet, which returned to its position in Peh de Rosh. This leads to the formation of ten Sefirot of the level of Keter. From this moment, TB and Katnut are defined as the ascent of Malchut to Nikvey Eynaim and the downfall of AHP. The state of Gadlut is characterized by the appearance of the light AB-SAG, the descent of Malchut to its previous position (as in TA) and the rise of AHP.

As was stated above, G" E and AHP are names of the 10 Sefirot KaHaB ZON de Rosh. The 10 Sefirot de Guf are correspondingly called the HaGaT NHYM, which in turn consist of their G" E (Hesed, Gvurah and the upper third of Tifferet down to the Chazeh) and the AHP (two lower thirds of Tifferet and NHYM).

You should also remember that G" E (HaGaT down to the Chazeh) is also called the **Panim** (face, front part), and the AHP (two thirds of Tifferet and the NHYM) is called the **Achoraim** (back part). You should not forget about the division of the levels after TB, when only G" E remained on each level, while the AHP fell into the G" E of the lower level, whose AHP in turn fell to the G" E of the level below, etc.

## The Nekudot: Holam, Shuruk, Hirik

86) You must know that there are three kinds of Nekudot (dots, points): the Rosh, the Toch and the Sof. The upper Nekudot, positioned above the Hebrew letter as dots, are called Rosh, or **Holam**. The middle Nekudot inside the letters, as in Vav with a dot, is called Toch, or **Shuruk**. The lower Nekudot, placed under the letters, are called Sof, or **Hirik**.

87) The letters constitute the vessels, i.e., the Sefirot de Guf. The ten Sefirot de Rosh are called the roots of the vessels. The Nekudot are the lights that animate these vessels. Hence, the Ohr Hochma is called the light of life (Ohr Haya). This new light AB-SAG passes through the ZON of the world of AK. It then shines upon the vessels of the world of Nikudim, causes Malchut to descend from Nikvey Eynaim to Peh on each level, and thus brings the AHP back. As a result, all the lights return to their places. This light moves the Kelim from the state of TB to the state of TA, from Katnut to Gadlut. Accordingly, the light AB-SAG animates and arouses the vessels by dressing into them.

88) We already know that ZON of the world of AK affected the ten Sefirot de Nikudim with the new light in two ways: through the Tabur, it shone upon Keter de Nikudim, and through Yesod – upon Aba ve Ima de Nikudim. You should know that the light passing through the Tabur is called Holam. It shines above the letters only in Keter, representing the level of Zachar (active male essence), or Hitlabshut, and cannot spread to the vessels of the Guf, called letters.

That is why it is considered to be shining only above the letters without spreading inside them. The light passing through Yesod is called Shuruk, Vav with a dot, which means it is inside the letters and enters Aba ve Ima, the female essence of the Rosh de Nikudim. This light also spreads in the Guf, i.e., the Zat de Nikudim, called letters. Thus, the Nekudat Shuruk is inside the letters.

89), We have learned the meaning of the dots Holam and Shuruk. The luminescence of the new light passing through the Tabur, which lowers the screen from Nikvey Eynaim de Rosh of Keter to its Peh and returns the AHP de Keter to its level, is called Nekudat Holam. The luminescence of the new light passing through Yesod lowers the screen from Nikvey Eynaim de Aba ve Ima to the Peh and returns their AHP de Keter to its place. This light shines inside the letters and is called Shuruk. These Mochin (the light of Gar) also spread to the Zat de Nikudim, called letters, i.e., the vessels receiving this light.

90) Hirik is the new light received by Zat directly from Aba ve Ima, which lowers Malchut from the Chazeh to the Sium de AK; as a result, the AHP de ZON returns to its place from under the Parsa. These AHP de ZON formed the worlds BYA under the Parsa. So now, under the influence of the light of Hirik, these worlds are supposed to become similar to the world of Atzilut.



However, the ZON de Nikudim could not lower Malchut from the Chazeh and completely cancel TB and the Parsa, thus changing the place of the worlds BYA. The moment the light spread to BYA, all the vessels of the Zat broke, for the law of Malchut Mesayemet (in the Chazeh) was still effective. The lights instantly left the vessels; they broke, died and fell to BYA. The Kelim de Panim also broke. Even though these vessels were under the Parsa, they wanted to unite with the AHP in one Partzuf.

91) We see that the world of Nikudim was not ready to receive the light that corresponded to the point of Hirik; hence it made for the breaking of the vessels. It happened because it wanted to get inside the letters, i.e., the vessels Tifferet, Netzah, Hod, Yesod and Malchut under the Parsa in the worlds of BYA. Afterwards, in the world of Correction (Atzilut), the point of Hirik is corrected and shines below the letters.

When Zat of the world of Nikudim received the light of Gadlut from Aba ve Ima, which had to lower Malchut from the Chazeh to the Sium de AK and unite the vessels of the AHP with the G"E de Nikudim, the light began spreading under the Parsa this led to the breaking of the vessels. To prevent this from happening again, the corrected point of Hirik in the world of Atzilut elevates Tifferet, Netzah, Hod, Yesod and Malchut from under the Parsa (the worlds BYA) to the world of Atzilut above the Parsa, and stays below them, i.e., on the level of the Parsa. Thus, we have learned the meaning of the three dots: Holam, Shuruk, and Hirik.

## **Raising of MAN of Zat de Nikudim to Aba ve Ima**

92) We have already explained that, because of Malchut rising to Nikvey Eynaim (caused by the TB) and the emergence of the world of Nikudim in Katnut, each level divided into two parts. GE, remain on their level and are therefore called Kelim de Panim, and AHP, which fall from their level to the lower one and are called Kelim de Achoraim. Thus, each level now consists of inner and outer parts. The AHP de Keter of the world of Nikudim is inside the G"E de Aba ve Ima. The AHP de Aba ve Ima fell into the G"E de ZON of the world of Nikudim.

93) From this, it follows that, when the new light AB-SAG comes to a certain level, it lowers Malchut to its previous place in the Peh de Rosh and leads the world of Nikudim to the state of Gadlut. With this, the AHP return to its level, complementing it to ten Sefirot-vessels and Sefirot-lights. The GE, of the lower level, rises together with the ascending AHP. This is because nothing disappears in the spiritual world. If the lower level were connected with the AHP of the upper level in Katnut, it would also remain attached to it during Gadlut. In other words, during the rise of the AHP, the lower level acquires the properties of the upper.

94) When Aba ve Ima receive the light AB-SAG, their Malchut naturally descends to the Peh de Rosh and their AHP rise from the lower level of the ZON, taking with it the G"E de ZON to the level of Aba ve Ima, constituting a single whole with it and allowing it to receive the light of this level. The ascent of the ZON to Aba ve Ima is called raising MAN.

95) The ascent of ZON to Bina, i.e., the raising MAN, places Bina face-to-face with Hochma. As we know, each Zat (seven lower Sefirot) is a ZON; therefore, when Zat rose together with the AHP de Aba ve Ima to the level of Aba ve Ima, they turned to MAN as regards the 10 Sefirot de AVI. Then Bina returns to a face-to-face state with Hochma de AVI and passes the luminescence of the Ohr Hochma to ZON (Zat de Nikudim).

96) However, the rise of ZON to Aba ve Ima does not mean they disappeared from their place. Nothing ever disappears in the spiritual world and a change of place does not lead to disappearance of any particular object from its place as it happens in our world. Only a minor addition to the previous state is meant in spirituality: an object moves to another place while remaining where it was. The same refers to ZON, which rose to Aba ve Ima and retained their original position.

97) We should also understand that the ZON rising to Aba ve Ima, together with their AHP (raising MAN), receive the Ohr Hochma from a Zivug between Aba and Ima, and then

descend to their place. They do not disappear from the level of Aba ve Ima, since such disappearance would lead to stopping a Zivug between Aba and Ima and a consecutive change of their position to Achor be Achor. This will prevent the spreading of the Ohr Hochma in the ZON below, because Bina by nature does not need the Ohr Hochma, only the Ohr Hassadim.

It needs the light of Hochma only for passing it on to ZA in answer to its request. If the request stops, the light of Hochma ceases to descend. Only the raising of MAN de ZON to Aba ve Ima returns them to a face-to-face Zivug and resumes the passage of the Ohr Hochma to ZA. Hence, the ZON must always be above, constantly renewing their request for Ohr Hochma.

As we have already stated, any change of place in the spiritual worlds is just an addition to the previous state. Consequently, the ZON are above and below, simultaneously. The G" E de ZON that is above passes the light below to G" E de ZON.

98-99) We can now understand what the Sefira Da'at, which appeared in the world of Nikudim, is. As was stated above, such a notion was absent in the Partzufim of the world of AK. There were just the 10 Sefirot of KaHaB ZON, and the rise of the screen to Peh de Rosh; the notion "Raising MAN" still did not exist. The Sefira Da'at emerges because of the MAN de ZON rising to Aba ve Ima and its permanent staying there. From the world of Nikudim and further, we already speak about the Sefira Da'at and the Sefirot are now called the HaBaD ZON. The Sefira Da'at is also called Hey (5) Hassadim, Hey (5) Gvurot, since ZA, which remained there, is Hey (5) Hassadim, and Nukva is Hey (5) Gvurot.

100) We should not think that there are 9 or 11 Sefirot. Since the Sefira Da'at emerged in the world of Nikudim, it seems to complement the 10 Sefirot with the 11th. It is not so, because in reality it is the ZON, which raised MAN to Aba ve Ima and stayed there. There are two kinds of ZON: the first are in their place below and receive the light of Hochma; the second are in Aba ve Ima above, with a constant request for this light. Therefore, they cannot be considered an addition to the 10 Sefirot.

## **Breaking of the Vessels and Their Fall to the Worlds of the BYA**

101) The Sefira Da'at is the G" E de ZON of the world of Nikudim that rose to Aba ve Ima, for Aba ve Ima had received the light AB-SAG from the ZON de AK, which is called Shuruk. Then Malchut descends from Nikvey Eynaim to Peh, thus lifting the AHP de Aba ve Ima that fell to G" E de ZON of the world of Nikudim. The vessels G" E de Zat of the world of Nikudim rise together with them and form the Behinat MAN, which turns the Sefirot Aba ve Ima face to face (Panim be Panim).

A Zivug de Haka'a on the screen in Behina Dalet led to the formation of 10 complete Sefirot on the level of Keter with the light of Yechida. The Zat de Nikudim in Aba ve Ima (MAN, Sefirat Da'at) receive powerful light from the Rosh de Aba ve Ima, since Aba ve Ima constitute the Rosh de Nikudim, where a Zivug that lifted ten Sefirot took place. This light then spreads downwards into the Guf de ZON, and consequently into the Rosh and Guf of the world of Nikudim in the state of Gadlut. Such spreading of the light is called Ta'amim.

102) The four stages, Ta'amim, Nekudot, Tagin and Otiot, are also present in the world of Nikudim, since the forces that act on the higher levels must have their reflections below, but with the additional information about the higher forces. The spreading of each Partzuf downwards is called Ta'amim.

Then, because of Bitush of the Ohr Makif and the Ohr Pnimi, the screen loses its Aviut and gradually rises to the Peh de Rosh, where it finally merges with the screen positioned there. However, since the Upper Light never stops spreading, a Zivug between the light and the screen occurs at each stage of its weakening.

The level of Hochma emerges when the Aviut Dalet passes to Gimel; the transition to Aviut Bet gives birth to Bina, ZA emerges on the Aviut Alef and Malchut – on Aviut Shoresh. All

the levels emerging during Zivugim, together with the weakening screen, are called Nekudot.

The Reshimot remaining after the light exits are called Tagin. The vessels left without the light are called Otiot. In other words, Otiot are the Reshimot that remain on the level of the Nekudot. When the Masach de Guf finally rids itself of all its Aviut and joins the Masach de Rosh in the Peh with the help of a Zivug, the Partzuf emerges.

103) As in the world of the AK, two Partzufim also emerge in the world of Nikudim: the AB and the SAG, one under the other, each having its own Ta'amim, Nekudot, Tagin and Otiot. The difference lies in the weakening of the Masach that happened, not as a result of the Bitush Ohr Makif with the screen, as in the world of AK, but because Malchut Mesayemet (Din) emerged, and, standing in the Parsa, sees to it that TB is observed. Therefore, when the light disappears, the vessels are not left empty as they were in Galgalta, AB and SAG. Instead, the break, die and fall into the worlds of BYA.

104) The first Partzuf, Ta'amim of the world of Nikudim, emerged on the level of Keter, its root being in Aba ve Ima, while the Guf spreads downwards. Such a Partzuf is called the Melech HaDa'at; it contains everything found in Zat de Nikudim, i.e., it includes all their vessels.

105) You should know that whatever is present in the ten Sefirot de Rosh is also found in the Guf in the same quantity and quality. Thus, as in the Rosh, Malchut descended from Nikvey Eynaim to the Peh, its G"e joined their AHP and the light spread there. The light reached the Kelim de Achoraim, i.e., Tifferet, Netzah, Hod, Yesod and Malchut under the Parsa.

However, since the power of Malchut in the Parsa affects these vessels, the light Melech haDa'at disappears from them and rises to its root, while all the vessels of both the Panim and the Achoraim of Melech haDa'at break, die and fall into the BYA. This is because the disappearance of the light from the vessel is similar to life leaving a biological body and is therefore called death. Upon the downfall and death of the vessels, the screen loses the Aviut Dalet, so the Aviut Gimel remains.

106) As Aviut Dalet disappeared (as a result of the breaking of the vessels) from the Masach de Guf, so does Aviut Dalet in Malchut. Malchut makes a Zivug in the Rosh de Aba ve Ima, since Aviut de Rosh and Aviut de Guf are identical, although the first Zivug (in the Rosh) is only potential, while the second one (in the Guf) really happens.

For this reason, a Zivug on the level of Keter disappears also in the Rosh. The AHP, which complemented Keter, returned to the previous lower level, that is to say, to the seven lower Sefirot. This is called the elimination of the AHP de Keter in the Partzuf Aba ve Ima. Thus, the entire level of the Ta'amim de Nikudim (both the Rosh and the Guf) disappears.

107) The Upper Light never stops shining; it makes a new Zivug on the Aviut Gimel, which remained in the Masach de Rosh of Aba ve Ima. Because of this Zivug, a Partzuf consisting of 10 Sefirot emerges with the level of Hochma, while Guf, with the level of Hesed, spreads down, and is called the second Melech of the world of Nikudim. As with the first, the Melech haDa'at, it spreads in the BYA, breaks and dies. The Aviut Gimel disappears from the Masachim de Guf and de Rosh. The AHP, which completed the Partzuf at the level of Hochma, broke and fell to the lower level.

Then a Zivug on Aviut Bet produces the 10 Sefirot of the level of Bina, while Guf spreads down to the Sefirat Gvurah, and is called the third Melech of the world of Nikudim. It spreads down to BYA, breaks and dies. Aviut Bet disappears from the Guf and the Rosh and a Zivug on the level of Bina also stops in the Rosh. The AHP of Bina de Rosh fall to the lower level, into the seven lower Sefirot.

The next Zivug is made on Aviut Alef; the 10 Sefirot with the level of ZA appear, while the Guf spreads to the upper third of Tifferet. It also ceases to exist, the light leaves it, and Behina Alef disappears from the Guf and the Rosh. The AHP de ZA falls to the lower level of Zat.

108) After the last Zivug on Aviut Alef was terminated, all the AHP de Aba ve Ima stopped descending; therefore, when the Melech haDa'at de Aba ve Ima broke, the AHP de Keter disappeared. When the vessels of the Melech haHesed in Aba ve Ima broke, the AHP de Hochma disappeared. When the vessels of the Melech haGvurah in Aba ve Ima broke, the AHP de Bina disappeared. When the Melech Shlish Elion de Tifferet broke, the AHP de ZA disappeared.

Thus, the entire level of Gadlut in Aba ve Ima ceased to exist. Only the vessels of the G"E de Katnut with Aviut Shoresch in the Masach remained. Afterwards the Masach de Guf loses all its Aviut, merges with the Masach de Rosh, and joins a Zivug de Haka'a in the Rosh. All the Reshimot except for the last Behinot are renewed in it. From this renewal (Zivug), a new level arises called the YESHSUT.

109) After the disappearance of the last degree of Aviut (Dalet), the Behina Gimel brought forth 10 Sefirot of the level of Hochma. The Partzuf begins from the Chazeh de Aba ve Ima so that the Sefirot of its Rosh rise above the Chazeh and are called the YESHSUT; whereas below the Chazeh, including the lower two thirds of Tifferet, the 10 Sefirot de Guf are formed. This is the fourth Partzuf called the Melech of the world of Nikudim.

It also spreads to BYA, breaks and dies. The Aviut de Behina Gimel disappears both in the Rosh and in the Guf. The AHP de Rosh falls to the lower level (Guf). Then a Zivug on Aviut de Behina Bet brings forth the level of Bina. The Guf of the new Partzuf spreads to the vessels Netzah and Hod. This fifth Partzuf is called the Melech of the world of Nikudim.

It also spreads to BYA, breaks and dies. The Behina Bet disappears both in the Rosh and in the Guf, while the AHP de Rosh falls to the lower level (Guf). The next Zivug on Aviut Alef produces the level of ZA, while its Guf spreads down to the vessel of Yesod. This is the sixth Melech of the world of Nikudim, which reaches the BYA, breaks, and dies. The Aviut Alef disappears both in the Rosh and in the Guf, while the AHP de Rosh falls to the lower level (Guf).

110) We have learned about the Ta'amim and the Nekudot that emerged in two Partzufim: Aba ve Ima and YESHSUT of the world of Nikudim, and are called the AB and the SAG.

Four levels, one under the other, appear in Aba ve Ima: Keter is called "Histaklut Eynaim Aba ve Ima" (looking into one another's eyes); Hochma is called "Gufa de Abba"; Bina is called "Gufa de Ima"; and ZA is called "Yesodot de Aba ve Ima". Four bodies emerge from the above-mentioned levels: the Melech haDa'at, the Melech haYesod, the Melech Gvurah and Melech of the upper third of Tifferet down to the Chazeh. The Gufim of all these four levels broke, both Panim and Achoraim, i.e., both G"E and AHP.

However, in Rashim (heads) of these four levels of Aba ve Ima, all the Kelim de Panim of each level that were during Katnut de Nikudim, that is to say, the G"E and Nikvey Eynaim (Keter, Hochma and Gar de Bina), remained in their places. Only the Kelim de Achoraim (i.e., the AHP de Rosh, the Zat de Bina, ZA, and Malchut) of each level, which joined the G"E during Gadlut, disappeared because of the breaking of the vessels. They fell to the lower level, i.e., to where they had been during Katnut.

111) Similarly, four levels, one under the other, emerged in the Partzuf YESHSUT. The first level (Hochma) is called the Histaklut Eynaim de YESHSUT, the second level (Bina), followed by ZA and Malchut, bring forth 4 bodies: the Melech of two lower thirds of Tifferet, the Melech Netzah-Hod, the Melech Yesod and the Melech Malchut. These four Gufim broke (both Panim and Achoraim), but the Kelim de Panim remained in the Rashim de YESHSUT. Their Achoraim disappeared because of the breaking of the vessels, and fell to the lower level. After the two Partzufim Aba ve Ima and the YESHSUT broke, one more Partzuf emerged – MA of the world of Nikudim. However, since no Guf spreads from it (only "Tikuney Kelim"), we will not characterize it here.

## **The World of Correction Born from Metzah of the World of AK**

112) Now, let us examine all the spiritual worlds, the entire spiritual Universe as a single whole. We will see that in the Galgalta (Partzuf Keter of the entire Universe) a Zivug was made on all the five Reshimot – Dalet/Dalet.

Then the screen rises from Malchut to ZA (Hotem) of this Rosh. A Zivug on Reshimot Dalet/Gimel in this screen creates AB (Partzuf Hochma of the entire Universe). So now, the screen stands in ZA of the common Rosh. Then the screen continues rising. This time it ascends from ZA to Bina of the common Rosh and there a Zivug on the Reshimot Gimel/Bet creates the Partzuf SAG (Bina of the entire Universe).

The fourth Partzuf of the world of AK is called MA. It emerges from a Zivug de Behina Alef, and its 10 Sefirot have the level of ZA. It dresses onto Galgalta from the Tabur and below, where the Nekudot de SAG spread. The Partzuf MA has an inner part called MA and BON of the world of AK, and an outer – Nikudim, which dresses onto the inner part. In this place, Malchut joins Bina, i.e., TB, Katnut, Gadlut, the raising MAN, the emergence of Sefirat Da'at. This in turn promotes a Zivug between Hochma and Bina Panim be Panim, the breaking of the vessels – all of which occurred in the fourth Partzuf MA or the world of the Nikudim.

113) The five levels of Aviut in the screen are called by the names of the Sefirot in the Rosh: the Galgalta ve Eynaim and the AHP. The first Partzuf of the world of AK emerged on Aviut de Behina Dalet, called the Peh, and Partzuf AB of the world of AK emerged on Aviut de Behina Gimel, called the Hotem. Partzuf SAG de AK emerged on Aviut de Behina Bet, called the Awzen. Partzuf MA and the world of Nikudim emerged on Aviut de Behina Alef, called Nikvey Eynaim. Partzuf MA Hadash, or the world of correction (Atzilut), emerged on Aviut de Behina Shores, called the Metzah. Unlike all the other Partzufim, the name of Atzilut is determined not by the Aviut, but by the Hitlabshut Alef, which plays a most significant role in the world of Atzilut. Therefore, it is not called BON, but MA Hadash.

114) We should understand why the three first levels of the world of AK are called Partzufim and not worlds. Why is the fourth level of AK called the world of Nikudim and the fifth – the world of Atzilut.

115) We should know the difference between the Partzuf and a world. The Partzuf is any level consisting of ten Sefirot, which emerge as a result of Zivug with the Masach de Guf of the upper Partzuf upon the weakening of the Masach, and its merging with the Masach in the Peh de Rosh of the upper Partzuf. When it emerges from the Rosh of the upper Partzuf, it spreads to the Rosh, the Toch and the Sof and has 5 levels, one under the other, called the Ta'amim and the Nekudot. However, it receives its name only from the Ta'amim.

Similarly, the three first Partzufim, Galgalta, AB and SAG of the world of AK, emerged and received names from their Ta'amim, Keter, Hochma and Bina. As far as the worlds are concerned, each consecutive world contains all that was in the preceding one, the way an imprint is the copy of a seal.

116) As was already stated, the Partzufim of the world of AK, Galgalta, AB and SAG, are called by one common name, AK. They emerged in accordance with TA. However, the fourth Partzuf (in which TB occurred) is called the world, because when Nekudot de SAG descended under the Tabur, they acquired the additional Reshimot Dalet/Gimel.

During Gadlut, Behina Dalet returned to its place in the Peh de Rosh; the level of Keter emerged there, very similar to the first Partzuf of the world of AK. Then it spread to the Rosh, the Toch and the Sof; the Ta'amim and the Nekudot. The Partzuf Bet with the level of Hochma, called YESHSUT, follows. It is similar to Partzuf AB de AK. Then the third Partzuf of the world of Nikudim arises. All three Partzufim stand one above the other; each has the Ta'amim and the Nekudot and all that is found in the three Partzufim of AK.

Hence, the world of Nikudim is considered an imprint, a mould of the world of AK and is called the world. The three Partzufim of the world of Nikudim should rather be called not Galgalta, AB and SAG, but AB, SAG and MA, since the Nekudot de SAG received only

Dalet/Gimel (not Dalet/Dalet, which was in the Galgalta before the light was expelled) from the NYHM de Galgalta. That is why the first Partzuf of the world of Nikudim (it adopted these Reshimot from the Nekudot de SAG and would later pass them on to the world of Atzilut) corresponds to AB (the Reshimot Dalet/Gimel and not Dalet/Dalet).

117) We know that the world of Nikudim is an imprint of the world of AK. Similarly, the fifth Partzuf de AK (MA Hadash) was formed. It is considered an exact copy of the world of Nikudim in the sense that all the Behinot used in Nikudim that broke and disappeared there were renewed and reconstructed in MA Hadash.

This world is also considered independent and is called Atzilut. Its position is between the Parsa (formed after TB) and the Tabur. It is also called the world of Correction. After the world of Nikudim broke and disappeared, the world of Atzilut was formed from the same broken Behinot. Thus, the world of Nikudim gets corrected with the help of MA Hadash, where all the AHP's that fell into the Guf de Aba ve Ima and the YESHSUT gather and return to Gar. All the Panim and Achoraim of all the Zat, which fell into the BYA and died, now return and ascend to Atzilut with the help of MA Hadash.

118) Each lower Partzuf returns and fills the vessels of the upper one after the expulsion of the light from it. When the light disappeared from the body of the first Partzuf de AK, due to the weakening of its screen, a new Zivug was made in the screen on the level of AB. Then it returned and filled the empty vessels of the upper Partzuf.

After the expulsion of the light from the body of Partzuf AB, because of the screen weakening, a new Zivug was made in the screen on the level of SAG, which returned and filled the empty vessels of Partzuf AB. After the expulsion of the light from the body of Partzuf SAG, due to the weakening of the screen, a new Zivug was made in the screen on the level of MA, which emerged from Nikvey Eynaim and filled the empty vessels of SAG. Similarly, after the expulsion of the light from the world of Nikudim, due to the disappearance of the Achoraim and the breaking of the vessels, a new Zivug was made in the screen on the level of MA, emerged from the Metzah of Partzuf SAG de AK and filled the empty vessels of the world of Nikudim, which broke and disappeared.

119) However, there is a fundamental distinction in MA Hadash, called the world of Atzilut. It consists in the fact that, being the Partzuf that follows the world of Nikudim, it affects and corrects all of its vessels. However, in the previous Partzufim, each lower one could not influence the Kelim de Guf of the upper one, even though it filled them with the light of its level.

This change in MA happened because the power of Malchut restricting the light in the world of Nikudim intervened with the AHP de Zat. This led to the loss of the screen, expulsion of the light, breaking of the vessels, their death and fall into BYA. In the previous Partzufim, there was no "spoiling" of the vessels during the light expulsion, which was connected exclusively with the weakening of the screen and its rising to the Rosh of the Partzuf. However, here in the world of Nikudim, the vessels become spoiled and their existence now depends on the world of Atzilut, which has power to correct and lift them up. Hence, the world of Atzilut is considered new and bestowing (Zachar) as regards the vessels of the world of Nikudim (Nekeva in regards to it); hence, they change their name from Nikudim (the Aviut of MA) to BON, i.e., they descend below MA Hadash.

The world of Nikudim emerged on the Masach in Nikvey Eynaim (Bina de Hochma); the world of Atzilut emerged on the Masach in Nikvey Eynaim de Metzah (Bina de Keter) of the Rosh de SAG. The world of Nikudim was supposed to be MA and Atzilut – BON, but owing to the breaking of the vessels, they switch places: Atzilut becomes MA, while the broken vessels of Nikudim, to which it attaches to itself, become the BON.

## **Five Partzufim of the World of Atzilut MA and BON in each Partzuf**

120) Now, the MA Hadash turned into an independent world like the Nikudim.

The luminescence of ZON de AK through the Tabur and Yesod in the Gar de Nikudim returned Malchut from Bina to its place, i.e., from the Nikvey Eynaim to the Peh. Thus, all levels of the world of Nikudim emerged in Gadlut, but later, as we know, they disappeared, broke, and the light exited them. TB returned to its place; Behina Dalet joined the Masach.

121) Therefore, as in the world of Nikudim, the two forces also rule in MA Hadash, which emerged from Metzah: Katnut and Gadlut, i.e., first Katnut on Hitlabshut Alef (ZA,) called the HaGaT, and Malchut (Shoresh) de Aviut, called NHY, due to the appearance of "three lines" in it. The three lines are the right line (Netzah), the left line (Hod) and the middle line (Yesod). However, since there is only the Behinat Hitlabshut without the Aviut in the Behina Alef, it has no Kelim, so the level of the HaGaT, for the lack of its own vessels, uses the Kelim de NHY. Such a Partzuf is called an Ubar (embryo). Then it grows to the Aviut Alef and receives the name of Katan (small). Upon reaching the Aviut Gimel, it enters Gadlut.

122) After its birth in Katnut, the Partzuf raises MAN for the second time in the Rosh de SAG, and is called the Ibur Bet (the 2nd conception). There it receives Mochin, i.e., the light AB-SAG of the world of AK. Then Behina Dalet descends from Nikvey Eynaim to its place in Peh de Rosh. A Zivug on Behina Dalet gives birth to 10 Sefirot de Keter. The vessels of AHP return to its place in the Rosh. Thus, the Partzuf is extended to 10 Sefirot (both the vessels and the lights). This light is called the Mochin de Gadlut of the Partzuf. This is how the first Partzuf of the world of Atzilut, called Keter or Atik de Atzilut, emerged.

123) You already know that, after the breaking of the vessels, all the AHP fell again from their level to the one below. The AHP of Keter de Nikudim is now on the level of the G" E de Hochma. The AHP of Hochma is on the level of G" E de Bina, and so on. Now, during Ibur Bet, i.e., in Gadlut of the Partzuf Atik, its AHP rose, with G" E de Hochma, and was corrected together. The G" E de Hochma reached Behinat Ibur Alef.

124) After the G" E de Hochma pass through the Ibur and the Yenika (Ibur Alef, Katnut), Hochma passes to Ibur Bet, so as to receive the Mochin de Gadlut. Then Behina Gimel descends to the Peh de Rosh, and a Zivug on it forms all the 10 Sefirot de Hochma; its AHP rises and accomplishes this level. In this way, the Gadlut of the second Partzuf de Atzilut, called the Arich Anpin, emerged.

125) The vessels of G" E de Bina rose together with the AHP de Arich Anpin and received Ibur Alef and Yenika there. Then they rose to the Rosh de Arich Anpin for Ibur Bet, lifted their AHP and received the Mochin de Gadlut. Next, the Partzuf of Bina began using all of its 10 Sefirot, both the vessels and the lights. This third Partzuf of the world of Atzilut is called Aba ve Ima and YESHSUT, where Aba ve Ima are Gar de Bina and YESHSUT is Zat de Bina.

126) G" E de ZON rose together with AHP de Aba ve Ima and YESHSUT and received Ibur Alef and Yenika there. Thus, the Partzuf ZON was completed and reached the level of Vak de ZA and Nekudah de Nukvah. So all five Partzufim of the world of MA Hadash or Atzilut are in its minimal state: Atik, Arich Anpin, Aba ve Ima and ZON.

The Partzuf Atik emerged on the level of Keter, Arich Anpin – on the level of Hochma; Aba ve Ima is on the level of Bina and the ZON is on the level of Vak and Nekudah, i.e., ZA and Malchut. There cannot be any descent of these five levels. No actions of the lower Partzufim can reach Atik, Arich Anpin and Aba ve Ima, so they are unable to spoil them. As far as ZA and Nukvah are concerned, as they achieve Gadlut, the actions of the lower spiritual objects (the souls) can reach only their AHP, but not their GE.

127) The Partzufim "dress" one onto the other in the following way: although Atik de Atzilut emerged from the Rosh de SAG of the world of AK, it cannot dress onto SAG from the Peh to the Tabur, but only under the Tabur, since above it, the power of the TA rules entirely. It is also known that the Partzuf Atik (its alternative name is Akudim) is essentially the first Rosh of the world of Atzilut, where the TB does not rule yet; so, in principle, it can dress onto the AK above the Tabur. However, TB comes into effect in the Rosh de Atik with regard to the subsequent Partzufim of Atzilut; hence, Atik dresses onto AK only under the Tabur. The level of Atik stretches from the Tabur to the Sium de AK, i.e., above the point of our world. This refers to Atik itself. As far as its connection with the rest of the Partzufim of the

world of Atzilut is concerned, it is considered to be ruled by TB; from this point of view its feet end above the Parsa de Atzilut (new Sium of TB).

128) The second Partzuf of the world of Atzilut is called Arich Anpin. It emerges from the Peh de Rosh of the Partzuf Atik and dresses onto its seven lower Sefirot, which end above the Parsa de Atzilut. The third Partzuf of the world of Atzilut, called Aba ve Ima, emerges from the Peh de Rosh of Arich Anpin and ends above the Tabur de Arich Anpin. The fourth and fifth Partzufim of the world of Atzilut, called ZON, stretch from the Tabur de Arich Anpin to the Sium de Arich Anpin, i.e., above the Parsa de Atzilut.

129) You should know that as each level of the five Partzufim of MA Hadash emerged, it sorted out and added a certain part of the Kelim de Nikudim, which turned into Nukvah (that, which asks to be filled with the light) as regards this particular level. Therefore, Atik attached all the Gar de Nikudim that remained intact upon breaking of the vessels, i.e., the GE, the upper halves of each level.

Thus, the Partzuf Atik added to itself only the upper halves of Keter, Hochma and Bina (Aba ve Ima), and the seven Ketarim of the seven lower Sefirot. All the parts added to Atik received the names MA and BON de Atik de Atzilut. MA is the giving part in Atik called Zachar (male essence). BON is the receiving part in Atik called the Nekeva (female essence). With regard to one another, they are the Panim (Atik de MA – Ma de Atik) and the Achoraim (Atik de BON and BON de Atik).

130) The Partzuf Arich Anpin (the level of Hochma) sorted and attached to itself the lower half of the Keter de Nikudim, i.e., the AHP de Keter, which were on the lowest level (Hochma and Bina, Aba ve Ima) of the world of Nikudim. Arich Anpin turned these AHP into its Nukvah. MA (Zachar) de Arich Anpin is on the right, while its Nukvah (BON) is on the left.

The Partzuf Atik did not attach the lower part (AHP) of the Keter de Nikudim to itself, since it corresponds to the first Rosh of the world of Nikudim, and its level is very high. Hence, only Gar de Keter and Gar de Aba ve Ima were attached to it, i.e., the vessels unspoiled during the breaking of the vessels. This cannot be said about the AHP de Keter that fell to a lower level during Katnut and then returned to its place during Gadlut by merging with Keter. When the vessels broke, the AHP fell again and disappeared. Therefore, only Arich Anpin, but not Atik, can attach the AHP de Keter to itself.

131) The Partzuf Aba ve Ima de MA Hadash on the level of Bina sorted out and attached to itself the lower part of Partzuf Hochma-Bina of the world of Nikudim, i.e., their AHP, which were on the level of the Zat de Nikudim. Then, during the Gadlut de Nikudim, they rose to join G" E de Aba ve Ima.

However, as the vessels broke, these AHP fell to the Zat de Nikudim and disappeared. These broken vessels were sorted out by Aba ve Ima de MA Hadash (as Nukvah) and are now called Zat de Hochma and the six lower Sefirot (Vav Tachtanot) de Bina, as regards BON. Why are there six Sefirot in BON de Bina and not seven?

It is because Hesed de Bina remained in Partzuf Atik together with Gar de Hochma and Bina de BON. Only the six lower Sefirot from Gvura to Malchut were left in the lower half of Bina. Thus, Bina de MA Hadash is considered the Zachar de Aba ve Ima, while the Zat of Hochma-Bina de BON is the Nukvah de Aba ve Ima. The YESHSUT de MA, i.e., the Zat de Aba ve Ima, attached to itself Malchut of Hochma-Bina de BON.

132) The Partzuf ZON de MA Hadash, which has only the Sefirot ZA and the Sefirat Keter in Malchut, sorted out and attached to itself (as Nukvah) the G" E de Zat de Nikudim, positioning them on the left, being itself on their right. The YESHSUT de MA (seven lower Sefirot de AVI) attached the Sefirot of Malchut (Behinot Hochma and Bina of Partzuf BON).

133) So, we know what MA and BON are in the 5 Partzufim of the world of Atzilut, where 5 levels of MA Hadash (Kelim de Atzilut) sorted out the old vessels of the world of the Nikudim, selected the suitable ones, and corrected them (using them as the Nukvah called BON).



Thus, MA de Atik corrected the upper part of Gar de Nikudim, and MA de Arich Anpin and Aba ve Ima sorted out and corrected the vessels of the lower half of Gar de Nikudim, which had been used during Gadlut de Nikudim and later broke, fell and disappeared. The MA de ZON sorted out and corrected the vessels of G" E de Zat of the world of Nikudim, which had also broken and disappeared together with their AHP.

## **The Unchanging State and the Ascents of the Worlds of BYA**

134) We already know that the transition to Gadlut took place in three stages: 1) Holam (a point above the letter), 2) Shuruk (a point inside the letter) and 3) Hirik (a point under the letter). According to this, now let us examine two kinds of supplementations of the 10 Sefirot with the subsequent reception of the Mochin de Gadlut.

The first kind of supplementation occurs because of the rise of the Partzuf by way of its inclusion into the upper one. For example, when ZON de AK pass the new light to Keter de Nikudim through the Tabur and lower Malchut from the Nikvey Eynaim de Keter to its Peh, this leads to the rise of AHP de Keter from the Rosh de Aba ve Ima, which create 10 complete Sefirot in Keter.

The G" E de Aba ve Ima rose together with AHP de Keter and joined the 10 complete Sefirot de Keter, since the lower object rising to the level of the upper becomes equal to it. Hence, it is assumed that when the AHP de Keter rose, Aba ve Ima also received the AHP for the completion of 10 Sefirot by including them in Keter.

135) The Second Supplement of the Partzuf to 10 Sefirot consists in the fact that a certain level acquires its 10 Sefirot by its own strength. This happens when the new light shines through Yesod of the world of AK (called Nekuda de Shuruk – a point inside the letter). This luminescence was destined for Aba ve Ima de Nikudim. Assisted by it, Malchut descended from the Nikvey Eynaim to the Peh de Aba ve Ima and elevated its AHP from G" E de ZON to Rosh de Aba ve Ima, which completed the vessels of Aba ve Ima to 10 Sefirot by their own strength, i.e., with the help of their own AHP. In the first case, the completion to the 10 Sefirot were at the expense of the connection between G" E de Aba ve Ima and the AHP de Keter that was preserved during their ascent and attachment to Keter. In the second case, it happened with their own AHP in their own place.

136) Similarly, there are two methods of supplementing the Zat de Nikudim to 10 Sefirot. The first is with the help of luminescence through Shuruk and elevation of AHP de Aba ve Ima to G" E de Aba ve Ima. This is accompanied by the rise of G" E de Zat, with their subsequent reception of AHP de Aba ve Ima for supplementing their Sefirot to 10. These AHP de Aba ve Ima are not real AHP de Zat de Nikudim, and their insignificant luminescence is sufficient only for supplementing the Sefirot de Zat to 10 in the place of Aba ve Ima (i.e., one level higher), and not in their own location.

The second method consists in the fact that the light from Aba ve Ima reaches the Zat, which start lowering their screen from the Chazeh to the Sium de AK, and elevate their Tifferet-Netzah-Hod-Yesod from the BYA in order to attach them to their GE. Had there been no breaking of the vessels, they would have had to supplement the G" E de Zat to 10 Sefirot by their own strength, i.e., with the help of their actual AHP, whereupon the entire process of filling Malchut de Ein Sof with the light would have been done.

137) As with the Rashim, there are two kinds of supplementation to 10 Sefirot in the 4 Partzufim (Melachim) that emerge from Rosh de Aba ve Ima (Reshimot Dalet/Gimel). They are called Da'at, Hesed, Gvurah, and Tifferet. The same is true for the four Partzufim that emerge from the Rosh de YESHSUT (Reshimot Gimel/Bet) that replaced Aba ve Ima. They are Tifferet, Netzah-Hod, Yesod and Malchut.

On the one hand, the 10 Sefirot de Guf are supplemented at the expense of the AHP of their Rashim, rising to where the Rashim are. On the other hand, they spread in the BYA wishing

to be increased to 10 Sefirot by way of attaching their own AHP, i.e., using the second method. This rule is also effective in each individual case.

138) You must know that the 5 Partzufim of the world Atzilut, Atik, Arich Anpin, Aba ve Ima and ZON, have their minimal state below which they cannot descend. Atik has the level of Keter, Arich Anpin – of Hochma, Aba ve Ima – of Bina and ZON – of ZA.

The AHP that joined them during Gadlut supplemented their Sefirot to 10 through the point of Holam, which shone upon Keter de Nikudim. The G" E de Aba ve Ima rose together with the AHP de Keter and received the same luminescence. Despite the fact that the Rashim of Atik, Arich Anpin, and Aba ve Ima have the full 10 Sefirot, they did not receive the lights that correspond to the Gar in their Gufim. Even the Guf de Atik had the level of the Vak like Gufim de Arich Anpin and Aba ve Ima.

It is known that the purer Partzufim are corrected first; consequently, they were corrected only according to the first method when the AHP rose to their G" E and supplemented them to 10 Sefirot in the Rosh. However, the light has not yet spread from the Rosh into the Guf. Therefore, Aba ve Ima rose to Keter and received the light of AHP de Keter. This light, though, was insufficient for shining upon their own AHP, which remain below. Since the bodies of Atik, Arich Anpin, and Aba ve Ima have only the level of Vak, the ZON de Atzilut (its body) also has the same level.

139) In the world of AK, the picture was different. The amount of the light in the Rosh spread to the Guf. In the world of Atzilut, the light that spread in the Rosh, even in the state of Gadlut, does not spread to the Guf. Hence, the world of Atzilut, as regards the world of AK, is defined as Vak (ZA) and is called MA Hadash or MA of the 5 Partzufim de AK, i.e., the level of ZA, which constitutes MA without Gar.

140) Rosh de Atik of the world of Atzilut has the level of Keter, which is defined as Vak (MA) with regard to Partzuf Galgalta de AK. It has only the lights Ruach and Nefesh, while Neshama, Haya, and Yechida de Galgalta are absent. The Rosh de Arich Anpin, with the light of Hochma, corresponds to Vak (MA) de AB and has the lights Nefesh and Ruach, while Neshama, Haya and Yechida de Hochma de AB are absent.

Aba ve Ima de Atzilut, whose Rosh has the light of Bina, is defined as Vak de SAG without the lights of Neshama, Haya and Yechida de Bina de SAG. The Partzuf ZON de Atzilut, which has the level of ZA and Malchut in its Rosh, is defined as the Vak of the Partzufim MA and BON de AK, without the lights of Neshama, Haya and Yechida de MA and BON de AK.

141) The souls in the worlds of BYA raise MAN, thus causing the descent of additional light. This leads to a supplementing of the Partzufim to 10 Sefirot according to the second method wherein the light comes through NHY de Galgalta to the ZON de Nikudim (and Atzilut), via the point of Shuruk. Aba ve Ima lowers its Malchut from Nikvey Eynaim to Peh and elevates their AHP. G" E de ZON (merged with the AHP de Aba ve Ima) rise to Aba ve Ima together with the AHP, and increase to 10 Sefirot.

Then the entire amount of Mochin (the light) in Aba ve Ima affects the ZON, which rise together with the AHP de Aba ve Ima. Since the five Partzufim de Atzilut are supplemented according to the second method, the three first Partzufim have the lights of Gar in their Gufim as well as in the ZON, which makes up the common Guf of the world of Atzilut.

Then the five Partzufim of the world of Atzilut rise and dress upon the five Partzufim de AK, since the spreading of Gar in the Gufim de Atzilut equates them with the five Partzufim de AK. This is so that Atik might rise and dress upon the Partzuf Keter de AK (Galgalta), the Arich Anpin – on AB de AK, Aba ve Ima – on SAG de AK, and ZON – on MA and BON de AK.

142) The ZON de Atzilut receives light according to the first principle, that is to say, through "AHP de Aliyah". These AHP are not yet final. The light they receive is just the luminescence coming through Aba ve Ima, when ZON is on their level. However, on their own level, they do not have the AHP, so the light received by the ZON during 6000 years is called Mochin de Aliyah, for the light of Gar can be attained only while being on the level of the Gar, which increase them to 10 Sefirot. Until they reach the level of Gar, the ZON are unable to receive

the entire light. However, the ZON have not yet received their correction of the second kind. This will happen only in the Gmar Tikkun.

143) The light received by the five permanent Partzufim of the world of Atzilut is called the correction of the Kelim de Aba ve Ima. They supplement their Sefirot to ten by using the first method. In the world of Nikudim, this light is called "luminescence through the Tabur" or "Nekudat Holam". Thus, no light de Gar spreads from the heads of Atik, Arich Anpin and Aba ve Ima, to their bodies and to ZON, for in the past, the Zat de Nikudim did not receive anything from this luminescence.

The Mochin (the light) received during 6000 years until the Final Correction comes as an answer to the request – MAN – raised by the lower Partzufim, including the souls in the worlds BYA, i.e., by the second method. In the world of Nikudim, it is called "luminescence through Yesod" or "Nekudat Shuruk".

According to this method, Aba ve Ima elevate their own AHP, and merge with G"E de Zat, which receive the light Mochin de Gar on the level of Aba ve Ima. In this way, Mochin spread to the Gufim of the five Partzufim de Atzilut, including ZON, but on the condition that they will be above, in the place of Gar.

In the future, after the Gmar Tikkun, ZON will be increased to 10 Sefirot according to the second method, and Malchut will descend from the Parsa to the Sium Raglin de AK. Then Netzah, Hod and Yesod de ZON in the BYA will join ZON de Atzilut, while the Sium de Atzilut will have the same properties as Sium de AK. At that period, the Melech-haMashiach will come and "His feet will stand on the Mount of Olives". Then it will be clear that the complete correction of the worlds during 6000 years can happen only through their ascent.

## **The Worlds of Beria, Yetzira and Assiya**

144) We must learn seven interrelated fundamentals about the worlds of BYA:

1. Where the place for the three worlds come from.
2. The level of the Partzufim of BYA and the initial position of the worlds at the time of their formation and separation from Nukvah de Atzilut.
3. The ascents of the worlds and their positions before the sin of Adam haRishon.
4. The Mochin that the worlds of BYA received, and the place of their fall after they were broken due to the sin of Adam haRishon.
5. The Mochin, the light of Gadlut from Ima de Atzilut received by the worlds of the BYA after they fell under the Parsa de Atzilut.
6. The meaning of the back parts of the five Partzufim de Atzilut that fell under the Parsa into the worlds of BYA and became as the Neshama de Neshama for them.
7. The level of Malchut de Atzilut that fell into the worlds of BYA and plays the role of Atik for the Partzufim de BYA.

145) The first definition: as was stated above, as a result of Malchut rising to Bina (Tifferet) of the Nekudot de SAG, the lower two thirds of Tifferet, Netzah, Hod, Yesod and Malchut of this Partzuf fell under the Parsa, and formed the place for the worlds of BYA there. The lower two thirds of Tifferet have become the place of the world of Beria, three Sefirot, Netzah, Hod and Yesod, have become the place of the world of Yetzira, and Malchut has become the place of the world of Assiya.

146) The second definition: the level of attainment of the Partzufim de BYA and their position at the time of emergence and birth from the Beten de Nukvah of the world of Atzilut. Malchut de Atzilut creates the worlds of BYA. Then, ZA de Atzilut reached the level of Haya (Hochma) of Abba, and Nukvah reached the level of Neshama of Ima. As you already know, the ZON receive Mochin from Aba ve Ima only by way of their elevation and dressing upon the upper Partzuf. ZA dresses onto the Partzuf Aba de Atzilut, called the upper Aba ve Ima, and Malchut dresses onto Ima de Atzilut, called YESHSUT. Being in this

state, Malchut de Atzilut chooses suitable, yet uncorrected, vessels and creates of them the world Beria with the five Partzufim.

147) Since Malchut is in the place of Ima (Bina), it reaches the level of Ima. Hence, the world of Beria, created from the Beten de Malchut (Nukvah) is one level below Ima, and therefore one level below the Nukvah, which rose to Ima and reached its level. Thus, at the moment of its birth, the world of Beria is on the level of ZA de Atzilut.

148) The world of Yetzira was created in a similar way. It was birthed after the world of Beria, on the level of Nukvah (Malchut) de Atzilut, which follows ZA. However, only four out of the ten Sefirot of the world of Yetzira are in the place of Nukvah de Atzilut. Concerning ZA de Atzilut, the Nukvah has two states. If it is at Panim be Panim with ZA, then it is on one level with it and dresses upon it. Both of them have 10 Sefirot in this state.

When Nukvah is at Achor be Achor with ZA, it has only its four first Sefirot dressed on the 4 lower Sefirot of ZA. The six upper Sefirot of Nukvah descend one level, i.e., under the Parsa, and take the place of the first 6 Sefirot of the world of Beria. Therefore, when the is at Panim be Panim with ZA, the world of Yetzira is entirely in the place of Nukvah, i.e., in the world of Atzilut, above the Parsa.

In Achor be Achor, when Nukvah (Malchut) de Atzilut has only four Sefirot above the Parsa, the world of Yetzira also has only 4 upper Sefirot above the Parsa. The remaining six Sefirot of the world of Yetzira are on the level of the first six Sefirot of the world of Beria.

149) The world of Assiya corrected with the help of the world of Yetzira is defined as the level, taken by the world of Beria today. This is because previously the world of Yetzira was on the level of the Nukvah de Atzilut. That's why the level below it refers to the world of Assiya – today's Beria. However, only the 4 first Sefirot de Yetzira were on the level of the Nukvah de Atzilut, while its 6 lower Sefirot were on the level of Beria. Hence, the 4 first Sefirot de Assiya are on the level of the 4 lower Sefirot de Beria, and the 6 first Sefirot de Assiya are in the place of the 6 upper Sefirot of the actual location of Yetzira.

Thus, the four Sefirot de Netzah, Hod, Yesod and Malchut of today's Yetzira and all the 10 Sefirot of the actual world of Assiya stopped being related to Kedusha (holiness) and passed to the Klipot (the uncorrected desires). The level from the Chazeh de Yetzira to the Sium de Assiya cannot be taken by anything but the Klipot; the pure worlds are located above the Chazeh of today's Yetzira. Now we know the levels taken by the worlds of BYA and their place, created before the actual formation of those worlds.

150) Now we clear up the third definition: the height of the Partzufim of BYA during the reception of the additional light of the Mochin after the sin of Adam haRishon. There were two ascents of the worlds with the help of the additional light on Shabbat. The first ascent took place on the fifth hour of Erev Shabbat, when Adam haRishon was born. Then the additional light of Shabbat called "Hey de Yom haShishi" began to shine.

At that time, ZA reached the level of Yechida, rose, and dressed upon Arich Anpin de Atzilut. The Nukvah reached the level of Haya, then rose and dressed upon Aba ve Ima de Atzilut. Beria rose to YESHSUT, Yetzira – to ZA; the four first Sefirot de Assiya rose to the place of the Nukvah de Atzilut. The six lower Sefirot de Assiya rose to the six upper Sefirot de Beria. The second ascent of the worlds took place on Erev of Shabbat when, with the help of the additional light on Shabbat, the six lower Sefirot de Assiya rose to the place of Nukvah de Atzilut. Thus, both worlds, Yetzira and Assiya, rose above the Parsa and found their place in ZON de Atzilut in the state of Panim de Panim.

151) Now let us clear up the fourth definition – the level of the Mochin in the worlds of BYA and the place of these worlds' downfall after the sin of Adam haRishon. It is known that, due to the damage caused by Adam's sin, the Mochin completely disappeared from these worlds, i.e., all the additional light that the worlds received during the two ascents on Shabbat eve.

Furthermore, the ZON de Atzilut returned to the state of Vak and Nekuda.

The worlds of BYA are now filled only with the light that they had during their birth. They are in the state of Vak (ZA). Moreover, they fell under the Parsa to the place of the worlds

of BYA, prepared for them after TB. Now the 4 last Sefirot of the world of Yetzira and all 10 Sefirot of the world of Assiya are in the place of the 14 Sefirot of the Mador haKlipot.

152) The fifth peculiarity of the worlds of BYA consists in the fact that, during the fall, they received the Mochin de Ima. When the worlds of BYA left Atzilut and fell under the Parsa, they were on the level of Vak. Then YESHSUT de Atzilut dressed upon ZON de Atzilut, made a Zivug on the Reshimo de Hitlabshut in ZON, and passed the light of Neshama to the worlds of BYA. Thus, the world of Beria received from it 10 full Sefirot on the level of Bina, the world of Yetzira – Vak de Bina, and the world of Assiya – only Behina Achor be Achor, i.e., one point of the Malchut de Bina.

153) The sixth peculiarity is the level of Neshama le Neshama (Haya) reached by the worlds of BYA from the five Partzufim de Achoraim of the world of Atzilut. It happened because during the lunar diminution (Miut haYareach), i.e., Malchut de Atzilut, nine of its lower Sefirot forming the "Partzuf de Achor de Nukvah" fell under the Parsa and dressed on the Partzufim BYA, which included three stages: Ibur, Yenika and Mochin. The Behinat Mochin (adult state) fell to the world of Beria, Behina Yenika fell to Yetzira, and Behina Ibur fell to Assiya. Thus, all worlds of BYA received Behina Neshama le Neshama.

154) The seventh peculiarity is the Sefira Keter of Nukvah de Atzilut, absolutely unattainable by the worlds of BYA, but which emanates faint luminescence of Ohr Yechida onto them. As it turned out, during the lunar diminution, Behinat Ibur, Yenika and Mochin of the back part of Nukva de Atzilut fell under the Parsa and dressed upon the worlds of the BYA. The NHY are called Ibur, HaGaT – Yenika and HaBaD – the Mochin.

However, Achoraim of Keter de Nukva turn into Atik as regards the Partzufim de BYA, and is unattainable. The light shining in BYA is just a faint luminescence, compared to what it was prior to the 'Fall' (sin). The worlds receive Ohr Nefesh from Ibur, Ohr Ruach – from Yenika and Ohr Neshama – from Mochin de Ima. The Neshama le Neshama (the Ohr Haya) is received from the nine lower Sefirot de Nukva and Behinat Yechida – from the Achoraim de Keter of Nukva de Atzilut (the point of Malchut de Atzilut).

## **The Ascents of the Worlds**

155) The principal distinction between the worlds of AK and Atzilut consists in the fact that the Partzufim of the world of Adam Kadmon emerged as a consequence of Tzimtzum Alef. Each of their levels includes 10 full Sefirot with one single vessel – Malchut. The nine first Sefirot constitute exclusively the light, the Creator.

The Partzufim de Atzilut is the result of Tzimtzum Bet. When we say that on that day the Creator created the Heaven and the Earth, we mean the Rachamim (mercy) were included in the Din (judgment) during the ascent of Malchut (the level of Din) to Bina (the level of the Rachamim) and their merging.

As a result, a new Sium of the Upper Light appeared in Bina on the level of Chazeh (as Malchut Mesayemet rises to Bina). The Malchut Mizdaveget, which was in the Peh de Rosh, rose to Bina de Rosh called the Nikvey Eynaim, so that only the vessels Keter and Hochma remained on the level of Vak without the Rosh, i.e., the lights Nefesh and Ruach. Out of the five vessels, Bina, ZA and Malchut are absent as well as the lights Neshama, Haya and Yechida.

156) As was stated above, with the help of raising of MAN during the second Ibur, the Partzufim of the world of Atzilut received the light of Hochma from the Partzufim AB-SAG de AK. This light again lowered Malchut from Nikvey Eynaim de Rosh to Peh, as was the case before TB. Hence, the Partzufim again acquire the hitherto missing Kelim de Bina, ZA and Malchut and, correspondingly, the lights of Neshama, Haya, and Yechida.

This refers only to the 10 Sefirot de Rosh, but not to the Guf, since the light of Hochma has not yet spread from the Peh de Rosh to the Guf, so, even upon receiving the Mochin de Gadlut de Rosh, the Gufim still remained in the state of TB, as in Katnut.

Thus, the Partzufim de Atzilut are regarded as the level of the 10 Sefirot that emerged on Aviut de Behina Alef. This corresponds to the level of ZA (Vak without Rosh), and is called the world of MA. They dress upon the Partzufim de MA (ZA) of the five Partzufim de AK, located below the Tabur.

157) Atik de Atzilut receives the light from MA de Galgalta, i.e., dresses upon it from the Tabur to Yesod. The Partzuf Arich Anpin (AA) de Atzilut dresses onto the Partzuf AB from the Tabur and below and receives the light from MA de AB. The Partzuf Aba ve Ima de Atzilut dresses onto SAG de AK from the Tabur and below and receives the light from the MA.

ZON de Atzilut dresses onto the Partzufim MA and BON of the world of AK and receive the light on this level. Thus, each Partzuf of the world of Atzilut receives light from the corresponding Partzuf de AK on the level of its Vak bli Rosh from the Tabur to Yesod, i.e., on the level of the MA de AK. However, it does not completely dress onto the corresponding Partzuf of the world of Adam Kadmon.

Despite the fact that the level of Ohr Hochma in the Rashim de Atzilut reaches the Gar, we take into account only that level of Hochma that spreads from the Peh de Rosh to the Guf, i.e., the Vak bli Rosh or ZA.

158) This does not mean that each of the five Partzufim de Atzilut dresses onto the corresponding Behina in the world of AK. This is impossible, because the five Partzufim de AK dress onto the other. The same happens to the five Partzufim de Atzilut. It means that the level of each Partzuf de Atzilut correlates with the level corresponding to it in the five Partzufim de AK and receives its light from there.

159) For the upper Partzufim to be able to spread the Mochin from the Peh down to the Gufim of the five Partzufim de Atzilut, the lower Partzufim must raise MAN. Only then can they receive an increase to the 10 Sefirot of the second kind sufficient for the Gufim. MAN is raised in three stages.

First, MAN, on Aviut Bet, gives birth to the 10 Sefirot de Bina, i.e., the SAG in Gadlut with the light of Neshama. Then MAN on Aviut Gimel creates the 10 Sefirot de Hochma, i.e., AB with the Mochin de Haya. When MAN is raised for the third time on Aviut Dalet, 10 Sefirot emerge on the level of Keter or Galgalta with Mochin de Yechida.

160) The lower Partzufim that must raise MAN are the human souls (the "NaRaN de Tzadikim"), already included in the worlds of BYA and capable of raising MAN to the ZON de Atzilut, which in turn raises MAN to their own upper Partzufim: Arich Anpin, Aba ve Ima and above, until they reach the Partzufim de AK.

Then, in response to MAN, the upper light descends from the World of Infinity to AK. The 10 Sefirot emerge according to the Aviut de MAN present there. If it is Behina Bet, it corresponds to the level of Neshama, Behina Gimel equals the level of Haya, and Behina Dalet attracts the light of Yechida.

Gradually, the Mochin descends from the same level through Partzufim de AK to the Partzufim de Atzilut, until it reaches ZON de Atzilut. With the help of the Mochin, ZON de Atzilut compel the NaRaN de Tzadikim to raise MAN from BYA. The general rule states that each new Mochin comes directly from the World of Infinity. No level can raise MAN or receive the light of Hochma without the upper Partzuf closest to it.

161) You should know that the lower Partzufim cannot receive the light from ZON de Atzilut before all the upper Partzufim de Atzilut and AK acquire Gadlut. The new Mochin descends only from the World of Infinity. However, the NaRaN de Tzadikim can receive the Mochin only from the previous Partzuf, i.e., from ZON de Atzilut.

Hence, the Mochin must descend and spread through all the Partzufim located above ZON de Atzilut, until it reaches it. Only after that, will the Mochin pass on to NaRaN de Tzadikim in the worlds of BYA. We already know that nothing ever disappears in the spiritual realm. Contrary to what happens in our world, a spiritual object passing from one place to another continues to remain in its initial position.

This can be compared to lighting one candle from another. As the first candle passes the fire to the next, it continues to remain alight. The rule holds that the primary light (the root) stays in place while the branch changes its position. Now you will understand that the same light that descends via all the upper worlds and reaches NaRaN de Tzadikim remains on each level it passes through. All the levels receive more light owing to the fact that they have to pass it to NaRaN de Tzadikim.

162) As stated above, you should understand how, by their actions, the lower spiritual objects cause the rise of the worlds and the Partzufim. If their actions are correct, they raise MAN and attract the light. Then all the levels it passes through grow and rise. When their actions deteriorate, so does MAN; Mochin disappears from the levels, the upper worlds stop passing light to the lower; so, they descend to their initial permanent (minimal) state.

163) Now we will clear up the order of the five Partzufim de Atzilut rise to the five Partzufim de AK. We will also clarify the ascent of the three worlds of BYA to YESHSUT and the ZON de Atzilut, starting with their minimal state (Katnut), up to the ultimate state that will be achieved by the end of a 6000-year period, in the Gmar Tikkun. Usually we speak about three main ascents that are divided into many special ones.

We know that the first Partzuf in the world of AK after TA was the Galgalta. The four following Partzufim de AK dressed on it: the AB, SAG, MA and BON. The Sium Ragley de AK is above the point of our world. Galgalta is surrounded with the light of Infinity on all sides. This light is limitless and its magnificence is indescribable. The part of this light that enters Galgalta is called a line, or Inner Light.

164) There is a Partzuf called TNHYM de AK inside Partzufim MA and BON de AK. It is also defined as Nekudot de SAG de AK. During TB, Malchut Mesayemet, which was above the point of our world, rose to Tifferet and set a place in the Chazeh of this Partzuf below the upper third of Tifferet. A new Sium on the upper light (unable to spread lower) was formed there. This Sium was named Parsa under the world of Atzilut.

The Sefirot of the Partzuf Nekudot de SAG, which remained under the Parsa, formed a place for the the worlds of BYA in the following order: the lower two thirds of Tifferet down to Chazeh prepared a place for the world of Beria. Netzah, Hod, and Yesod prepared a place for the world of Yetzira. Malchut formed a place for the world of Assiya. Thus, the location of the three worlds of BYA begins from the Parsa and ends with the point of our world.

165) The four worlds, Atzilut, Beria, Yetzira and Assiya, are located between the Tabur and the point of our world. The world of Atzilut is between the Tabur de AK and Parsa. The place for the worlds of BYA was formed between the Parsa and the point of our world. The state of the worlds of AK and ABYA is now permanent, and there will never be any diminution in them.

All the Partzufim and the worlds in this state have only the level of Vak bli Rosh. In addition, even if Gar is in the Rashim of the first three Partzufim de Atzilut, the light cannot spread below the Peh, and all their Gufim are in the state of Vak bli Rosh. The same state is present in the worlds of BYA. Even in the Partzufim de AK, Gar is considered to be absent as regards the Surrounding Light (the Ohr Makif).

166) There are three general ascents for supplementing the worlds with three levels: Neshama, Haya and Yechida. These ascents depend on the MAN raised by the lower objects. The first ascent is when MAN rises on the level of Aviut de Behina Bet. Then the AHP de Bina (The Ohr Neshama) is corrected by its supplementation to 10 Sefirot of the second type, i.e., with the help of the luminescence of Shuruk. At that, the Mochin also shines onto Zat and the Gufim, as in the Partzufim de AK, where all levels of the 10 Sefirot of the Rashim also spread in their Gufim.

167) As the light passes through the world of Atzilut, each of this world's five Partzufim receives the light of Bina, called Neshama, or Mochin de SAG, which shines upon the Partzufim de Atzilut in the manner they had in AK. They receive the light of Gadlut and dress onto the Partzufim de AK according to the level of the Mochin they possess.

168) As soon as Atik receives Mochin de Bina, it rises and dresses onto the Partzuf Bina of the world of AK, corresponding to the level of SAG (Bina) de Galgalta of AK. There it receives Behinat Neshama de Yechida of the world of AK, which shines in its Guf. When the Mochin reaches Partzuf Arich Anpin de Atzilut, it rises and dresses onto the Rosh de Atik, corresponding to the level of the SAG of Partzuf AB de AK and receives Behinat Neshama de Haya de AK, which also shines in its Guf. When the Mochin reaches Partzuf Aba ve Ima, it rises by one level and dresses onto Gar de Arich Anpin, corresponding to the level of Bina de SAG de AK. From there it receives the light of the Neshama de Neshama de AK that shines in its Zat.

When the Mochin reaches YESHSUT and ZON de Atzilut, they rise and dress onto Aba ve Ima de Atzilut, corresponding to Behinat Bina of the Partzufim MA and BON de AK. From there they receive the light of Neshama de Nefesh-Ruach de AK. Then the NaRaN de Tzadikim receives the Mochin de Neshama of the world of Atzilut. When the Mochin reaches the Partzufim de Beria, this world rises and dresses onto Nukvah de Atzilut, receiving from it Behinat Nefesh de Atzilut.

When the Mochin reaches the world of Yetzira, it rises and dresses onto the world of Beria, receiving Behinat Neshama and Gar de Beria from it. Finally, as the Mochin reaches the world of Assiya, it rises and dresses onto the world Yetzira, receiving from it Behinat Mochin de Vak de Yetzira. Thus, we have learned what each Partzuf received during the first ascent caused by MAN of the second type, raised by the souls in the worlds of BYA.

169) The second ascent took place as a result of the raising of MAN on Aviut de Behina Gimel, when the AHP de Hochma (Haya) is corrected. Gadlut and supplementation to 10 Sefirot of the second type take place as the Mochin shines in Zat and Gufin, as well as in the Partzufim AK. When the Mochin passes down through the worlds of BYA, each Partzuf affected by this light grows and ascends one more level.

170) When the Mochin reaches Partzuf Atik de Atzilut, Atik rises and dresses onto Partzuf Hochma de AK, called AB. This corresponds to the level of AB de Galgalta de AK and receives the light of Haya de Yechida. When the Mochin reaches Partzuf Arich Anpin de Atzilut, AA rises and dresses onto Gar de SAG de AK, corresponding to the level of AB de AK, and receives the light of Haya de Haya de AK.

When the Mochin reaches Partzuf Aba ve Ima de Atzilut, it rises and dresses onto the Gar de Atik in Katnut. It corresponds to the AB de SAG de AK and receives the light of the Haya de Neshama de AK, which also shines for the Zat and the Gufim. When the Mochin reaches the YESHSUT de Atzilut, it rises and dresses onto the Gar de Arich Anpin in Katnut. It corresponds to the AB de MA de AK and receives the light of the Haya de MA de AK.

When the Mochin reaches Partzuf ZON de Atzilut, it rises and dresses onto Gar de Aba ve Ima. This corresponds to AB de BON de AK and receives the light of Haya de BON de AK. The souls of the Tzadikim receive light from ZON. If the Mochin reaches the world of Beria, it rises and dresses onto ZA de Atzilut and receives the light of Ruach de Atzilut.

When the world of Yetzira receives the Mochin, it rises and dresses onto Nukva de Atzilut, receiving the light Nefesh de Atzilut. If the Mochin reaches the world of Assiya, it rises and dresses onto the world of Beria and receives Behinat Gar and Neshama de Beria. Then the world of Assiya is filled with all lights of NaRaN de BYA. Thus, we have learned about the second ascent of each Partzuf de ABYA that rose and grew because NaRaN de Tzadikim had raised MAN de Behina Gimel.

171) The third ascent of the worlds happens in response to MAN raised by the souls on Aviut Dalet. The AHP de Keter is corrected and the Partzuf receives the light Yechida by way of being supplemented to 10 Sefirot (second type). The Mochin also shines in its Zat and Gufim as it did in the Partzufim de AK. While passing through the Partzufim of the worlds of ABYA, each of them grows, rises, and dresses onto the corresponding upper one, depending on the kind of light in it.

172) When the Mochin comes to Partzuf Atik de Atzilut, Atik rises and dresses onto the Gar de Galgalta de AK and receives the light of Yechida de Yechida. When the Mochin reaches



Arich Anpin de Atzilut, the latter rises to the level of Gar de AB de AK and receives the light of Yechida de Haya de AK.

When the Mochin reaches AVI, this Partzuf ascends to Gar de SAG de AK and receives the light of Yechida de Neshama de AK. When the Partzuf YESHSUT receives the Mochin, it rises to Gar de MA de AK and receives the light of Yechida de MA de AK. When the Mochin reaches ZON, they rise to Gar de BON de AK and receive the light of Yechida de BON de AK. Then NaRaN de Tzadikim receives the light of Yechida from ZON de Atzilut.

When the Mochin reaches Beria, this world rises to YESHSUT de Atzilut and receives the light of Neshama de Atzilut. The Mochin elevates the world of Yetzira to Partzuf ZA de Atzilut, receiving the light of Ruach de Atzilut. As the Mochin reaches Assiya, the world rises to Partzuf Nukva de Atzilut, receiving the light of Nefesh de Atzilut (see diagram 9 from "Sefer haIlan").

173) It turns out that during the third ascent, each of the five Partzufim de Atzilut expanded at the expense of Neshama, Yechida and Haya de AK, by dressing onto the 5 corresponding Partzufim de AK. The NaRaN de Tzadikim and the worlds of BYA received the Gar as well and rose above the Parsa. Now the light of Hochma shines in their Hassadim.

174) One should know that the NaRaN de Tzadikim, (human souls living in the worlds of BYA) constantly dress only on the Partzufim of BYA, under the Parsa. Nefesh dresses onto the 10 Sefirot de Assiya, Ruach – on the 10 Sefirot de Yetzira and Neshama – on the 10 Sefirot de Beria. Although the souls receive light from ZON de Atzilut, it comes to them through the worlds of BYA, onto which they dress. The NaRaN de Tzadikim rise together with the ascents of the three worlds of BYA. The worlds of BYA ascend in accordance with the reception of the light by NaRaN de Tzadikim, i.e., depending on the power of MAN raised by them.

175) All the worlds and Partzufim that are in their usual permanent state have only the Vak bli Rosh. This means that each level uses only six of its upper Sefirot, filled with the 6 lower lights. Even the NaRaN de Tzadikim is no more than the Vak, in spite of the fact that they have Gar de Neshama from the world of Beria. In comparison with the world of Atzilut, these Gar are the Vak.

The same may be said about Partzufim de Atzilut. Although there is the light of Gar in their Rashim (heads), this light, nevertheless, does not spread to the Gufim; hence, these Partzufim are also considered Vak. The use of the additional vessels (Sefirot), which leads to the reception of more light, takes place only as a result of MAN raised by the Tzadikim (i.e., human souls in the worlds of BYA).

However, the reception of this light (the Mochin) is possible only through the rise of the lower Partzuf to the level of the upper. The upper Partzufim de Atzilut (AA, AVI and YESHSUT) are supplemented to 10 Sefirot according to the second type (with their own AHP). However, the ZON are supplemented to 10 Sefirot according to the first type, i.e., by ascending to the level of the upper Partzuf with its AHP, and not theirs.

This happens because the AHP de ZON de Atzilut are enormous desires to receive, similar to the Essence of Creation (Malchut de Malchut). These desires cannot be corrected before the Gmar Tikkun. Hence, the five Partzufim of the world of Atzilut can receive the lights Neshama, Haya and Yechida only during their ascent to the corresponding Partzufim de AK. The worlds of BYA can also receive the lights Neshama, Haya, and Yechida during their ascent to YESHSUT and ZON de Atzilut. Beria dresses onto YESHSUT, Yetzira – on ZA and Assiya – on Malchut (Nukva) de Atzilut. It turns out that during this ascent, the space from the Parsa and below (the place of BYA) becomes empty of any light. However, on the one hand, there is a difference between the 10 Sefirot of Beria and the 6 upper Sefirot of Yetzira, and on the other, all of the other Sefirot.

Thus, 14 (out of 30) lower Sefirot of the place of BYA constitute a permanent location only for the Klipot (i.e., 'desire to receive' the light for their own pleasure without a screen). Just because of Adam's "sin", the 14 lower Sefirot de BYA descended to this place. Previously, as we know, these worlds stood at least 14 Sefirot higher. Therefore, after the ascent of the

worlds of BYA to Atzilut, there is absolutely "nothing" in the space between Parsa to Chazeh (chest) de Yetzira, neither the worlds of BYA, nor the Klipot; while the space from the Chazeh de Yetzira and below is taken by the Klipot.

176) Thus, the reception of the additional lights, Neshama, Haya, and Yechida, depends on MAN being raised by the lower Partzufim and, finally, on MAN being raised by the human souls (NaRaN de Tzadikim). If something happens to the NaRaN de Tzadikim and, for some reason, they cannot raise MAN, the "additional" lights depart from all the Partzufim de ABYA. However, the permanent lights – Nefesh and Ruach, which fill the vessels Keter and Hochma in such states, never leave them.

177) As was already stated, there is MA on the right side of the world of Atzilut, i.e., its own vessels, and BON on the left side, i.e., the broken vessels of the world of Nikudim, which are corrected with the help of the vessels of MA de Atzilut. Do not think it strange that Arich Anpin de BON is considered Keter de Atzilut and Aba ve Ima –AB de Atzilut.

Arich Anpin is the lower half of Keter de BON and Aba ve Ima is a lower half of Hochma and Bina de Nikudim. So, the Partzuf Keter de AK (Galgalta) must presumably correspond to AA de Atzilut. The fact is that all the Partzufim de BON are Nekevot, i.e., they have no opportunity of their own to receive; they can acquire only what the corresponding Partzufim de MA (Zeharim) give them.

Hence, all the ascents happen only with the Zeharim (Partzufim de MA). Since no vessels of AA de MA correspond to Keter, but only to Hochma, and AVI de MA have only the vessels corresponding to Bina, Partzuf AB de AK corresponds to AA and the Partzuf SAG de AK corresponds to AVI. The Partzuf Keter de AK corresponds only to the Partzuf Atik, which took the entire level of Keter de MA.

178) The order of Partzufim in all the worlds does not change as a result of these ascents. As we know, MAN raised by the NaRaN de Tzadikim caused an additional reception of light in all the higher Partzufim, which pass them the light from the World of Infinity, leaving a part of it for themselves, each according to its position, growing in size, ascending higher and higher.

Each Partzuf rises to the level of the higher, i.e., all the Partzufim ascend without changing the order of their positions. For example, when ZON move from their permanent position under the Tabur de AA, they rise one level higher, i.e., to the Chazeh de AA. However, AA simultaneously goes up one level, i.e., from the Peh de Atik to the Gar de Atik.

Naturally, all of its Sefirot rise too. Its HaGaT reach the previous level of Gar, while the Sefirot that were between the Chazeh and the Tabur rose to their place, etc. Thus, ZON are now on the level of the Tabur and below the Partzuf AA, i.e., their position remained unchanged (see d. 4 in "Sefer haIlan", where during the reception of the light of Neshama, ZON rose to Gar de YESHSUT, located below the Peh de Aba ve Ima, positioned below the Chazeh de AA).

However, all the Partzufim de Atzilut also ascended one level (see d. 7 in "Sefer haIlan") during the reception of the light of Neshama. Hence, ZON still happen to be dressed on the space below the Peh de YESHSUT, located below the Chazeh de AVI, positioned below the Tabur de AA. Without exception, the ascents of all the Partzufim occur in a similar fashion (see diagrams 3 to 12 in "Sefer haIlan").

179) It should also be noted that, while ascending, all the Partzufim leave "traces" on all the previous levels. In other words, they both rise and stay in their places, for nothing disappears in the spiritual world. For example, although Gar de AVI ascends to the level of Gar de AA, they, at the same time, remain in their previous place – below the Peh de AA, where the YESHSUT now rose (to the HaGaT de AVI), received the same light that was received by HaGaT de AVI when they were in this place before the ascent.

Thus, there are now three Partzufim on that level at the same time; Gar de AVI (after the ascent) now take the permanent place of Gar de AA, pass light to their previous position – from the Peh de AA and below. Now that level is taken by YESHSUT, since Gar de AA, AVI

and YESHSUT simultaneously shine upon one place. So, all the Partzufim de AK and ABYA line up during the ascents.

That is why, when the Partzuf rises, one must pay attention to the level of its ascent with regard to the permanent position of the higher Partzufim, their new places (see d.3 in "Sefer haIlan", where the permanent positions of the Partzufim are shown. On dd. 4, 5 and 6 we can see 3 ascents of ZA as regards the permanent location of the Partzufim de Atzilut. On dd. 7, 8 and 9 we can see three ascents of the five Partzufim de Atzilut as regards the five Partzufim de AK. On dd. 10, 11, and 12 we can see three ascents of the five Partzufim de Atzilut as regards the permanent position of the Line of Infinity).

## **The Division of Each Partzuf into Keter and the ABYA**

180) In the spiritual worlds, everything is built according to the same principle, i.e., one can judge the common by the particular, and vice versa, the particular by the common. The entire Universe is usually divided into the five worlds of AK and ABYA. The world of AK is regarded as Keter of all the worlds, while the four worlds of ABYA are correspondingly Hochma, Bina, ZA, and Malchut.

Therefore, any world, Partzuf or Sefira – in general, any spiritual object, can also be divided into the five worlds of AK and ABYA. The Rosh of any Partzuf is considered its Keter and the world AK. The Guf, from Peh to Chazeh, is considered the world of Atzilut (Hochma). The space from Chazeh to the Tabur is considered the world of Beria, from the Tabur, and below – the worlds Yetzira and Assiya (the ZON).

181) Now, the Sefirot KaHaB HaGaT NHYM have many different names. Depending on what we wish to express, they may be called:

1) G"E and AHP, 2) KaHaB ZON, 3) NaRaNHAY, 4) The dot of the letter "Yud" and the 4 letters "Yud", "Hey", "Vav" and "Hey".

5) A simple HaVaYaH (Galgalta) and AB, SAG, MA and BON, which constitute four kinds of the light filling (Miluyim):

- a) Filling of the AB – ??? ?? ??? ??,
- b) Filling of the SAG – ??? ?? ??? ??,
- c) Filling of the MA – ??? ?? ??? ??,
- d) Filling of the BON – ??? ?? ?? ??,

6) The AA, AVI, and ZON:

- a) The AA is Keter,
- b) The ABA is Hochma,
- c) The IMA is Bina,
- d) The ZA is HaGaT NHY,
- e) The Nukvah is Malchut.

7) AK and ABYA or Keter and ABYA.

Malchut de Keter is called "the Peh", Malchut de Atzilut – "the Chazeh", Malchut de Beria – "the Tabur", Malchut de Yetzira – "the Ateret Yesod", and the common Malchut – "the Sium Raglin".

182) There are two reasons why the 10 Sefirot are called differently. The first is the similarity of properties to the Sefira to which it refers. The second is the difference of properties with this Sefira, which leads to the emergence of a new and special name. For example, Keter of the 10 Sefirot de Ohr Yashar, on the one hand, is the light of Ein Sof (of Infinity); on the other hand, the Rosh of any Partzuf is also called "Keter". All five Partzufim de AK are also "Ketarim"; the Partzuf Atik is Keter and so is AA.

If all of them are "Ketarim", then why does each of them have its own name? Furthermore, we know that spiritual objects that have completely identical properties merge into a single whole. Then why do these spiritual objects (the Ketarim) not merge?

It happens because, although they have properties similar to those of Keter (they refer to Ein Sof), there is a rule saying that unless the upper light enters the vessel (spreads to Guf), it is regarded as Ein Sof (unattainable Infinity).

Therefore, as regards the worlds of ABYA, all five Partzufim de AK are considered the light, which has not yet entered the vessel, since the AK, built according to the laws of TA, is utterly unattainable by the Partzufim de Atzilut, based on the laws of TB.

The Partzufim Atik and AA de Atzilut both correspond to Keter de Nikudim. It should be noted that during Katnut de Atzilut, AA is not Keter, its level in this state being Hochma. Meanwhile, the only Keter is Atik.

However, during Gadlut, all the Partzufim de Atzilut rise, Atik "leaves" for AK and AA takes advantage of its AHP de Aliyah and becomes the Partzuf Keter de Atzilut. Further, as with the entire Partzufim de AK, Atik is built in accordance with the laws of TA; hence, it is unattainable by the lower Partzufim and worlds ("Atik" derives from the word "Ne'etak" – "separated").

183) The ten Sefirot are called Keter and ABYA, because Kabbalists want to point to their division into Kelim de Panim (the "front" vessels) and Kelim de Achoraim (the "back" vessels), which took place during TB. As was stated above, Malchut Mesayemet rose from the level of Bina de Guf (called Tifferet) to the Chazeh, thus creating a new Sium de Partzuf called "the Parsa" and located below Atzilut.

The vessels that are below the Parsa "left" Atzilut and are called BYA. The lower two thirds of Tifferet are called Beria, the NHY are called Yetzira, and Malchut is called Assiya. It is worth mentioning that each Sefira was divided into the vessels of "Panim" and "Achoraim", so that those vessels above the Chazeh are Panim, while those beneath the Chazeh are Achoraim.

184) Since the Parsa is on the level of the Chazeh, each Sefira and each Partzuf splits into four levels called ABYA. Atzilut is the space above the Chazeh, the BYA – under the Chazeh. In fact, this division was also present in the world of AK, the difference being that in AK the Parsa descended to the Tabur, whereas in Atzilut, it is on the level of Chazeh.

It turns out that its own Atzilut is the Partzufim AB and SAG, which end above Tabur, while its BYA, i.e., the Partzufim MA and BON, are under the Tabur. Therefore, Galgalta is Rosh; AB and SAG above the Tabur are Atzilut; MA and BON under the Tabur are BYA.

185) All five Partzufim de Atzilut are divided similarly. AA is the Rosh of the entire world of Atzilut; AVI Ilayin, which correspond to AB and dress onto Partzuf AA from its Peh to Chazeh, are Atzilut de Atzilut (not to be confused with the common Parsa of the worlds of ABYA).

The YESHSUT that correspond to SAG and dress onto AA from its Chazeh to the Tabur are the Beria de Atzilut. The ZON, which correspond to MA and BON and dress onto AA from its Tabur to the Sium de Atzilut, are Yetzira and Assiya de Atzilut. Thus, we see that the world of Atzilut is also divided into its own Rosh and ABYA. As in the world of AK, the Parsa is in its place, i.e., at the level of the Chazeh de AA.

186) If we view the entire Universe as a single whole, we will see that the three Partzufim, Galgalta, AB and SAG of the world of Adam Kadmon, constitute its common Rosh; the five Partzufim de Atzilut, which dress onto the space from Tabur de AK to the Parsa, are Atzilut of the Universe. The three worlds of BYA under the Parsa are the BYA of the Universe.

187) All individual Sefirot de Sefirot are divided in a similar way. Even Malchut de Malchut de Assiya has its own Rosh and Guf. The Guf is divided by its Chazeh, Tabur, and Sium Raglin. The Parsa, which is located under Atzilut of this level, stands in the Chazeh and limits it.

Beria of this level takes the space between the Chazeh and the Tabur. Yetzira and Assiya of this level are located between the Tabur and Sium Raglin. Sefirot HaGaT of each level correspond to Atzilut. The lower two thirds of Tifferet from Chazeh to the Tabur are Beria, NHY – Yetzira and Malchut – Assiya.

188) Thus, the Rosh of each level refers to Keter or Yechida, or Partzuf Galgalta. Atzilut (from Peh to the Chazeh) refers to Hochma or the light of Haya, or AB. Beria (from the Chazeh to the Tabur) refers to Bina or the light of Neshama, or SAG. Yetzira and Assiya (below the Tabur) refer to ZON or the lights Ruach and Nefesh, or Partzufim MA and BON (see dd. 3 to 12 in "Sefer haIlan").

## **Quiz to "The Preface to the Wisdom of Kabbalah"**

1. What is the substance ("Homer") of which the Creation is made? (§ 1)
2. What is the meaning of the light and the vessel described in the ten Sefirot? (§ 2)
3. Why are the ten Sefirot called only the four Behinot HuB TuM; where does the number 10 come from? (§ 3)
4. What is the reason for dividing each creation into ten Sefirot? (§ 5)
5. What is the difference between the worlds of ABYA? (§§ 6, 7, 8 and 9)
6. Why is the world of Atzilut considered as referring only to the Creator? (§ 6)
7. How was the soul (Neshama) separated from the Creator? (§ 7)
8. What is a "Zivug de Haka'a" of the Upper Light with a screen? (§ 14)
9. How did new vessels referring to the 'desire to bestow' emerge? (§ 15)
10. Why is the Aviut inherent in the 'desire to receive' also present in the new vessels? (§ 18)
11. Why are the Partzufim positioned one under the other after their emergence? (§ 22)
12. Why are the vessels KaHaB TuM positioned in a descending order? (§ 24)
13. Why are the lights called NaRaNHAY in a descending order? (§ 24)
14. Why is there an inverse relation between the lights and the vessels? (§ 25)
15. What is the difference between the Rosh and the Guf of the Partzuf? (§ 26)
16. How did five Partzufim of the world of AK (the Rosh and the Guf) emerge one under the other? (§ 27, 28)
17. Why did the world of AK turn into a thin line and fail to fill the entire Universe? (§ 31)
18. Why did the luminescence of AK stop above the point of our world? (§ 31)
19. What is the quantitative correlation between the Surrounding Light and the Inner Light in the world AK? (§ 32)

20. How and where is the Surrounding Light of AK manifested? (§ 32)
21. Why are the Surrounding and the Inner Lights connected with one another in one vessel? (§ 33)
22. What is the Impact between the Surrounding Light and the Inner Light? (§ 34)
23. How does the screen with the Reshimot de Guf rise to the Peh de Rosh? (§ 38)
24. What is the reason for the formation of the lower Partzuf out of Peh of the upper? (§ 39)
25. Why is each lower Partzuf smaller by one level (Behina) than the upper? (§ 40)
26. Why is the lower Partzuf separated from the upper and considered its "consequence", "son"? (§ 40)
27. What are the Reshimo de Hitlabshut and the Reshimo de Aviut? (§§ 42, 43)
28. Why are there two levels in the Rosh of all the Partzufim – the Zachar and the Nekeva? (§ 43)
29. Why is the level of the Partzuf determined by the level of Nekeva and not Zachar? (§ 44)
30. What are Ta'amim, Nekudot, Tagin, and Otiot? (§§48, 49)
31. Why are the level of Ta'amim mercy (Rachamim) and the level of Nekudot – judgment (Din)? (§ 48)
32. Why is every Partzuf divided into Rosh, Toch and Sof and each of these parts – into ten Sefirot? (§ 50)
33. Why does each lower Partzuf dress onto the upper from the Chazeh and below? (§ 53)
34. What is the difference between TA and TB? (§ 58)
35. Why could not the worlds exist according to the laws of TA? (§ 57)
36. What is the principle benefit of TB? (§§ 57, 58)
37. What is Tzimtzum NHY de AK and what was the reason for it? (§ 60)
38. Why didn't the world of the Nikudim dress onto the Partzuf SAG above the Tabur? (§ 62)
39. What is the essence of the Parsa located under the world of Atzilut? (§ 67)
40. How did three places for the worlds of the BYA emerge? (§ 67)
41. Why are there Katnut and Gadlut in each Partzuf? (§ 71)
42. Why didn't the Partzufim de AK have Katnut and Gadlut? (§§70, 71)

43. Why did the Zachar and the Nekeva (Dechar ve Nukva) appear in the Gar de Nikudim, i.e., in Keter and the AVI? (§ 74)
44. Why does not the Keter de Nikudim spread to the Zat? (§ 74)
45. Why did each level in the world of the Nikudim split into two parts? (§76)
46. What led to the emergence of "the Panim" and "the Achoraim" in the world of the Nikudim? (§ 76)
47. Why are the Achoraim of the upper Partzuf inside the Panim of the lower? (§ 77)
48. What is the reason for the raising of MAN? (§ 80)
49. Why did the Mochin de Gadlut emerge? (§ 84)
50. What is the light raised by the AHP of the vessels and the Gar of the lights? (§ 84)
51. What are the ascent of Malchut to the Nikvey Eynaim and the descent of the AHP? (§ 85)
52. What is the difference between the names of the Sefirot GE, AHP and KaHaB TuM? (§ 85)
53. Why do Hesed, Gvura and the upper third of Tifferet refer to the Kelim de Panim? (§ 85)
54. Why do the lower two thirds of Tifferet and the NHYM refer to the Kelim de Achoraim? (§85)
55. What are the lights Holam, Shuruk and Hirik? (§ 89)
56. Why does the point of the Hirik get broken as it emerges in the world of the Nikudim? (§ 90)
57. Why is the Hirik under the letters (Otiot)? (§ 91)
58. How did the Zat raise MAN to the Gar de Nikudim? (§§ 93, 94, 95)
59. What is the Sefira Da'at, which first appears in the world of the Nikudim? (§ 98)
60. Why does not the Sefira Da'at become the 11th Sefira? (§ 100)
61. What is the level of the Partzuf Ta'amim de Rosh and the Guf in the world of Nikudim? (§ 104)
62. What is the level of the Partzufim Nekudot de Rosh and the Guf in the world of Nikudim? (§ 104)
63. What is Melech haDa'at in the world of Nikudim and what is its level? (§ 107)
64. What is the reason for the breaking of the vessels? (§ 105)
65. Why is Gadlut in the world of Nikudim only an addition? (§ 72)

66. What are the names of the levels AVI and YESHSUT in the world of Nikudim? (§§ 110, 111)
67. What is the difference between MA de Nikudim from MA Hadash (in Atzilut)? (§ 113)
68. What is the difference between the Partzuf and the world? (§§ 115, 116)
69. What are the first and second Ibur? (§§ 121, 122)
70. What are Ibur, Yenika, and Gadlut? (§§ 121, 122)
71. How did five levels of the world of Atzilut emerge one under the other? (§§ 122-129)
72. What is the order of superposition ("dressing") of the five Partzufim de Atzilut one on the other? (§ 122-129)
73. What are MA and BON in each Partzuf de Atzilut? (§ 129, 133)
74. What are the two kinds of Gadlut that can exist in the world of Atzilut? (§ 134, 135)
75. What is the difference between supplementation to 10 Sefirot of the lower Partzuf at the expense of AHP of the upper and the use of its own AHP for that purpose? (§ 135-138)
76. What kind of supplementation to 10 Sefirot do the 5 permanent Partzufim de Atzilut use for reaching Gadlut? (§ 138)
77. What is the size of the Gufim de AK and the Gufim de Atzilut? (§ 139)
78. Why do the worlds supplement their 10 Sefirot with the help of AHP de Aliyah (§§ 142, 143)
79. What are the seven basic peculiarities of the worlds of BYA? (§§ 144, 154)
80. Why do the worlds ascend when the souls of the Tzadikim receive the Mochin? (§§ 161, 162)
81. What is the order of the three ascents at that time? (§§ 163-176)
82. How do the five Partzufim de Atzilut dress onto the 5 Partzufim de AK during each of these ascents? (§§ 163-176)
83. What are the four fillings of the Name HaVaYaH: AB, SAG, MA and BON? (§ 181)
84. What are the four parts of the Partzuf? (§ 180)
85. What is the meaning of terms: "Peh", "Chazeh", "Tabur" and "Sium Raglin" (§ 181)
86. What is the reason for the division of the Partzuf into Keter and ABYA? (§ 180-185)



# Part I

## Tzimtzum and Kav

( containing two chapters )

### Chapter One

Explains the issue of Tzimtzum Aleph, when Ohr Ein Sof became restricted in order to emanate the Ne'etzalim and create the creatures; containing five issues:

1. Before the Tzimtzum Ein Sof filled the entire reality.
2. The reason for creation was the revelation of His Names and Appellations.
3. The Tzimtzum of the Ohr around the middle point.
4. The Halal that remained after the Tzimtzum was Agol.
5. Because Ohr Ein Sof was even, the Tzimtzum was also even. This is the meaning of the Igul.

Before the Tzimtzum Ein Sof filled the entire reality

**1. Know, that before the Ne'etzalim were emanated and the creatures created (1), an Upper Simple Ohr (2) had filled the entire reality (3). There was no vacant place (4), such as an empty Avir (5) and a Halal (6), but everything was filled with that simple, boundless Ohr (7). It did not have a Behina of Rosh, or Sof (8), but it was all one, Simple Ohr (9), completely even (10), called Ohr Ein Sof (20).**

### Ohr Pnimi

**Bear in mind**, that the entire wisdom of Kabbalah is founded on spiritual matters that do not take up time or space. They are not subject to change or absence and all the changes that are spoken of in this wisdom do not imply that the first form becomes absent and is replaced by a different form. The above change rather implies an additional form, while the first does not move from its place, as absence and change are corporeal conducts.

It is difficult for novice, for they perceive matters by means of corporeal boundaries of time, space, change and exchange. However, the authors only used those as signs to point to their Upper Roots.

For that reason I will make an effort to give every word its spiritual identity, detached of space, time and change. It is upon the readers to memorize the meaning of these words thoroughly, for it is impossible to repeat them every time.

1. The issue of spiritual time is explained thoroughly in Histaklut Pnimit Chapter 9, item 33
2. It refers to the Ohr that expands from the Atzmut of the Creator. Know, that all the names and appellations that appear in the wisdom of Kabbalah are not at all in the Atzmut of the Creator, but only in the Ohr that expands from His Atzmut. However, we cannot utter even a single word regarding His Atzmut, for the rule is that anything we do not attain, we do not know its name. Remember that and you will not fail.
3. It is seemingly perplexing, for it speaks of the time before the Olamot were created. Thus, which reality exists here, that the Ohr Elyon should fill? The thing is that all the Olamot and the Neshamot (souls) that exist and that are destined to be created with all their incidents until the end of their correction, are all included in Ein Sof in their full measure and glory.

Thus, there are two rudiments we should discern in reality before us:

1. They are fixed and exist in Ein Sof with their full measure and glory.

2. How they are arranged and hang down and innovate before us after Tzimtzum Aleph in the five Olamot: Adam Kadmon, Atzilut, Beria, Yetzira, Assiya.

The Ari writes that the Ohr Elyon that extends from His Atzmut **“had filled the entire reality,”** meaning the entire reality of the first rudiment, relating to their existence in Ein Sof before the Tzimtzum. He tells us that the Ohr Elyon filled them entirely, until they had no vacant place left where correction and perfection could be added whatsoever.

4. It means that before the Olamot were created there was only Ein Sof. There weren't a “vacant place,” meaning a place of dearth that would qualify for corrections because the Ohr Elyon filled that place. It left no room for the Tachtonim to distinguish themselves and add something to His completeness.

Because of the Tzimtzum there came about a wanting and a vacant place for the corrections. However, do not be mistaken to think that the book speaks of a corporeal place.

5. This does not refer to corporeal air whatsoever; but there is a spiritual Ohr that is called by that name. There are two Behinot (features) of Ohr in each complete Partzuf: Ohr Hochma and Ohr de Hassadim.

Ohr Hochma is the Atzmut of the Partzuf, meaning its vitality. Ohr Hassadim only operates as a clothing Ohr over the Ohr Hochma in the Partzuf since Ohr Hochma cannot permeate the Partzuf if it does not wear the Ohr Hassadim first.

However, sometimes, when the Partzufim are in Katnut, they do not have more than Ohr Hassadim. You should know that that Ohr Hassadim is called Avir or Ruach. When it is by itself, without Ohr de Hochma, it is called “empty Avir,” meaning empty of Ohr Hochma. Then it waits for Ohr Hochma to clothe it and fulfill it.

The Ari tells us that before the Olamot were created, meaning in Ein Sof, such empty Avir did not exist in reality at all, because there was not any dearth there.

6. To understand that word, you must first know the essence of a spiritual Kli. Since the Ne'etzal receives its sustenance from the Maatzil, it necessarily implies that it has a Ratzon (desire) and yearning to receive that Shefa from Him.

Know, that the amount of that Ratzon and yearning is the entire substance that exists in the Ne'etzal. Thus, every thing that exists in the Ne'etzal that is not that substance, no longer relates to its substance, but to the Shefa that it receives from the Maatzil.

Furthermore, this substance determines the Gadlut and the level of each Ne'etzal, each Partzuf, and each Sefira. The Hitpashtut of the Ohr Elyon from the Maatzil is certainly immeasurable, but it is the Ne'etzal that limits the Shefa, for it receives no more and no less than its measure of desire to receive. This is the criterion in spirituality, because there is no coercion there; it depends entirely on the Ratzon.

For that reason we call this will to receive the “Vessel of Reception” of the Ne'etzal. It is regarded as its substance and the reason that it stopped being regarded as a Maatzil and was denominated as a Ne'etzal. The Ne'etzal is defined by a substance that does not exist in the Maatzil whatsoever, for there is absolutely no will to receive in the Maatzil, because from whom would He receive?

Now we will explain how there are four degrees in this substance, from Katnut to Gadlut (of reception). The fourth degree, being the Gadlut of the reception, is complete only in Ein Sof, before the Olamot were created. It is the only one that was subject to the Tzimtzum, and we will clarify henceforth that it was emptied of every Shefa that she had from Ein Sof and remained a vacant Halal. This is what the Ari means when he says that before the Olam was created, meaning in Ein Sof, this vacant Halal did not exist.

7. This means that there is nothing that the lower ones can add to it by means of their actions.

8. The terms Rosh and Sof will be explained below.

9. Meaning without discriminating small and great, every thing is even.

10. Where there is no Zakut and Aviut by which the degrees are set. These discriminations were established only with the renewal of the Tzimtzum.

20. We should ask: since we have no attainment in Ein Sof, how then do we know Him by name? After all, each name designates the attainment that we attain in Him, according to the definition of that name. We cannot excuse ourselves by saying that the name merely points to the negation of attainment, for then we should have named Him "Unattainable." The thing is that that name indicates the entire difference between Ein Sof and all the Olamot beneath it. The Tzimtzum took place after Ein Sof. Thus, in every place this force awakens, it restricts the Ohr and that ends the He'arah in that place.

Hence, any Sof and Sium in any He'arah in any Partzuf come solely from the Tzimtzum. Moreover, all the beings and their various fillings in the Olamot come about and are innovated because of that Sof and Sium.

It is called Ein Sof because the Tzimtzum does not apply there, indicating that there isn't any ending there whatsoever. With that we can deduce that this Ohr is Pashut and completely even, for one depends on the other.

The reason for creation was the revelation of His Names and Appellations

**2. When it rose upon His Simple Ratzon (30) to create the Olamot and emanate the Ne'etzalim to bring the perfection of His deeds, His names and appellations to light, which was the reason of the creation of the Olamot.**

30. We need not wonder how there is a Ratzon in Ein Sof, who is higher than any notion, to which we can say, "**rose upon His Simple Ratzon.**" You should comprehend what has been said above that in every Ne'etzal there is by necessity a will to receive the Shefa from the Maatzil.

However, in Ein Sof it is a "Simple Ratzon" because He is One and His Name One. The Ohr in Ein Sof is called He and the will to receive is called His Name, and they are simple unity without any form of separation.

However, we should not resemble the unity and separation discussed here with corporeal unity and separation that are distinguished by motion, nearness and distance. That is because the spiritual essence does not take up any space.

Having said that, you should know that separation in spirituality occurs only by means of Shinui Tzura. Thus, if one spiritual thing acquires an additional Tzura that is unlike its current Tzura, it stops being one and becomes two separate entities. Their distance from each other is measured by the oppositeness of their forms.

Just as corporeal entities connect and separate through proximity and remoteness, so spiritual entities connect and separate according to their difference and equivalence of form. The Shinui Tzura separates them from one another, and the Hishtavut Tzura brings them together. Remember that for it is the key element to this wisdom.

Now you will understand the meaning of the aforementioned words "He is One and His Name One," and the simple unity we are so meticulous about in Ein Sof. Indeed this unity is of the wonders of His almightiness.

We have witnessed the difference between the Maatzil and the Ne'etzal that was formed by Tzura of that will to receive that exists in the Ne'etzal and not in the Maatzil. Because of that Shinui Tzura the Ne'etzal became separated from the Maatzil and acquired its own separate name, meaning Ne'etzal, and not Maatzil.

The above explanation might mislead us into thinking that Ohr Ein Sof, called "He," is not entirely adherent with Ein Sof, called "His Name," meaning the will to receive the Ohr and the Shefa, called "He." That is because the Ohr Elyon that extends from his Atzmut, called "He" has but one attribute - to bestow - and none of the Tzura of the will to receive.

However, Ein Sof, called "His Name," which does have a will to receive, is therefore different from the Ohr Elyon, which has no will to receive whatsoever, as has been explained, and we know that Shinui Tzura separates. However, the Midrash and the Ari tell us that it is not so.

Instead, He is One and His Name One in Simple Unity, means that there is no difference between them.

Although there is necessarily a difference of form between "He" and "His Name," it is nevertheless completely inactive there. We do not understand it, but it is undoubtedly so. It is said about that, that there is no perception or thought in Ein Sof whatsoever, since this matter is above our mind (will be discussed further in the next item).

The Tzimtzum of the Ohr around the middle point

**3. Ein Sof then restricted Himself (40) in His middle point (50), in the very middle, restricted that Ohr, and drifted (60) to the sides around that middle point (70).**

Ohr Pnimi

40. You already know the meaning of He is One and His Name One. Although there is Shinui Tzura with respect to the will to receive incorporated in Ein Sof, that still does not create any differentiation between that and the Ohr Elyon, and they are in simple unity.

Still, this Shinui Tzura has become the reason and the cause for the creation of the Olamot, **"to bring the perfection of His deeds, His names and appellations to light,"** as the Ari says here. The creation of the Olamot and their concatenation down to Olam ha Zeh, created and renewed the possibility to give room for work in Torah and Mitzvot not in order to receive, but only to bestow contentment upon the Maker.

It is then that the Neshamot become able to invert the form of the will to receive in them, which separates them from the Maatzil, into the form of the will to bestow contentment upon Him, which is what He wants (see item 90). This is the Hishtavut Tzura with the Maatzil, called Dvekut (adhesion) and unification. It is so because then they have already been stripped from the form of the will to receive and acquired the form of the will to bestow, being the form of the Maatzil Himself.

You already know that Hishtavut Tzura makes the spirituals become one. For that reason the Olamot return to their previous condition.

This is the meaning of the Ari's words, **"When it rose upon His Simple Ratzon to create, etc."** "It rose" means that He increased the purification and Dvekut by diminishing the measure of the will to receive imprinted in him in order to equalize the form with the Ohr Elyon.

The will to receive in Ein Sof, called Malchut de Ein Sof, or "His Name," did not have any dearth in Dvekut with the Ohr Elyon because of its Shinui Tzura. However, it embellished himself in order to equalize its form with the Ohr Elyon and depart from the great will to receive, called Behina Dalet, so as to cleave more strongly to the Ohr Elyon.

The proximity of the Tzura makes for Dvekut. It is expressed in the words "it rose," meaning Malchut de Ein Sof, being the Ratzon Pashut, rose and cleaved to the Ohr Elyon, meaning diminished her will to receive.

This is the meaning of the words of the Ari, "Ein Sof then restricted Himself." It has already been explained above (item 6) that the entire measure of His Shefa and Ohr and the height of the Ne'etzal are measured by the amount of the will to receive in him.

Thus, since the above Malchut de Ein Sof restricted herself and diminished her will to receive, the Ohr and the Shefa departed due to the scantness of the desire. This is the meaning of the Tzimtzum. The ascent of the desire caused the departure of the Shefa and the Ohr from there.

50. It is perplexing, for since there is neither Rosh nor Sof there, how is there middle? Moreover, are we dealing with a corporeal matter here? The thing is that it has already been explained that there is necessarily a will to receive in Ein Sof too. However, it is Ratzon Pashut, without discriminations of great and small, because the will to receive there is not regarded as a Shinui Tzura that makes any separations. Consequently, it is in no way inferior to the Ohr Elyon.

You should know that the Ohr Elyon must expand via four degrees before it uncovers that will to receive in its fullest and permanent measure in the Ne'etzal. The reason for it is that the will to receive is incorporated in the Hitpashtut of Ohr from the Shoresh, and by that the Ohr is considered to have departed from the Maatzil and acquired its own name, meaning Hitpashtut from the Maatzil.

As long as this Shinui Tzura of the will to receive was not incorporated in it, it was still regarded as a Maatzil and not as Hitpashtut that departed and shifted from the Maatzil. That is because the only difference in spirituality is the Shinui Tzura (see item 6 and Histaklut Pnimit).

However, as much as this Ratzon became disclosed by the force of the Ne'etzal, it still was not permanent in the Ne'etzal. It means that the Ne'etzal must yearn to receive the Shefa before it is considered that the will to receive appeared by the force of the Ne'etzal himself. This yearning can only be when he does not have the Shefa, for only then is it possible to want it in a way that the will to receive will be uncovered through his own strength. It is then that the vessels of reception are completed permanently.

You should also know that any Hitpashtut of Ohr from the Maatzil must consist of a will to bestow, just as it consists of a will to receive. Otherwise, the Maatzil and the Ne'etzal would have been in oppositeness of form, meaning a total separation, and the oppositeness of form would then depart them from one another as the west departs from the east.

Thus, each Ohr that expands from the Maatzil must be incorporated of a will to bestow as well, so that the Ne'etzal will have proximity of form with the Maatzil. When the will to bestow appears in the Ne'etzal, a great Ohr Nimshach to him from the Maatzil, related to that awakening. This Ohr is always referred to as Ohr de Hassadim.

Hitpashtut Aleph from the Maatzil, in which the will to receive is incorporated, is always referred to as Ohr de Hochma, or Ohr de Atzmut. You should memorize these two types of Orot.

The second Ohr, being Ohr de Hassadim, is much lower than the first Ohr, being Ohr de Hochma. That is because it is extended by the Hitgabrut and the awakening of the Ne'etzal by his own force, as he wants to equalize his form with the Maatzil, for which reason he intensifies himself and awakens toward the will to bestow.

However, Hitpashtut Aleph, being Ohr de Hochma, Nimshach directly from the Maatzil and the Ne'etzal has no part in its extension. For that reason it is much higher than it.

For that reason Ohr Hochma is regarded as the Atzmut and Haiut (sustenance) of the Ne'etzal. Ohr de Hassadim is only considered as Ohr for corrections, for the completion of the Ne'etzal.

Now you will understand the four Behinot and degrees that must be in every Ne'etzal. First, the Ohr expands from the Maatzil as Ohr Hochma, containing only the "will to receive." This is Behina Aleph.

Then, the will to bestow intensifies in that Ohr, and it extends Ohr de Hassadim. This Hitgabrut is regarded as Behina Bet. Then this Ohr de Hassadim expands intensively (will be explained below), and this is Behina Gimel.

After the above three Behinot fully emerge, the force of the will to receive incorporated in Hitpashtut Aleph reawakens and draws Ohr Hochma once more. This completes the permanent will to receive in the Partzuf that appears as yearning, when there weren't Ohr Hochma in the Partzuf but Ohr de Hassadim, after Behina Gimel, when the Ne'etzal could yearn for Ohr Hochma.

It is this yearning that determines the will to receive in him, and completes his vessels of reception, which was absent in Behina Aleph. For that reason the vessels of reception are completed only in this Behina Dalet, also called Hitgabrut Bet.

Once Behina Dalet was completed in Ein Sof, the Tzimtzum occurred in her, meaning the departure of the will to receive from Behina Dalet, causing the departure of Ohr Ein Sof from there.

This completes the explanations of the four Behinot that must exist in every Ne'etzal.

Behina Aleph is called Hitpashtut Aleph, or Hochma; Behina Bet is called Hitgabrut Aleph, or Bina; Behina Gimel is called Hitpashtut Bet, or Zeir Anpin; Behina Dalet is called Hitgabrut Bet, or Malchut.

The two expansions are regarded as male, for they are Shefa that extends from the Maatzil. Hitpashtut Aleph is Shefa of Ohr Hochma, and Hitpashtut Bet is Shefa of Ohr de Hassadim.

The two Hitgabruiot (pl. for Hitgabrut) are regarded as two females, for they are an awakening of the Ne'etzal and the intensification of the Ratzon by his own power. The first Hitgabrut is the awakening in the Ne'etzal for the will to bestow, which becomes the Shoresh for the Ohr de Hassadim, and Hitgabrut Bet is the awakening of the Ne'etzal for the will to receive, which becomes the complete vessel of reception in the Partzuf. It is always referred to as Behina Dalet.

This Behina Dalet is called "The Middle Point" in Ein Sof. It is that which the Ari refers to when he says, "**restricted Himself in His middle point.**" It is called by that name for it is a vessel of reception for Ohr Ein Sof, which is immeasurable and boundless.

For that reason it is like a point in the interior and the middle of that Ohr, while the Ohr revolves around it and cleaves to it from all around immeasurably. Only thus can it sustain the Ohr Elyon immeasurably and boundlessly.

However, in the vessels of reception after the Tzimtzum and below, meaning in the lower Ne'etzalim, there are vessels that hold their Ohr in their Pnimit and Toch. It means that the walls of the Kelim, being their four Behinot, place a Gevul and a measurement on the Ohr inside them, because of their Aviut.

However, in Ein Sof, where Ohr and Kli are in simple unity, meaning He is One and His Name One (see item 30), the Kli does not limit that Ohr that it holds. Hence, the Ohr in it is regarded as Ein Sof.

Now we have thoroughly explained the issue of the middle point in Ein Sof. We have shown that it does not refer to a corporeal and tangible place and area, but Behina Dalet, which is incorporated in Ein Sof, is called by that name to indicate its simple unity with the Ohr Elyon. Also, the Tzimtzum in that middle point has already been explained above (see item 40).

60. The term "spiritual distance" has already been explained in item 30. It has also been explained that there weren't any distance between Ein Sof and the middle point, meaning between the Ohr and the Kli.

However, after it restricted the Ohr from the middle point, it uncovered a Shinui Tzura from the Ohr. That is because the Ohr hasn't any will to receive, but the point is indeed a will to receive, which differs from the Ohr. Because their Tzura is different, they are as far apart from each other as is the difference between them. This is what the Ari meant in the word "**drifted.**"

70. The above-mentioned four Behinot are also called "four sides." The Ari tells us that although the Tzimtzum was only in the middle point, meaning Behina Dalet, the Ohr nonetheless departed from all four Behinot as well. It happened because there is no partial in spirituality, and thus it departed from the three Behinot as well.

**4. Then there was a vacant place (80), Avir, and an empty Halal, from the very middle point.**

**Behold, this Tzimtzum was even around that empty middle point (90), in such a way that that place of Halal was Agol on every side, completely even (100). It had not a shape of a Meruba (square), a perpendicular angle, for Ein Sof too had restricted Himself like an Igul, even on all sides.**

Ohr Pnimit

The Halal that remained after the Tzimtzum was Agol

80. Has already been explained in items 4 and 5.

90. Meaning without discriminations of great and small. We should not wonder about that, since the Shinui Tzura in the middle point had already been exposed by the departure of the Ohr from it. Consequently, the smaller measurements were necessarily recognized as well, one smaller than the other.

For example, Behina Gimel is purer than the middle point because the measure of her will to receive is less than Behina Dalet. Similarly, Behina Bet is purer than Behina Gimel because

her measure of will to receive is smaller than Behina Gimel, and Behina Aleph is the purest of all, for she has the least will to receive, rendering her Shinui Tzura the least apparent. Thus, we have a differentiation of great and small in the degrees. In that case, why does the Ari say that the Tzimtzum was even around that point? The answer is that the Tzimtzum did not turn the middle point into a Sof. In other words, if the Ohr had left the point because of her Shinui Tzura, then it would certainly become a Sof, meaning the lowest degree.

Then we would also regard the three preceding Behinot as more important than the middle point, as one above the other. However, it was not so, for the Tzimtzum did not occur due to the Shinui Tzura in the point. This cannot be, for we are still concerned with Malchut de Ein Sof, in which there is no Shinui Tzura between her and the Ohr; they are both in simple unity, meaning He is One and His Name One.

The Tzimtzum occurred only because His Ratzon Pashut wished to create the Olamot etc. (see item 40). It means that He wanted that Hishtavut Tzura which is destined to appear by the creation of the Olamot, meaning the form of reception in order to bestow contentment to the Maker.

There is a great virtue in that: on the one hand, it is complete bestowal, because the Ratzon is only to bestow contentment upon the Maker and not at all for one's "self." That makes the Tzura completely equal with the Ohr Elyon of the Maatzil, and in complete adhesion with Him.

On the other hand, it is possible to deepen and increase the vessel of reception indefinitely and eternally. That is because now the form of reception does not produce any Shinui Tzura, as it comes from within the will to bestow.

Our sages have said that with an important personality, if she gives the matrimony capital, and he says, "With this I thee sanctify," then she is sanctified. It is written in the Torah "and giveth it in her hand," meaning it is the husband who is to give the matrimony capital. However, because he is important, the pleasure she receives from him is exactly the same as giving. An important person who receives money from her is similar to him giving her money. It is written in the Torah "and giveth it in her hand," because he receives only in order to bestow contentment to the woman, to honor her with his reception.

We learn from the above that the primary reason for the Tzimtzum was the desire for the new form of reception in order to bestow that is destined to appear by the creation of the Olamot (see item 40). However, it was not at all by reason of the Aviut she felt in the middle point, for there were no Aviut and difference there at all.

Hence, the middle point did not become a Sof because of the Tzimtzum. Thus, it is impossible to distinguish a small matter from a great one. That is why the Ari writes that the Tzimtzum was **"completely even."**

100. It means that there was some image that had to have been made by reason of the Tzimtzum, though the Tzimtzum was even (as explained above thoroughly), and not because of any Shinui Tzura. After the Tzimtzum and the departure of the Ohr from that middle point, it became apparent that the Ohr Elyon is unfit to cleave to it because of her Tzura of the Gadlut of reception

Because that became known she fell from the degree she had had in Ein Sof, and was now regarded as Sof, meaning the lowest possible Aviut. Only that middle point remained a vacant Halal, unfit to clothe the Ohr (see item 6), and the three former Behinot in virtue and purity were still fit to clothe the Ohr even after the Tzimtzum.

We have explained above (previous item) that she did not become a Sof for the above reason. This is the meaning of the precision of the Ari when he says that **"that place of Halal was Agol on every side, completely even."** He wishes to say that it is not an actual Sof, but is like the Sof in a round picture, whose Sof is in the middle.

You can compare these four Behinot to four circles one within the other, like onionskins. The central Igul is Behina Dalet, surrounded by Behina Gimel, surrounded by Behina Bet, surrounded by Behina Aleph. This way there is no up or down, right or left. For example, Behina Aleph is above all of them in its one half, and below all of them in its other half, and so it is in all the Behinot. Therefore, there is not up or down, right or left here. There is no difference between their virtue, and they are all completely even. It has already been explained (above item) that the reason for the Tzimtzum was not the Shinui Tzura. This is also the meaning of the precision of the Ari **"Agol on every side, completely even."**

Because Ohr Ein Sof was even, the Tzimtzum too was even. This is the meaning of the Igul **5. The reason was that since Ohr Ein Sof was completely even, it had to have restricted itself evenly on all sides, and not restrict itself on one side more than on the others.**

**It is known in the wisdom of geometry that there is none so even an image as the image of the Igul (200). However, this is not the case with the Meruba (300), with the bulging perpendicular angle, the Meshulash (triangle) (400), and all the other images. For that reason the Tzimtzum had to have the form of an Igul.**

Ohr Pnimi

200. Has already been explained in the previous item.

300. If there had been a differentiation of up and down, right and left there, it would appear in the image of a Meruba, which contains these four sides, being the four names of these Behinot. However, it was not so, but in the form of an Igul, which does not contain these discernments.

400. Indicating a degree that has but three Behinot, lacking Behina Dalet, meaning three sides – up, right and left. It lacks the bottom side, hence the name Meshulash.

## Chapter Two

Explains how Ohr Ein Sof extended a Kav to the Olamot that were emanated and created in the place of the Halal that was restricted; containing five issues:

1. A Kav extended from Ein Sof into the Halal.
2. The Rosh of the Kav touches Ein Sof, not its Sium.
3. Ohr Ein Sof expands to the Olamot through the Kav.
4. All the Olamot are in the place of that Halal that has been restricted.
5. Prior to the Tzimtzum there was He is One and His Name One, and the mind cannot attain Him.

Kav extended from Ein Sof into the Halal

**1. After the above Tzimtzum there remained a place of Halal and vacant, empty Avir in the middle of that Ohr Ein Sof (1). Then there was a place for the Ne'etzalim and the Nivraim (creatures) and the Yetzufim (creations) and the Naasim (formed).**

**Then, one Kav Yashar extended from Ohr Ein Sof (2), from His Ohr Agol (3) from above downward (4), and hung down into that Halal.**

Ohr Pnimi

1. Do not be misled into the thought that the Tzimtzum of the Ohr from the middle point caused any changes in Ein Sof. There is no change and absence in spirituality, and all the more so in such a sublime place.



The above Tzimtzum became a new essence, in addition to Ein Sof. Thus, Ein Sof remained in its entire simple unity as before the Tzimtzum, as He is one and His Name One.

The Tzimtzum on the middle point is perceived as a new Olam that came out, from which the Ohr departed and left an empty Halal as we've explained above. It is in the place of that Halal that all the Olamot were emanated.

2. We should not perceive this act in its superficial meaning, as a human act, where one does one thing, and then another, while no longer performing the first act. There is no greater materialization than that, because He is not subject to change and episodes. It is written: "I the Lord do not change." We are not discussing His Atzmut, but only the Ohr that expands from Him. However, because there is no change and incident and motion in His Atzmut, and He is in complete and utter rest, so must be the Ohr that expands from Him, as long as it does not reach the Ne'etzal, meaning as long as it did not clothe the Kelim.

Only then does it come to exit His Atzmut and become a Ne'etzal that is renewed and receives from Him. We have already explained that this renewal revolves primarily on the Kli of the Ne'etzal, meaning the will to receive in the Ne'etzal. Although this Ratzon is spiritual, it is nonetheless a Hidush Tzura and an incident, because it is not necessitated in His Atzmut.

However, the Ohr that clothes it is not renewed, for it extends from His Atzmut as existence from existence. The actuation of the Ohr Elyon is according to the measure of the Kli, meaning the Kli is affected and receives from the Ohr Elyon as a Hidush, which is necessarily an incident.

You should know that all the innovations and the concatenation of degrees regard only impact on the Kli and its reception from the Ohr Elyon, for only that is subject to change and multiplication. However, the Ohr itself is always in complete rest, as it expands from His Atzmut. Understand that well and remember every single word of it for the rest of the study in this wisdom.

According to the above, you can thoroughly understand that the Ohr Elyon does not stop shining for the creatures even for a moment. It is not subject to change and innovations, but is in complete rest. The whole issue of the Tzimtzum and the aforementioned departure of the Ohr regard only the influence on the Kli and its reception, meaning the middle point. In other words, although the Ohr Elyon does not stop shining, the Kli did not receive any of its He'arah because it diminished itself. It diminished its will to receive, so as not to receive in its Behina Dalet, being the middle point, but only in its three preceding Behinot, whose will to receive is frailer, and where the will to bestow dominates (see item 50).

Thus, the Ohr Elyon was not affected by the Tzimtzum and did not change its way. Just as it illuminated in Ein Sof, so it illuminated during the Tzimtzum and after the Tzimtzum and in all the Olamot, even in Olam Assiya. It did not stop shining for a minute, but it is the Kelim that make all those changes, for they only receive according to their measure, being the measure of their will to receive.

Now you can understand what the Ari meant in the words, "one Kav Yashar extended from Ohr Ein Sof." It means that the place of the Halal itself, meaning the Kli that had been emptied of Ohr Ein Sof itself, caused the Hamshacha of the Kav from Ein Sof, by reason of the diminution that was renewed in its will to receive.

The measure of its current reception, after the Tzimtzum of its Behina Dalet, is called Kav, meaning relating to its previous reception in Behina Dalet that filled the entire place. However, now that she does not have that great will to receive, but only the previous three Behinot of the Ratzon, whose will to receive is frail. It is regarded as that Kli not receiving more of the Ohr Ein Sof, but only one Kav of Ohr.

The entire place of the Kli remains empty and vacant from Ohr because that minute Ohr that she receives now is not enough to fulfill the entire place of the Kli. That happened because of the wanting of Behina Dalet that diminished it.

We see that the Ohr Elyon was not at all stopped by the Tzimtzum, and did not change so as to extend the Ohr as one Kav. Instead, this whole great change happened because of the vessels of reception that were diminished and became unable to receive from Ohr Ein Sof more than a very small measure, called Kav, according to the measure of her desire. That is because she does not want more than that measure.

3. We have already explained the meaning of the Agol (round) image (Chap 1, item 100). He tells us that even after the Tzimtzum, the Ohr Elyon remained in the form of an Igul, meaning without discrimination of degrees. Its four Behinot are of equal virtue (there), and the reason is (above item) that the Ohr Elyon is not subject to change and incidents. These above occurrences of innovations are only with respect to the Kelim.

4. Do not forget that we are not discussing corporeal terms whatsoever. Instead, the more Zach is called higher, and the more Av is called lower. Anything that can be perceived as Hitpashtut of Ohr from the Maatzil and its permeation in the Ne'etzal is regarded primarily as a renewal of the Shinui Tzura that exists in the Ne'etzal. In other words, it refers to the will to receive that does not exist in the Maatzil and was renewed in him.

Because of that, the Ne'etzal is considered to be far, Av, low, and inferior to the Maatzil. It is the Shinui Tzura from the Maatzil that does all that and separates him from being a Maatzil to being a Ne'etzal.

You should also know that this Shinui Tzura, namely the will to receive, does not appear at once, but is conceived slowly, over four Behinot. Its form is complete only in Behina Dalet. It therefore turns out that the entire form of its will to receive is very frail, meaning the first Behina of the four Behinot. This Behina is regarded as the closest to the Maatzil, more important, purer and higher, because her Shinui Tzura is not as great as in the three Behinot that follow.

Behina Bet, whose Ratzon is greater than Behina Aleph, is regarded as farther from the Maatzil, more Av, lower and indeed inferior to the first Behina. Finally, Behina Dalet is the farthest from the Maatzil, lower, more Av and inferior to all of them.

That is why the Ari writes that the Kav Nimshach from above downward, meaning from the first Behina to the forth [and not all the way], which is the lowest. The above matter of above and below was renewed with the emergence of the Kav. Before the Kav illuminated, meaning during the Tzimtzum, there was no up or down there (see Chap 1, item 100).

However, after she received the Ohr merely as a Kav, meaning not in all four Behinot, but only in her first three Behinot, Behina Dalet remained dark, without Ohr. Only now did it become known that Behina Dalet is low, Av and inferior, and that the three preceding Behinot are erected on top of her, according to their purity and proximity to the Maatzil. However, during the Tzimtzum, when the Ohr left all four Behinot at once, that discernment among the degrees had not yet occurred.

The Rosh of the Kav touches Ein Sof, not its Sium

**2. The Upper Rosh of the Kav (5) extended from Ein Sof Himself and touched it (6), although the Sium of that Kav, down at its end (7), does not touch Ohr Ein Sof.**

Ohr Pnimi

5. Meaning the first Behina of the four Behinot (see above item).

6. Behina Aleph, being the Upper Rosh, is the closest to Ein Sof, meaning to the Maatzil. For that reason she is regarded as touching Him, because the Shinui Tzura in Behina Aleph is not apparent enough to separate it from the Maatzil.

7. **"Down at its end"** implies Behina Dalet, the farthest and lowest of them all (Chap 2, item 4). She does not receive the Ohr Elyon and is therefore regarded as not touching Ohr Ein Sof and as separated from it.

Ohr Ein Sof expands to the Olamot through the Kav

**3. Ohr Ein Sof extended and expanded down through that Kav.**

All the Olamot are in the place of that Halal that has been restricted

**4. He emanated and created and made and formed (8) all the Olamot in that place of that Halal.**

Ohr Pnimi

8. It implies the four Olamot called Atzilut, Beria, Yetzira, Assiya, which contain all the inner innumerable Olamot. These four Olamot extend from the four above Behinot: Atzilut from Behina Aleph; Beria from Behina Bet; Yetzira from Behina Gimel and Assiya from Behina Dalet.

Prior to the Tzimtzum there was He is One and His Name One, and the mind cannot attain Him

**5. Prior to these four Olamot (9), the Ein Sof was He is One and His Name One (10), in wondrous and concealed unity. Not even the angles that are close to Him (20) have the might and the attainment of Ein Sof, for there is not a created mind that can attain Him, for He has no place, no boundary, no name (30).**

Ohr Pnimi

9. Called Atzilut, Beria, Yetzira, Assiya (see above item), which contain all the Olamot. Before all that, meaning before the Tzimtzum, these four Behinot were considered to be one above the other (see Chap 2, item 4), but as Simple Unity (Chap 1, item 30). The meaning of Simple Unity is that there is no differentiation of degrees or between Ohr and Kli, but He is One and His Name One (see Chap 1, item 30).

10. "He" implies the Ohr Elyon. "His Name" implies the will to receive that is necessarily there (see Chap 1, item 30). His Name is (in Gimatria) Ratzon, implying the will to receive. 20. This means that now, after the Olamot have been created, even the angles, which are spiritually the closest creations, do not have attainment in Ein Sof.

30. Since in Ein Sof it is He is One and His Name One, and since there is no place and Kli apparent there at all, no mind of a creature can attain Him, for there is no attainment without a Kli.

## Part I

# Table of Questions for the Meaning of the Words

**Note: Forgetting the meaning of a word regarding some issue is worse than erasing that word from the issue. This is because the alien perception would blur the matter entirely. Hence, accustom yourself through the Table of Questions and Answers, until you can answer them by heart without trouble.**

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|-------------------------|---------------------------------------|
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1. Ohr (Part 1, Histaklut Pnimit, 18) Every thing in the Olamot that exists as "existence from existence," which is everything but the substance of the Kelim (see items 2 and 24).
2. Ohr and Kli (Part 1, Chap 1, Ohr Pnimi, 6)The will to receive in the Ne'etzal is called Kli; and the Shefa that he receives is called Ohr.
3. Ohr Agol (Part 1, Chap 1, Ohr Pnimi, 100)An Ohr that makes no discernment of degrees.
4. Ohr Pashut (Part 1, Chap 1, Ohr Pnimi, 30)An Ohr that that is mingled with the Kli to the point of indiscriminating the Ohr from the Kli.
5. Ohr Hochma (Part 1, Chap 1, Ohr Pnimi, 50)An Ohr that is Nimshach to the Ne'etzal in the first Hitpashtut, being the general sustenance and Atzmut of the Ne'etzal.
6. Ohr Hassadim (Part 1, Chap 1, Ohr Pnimi, 5)An Ohr that clothes the Ohr Hochma and Nimshach to the Ne'etzal at the first Hitgabrut.
7. Empty Air (Part 1, Chap 1, Ohr Pnimi, 5)It is Ohr de Hassadim before it is clothed in Ohr Hochma.
8. Afterwards (Part 1, Histaklut Pnimit, 34)That which stems from its previous Behina. (See item 20).
9. Middle (Part 1, Chap 2, Ohr Pnimi, 2)See item 39.
10. One (Part 1, Chap 2, Ohr Pnimi, 1)The Ohr Elyon that expands from His Atzmut is One and as Pashut as His Atzmut. As it is in Ein Sof, so it is in Olam Assiya, without any change and addition of Tzura whatsoever, and that is why it is called One.
11. Creator (Part 1, Histaklut Pnimit, 18)The name Creator relates solely to the actual Hidush (innovation, novelty), meaning the "existence from absence," which is the substance of the Kelim, defined as the "will to receive" in every essence. It was necessarily absent from His Atzmut prior to creation.
12. Dvekut (Part 1, Chap 1, Ohr Pnimi, 30)It is Hishtavut Tzura that brings the spirituals together and attaches them to one another, while the Shinui Tzura departs them from one another.
13. Equivalence (Part 1, Chap 1, Ohr Pnimi, 10)When there is no discernment whatsoever among the four Behinot of the will to receive it is said that they are even and equal.
14. Hitpashtut (Part 1, Chap 1, Ohr Pnimi, 1)Ohr that stems from the Maatzil to the Ne'etzal is called Hitpashtut of Ohr. In fact, the Ohr Elyon is not affected in any way by that. It is like lighting one candle from another, when the first is not lessened by it. The name only indicates the reception of the Ne'etzal.
15. Zach (Part 1, Chap 1, Ohr Pnimi, 90)Behina Aleph in the will to receive is regarded as more Zach than the three Behinot that follow her.
16. Time (Part 1, Histaklut Pnimit, 34)It is a certain sum of Behinot that hang down from one another and are mingled with one another by an order of cause and consequence, such as days, months and years.

17. Darkness (Part 1, Histaklut Pnimit, 24)Behina Dalet in the Ratzon, which does not receive the Ohr Elyon inside her by the power of the Tzimtzum, is regarded as the Shoresh of the darkness.
18. Hochma (Part 1, Chap 1, Ohr Pnimi, 50)It is the Ohr of the Atzmut of the sustenance of the Ne'etzal (see item 5).
19. Halal (Part 1, Chap 1, Ohr Pnimi, 6)Behina Dalet of the Ratzon that became empty of Ohr is regarded as darkness compared to the Ohr. With respect to the Kli she is regarded as a Halal because Behina Dalet was not deprived from the Ne'etzal in its Atzmut by the Tzimtzum, but there is an empty Avir in it, without Ohr.
20. Before and After (Part 1, Histaklut Pnimit, 34)When speaking of a relationship of cause and consequence of the Ne'etzalim, we express the cause by the term "Before" and the consequence of that consequence by the term "After." (see item 16).
21. Unique and Unified (Part 1, Histaklut Pnimit, 1)Unique indicates the Ohr Elyon that shines and rules all the various degrees in their different forms to the extent that it makes them equalize with His unique Tzura. Unified indicates the end of that rule, meaning after He had already equalized and brought their Tzura to be as unique as He is (see item 14).
22. Unification (Part 1, Chap 1, Ohr Pnimi, 6)Two different Behinot that have equalized with one another in their Tzura unite into one (see item 12).
23. Right and Left Sometimes, an inferior degree ascends to an equal level with the superior, when the superior needs her for her own completion. In that state, the inferior is regarded as the "left" and the superior as the "right."
24. Maker (Part 1, Histaklut Pnimit, 18)The title "Maker" relates specifically to the pouring of the Ohr into the Olamot, which means everything but the substance of the Kelim (see above items 11 and 1).
25. Kli (Part 1, Chap 1, Ohr Pnimi, 6)The will to receive in the Ne'etzal is the Kli.
26. Above (Part 1, Chap 2, Ohr Pnimi, 3)Hishtavut Tzura of the inferior with the superior is a "rise above."
27. Maatzil Any cause is regarded as the Maatzil of the effected degree. The title Maatzil contains both the Hamshacha of the Ohr and the Kli that receives the Ohr.
28. Origin of the Neshama (Part 1, Histaklut Pnimit, 15)The will to receive that was imprinted in the souls is what separates them and "severs" them off of the Ohr Elyon. That is because it is the Shinui Tzura that separates in spirituality (see item 12). The issue of the origin of the Neshama refers to the transition between Olam Atzilut and Olam Beria, which will be explained in its place.
29. Below (Part 1, Chap 2, Ohr Pnimi, 3)The one of a lesser virtue is regarded as being "below."
30. Unified See definition of Unique and Unified
31. Malchut de Ein Sof (Part 1, Histaklut Pnimit, 14)It is the will to receive that is necessarily there.
32. From Above Downward (Part 1, Chap 2, Ohr Pnimi, 3)Meaning from Behina Aleph to Behina Dalet. Behina Dalet that was left without Ohr is regarded as being "below" all the other degrees. The frailer the will to receive, the higher one is considered to be. Therefore, Behina Aleph is regarded as the "highest" of all.
33. Fulfilling (Part 1, 1)Where there isn't any want whatsoever, and where an addition to the completeness that exists there cannot be conceived.
34. Above Below (Part 1, Chap 2, Ohr Pnimi, 3)The more important is regarded as "Above," and the worse as "Below."

35. Place (Part 1, Histaklut Pnimit, 11)The will to receive in the Ne'etzal is the "Place" for the Shefa and the Ohr in it.
36. Square (Part 1, Chap 1, Ohr Pnimi, 200)It is a degree that consists of all four Behinot of the Ratzon.
37. Triangle (Part 1, Chap 1, Ohr Pnimi, 400)It is a degree with only the first three Behinot of the Ratzon.
38. Touching (Part 1, Chap 2, Ohr Pnimi, 5)If the Shinui Tzura of the degree from the Shoresh is not so apparent as to separate from the Shoresh, it is regarded as "touching" the Shoresh. The same applies between each two adjacent degrees.
39. Middle Point (Part 1, Chap 1, Ohr Pnimi, 50)This is the name of Behina Dalet in Ein Sof. She is named after her unification with Ohr Ein Sof.
40. Sof (Part 1, Chap 1, Ohr Pnimi, 20)The Sof and the Sium of every Ne'etzal is done by the detaining force in Behina Dalet, where the Ohr Elyon stops shining because she does not receive it.
41. Igul (Part 1, Chap 1, Ohr Pnimi, 100)When there are no discriminations of above and below among the four Behinot of the will to receive, it is considered as an Igul (like a round picture in corporeality, where up and down are indistinguishable). Because of that, the four Behinot are called circular Igulim one inside the other, where it is impossible to distinguish up from down.
42. Elyon (Part 1, Chap 2, Ohr Pnimi, 3)It is the more important.
43. Separation (Part 1, Histaklut Pnimit, 12)Two degrees without any Hishtavut Tzura on any side are regarded as completely separated from one another.
44. Vacant (Part 1, Chap 1, Ohr Pnimi, 4)This is a place that is prepared to receive Tikun and wholeness.
45. Pashut (Part 1, Chap 1, Ohr Pnimi, 9)Where there are no discernments of degrees and sides.
46. Tzimtzum (Part 1, Chap 1, Ohr Pnimi, 40)One who conquers one's desire. In other words, one who detains oneself from receiving and does not receive despite one's great desire to receive, is regarded as restricting (performing a Tzimtzum) one's desire.
47. Kav (Part 1, Chap 2, Ohr Pnimi, 1)Indicates a discernment of up and down that was not there before. It also designates a much frailer He'arah than before.
48. Near (Part 1, Chap 1, Ohr Pnimi, 3)The closer one's Tzura is to another, the closer they are considered to be.
49. Rosh (Part 2, Chap 2, Ohr Pnimi, 6)That part in the Ne'etzal that is the most like the Shoresh is called Rosh.
50. Ruach (Part 1, Chap 1, Ohr Pnimi, 5)Ohr Hassadim is called Ruach.
51. RatzonSee item 45.
52. Name (Part 1, Histaklut Pnimit, 5)The Holy Names are descriptions of how the Orot that they imply are attained. The name of the degree designates the conduct of attainment in that degree.
53. Toch (Part 1, Chap 1, Ohr Pnimi, 50)One who receives inside is regarded as the Ohr being measured and limited in the Kli. However, one who receives outside is not regarded as placing any Gevul on the Ohr that one receives.
54. Movement (Part 1, Histaklut Pnimit, 33)Any Hidush Tzura is regarded as a spiritual movement, for it is separated from the previous Tzura and acquires a name of its own. It is like a part that is separated from a corporeal object that moves and exits its earlier place.

# Part I

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80. What is the purpose of the Tzimtzum?

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100. When is the Kli for reception completed?

101. What is the difference between one who receives within and one who receives without, as in Ein Sof?

102. What are Sefirot de Igulim?

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104. Is there is evil in the will to receive by the nature of its creation?

105. What does "Indirect Hamshacha" from the Maatzil mean?

## Table of Answers for Topics

### **55. What terms are absent in the wisdom of Kabbalah?**

From the beginning to the end of the wisdom there is not even a single word that relates to any tangible or imaginary term, such as space, time, motion and so on.

Also, there is no absence in spirituality, and any change of form does not mean that the first form is absent. Instead, the first form remains in its place unchanged at all and the Shinui Tzura that has now been acquired is added to the first Tzura.

(The beginning of Ohr Pnimi)

### **56. What is the ordinary language in the wisdom of Kabbalah?**

This language is a "Language of Branches" that points to their Upper Roots. That is because "You haven't even a single blade of grass below that has not a root above."

Therefore, the sages of the Kabbalah have put together a language that is equipped to imply through the branches and teach of the Upper Roots.

(Ohr Pnimi, page 1 and the beginning of Histaklut Pnimit, item 1)

### **57. What separates and discriminates in the wisdom of Kabbalah?**

The Shinui Tzura distinguishes and departs the spirituals from one another.

(Ohr Pnimi, item 30)

### **58. What is the origin of the "will to receive?"**

The will to bestow in the Ohr Elyon necessitates the existence of the will to receive in the Ne'etzal.

(Histaklut Pnimit, item 11)

### **59. What makes the Ohr exit the Maatzil and become a Ne'etzal?**

This renewed Ohr left the Maatzil and became a Ne'etzal because of the Tzura of the will to receive that was renewed with the Ohr Elyon, since it wants to bestow.

(Histaklut Pnimit, item 11 & item 15)

### **60. What is the first substance of every Ne'etzal?**

The new Tzura that emerged existence from absence, meaning the "will to receive" that is in every essence, is the "first substance" of every Ne'etzal and every essence. Moreover, everything that exists in the Ne'etzal or in the essence that is more than that substance, is



regarded as Ohr and Shefa that extends from the Ohr Elyon "existence from existence" and not at all as a Ne'etzal and a creature.

It is not surprising that a Tzura becomes a substance, because it is so in corporeality as well. Our conduct is to regard the first Tzura of the essence as the first substance. That is because there is no attainment whatsoever in any matter in the entire reality, since our senses perceive only incidents in the matter, which are forms that incarnate and manifest in the first substance.

(Histaklut Pnimit, item 35)

**61. From which time is it regarded as a Ne'etzal?**

It stops being a Maatzil and becomes a Ne'etzal right at the beginning of the formation of the will to receive in the Ne'etzal, called Behina Aleph in the Ratzon.

(Ohr Pnimi, Part 1, Chap 2, item 3)

**62. Has a spiritual that accepted a Shinui Tzura by which a part of it departed and became a different Behina lost anything because of that?**

There is no absence or loss in spirituality. The part that departs because of the Shinui Tzura does not diminish or lessen the Ohr Elyon in any way; rather, it is like lighting one candle from another; the first is not lessened whatsoever. Thus, any Shinui Tzura is an addition to the first.

(Histaklut Pnimit, Part 2, regarding the Hitkalelut of Eser Sefirot in every Sefira)

**63. How and in whom are there many forms and changes in the Olamot?**

All the changes and the multiplications are carried out only by the impact of the Ohr on the Kelim that receive it. However, the Ohr Elyon in and of itself remains in complete rest, meaning unchanged and without any Hidush.

(Ohr Pnimi, Part 1, Chap 2, item 1)

**64. How are innovation and movement depicted in the Ohr?**

There is no movement, meaning Hidush, in the Ohr Elyon. Instead, the part that the Ne'etzal receives from the Ohr Elyon is what becomes "innovated" and multiplies (like lighting a candle from another without the first lessening), according to the Hidush of the forms in the Kelim.

Each receives according to the degree of its own desire, which changes from one another and hangs down from one another incessantly and immeasurably.

(Ohr Pnimi, Part 1, Chap 2, item 1)

**65. How are all the opposites and the multitude of forms that extend from Him to the Olamot contained in His simple unity?**

See Histaklut Pnimit item 18 and item 29.

**66. By whom and what is the Kav Nimshach from Ein Sof?**

The Masach is a detaining force that was placed on Behina Dalet after the Tzimtzum to prevent her from receiving insides. That is what caused the emergence of the Kav from Ein Sof, because the Ohr Elyon is never subject to change, and shines after the Tzimtzum as it did before the Tzimtzum.

However, now the above Masach caused the Ohr Elyon to be received only in the three Behinot of the Ratzon whose measure is very small compared to the reception in Behina Dalet in Ein Sof. For that reason it received only a thin Kav of Ohr compared to the measure of the Ohr in Ein Sof.

(Ohr Pnimi, Part 1, Chap 2, item 1)

**67. Has anything changed in Ein Sof after the Tzimtzum as well?**

Although Behina Dalet in Ein Sof restricted herself, still there is no issue of putting on a Tzura or taking one off in the absence of the first, as it is in corporeality. Instead, there is an issue of a new Tzura that is added to the first, without the first Tzura changing at all, as there is not absence in anything spiritual.

Thus, this entire Hidush of the departure of the Ohr and the detaining force that was performed in Behina Dalet to avoid receiving Ohr inside her is regarded as a new and

distinguished Olam. It is added to Ohr Ein Sof, which remained as it was without any change. You should infer from that regarding every Hidush Tzura in spirituality.

(Ohr Pnimi, Part 1, Chap 2, item 1)

**68. When has the Aviut in Behina Dalet been uncovered?**

When the Kav that comes from Ein Sof was detained from shining in Behina Dalet by the Masach. Because she remained without Ohr, the Aviut in her became apparent.

(Ohr Pnimi, Part 1, Chap 2, item 3)

**69. What are the four Behinot in the will to receive?**

First the Ohr from the Maatzil expands as Ohr Hochma, being the general sustenance that belongs to that Ne'etzal. Inside it there is Behina Aleph in the will to receive, called the Hitpashtut Aleph or Behina Aleph.

After that the will to bestow increases in that Ohr, which in turn draws Ohr Hassadim from the Maatzil. This is called Hitgabrut Aleph, or Behina Bet.

Afterwards that Ohr Hassadim performs a great Hitpashtut, namely with He'arat Hochma. This is called the Hitpashtut Bet or Behina Gimel.

After that the will to receive that is included in the Ohr from Hitpashtut Aleph intensifies, and completes the measure of the will to receive. This is called Hitgabrut Bet or Behina Dalet.

(Ohr Pnimi, Part 1, Chap 1, item 50)

**70. What are the four Otivot of HaVaYaH?**

The Yod of HaVaYaH is the first Hitpashtut of the Ohr, called Behina Aleph (see item 69).

The first Hey of HaVaYaH is the first Hitgabrut in the Ohr, called Behina Bet. The Vav is the second Hitpashtut or the Ohr, called Behina Gimel, and the last Hey of HaVaYaH is the second Hitgabrut in the Ohr, called Behina Dalet.

(Histaklut Pnimit, item 31)

**71. What is the Upper Rosh of the Kav that touches Ein Sof?**

See item 49.

**72. What is the single thought that contains all the forms and the opposites in the entire reality?**

It is the thought "to delight His creatures."

(Histaklut Pnimit, item 22)

**73. Where do the sages of the Kabbalah begin to study?**

The Kabbalah speaks only of the Hitpashtut of the Ohr from His Atzmut, though in His Atzmut we haven't any word or uttering.

(Ohr Pnimi, Part 1, Chap 1, item 2)

**74. What are the two primary rudiments that contain everything?**

The first rudiment is that the entire reality before us is already set and exists in Ein Sof in its utter perfection. This is called Ohr Ein Sof.

The second rudiment is the five Olamot called Adam Kadmon, Atzilut, Beria, Yetzira, Assiya, which hang down from Malchut de Ein Sof after the Tzimtzum. Anything that exists in the second rudiment extends from the first rudiment.

(Ohr Pnimi, Part 1, Chap 1, item 3 and Histaklut Pnimit, item 5)

**75. What is the meaning of "He is One and His Name One?"**

"He" indicates the Ohr in Ein Sof. "His Name" implies the will to receive in Ein Sof, called Malchut de Ein Sof. "One" indicates that there is no Shinui Tzura whatsoever detected there between the Ohr, which is "He" and the Kli, which is "His Name." Rather, it is all Ohr.

(Ohr Pnimi, Part 1, Chap 1, item 30 and Histaklut Pnimit, item 13)

**76. What is the name "Ein Sof?"**

Before the Tzimtzum, the name Ein Sof implies that there is no Sof or a Sium (suffix) there whatsoever, since Behina Dalet too receives the Ohr. Thus, in that place there is no reason to stop the Ohr and form a Sof and Sium.

(Ohr Pnimi, Part 1, Chap 1, item 20)

**77. What extends from the will to receive that is contained in Ein Sof?**

The creation of the Olamot and their entire contents. It restricted itself in Behina Dalet in order to uncover the Olamot down to Olam ha Zeh, where it is possible to turn the Tzura of reception into a Tzura of bestowal.

(Ohr Pnimi, Part 1, Chap 1, item 90 and Histaklut Pnimit, item 17)

**78. What is the reason for the Tzimtzum of the Ohr?**

Malchut de Ein Sof regarded the Hishtavut Tzura with her Maker as embellishment, which could only be achieved by the creation of the Olamot. That is why she restricted herself.

(Ohr Pnimi, Part 1, Chap 1, item 40 and Part 1, Chap 1, item 90)

**79. Which kind of reception would be regarded as bestowal?**

Reception only because it gives contentment to the giver.

(Ohr Pnimi, Part 1, Chap 1, item 90)

**80. What is the purpose of the Tzimtzum?**

To turn the form of reception into the form of bestowal.

(Ohr Pnimi, Part 1, Chap 1, item 90)

**81. Why did the Ohr leave the middle point and never returned?**

See Ohr Pnimi Part 1, Chap 1 item 40 and Histaklut Pnimit item 22.

**82. Why didn't the Tzimtzum create a Sof?**

The Tzimtzum was not because of the Shinui Tzura that appeared in the will to receive that wanted to correct it. It was only because of the embellishment, without any necessity and coercion.

**83. Why did the Ohr depart from all the Behinot during the Tzimtzum?**

Because there is no partial in spirituality.

(Ohr Pnimi, Part 1, Chap 1, item 70)

**84. Why weren't the four Behinot mentioned as four degrees one below the other during the Tzimtzum and before the appearance of the Kav?**

Before the He'arah of the Kav Behina Dalet did not regard herself as Av and low (see item 83). For that reason there is no issue of the impact she has on the degrees.

(Ohr Pnimi, Part 1, Chap 1, item 90)

**85. Why did Behina Dalet not become Av immediately at the Tzimtzum of the Ohr, and all four Behinot remain equal?**

Because the Tzimtzum did not occur due to a Shinui Tzura.

(Ohr Pnimi, Part 1, Chap 1, item 90)

**86. Which Behina remains empty of Ohr?**

Only Behina Dalet.

(Ohr Pnimi, Part 1, Chap 2, item 3)

**87. When will Behina Dalet too be filled with Ohr?**

When the vessels of reception acquire the Tzura of bestowal.

(Ohr Pnimi, Part 1, Chap 1, item 40)

**88. What caused the creation of the Olamot?**

The will that is necessarily there had a desire to embellish itself and resemble the Tzura of the Ohr completely, and that became the "cause" for the creation of the Olamot.

(Ohr Pnimi, Part 1, Chap 1, item 90)

**89. What is the desired purpose of Torah and good deeds?**

To make the vessels of reception work in order to bestow.

(Histaklut Pnimit, item 22)

**90. What is the power of the disclosure of the Holy Names?**

Their power is specifically to turn the Tzura of reception into bestowal?

(Ohr Pnimi, Part 1, Chap 1, item 90)

**91. How do the Holy Names reveal?**

By labouring in Torah and good deeds.

(Ohr Pnimi, Part 1, Chap 1, item 40)

**92. What is Gmar Tikkun (the end of correction)?**

The turning of the Tzura of reception into a Tzura of bestowal.

(Ohr Pnimi, Part 1, Chap 1, item 40)

**93. What is the Shoresh of every corruption?**

The Shinui Tzura of the will to receive from the Maatzil.

(Histaklut Pnimit, item 18)

**94. Why is it not possible to turn a Kli for reception into a Kli for bestowal except here in this world, and not in the Upper Worlds?**

Corruption and correction in the same carrier exist only in this world.

(Histaklut Pnimit, item 20)

**95. What are the two Behinot of the Ohr?**

Ohr Hochma and Ohr Hassadim.

(Ohr Pnimi, Part 1, Chap 1, item 50)

**96. What does the Hitpashtut of the Ohr from the Maatzil contain?**

The will to bestow and the will to receive.

(Ohr Pnimi, Part 1, Chap 1, item 50)

**97. Which Ohr appears with the intensification of the will to bestow?**

Ohr Hassadim.

(Ohr Pnimi, Part 1, Chap 1, item 50) (Ohr Pnimi(Ohr Pnimi, Part 1, Chap 1, item 50)

**98. Which two Orot are contained in every Ne'etzal?**

Ohr Hochma and Ohr Hassadim.

(Ohr Pnimi, Part 1, Chap 1, item 50)

**99. Why is Ohr Hassadim inferior to Ohr Hochma?**

Because it is extended by the intensification of the Ratzon of the Ne'etzal.

(Ohr Pnimi, Part 1, Chap 1, item 50)

**100. When is the Kli for reception completed?**

When Behina Dalet of the Ratzon appears, which is the great will to receive.

(Ohr Pnimi, Part 1, Chap 1, item 50)

**101. What is the difference between one who receives within and one who receives without, as in Ein Sof?**

The one who receives within can only hold within a limited amount of Ohr, because of the limitation of the Kli. When receiving without, the Kli does not limit the Ohr that it holds and it is without Kitzba.

(Ohr Pnimi, Part 1, Chap 1, item 50)

**102. What are Sefirot de Igulim?**

When there is no differentiation of above and below among the four Behinot in the Ratzon, they are regarded as four Igulim one within the other, like onionskins.

(Ohr Pnimi, Part 1, Chap 1, item 100)

**103. Why are the degrees in Igulim not regarded as being one below the other before the appearance of the Kav?**

Because the Tzimtzum did not occur because of the inferiority of the Shinui Tzura.

(Ohr Pnimi, Part 1, Chap 1, item 100)

**104. Is there evil in the will to receive by the nature of its creation?**

There is no wanting in it by the nature of its creation, nor would it appear in it had it not been restricted.

(Histaklut Pnimit, item 19)

**105. What does "Indirect Hamshacha" from the Maatzil mean?**

See Histaklut Pnimit, item 19.

## Part I

# Histaklut Pnimit

**First**, you must know that when dealing with spiritual matters that have no concern with time, space and motion, and moreover when dealing with Godliness, we do not have the words by which to express and contemplate. Our entire vocabulary is taken from sensations of imaginary senses. Thus, how can they assist us where sense and imagination do not reign?

For example, if you take the subtlest of words, namely Orot (Lights), it nonetheless resembles and borrows from the light of the sun, or an emotional light of satisfaction. Thus, how can they be used to express Godly matters? They would certainly fail to provide the reader with anything true.

It is even truer in a place where these words should disclose the negotiations in the wisdom in print, as is done in any research of wisdom. If we fail with even a single inadequate word, the reader will be instantly disoriented and will not find his hands and legs in this entire matter.

For that reason, the sages of the Kabbalah have chosen a special language, which we can call "the language of the branches." There is not an essence or a conduct in this world that does not begin in its Shoresh in the Upper World. Moreover, the beginning of every being in this world starts from the Upper World and then hangs down to this world.

Thus, the sages have found an adequate language without trouble by which they could convey their attainments to each other by word of mouth and in writing from generation to generation. They have taken the names of the branches in this world, where each name is self-explanatory, as though pointing to its Upper Shoresh in the system of the Upper Worlds.

That should appease your mind regarding the perplexing expressions we often find in books of Kabbalah, and some that are even foreign to the human spirit. It is because once they have chosen this language to express themselves, namely the language of the branches, they could no longer leave a branch unused because of its inferior degree. They could not avoid using it to express the desired concept when our world suggests no other branch to be taken in its place.

Just as two hairs do not feed off the same foramen, so we do not have two branches that relate to the same Shoresh. It is also impossible to exterminate the object in the wisdom that is related to that inferior expression. Such a loss would inflict impairment and confusion in the entire realm of the wisdom, since there is not another wisdom in the world where matters are so intermingled through cause and consequence.

In the wisdom of Kabbalah, matters are connected and tied from top to bottom like a single long chain. Thus, there is no freedom of will here to switch and replace the bad names with better ones. We must always provide the exact branch that points to its Upper Shoresh, and elaborate on it until the accurate definition is provided for the scrutinizing reader.

Indeed, those whose eyes have not been opened to the sights of heaven, and have not acquired the proficiency in the connections of the branches of this world with their roots in the Upper Worlds are like the blind scraping the walls. They will not understand the true meaning of even a single word, for each word is a branch that relates to its Shoresh.

Only if they receive an interpretation from a genuine sage who makes himself available to explain it in the spoken language, which is necessarily like translating from one language to another, meaning from the language of the branches to the spoken language, only then he will be able to explain the spiritual term as it is.

This is what I have troubled to do in this interpretation, to explain the Eser Sefirot, as the Godly sage the Ari had instructed us, in their spiritual purity, devoid of any tangible terms. Thus, any novice may approach the wisdom without failing in any materialization and mistake. With the understanding of these Eser Sefirot, one will also come to examine and know how to comprehend the other issues in this wisdom.

## Chapter One

**“Know, that before the Ne’etzalim were emanated and the creatures created, an Upper Simple Ohr had filled the entire reality.”** These words require explaining: how was there a reality that the Ohr Pashut had filled before the Olamot were emanated? Also, the issue of the ascent of the Ratzon that was restricted in order to bring the perfection of His deeds to Light, as it is implied in the book, means that there was already some want there.

The issue of the middle point in Him, where the Tzimtzum occurred, is also quite perplexing, for we have already said that there is neither Rosh nor Sof there, so how is there middle? Indeed these words are deeper than the sea, and I must therefore elaborate on their interpretation.

*There is not one thing in the entire reality that is not contained in Ein Sof. The contradicting terms in our world are contained in Him in the form of He is One and His Name One.*

1. Know, that there is not an essence of a single being in the world, both the ones perceived by our senses and the ones perceived by our mind’s eye, that is not included in the Creator, for they all come to us from Him. Can one give that which is not inside one?

This matter has already been thoroughly explained in the books. We must see that these concepts are separated or opposite for us. For example, the term Hochma is regarded as different from the term sweetness. Hochma and sweetness are two separate terms from one another. Similarly, the term operator certainly differs from the term operation. The operator and his operation are necessarily two separate concepts, and moreover with opposite terms, such as sweet and bitter. These are certainly examined separately.

However, in Him, Hochma, pleasure, sweetness and acrimoniousness, operation and operator, and other such different and opposite forms, are all contained as one in His Ohr Pashut. There are no differentiations among them whatsoever as is the term “One, Unique and Unified.”

“One” indicates a single evenness. “Unique” implies that everything that extends from Him, all these multiplicities are in Him as single as His Atzmut. “Unified” shows that although he performs multiple acts, there is still one force that performs all these, and they all return and unite as One. Indeed, this one form swallows all the forms that appear in His operations.

This is a very subtle matter and not every mind can tolerate it. The Ramban has already explained to us the matter of His uniqueness as expressed in the words, “One, Unique and Unified.”

In his interpretation to Sefer Yetzira (Book of Creation), he explains the difference between One, Unique, and Unified: When He unites to act with One Force, He is called “Unified.”

When He divides to act His act, each part of Him is called Unique, and when He is in a single evenness, He is called One, thus far his pure words.

By saying, “unites to act with One Force,” he wishes to say that He works to bestow, as worthy of His Oneness, and His operations are unchanging. When He “divides to act His act,” meaning when His operations differ, and He seems to be doing good and bad, then He is called “Unique” because all His different operations have a single outcome: good.

We find that He is unique in every single act and does not change by His various operations. When He is in a single evenness He is called “One.” One points to His Atzmut, where all the opposites are in a single evenness. It is as the Rambam wrote: “In Him, knower, known and knowledge are one, for His thoughts are far higher than our thoughts, and His ways higher than our ways.”

*Two discernments in bestowal: before it is received and after it is received.*

2. We should learn from those who ate the manna. Manna is called "Bread off the sky" because it did not materialize when clothing in this world. Our sages said that each and every one tasted every thing he or she wanted to taste in it.

That means that it had to have opposite forms in it. One person tasted sweet and the other tasted it as acrid and bitter. Thus, the manna itself had to have been contained of both opposites together, for can one give what is not in one? How can two opposites be contained in the same carrier?

It is therefore a must that it is simple, and devoid of both flavors, but only included in them in such a way that the corporeal receiver might discern the taste he or she wants. In the same way you can perceive anything spiritual: it is unique and simple for itself, but consists of the entire multiplicity of forms in the world. When falling in the hand of a corporeal receiver, it is the receiver who discriminates a separate form in it, unlike all other forms that unite in that spiritual essence.

We should therefore always distinguish two discernments in His bestowal:

1. The form of the essence of that Shefa Elyon before it is received, when it is still inclusive Ohr Pashut.
2. After the Shefa has been received, and thus acquired one separate form according to the properties of the receiver.

*How can we perceive the Neshama as a part of Godliness?*

3. Now we can come to understand what the Kabbalists write about the essence of the Neshama: "The Neshama is a part of God above and is not at all changed from the "Whole," except in that the Neshama is a part and not the "Whole." It is like a stone that is carved off a mountain; the essence of the mountain and the essence of the stone are the same and there is no discernment between the rock and the mountain, except that the rock is a "part" and the mountain is the "whole."

This is the essence of their words. It seems utterly perplexing and very difficult to understand how there could be a part and separation from Godliness that we could resemble to a stone that is carved off a mountain. The stone may be carved off the mountain by an ax and a sledgehammer, but in dealing with Godliness, how would they be separated, and with what?

*The spiritual is divided by Shinui Tzura, as the corporeal is divided by an ax.*

4. Before we come to clarify the matter, we shall explain the essence of the separation in spirituality: Know, that spiritual entities become separated from one another only by Shinui Tzura. In other words, if one spiritual entity acquires a second Tzura, then it is no longer one, but two.

Let me explain it in souls of people, who are also spiritual: It is known that the spiritual rule, that in a simple form there are as many Neshamot as there are bodies where the Neshamot shine. However, they are separated from one another by the Shinui Tzura in each and every one.

Our sages said, "As their faces are not the same, so their opinions are not the same." The Guf can discern the Tzura of the souls, and tell if each specific soul is a good soul or a bad soul; likewise with the separated forms.

You now see that just as a corporeal matter is carved, severed and becomes separated by an ax and motion to increase the distance between each part, so a spiritual matter is divided, cut and becomes separated by the Shinui Tzura between each part. According to the difference, so is the distance between the parts, and remember that well.

*How can there be Shinui Tzura in creation with respect to Ein Sof?*

5. It is now clear in Olam ha Zeh, in the souls of people. However, in the Neshama, of which they said it is a part of God above, it is still unclear how it is separated from Godliness to the point that we can call it "a Godly part."

We should not say "by Shinui Tzura," for we have already said that Godliness is Ohr Pashut, which contains the entire complete multiplicity of the forms and the oppositeness of the forms in the world, as He is One, Unique and Unified. In that case, how can there be a

Shinui Tzura in the Neshama that would differ it from Godliness, separate it and become a part of Him?

Indeed, this question applies to Ohr Ein Sof prior to the Tzimtzum, for in the reality before us, all the Olamot, upper and lower, are discerned by two discernments:

1. The first discernment is the form of this entire reality as it is before the Tzimtzum. At that time everything was without Gevul and without Sof. This discernment is called Ein Sof.
2. The second discernment is the form of this entire reality from the Tzimtzum downwards. Then everything became limited and measured. This discernment is called the four Olamot: Atzilut, Beria, Yetzira, Assiya.

It is known that there is no perception whatsoever in His Atzmut, and every thing that we do not attain and that has no name and appellation, how can we define it by a name? Any name implies attainment. It indicates that we have attained that name. Thus, it is certain that there no name and appellation whatsoever in His Atzmut. Instead, all the names and appellations are but in His Ohr.

That Ohr expands from Him and the Hitpashtut of His Ohr before the Tzimtzum, which had filled the entire reality without Gevul and Sof is called Ein Sof. Thus we should understand how Ohr Ein Sof is defined in and of itself, and has left His Atzmut so that we may define Him by a name, as we have said about the Neshama.

*Explanation about the text of our sages: "Hence there has been work and labour prepared for the reward of the Neshamot, for "One who eats that which is not one's own, is afraid to look upon one's face."*

6. To somewhat understand this sublime place, we must go into further detail. We shall research this entire reality before us and its general purpose. Is there an operation without a purpose? And what is that purpose, for which He has invented this entire reality before us in the upper and the lower worlds?

Indeed our sages have already instructed us in many places that all the worlds were not created but for Israel who keep Torah and Mitzvot etc. and this is well known. However, we should understand this question of our sages. They asked: "If the purpose of the creation of the Olamot is to delight His creatures, then why did He create this corporeal, turbid and tormented world? Without it, He could certainly delight the Neshamot as much as He wanted; why did He bring the Neshama into such a foul and filthy Guf?

They explained it with the verse, "One who eats that which is not one's own, is afraid to look upon one's face." It means there is a flaw of shame in any free gift. In order to spare the Neshamot this blemish, He created this world, where there is work. They will therefore enjoy their labor, for they take their pay from the Whole, in return for their work, and are thus spared the blemish of shame.

*What is the connection between working seventy years and eternal delight, and you will not find a greater free gift than that?*

7. These words are perplexing through and through. First, our primary aim and prayer is, "Spare us a free gift." Our sages have said that the treasure of a free gift is prepared only for the highest souls in the world.

Their answer is even more perplexing: They said that there is a great flaw in free gifts, namely the shame that encounters every receiver of a free gift. To mend this, the Creator has prepared this world, where there is work and labour, so as to be rewarded in the next world for their labour and work.

But that excuse is very strange. It is like a person who says to his friend, "Work with me for just a minute, and in return I will give you every pleasure and treasure in the world for the rest of your life. There is indeed no greater free gift than that, because the reward is incomparable with the work. The work is in this transient, worthless world compared to the reward and the pleasure in the eternal world.



What value is there to the passing world compared to the eternal world? It is even more so with regards to the quality of the labour, which is worthless compared to the quality of the reward.

Our sages have said: "The Creator is destined to inherit each and every righteous person 310 worlds etc." We cannot say that some of the reward is given in return for their work, and the rest is a free gift, for then what good would that do? The blemish of shame would still remain! Indeed, their words are not to be taken literally, for there is a profound meaning in their words.

*The entire reality was emanated and created with a single thought. It is the operator; it is the very operation and it is actually the sought-after reward and the essence of the labour.*

8. Before we delve into the explanation of their words, we must understand His thought in creating the worlds and the reality before us. His operations did not come to be by many thoughts as is our way. That is He is One, Unique and Unified, and as He is Simple, so His Ohr extend from Him, namely Simple and Unified, without any multiplicity of forms, as it says, "My thoughts are not your thoughts, neither are your ways My ways."

You must therefore understand and perceive that all the names and appellations, and all the Olamot, Upper and lower, are all one Ohr Pashut, Unique and Unified. In the Creator, the Ohr that extends, the thought, the operation and the operator and anything the heart can think and contemplate, are in Him one and the same thing.

Thus you can judge and perceive that this entire reality, Elyonim and Tachtonim as one in the final state of the end of correction, was emanated and created by a single thought. That single thought performs all the operations, is the essence of all the operations, the purpose and the essence of the labour. It is by itself the entire perfection and the sought-after reward, as the Ramban explained, "One, Unique and Unified."

*The issue of the Tzimtzum explains how an incomplete operation came about from a perfect operator.*

9. The Ari elaborated in the matter of the Tzimtzum in the first chapters of this book, for it is a most serious matter. That is because it is necessary that all the corruptions and all the various shortcomings extend and come from Him.

It is written, "I form the light, and create darkness," but then, the corruptions and the darkness are completely opposite to Him, so how can they stem from one another? Also, how could they come together with the Ohr and the pleasure in the thought of creation? We cannot say that they are two separate thoughts; God forbid that we should even think that. Thus, how does all that come from Him down to this world, which is so filled with scum, torment, and filth, and how do they exist under a single thought?

## Chapter Two

10. Now we shall come to clarify the thought of creation. It is certainly "The act ends in the preliminary thought." Even in corporeal humans, with their many thoughts, the act ends in the preliminary thought. For example, when one builds one's house, we understand that the first thought in this business is the shape of the house to dwell in.

Therefore, it is preceded by many thoughts and operations until this shape that one had pre designed is completed. This shape is what appears at the end of all his operations, thus, the act ended in the preliminary thought.

The final act, which is the axis and the purpose for which they were all created, is to delight His creations (as it is written in the Zohar). It is known that His thought ends and acts immediately, for He is not a human, who is obligated to act, but the thought itself completes the entire act at once.

Hence, we can see that as soon as He thought of creation, to delight His creatures, this Ohr immediately extended and expanded from Him in the full measure and form of the

pleasures that He contemplated. It is all included in that thought, which we call "the thought of creation," and examine that in depth, for the sages instructed brevity here.

Know, that we denominate this thought of creation by the name Ohr Ein Sof. That is because we do not have a single word and uttering in His Atzmut, to define Him by any name.

*The will to receive is necessarily created in the Ne'etzal, because of the will to bestow in the Maatzil, and it is the Kli in which the Ne'etzal receives His Shefa.*

11. This is what the Ari had said: "In the beginning, an Upper Simple Ohr had filled the entire reality." Since the Creator contemplated upon delighting the creations and the Ohr expanded from Him and came out from before Him, the will to receive His pleasures was seemingly imprinted in Him at once.

You can also determine that this Ratzon is the full measure of the expanding Ohr. In other words, the measure of His Ohr and Shefa is as the measure of His desire to delight, no more and no less.

For that reason we call the essence of that will to receive that is imprinted in this Ohr through the power of His thought by the name "Place." For instance, when we say that a person has a stomach big enough to eat a pound of bread, while another person cannot eat more than half a pound of bread, which place are we talking about? It is not the size of the intestines, but the measure of appetite. You see that the measure for the place of the reception of the bread depends on the measure and the desire to eat.

It is all the more so in spirituality, where the desire to receive the Shefa is the place of the Shefa, and the Shefa is measured by the intensity of the desire.

*The will to receive contained in the thought of creation brought Him out of his Atzmut, to acquire the name Ein Sof.*

12. Now you can see how Ohr Ein Sof departed from His Atzmut, in which we cannot utter any word, and became defined by the name Ohr Ein Sof. It is because of this above discernment, that in that Ohr there is the will to receive incorporated in it from His Atzmut. This is a new Tzura that is not at all in His Atzmut, for whom would He receive from? This Tzura is also the full measure of this Ohr, and study it well, for it is impossible to elaborate here.

*Prior to the Tzimtzum, the Shinui Tzura was not discernible in the will to receive.*

13. In His almightiness, this new Tzura would not have been defined as a change from His Ohr. This is the meaning of what is words (Pirkey Avot) "Before the world was created, there were He is One and His Name One."

"He" indicates the Ohr in Ein Sof, and "His Name" implies the "Place", which is the will to receive from His Atzmut, contained in the Ohr Ein Sof. He tells us that He is One and His Name One. His Name is Malchut de Ein Sof, being the Ratzon, namely the will to receive that has been engraved in the entire reality that was contained in the thought of creation. Before the Tzimtzum, it is not considered that there is any change and differentiation between Him and His Ohr and the "Place." They are one and the same. If there had been any difference and shortcoming in the Place compared to Ohr Ein Sof, then there would certainly be two Behinot there.

*Tzimtzum means that Malchut diminished the will to receive in her. Then the Ohr disappeared because there is no Ohr without a Kli.*

14. Regarding the Tzimtzum: The will to receive that is contained in Ohr Ein Sof, called Malchut de Ein Sof, which is the thought of creation and which contains the entire creation, embellished herself to ascend and equalize her Tzura with His Atzmut. She therefore diminished her will to receive His Shefa in Behina Dalet in the Ratzon. Her intention was that by so doing, the Olamot would emanate and be created down to Olam ha Zeh.

Thus the Tzura of the will to receive would be corrected and return to the Tzura of bestowal, and that would bring her to Hishtavut Tzura with the Maatzil. Thus, after she had diminished the will to receive, the Ohr naturally departed, for it is known that the Ohr depends on the Ratzon, and the Ratzon is the Place of the Ohr, for there is no coercion in spirituality.

## Chapter Three

*Explanation of the origin of the Neshama.*

15. Now we shall explain the issue of the origin of the Neshama. It has been said that she is a part of God above etc. We asked: "How and in what does the Tzura of the Neshama differ from His Ohr Pashut, that separates her from everything?" We can now understand that there really is a great Shinui Tzura in her.

Although He contains all the conceivable and imaginable forms, still after the above words you find one Tzura that is not contained in Him, namely the Tzura of the will to receive, for whom would He receive from? However, the Neshamot, whose creation came about because He wanted to delight them, which is the thought of creation, were necessarily carved with this law of wanting and yearning to receive His Shefa.

That is where they differ from Him, because their Tzura is different from His. It has already been explained that a corporeal essence becomes separated and divided by the force of motion and remoteness of location. However, the spiritual essence becomes separated and divided by Shinui Tzura

The measure of Shinui Tzura determines the measure of the distance between one another. If the Shinui Tzura becomes completely opposite, from one end to the other, then they are completely severed and separated and can no longer suck from one another, for they are regarded as alien to one another.

## Chapter Four

*After the Tzimtzum and the Masach that was placed on the will to receive, it became unfit to be a vessel for reception. It left the Holy system and the Ohr Hozer serves in its place as a vessel for reception, and the Kli of the will to receive was given to the impure system.*

16. Since the Tzimtzum and the Masach were placed on that Kli, called "will to receive," it was canceled and departed from the pure system, and the Ohr Hozer became the vessel of reception in its place.

Know that this is the entire difference between the pure ABYA and the impure ABYA. The vessel of reception of the pure ABYA comes from the Ohr Hozer that is established on Hishtavut Tzura with Ein Sof, while the impure ABYA use the will to receive that was restricted, being the opposite Tzura of Ein Sof. That makes them separated and cut off from the "life of lives," namely Ein Sof.

*Humanity feeds on the leavings of the Klipot, and thus uses the will to receive as they do.*

17. Now you can understand the root of the corruption that was incorporated in the thought of creation, which is to delight His creatures. After the concatenation of the five general Olamot, Adam Kadmon and ABYA, the Klipot appeared as well in the four impure Olamot ABYA, because "One before the other hath God made them."

In that state, the turbid corporeal Guf is set before us, about which it is written, "man's heart is evil from his youth." It is so because its entire sustenance from its youth comes from the leavings of the Klipot. The essence of Klipot and impurity is the Tzura of wanting only to receive that they have. They have nothing of the will to bestow.

They are found to be opposite Him, for He has no will to receive whatsoever and all He wants is to bestow and delight. For that reason the Klipot are called "dead," because they are opposite from the life of lives and therefore severed from Him without any of His Shefa.

The Guf, which is also fed on the leavings of the Klipot is also severed from life and is filled with filth because of the will to receive and not to bestow imprinted in it. Its desire is always open to receive the entire world into its stomach. Thus, "the evil are called dead during their lives," because the Shinui Tzura in their Shoresh when they have nothing of the form of bestowal, severs them from Him, and they literally become dead.

Although it seems that the evil too have the form of bestowal when they give charity etc. it has been said about them in the Zohar, "Any grace that they do, they do for themselves," for their primary aim is for themselves and their own glory.

However, the righteous who perform Torah and Mitzvot not in order to be rewarded, but to bestow contentment upon their Maker, thus purify their Guf, and invert their vessels of reception to the form of bestowal. It is as our holy Rav said, "I did not enjoy even in my little finger" (Ktuvot 104).

That makes them completely adherent with Him, for their Tzura is identical to their Maker without any Shinui Tzura. Our sages said about the verse, "say unto Zion: 'Thou art My people'," that you are with Me in partnership. This means that the righteous are partners with the Creator, since He started creation, and they finish it, by turning the vessels of reception into bestowal.

*The entire reality is contained in Ein Sof and extends existence from existence. Only the will to receive is new and extends existence from absence.*

18. Know, that the existence from absence innovation that the Creator invented in this creation, which our sages said He generated existence from absence, applies only to the Tzura of the desire to enjoy that is imprinted in every creature. Nothing more was renewed in creation; and this is the meaning of "I form the light, and create darkness." The Ramban interprets the word Creator as an indication of renewal, meaning something that did not exist before.

You see that it does not say, "create Light," because there is no innovation in it by way of existence from absence. That is because the Ohr and everything contained in the Ohr, all the pleasant sensations and conceptions in the world extend existence from existence. This means that they are already contained in Him and are therefore not an innovation. That is why it is written, "form the Light," indicating that there is not innovation and creation in Him.

However, it is said of the darkness, which contains every unpleasant sensation and conception, "and create darkness." That is because He invented them literally existence from absence. It does not exist in His reality whatsoever, but was renewed now. The Shoresh of all of them is the Tzura of the "will to enjoy" that is contained in His Orot that expand from Him.

In the beginning it is only darker than the Ohr Elyon, and is therefore called darkness, compared to the Ohr. But finally the Klipot, Sitra Achra and the wicked, hang down and appear because of it, which severs them entirely from the life of lives.

This is the meaning of the verse "and her legs descend unto death." Her legs indicate the end of something, and he says that they are the legs of Malchut, which is the will to enjoy that exists in the Hitpashtut of His Ohr. In the end, death extends from her to the Sitra Achra and those who are fed and follow the Sitra Achra.

*Because we are branches that extend from Ein Sof, the things that are in our Shoresh are pleasurable to us, and those that are not in our Shoresh, are burdensome and painful.*

19. Since this Shinui Tzura of the will to receive must be in the creatures, for how else would they extend from Him and switch from being Creator to being creatures? This is only possible by the above-mentioned Shinui Tzura.

Furthermore, this Tzura of the will to enjoy is the primary essence of creation, the axis of the thought of creation. It is also the measure of the delight and pleasure, as we have said above, for which it is called Place.

Thus, how can we say about it that it is darkness and expands to the Behina of death because it creates a separation and interruption from the life of lives in the receiving

Tachtonim? We should also understand what is the great worry that comes to the receivers because of the Shinui Tzura from His Atzmut and why the great wrath.

In order to explain this subtle matter sufficiently, we must first know the origin of all the pleasures and sufferings that are felt in our world. Know this: every branch has an equal nature to its Shores. Therefore, every conduct in the Shores is desired and loved and coveted by the branch as well, and any matter that is not in the Shores, the branch too does not tolerate and hates.

This is an unbreakable law that abides between every branch and its Shores. Because He is the Shores of all His creations, every thing in Him and that extends from Him directly is pleasurable and pleasant to us, for our nature is close to our Shores. Also, every thing that does not extend directly from Him, but rather on the axis of creation itself, will be against our nature and will be hard for us to tolerate.

For example, we love rest, and vehemently hate motion, to the point that we do not make even a single movement if not to find rest. This is because our Shores is immobile and restful; there is no motion in Him whatsoever. For that reason it is against our nature and hated by us.

In much the same way, we love wisdom, power, wealth and all the virtues, because they are contained in Him, who is our Shores. We hate their opposites, such as folly, weakness, poverty, ignominy and so on, because they are not at all in our Shores, which makes them despicable and loathsome to us.

We should still examine how there is any Hamshacha that does not come directly from Him, but from the axis of creation itself? It is like a wealthy man who called upon a poor fellow, fed him and gave him drinks and silver and gold every single day; and each day more than the day before.

There are two different things that you will find that this poor fellow felt regarding these wonderful gifts from the rich:

First: On the one hand he tasted immeasurable pleasure by the multitude of gifts.

Second: On the other hand, it became hard for him to tolerate the plentitude of the benefit and he was ashamed to receive it. The plentitude of the presents brought him impatience.

It is certain that his pleasure from the gifts extended directly from the wealthy benefactor, but the impatience that he felt in the presents did not come from the wealthy benefactor, but from the very essence of the receiver. The shame awakened in him by reason of the reception and the free gift. The truth is that this too comes from the rich man, but indirectly.

*Because the will to receive is not in our root, we feel shame and intolerance in it. Our sages wrote that in order to correct that, He has "prepared" for us labour in Torah and Mitzvot in this world, to invert the will to receive into a will to bestow.*

20. We learn from all the above that all the forms that extend to us indirectly present a difficulty for our patience and are against our nature. By that you will see that the new Tzura that has been formed in the receiver, namely the "will to enjoy," is not really any lower or lesser than Him. Moreover, this is the primary axis of His creation. Without that, there would not be a creation at all. However, the receiver, who is the carrier of that Tzura, feels the intolerance due to his "self," meaning because this Tzura is not in his Shores. Thus we have succeeded to comprehend the answer of our sages, who said that this world was created because "one who eats that which is not one's own, is afraid to look upon one's face."

It is seemingly perplexing, but now their words feel very pleasant to us, for they refer to the matter of Shinui Tzura of the will to enjoy, that is by necessity present in the Neshamot. Because "one who eats that which is not one's own is afraid to look upon one's face," any person who receives a present is ashamed when receiving it because of the Shinui Tzura from the Shores that does not contain that form of reception. In order to correct it, He created this world, where the Neshama clothes a Guf and the vessels of reception of the

Neshama are turned to vessels of bestowal through the practice in Torah and Mitzvot in order to bring contentment to His Maker.

For herself, she would not want the distinguished Shefa, yet she receives it in order to bring contentment to her Maker, who wants the Neshamot to enjoy His Shefa. Because she is untainted by the will to receive for herself, she is no longer to look upon her face, and thus reveals the complete perfection of the creature.

The need and the necessity in the long concatenation to this world will be explained below. This great task of turning the form of reception into the form of bestowal can only be conceived in this world

*The evil are destroyed with double destruction, and the righteous inherit double.*

21. Come and see, that the evil are destroyed with double destruction for they hold both ends of the rope. This world is created with a want and emptiness of the good Shefa, and in order to acquire possessions we need movement.

However, it is known that that profusion of movement hurts humans, for it is indirect Hamshacha from His essence. However, it is also impossible to remain devoid of possessions and good, for that too is in contrast with the Shoresh, which is filled with goodness. Consequently, we choose the torment of movement in order to acquire the possessions.

However, because all their possessions are for themselves alone, and "he who has a single portion wants a double portion," one finally dies with only "half one's desire in one's hand." In the end they suffer from both sides; from the increase of pain due to the multiplicity of movement, and from the regret at not having the possessions they need to fill their empty half.

The righteous inherit double in their Eretz: once they turn their will to receive into a will to bestow, and receive what they receive in order to bestow, then they inherit double. Not only do they attain the perfection of the pleasures and possessions, but they also acquire the equivalence of form with their Maker. Thus they come to true Dvekut (adhesion) and are therefore at rest, and the Shefa pours to them effortlessly, by itself, without making a single movement.

## Chapter Five

*The thought of creation compels every item in reality to stem from one another until the end of correction.*

22. Now that we have acquired all the above, we will understand a little bit about the meaning of His uniqueness: His thoughts are not our thoughts and all the multiplicity of forms that we perceive in this reality is united in Him within a single thought, being the thought of creation to delight His creatures. This singular thought encompasses the entire reality with perfect unity to the end of correction, for this is really the entire purpose of creation and the operator.

Like the force that operates in the operated, what is but a thought in Him, is a compelling force in the creatures. Because He thought about delighting us, it necessarily occurred in us that we receive His good Shefa.

It is the operation. This means that after this law of the will to receive pleasure has been imprinted in us, we define ourselves by the name "operation." It is so because through this Shinui Tzura, we stop being a Creator and become a creature, stop being the operator and become the operation.

It is the labour and the work. This means that because of the force that operates in the operated the desire to receive increases in us as the worlds hang down, until we become a separated Guf in this world. We become opposite to the life of lives, who does not bestow

outside Himself whatsoever, and brings death to the bodies and every kind of torment and labour to the Neshama.

This is the meaning of the work of the Creator in Torah and Mitzvot. The He'arah of Kav in the restricted place extend the Holy Names, the Torah and the Mitzvot. By working in Torah and Mitzvot in order to bestow contentment to the Maker, our vessels of reception slowly turn to vessels of bestowal.

This is the sought-after reward. This means that the more corrupted our vessels of reception are, the more impossible it becomes for us to open our mouth to receive His Shefa. This is so due to the fear of the Shinui Tzura for "One who eats that which is not one's own, is afraid to look upon one's face."

This was the reason for Tzimtzum Aleph, but when we correct our vessels of reception to be in order to bestow, we thus equalize our Kelim with their Maker and become fit to receive His infinite Shefa.

You see that all these opposite forms in the creation before us, namely the form of operator and operated and the form of the corruptions and corrections and the form of the labour and its reward, are all included in His singular thought. In simple words, it is "to delight His creatures," precisely that, no more and no less.

The entire multiplicity of concepts is also included in that thought, both the concepts of our Torah, and those of secular teachings. All the creations, worlds and various conducts in each and every one, stem from this singular thought, as I will explain further in the appropriate place.

*Malchut de Ein Sof means that Malchut does not put up any Sof there.*

23. We may now see the meaning of the Tikunim in the Zohar regarding Malchut de Ein Sof, for which the doors trembled from the cries of the doubtful. They asked: "Can we recognize a Malchut in Ein Sof? That would mean that there are the upper nine Sefirot there too!"

From our words it becomes very clear that the will to receive that is contained in Ohr Ein Sof by necessity, is called Malchut de Ein Sof. However, Malchut did not place a Gevul and an end on that Ohr Ein Sof because the Shinui Tzura due to the will to receive had not become apparent in her yet.

That is why it is called Ein Sof, because Malchut does not put a stop there, but only from the Tzimtzum downward. Only then does the force of Malchut put a Sof in every Sefira and Partzuf.

## Chapter Six

*It is impossible for the will to receive to appear in any essence, except in four Behinot, which are the four Otivot of HaVaYaH.*

24. Let us elaborate a little on that issue so as to fully understand the Sof that occurred in Malchut. First, we shall explain what the Kabbalists have determined and what the Tikunim of the Zohar present to us: There is no Ohr, great or small, in the Upper Olamot or in the lower ones, that is not arranged in the order of the four-letter name HaVaYaH.

This goes hand in hand with the law that is brought in the Tree of Life, that there isn't an Ohr in the Olamot that is clothed in a Kli. I have already explained the difference between His Atzmut and the Ohr that expands from Him. That happens only due to the will to enjoy that is contained in His expanding Ohr, being a Shinui Tzura from His Atzmut, who does not have that Ratzon.

The expanding Ohr is defined by the name Ne'etzal because this Shinui Tzura stops the Ohr from being the Maatzil and makes it a Ne'etzal. It is also explained that the will to enjoy that is contained in His Ohr is also the measure of the Gadlut of the Ohr. It is called the

"place" of the Ohr, meaning it receives its Shefa according to its measure of will to receive and yearning, no more and no less.

It also explains that this will to receive is the entire Hidush that was renewed in the creation of the Olamot by way of inventing existence from absence. This Tzura alone is not at all incorporated in His Atzmut and the Creator has only now created it for the purpose of creation.

This is the meaning of "and create darkness," because this Tzura is the Shoresh for the darkness due to its Shinui Tzura. For that reason it is darker than the Ohr that expands within her and because of her.

Now you see that any Ohr that expands from Him, instantly consists of two features:

1. The first feature is the Atzmut of the Ohr that expands before the Tzura of the "will to enjoy" appears.
2. The second feature comes after the Tzura of the "will to enjoy" appears, at which time it becomes more Av and somewhat darker because of the acquisition of Shinui Tzura.

Thus, the first feature is the Ohr, and the second is the Kli. For that reason, any expanding Ohr consists of four Behinot in the impression on the Kli. That is because the form of the will to receive, called Kli to the Ohr that expands in it, is not completed all at once, but by way of operator and operated. There are two Behinot in the operator and two Behinot in the operated, called "potential force" and "actual force" in the operator, and "potential force" and "actual force" in the operated, which make up four Behinot.

*The will to receive does not permeate the Ne'etzal except through his own desire to receive of his own choice.*

25. Because the Kli is the Shoresh of the darkness, as it is opposite from the Ohr, it must therefore start to operate slowly, gradually, by way of cause and consequence. This is the meaning of the verse: "The waters were conceived and begotten darkness" (Midrash Raba, Shemot, 80; 22).

The darkness is a result of the Ohr itself and is operated by it as in conception and birth, meaning a potential and actual. This means that in any expanding Ohr, the will to receive is necessarily incorporated. However, it is not regarded as a Shinui Tzura before this Ratzon is clearly set in the Ohr.

The will to receive that is incorporated in the Ohr by the Maatzil is not enough for that; but the Ne'etzal himself must independently display that will to receive in him, in action, meaning of his own choice. This means that he must extend Shefa through his own will, which is more than the measure of the Ohr of the Hitpashtut in him by the Maatzil.

After the Ne'etzal is operated by his own choice in increasing the measure of his desire, the yearning and the will to receive become fixed in him, and the Ohr can clothe this Kli permanently.

It is true that Ohr Ein Sof seemingly expands over all four Behinot, reaching the full measure of the Ratzon by the Ne'etzal himself, being Behina Dalet. That is because he would not go beyond his own Atzmut anyhow and acquire a name for himself, meaning Ein Sof.

However, the Tzura did not change at all because of the will to receive in His almightiness, and there is no change distinguished there between the Ohr and the place of the Ohr, which is the will to enjoy; they are one and the same thing.

It is written in Pirkei Avot, that "Before the Olam was created, there were He is One and His Name One." It is indeed difficult to understand this double reference "He" and "His Name." What has His Name got to do there before the Olam was created? He should have said, "Before the Olam was created He was One."

However, this refers to Ohr Ein Sof, which is prior to the Tzimtzum. Even though there is a place there and a will to receive the Shefa from His Atzmut, it is still without change and differentiation between the Ohr and the "Place."

He is One, meaning Ohr Ein Sof. "His Name One" is the will to enjoy that is incorporated there without any change whatsoever. You must understand what our sages implied, that the "His Name" is Ratzon in Gimatria, meaning the "will to enjoy."



*All the Olamot in the thought of creation are called Ohr Ein Sof, and the sum total of the receivers there is called Malchut de Ein Sof.*

26. It has already been explained regarding "The act ends in the preliminary thought," that it is the thought of creation that expanded from His Atzmut in order to delight His creatures. We have learned that in Him, the thought and the Ohr are one and the same thing. It therefore follows that Ohr Ein Sof that expanded from His Atzmut contains the entire reality before us through the end of the future correction.

This is the end of the act, because in Him, all the creations are already complete with all the joy that He wished to bestow upon them. This entire reality in its complete satisfaction is called Ohr Ein Sof, and that which contains them is called Malchut de Ein Sof.

## Chapter Seven

*Although only Behina Dalet was restricted, the Ohr left the first three Behinot as well.*

27. It has already been explained that the middle point, which is the collective point of the thought of creation, namely the will to receive in it, embellished herself to equalize herself with the Maatzil more intensely. From the perspective of the Maatzil there is no Shinui Tzura in His almightiness.

However, the point of the Ratzon felt it as a kind of indirect Hamshacha from His essence, as with the story about the rich man. For that reason she diminished her Ratzon from the last Behina, which is the entire will to receive in its Gadlut, so as to increase the Dvekut through a direct Hamshacha from His essence.

Then the Ohr was emptied from the entire place, meaning from all four degrees that exist in the place. Even though she diminished her Ratzon only from Behina Dalet, it is the nature of the spiritual that it is indivisible.

*Afterwards, a Kav of Ohr extended once more from the first three Behinot, and Behina Dalet remained a vacant Halal.*

28. After that Ohr Ein Sof Nimshach once more to the place that was emptied, but did not fill the entire place in all four Behinot, but only three Behinot, as was the Ratzon of the point of Tzimtzum. Hence, the middle point that has been restricted remained empty and hollow because the Ohr illuminated only as low as Behina Dalet, but not all the way; Ohr Ein Sof stopped there.

We will henceforth explain the matter of the Hitkalelut of the Behinot in one another in the Upper Worlds: You can now see that the four Behinot are incorporated in one another in such a way that within Behina Dalet there are also all four Behinot. Thus, Ohr Ein Sof reached the first three Behinot in Behina Dalet and she alone remained empty and without Ohr.

## Chapter Eight

*Hochma is called Ohr, and Hassadim is called Mayim (water). Bina is called Mayim Elyonim, and Malchut is called Mayim Tachtonim.*

29. Now we shall explain the meaning of the four Behinot of cause and consequence, necessary to complete the Tzura of the will to receive. It is written, "The waters were conceived and begotten darkness." It means that there are two Behinot of Ohr in Atzilut. The first Behina is called Ohr, namely Ohr Hochma, and the second Behina is called Mayim, which is Hassadim.

The first Behina extends from above downwards without any assistance from the lower one. The second Behina extends with the help of the inferior, hence the name Mayim, for it is the nature of the Ohr to be above and the nature of the Mayim to dwell below.

There are also two Behinot within the Mayim: Upper Mayim, by Behina Bet in the four Behinot, and Lower Mayim, by Behina Dalet in the four Behinot.

*Explanation of Hitpashtut Ohr Ein Sof into the four Behinot in order to uncover the Kli, which is the will to receive.*

30. For that reason, any Hitpashtut of Ohr Ein Sof consists of Eser Sefirot. It is because the Ein Sof, which is the Shoresh and the Maatzil, is called Keter. The Ohr of the Hitpashtut itself is called Hochma, being the entire measure of Hitpashtut of the Ohr from above, from Ein Sof.

It has already been said that the will to receive is incorporated in every Hitpashtut of Ohr from above. However the Tzura of the Ratzon does not actually become apparent before the desire to extend Ohr awakens in the Ne'etzal more than the measure of his Hitpashtut.

Thus, because the potential will to receive is incorporated immediately in the Ohr of the Hitpashtut, the Ohr is compelled to bring the potential to the actual. Consequently, the Ohr awakens to extend additional Shefa, more than the measure of its Hitpashtut from Ein Sof. It is in that Ohr that the will to receive actually appears and acquires the new form in Shinui Tzura. That makes it darker than the Ohr for it gained Aviut by the Hidush Tzura.

This part that has become more Av is called Bina, as in the verse, "I am understanding (Bina), power (Gevura) is mine." Indeed, Bina is a part of Hochma, meaning the very Ohr of Hitpashtut Ein Sof. However, because she increased her Ratzon and drew more Shefa than the measure of her Hitpashtut in Ein Sof, she thus acquired Shinui Tzura and grew a little more Av than the Ohr. In that manner she acquired her own name, namely the Sefira of Bina.

The essence of the additional Shefa that she extended from Ein Sof by the power of her Hitgabrut of Ratzon is called Ohr Hassadim, or Upper Mayim. That is because this Ohr does not extend directly from Ohr Ein Sof like Ohr Hochma. Instead, it is assisted by the Ne'etzal who intensified the Ratzon, consequently acquiring a separate name, Ohr Hassadim or Mayim.

Now you find that the Sefira of Bina consists of three features of Ohr: the first – Ohr Atzmut of Bina, which is a part of the Ohr Hochma. The second is the Hitabut (thickening) and the Shinui Tzura in her, acquired by the intensification of the Ratzon. The third is the Ohr Hassadim that came to her through her own Hamshacha from Ein Sof.

However, that still does not complete the entire vessel of reception, since Bina is essentially Hochma, who is indeed transcendent, being a direct Hitpashtut from Ohr Ein Sof.

Consequently, only the Shoresh for the vessels of reception and the operator of the operation of the Kli appeared in Bina.

Afterwards, that same Ohr Hassadim that she extended through the power of her Hitgabrut extended from her once more, and some He'arah of Hochma was added. This Hitpashtut of Ohr Hassadim is called Zeir Anpin, or HGT.

This Ohr of Hitpashtut also increased its desire to extend a new Shefa that is greater than the measure of He'arat Hochma in its Hitpashtut from Bina. This Hitpashtut is also regarded as two Behinot, because the Ohr of Hitpashtut itself is called ZA or VAK, while its Hitgabrut is called Malchut.

This is how we come by the Eser Sefirot: Keter is Ein Sof; Hochma is the Ohr of Hitpashtut from Ein Sof; and Bina is the Ohr Hochma that intensified in order to increase the Shefa, by which it gained Aviut. ZA, which consists of HGT NHY, is Ohr de Hassadim, with He'arat Hochma that expands from Bina, and Malchut is Hitgabrut Bet to add Hochma more than exists in ZA.

*The four Behinot in the Ratzon are the four letters of HaVaYaH, which are KHB TM.*

31. The four Otivot of the four-letter Name: The tip of the Yod is Ein Sof, meaning the operating force in the thought of creation, which is to delight His creatures, namely the Kli of Keter.

The Yod is Hochma, meaning Behina Aleph, which is the actual in the potential that is contained in the Ohr of the Hitpashtut of Ein Sof. The first Hey is Bina, meaning Behina Bet, which is how the potential becomes actual, meaning the Ohr of Hochma that became more Av.

Vav is Zeir Anpin or HGT NHY, meaning the Hitpashtut of Ohr de Hassadim that came about through Bina, meaning it is Behina Gimel. The force for the performance of the operation, the lower Hey in HaVaYaH, is Malchut, meaning Behina Dalet. It is the manifestation of the complete act in the vessel of reception that has intensified to extend more Shefa than its measure of Hitpashtut in Bina. That completes the Tzura of the will to receive and the Ohr that clothes its Kli, being the will to receive that is completed only in this fourth Behina and not before.

Now you can easily see that there isn't an Ohr in the Elyonim or the Tachtonim that is not arranged under the four-letter Name, being the four Behinot. Without it, the will to receive that should be in every Ohr is incomplete, for it is this will that is the place and the measurement of that Ohr.

*The Otiot Yod and Vav of HaVaYaH are thin because they are only potential Behinot.*

32. This might surprise us, since Yod implies Hochma and Hey implies Bina, and the entire Atzmut of the Ohr that exists in the Eser Sefirot is in the Sefira of Hochma, while Bina, Zeir Anpin and Malchut merely clothe Hochma. Thus, Hochma should have taken the greater letter in the four-letter Name.

The thing is that the Otiot of the four-letter Name do not imply and indicate the amount of Ohr in Ein Sof. Instead, they indicate measurement of impact on the Kli. The white in the parchment of the scroll of Torah implies the Ohr, and the black, being the Otiot in the scroll of Torah, indicates the quality of the Kelim.

Thus, because Keter is only the Behina of Shoresh de Shoresh to the Kli, it is therefore implied only in the tip of the Yod. Hochma, which is the force that has not actually appeared, is implied by the smallest among the Otiot, namely the Yod.

Bina, where the force is carried out in action, is indicated by the widest letter, the Hey. ZA is only the force for the performance of the act, and is therefore implied by a long and narrow letter, being the Vav. Its thinness indicates that the essence of the Kli is as yet concealed and remains in potential, and its length indicates that at the end of its expansion, appears the complete Kli.

Hochma did not manage to manifest the entire Kli in her Hitpashtut, for Bina is an incomplete Kli, but is the operator of the Kli. The leg of the Yod is short, insinuating that it is still short, meaning did not manifest the force in it, and through its expansion, the entire Kli. Malchut is also implied by the letter Hey, like Bina, which is a wide letter, appearing in its complete Tzura. It should not surprise you that Bina and Malchut have the same Otiot, because in the Olam Tikun they are indeed similar and lend their Kelim to one another, as the verse says, "So they two went."

## Chapter Nine

*Spiritual movement means renewal of Shinui Tzura.*

33. We should still sort out the meaning of time and movement that we come across in almost every word in this wisdom. Indeed, you should know that spiritual movement is not like tangible motion from one location to another; it refers to a renewed Tzura.

We denominate every Hidush Tzura by the title "movement." It is that Hidush, meaning that Shinui Tzura that was renewed in the spiritual. Unlike its general preceding form in that spiritual, it is regarded as having been divided and distanced from that spiritual. It is

considered to have come out with its own name and authority, by which she became exactly like a corporeal essence that some part departed from and moved about to a different place. For that reason the Hidush Tzura is referred to as "movement."

*Spiritual time means a certain number of renewals of Shinui Tzura that stem from one another. Former and latter mean cause and consequence.*

34. With respect to the spiritual definition of time, you must understand that time is essentially defined by us only as a sensation of movements. Our imagination pictures and devises a certain number of consecutive movements, which it discriminates one by one, and translates them like a certain amount of "time."

Thus, if one had been in a state of complete rest with one's environment, he would not even be aware of the concept of time. So it is in spirituality: A certain amount of renewals of Tzura is considered as "spiritual movements." Those are intermingled in one another by way of cause and consequence and they are called "time" in spirituality. Also, "before" and "after" are always referred to as cause and consequence.

## Chapter Ten

*The entire substance that is ascribed to the Ne'etzal is the will to receive. Any addition in it is ascribed to the Maatzil.*

35. Know, that the distinguished will to receive in the Ne'etzal is his Kli. Know also, that it is the general substance that is ascribed to the Ne'etzal. It follows that the entire existence besides him is ascribed to the Maatzil.

*The will to receive is the first Tzura of every essence. We define the first Tzura as "substance" because we have no attainment in the essence.*

36. We perceive the will to receive as an incident, as a Tzura in the essence, but how do we perceive it as the substance of the essence? It is the same with essences that are near us. We tend to denominate the first Tzura in the essence by the name "the first substance," because we have no attainment and perception whatsoever in any substance, as our five senses are completely unfit for it. The sight, sound, smell, taste and touch, offer the scrutinizing mind merely abstract forms of "cases" of the essence. These formulate through the cooperation with our senses.

For example, if we take even the smallest, microscopic atoms in the smallest elements of any essence, separated through a chemical process, they too would merely be abstract forms that appear that way to the eye. More accurately, they are distinguished and examined by the ways of the will to receive and be received that we find in them.

We can utilize these operations to distinguish and separate the various atoms to the very first matter of that essence. However, even then they would be no more than forces in the essence, not the essence itself.

Thus you find that even in corporeality we haven't any way by which to divulge the first substance, except by assuming that the first Tzura is the first substance that carries all other incidents and forms that come afterwards. Indeed, it is all the more so in the Upper Worlds, where tangible and fictional do not abide.

## Part II

### Igulim and Yosher

# ( containing two chapters )

## Chapter One

Explains about the Eser Sefirot of Igulim that appeared after the Tzimtzum. Ohr Ein Sof surrounds them, and the entire Ohr of the Sefirot de Igulim is given to them by the Kav. There are eleven subtopics in this chapter:

1. The Kav is like a thin Tzinor.
2. Hitpashtut of Ohr Ein Sof into the Halal.
3. The Hitpashtut came about slowly.
4. The Igul is not cohesive with Ein Sof, but is connected to it through the Kav.
5. Ohr Ein Sof surrounds and influences the Igul from afar.
6. Kav is called Adam Kadmon.
7. The expansion order of the Eser Sefirot of Igulim.
8. The Kav connects all the Igulim.
9. Each Olam and each Sefira consist of ten inner Sefirot. Inside each Sefira there are another ten inner Sefirot, and so on and so forth ceaselessly.
10. The Sefirot of Igulim envelop each other like onionskins.
11. The closer the Igul to Ein Sof, the higher and better it is considered. Because Olam ha Zeh is at the middle point, the farthest from Ein Sof, it is utterly corporeal.

*The Kav is like a thin Tzinor*

**1. This Kav (1) is like (2) one thin Tzinor (3), where the water of the Ohr Elyon (4) of Ein Sof expand and Nimshachim (extend) to the Olamot in that place of Halal and Avir.**

## Ohr Pnimi

1. The Kav that extends from Ohr Ein Sof into the Halal after the Tzimtzum (see Part 1, Chap 2, item 2).
2. The Kelim of the Eser Sefirot de Yosher are called Tzinor, or Tzinorot (pl), because they confine the routes of the Ohr that travels through them with great accuracy and control. They guarantee it will expand only through certain routes in those Kelim. They are like a Tzinor that channels the water that travel through it accurately. They extend and continue from it in the same shape as inside the Tzinor. If it is narrow, the water is narrow; if it is wide, so is the current, and it never changes. For that reason, the Lights that travel through those Tzinorot are called Eser Sefirot de Yosher. It is so because they expand in Yosher and in Tzedek (honestly and justly, respectively) by the same rules as these Tzinorot. This means that the purer the Kli, the greater the importance of the Ohr that clothes it. This rule is unchanging because of the strong influence of the Tzinorot on them. This power of control in the above Tzinorot is there because any desire in the Upper Degree is a compelling force in the lower degree, which is created by it. Therefore, the Tzimtzum on Behina Dalet, which is a free choice in the Kelim of Igulim, becomes an obligating force in the Kelim of Yosher created by them. This force is called Masach. This is the meaning of the words in the Zohar (Tikunim): "Invert Ratzon and you will find Tzinor." This means that when the Tzinor is a Masach, a controlled Tzimtzum, meaning when it detains its will to receive in Behina Dalet by the power of the Elyon that controls it, it is the opposite of the substance of the Kli itself, namely the will to receive. That is because it detains itself from using its desire. That is why they implied, "Invert Ratzon and you will find Tzinor." It means that the Tzinor is opposite to the Ratzon for it compels its desire and does the opposite of what it wants.

That is why you can find in all the teachings and the writings that when they want to denominate and emphasize the departure of the Ohr from Behina Dalet, they call it Tzimtzum.

When we want to emphasize the power of the Tzimtzum that is added by the Ohr of Kav that did not expand to Behina Dalet, we define it as Masach, which is a detaining force that prevents the Ohr from reaching Behina Dalet

When we discuss the Kli in general, meaning the Kli and the Masach together, we define it as a Tzinor. When discussing the Ohr, the Kli, and the Masach together, meaning the Ohr that is clothed in the size of the Tzinor, it is defined as a Kav. And when we discuss a Kli that does not have a Masach, we denominate it by the name Igul.

3. The Rav's precision with regards to the word "one" emphasizes the Tikun of the three Kavim that was performed in Olam Atzilut. It tells us that in Olam Adam Kadmon this Tikun is still absent, and there is only one Kav.

The reason for it is that the Tikun of Gimel Kavim occurred afterwards, in Olam Atzilut. This Tikun Nimshach from the association of Midat ha Rachamim with Midat ha Din. Here, however, we are concerned with Olam Adam Kadmon, where this association has not yet taken place. That is why there is only one Kav here.

The entrance of the Ohr into the Kli de Kabbalah of the creature is called Hitpashtut (see Table of Answers, Part one, item 14). It has already been clarified that the Kli de Kabbalah in this Ne'etzal is called Tzinor.

4. There is a specific value that discriminates between the degrees of the birth of the Partzuf. In that birth, the four Behinot of the desire are called by the names: Ohr, Mayim, Rakia, and one hundred blessings (or one hundred Gates). It happens because the Lights change their places. Because of that displacement, the Ohr takes the form of Mayim.

The Rav tells us that the root of this state occurred with the appearance of the Kav: The Ohr that expands as Kav is considered to be Mayim with regards to the Ohr Elyon. For that reason he states precisely: "The water of the Ohr Elyon of Ein Sof." With the expansion of the Ohr Elyon into the thin Tzinor, the value of the Ohr was greatly lessened from its value in Ein Sof, and is therefore considered as Mayim.

*Hitpashtut of Ohr Ein Sof into the Halal. The Hitpashtut occurred slowly*

**2. When Ohr Ein Sof Nimshach as a straight Kav (5) into the above Halal, it did not expand (6) and extend all the way down at once, but it expanded slowly. I wish to say that in the beginning the Kav of Ohr began to expand and right at the beginning (7) of its expansion as a Kav, it expanded and Nimshach and became like one Galgal (8) round on all sides.**

Ohr Pnimi

5. A Light that expands gradually, according to the laws of the four Behinot, meaning from Zach to Av, and stops at Behina Dalet, is called Kav Yashar (straight Kav).

6. Do not be mistaken and interpret the terms, "all the way down at once" and "slowly" that are used here, as times, for it is known that spirituality is above time. Therefore, "all the way down at once" means that there is no change of degrees. The term "slowly" refers to an order of degrees. He wishes to say that it follows the order of the four known Behinot, as he will explain henceforth.

7. This is the Shoresh of the expansion that was innovated, called Kav. Because it is a new Ne'etzal, it has a new, specifically designated Shoresh that shines upon it in Behinat Hidush. That He'arah is called the Sefira of Keter of the Kav.

From this Keter, Ohr Ein Sof expands to the Kav by way of the above four Behinot: Behina Aleph is called Hochma; Behina Bet is called Bina; Behina Gimel is called Zeir Anpin; and Behina Dalet is called Malchut.

The Rav says with regards to this order that it expanded "slowly." He says that Keter expanded first, Hochma next, and then Bina, Zeir Anpin etc. (see Answers Table part one, item 8, the meaning of the word, "afterwards").

8. For the meaning of the word Igul see Answers Table part one, item 41, and also Part One, chapter one, item 100. It is called Galgal because the Ohr Kav clothes the Igul  
*The Igul is not adhesive with Ein Sof, but is connected to it through the Kav*

**3. This Igul was not adhesive (9) with Ohr Ein Sof that surrounds it from all sides. That is because if it adheres to it (10), it will return to its prior state, and will be annulled in Ohr Ein Sof. In that case, its power will not be apparent at all and everything will be only Ohr Ein Sof as in the beginning. Hence, this Igul is adjacent to Igul Ein Sof and does not become adhesive with it. The connection and adhesion of that emanated Igul with the emanating Ein Sof (20) is done primarily through that Kav (30), through which Ohr from Ein Sof descends, Nimshach and influences in that Igul.**

Ohr Pnimi

9. That means that the entire Ohr that is found in the Igulim comes only from what they receive from the Kav, which is regarded as a new He'arah. Since that Ohr has only three Behinot, it differs from Ohr Ein Sof that orbits in the form of Ohr Agol.

That is why the Rav writes that it is nonadhesive with the Ohr Ein Sof. This means that the form of the Ohr Agol of Keter de Igulim is not the same as the Ohr in Ein Sof. It is so because Hishtavut Tzura means adhesion in spirituality (see Part 1, Table of Questions, item 12 and Part 1, Chap 2, Ohr Pnimi item 1), and the term Sovev is regarded as the "causing element."

10. If its He'arah had been in all four Behinot as is Ohr Ein Sof, its Tzura would have been the same and adhesive with Ein Sof. In that state it would be totally annulled in Ein Sof and completely indistinguishable.

20. The Light that expands from Ein Sof to the Ne'etzal is called Ohr Yashar. This Light is tied to the Ne'etzal by a clothing of Ohr Hozer that rises from the Masach upward through a Zivug de Hakaa (will be explained later). This is called Hitkashrut because this Ohr Hozer that ascends from the Masach of Behina Dalet, from the straight Kav, holds and captures the Ohr Elyon in the Igul.

Thus, in a place where the Ohr Hozer does not clothe the Ohr Elyon, the Ne'etzal regards it as absent, because it cannot attain it without this clothing called Ohr Hozer. It is like a candle made of tallow; although its lighting force comes primarily from the tallow, still that Light is not connected with it, but with the wick. When the wick burns down, the Light burns out, although there is still a lot of tallow left.

30. The reason for it is that there isn't a Masach in the Igulim that can raise Ohr Hozer. Without it the Ne'etzal cannot connect with the Ohr Elyon.

We learned that the Kli of the Kav is called Tzinor, and that it is much lower than the Kelim de Igulim that appeared with Tzimtzum Aleph, before the Kav appeared. That is why the Rav tells us that although the Kelim de Igulim are much higher than the Kav, they do not receive any Light by themselves. Instead, they are compelled to receive all the Light through the (much lower) Kav, for the above reason.

*Ohr Ein Sof surrounds and influences the Igul from afar*

4. The Ein Sof Sovev and revolves it from all sides (40) because it too is like an Igul around it and far from it (50). The He'arah of Ein Sof in the Ne'etzalim must only come through this Kav. If the Ohr had come to them through their surroundings as well, the Ne'etzalim would have been like the Maatzil Himself (60), without Gevul (meaning unlimited) and Kitzba (meaning unrestricted) (70).

Ohr Pnimi

40. We distinguish two kinds of Light in each Sefira: Ohr Pnimi and Ohr Makif. The Light that is clothed inside the Sefira is called Ohr Pnimi, and the Light that cannot clothe inside it because of the Gevul there, is considered to be remaining in its Shoresh. In that state the Sefira receives from it only a He'arah from afar, called Ohr Makif.

The Rav tells us that although the Igulim are far from Ein Sof, meaning that there is a great Shinui Tzura between them, still they receive from it a He'arah from afar, called Ohr Makif. That Light shines in two manners, namely in general and in particular. The term Sovev relates to the general Ohr Makif, and the term Makif relates to the particular Ohr Makif. 50. He tells us that this Ohr Makif that the Igulim receive from Ein Sof shines and surrounds them from all sides, meaning from all four Behinot. This means that even Behina Dalet, where the Ohr Pnimi does not shine, still receives a He'arah from afar by means of the Ohr Makif from Ein Sof.

The reason for it is that because Ein Sof, "it too is like an Igul." This means that the Ohr Ein Sof is called Ohr Agol because it does not discriminate between the Behinot, and shines and fills Behina Dalet as well. Therefore, its He'arah reaches Behina Dalet of the Igulim as well, though from afar.

60. See answer 10.

70. The Tzimtzum and the Masach that were placed on Behina Dalet, so that she would not receive Light inside, puts a Gevul on the Light. It limits its expansion as it stops on the Gevul of Behina Dalet. What the Ne'etzal does receive in general (though diminished by the Tzimtzum) is called a Kitzba (ration).

*The expansion order of the Eser Sefirot of Igulim. Kav is called Adam Kadmon*

**5. That first Igul is the closest to Ein Sof (80), and is called Keter of Adam Kadmon.**

**Afterwards this Kav continued to expand, Nimshach a little and became round once more (90), turning into a second Igul (100) within the first Igul. This Igul is called Igul Hochma of Adam Kadmon (200).**

**Then it expanded further down, became round once more, and formed a third Igul within the second Igul. It is called Igul Bina de Adam Kadmon (300).**

**It continued to expand and become round in the same manner, finally reaching the tenth Igul, called Igul Malchut of Adam Kadmon (400).**

**Thus we explained how the Eser Sefirot (1) were emanated as ten Igulim, one within the other (2).**

Ohr Pnimi

80. We must understand the discernments in the names of the Eser Sefirot. Sometimes we refer to them as four Behinot, sometimes we call them Yechida, Haya, Neshama, Ruach, Nefesh, and sometimes we refer to them as Keter, Hochma, Bina, Zeir Anpin (consisting of six Sefirot of its own), and Malchut.

When we refer specifically to the Kelim, meaning only to the substance of the Ne'etzal, we define the names of their Eser Sefirot by means of the four Behinot in the will to receive.

When we refer specifically to the Light that clothes these Kelim, we call them Nefesh, Ruach, Neshama, Haya, Yechida.

Lastly, when we refer specifically to the Kelim, but want to emphasize the Reshimot of the Lights that they contain when they are emptied of their Lights, we then refer to them as Keter, Hochma, Bina, Zeir Anpin, and Malchut.

The origin of the above ten Kelim - Keter, Hochma etc. is back in the Olam Tzimtzum, before the emergence of the Kav. It happened after the departure of the Ohr Ein Sof from the Eser Sefirot, when the Kelim remained empty from Lights, which are called ten Igulim. It is known, that although the Light departed from them, there still remained a Reshimo in each and every Igul from the Light that it had. In other words, a very small He'arah from the entire previous Light was left in every Kli. This He'arah produces a yearning to the Kli that will not rest and will not be at peace until it draws once more all that Ohr it had before, both in quantity and quality.

This He'arah is called a Reshimo. Know, that the content of the names of the Eser Sefirot, Keter, Hochma, etc. define primarily the Reshimot of the Light that remained in the ten Kelim.



From this you learn that there is not a single desire in the Olamot, or even a slight awakening of a desire, both in the Elyonim as well as in the Tachtonim, that is not rooted in these Eser Sefirot of Igulim. It is true even with respect to the corporeal still, vegetative, animate and speaking. However, it is clearly impossible for any desire to awaken in an essence, if a sufficient fulfillment for that Ratzon did not appear before.

We have already clarified thoroughly in the Part 1 of this book, that the will to receive is not the first reason for the Ohr, or for its fulfillment, as people think. Quite the contrary, the Light and the fulfillment are the reason for the desire. It is the attribute of the will to bestow that is necessarily contained in the Upper Light that created the will to receive in the Ne'etzal, because a desire in the Elyon becomes a compelling force in the Tachton.

Thus, the Ohr Elyon became the reason for the occurrence of the four Behinot of the will to receive in the Ne'etzal. These Behinot are the roots of all the desires that appear in the Olamot.

Therefore, how can a desire appear without a reason, meaning without that Ohr Elyon that begets it. It is tantamount to stating that there is a creation in the world without a father and a mother that made it.

You must also know, that the entire reality and all the creations that are destined to come into the Olamot, already exist in Ein Sof. Moreover, they exist there in their full glory and perfection, as it is destined to appear in the Olamot.

Thus you evidently see, that all the desires that are destined to appear, already appeared and were revealed in Ein Sof. They appear there in their perfect, complete state, and it is the completeness and the fulfillment, namely the Ohr Elyon, that fathered and created these desires. It turns out, that the fulfillment for the desire precedes the occurrence of the desire that is related to that fulfillment and indeed causes it.

Now you can thoroughly understand the issue of the Reshimot that remained in the Eser Sefirot of Igulim after the Tzimtzum and the departure of the perfection and the fulfillments in the above four Behinot, called ten Igulim. These Reshimot mean that all the desires that filled them when they were in Ein Sof, and that they now lost, remained thoroughly carved and "imprinted" in them.

For that reason, they necessarily remained longing and yearning for the fulfillments and the perfection that they had. This is what we call Reshimot.

We said above, that there cannot be any occurrence of a desire of any kind, both in the Upper Worlds and in the corporeal world, that is not rooted in the Eser Sefirot of Igulim. There are two roots that precede the existence of all the Olamot after the Tzimtzum:

1st. root: Every desire already exists in its full glory and grandeur. This is the reality that exists in Ein Sof.

2nd. root: All the desires are completely emptied of the fulfillment that was related to them in Ein Sof. This root is called the Olam Tzimtzum. All the Kelim and the substance of the creations extend from the Olam Tzimtzum. This means that they are only empty Kelim and desires that have lost their fulfillments, while all the fulfillments of these desires come from Ein Sof.

Remember these roots well, for they are among the most necessary to remember as we continue to study this wisdom.

90. Do not be misled into the interpretation that the word Nimshach refers to a place and an area. Rather, anything that gains Aviut is considered to be Nimshach from above downward. Thus, the Zach is considered to be above, and the Av, below.

This is evaluated according to the closeness of form with Behina Dalet: the closer to Behina Dalet, the greater Aviut it is considered to have, and the farther from it is regarded as being more Zach. "Nimshach a little" implies that it gained some Aviut, and the word Nimshach relates to the Light of Kav.

This issue of Hamshacha appears because in each and every Sefira, there are ten inner Sefirot, both in the Eser Sefirot of Igulim and in the Eser Sefirot of Yosher.

When the Eser Sefirot of Keter first emerged, the Kav appeared only with its three upper Sefirot. These are called Rosh de Keter de Yosher, and their shine reached the Sefira of Keter de Igulim, which consisting of Eser Sefirot as well.

These Eser Sefirot of Keter de Igulim surround only the first three Sefirot of the Eser Sefirot of Keter of the Kav. After that, meaning after the Eser Sefirot of Igulim were fully completed, the Kav Nimshach a little and expanded further down, meaning produced its seven lower Sefirot in order to complete the Keter with Eser Sefirot of Yosher.

Thus, these seven lower Sefirot of Keter de Kav Nimshach downward, meaning became more Av than the Eser Sefirot of Keter de Igulim. The reason that there are no Sefirot of Igulim around these seven lower Sefirot is that the Igulim are higher than them, meaning purer, and you already know that higher means purer.

You can understand the reason for it according to the above explanation (item 30) that the Sefirot and the Igulim precede and are much more important than the Sefirot in the Kav. That is because there is no Masach in the Igulim, and this Masach in the Sefirot of the Kav stands in the middle of each Sefira, meaning in the last Behina of the Rosh of the Sefira. In other words, it stands at the last Behina of the first three Sefirot of the Eser Sefirot of Yosher. These Sefirot exist in each and every Sefira of Yosher, and are called the Rosh of that Sefira.

It turns out, that our statement that the Masach is incorporated in the Sefirot of the Kav is true only in the seven lower Sefirot of each Sefira below the Masach. However, in the upper three, called the Rosh, there is no Masach, because they are above it.

Thus, these upper three are completely identical to all the Eser Sefirot of Igulim in that they don't have a Masach. For that reason, they stand at the same Behina, and you find that the Eser Sefirot of each Sefira of Igulim are the cause of the three upper Sefirot of each Sefira of the Kav.

However, the seven lower Sefirot of each Sefira of the Kav is indeed much worse than the Igulim. Because worse is also regarded as lower, they are regarded as being lower than all the Eser Sefirot of Igulim. There is not a single Behina of Igulim that can be in the place of these seven Sefirot, because of the importance of the Igulim.

Thus it has been thoroughly explained how there is a vacant space between each two Sefirot of Igulim, the size of the seven Sefirot of the Sefira of Yosher that stands there. That is because all Eser Sefirot of Igulim of the Sefira of Keter surround only the first three Sefirot of Keter of the Kav.

However, the seven lower Sefirot of the Keter de Kav extend lower than every Eser Sefirot of Keter of Igulim. At the end of these seven Sefirot of Keter of the Kav, the first three Sefirot of Hochma of the Kav begin to emerge, surrounded by the Eser Sefirot of Hochma of Igulim.

Thus, between the last Behina of Keter de Igulim and the first Behina of Hochma of Igulim, there is a vacant space. That is where the seven lower Sefirot of Keter de Kav are, meaning where the Igulim do not surround them. It is like that between Hochma and Bina too, as it is between each two Sefirot.

100. We must be very careful here, so as not to be confused with imaginary descriptions of space and area in the Yosher and the Igul, which might trip us into this notion by a slip of the tongue.

As we continue, you should remember that straight He'arah means that the Light permeates Kelim that have a Masach on Behina Dalet, and that it becomes round in Kelim that do not have a Masach on Behina Dalet.

You should bear in mind that although there is no Masach on Behina Dalet in the Kelim de Igulim, still Behina Dalet cannot receive any He'arah from there after Tzimtzum Aleph. It is so because all the Light in the Igulim must come from the He'arah of the Kav, which is a straight He'arah (see item 30), and the Light of Kav does not shine in Behina Dalet at all, since it stems from the power of the Masach.

Thus, the absence of Light in Behina Dalet of Igulim is not because of the Kelim, for they do not have a Masach. Rather, it is because of Tzimtzum Aleph that operates on them. Because Tzimtzum Aleph is not regarded as a disadvantage, all four Behinot of the Kelim de Igulim are of equal degree, without any differentiation of great and small. Instead, the darkness that exists in Behina Dalet comes from the Light that comes from the Kav, and does not shine there, as aforementioned.

Now you can understand that after (and because) the Igulim received the Light through the Kav, there came about a differentiation of great and small in their degrees, and also in the Eser Sefirot of Igulim. Zeir Anpin became greater and more important than Behina Dalet, namely Malchut, because Malchut does not have Light, while Zeir Anpin has Light, being that it is Behina Gimel.

Similarly, the Sefira of Bina de Igulim has a greater Light than Zeir Anpin, since it is farther from Behina Dalet than Zeir Anpin, being that she is Behina Bet. Thus, you should remember that all these degrees are created not by the Kelim, but by the Light of Kav that they receive.

200. It has already been explained with regards to the names of the four Behinot, whose Shoresh, namely the will to bestow that is contained in the Ohr Elyon, that its name is Keter. The beginning of the Hitpashtut to the Ne'etzal, meaning Behina Aleph, is called Hochma. Behina Bet is called Bina, Behina Gimel is called Zeir Anpin (or the six Sefirot: Hesed, Gevura, Tifferet, Netzah, Hod, Yesod), and Behina Dalet is called Malchut.

It has also been explained that only when we speak of the first substance in them, we denominate them by the names of the four Behinot and their Shoresh. However, if these four Behinot are already contained in the Behinat Reshimot, as they were in the Olam Tzimtzum, they are called Keter, Hochma, etc.

Now we will explain why they are called by these names:

- The Shoresh is called Keter because it is not clothed inside the Kelim of the Ne'etzal, but surrounds and crowns Him from outside his own Kelim. The word Keter comes from the word Mesabev.
- Behina Aleph is called Hochma because the wisdom of the Torah extends from her, and all the various kinds of wisdoms that exist in the world, in their final form. Our sages have already defined that name well, when they said, "Who is wise? He who sees the outcome." This means that at first glance upon a thing, the wise knows the outcome and the consequence of it. It means that he sees all the future effects that will emerge from it, to the last upshot of it.

For example, when you say that the doctor is very wise, it means that the doctor can vividly see all the possible implications that can come out of any illness. Also, when examining some remedy, he fully perceives all the ramifications of that remedy on the body of the sick. Similarly, the one who is wise in the conducts of nature sees all the implications of a certain natural being when it connects to the general reality. It is the same in every other kind of wisdom.

It turns out, that the meaning and definition of the name "wise," or "wisdom," refers solely to the ability to know the outcome of every detail and item in reality, to the last upshot.

- From this you can also come to know the true meaning of the name Bina: All the power of Hitbonenut (scrutiny/observation) so as to see the outcome of every item in reality, both in the holy Torah and in the Hitzoniut, Nimshach from the Sefira of Bina, hence the name: Bina.
- The name Malchut (Kingdom) indicates the power of authority and coercion that extends from it, much like one fears the king, hence the name: Malchut.
- The names of rest of the Sefirot will be explained later on in the text.

Now we might ask: "Bina should have come before Hochma, because the examination of the future and the desire know it come first. Moreover, they produce and cause the final perfection, meaning the knowing of the result in advance, called Hochma (wisdom).

Indeed, I have already explained to you, that the order of the emanation of the worlds is the opposite of how we understand it: The fulfillment of the desire comes first and causes the appearance of the desire (see item 80). The perfection precedes and causes the appearance of the imperfection, for thus the degrees hang down from Ein Sof, Tzimtzum after Tzimtzum, down to the most corrupted, Olam ha Zeh.

300. See answer 200.

400. The first Olam to emanate after the Tzimtzum was called Olam Adam Kadmon. It is also called Olam Keter. The four Olamot: Atzilut, Beria, Yetzira, Assiya, clothe this Adam Kadmon.

1. Although they are but four degrees, meaning the above four Behinot, they still have Eser Sefirot. This is because Behina Gimel, called Zeir Anpin or Tifferet, consists of six Sefirot, called: Hesed, Gevura, Tifferet, Netzah, Hod, Yesod. The reason for it will be explained in its appropriate place.

You should be aware of the precision in Sefer Yetzira (Book of Creation) – Chapter 1, section 4. It states as follows: "Ten and not nine." This is something noteworthy indeed, for it has already been explained that all the illuminations of the Sefirot of the Ohr Elyon, even in the Igulim which are completely even, do not shine in Behina Dalet, namely Malchut. The name Sefira indicates Light and Kli only when they are together, meaning when the Ohr Elyon is clothed in the Kli. However, a Kli without Ohr is not called by that name, for the name Sefira designates brightness and shine.

Accordingly, it would have been plausible to think that Malchut isn't a Sefira at all, since the Ohr Elyon does not shine in her. For that reason, the author of Sefer Yetzira indicates and states precisely, "They are ten Sefirot and not nine," because Malchut too is regarded as a Sefira.

The reason is that any connection of the Ohr Elyon with the Eser Sefirot happens specifically through the Ohr Hozer that Malchut raises by the power of the Masach in her, from below upward (see item 20).

Thus, it is quite the contrary: Malchut is the most notable of the Eser Sefirot, for without her, the Light would not connect with the upper nine Sefirot. For that reason, Malchut is regarded as being all Light (will be explained in detail in its place).

2. (See Part 1, Ohr Pnimi, Chapter 1, item 100)

*The Kav connects all the Igulim together*

**6. What connects all the Igulim together (3) is that thin Kav that expands from Ein Sof and passes (4) and descends (5) and Nimshach (6) from one Igul to the next, down to the very last of them (7).**

**The Ohr and the Shefa that each of them needs Nimshach through that Kav.**

Ohr Pnimi

3. You have already learned that there is a vacant place and an interruption between each Sefira in the Eser Sefirot of Igulim. The size of that vacancy is as the size of the seven Sefirot of the He'arah of Yosher in that Sefira (see item 90).

However, there is no vacancy at all in the Eser Sefirot of the Kav. They begin at Ein Sof and expand to the middle point, which is Behina Dalet, called Malchut, the lowest point there is. Thus, there is no intermission whatsoever between the first Eser Sefirot that expanded from Ein Sof as a straight Kav, also called Eser Sefirot of Adam Kadmon. That is why the Rav says that the Sefirot of the Kav connect the Eser Sefirot of Igulim as well. The seven lower Sefirot in each Sefira of Yosher connect the Eser Sefirot in the upper Sefira of Igulim with the Eser Sefirot of the lower Sefira of Igulim.

The He'arah of the Eser Sefirot of Hochma of Igulim that receive from the upper three of Hochma de Yosher necessarily travels through the seven lower Sefirot of the Sefira of Keter de Yosher. That is because GAR of Hochma of Yosher must receive from the seven Sefirot of Keter de Yosher, and pour it in the Eser Sefirot de Hochma de Igulim.

In the end, the seven lower Sefirot of Keter de Yosher, connect the Eser Sefirot of Keter de Igulim, with the Eser Sefirot of Hochma de Igulim. The same conduct applies between Hochma and Bina and so on and so forth.

4. The Kav, which is a He'arah of Yosher, seemingly breaks through the Gagot of the Igulim, passes through the Igulim, descending and extending downward to the Sium, meaning to the middle point. However, this is certainly not about a place and an area.

To understand that, we must know that there is no occurrence of Light in the Olamot, upper or lower, that does not extend from Ein Sof above the Tzimtzum. The Light must hang down and go through all the degrees and the Olamot between Ein Sof above the Tzimtzum and the Olam where the receiver of that of Light stands.

You already know that there is no absence in the spiritual. Thus, it is impossible to say that that appearance, meaning the renewed Light that hangs down through the degrees, becomes absent in the first degree when it moves to the next, and becomes absent in the second when it leaves to the third, as corporeal objects do when they move from place to place.

It is utterly impossible because there is no absence in spirituality. Instead, it necessarily stays in each degree as it passes through it. Moving between the degrees is like lighting one candle from another, where the first does not diminish its light in any way.

Thus, the appearance of the Light that comes to a certain degree in Olam Assiya, is first given to all the degrees in the Olamot between Ein Sof above the Tzimtzum and the receiver that stands in Olam Assiya.

It turns out, that the He'arah of the straight Kav must pass through the Kelim de Igulim because Kelim de Igulim preceded the Kav; they appeared immediately with the Tzimtzum. However, the Kelim de Yosher appeared later, with the Kav, which is why this He'arah that passes between them never leaves there, as we have mentioned "There is no absence in the spiritual."

Pertaining to the hanging down of Light from place to place, you should also know that there are two contingencies of Light that remain after it passes:

1st. "Permanent Stay": This means that it mingles and connects with the Light that is already in the degree, and they become one. They become alike as though they were always one.

2nd. There is another contingency, called a "Passing Stay." It means that it does not mingle and unites with the "local" Light and becomes one. Instead, it remains there designated as a separate instance.

The Rav tells us that that Light of Kav that passes through the degrees of Igulim is not from the "Permanent Stay" contingency, but from the "Passing Stay." That teaches us that it does not mingle with the Light of Igulim to form one Behina, but is distinguished as its own instance. This is the meaning of the Rav's precision regarding the word "passes."

The reason for it is that the Light in the Kav comes before the Light in the Igulim, for the Igulim receive their Lights only from the Light of the Kav. That is why the Light of the Kav is far more important than the Light of the Igulim, and that is why it does not mingle with the Light of Igulim.

The Light of the Kav is called Ruach, and the Light of the Igulim is called Ohr Nefesh.

5. Any Hitpashtut of Ohr Elyon to the Ne'etzal is regarded as a descent. It means that as it expands, it also becomes more Av. You already know that a greater Zakut is regarded as a higher degree, and a greater Aviut, is regarded as a lower degree. Because the Light gains Aviut as it expands, it also descends from above downward.

The reason for the increased Aviut that the Light collects because it expands, is that it expands by the order of the four Behinot: It begins with Behina Aleph until it comes and strikes the Masach in Behina Dalet. It gains Aviut because Behina Aleph is the most Zach, then comes Behina Bet, and so on until Behina Dalet, the most Av (see Part 1, Chap 1, item 50).

6. The He'arah of Yosher is expressed in the word Nimshach and the He'arah of Igulim in the words "becomes round" (see item 90).

7. Meaning Behina Dalet in the Igulim, called the "middle point." It is also called "the material ball in this world."

The Behina of Atzilut in Olam Adam Kadmon expanded first to Olam ha Zeh. However, after Tzimtzum Bet had been performed, called Olam Nekudim, the Sium of Atzilut Adam Kadmon rose to the point of Olam ha Ba, whose place is considered to be above Olam Beria, as we will explain in its place.

*Each Olam and each Sefira consist of ten inner Sefirot. Inside each Sefira there are another ten inner Sefirot, and so on and so forth ceaselessly. The Sefirot of Igulim envelop each other like onionskins*

**7. Each and every Olam has its own Eser Sefirot. Each and every Sefira in each and every Olam consists of its own inner Eser Sefirot (8). They are like onionskins one within the other (9), as in pictures of wheels in geometry books.**

Ohr Pnimi

8. You can understand the reason for the above Hitkalelut of Sefirot according the famous rule that "There is no absence in spirituality," and any Light that passes from one place to another retains its place forever in every Behina it passes through (see item 4). Because each inferior Sefira emanates from a higher Sefira by way of cause and effect, the inferior is considered to be passing through the superior.

Consequently, all the Sefirot are necessarily intermingled. For example, when the first two Sefirot appear, namely Keter and Hochma, Ohr Hochma is compelled to exit the Ein Sof, from which every thing comes. Afterwards, the Ohr Hochma must pass through the Sefira of Keter before it reaches the Sefira of Hochma, because Keter caused its emergence.

Because the Sefira of Hochma passed there, it acquired its place there, and now there are two Sefirot in Keter, namely Keter and Hochma. Similarly, after all Eser Sefirot of the Ohr Elyon came out from above downward to Malchut, all nine Sefirot below Keter were compelled to pass through Keter. It is so because it was the first reason for the emergence of them all.

Hence, they all acquired their place there, as there is no absence in the spiritual. It means that all nine lower Sefirot are necessarily in Keter itself too because they passed there.

By the same principal, there are also nine Sefirot in Hochma, because the eight Sefirot below it were compelled to pass through her, as in Keter. Also, there are eight Sefirot in Bina for the above reason, and seven Sefirot in Hesed and so on. In Malchut there is only one because she is the lowest.

We also know that Malchut raises Eser Sefirot of Ohr Hozer from her up, which clothe the Eser Sefirot of Ohr Elyon, called Eser Sefirot of Ohr Yashar. This Ohr Hozer is called the Ohr Malchut, because she has no other Light.

However, in all other places, this Ohr Hozer is referred to as Eser Sefirot that rise from below upward (see Histaklut Pnimit, Part 2, Chap 6, item 66). It is written there, that Malchut is regarded as the Keter of those Eser Sefirot, because she is the reason for their occurrence.

Her proximate is called Hochma, and the third degree from her is called Bina etc. In this manner, the purer is also the smaller, until the real Keter receives only the Malchut of this Ohr Hozer.

From this you can deduce that these Eser Sefirot from below upwards are all found in Malchut, because they pass through Malchut as Malchut is their Shoresh. Thus, all of them acquire their place in Malchut, and you find that Malchut too consists of Eser Sefirot.

Nine Sefirot pass through Yesod of Ohr Hozer, and thus there are Eser Sefirot in Yesod: one from the Ohr Elyon from above downward, and nine Sefirot of Ohr Hozer from below upward, which must pass through it.

The same manner applies in the Eser Sefirot of Hod: two Sefirot from above downward, meaning the Light of Hod and the Light of Yesod that passes through it, and eight Sefirot

from below upward. The same applies to the Eser Sefirot of Netzah: three from above downward, and seven from below upward. The rest adhere to the same pattern. Finally, after the extension of the Eser Sefirot of Ohr Elyon and the Eser Sefirot of Ohr Hozer, each of them was necessarily consisting of ten complete Sefirot. The same pattern applies to every single inner item in them and every single item in the inner items, and so on and so forth indefinitely. This process is an obligated one because of the above-mentioned Hitkalelut, and there is nothing more to add here, and see Histaklut Pnimit where we greatly elaborated on the subject.

9. Meaning every Elyon surrounds its Tachton from every side equally, without any discrimination of degrees (see above item 50).

*The closer the Igul to Ein Sof, the higher and better it is considered. Because Olam ha Zeh is at the middle point, the farthest from Ein Sof, it is utterly corporeal*

**8. In each and every Igul within each and every Olam in the Halal, the closer (10) it is to Ohr Ein Sof, the higher and finer it is. You find, that in this worldly, material Olam, is the middle point, inside all the Igulim, within the middle of that entire Halal and the vacant Avir.**

**It is also utterly distanced from Ein Sof, farther from all the Olamot. That is why it is so corporeal and utterly materialized, although it is the middle point, inside all the Igulim.**

Ohr Pnimit

10. You already know that the term "close" does not refer to a place, but to proximity of form. You also know that there are four Behinot of Shinui Tzura, which consist the Eser Sefirot of Igulim from Ein Sof to the middle point.

The middle point is Behina Dalet, the most Av of them all, and the first Igul, called Keter, is regarded as the inspiration of the Shoresh of these above four Behinot. Naturally, the Igul of Keter is the most Zach of all the Igulim as its form is the closest to Ein Sof. Behina Aleph, which is slightly more Av is farther from Ein Sof than the Keter.

Behina Bet is even greater Av and is therefore farther from Ein Sof than Behina Aleph.

Finally, the middle point, which has more Aviut than all of them, is regarded as the farthest from Ein Sof.

We should not wonder about what we have said above (in Part 1, Chap 1, Item 100), that there is no above and below in the Igulim, because here we refer to the Igulim after they received the illumination of the Kav inside them. It is that which created in them the above and below and all the other characteristics in the Kav.

## Chapter Two

Explains the Eser Sefirot de Yosher, their emergence and evolution and what they contain. This chapter contains seven issues:

1. The order of the emergence of Eser Sefirot de Yosher
2. Five parts in the Neshama of the lower Adam: Nefesh, Ruach, Neshama, Haya, Yechida.
3. There is Ohr Makif, Ohr Pnimit, Kli Hitzon and Kli Pnimit in both Igulim and Yosher.
4. The Light of Igulim is the Light of Nefesh, and the Light of Yosher is the Light of Ruach. The Igulim were emanated first, and the Yosher next.
5. Arich Anpin of Igulim shines for Abba ve Ima of Igulim in the form of Halonot, from the Gimel Kavim – right, left and middle in him. The Light extends from them to all the Igulim, and therefore, every detail that is in the Yosher, also exists in the Igulim.
6. Adam Kadmon Nimshach from Ein Sof until the end of Atzilut, contains all the Olamot,

and we are not permitted to delve in it.

7. We do not delve in the Igulim, but only in the Yosher;

*The order of the emergence of Eser Sefirot de Yosher*

**1. Now we will explain the second feature of the Eser Sefirot, being the Light of Yosher, which is like three lines in the form of the Upper Adam. The Igulim expand from above downward through the aforementioned Kav, which also expands directly from above downward.**

**The Kav expands from the Rosh of the Upper Gag (1) of the highest Igul, and stretches below the bottom of the end of all the Igulim from above downward. It consists of Eser Sefirot, like a Tzelem (image) of a straight Adam (2).**

**That Adam stands upright (3), and consists of 248 organs (4) that appear like three lines: right, left and middle. Adam consists of Eser Sefirot in general. Each and every Sefira is divided into ten inner Sefirot and so on and so forth incessantly.**

Ohr Pnimi

1. In each Olam or Sefira, the Keter is regarded as the Gag of that Olam or Sefira. Malchut in each Olam or Sefira is regarded as the Karka of that Olam or Sefira. The upper Igul is the Sefira of Keter, and the Gag of that Keter is the Keter of the Eser Sefirot of that Keter.

2. The clothing of the Mochin is called Tzelem (image, semblance). It comes from the word Tzel (Shade). The He'arah of Yosher, which consists of the first three Sefirot, is called Adam, because it receives GAR clothed in Tzelem. This is a long issue that here is not the place to elaborate on.

3. The Rosh of every Sefira and Partzuf consists of the first three Sefirot: Keter, Hochma, Bina, and the seven lower Sefirot: Hesed, Gevura, Tifferet, Netzah, Hod, Yesod, Malchut in each Sefira and Partzuf are regarded as the Guf of that Sefira and Partzuf.

When they are in the right order, meaning when the Lights of GAR are in the Kelim de GAR and the Lights of ZAT are in the Kelim de ZAT, the Partzuf is considered to be in an "upright" state. However, if the Lights of Guf are clothed in the Kelim de GAR instead of clothing the Lights that should clothe there, then that Partzuf is not considered to be "upright."

It is so because in that state, the Rosh is not more important than the Guf, since even the Rosh uses only the Lights of the Guf. This state is called Harkanat Rosh, in which the Rosh is on the same level as the Guf.

4. There are 248 discriminations of Hesed in the upper Partzuf, from which extend 248 organs in the lower ones (elaborated in the Mishnah, Ohalot).

*Five parts in the Neshama of the lower Adam: Nefesh, Ruach, Neshama, Haya, Yechida*

**2. There are five types of Light in the lower Adam (5): Nefesh, Ruach, Neshama, Haya, Yechida (6). They form five levels (7), one above the other. This is the meaning of the five repetitions of the verse, "Bless the Lord, O my soul, etc." as mentioned in Masechet Berachot (page 10, 71), which represent the five features of the Neshama.**

Ohr Pnimi

5. There is not an essence in all the worlds, both in the Upper Worlds, as well as in this world, that do not consist of the above Eser Sefirot, being the four above mentioned Behinot and their Shoresh. That is what he means by saying that these five Behinot are also found in the lower Adam of this world.

6. The Kelim in the Eser Sefirot are called: Keter, Hochma, Bina, Zeir Anpin, and Malchut, and the Lights in them are called: Yechida, Haya, Neshama, Ruach, Nefesh. It is written (Midrash Raba, 82, 26), that Ohr Yechida clothes the Kli de Keter, and Ohr Haya clothes the Kli de Hochma, Ohr Neshama clothes the Kli de Bina and Ohr Ruach clothes the Kli de Zeir Anpin. Ohr Nefesh clothes the Kli de Malchut.

7. You have already learned that the degrees are differentiated according to their Zakut and Aviut. The term "above" refers to a greater Zakut than the "lower" degree.



*There is Ohr Makif, Ohr Pnimi, Kli Hitzon and Kli Pnimi in both Igulim and Yosher*

**3. Each of the Eser Sefirot of Igulim has all the above features, namely Orot and Kelim (8). The Ohr is divided (9) into Ohr Pnimi and Ohr Makif, and the Kli is divided (10) into Hitzoniut and Pnimiut. The Eser Sefirot of Yosher in the image of Adam have all those features too.**

Ohr Pnimi

8. The Orot are NRNH and the Kelim are KHB ZON.

9. The spiritual division happened due to the Shinui Tzura that was renewed there (see Part 1, Chap 1, item 30). Higher than another means purer than another, and lower than another implies being more Av than another. It is in the Shinui Tzura of this Aviut that one is separated and exits from another, becoming lower than him.

It is known that the Lights pour down from any Elyon to its Tachton. Because of that, the lower must receive the Shefa in its highest and purest Behina (feature), while the Elyon pours the Shefa only from its lowest and most Av Behina.

Thus, the form of the Ohr that comes from the Elyon equalizes with the form of the Kli in the Tachton, since the coarsest, most Av feature in the Elyon is equal to the finest and most Zach Behina in the Tachton. It turns out, that the Tachton cannot receive all the Light that belongs to it, but only a very small part, as much as its purest Kli can receive. Its other Behinot, which are not that pure, must remain without their appropriate Light, because of their Shinui Tzura from the Upper that pours it to them.

For that reason, we find that the Ohr that belongs to the Tachton is divided into two Behinot:

1st. The small amount of Light that it receives from the Elyon inside its uppermost Kli. That kind of Light that it receives is called the Ohr Pnimi in the Tachton.

2nd. The full amount of Light that belongs to the Behinot that remain in the Tachton and cannot receive due to their Shinui Tzura from the Elyon. That full amount is regarded as remaining in the Elyon and not descending to the Tachton.

It is called Ohr Makif because it surrounds the Tachton, meaning shines on it from afar, though it is not clothed in it; rather it is a diminished and far He'arah.

This distant He'arah can purify the Aviut in the Tachton until all the Behinot in the Tachton equalize in form with the Elyon. Then it will be able to receive the full measure of the Light that belongs to it. This state is called Knisat Makifin (entrance of Ohr Makif).

It means that the Surrounding Lights entered and clothed the Kelim de Tachton that have become purified, turning all of them into Ohr Pnimi.

10. Because the Lights were divided into Ohr Pnimi and Ohr Makif there are now two kinds of reception in the Kli. They are: reception inside the Kli, and reception in the Hitzoniut of the Kli (see Part 1, Table of Topics, item 102).

The Ohr Pnimi is received inside the Kli and the Ohr Makif that purifies it from its Aviut is considered receiving through the Hitzoniut of the Kli, meaning without clothing inside the Kli.

This division of the Kli to Pnimiut and Hitzoniut is determined according to the Aviut and Zakut in the Kli. That is because only its Aviut is worthy of receiving the Ohr Pnimi, because the vessel of reception of the Ne'etzal consists primarily of Behina Dalet.

Indeed, the first three Behinot are not qualified to receive, but cause Behina Dalet to appear. For that reason, each Kli is regarded to have its own four Behinot in the Kli, and the Light appears primarily in its Behina Dalet. That is why she is called the Pnimiut of the Kli and its interior, where the Shefa is found.

The three Behinot that only make Behina Dalet appear in the Kli, while they do not receive themselves, are regarded as revolving around Behina Dalet from the outside. It is like the thickness of a wall of a corporeal vessel that consists of four crusts, one surrounding the other. Everything is received only in the interior of the Kli, meaning in the interior crust, while the other three crusts of the walls of the Kli only strengthen the interior crust so that it has the strength to tolerate its filling.

We should understand spirituality in much the same way, namely that Behina Dalet is the primary feature that holds the Shefa in the Kli. The first three Behinot are the reasons for the appearance of the full power of Behina Dalet, until she is fitting to hold the Shefa, while for themselves they are not qualified to sustain the Ohr Pnimi.

They are called the Hitzoniut of the Kli because they are excluded from receiving the Ohr Pnimi. Behina Gimel is the Hitzoniut of Behina Dalet; Behina Bet is the Hitzoniut of Behina Gimel; Behina Aleph is the Hitzoniut of Behina Bet and surrounds all the other Behinot. Outside all of them there is yet another external Behina, without any Aviut, which is the root of all four Behinot in the Kli. Know, that this totally pure Behina is the vessel of reception for the Ohr Makif. The reason for it is that its wondrous purity enables it to receive the He'arah of the Ohr Makif, although it comes from afar.

We now learned about the division of the Kli. Its Pnimiut, meaning its most Av Behina, namely Behina Dalet in the Kli, receives the Ohr Pnimi. Its Hitzoniut, meaning its purest Behina, Behinat Shoresh in the Kli, receives the Ohr Makif from afar. We should also not ask why Behina Dalet is not worthy of receiving because of the power of the Tzimtzum and the Masach in her, as we are concerned only with the Ohr Hozer that rises from Behina Dalet (see Histaklut Pnimit).

*The Light of Igulim is the Light of Nefesh, and the Light of Yosher is the Light of Ruach. The Igulim were emanated first, and the Yosher next*

**4. The difference between the Igulim and the Yosher relates to the fact that the Eser Sefirot of Igulim (20) are regarded as Light of Nefesh. They have Ohr Pnimi and Ohr Makif, Pnimi and Hitzon. They consist of Eser Sefirot of Kelim, each consisting of Pnimiut and Hitzoniut. There are also Eser Sefirot of Orot, where each Ohr consists of Ohr Pnimi and Ohr Makif.**

**However, the Eser Sefirot of Yosher are regarded as the Light called Light of Ruach (30), which is a higher degree than the degree of Nefesh. They too consist of Ohr Pnimi and Ohr Makif, and have Eser Sefirot of Kelim, in each of which there are Pnimiut and Hitzoniut. Obviously, the Nefesh was emanated first, and the Ruach next.**

Ohr Pnimi

20. All the Sefirot that can only receive Orot and have no ability to bestow upon others, the Ohr in them is called Ohr Nefesh. It has already been explained that all the Light in Igulim must be received from the Light of the Kav (see Part 2, Chap 1, item 30).

The reason is that the Ohr Elyon cannot permeate the Kelim except by a Zivug with the Masach that raises Ohr Hozer. That is because this Ohr Hozer connects the Light with the Kelim (see Part 2, Chap 1, item 30).

Consequently, the Ohr Elyon does not connect with the Kelim that do not have that Masach and they cannot pour it unto others from above downward. Instead, they can only receive Ohr from the previous degree, from below upward, for their own sustenance. This Ohr is called Ohr Nefesh.

Thus, because there is no Masach in the above Kelim de Igulim, the Ohr Elyon cannot permeate them, and they must receive Ohr from the Kav, but even that is for their mere sustenance, and not to bestow. For that reason, the Light in the Igulim is called Ohr Nefesh.

30. Eser Sefirot of Ruach are regarded as bestowing. For that reason, the Light of Ruach is denoted as Ohr Zachar, meaning it bestows. However, the Eser Sefirot of Nefesh are called Ohr Nekeva, meaning they receive and cannot bestow.

For that reason, the Eser Sefirot of the Light of Kav are regarded as Eser Sefirot of Ruach, indicating that they are regarded as Ohr Zachar, namely bestowing, as we've explained above. The Ruach is regarded as higher than the Nefesh because it bestows upon the Nefesh.

*Arich Anpin of Igulim shines for Abba ve Ima of Igulim in the form of Halonot, from the Gimel Kavim – right, left and middle in him. The Light Nimshach from them to all the Igulim, and therefore, every detail that is in the Yosher, also exists in the Igulim*

**5. Even when the Eser Sefirot are regarded as Igulim (40) one within the other, they already have all the forms of reception of the Shefa that exist in the Kav of the Yosher (50). It is so because Igul Keter (called Arich Anpin after the Tikun (60)) has one Nekev and Halon (70) on the right hand side of the Igul (80). From there the Ohr of Arich comes to Igul Abba and shines to it (90).**

**There is yet another Halon on the left hand side of the Igul of Arich. The Light reaches the left hand side of Igul Abba, which is inside it, punctures it and makes a Halon in it (100).**

**The Light Nimshach from there to Igul Ima inside Igul Abba and shines in it. Thus, the Light that passes in the left of Igul Abba is not for Abba himself; it only passes there (200), but the He'arah is primarily for Ima.**

**It turns out that Arich Anpin shines for Abba ve Ima together, just like their Yosher. Even though they are one Igul within the other, they still have straight Kavim (300) right, left and middle, in the Halonot in them.**

**The Light Nimshach from there in Eser Sefirot of Igulim, through completely straight Kavim, in every detail in the Eser Sefirot of the straight Kav of Ruach.**

Ohr Pnimi

40. Meaning the five degrees KHB ZON do not extend in Yosher, meaning one below the other, from Zach to Av, but the five degrees are equal, and not one below the other, namely with greater Aviut. Of course, there is a differentiation of cause and effect between them, because they do stem from one another.

For example, Hochma came from Keter, Bina from Hochma and Zeir Anpin from Bina, and Malchut from Zeir Anpin (see Ohr Pnimi, Part 1, Chap 1, item 50). However, that above differentiation of cause and effect is defined by their being one inside the other.

In that state, each reason causes its consequence: Hochma is caused by Keter and Bina is caused by Hochma etc. Thus, one within the other means that one is the result of the other. However, there is no differentiation of up or down between them whatsoever (see Part 1, Chap 1, item 100)

50. Because that is the impression of the Light from the Kli it is clothed in. Even when it leaves there to go to another, it does not change its conduct from the previous Kli. Thus, while the Light in the Kav was in Yosher, it extended and descended, one below the other, meaning gained Aviut in a gradual order because of the Masach that is found there (see Part 2, Chap 1, item 6).

Therefore, even after it had left there and came to the Eser Sefirot of Igulim, which do not have a Masach, and after it was compelled to become round in them, it still did not change its conduct of Hitpashtut from degree to degree. For example, when the Light of Kav comes to the Sefira of Keter, it becomes round there, meaning adopts the shape of the Kli, in which case there is no distinction of above and below.

However when the Light expands from the Igul of Keter to the Igul of Hochma, it does not become round, but Nimshach in Yosher, distinguishing between above and below.

Consequently, the Sefira of the Igul of Hochma stands below the Igul of Keter and consists of greater Aviut, because their form is not the same.

In much the same way, when Ohr moves from Hochma to Bina, it Nimshach in Yosher. It is therefore considered that Bina is below Hochma, meaning with more Aviut, and this is also the rule for all the Sefirot.

The Eser Sefirot of Igulim are of equal form, without discriminations of above and below in the Kelim. However, there is still a discrimination of above and below in them because they do receive the Shefa by means of the Eser Sefirot of the Kav of Yosher.

60. After the four Olamot ABYA were formed, each Sefira became a complete Partzuf with Rosh, Toch, Sof. Because of that they were given different names: the Partzuf that originated from Keter was named Arich Anpin, the Partzuf that originated from Hochma was named Abba, and the Partzuf that originated from Bina was named Ima. The Partzuf that was made from the six Sefirot HGT NHY was named Zeir Anpin and the Partzuf that originated from Malchut was named Nukva. The explanation to these names will be explained in its place.

70. You already know that because of the Light of the Eser Sefirot of the Kav that is received in the Igulim, all the Behinot of Yosher are necessarily imprinted in the Igulim as well (see item 50). This Behina in the Kav, which is called Masach, whose Ohr Hozer connects the Ohr Elyon in the Kelim, is imprinted in the Igulim as well, but without its Aviut. This is because this Aviut cannot rise from a lower degree to a higher one whatsoever, because of the fact that the Upper does not have the same Aviut as the lower, and that is what makes it "Upper." Only the "gap" that the Masach creates in the lower degree (in the Eser Sefirot of Yosher) rises from the Masach of the Kav de Yosher and is imprinted in the Igulim.

This "gap" from the Masach is called Halon. As a window is placed in a room to bring the light in to that room, so this Masach reveals the ability of the Ohr Hozer to connect the Light with the Ne'etzal. Thus, if the Masach disappeared, the Light would also disappear from the Ne'etzal and he would remain in the dark, as if the window had been shut.

Thus, when we refer only to the gap that the Masach created, excluding its Aviut, we refer to it as a Halon or Nekev.

80. This means that it was imprinted in the right and left that operated in the Eser Sefirot of Yosher.

90. The above-mentioned Halon created a discrimination of Hamshacha and descent of Light there. It means that it gradually gained Aviut, and thus each lower degree became more Av than its preceding.

100. The text "From there the Ohr of Arich comes to Igul Abba and shines to it," means that because of the Halon the Light received Aviut and descended to Abba of Igulim. In other words, Hochma was lowered and is no longer equal to Keter de Igulim, as it was before they received the Light of Yosher through the Halon. The same principal applies in Bina below Hochma.

100. This Halon was made in the Sefirot together with the descent of the Light to it from the upper Igul. It means that then this Light imprinted in it the Masach that is contained in it. That is why it is considered that the Light punctured it and made a Halon in it.

200. Has already been thoroughly explained above (Part 2, Chap 1, item 4).

300. The Light descends from Igul to Igul by way of Hamshacha in Yosher, in straight lines. However, this is not regarded as an actual Tikun of Gimel Kavim that descends from the Masach and has the Ohr Zachar with which to bestow upon others. These Kavim of Igulim have no power for bestowal because they come down as Halonot. The Halonot suffice only for receiving the Light for themselves, but not to pour it to others. This is the rule: "Without a Masach, there is no Ohr Zachar, only Ohr Nekeva, meaning Ohr Nefesh."

*Adam Kadmon Nimshach from Ein Sof to the end of Atzilut, contains all the Olamot, and we are not permitted to delve in it*

**6. This Adam Kadmon (400) attaches one end with the other (1), the upper end with the lower end in the entire Halal of Atzilut. All the Olamot are contained in that Adam, but we have no permission whatsoever to delve and speak of this Adam's Pnimit and Atzmut (2).**

Ohr Pnimit

400. We should not wonder at the use of the name Adam. It is written (Midrash Raba, Bereshit 27): "Rabbi Yudan said: 'Great is the power of prophets who resemble a form with

its Maker, as it is written: 'And I heard the voice of a man between the banks of Ulai etc.' 'and upon the likeness of the throne was a likeness as the appearance of a man upon it above.'" The reason will be explained in its appropriate place.

1. It means that it connects everything from Ein Sof, the purest of all the Olamot down to the middle point, the most Av Behina in all the Olamot. Thus, the entire reality before us, the upper and the lower, is all but the branches that concatenate from it, hang down from it and clothe it. That is why it connects all of them.

2. The Pnimit, meaning the Ohr Ein Sof that is clothed in Him, and His Atzmut, is considered the Behinat GAR in Him. It has already been explained (Introduction to Talmud Eser Sefirot, item 27) that we have no permission to speak of any Behina of GAR in any degree or Partzuf, even in Olam Assiya. However, we are indeed permitted to engage in the ZAT, even the ZAT de GAR de Adam Kadmon.

*The Igulim came out first, and Yosher next. We do not delve in the Igulim, but only in the Yosher*

7. In the beginning, the Eser Sefirot came out through the Igul (3), one within the other. Afterwards, while inside the Igulim, the Yosher expanded as one Adam, in the length of all the above-mentioned Igulim (4). Still, we have no dealings with the Igulim (5) but only with the Yosher.

Ohr Pnimit

3. It has already been explained that the Igulim appeared immediately after the Tzimtzum and the departure of the Light. After that the Yosher appeared in such a way that the Igulim were regarded as the cause and the reason for the Light of Kav. Because of that they are also considered to be preceding it.

4. Meaning, from the top end to the bottom end. Observe, for example, an imaginary corporeal length. Doing that will bring you to know its spiritual root. We understand an imaginary length by three features: its top end, its bottom end, and the distance between them.

You can distinguish a spiritual length precisely by the same way: first, you find its bottom end, the most Av, of which is there is lower in Aviut. From knowing the bottom end, you will immediately find the top end too, because the measure of the Aviut at the bottom, is also the measure of the level of the Ohr Hozer (see Histaklut Pnimit, item 86).

For example, the Aviut of Behina Dalet of Behina Dalet reaches the level of Keter de Keter; Aviut of Behina Gimel in Behina Dalet reaches only as high as Keter de Hochma, and Behina Bet in Behina Dalet reaches only as high as Keter de Bina etc. Thus, by knowing the bottom end, the top end immediately becomes known as well.

Once you know both ends of the degree, you naturally know the distance between them too. That is because a spiritual distance means a Shinui Tzura between two features.

The measure of the Shinui Tzura determines the distance between them. For example, if the bottom end is Behina Aleph in Behina Dalet, then the top end reaches only as high as Keter de ZA. In that instance, the distance is not so great.

But if the bottom end is Behina Bet, then the top end will be the degree of Keter de Bina.

Thus, the distance would be of two levels of Aviut, which are Behina Aleph and Behina Bet.

If the bottom end consists of Aviut of Behina Gimel of Behina Dalet, then the top end would be Keter de Hochma. In this case, the distance would be that of three levels of Aviut, and so on by the same way.

5. This is because the Igulim surround the first three Sefirot of Yosher (see Part 2, Chap 1, item 90). It is known that their Kelim are far better than the GAR de Yosher. However, you already know that we are forbidden to study and speak of the GAR. For that reason we have no permission to study the Igulim.

## Part II

### Table of Questions for the Meaning of the Words

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66. What is "Spirituality"
67. What is "Far"
68. Beginning of Hitpashtut
69. What is "At Once" (Immediately)
70. What is "The very last of them"

#### **1. Adam Kadmon (Part 2, Chap 1, Ohr Pnimi, 400)**

Adam Kadmon is the first Olam that receives from Ein Sof. It is also called "One Kav" because it expands immediately after the Tzimtzum, Nimshach from Ein Sof almost as low as Olam ha Zeh.

The name Adam relates only to the Sefirot of Yosher in the first Olam, namely to the Light of Ruach, meaning a Light of bestowal. It does not relate to its Sefirot of Igulim, which only

have the Light of Nefesh, meaning a Light of self-reception and therefore inability to bestow upon another. Adam Kadmon is the root of Adam in Olam ha Zeh.

**2. Ohr Hozer (Part 2, Histaklut Pnimit, 79)**

Ohr Hozer is the Light that is not taken in by Behina Dalet. It is the Light that is destined to fill Behina Dalet, which she still refuses to accept because of the Masach that stops it and pushes it backwards.

This act is called Zivug de Hakaa. Every vessel of reception in the Partzufim from the Tzimtzum onward expands from this Ohr Hozer, which they use instead of Behina Dalet that they used in Ein Sof.

**3. Ohr Yashar (Part 2, Histaklut Pnimit, 94)**

Ohr Yashar is the Ohr Elyon that extends from Ein Sof, which is poured to the Partzufim from the Tzimtzum onward. It is called by that name to indicate that it is not poured to the Kelim of Igulim, or to any degree that does not have any Behina Dalet in it. It is only poured to the Sefirot of Yosher.

Ohr Yashar adheres to the rule that the giver only gives in the most Av, and the most Av is Behina Dalet.

**4. Ohr Makif (Part 2, Chap 1, Ohr Pnimi, 40)**

Ohr Makif is the Light that is meant to permeate the degree, but is detained because of some Gevul in it. That name has two meanings:

The 1st. Distant He'arah.

The 2nd. Guaranteed He'arah, meaning a He'arah that is guaranteed to finally permeate it, because the Ohr surrounds it from all sides, giving her no escape route, until it is capable of receiving all of it.

**5. Ohr Pnimi (Part 2, Chap 1, Ohr Pnimi, 40)**

Ohr Pnimi is the Light that is clothed in the Kli.

**6. Orech (Part 2, Chap 2, Ohr Pnimi, 4)**

The distance between the two ends of a degree, from the finest to the coarsest (with the greatest Aviut), is called Orech. That is because the corporeal Orech (length) also implies the distance between the upper end and the lower end.

**7. Bina (Part 2, Chap 1, Ohr Pnimi, 200)**

Contemplating the conduct of cause and consequence in order to examine all the consequences that stem from something is called Bina.

**8. Nonadhesive (Part 2, Chap 1, item 3)**

Hishtavut Tzura between two spiritual objects is called, Dvekut. The Shinui Tzura between them makes them nonadhesive with each other.

**9. Gevul (Part 2, Histaklut Pnimit, 79)**

In each degree, the Masach measures and limits the degree of Ohr Hozer that it raises. That measure depends on the Aviut because the Masach of Behina Gimel limits (places a Gevul) the height of the degree so that it does not acquire the Light of Keter. The Masach of Behina Bet limits the Light of Hochma as well and so on.

**10. Gag (Part 2, Chap 1, Ohr Pnimi, 1)**

Gag is the Keter in each degree, and also in the Sefirot and the Olamot.

**11. Guf (Part 2, Chap 1, Ohr Pnimi, 90)**

The actual vessels of reception in each degree, which expand by the power of the Ohr Hozer in the Masach are called the Guf of the degree. They expand from the Masach downward. An exception to that is the Light that expands for Zivug de Hakaa on the Masach; those precede the Kelim.

**12. Galgal (Part 2, Chap 1, item, 2)**

Sefirot of Igulim are called Galgalim (pl. for Galgal). That is because the Lights become round in them. This means that in those Sefirot it is impossible to distinguish Aviut or Zakut.

**13. GAR (Part 2, Chap 1, Ohr Pnimi, 90)**

GAR are the Lights that precede the Kelim that are clothed in Ohr Hozer. The Ohr Hozer ascends to them from the Masach. In other words, GAR are the first three Sefirot - Keter, Hochma, and Bina. They are called the Rosh of the Partzuf.

#### **14. Corporeality**

Anything that is perceived and sensed by the five senses, or which takes time and space, is called "Corporeal."

#### **15. In Passing (Part 2, Chap 1, Ohr Pnimi, 4)**

The Ohr that expands from Ein Sof to the lower Sefirot necessarily passes through the upper Sefirot. A spiritual object does not become absent from a certain place once it moves to another; rather, it remains in both.

Thus, we distinguish two kinds of Light in every Sefira: The Light of its own essence, and the Light that is in it "in passing."

#### **16. He'arah From Afar (Part 2, Chap 1, Ohr Pnimi, 40)**

The He'arah that stays active in a Partzuf when it has no vessels of reception for that Light is called, "He'arah From Afar." It means that when there is a great distance and difference between the Light and the vessels related to that Partzuf, the vessels cannot receive and clothe that Light. Instead, they receive from it He'arah from afar.

#### **17. Hizdakchut Masach (Part 2, Histaklut Pnimit, 74)**

Hizdakchut Masach is the Hizdakchut of the Aviut in Behina Dalet. The degree of Ohr Hozer that the Masach raises and puts over the Ohr Yashar depends on the measure of the Aviut in Behina Dalet, meaning the measure of the desire in her.

Therefore, once the degree is filled with the Light that it extended, the Ohr Makif intensifies and purifies the Masach to match the level of the desire. It is considered that she has been purified from her Aviut, or in other words, Hizdakchut Masach.

#### **18. Utterly Distant (Part 2, Chap 1, item, 8)**

When the Shinui Tzura is so great that it becomes complete Hofchiut Tzura, it is called "Utterly Distant."

#### **19. Harkanat Rosh (Part 2, Chap 2, Ohr Pnimi, 3)**

Harkanat Rosh is when the Lights of ZAT operate in the Rosh, also known as GAR, because the Lights of GAR that should have been in the Rosh are not there. In other words, Harkanat Rosh means that the Rosh is lowered to the same level as the ZAT, called Guf.

#### **20. Hitkalelut Sefirot (Part 2, Histaklut Pnimit, 97)**

The Sefirot intermingle with one another "in passing" (see answer 15). Since the ten Sefirot of Ohr Yashar extend from Keter through Malchut, it is impossible for them to appear in the degree, except by clothing in ten Sefirot of Ohr Hozer. These ten Sefirot of Ohr Hozer expand and ascend from Malchut to Keter.

Thus, there is not a single Sefira among them that does not have two inner Sefirot, one of Ohr Yashar and the other of Ohr Hozer. In addition, each Sefira contains eight other Sefirot that were incorporated in her in passing. Some of them passed through her on the way from above downward, and some passed through her on their way from below upward.

#### **21. Hitkashrut (Part 2, Chap 1, Ohr Pnimi, 20)**

The Hitlabshut of the Eser Sefirot of the Rosh of the degree in the Eser Sefirot of Ohr Hozer, which ascend from Malchut below, is called Hitkashrut. This is because here the Lights precede the vessels, and the Aviut does not ascend with this Ohr Hozer above its place, meaning above Malchut.

Thus, these Eser Sefirot of Ohr Hozer are not regarded as complete Kelim, worthy of clothing the Atzmut. For that reason, this Hitlabshut is identified by a lesser name,



Hitkashrut. In other words, the Ohr Yashar connects and hovers over the Partzuf through these Eser Sefirot, although it doesn't actually permeate them.

The Hitlabshut of Ohr Yashar in the Kelim happens only in the Ohr Hozer that expands below the Masach. It happens when the Aviut of Malchut de Rosh can expand and permeate the Eser Sefirot of Ohr Yashar that shine in her.

### **22. One Inside the Other (Part 2, Chap 2, Ohr Pnimi, 40)**

One Inside the Other means that one is the cause for the other. The outer Igul is the reason, the cause for the Igul inside it. The inner Igul is the effect, the consequence that extends from the outer.

Thus, "One Inside the Other" indicates a modus operandi of cause and consequence, or cause and effect.

### **23. Zivug de Hakaa (Part 2, Histaklut Pnimit, 18)**

The act of the Masach, which detains and conceals the Light from Behina Dalet and rejects the Light that belongs to her back to its root, is called Zivug de Hakaa. The name indicates that this act contains within it two opposites: on the one hand, it "strikes" the Light, meaning rejects and conceals its He'arah; on the other hand it "mates" with the Light, meaning it makes it reproduce and multiplies it commodiously.

Thus, this measure of Light that is rejected and concealed from Behina Dalet, becomes a great revealed Light, without which Ohr Ein Sof cannot permeate the Partzuf.

### **24. Zeir Anpin (ZA) (Part 2, Histaklut Pnimit, 13)**

Zeir Anpin means "Small Face." Ohr Hochma is called Ohr Panim, as it says, "A man's wisdom maketh his face to shine." That is why the general Partzuf of Keter in Olam Atzilut is called Arich Anpin, meaning "Great Face," for it consists primarily of Ohr Hochma.

Therefore, Behina Gimel, whose essence is only the Ohr Hassadim that extends from Bina, but which also has He'arat Hochma, though its essence is not of Hochma, is called "Diminished Face." In other words, it is called Zeir Anpin, because the Light of its Panim is diminished and decreased compared to Behina Aleph.

### **25. ZAT - Seven Lower Sefirot (Part 2, Chap 1, Ohr Pnimi, 90)**

The ten Sefirot that expand from the Masach downward are called Guf, or ZAT (see answer 11). When the entire Partzuf is sometimes regarded as having only ten Sefirot, the first three Sefirot (KHB) are at the Rosh of the Partzuf, and the ZAT, which are HGT NHYM are regarded as the Guf of the Partzuf.

### **26. Homer (Part 2, Histaklut Pnimit, 40)**

The Aviut in the Partzuf that comes from the desire of Behina Dalet is called the Homer of the Partzuf. This name is borrowed from a fictitious corporeal substance that consists of the three dimensions: length, width and depth, and the six directions: up and down, east, west, north and south.

### **27. Haya (Part 2, Chap 2, Ohr Pnimi, 6)**

Haya is Ohr Hochma, as it says, "Wisdom gives life to its owner."

### **28. Hitzoniut (Part 2, Histaklut Pnimit, 6)**

The purer part of each Kli is regarded as its Hitzoniut. The Hitzoniut is the Kli for the Ohr Makif that shines in it from afar.

### **29. Hochma (Part 2, Chap 1, Ohr Pnimi, 200)**

Knowing the definite result of every detail in the entire reality is called Hochma.

### **30. Halon (Part 2, Chap 2, Ohr Pnimi, 70)**

There is power that comes from the Aviut in the Masach, either in the ten Sefirot of the Rosh of the degree, or in the ten Sefirot of Igulim. That power of Aviut, which operates in them along with the Ohr Hozer that ascends to them from the Masach, is called Halon.

The Ohr Hozer was rejected from Behina Dalet because of its Aviut. Then the Ohr Hozer became a vessel of reception for the Ohr Elyon instead of Behina Dalet, which was the

vessel of reception in Ein Sof. This is because the Ohr Hozer actually consists of Aviut of Behina Dalet, because she extended it to her from Ein Sof.

However, this Aviut is apparent only in the Kelim de Guf, for they expand below the Masach, meaning below Behina Dalet of Eser Sefirot de Rosh. That is why Aviut of Behina Dalet in the Masach controls them. It is also because of that they are considered complete Kelim, ready for the Light to clothe them.

However, the ten Sefirot of Rosh are necessarily above their Behina Dalet. Thus, Ohr Hozer ascends to them from below and the Aviut of Behina Dalet in the Masach cannot incorporate there and transcend its place along with the Ohr Hozer, and reach its upper Eser Sefirot. Therefore, the Ohr Hozer does not become complete Kelim there, but only a Shoresh to the Kelim. Because of that, Hitlabshut of Ohr Hozer in that manner is considered only as Hitkashrut.

Having said that, this Ohr Hozer is considered as a power of Aviut with regards to the nine Sefirot of the Rosh. That is because it did become a force of Hitkashrut, which can still attach them to the Ne'etzal.

This force is called Halon, because when the Ohr Hozer and Ohr Yashar enter in order to illuminate the pure Kelim de Igulim, which do not have even a trace of Aviut, the force of Aviut in the Ohr Hozer is much lower than them. For that reason it lowers and lessens the walls of the Kelim de Igulim as it permeates them.

It is like a hole in a room: although it is a hole in the wall of the room, it is also an entrance to the light of the sun. By the same token, the hole in the wall of the Kelim de Igulim, which happened because of the Aviut in the Ohr Hozer, is not at all considered as a demerit, but as a Halon. Without it they would not receive any Light, for they can only do it through the Kav and the force of the Masach in it.

### **31. Yechida (Part 2, Chap 2, Ohr Pnimi, 6)**

The Light that is clothed in Sefirat (Sefira of) Keter is called Yechida.

### **32. Exit/Departure (Part 2, Histaklut Pnimit, 59)**

A Shinui Tzura that happens in a spiritual object is called "an exit from it." That is because the Shinui Tzura that is created in a part of the Partzuf is considered as though this part departed from the Partzuf. It is as one lights one candle from another without the first extinguishing, for there is no absence in spirituality.

It turns out that when the part begins to change its Tzura, it also begins to separate from the Partzuf, and depart into a new authority of its own.

Thus, Shinui Tzura and "exit" are in fact, one and the same thing.

### **33. Descent (Part 2, Chap 1, Ohr Pnimi, 5)**

Hitabut (increasing the Aviut) is regarded as a "descent," meaning a decline from a degree. Hizdakchut (Purification) is regarded as an "ascent," for it is increase in the Hishtavut Tzura with Ein Sof.

This is the rule: The greater the Zakut the higher the degree; and the greater the Aviut the lower the degree.

### **34. Yashar (Part 2, Chap 1, Ohr Pnimi, 5)**

When the Ohr Elyon descends to the Kelim that contain Aviut Dalet, namely a desire, for she extends it through her desire, it is considered that the Ohr comes Yashar (straight) down. This means that the Light that descends in Yosher is absolutely proportional with the Aviut and the desire.

For example, when a heavy object falls to the ground, it falls in a completely Yashar (straight) line. Moreover, it falls at great speed because of the earth's gravitating force that pulls it down. However, when something light falls, and the gravitating force does not affect it, it floats about in midair until it slowly rests on the ground.

Here too, in the Kelim that do not have Aviut, such as Kelim de Igulim, it is considered that the Light permeates them by the power of the Sefirot of Yosher. It becomes round because there isn't any Aviut there, meaning a desire that would draw it.

However, in the Kelim de Yosher, where there is Aviut that draws the Light with great power, the Light comes down very fast and with accurate straightness, like a straight line.

**35. Keter (Part 2, Chap 1, Ohr Pnimi, 200)**

The impact of the Shoresh on a degree is called Keter (Crown). It comes from the word Machtir (Crowning), meaning surrounding. Because it is purer than the entire degree, it orbits around and above the entire Partzuf.

**36. Slowly (Part 2, Chap 1, Ohr Pnimi, 200)**

A gradual extension of Lights by way of cause and effect is called "slowly."

**37. Connecting (Part 2, Chap 1, Ohr Pnimi, 30)**

Malchut of the Elyon becomes a Keter for the Tachton. Therefore, it is Malchut that connects every Elyon with its Tachton. This connection means that a Hishtavut Tzura occurred between them.

That is how the connection between every two degrees occurs, from Olam Adam Kadmon through the end of Assiya. This is also the conduct in the Kelim de Yosher, called Kav, but not in the Kelim de Igulim.

Thus, the connection between the Igulim is done entirely by the Kav.

**38. Mayim of Ohr (Part 2, Chap 1, Ohr Pnimi, 90)**

A Light that descends from its degree is called Mayim, or Mayim of Ohr.

**39. Malchut (Part 2, Chap 1, Ohr Pnimi, 200)**

The last Behina is called Malchut because the authority that extends from it is firm and in full control, as is the fear of the King.

**40. From Above Downward (Part 2, Histaklut Pnimit, 102)**

A Light that expands in the vessels gradually from Zakut to Aviut is called "From Above Downward." This Light is called Ohr Yashar.

**41. From Below Upward**

A Light that extends gradually, from greater Aviut to greater Zakut, up to the greatest Zakut, is called "From Below Upward." This Light is called Ohr Hozer.

**42. Mesabev (Revolving)**

That which causes the appearance of a degree is called its "Cause." This comes from the term "Cause and Effect." The Cause is the reason for something and the Effect is what that Cause or Reason produce.

**43. Masach (Part 3, item 2)**

A Masach is a force of Tzimtzum that awakens in the Ne'etzal toward the Ohr Elyon. It wishes to stop it from descending to Behina Dalet and is awakened as soon as the Light touches Behina Dalet. When the Light reaches it, it immediately strikes it and pushes it backwards.

You must understand the difference between the Masach and the Tzimtzum in the Ne'etzal: they are two completely separate matters. The force of Tzimtzum that was performed on Behina Dalet is aimed toward the Kli in the Ne'etzal, being the will to receive.

It means that because of the desire to equalize the Tzura with the Maatzil, he detained himself from receiving. That is because that desire in him, called Behina Dalet, is a superior force that the Ne'etzal cannot revoke or diminish even a little. However, he can prevent himself from receiving despite the great desire for it.

This force of detainment is always placed on Behina Dalet in the Ne'etzal, except when it extends a new Light. In that event, he is compelled to revoke the force of detainment, meaning the Tzimtzum, and the desire for the Ohr Elyon appears in him. That gives him the power to draw the Light to himself.

This point is where the act of the Masach begins. Any desire draws the entire Ohr Elyon, as it was in Ein Sof, since it is a superior force that the inferior cannot diminish, causing the Light to come down in order to fill Behina Dalet.

At the very moment when the Light touches Behina Dalet, the Masach awakens, strikes the Light and pushes it backwards. As a result, he receives only the Light of three Behinot, but not the Light of Behina Dalet.

Evidently, the Masach operates only when the Light comes, and after the Tzimtzum is temporarily revoked in order to extend a new Light, as was explained. However, the act of the Tzimtzum and detainment from receiving Light is indeed incessant.

Thus you see, that the Tzimtzum and the Masach are two completely separate discriminations. Indeed, you should also know that the Masach is a result of the Tzimtzum.

**44. Makif (Part 2, Chap 1, Ohr Pnimi, 40)**

See answer No. 4.

**45. Annulled (Part 2, Chap 1, Ohr Pnimi, 10)**

When two spiritual entities become completely equal in their Tzura, without any differences between them, they literally become one. In that state, the smaller becomes annulled in the greater.

**46. Extends (Part 2, Chap 1, Ohr Pnimi, 90)**

A descent of Light by the power of Aviut, meaning the desire in the Ne'etzal is called "Extension."

**47. Nefesh (Part 2, Histaklut Pnimit, 95)**

A Light that does not come to a Partzuf as bestowal from Ohr Ein Sof, but is rather received from a higher adjacent degree, is called Ohr Nefesh, or Ohr Nekeva (female).

**48. NRNHY (Part 2, Histaklut Pnimit, 87)**

The Kelim in the Eser Sefirot are called KHB ZON. The Lights in the Eser Sefirot are called Nefesh, Ruach, Neshama, Haya, Yechida. The reason the Lights are named from below upward, meaning NRNHY, and not from above downwards, meaning YHNRN, is that this is the order by which the Lights enter the Partzuf. Nefesh enters first, then Ruach, Neshama and so on. This order is opposite to the order of the Kelim, where Keter comes first, then Hochma, Bina, Zeir Anpin and finally Malchut.

**49. Neshama (Part 2, Chap 2, Ohr Pnimi, 6)**

The Light that clothes the Kli de Bina is called Neshama. It comes from the Hebrew word neshama (breathing), since the Neshama is the origin of Zeir Anpin, which is considered as Light of Ruach and breaths its sustenance from there. It does that by way of ascent and descent, as it is written, "And the living creatures ran and returned..." and also, "and breathed into his nostrils the breath of life."

**50. Sovev (Reason, Surrounds)**

That which makes a degree appear is considered the "Reason" for it.

**51. Sium (Part 2, Chap 1, Ohr Pnimi, 7)**

Behina Dalet is called Sof, or Sium, because it stops the Ohr Elyon from expanding in it. By that it ends the degree.

**52. Near (Part 2, item 2)**

Similarity of Tzura with another is called nearness.

**53. Aviut (Part 2, Histaklut Pnimit, 5)**

A great will to receive, a great desire, is called a great Aviut. Little desire is called a small Aviut. The Aviut is the Kli for drawing the Shefa in every Partzuf. For that reason it is called the "Pnimit (inner part) of the Kli."

**54. Passing (Part 2, Chap 2, Ohr Pnimi, 4)**

The He'arah of the inferior degree must pass through its superior. Thus, because the inferior degree is a result and a consequence of the superior, it is considered to be passing through it.

Because it passes through the superior, it is imprinted there. In the superior degree, the name of the He'arah that passes through it is Ohr Over (Passing Light).

The Ohr Over does not move from there, but an extension of it exits and comes to its place, meaning to the inferior. It is like lighting a candle from another candle, when the second does not diminish the light of the first.

Any shift from one degree to another happens this way, because Light does not leave its first place when it moves to another, as corporeal objects do.

#### **55. Elyon and Tachton (Part 2, Histaklut Pnimit, 86)**

There are two primary distinctions in each Partzuf: The Kli for drawing the Shefa, and the Kli for receiving it. These distinctions are completely opposite to each other, because the amount of Shefa depends on the Aviut of the Kli that extends it.

The greatest Light in the Partzuf is called Yechida. That Light also needs the Kli with the greatest Aviut to extend it, meaning from Behina Dalet of Behina Dalet. It is the opposite with the vessels of reception: the greatest Light, meaning Yechida clothes the purest Kli. Therefore, when dealing with the Kelim de Hamshacha, we discriminate them under the names, Pnimit and Hitzoniut. The deeper the Kli, the greater is its Aviut and the Shefa that it extends; the more external the Kli, the lesser Shefa it extends.

When discussing the vessels of reception in the Partzuf, we refer to them as Elyon and Tachton. The higher the Kli, the purer it is and the greater the Shefa that clothes it, and the lower the Kli, the greater is its Aviut and the smaller the Shefa that clothes it.

#### **56. Atzmut (Part 2, Chap 2, Ohr Pnimit, 2)**

Ohr Hochma is called Atzmut (Selfness). It is the essence and the sustenance of the Ne'etzal.

#### **57. Pnimit (Part 2, Histaklut Pnimit, 86)**

The Aviut in the Partzuf is regarded as its Pnimit, because it is the place of the Hamshacha of the Shefa.

#### **58. Pnimit and Hitzoniut**

See answer No. 55

#### **59. Tzinor (Part 2, Chap 1, Ohr Pnimit, 2)**

The Kelim de Yosher are called Tzinorot, because they extend and limit the Light within them like a tube that bounds the water that travel through it.

#### **60. Kav (Part 2, Chap 1, Ohr Pnimit, 2)**

From the perspective of their Kelim, the Eser Sefirot of Kelim de Yosher are called Tzinor, and from the perspective of the Light inside them, they are called Kav. The Eser Sefirot of Olam Adam Kadmon are called "one Kav," but in the Eser Sefirot of Olam Atzilut there are three Kavim.

#### **61. Upright (Part 2, Chap 2, Ohr Pnimit, 3)**

When Lights of Rosh cloth the Kelim of Rosh, it is considered that the Partzuf is standing upright.

#### **62. Kitzba (Part 2, Chap 1, Ohr Pnimit, 70)**

The Ohr Hozer measures itself and "rations" the Ohr Elyon. That is because the only way for the Light to be in the Ne'etzal is if it is clothed in Ohr Hozer.

#### **63. Karka (Part 2, Chap 2, Ohr Pnimit, 1)**

The Malchut of every degree of every world is regarded as its Karka.

#### **64. Rosh (Part 2, Chap 6)**

The nine Sefirot of Ohr Elyon that expand to Zivug de Hakaa on the Masach in Malchut so as to raise Ohr Hozer, are regarded as the Rosh of the degree. That is because these Lights come before the Masach and the Ohr Hozer, and the Aviut of the Masach cannot rise to them.

#### **65. Ruach (Part 2, item 4)**

The Light clothing the Kli of Zeir Anpin is called Ruach. It is called by that name because it rises to Bina, sucks Shefa and descends to Malchut, to pour it unto her. In that, it is like the wind that goes back and forth (see answer 49).

#### **66. Spirituality**

The term "Spirituality" as it is expressed in books of Kabbalah, means that it is devoid of any corporeal contingency, meaning time, space, imagination, and so on. Sometimes, this term indicates only the Ohr Elyon in the Kli, although a Kli is also completely spiritual in every way.

#### **67. Far (Part 2, Chap 1, Ohr Pnimi, 40)**

The term "Far" indicates a great measure of Shinui Tzura.

#### **68. Beginning of Hitpashtut (Part 2, Chap 1, Ohr Pnimi, 7)**

The root of every expansion of Light is called "Beginning of Hitpashtut," or Keter.

#### **69. At Once (Part 2, Chap 1, Ohr Pnimi, 6)**

A Light that comes down, but not by the gradual order of the four Behinot, because it has only one of them, is regarded as descending "at once." If it comes down in a gradual order, it is regarded as descending "slowly."

#### **70. The very last of them (Part 2, Chap 1, Ohr Pnimi, 7)**

The last Behina (discrimination) in all the degrees, meaning Behina Dalet of Behina Dalet, is called "The very last of them." It is so because it has the greatest Aviut, called Sof and all other degrees appear only in order to correct that Behina.

## Part II

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105. What is the measurement for the amount of the Ohr Hozer?

106. Why is Malchut regarded as Keter of the Ohr Hozer?

107. Why do the Masach and the Aviut function as one?

108. Why are the Aviut and the Ohr Hozer interdependent?

109. What purifies the Masach?

110. Why are Sefirot of Igulim regarded as Nefesh?

111. Why are Sefirot of Yosher regarded as Ruach?

112. What is the virtue of the first three Sefirot of Yosher?

113. How are the Sefirot of Yosher positioned in the Igulim?

114. Why are the Igulim positioned in the place of GAR de Yosher?

115. What is the distance between each Igul?

116. Why don't the Igulim surround the ZAT de Yosher?

117. Why is it forbidden to contemplate on the GAR of each degree?

118. Is it forbidden to delve in all Eser Sefirot of the GAR?

119. Why do we not contemplate on the Sefirot of Igulim?

120. How are the Eser Sefirot divided among the five Behinot of the Ratzon?

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Yashar and Ohr Hozer in Keter?

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156. Which are the Behinot of Ohr Yashar and Ohr Hozer in Hesed?

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159. Which are the Behinot of Ohr Yashar and Ohr Hozer in Netzah?

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162. Which are the Behinot of Ohr Yashar and Ohr Hozer in Malchut?

163. Which are the Behinot of Ohr Yashar and Ohr Hozer in Keter de Keter?

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165. Which are the Behinot of Ohr Yashar and Ohr Hozer in Bina de Keter?

166. Which are the Behinot of Ohr Yashar and Ohr Hozer in Hesed de Keter of Keter?

167. Which are the Behinot of Ohr Yashar and Ohr Hozer in Gevura de Hochma de Netzah?

168. Which are the Behinot of Ohr Yashar and Ohr Hozer in Tifferet de Bina de Hod?

169. Which are the Behinot of Ohr Yashar and Ohr Hozer in Netzah de Yesod de Keter?

170. Which are the Behinot of Ohr Yashar and Ohr Hozer in Hod de Tifferet de Malchut?

171. How are the Lights of Ohr Yashar and Ohr Hozer clothed in the Kelim?

172. What is the order of cause and consequence from Ein Sof through Malchut of Adam Kadmon?



## Table of Answers for Topics

### **71. What is the origin of Kelim de Igulim?**

Ein Sof is the origin of Kelim de Igulim. That is because these Kelim were already contained in Ein Sof, but were not apparent there because "He is One and His name One."  
(Histaklut Pnimit, Part 2, item 52)

### **72. What are the Reshimot that remained in the Igulim after the Tzimtzum?**

After the Tzimtzum, when Ohr Ein Sof left all four Behinot, there still remained a Reshimo in each and every Behina; a kind of Ohr Ein Sof that was there prior to the Tzimtzum.  
(Ohr Pnimi, Part 2, Chap 2, item 80)

### **73. Why are the Igulim located one inside the other?**

It shows that there is no other differentiation there besides that of cause and consequence (see answer 22).

(Histaklut Pnimit, Part 2, item 53)

### **74. Why is there no state of one being inside the other in Ein Sof?**

Because there is whatsoever no recognition of a Kli in Ein Sof.

(Histaklut Pnimit, Part 2, item 53)

### **75. What is the root of all the Lights?**

Ein Sof is the root to all the Lights in the Olamot.

(Ohr Pnimi, Part 2, Chap 1, item 4)

### **76. What is the root of all the Kelim?**

The Igulim are the roots to all the Kelim in the Olamot.

(Ohr Pnimi, Part 2, Chap 1, item 80)

### **77. What is the origin of the Ohr Hozer?**

Behina Dalet, called Malchut, is the origin of the Ohr Hozer.

(Histaklut Pnimit, Part 2, item 66)

### **78. Why do the Lights precede the Kelim?**

Because in the beginning, the Lights came out in three Behinot one below the other. These three Behinot are not regarded as Kelim before Behina Dalet appears, which is in fact, the only Behina that is regarded as a Kli. Thus, the Kelim are a consequence of the Orot.

(Histaklut Pnimit, Part 2, item 5)

### **79. Why does Bina not come before Hochma?**

Because in the creation of the Olamot from above downward, the complete always comes first and causes the appearance of the incomplete. This is the order by which the degrees hang down: each lower degree is inferior to its upper, until the lowest of all degrees appears, namely Olam ha Zeh.

(Ohr Pnimi, Part 2, Chap 1, item 200)

### **80. What is the source for the controlling force in the Olamot?**

The Masach is the first origin of a controlling force in the Olamot.

(Ohr Pnimi, Part 2, Chap 1, item 2)

### **81. Where does the Masach come from?**

It is a result of Tzimtzum Aleph..

(Ohr Pnimi, Part 2, Chap 1, item 2)

### **82. How many reasons preceded the Masach?**

Two reasons preceded the Masach: the Tzimtzum and the entrance of the Light. That is because the Masach can only appear when the Ohr Elyon reaches Behina Dalet and touches it

(see answer 43)

### **83. What is the source of Kelim de Yosher?**

The Igulim are the source of Kelim de Yosher, because Malchut of Igulim extended the Light of Kav, and her power created the Masach.

(Histaklut Pnimit, Part 2, item 56)

**84. Where do the Igulim get their Light?**

The Igulim get their Light from the Kelim de Yosher. They cannot draw Light by themselves from Ein Sof because they don't have a Masach and Aviut.

(Ohr Pnimi, Part 2, Chap 1 item 30)

**85. How do the Igulim receive Light from one another?**

The force of the Masach creates an impact in the Igulim, but it doesn't carry its Aviut with it. This impact of the Masach is called Halonot de Igulim.

(Ohr Pnimi, Part 2, Chap 2, item 70)

**86. Why must the Igulim receive from Yosher?**

Because there is no Masach in the Igulim.

(Ohr Pnimi, Part 2, Chap 1, item 30)

**87. What are the Halonot at the Gag and at the Karka of every Igul?**

(See answer 85)

**88. What made the Igulim become arranged one below the other?**

The Light of Kav that the Igulim received created in them a discrimination of degrees, one below the other. These became Halonot from the impact of the Masach. Consequently, all the degrees of the Kav were formed in Igulim as well.

(Ohr Pnimi, Part 2, Chap 2, item 90)

**89. Why do the Igulim need to be connected by the Kav?**

The Kelim de Igulim are on the same level as the Rosh of every Sefira in the Kelim de Yosher above the Masach. Because of that, they are considered to be in the place of the Rosh of the Sefira, and do not expand below the Rosh de Yosher.

The Kelim below the Rosh are below the Masach of Malchut de Rosh, controlled by Aviut. For that reason, they stand below the Igulim, because lower implies having greater Aviut.

The Igulim do not have a Masach and Aviut. Thus, the Guf of every Sefira is emptied from Igulim. In that state, all Eser Sefirot of Keter de Igulim clothe the Eser Sefirot de Rosh de Keter de Yosher, and the Eser Sefirot de Guf de Keter are vacant from Igulim. Also, Eser Sefirot de Hochma de Igulim clothe the Eser Sefirot de Rosh de Hochma de Yosher and so on by the same way.

It turns out, that Guf de Yosher separates each two Sefirot of Igulim, so that there is no connection between the Sefirot of Igulim. That is why they need to be connected by the Kav.

(Ohr Pnimi, Part 2, Chap 1, item 3)

**90. What is the difference between Sefirot de Yosher and Sefirot de Igulim?**

The difference between them is only in the Masach: it exists in Yosher and does not exist in Igulim.

(Ohr Pnimi, Part 2, Chap 1, item 2)

**91. Why is the Tzimtzum not enough, and the Masach is also needed?**

(See answer 43)

**92. What are Orot de Yosher?**

They are considered as Light of Ruach.

(Ohr Pnimi, Part 2, Chap 2, item 30)

**93. What is the difference between straight He'arah and rounding He'arah?**

(See answer 34)

**94. What makes the Igulim better than the Yosher?**

From the perspective of the Kelim, the Igulim are finer than the Yosher, because there is no Masach and Aviut in the Igulim, whereas there is a Masach and Aviut in the Yosher.

Another reason is that Kelim de Igulim came before Kelim de Yosher

(Ohr Pnimi, Part 2, Chap 1, item 2)

**95. What makes the Sefirot de Yosher better than the Sefirot de Igulim?**

From the perspective of the Orot, the Yosher is better than the Igulim, because Sefirot of Yosher extend Ohr Elyon and pour it to the Igulim.

The Lights of Yosher are considered as Lights of Ruach and the Lights of Igulim are regarded as Lights of Nefesh.

(Ohr Pnimi, Part 2, Chap 2, item 30)

**96. In the Igulim, the outer the Igul, the better. Why?**

Outer implies purer. Thus, the outer the Igul, the finer it is and the greater is its Hishtavut Tzura with Ein Sof.

(Histaklut Pnimit, Part 2, item 7)

**97. In Kelim de Yosher, the inner the Kli, the better. Why?**

Inner means having greater Aviut, meaning having a greater desire. Because of that, the measure of the Light that it extends is indeed great too, and so is the measure of the Ohr Hozer that it pushes back.

(Histaklut Pnimit, Part 2, item 5)

**98. Why is Olam Assiya the outermost of all other Olamot?**

Because there is nothing in its Behina Dalet that is worthy of extending Ohr Elyon. In that aspect, it is considered to be the purest of all the Olamot (See answer 55).

(Histaklut Pnimit, Part 2, item 13)

**99. Who caused the appearance of the Masach?**

When the Ohr Elyon reached and touched Behina Dalet in order to expand in it, it made the force of the Masach appear immediately, block it and push that Light backwards.

(Histaklut Pnimit, Part 2, item 18)

**100. When is the Masach formed?**

When the Ohr Elyon reached Behina Dalet and touched it in order to expand in it. Then the power of the Tzimtzum was awakened, which is a Masach that stops it and pushes it backwards.

(Histaklut Pnimit, Part 2, item 56)

**101. Why does the quality of the Masach depend on the Aviut of Behina Dalet?**

Because the Ohr Hozer that the Masach raises is only that same amount of Light that wanted to expand according to the measure of the Aviut in Behina Dalet. The meaning of "Aviut in Behina Dalet" is the measure of desire and Hamshacha of Ohr Elyon.

If there is a great Aviut, meaning Behina Dalet of Behina Dalet, the Light that wants to expand to Behina Dalet is also great. If the Aviut is small, meaning only Behina Aleph of Behina Dalet, then the Light that wants to expand in Behina Dalet is also very small. Consequently, the measure of the degree of Ohr Hozer in the Masach and the measure of Aviut in Behina Dalet are one and the same thing.

(Histaklut Pnimit, Part 2, item 60)

**102. What are the vessels of reception in the Light of the Kav?**

Even though the Light of the Kav has but three Behinot, still, its vessels of reception come only from Behina Dalet. However, Behina Dalet itself does not receive Light.

(Histaklut Pnimit, Part 2, item 16)

**103. What are the two kinds of Eser Sefirot in each Ne'etzal?**

There are two directions of Eser Sefirot in each degree:

1. From above downward, beginning in Keter and ending in Malchut. Those are called Eser Sefirot de Ohr Yashar.
2. From below upward, beginning in Malchut and ending in Keter. This direction is called Eser Sefirot de Ohr Hozer.

(Histaklut Pnimit, Part 2, item 104)

**104. Why is the Ohr Hozer considered to be a vessel of reception?**

Because this Light belongs entirely to Behina Dalet. It would have qualified to clothe in Behina Dalet, if the Masach had not pushed it back, thus turning it to a vessel of reception instead of Behina Dalet.

Histaklut Pnimit, Part 2, item 21)

**105. What is the measurement for the amount of Ohr Hozer?**

The amount of Light that should have clothed Behina Dalet had the Masach not pushed it backwards.

(Histaklut Pnimit, Part 2, item 60)

**106. Why is Malchut regarded as the Keter of the Ohr Hozer?**

Because Ohr Hozer is nothing more than a Light that was meant to be in Behina Dalet, which is Malchut. Because Malchut did not receive this Light within her, this light became clothing and a receptacle for all nine Sefirot above her.

Consequently, Malchut is the origin for every Eser Sefirot of Ohr Hozer and is therefore regarded as the Keter de Ohr Hozer.

(Histaklut Pnimit, Part 2, item 102)

**107. Why do the Masach and the Aviut function as one?**

(See answer 101)

**108. Why are the Aviut and the Ohr Hozer interdependent?**

(See answer 101)

**109. What purifies the Masach?**

The Aviut in a Masach is the amount of the desire in it. Therefore, acquiring and clothing Ohr Pnimit in a Partzuf intensifies the Ohr Makif and purifies the Aviut in the Masach.

(Histaklut Pnimit, Part 2, item 74)

**110. Why are Sefirot of Igulim regarded as Nefesh?**

Since there is no Masach and Aviut in Sefirot of Igulim, they do not have a Kli in which to extend the Ohr Elyon. Instead, they receive their Lights through the Kelim de Yosher. Because of that their Lights are regarded as Lights of Nefesh. This means that there is no bestowal in this Light, but only for their own needs.

(Histaklut Pnimit, Part 2, item 95)

**111. Why are Sefirot of Yosher regarded as Ruach?**

Because the Kelim de Yosher have a Masach and Aviut, they are qualified to extend Ohr Elyon and pour it unto others, and a Light that contains an aspect of bestowal in it is called "a Light of Ruach" or "Ohr Zachar."

Ohr Pnimit, Part 2, Chap 2, item 30)

**112. What is the virtue of the first three Sefirot of Yosher?**

GAR are clean with respect to the Aviut of the Masach because the Masach and Malchut are their last Behina. The Aviut never ascends to them, because Aviut can never transcend its own location, not even a bit.

Know, that the first three, namely KHB, are the Rosh of a degree that consists of complete Eser Sefirot (See answer 13).

(Ohr Pnimit, Part 2, Chap 1, item 90)

**113. How are the Sefirot of Yosher positioned in the Igulim?**

Each and every Sefira is considered to have a Rosh, called GAR, and a Guf, called ZAT (See answer 64). The Sefira of Keter has GAR and ZAT; so does Hochma, and so does Bina, and so on.

The position of every Eser Sefirot, GAR and ZAT of Igulim, is only in the place of the Rosh and GAR de Yosher. That is because Eser Sefirot of Igulim of the Sefira of Keter, revolve only around GAR de Keter de Yosher. However, ZAT de Keter are vacant from Igulim (see item 89).

Also, every Eser Sefirot of Hochma de Igulim revolve solely around GAR de Hochma de Yosher and ZAT of Hochma de Yosher are vacant from Igulim. So are the rest as well.

(Ohr Pnimit, Part 2, Chap 1, item 90) (Ohr Pnimit, Part 1, Chap 1, item 50)

**114. Why are the Igulim positioned in the place of GAR de Yosher?**

Because both haven't any of the Aviut of the Masach.

(Ohr Pnimit, Part 2, Chap 1, item 90)

**115. What is the distance between each Igul?**

It is as the measure of ZAT of the Sefira of Yosher that separates between each two Igulim. ZAT de Keter de Yosher separate between the Eser Sefirot of Igul Keter and Igul Hochma;

ZAT de Sefira of Hochma de Yosher separate between the Eser Sefirot of Igul Hochma and Igul Bina and so on.

(Ohr Pnimi, Part 2, Chap 1, item 90)

**116. Why don't the Igulim surround the ZAT de Yosher?**

(See answer 89)

**117. Why is it forbidden to contemplate on the GAR of each degree?**

Because the Lights came before the vessels (See answer 13) and the Ohr Hozer that ascends from below upward and clothes them is not considered as actual vessels, but only as roots of vessels. We do not have attainment in the Light without a Kli.

(See answer 21)

**118. Is it forbidden to delve in all Eser Sefirot of the GAR?**

Even in the GAR of a degree there are GAR and ZAT, and we are permitted to delve on the ZAT in the GAR.

(Ohr Pnimi, Part 2, Chap 2, item 5)

**119. Why do we not contemplate on the Sefirot of Igulim?**

Because they are GAR. In fact, all Eser Sefirot of Igulim are positioned in the place of GAR de Yosher.

(See answer 13)

**120. How are the Eser Sefirot divided among the five Behinot of the Ratzon?**

The root of the four Behinot is called Keter. Behina Aleph is called Hochma, and Behina Bet – Bina. Behina Gimel is called Tifferet, or Zeir Anpin, and it consists of six Sefirot of its own: Hesed, Gevura, Tifferet, Netzah, Hod, Yesod. Behina Dalet is called Malchut.

**121. What exactly does it mean, "Ten and not nine, ten and not eleven?"**

It means that Behina Dalet, meaning Malchut, does not receive anything from the Ohr Elyon after the Tzimtzum. However, because of the virtue of the Ohr Hozer in her, it is regarded just as important as all other Sefirot. That is why it says "ten and not nine."

It says "ten and not eleven," to indicate that you should not think that there is any form of reception of Ohr Elyon in Behina Dalet. If there were, Malchut would be regarded as two Sefirot: Malchut of Ohr Yashar and Malchut of Ohr Hozer. That would bring the number of Sefirot to eleven. For that reason the text warns us, "ten and not eleven," because Malchut receives nothing from the Ohr Yashar.

**122. Why doesn't the will to receive appear all at once?**

Because it is opposite from the Shoresh. The only form of the Shoresh is that of bestowal; and that of Behina Dalet is only of reception.

Two opposites cannot stem from one another by way of cause and consequence. It is only possible to do it gradually, slowly, because the Shoresh is only the cause of the closest Behina to it, namely, Behina Aleph.

After that Behina Bet comes from Behina Aleph, and from Behina Bet comes Behina Gimel, and only then Behina Dalet can appear.

(Histaklut Pnimit, Part 2, item 5)

**123. Why is Aviut regarded as Pnimit?**

Because Aviut is the Kli of Hamshacha and the primary vessel of reception, using the Ohr Hozer that ascends from it. For that reason, Aviut in the Kli is also regarded as its Pnimit. The lesser the Aviut, the greater the Hitzoniut, and that which is completely Zach is regarded as the most Hitzon (See answer 55).

(Histaklut Pnimit, Part 2, item 5)

**124. Why is Pnimit regarded as a vessel of reception?**

It can be compared to a wall of a Kli that is made of four crusts, one around the other. Consequently, the Shefa in the Kli touches only the Pnimi, meaning the innermost crust in the Kli.

(Histaklut Pnimit, Part 2, item 5)

**125. What is the measurement for the greatness or the smallness of the Olamot?**

It is as the measurement of the Ohr Hozer that the Masach in that Olam or degree raises.

(Histaklut Pnimit, Part 2, item 55)

**126. Why does the Light also leave the first three Behinot during the Tzimtzum?**

It is because the vessels of reception of all four Behinot are actually only Behina Dalet. The other three Behinot do not have any form of reception and Hamshacha in them.

Consequently, when Behina Dalet restricted herself from receiving, the first three Behinot also remained without vessels of reception, and their Lights departed too.

(Histaklut Pnimit, Part 2, item 16)

**127. What are the three discriminations in the Kelim?**

1st.discrimination: The Atzmut of the substance of the Kli, meaning the measure of its Aviut.

2nd.discrimination: The force of the Tzimtzum that is placed on Behina Dalet in the Aviut of the Kli.

3rd.discrimination: The Masach (See answer 43).

There are two inner distinctions that we must make regarding the first discrimination:

A. The first substance, meaning the one that is regarded as Malchut of the previous degree. This Malchut is regarded as the reason, her Maatzil. This is especially true before the Light reached the emanated degree.

B. The second is the substance of the emanated degree itself, after all the Light that is intended to reach that degree has actually reached it.

(Histaklut Pnimit, Part 2, item 24)

**128. What are the two discriminations in a spiritual substance?**

1. What is regarded as the Malchut of the Upper One.

2. What is regarded as the substance of the emanated degree itself.

(See answer 127)

**129. To which point is the Ne'etzal named after its Elyon?**

As long as the emanated degree does not receive the Light that is intended for it, it is named after the next degree above it.

(See answer 127)

**130. When is the Ne'etzal considered to be leaving the Elyon into its own authority?**

When the emanated degree acquires its own Light. From that moment it is no longer considered a part of Malchut de Elyon, called Maatzil, and has its own authority.

(See answer 127)

**131. What does Lo Efshar mean?**

A state of "having to receive" is called Lo Efshar. It relates primarily to Ohr Hochma, which is regarded as the essence and the sustenance of the Partzuf. In other words, it is something that the Partzuf cannot be separated from, like one who must sustain oneself.

(Histaklut Pnimit, Part 2, item 46)

**132. What does Lo ka Mekavein mean?**

A great desire is called ka Mekavein (Aiming). When one wants something very much, we say that one aims one's heart to extend it unreservedly, because the intention and the desire are felt within the heart.

However, it is so only when the Ohr is absent. When there is Ohr, it is called Lo ka Mekavein.

(Histaklut Pnimit, Part 2, item 43)

**133. Why is Behina Aleph considered to be in a state of Lo Efshar and Lo ka Mekavein?**

Because Behina Aleph is meant to receive only Ohr Hochma, being the very essence and sustenance of the Partzuf. It is regarded as Lo Efshar because it is compelled to receive its sustenance and essence, and compelled reception is not regarded as reception.

It is also not considered to have any desire for Ohr Hochma because desire appears only when the Ohr is absent, and there is a yearning to have it, but not when it is filled with this Ohr.

(Histaklut Pnimit, Part 2, item 43)

**134. Why is Behina Bet considered to be in a state of Efshar and Lo ka Mekavein?**

Behina Bet is an increase in the desire to bestow, by which she extends Ohr Hassadim. She does not have to overcome herself at all, and it is Efshar for her to be completely separated from it, hence the name Efshar.

However, it is still regarded as Lo ka Mekavein because this above mentioned yearning must only be for Ohr Hochma, not for Ohr Hassadim. It is so because Ohr Hassadim is not regarded as Aviut, since the Tzimtzum was only on Ohr Hochma, and not at all on Ohr Hassadim. Hence, the desire for Ohr Hassadim is not regarded as an aim.

(Histaklut Pnimit, Part 2, item 43)

**135. Why is Behina Gimel considered to be in a state of Lo Efshar and ka Mekavein?**

Behina Gimel is about Hamshacha of Hochma into the Ohr Hassadim that Bina extended. This Hamshacha is called Lo Efshar, because He'arat Hochma is a must reception for the Partzuf.

It is called ka Mekavein because this Hamshacha was made when the He'arat Hochma was absent, resulting in the presence of the desire.

**136. Why is Behina Dalet considered to be in a state of Efshar and ka Mekavein?**

He'arat Hochma alone is quite sufficient for her sustenance. Because there was already He'arat Hochma in Behina Gimel, there was no need for a new overpowering to draw Ohr Hochma. For that reason, this Hamshacha is considered as Efshar, meaning it was possible to become separated from it.

She is regarded as ka Mekavein because she lacks the Atzmut of this Ohr Hochma that she extended, and therefore has a great desire when extending it.

**137. Why are not all the forms of the Ratzon worthy of being vessels of reception, but only Behina Dalet?**

Because a Kli is not complete before it has a desire to receive. That desire to receive does not appear, unless two conditions are met: Efshar and ka Mekavein.

(See answer 136)

**138. Why does every Shinui Tzura in Behina Dalet become a new Ne'etzal?**

The rule is that the Ohr Elyon does not stop shining for the Ne'etzalim even for a moment. Wherever there is an able Kli of Hamshacha, the Ohr Elyon immediately shines.

Therefore, after the Hamshacha of Behina Dalet in Behina Dalet was completed, it created a new form of Kli de Hamshacha, with Aviut Gimel in Behina Dalet, and it too was immediately filled with the Ohr Elyon.

After that, when a new form of Aviut emanated once more, this time of Aviut Bet in Behina Dalet, it too was instantly filled with the Ohr Elyon, and so it always is.

**139. Why is the Ohr Elyon incessant in the Ne'etzalim?**

Because the Ohr Elyon is always in a state of complete rest, without any Hidush Tzura. In spirituality, Hidush is regarded as motion, and any Hidush Tzura in the Hitpashtut of the Ohr Elyon is done by the force of Hamshacha that appears in the Ne'etzal alone (See Part 1, answer 64).

This Hitpashtut of the Ohr Elyon is like lighting one candle from another; when the first is not decreased in any way. Thus, only that part of the Hitpashtut of the Ohr Elyon that the Ne'etzal received is regarded as Hidush Tzura with regards to the Kli and the Light that is clothed in it. Indeed, the Ohr Elyon itself is not decreased in any way because of this Hitpashtut that occurred the Ne'etzal.

**140. What is the difference between bestowal and reception in the Kelim?**

They are complete opposites. That is because there must be a large measure of Aviut in the Partzuf for bestowal of the Ohr Elyon, the largest possible measure. In that state, the Kli extends the greatest and most complete Light.

On the other end of the scale is the Hitlabshut of the Ohr Elyon in the Kelim. That is because the complete and greatest Light clothes only the purest Kli that can exist in reality.

Hence, we must always distinguish between two matters in each Partzuf:

A. The bestowal in each Partzuf, which is measured by the Aviut of the Partzuf, is regarded as Pnimi and Hitzon.

B. The measure of reception and Hitlabshut in the Kelim is regarded Elyon and Tachton. Thus, the greatest Partzuf should also be the most internal, meaning with the greatest Aviut. At the same time, it should be higher than all other Partzufim in reality, meaning purer than all other Partzufim. This is so because they are two separate Kelim, one to extend the Light, and the other to receive it.

(See answers 55 and 141)

**141. Why does the giver gives to the most Av, while the receiver receives in the most Zach?**

Because the Ohr Elyon is only captured in the Partzuf to the extent of the Ohr Hozer that rises from the Masach in the Partzuf. Its measure depends on the measure of the Aviut in Behina Dalet (See answers 101 and 2).

For that reason, the giver needs the excessive Aviut in the inferior. The receiver, however, needs the purest Kli, so that the Light may clothe it. In other words, it needs to have Hishtavut Tzura between the Ohr and the Kli. Otherwise, the Shinui Tzura separates the Ohr from the Kelim.

(See answers 16 and 140)

**142. How should we understand the Hidush Tzura in the expansion of the Ohr Elyon?**

(See answer 139)

**143. How is the Ne'etzal emanated from the Ohr Elyon?**

The Ohr Elyon necessarily contains a will to bestow. This will is regarded as the last Behina that is contained in the Ohr Elyon. This part, meaning the above will to bestow, is inverted and becomes a Hamshacha of Ohr de Behina Aleph.

This Hamshacha of Light is certainly a Hidush Tzura in the above will to bestow. Because of that it is considered to have been divided, exited the will to bestow and become the Behina Aleph of the will to receive.

This means that it was no longer a Maatzil and instead became a Ne'etzal, because Shinui Tzura separates and distances spiritual objects from one another. However, this discrimination of a "part" in this case, does not decrease anything from the whole. Instead, is like a candle that Lights another candle, without the first decreasing in any way.

**144. What is the difference between the names of the four Behinot and the names KHB ZON?**

When we discern only the substance in the Kelim, we define them as "four Behinot." When we want to include the Reshimot in each and every Kli as well, we define them as KHB ZON.

**145. What is the order of the entrance of the Lights into the Ne'etzal after the Tikun?**

First, the smaller Lights enter, then the greater Lights; Nefesh enters first, then Ruach and so on until Yechida. (See answer 48)

**146. What is the order of the growth of the Kelim in each Partzuf after the Tikun?**

First the more important Kelim grow, then the smaller Kelim. Keter grows first, then Hochma etc. until the Kli of Malchut, which comes last.

**147. What is the first substance of every Ne'etzal?**

Malchut de Elyon becomes the Keter of the Tachton. In other words, the will to bestow in the Upper One becomes the first substance in the lower one.

(See answer 143)

**148. What are the two Ketarim (pl. for Keter) in each degree?**

The Shoresh of the four Behinot is called Keter of the Eser Sefirot de Ohr Yashar in the degree. Malchut of the degree is regarded as the Keter of the Eser Sefirot of Ohr Hozer in the degree.



**149. When the Light moves from one place to another, it does not become absent in the first. How come?**

This is simple; if it had been interchangeable, it would not have been eternal.

**150. How is every Elyon incorporated with its Tachtonim (pl. for Tachton)?**

It is incorporated through the Eser Sefirot of Ohr Yashar because all the Lights come only from Ein Sof. Consequently, the Tachton must pass through all its Elyonim (pl. for Elyon) in a form cause and consequence, until it reaches the last consequential, the one the Light is intended for.

The Light does not become absent from place A when passing to place B. Hence, all the Lights that pass through the Elyon become fixed in it.

**151. How is every Tachton incorporated with its Elyonim?**

It is incorporated through the Eser Sefirot of Ohr Hozer, where Malchut is regarded as the Shoresh and the Keter (See answer 148). All the parts of Ohr Hozer that clothe its Elyonim pass through her on their way up. For that reason, every Tachton is regarded as consisting of all the parts of Ohr Hozer that belong to the Sefirot above it.

**152. What is the key to find the differences between the Sefirot that are intermingled with each other?**

The two directions of Eser Sefirot of Ohr Yashar and Eser Sefirot of Ohr Hozer in each degree create the Hitkalelut of the Sefirot in one another. They mingle in such a way that each Sefira consist of all other ten, and those ten mingle with all other ten, and so on and so forth incessantly (See answer 120).

There is a need to find an easy way to unearth the changes in the order of the specific Eser Sefirot in a Sefira that are a result of the Hitkalelut, and are not its essence.

If, For example, you want to know the Eser Sefirot in Bina, there are three things you can always use:

1. The first thing to know is that there are two Sefirot in her Atzmut: Bina de Ohr Yashar and Hod de Ohr Hozer.
2. You must count the Sefirot from her downward through Yesod. Those consist her Ohr Yashar, meaning HGT NHY that pass through her from below upward.
3. Count the Sefirot from her upward, through Keter. They are two: Yesod and Malchut. Thus, you will know her Sefirot of Ohr Hozer which travel from below upward.

Now calculate: the two Sefirot of her Atzmut, and the six Sefirot of Ohr Yashar and the two of Ohr Hozer, add up to ten. This is how you should calculate in every Sefira, and you will know all her instances with a single scan.

**153. Which are the Behinot of Ohr Yashar and Ohr Hozer in Keter?**

Nine of Ohr Yashar, from Keter to Yesod, and one of Ohr Hozer - Malchut.

**154. Which are the Behinot of Ohr Yashar and Ohr Hozer in Hochma?**

There are eight of Ohr Yashar, from Hochma to Yesod. They clothe the purer Kelim, meaning Ohr Hochma in Kli de Keter. There are also two of Ohr Hozer, Yesod and Malchut, which clothe the Kelim of Yesod and Malchut.

**155. Which are the Behinot of Ohr Yashar and Ohr Hozer in Bina?**

There are seven of Ohr Yashar from Bina downward. Here too, the Light of Bina clothes the Kli de Keter etc. through the Light of Yesod that clothes the Kli de Netzah. There are also three of Ohr Hozer, Hod, Yesod and Malchut, in the Kelim of Hod, Yesod and Malchut.

**156. Which are the Behinot of Ohr Yashar and Ohr Hozer in Hesed?**

There are six of Ohr Yashar from Hesed to Yesod, and four of Ohr Hozer, from Netzah to Malchut. Ohr Hozer of Netzah clothes the Kli de Netzah etc.

**157. Which are the Behinot of Ohr Yashar and Ohr Hozer in Gevura?**

There are five of Ohr Yashar, from Gevura to Yesod, and five of Ohr Hozer, from Tifferet to Malchut. They clothe as above, meaning Ohr Yashar in the purer Kelim and the Ohr Hozer, each in its proper Kli.

**158. Which are the Behinot of Ohr Yashar and Ohr Hozer in Tifferet?**

There are four of Ohr Yashar from Tifferet to Yesod, and six of Ohr Hozer, from Bina to Malchut. (Ohr Pnimi(Ohr Pnimi, Part 1, Chap 1, item 50)

**159. Which are the Behinot of Ohr Yashar and Ohr Hozer in Netzah?**

There are three of Ohr Yashar from Netzah to Yesod and seven of Ohr Hozer, from Hesed to Malchut.

**160. Which are the Behinot of Ohr Yashar and Ohr Hozer in Hod?**

Two of Ohr Yashar, Hod and Yesod, and eight of Ohr Hozer, from Hochma to Malchut.

**161. Which are the Behinot of Ohr Yashar and Ohr Hozer in Yesod?**

One of Ohr Yashar – Yesod, and nine of Ohr Hozer – Hochma through Malchut.

**162. Which are the Behinot of Ohr Yashar and Ohr Hozer in Malchut?**

In Malchut there are Eser Sefirot of Ohr Hozer without any Ohr Yashar.

**163. Which are the Behinot of Ohr Yashar and Ohr Hozer in Keter de Keter?**

Nine of Ohr Yashar, from Keter to Yesod, and one of Ohr Hozer – Malchut.

**164. Which are the Behinot of Ohr Yashar and Ohr Hozer in Hochma of Keter?**

Eight of Ohr Yashar, from Hochma to Malchut, and two of Ohr Hozer – Yesod and Malchut.

**165. Which are the Behinot of Ohr Yashar and Ohr Hozer in Bina de Keter?**

Seven of Ohr Yashar from Bina to Malchut, and three of Ohr Hozer, from Hod to Malchut.

**166. Which are the Behinot of Ohr Yashar and Ohr Hozer in Hesed de Keter of Keter?**

Six of Ohr Yashar, from Hesed to Yesod, and four of Ohr Hozer, from Netzah to Malchut.

**167. Which are the Behinot of Ohr Yashar and Ohr Hozer in Gevura de Hochma de Netzah?**

First, we must understand the inner Eser Sefirot in the general Netzah. They are: three of Ohr Yashar - the Light of Netzah clothing the Kli de Keter de general Netzah, and the Light of Yesod in Kli de Bina.

Now, take the inner Hochma of the general Netzah. The inner Hochma too is necessarily made of Eser Sefirot, by the eight Sefirot of Ohr Yashar that pass through her from above downward, even in those that have only Ohr Hozer. That is because when the Sefirot were mixed, the Sefirot of Ohr Yashar always shine into the Sefirot that have Ohr Hozer.

However, the eight Sefirot of Ohr Yashar that passed from Hochma downward, are not regarded as Ohr Hochma, but as Ohr Hod. That is because Ohr Hod is clothed in the Kli de Hochma in the general Netzah.

Thus, in the Eser Sefirot of Hochma de Netzah, there are now only passing Lights of Ohr Yashar from Hochma de Hod downward. Hochma de Hod stands in that Kli de Keter, Bina de Hod in Hochma, and Hesed de Hod in Bina. Gevura de Hod stands in Hesed, and Tifferet de Hod in Gevura. Thus we find that there is Ohr Yashar from the Light of Tifferet de Hod in Gevura de Hochma de Netzah.

Now we shall take that Gevura de Hochma de Netzah, which was also made of ten inner Sefirot: Ohr Yashar that travels through her from above downward, and Ohr Hozer that travels through her from below upward. In that Gevura there are five Sefirot of Ohr Yashar from Gevura downward. However, this is not really the Light of Gevura, but the five lower Behinot of Ohr Tifferet de Hod, which clothe the purer Kelim.

It turns out, that Ohr Gevura de Tifferet de Hod clothes the Kli de Keter of Gevura de Hochma de Netzah. Also, Ohr Tifferet de Tifferet de Hod, clothes the Kli de Hochma of the Gevura de Hochma de Netzah. The Light of Netzah de Tifferet de Hod clothes the Kli de Bina of Gevura de Hochma de Netzah, and Ohr Netzah de Tifferet de Hod, clothes the Kli de Bina of Gevura de Hochma de Netzah. Ohr Hod de Tifferet de Hod clothes Kli de Hesed of Gevura de Hochma de Netzah, and Ohr Yesod de Tifferet de Hod, clothes in the Kli de Gevura of Gevura de Hochma de Netzah.

In addition, there are five Sefirot of Ohr Hozer that clothe according to the appropriate Kelim, as they always do.

**168. Which are the Behinot of Ohr Yashar and Ohr Hozer in Tifferet de Bina de Hod?**

Initially, Bina de Hod has only Ohr Hozer, and not any Ohr Yashar. However, the Ohr Yashar of the adjacent degree, namely Ohr Yesod, shines in it. Consequently, this Bina is mingled with the Lights that pass through her, which are seven Lights of Ohr Yashar, from Bina downward.

Because her Light is but the Light of Yesod de Ohr Yashar, the Ohr Yashar in her begins from Bina de Yesod downward. Ohr Bina de Yesod clothes the Kli de Keter, and Ohr Hod de Yesod clothes the Kli de Tifferet of Bina de general Hod.

Later on, when you take the specific Tifferet of Bina de Hod, which also consists of Eser Sefirot, you will have there four of Ohr Yashar from Tifferet downward, which clothe in the higher Kelim.

This is the order of the clothing in the higher Kelim: Tifferet de Yesod of Yesod in Kli de Keter; Netzah de Yesod of Yesod in Kli de Hochma; Hod de Yesod of Yesod in Kli de Bina, and Yesod de Yesod of Yesod in Kli de Hesed.

In addition, there are six Behinot of Ohr Hozer that travel through her from below upward. Those travel from Gevura to Malchut, and clothe according to the Kelim as they always do.

### **169. Which are the Behinot of Ohr Yashar and Ohr Hozer in Netzah de Yesod de Keter?**

Initially, there is only Ohr de Yesod in Kli de Keter in the Eser Sefirot of Yesod de Keter, and the rest are but Ohr Hozer. Also, in Netzah de Yesod of Keter there is only Ohr Hozer. However, Ohr de Yesod de Ohr Yashar that stands at Keter shines there, and Netzah de Yesod of Keter is regarded as Ohr Yashar de Yesod.

When it consists of Eser Sefirot, it has three Lights NHY de Ohr Yashar from it down to Yesod. They pass from above downward below Yesod de Ohr Yashar.

Netzah de Yesod clothes the Kli de Keter, Hod de Yesod clothes the Kli de Hochma, and Yesod de Yesod clothes the Kli de Bina. The seven Lights of Ohr Hozer clothe the Sefirot HGT NHYM according to the Kelim.

### **170. Which are the Behinot of Ohr Yashar and Ohr Hozer in Hod de Tifferet de Malchut?**

There is only Ohr Hozer there, because anything that extends from Malchut has only Ohr Hozer.

### **171. How are the Lights of Ohr Yashar and Ohr Hozer clothed in the Kelim?**

This is the rule: The more important Lights clothe the purer Kelim; the less important clothe the lesser Kelim.

Thus, in the Sefira of Keter, Malchut of Ohr Hozer clothes Malchut de Keter.

In Hochma, the eight Sefirot of Ohr Yashar, being Hochma, Bina and HGT NHY, are clothed in the Kelim of KHB HGT, Netzah and Hod, while Yesod and Malchut of Ohr Hozer are clothed in Yesod and Malchut there.

In Bina, the seven Sefirot of Ohr Yashar, being Bina and HGT NHY are clothed in the Kelim HBD HGT, Netzah, while Hod, Yesod and Malchut of Ohr Hozer are clothed in the Hod, Yesod and Malchut there. this is also how it continues.

### **172. What is the order of cause and consequence from Ein Sof to Malchut of Adam Kadmon?**

There are ten reasons here, which are as follows:

1st. Reason: The first and foremost reason is Ein Sof. It is the reason for the four Behinot, in a way that they will become apparent once the Light is restricted.

In Ein Sof Himself there is no form of a Kli, for it is all Ohr. Indeed, only from the Tachton, meaning from the Olam Tzimtzum, can the Elyon be studied.

2nd. Reason: The first three Behinot that are emanated from one another are regarded as the reason for the appearance of the possibility of a desire for Hishtavut Tzura in Behina Dalet, called Malchut de Ein Sof.

3rd. Reason: Malchut de Ein Sof is the reason for Keter de Olam Tzimtzum. The reason for that is that desire to want Hishtavut Tzura that Malchut de Ein Sof acquired is regarded as Shinui Tzura in Malchut de Ein Sof. For that reason it is separated from

Malchut de Ein Sof and acquires its own name outside that Malchut, namely – Keter de Olam Tzimtzum.

(See answer 32)

4th. Reason: This Keter is the reason for the Tzimtzum Aleph because it expanded once more down to its Behina Dalet (See answer 38), and then restricted that will to receive and the Light departed.

5th. Reason: The Light that departed after the Tzimtzum is the reason for the appearance of the Kelim of the Eser Sefirot de Igulim.

(See answer 72)

6th. Reason: The Kli de Malchut de Igulim, meaning Behina Dalet in them, is the reason for the Hamshacha of the Ohr Elyon once more from Ein Sof.

(See answers 83 and 138)

7th. Reason: The Ohr Elyon that was extended once more is the reason for the appearance of the force of the Masach in the Kli of Malchut.

(See answer 43)

8th. Reason: The Masach is the reason for the Eser Sefirot of Ohr Hozer that ascend from it to Keter de Ohr Yashar. They are called Rosh de AK.

(See answer 101)

9th. Reason: The Ohr Hozer that ascends from the Masach is the reason for the appearance of the Kelim de Yosher. In other words, it renders force of Hitpashtut in the Behina Dalet so that she may expand by herself to Eser Sefirot from within her down to Malchut de Malchut.

10th. Reason: The above Behina Dalet that received the force of Hitpashtut by means of the Ohr Hozer is the reason for the Eser Sefirot de Kelim de Adam Kadmon. These Sefirot are called the Guf of Adam Kadmon down to his Malchut.

(See answer 11)

## Part II

# Histaklut Pnimit

## Chapter One

Explains the Eser Sefirot of Igulim; contains six issues:

1. Igulim are regarded as GAR.
2. In Sefirot of Igulim, the outer is the more important. The opposite is true with Sefirot of Yosher, in which the inner is more important.
3. Two kinds of reception in the Kelim: A. through their Pnimit, B. through their Hitzoniut.
4. Behina Dalet cannot appear unless the previous three Behinot cause it to appear.
5. The four Behinot are like four layers in the walls of a Kli, one on top of the other. The Shefa is received in the inner layer.
6. The greater the Aviut of the Masach, the higher the level of the Ohr Hozer that it raises. There are five levels.

*Igulim are regarded as GAR*

1. The Rav spoke very little of the Eser Sefirot of Igulim. Even the words he did say seem to be filled with contradictions. However, it is impossible to elaborate on them because they are regarded as the first three Sefirot, which we are forbidden to delve in.

Nevertheless, the little that the Rav did write should be explained elaborately, enough to accomplish the goal that the Rav had aspired for, meaning as much as it is necessary to understand the interconnections in this wisdom.

*In Eser de Sefirot of Igulim, the outer is the more important.*

2. We shall begin with a general understanding of the matters. The Rav divides reality into two discriminations: Igulim and Yosher. This means that each Partzuf in each of the five Olamot, Adam Kadmon, ABYA and Olam ha Zeh, consists of Eser Sefirot of Igulim and Eser Sefirot of Yosher.

We saw that in Sefirot of Igulim, the outer is better, and the inner is worse. The uppermost Igul, the closest to the surrounding Ein Sof that revolves around the entire reality, whose name is Keter, is the best among them.

Inside it there is a second Igul, called Hochma, which is worse than Keter. It follows by the same pattern until the innermost ball, being Olam ha Zeh, which is dark, without any light, filthy, the worst of all the Igulim. Thus, the inner the Igul, the worse it is, and the outer the Igul the better.

*In Eser Sefirot de Yosher, the inner Kli is more important.*

3. It is the opposite with Sefirot de Yosher, in which the inner is better. That is because the first and innermost Eser Sefirot are the Eser Sefirot of Olam Adam Kadmon. They are called the Kav that expands from Ein Sof and Nimshach almost as low as Olam ha Zeh, but without touching it.

Its Hitzoniut is clothed by the Eser Sefirot of Yosher of the second Olam, called Olam Atzilut, whose merit is lower than that of Olam Adam Kadmon. The Hitzoniut of Olam Atzilut is clothed by the Eser Sefirot of Yosher of Olam Beria, which is worse than Olam Atzilut. It follows in the same manner until the Eser Sefirot of Yosher of Olam Assiya, the worst of all the Olamot, which clothes the Hitzoniut of all the Olamot.

It turns out that the outer is worse and the inner is better, the opposite of the Eser Sefirot of Igulim. Indeed, a profound and great concept is presented here in this oppositeness between the Sefirot de Igulim and the Sefirot de Yosher, which should be studied thoroughly.

*Two kinds of reception in the Kli: A. through the Toch, B. through the Hitzoniut.*

4. You already know about the middle point in Ein Sof, where the Tzimtzum took place and the Ohr departed from that point and became an empty Halal (see Part 1, Chap 1, item 50). It explains that it is called "the middle point" to indicate that it does not receive through its Pnimiut and Toch, but only through its Hitzoniut, from its surroundings. It receives without any limitation and measurement because the one that receives from the Hitzoniut does not limit the Ohr.

As a result, we have two kinds of reception in the Kelim:

1st. Through the Hitzoniut

2nd. Through the Pnimiut.

We must thoroughly understand which Pnimiut and Hitzoniut we are discussing with here, as this naturally does not refer to a place or an area by which you might imagine Hitzoniut and Pnimiut.

*The first three Behinot only cause the appearance of Behina Dalet, but they cannot receive; they are like four layers in the wall of the Kli.*

5. You already know that the term "spiritual Kli" refers to the Ratzon in the Ne'etzal to receive its Shefa from Ein Sof. Also, you already know that this Ratzon has four Behinot one below the other. In other words, this Kli, being the above will to receive, can perform its task only after it (gradually) passes through the above four Behinot.

The first Behina is a very frail Ratzon; Behina Bet is greater than Behina Aleph etc. Behina Dalet is the full measure of the Ratzon as it should be for the final completion of the Kli.

The reason for it has already been explained (see Part 1, Chap 1, item 50). Since the form of this will to receive is absolutely opposite to the will to bestow in the Light of Ein Sof, it cannot appear all at once, but only slowly. It starts from the will to bestow in the Shoresh, called Keter, continues to the more Av, which is a little different from it, being Behina Aleph. From there it continues to the more Av, namely Behina Bet, and so on by the same way until Behina Dalet, which is absolutely opposite to the form of the Ohr. She, specifically, is able to serve as a Kli in the Ne'etzal.

However, the Ratzon in the previous three Behinot is not uncovered enough to serve as a Kli for reception. Thus only Behina Dalet is regarded as the Kli for reception in the Ne'etzal, and for that reason it is called the Pnimit and the Toch of the Ne'etzal. Behina Gimel in the Ratzon is considered to be outside Behina Dalet; Behina Bet is outside Behina Gimel, and Behina Aleph is outside Behina Bet. Behinat Keter is the outermost.

Like a corporeal Kli that contains four layers one on top of the other, the Shefa is certainly received in the fourth, innermost layer. The three outer layers that surround it are only there as support for the innermost fourth layer. Here too, the Ohr is received only in Behina Dalet, while the three first Behinot are there only because it is impossible for it to come at once, but only by concatenation, as we've explained above.

*Pnimit and Aviut are the same; Hitzoniut and Zakut are the same too.*

6. Now you have thoroughly learned about the Pnimit and Hitzoniut that we must distinguish in every Kli. Because there are four Behinot in every Kli, the last of them is called the Toch and the Pnimit of that Kli; it is the essence of the reception in the Kli. The Behinot that precede it are meant to uncover the last of them, and are therefore regarded as the Hitzoniut of the Kli.

The farther the degree from the last Behina, the outer it is considered to be. You should also know that Behina Aleph is purer than Behina Bet, and Behina Dalet is the most Av. It turns out, that Pnimit and Aviut are one and the same thing and the reason that Behina Dalet is regarded as the one that receives the Shefa is because she is the most Av.

Similarly, Hitzoniut and Zakut are one and the same, because her Ratzon is frail and Zach, and thus closer to the Maatzil. For that reason it is the outermost, meaning the farthest from reception, which is Pnimit and Toch.

*Proximity and remoteness from the Maatzil are evaluated according to the measure of reception in the Ne'etzal.*

7. This is what the Rav wrote about the Sefirot de Igulim, that the outer is better and closer to the Maatzil. That is because Behinat Shoresh, called Keter, is the purest and closest in form to Ein Sof, meaning closest to the Maatzil. It designates her as the outermost, meaning farthest from the Toch and the Pnimit, meaning reception.

After her comes Behina Aleph, which is more internal than the Keter, meaning closer to reception. Behina Bet is more internal than her, meaning closer to Behina Dalet, meaning reception, and Behina Dalet is the actual Pnimit, meaning the Shefa is received in her. For that reason, her form is also the farthest from the Maatzil.

*In Eser Sefirot of Yosher the degree is measured according to the Ohr Hozer that rises from the Aviut in the Masach, the greater the Aviut, the greater the Ohr Hozer.*

8. In Eser Sefirot de Yosher there is the matter of the Ohr Hozer that rises from the Zivug of the Masach with the Ohr Elyon. The amount of Ohr Hozer is measured by the Aviut in the Masach that performs the Zivug with the Ohr Elyon.

The greatest Aviut in the Masach, namely Behina Dalet publicizes a full measure of Eser Sefirot, as high as Keter. If the amount of Aviut in the Masach is less by one Behina, consisting only of Behina Gimel, it publicizes Eser Sefirot that reach only as high as Hochma, and the Keter is missing.

If all it has is Aviut de Behina Bet, it only publicizes Eser Sefirot that reach as high as Bina, without the degrees of Keter and Hochma.

If all it has is Aviut de Behina Aleph, it only publicizes Eser Sefirot that reach as high as Zeir Anpin. Finally, if the Masach is Zach and doesn't even have Aviut of Behina Aleph, it does not publicize any level, only Malchut. This will be explained further in part three.

## Chapter Two

Explains the five primary distinctions in the five Olamot of AK and ABYA; contains six issues:

1. The five Olamot called AK and ABYA, which are differentiated by the four levels of Aviut in the Masach.
2. The Elyon bestows upon the Tachton only through the most Av, and the lower receives only through the most Zach.
3. The reason for the departure of the Ohr from the three Behinot that preceded Behina Dalet, though only Behina Dalet made the Tzimtzum.
4. Explanation of Zivug de Hakaa.
5. What is Ohr Hozer that rises from below upward by a Zivug de Hakaa?
6. The Ohr Hozer that rises from the Zivug de Hakaa becomes a Kli for reception for Ohr Elyon instead of Behina Dalet.

*The differentiation between the five Olamot of AK and ABYA is performed primarily according to the Aviut in their Masach. In AK it is Behina Dalet.*

9. Know that what distinguishes the five Olamot AK and ABYA de Yosher from one another is the measure of the Aviut in the Masach of their Kelim. The Masach of the Kelim de Olam Adam Kadmon is very Av, meaning Aviut de Behina Dalet, the greatest Aviut in all the Olamot.

Therefore, its Eser Sefirot are complete, meaning all of them are at the degree of Keter, the closest to Ein Sof, which is the first and most important Olam, connecting the two ends between Ein Sof and Olam ha Zeh.

For that reason it is also considered to be inside all the Olamot, for you already know that Pnimit and Aviut are one and the same. Because the Masach in the Kelim de Adam Kadmon is of Behina Dalet, meaning with the greatest Aviut, it is also the most interior of all of them.

*Olam Atzilut stems from the Masach of Behina Gimel and is therefore external to AK, which is Behina Dalet.*

10. The Masach in the Kelim de Olam Atzilut is not as Av as that of Olam AK because the Aviut in Masach de Atzilut is only of Behina Gimel. Consequently, none of the Eser Sefirot de Yosher de Atzilut reach higher than the degree of Hochma, and they lack Keter.

They are evaluated as lower than the Eser Sefirot of Keter de Adam Kadmon and outside the Eser Sefirot de Keter de Olam Adam Kadmon. That is because Aviut of Behina Gimel is exterior of Behina Dalet and Zakut and Hitzoniut are one and the same. Consequently Olam Atzilut becomes clothing, meaning Hitzoniut that clothes the interior Olam AK.

*The Masach of Beria stems from Behina Bet, which makes it external to Atzilut.*

11. The Masach in the Kelim de Eser Sefirot of Olam Beria is even more Zach than that of Olam Atzilut, consisting only of Aviut of Behina Bet. Thus, the level of its Eser Sefirot does not reach higher than Bina.

In Light of that, Olam Beria is regarded as being exterior to Atzilut, where there is Aviut of Behina Gimel, making it interior to Olam Beria, which is only Aviut of Behina Bet. Thus, Olam Beria is considered to be Hitzon, clothing the Olam Atzilut.

*The Masach of Yetzira stems from Behina Aleph, which makes it external to Beria.*

12. The Masach of Olam Yetzira consists only of Aviut of Behina Aleph, the most frail. Therefore, the Eser Sefirot of Olam Yetzira reach a low level, only as high as Zeir Anpin, lacking the first three Sefirot, Keter, Hochma and Bina.

That makes Olam Yetzira more Hitzon than Olam Beria, for it has Aviut de Behina Bet, which is interior to the Aviut de Behina Aleph in Olam Yetzira. For that reason, Olam Yetzira is regarded as Hitzon, clothing Olam Beria.

*The Masach of Assiya comes from Aviut Shoresh, which makes it the most external of all.*

13. The Masach in the Eser Sefirot of Yosher in Olam Assiya is completely Zach lacking any Aviut. Consequently, there is no issue of a Zivug in order to raise Ohr Hozer with the Ohr Elyon in it.

Because they do not have Ohr Hozer, they also do not have the Ohr Elyon, because the Ohr Elyon cannot be in a Partzuf where there is no Ohr Hozer. Therefore, these Eser Sefirot have only the degree of Malchut, lacking the first nine Sefirot, Keter, Hochma, Bina, and Zeir Anpin (containing the six Sefirot HGT NHY).

Because their Masach is more Zach than in all the previous Olamot they are naturally regarded as exterior to them as well. That is because you already know that Zakut and Hitzoniut are one and the same.

Thus, Olam Yetzira, whose Kelim still have a Masach de Behina Aleph, is regarded as the interior Olam with regards to Olam Assiya. At the same time, Olam Assiya is regarded as Hitzon and clothing Olam Yetzira and all the other Olamot, for it is the most Zach of them all.

*Opposite value between the influence of the Ohr and the Hitlabshut of the Ohr.*

14. It is not surprising, for it is reasonable to think that the more important Ohr should clothe the purer Kelim, because the Tzura of the pure Kli is closer to the Ohr. Thus, why is it said here that the greater the Aviut, the greater the degree?

Indeed, we should know that the issue of the clothing of the Ohr in the Kelim is an issue in and of itself, and the influence of the Ohr Elyon on the Partzuf is a different issue altogether. They are far apart and are indeed of opposite value between them.

The rule is that the Elyon bestows only with its most Av part, while the Tachton receives only with its most Zach part. We must understand that for it is a vital key to understand this wisdom.

*The Tzimtzum was only on Behina Dalet.*

15. In order to understand that we need a thorough understanding of the issue of Tzimtzum and Kav, for you already know that the Tzimtzum was only on Behina Dalet, called Malchut de Ein Sof, or the "middle point." There is a simple reason for it: Tzimtzum means detainment from wanting to receive. In other words, one stops oneself from receiving the Shefa from Ohr Ein Sof. Thus, the Tzimtzum applies only to Behina Dalet.

It has already been explained above that the three Behinot that preceded Behina Dalet are not regarded as vessels of reception, but only as causes. This means that the consequence of their emanation is the appearance of this Kli for reception, being Behina Dalet. That is why the Tzimtzum does not apply to them but only to the middle point, being Behina Dalet.

*The Ohr departed entirely because there was no other vessel of reception other than Behina Dalet.*

16. Therefore, since she diminished her Ratzon from Behina Dalet, the Ohr departed from the three former Behinot as well. That is because they do not have other vessels of reception with which to hold the Ohr.

Even the Orot that do belong to the three previous Behinot, must be received in Behina Dalet, because they do not have their own vessels of reception. Thus, because Behina Dalet stopped receiving, the entire Ohr instantly vanished.

*There were only the first three Behinot in Ohr de Kav.*

17. After the Ohr leaves by reason of the Tzimtzum, she drew Ohr from Ein Sof once more, in the form of a Kav. It means that only a small amount of Ohr is drawn, containing only the first three Behinot of the will to receive, without Behina Dalet (see Part 1, Chap 2, item 2). We've explained that there are no vessels of reception in the first three Behinot of the Ratzon. We should therefore ask: "How can Ohr be received without vessels of reception? After all, these three Behinot do not contain any form of reception in them. Moreover, Behina Dalet, the only Kli for reception in the Partzuf, is only here as Kav."



*Explaining Zivug de Hakaa.*

18. Since the Tzimtzum comes only from the Ne'etzal and not at all from the Maatzil, the Ohr Elyon is not at all meticulous about that Tzimtzum that the middle point performed. Because of that, it is considered that the Ohr Elyon descends to Behina Dalet as well, but Behina Dalet detains it from appearing within her, due to the prior Tzimtzum on Behina Dalet, before that Ohr came.

The books call this state Zivug de Hakaa. It is like two objects where one wants to break through and pass over the fence and the Gevul that the other erected. However, the other stands firmly against it and prevents the first from trespassing. In that state each of them is found to be striking the other's Gevul.

It can also be compared to two solid matters, because the nature of the liquid lets other things permeate and mix with it, and soft matters too let other matters permeate them a little and push their upper shell.

However, with two solid matters, one does not let the other push the other even a little. As a result, when two hard objects meet, they beat each other, and the encounter itself is the cause of this beating.

The same applies to the Hitpashtut of the Ohr Elyon from Ein Sof: its conduct is to fill Behina Dalet too in the same way it is in Ein Sof. For that reason the Ohr does indeed come down to clothe Behina Dalet, but the force of the Tzimtzum of Behina Dalet detains it and does not let it descend to her.

Consequently, this encounter of the Ohr Elyon with the force of the Tzimtzum is called Zivug de Hakaa. This means that each of them interrupts and detains the passage of the other, because the conduct of Ohr Ein Sof is to fulfill Behina Dalet, and Behina Dalet herself has the conduct of rejecting the Ohr Elyon and not receiving it.

*Explaining Ohr Hozer.*

19. A new Ohr was generated by the above encounter and Hakaa. Like sunlight on a mirror, meaning on a glass that is painted on the other side, the lines of the sun cannot pass through the mirror because of the paint on the other side. Consequently, the lines of the sun return backwards and produce a glitter of light.

In much the same way, when the Ohr Elyon meets the force of the Tzimtzum in Behina Dalet, called Masach, this Masach turns it back to its Shoresh. However, in this case there is no issue of concealment. On the contrary, the return of the Ohr Elyon from Behina Dalet upwards is regarded as a new and special Ohr. It mounts the Ohr Elyon, clothes it and holds it within. Because of that, it is regarded as a Kli that receives the Ohr Elyon.

*How the Ohr Hozer becomes a vessel of reception instead of Behina Dalet.*

20. You should know that there are no other vessels of reception in the Rosh other than the above Ohr Hozer. The entire force of reception in this Ohr Hozer comes because it stems from the Hakaa in Behina Dalet. Because it is a result of Behina Dalet, it too becomes a vessel of reception.

*Ohr Hozer was the vessel of reception in the Kav.*

21. Now you can understand what we asked above: "How can the Ohr Elyon expand only in three Behinot, while there are no vessels of reception in these Behinot?" From the preceding explanation you can see that now, the reception of that Ohr also stems only from Behina Dalet. However, it is accepted in the vessel of reception of the Ohr Hozer that rises from the Zivug de Hakaa in Behina Dalet.

This Ohr Hozer is regarded as a Kli for reception in the Kav that extends from Ein Sof into the Halal, being exactly like Behina Dalet herself, namely reception from Ein Sof. Thus, now after the Tzimtzum that was missing in Behina Dalet, the Ohr Hozer that is generated by the Masach in her takes her place.

*The Kelim de Eser Sefirot de Rosh are but roots for the Kelim.*

22. It has already been explained that although there are four Behinot in the will to receive, not all of them are regarded as Kelim for reception, but only Behina Dalet. We have also learned that the Kli for the reception of this Kav, which extends from Ein Sof into the Halal after the Tzimtzum, is actually the Ohr Hozer that ascends from the Masach in Behina Dalet. Because it stems from Behina Dalet, she renders it capable of being a vessel of reception. It will be explained that this Ohr Hozer does not complete its qualification of becoming a Kli for reception before it expands from its Masach downwards. Consequently, the Masach expands once more into four degrees, up to Behina Dalet, and these are the real Kelim of the above Kav.

However, the first four Behinot that were emanated by the power of Zivug de Hakaa from the Masach upward to the Shoresh, are regarded only as the roots of the Kelim. Because the force of the Masach cannot ascend with that Ohr Hozer from its place upward, there is only Ohr there, without any Aviut of Masach. Hence, these are not real Kelim, but only roots for them.

Afterwards, when this Ohr Hozer expands downwards from the place of the Masach, it leads the Aviut of the Masach with it, and becomes the real Kelim.

## Chapter Three

Explains the Atzmut and the substance in the Kelim; contains two issues:

1. Three fundamental observations about the Kelim: a. the Atzmut of the substance in them; b. the force of Tzimtzum in them; c. the Masach in them.

2. There are two Behinot in the Kelim: a. Malchut de Elyon became the first substance in the Tachton; b. the Ohr that extends into that first substance is regarded as the Tachton itself.

*Detailed explanation of the four Behinot of the Ratzon.*

23. Now there opens before us a way to understand our previous question about the order of Sefirot de Yosher, in which the more Av is higher. This is opposite to commonsense; commonsense deduces that the purer Kli should clothe the higher and more important Ohr, and the Av Kli should clothe a lesser Ohr.

You can understand it from the aforementioned, but we should first elaborate on the meaning of the four Behinot in the desire. The Behinot are the Kelim of the Eser Sefirot called: Keter, Hochma, Bina, Zeir Anpin (which consists of six Sefirot HGT NHY), and Malchut, and their Shoresh, called Keter, which need an elaborate explanation.

*Three observations: the substance of the Kli: the force of Tzimtzum in the Kli; the Masach in it.*

24. There are three basic observations in these Kelim:

The 1st. The Atzmut of the substance of the Kli.

The 2nd. The force of Tzimtzum in her, meaning the retirement from the great will to receive, through its own independent choice, and not because of the authority of the Elyon.

The 3rd. The Masach, meaning the retirement from the great will to receive by the authority of the Elyon. This is a compelled retirement, not a mindful one.

We shall explain them one by one.

*The four degrees of the will to receive are the substance of the Kli.*

25. You already know that the substance of every Kli consists of four degrees of the will to receive, one below the other. The Elyon is the reason and the cause of the exit of its Tachton. The Shoresh is the cause for the emergence of the Ratzon in Behina Aleph; Behina Aleph is the cause for the emergence of the Ratzon of Behina Bet; Behina Bet is the cause for the emergence of the Ratzon of Behina Gimel; Behina Gimel is the cause for the emergence of the Ratzon of Behina Dalet.

This compelled sequence of cause and consequence has already been thoroughly clarified in Part One (Ohr Pnimi, Chap 1, item 50, study it there well for I wish to avoid the repetition of that long text unnecessarily. However, you should study it in depth as I rely on them in the continuation of my henceforth explanation).

*Two discriminations in each Behina: what it has from its superior; what it has from its own Atzmut.*

26. We should note that there are two observations in each Behina of these four Behinot:

The 1st. The amount of substance that came to it by its own reason.

The 2nd. The amount of substance in its essence, which is activated by the Ohr that is clothed in it.

It is known that the Ratzon in the degree is called by the name of the Malchut of that degree. Even where there is no discrimination of a Kli, meaning in Ein Sof, we still denominate the Ratzon there by the name Malchut de Ein Sof.

It is known with regards to the verse, Hu ve Shmo Echad (He is One and His Name One), that Shem (Name) designates Malchut, and Shmo equals Ratzon in Gimatria.

*Malchut de Keter descended and became the substance in the Sefira of Hochma.*

27. Now we shall explain the two observations we should make in each Behina from the four Behinot: The Shoresh of the degree, the discernment of the influence of Ohr Ein Sof, is called the Keter of that degree.

It is known that there is only the will to bestow in the Ohr Elyon, meaning to the entire reality that exists in the Olamot that He created. However, there is nothing in Him of the will to receive, as is written in Histaklut Pnimit Part 1. Malchut de Keter is the reason for Behina Aleph. That is because the desire in the superior becomes a compelling must in the inferior.

Thus, the will to bestow and to do good, which is Malchut de Keter, became the "will to receive" in Behina Aleph, called Hochma. It is regarded as though Malchut de Keter herself came down and clothed and became the will to receive of Behina Aleph, meaning her actual substance.

It is so because the Ratzon in Behina Aleph is the substance in that Behina, and the Ohr Elyon, called Haya, clothes that substance. Hence it is considered that Malchut de Keter became the substance of the Sefira called Hochma. This is the first discernment that should be made in the substance of Behina Aleph.

*After the appearance of Ohr Hochma comes the Kli de Hochma itself.*

28. The second discernment is that after Ohr Elyon, called Haya, expanded in Malchut de Keter, which is the above substance of Hochma, Malchut de Keter received the real substance of Behina Aleph. It means that although Malchut de Keter, namely the will to bestow that is contained in the Ohr Elyon, became a will to receive and the first substance of Behina Aleph, it was sufficient only to be a Shoresh for Behina Aleph, meaning for this will to receive to draw the Ohr within it.

We can denominate it as the first substance of the Sefira of Hochma, for it is still regarded as Keter and Maatzil. It shifts from being Maatzil and Keter to being Ne'etzal or Hochma, called Behina Aleph, only after the above will to receive extends the Ohr Haya that is related to it. Then it stopped being regarded as a Maatzil and was called Ne'etzal or Hochma. Study it thoroughly and you will not miss the aim.

Now you have learned the two discernments in the Kli of Hochma: the first is Malchut de Elyon, meaning before she drew her Ohr, and the second is called the Kli of Hochma itself, namely Malchut de Hochma. That is because the Kli is always called Malchut.

*Malchut de Hochma became the first substance in Bina. With the exit of her Ohr, came the Kli de Bina herself.*

29. The same is observed in the substance of Behina Bet, called Bina. Her cause is the Ratzon in Behina Aleph, called Hochma, meaning only Malchut de Hochma. The Ratzon in the degree is always called Kli or Malchut of the degree. This Malchut de Hochma clothed and became the first substance of the Sefira of Bina, so as to extend the Ohr that is related to her.

This is the first discernment in the substance of Behina Bet, called Bina. When she then extended the Ohr that is related to her, called Neshama, her substance stopped having the Tzura of Malchut de Hochma, namely Behina Aleph, and received its own Tzura, meaning the actual Behina Bet, called Bina.

*Malchut de Bina became the first substance in Zeir Anpin. With the exit of his Ohr, came the Kli de Zeir Anpin himself.*

30. This is also the conduct in the substance of Behina Gimel, called Zeir Anpin. Malchut de Bina is the reason for him, and she became the first substance of Zeir Anpin, namely Behina Gimel, so as to draw the Ohr that is related to it, called Ruach.

The second discernment is that after he extended and received his Ohr, his substance stopped being regarded as Malchut de Bina, and received the Tzura of Malchut de Zeir Anpin.

*Malchut de Zeir Anpin became the first substance in Malchut. With the exit of her Ohr, came the Kli de Malchut herself.*

31. So are the two discernments in the substance of Behina Dalet: Malchut de Zeir Anpin is her cause, which clothed and became the first substance of Behina Dalet, called Malchut. When she received the Ohr Nefesh that is related to her, Malchut de Zeir Anpin left Zeir Anpin to become Behina Dalet, meaning Malchut de Malchut.

*The above vessels of reception are only for Hamshacha.*

32. We have clarified and ascribed a feature of reception in each and every Behina in and of itself. However, that relates only to the Hamshacha of Ohr that every Behina performs on her respective Ohr. But the true Kli, the one that merits the name "vessel of reception," is specifically Behina Dalet, and not the three preceding Behinot.

## Chapter Four

Explains the accurate meaning of the four Behinot of Aviut, as our sages wrote about the four Behinot (Pesachim 25):

1. Lo Efshar and Lo ka Mekavein.
2. Efshar and Lo ka Mekavein.
3. Lo Efshar and ka Mekavein.
4. Efshar and ka Mekavein.

*Explanation of the four Behinot in the Ratzon according to the four Behinot in Efshar and ka Mekavein.*

33. In order to provide an accurate and elaborate explanation I will now clarify it through the words of our sages (Pesachim 25): "It is said: Pleasure that comes to a person against his will, Abaie (name of a sage) said – permitted; Raba (name of another sage) said – forbidden, Efshar and ka Mekavein, Lo Efshar and ka Mekavein, the whole world does not dispute that it is forbidden. Lo Efshar and Lo ka Mekavein, the whole world does not dispute that it is permitted. They are disputed that it is Efshar and Lo ka Mekavein, and Rashi interpreted Efshar, meaning can be separated and ka Mekavein. Ka Mekavein to come near in order to enjoy is like a scent of sin."

*Behina Aleph is Lo Efshar and Lo ka Mekavein.*

34. Four Behinot of receiving pleasure are found in their words: Behina Aleph is Lo Efshar to be separated and Lo ka Mekavein to come near and enjoy. That is because by receiving forbidden pleasure in such a way, the entire world does not dispute that it is permitted.

What matters are not the reception and the Ratzon when there isn't a choice to not receive, and there is also no desire to draw near to the forbidden in order to enjoy it.

*Behina Bet is Efshar and Lo ka Mekavein.*

35. Behina Bet means Efshar to be separated, and Lo ka Mekavein to draw near and enjoy. By receiving forbidden pleasure in this way, Abaie and Raba dispute: Abaie thinks that although it is Efshar, meaning that there is a choice to draw far and refrain from enjoying the forbidden, it is still permitted to draw near and enjoy it because it is Lo ka Mekavein. In other words, because there is no desire in the heart to draw near the forbidden, it is not regarded as reception, although it does draw near and enjoys the forbidden. Raba said that because he can also refrain from approaching in order to enjoy the forbidden, he is forbidden to come near and enjoy. It is so even if he has no desire to draw near and enjoy.  
*Behina Gimel is Lo Efshar and ka Mekavein.*

36. Behina Gimel is Lo Efshar and ka Mekavein. This means that it is impossible to be separated and draw far from the forbidden so as to refrain from enjoying it. Ka Mekavein means that it has a desire to enjoy the forbidden.

There is no argument in the entire world that reception of a forbidden pleasure in such a way is prohibited. It cannot and has no option of separating himself from the forbidden and refrain from enjoying. Still, because it has a desire in his heart to draw near and enjoy, this desire is regarded as reception of pleasure from something that is forbidden to enjoy, a sin. However, some say that even in that Abaie thought that it was permitted.

*Behina Dalet is Efshar and ka Mekavein.*

37. Behina Dalet is Efshar and ka Mekavein. It means that it can be separated and distanced from the forbidden and refrain from enjoying it. It is also ka Mekavein because he wants to draw near and enjoy the forbidden.

Here there is no dispute that the entire world agrees that it is forbidden. That is because it is receiving pleasure from the forbidden in the most lewd manner, for he lusts after pleasure; he can separate himself and yet does not do so.

Therefore, it is regarded as the greatest will to receive in its final form. It is forbidden according to everyone. Even those who side with Abaie, who think that it is permitted in Behina Gimel, admit that here it is forbidden.

38. Their above words provide us with the precise words to define each and every Behina of the four Behinot of the will to receive, in a way that hits the hammer on the nail, and does not miss the desired aim. They have provided us with four degrees one below the other in the sin of forbidden pleasure that depends on the will to receive of the sinner.

In the first three degrees: Lo Efshar and Lo ka Mekavein, Efshar and Lo ka Mekavein, and Lo Efshar and ka Mekavein, the prohibition on reception is not agreed by all; only in Behina Dalet.

39. We see that our sages have put two things together here: the possibility to separate and not receive pleasure and the desire and attraction of the heart to want that pleasure. The combination of the two creates the four Behinot. Now we will regard these words, and examine them regarding our matter in the Upper Olamot, which are the roots to every kind of desire in reality, namely from the Tachton we shall examine the Elyon.

*When the will to receive emerged in Malchut de Keter, she left Keter and became Behina Aleph.*

40. We should discriminate two discernments in Behina Aleph, which is called both Hochma and Haya (see Histaklut Pnimit, Part 2, item 27): the first discernment is her first substance. You already know (see Histaklut Pnimit, Part 2, item 23) that it is her Malchut de Elyon, meaning Malchut de Keter that received the form of the will to receive. In this Hidush Tzura, Malchut de Keter received a new name – Behina Aleph.

You already know that when a spiritual acquires a new Tzura, it is regarded as a new authority in and of itself. So it is with Malchut de Keter, being the will to bestow in the Maatzil.

When the desire to emanate is created in Him, He certainly doesn't need a practical tool, but His desire is instantly executed. It means that she received the Tzura of the "will to receive" which is the first substance of the Ne'etzal, called Behina Aleph.

*The exit of Malchut de Keter is like lighting one candle from another; the first is not lessened.*

41. Here you should remember that there is no absence in the spiritual. What is said about Malchut de Keter receiving the Tzura of Behina Aleph does not mean that Malchut de Keter is now absent. Rather, Malchut de Keter retained her first virtue, unchanged. It is like lighting one candle from another without the first lessening.

Thus, Malchut de Keter that received Behina Aleph did not diminish Keter in any way, only added a new Behina. In other words, Malchut de Keter remained in her place, as complete and virtuous as before, but a new Behina of Malchut de Keter has been added, namely the Malchut that received Behina Aleph and became the first substance in the Sefira of Hochma. Remember this henceforth and you will not be confused.

*After the first substance received the Ohr, the Kli of Hochma herself emerged.*

42. The second discernment is of the substance of that Kli after it had received its Ohr. The Kli is then completed and is called Hochma. In other words, before she received her Ohr, she was named only after her own Behina, meaning Behina Aleph, and was not a Kli of Hochma yet, but only Malchut de Keter.

It can be likened to a fetus in its mother's intestine. Before it is born and given its Ohr and sustenance, it does not have a name. So it is with the first substance: it does not bear the name Hochma before it receives its Ohr, but is still included in Malchut de Keter.

Afterwards, when the substance draws its Ohr, called Haya, it then acquires its unique name, meaning Hochma (see item 27). We should distinguish these two discernments in each and every Sefira. They are: the Kli before it receives the Ohr, when it is still named after the Elyon; and the Kli after it receives the Ohr, for it is then regarded as its own authority.

*From the perspective of the first substance, Hochma is regarded as Lo Efshar. From the perspective of her being filled with Ohr, she is regarded as Lo ka Mekavein.*

43. Now you will understand that Behina Aleph, which is Hochma, is regarded as Lo Efshar and Lo ka Mekavein. From the perspective of the first substance, being Malchut de Keter when she received the Hidush Tzura of Behina Aleph when the Sefira of Hochma still did not have its own name, this appearance of the will to receive is certainly regarded as Lo Efshar with regards to the Sefira of Hochma itself.

Also, from the perspective of Malchut de Keter, she is regarded as Lo Efshar, because she cannot emanate the Hochma without the Hochma having a will to receive. Receiving the Shefa without a will to receive it is regarded as coercion and labour, the opposite of the intention of the Emanator, which is to do good and delight.

She is also regarded as Lo ka Mekavein, meaning she has no Hamshacha and yearning to receive the Ohr. You already know that there is no perfection in the Ratzon before the yearning appears to draw the Ohr in it (see Part 1, Chap 1, item 50).

It has also been thoroughly clarified there, that the yearning appears only when there is no Ohr and Shefa in the Kli, because then she can want it. However, that cannot come to be when the Kli is filled with her Ohr.

Thus, because the above Kli de Hochma is filled with his Ohr, it has no more yearning for the Shefa, which makes Hochma be considered as Lo ka Mekavein. It means that she does not have a Hamshacha and a yearning for the Ohr.

*The increase in the Ratzon in Bina is regarded as Efshar. Because it comes to her from the first substance, it is regarded as Lo ka Mekavein.*

44. Behina Bet, which is Bina, is regarded as Efshar and Lo ka Mekavein. Her first substance (see Histaklut Pnimit, Part 2, item 29) is her Malchut de Elyon meaning Malchut de Hochma that received the Hidush Tzura of Behina Bet inside her, meaning through her strengthening (see Part 1, Chap 1, item 50). From that perspective, the intensification of that Ratzon is regarded as Efshar. This means that she could avoid awakening that desire.

She is also regarded as Lo ka Mekavein because she is Malchut de Hochma, and is filled with her Ohr. For that reason the yearning does not appear in her.

You should understand that any appearances of additional Ratzon that appeared in Behina Bet more than in Behina Aleph, is only regarded as Efshar. In other words, it is the

intensification of the Ratzon that she made, done by the power of the Ne'etzal himself (see Part 1, Chap 1, item 50).

*The Ohr Hochma is sufficient and she did not have to strengthen and draw Hassadim.*

45. We might ask: "But Malchut de Keter, when she became Behina Aleph in the Sefira of Hochma, also had the same option to not receive that Hidush of the will to receive. Thus, why is Behina Aleph regarded as Lo Efshar?"

Indeed, there is a big difference here: Malchut de Keter could not emanate the Ne'etzal if it did not have the will to receive. However, Malchut de Hochma, which is the Ne'etzal himself, could suffice for her own will to receive, without being awakened in the will to bestow which is Behina Bet and draw Ohr Hassadim. That is because Ohr Haya is quite sufficient for the Ne'etzal, and he does not need any addition.

*Zeir Anpin is regarded as Lo Efshar because he lacked the Ohr Hochma.*

46. Behina Gimel, being Zeir Anpin, is regarded as Lo Efshar and ka Mekavein. It is Lo Efshar because after Behina Bet awakened and drew Ohr Hassadim, it created a detainment on the Ohr Hochma in the Ne'etzal. The will to bestow is opposite of Behina Aleph, which is a will to receive, where there is Ohr Hochma.

That Ohr is given the name Haya because Ohr Hochma is the essential Haiut (sustenance) of the Partzuf. For that reason Malchut de Bina necessarily drew He'arat Ohr Hochma once again into her Ohr Hassadim. Thus, When Malchut de Bina drew it and created that Hidush Tzura she stopped being Behina Bet and became Behina Gimel, called Zeir Anpin (see Histaklut Pnimit, Part 2, item 30).

*Zeir Anpin is regarded as ka Mekavein because it had a desire for Hochma.*

47. We should discern two things in this Hamshacha, being Behina Gimel:

The 1st. is Lo Efshar, meaning she has no other choice because the Ohr Haya was absent in the Ne'etzal.

The 2nd. is Ka Mekavein. It is so because here there is a yearning for the He'arat Hochma that she extended when she was empty from it because Behina Bet covered the Ohr Hochma and she had only Ohr Hassadim without Hochma.

For that reason, her Malchut, which extended He'arat Hochma, extended it as a yearning, called ka Mekavein. Hence, Behinat Zeir Anpin is called Lo Efshar and ka Mekavein.

*Malchut is regarded as Efshar because she could settle for the Hochma in Zeir Anpin, and as ka Mekavein because she had a desire.*

48. Behina Dalet, being Malchut, is regarded as Efshar and ka Mekavein. It is Efshar because there is already He'arat Hochma in Zeir Anpin, meaning in Behina Gimel. Thus, Malchut de Zeir Anpin does not have to perform this strengthening once more in order to draw a greater Ohr Hochma than in Behina Gimel.

It is regarded as ka Mekavein because this strengthening to draw Ohr Hochma created a yearning. In other words, it is when she does not have Ohr Hochma that the yearning appears.

*The difference between Ohr Hochma and He'arat Hochma.*

49. We might ask: "Since there is He'arat Hochma in Behina Gimel, which is why Behina Dalet is regarded as Efshar, how then does the yearning for Hochma appears in Behina Dalet?"

You must understand that there is a big difference between He'arat Hochma and Ohr Hochma. He'arat Hochma means that the Atzmut of the degree consists of Ohr Hassadim, but it receives He'arah from Ohr Hochma. Ohr Hochma, however, means that the entire Atzmut of the Ohr is Hochma, and not Hassadim at all.

He'arat Hochma is quite sufficient for the sustenance of the degree, as it is in Behina Gimel, being Zeir Anpin. That is why Malchut de Zeir Anpin that strengthened herself with a desire to draw Ohr Hochma, did not have to have it. It is only that she yearned for the Atzmut of Ohr Hochma, which is much higher than the He'arat Hochma in Behina Gimel.

She is considered to be empty of that Ohr Hochma with regards to the above Ohr. Hence it is possible that a yearning for it will awaken in her.

*Behina Dalet alone is regarded as a Kli for reception because she is Efshar and ka Mekavein.*

50. Thus we find that not all desires are regarded as vessels of reception, but only Behina Dalet. That is because the Ratzon is not regarded as reception, except under the two conditions - Efshar and ka Mekavein.

This means that there should not be a coerced reception, and that a yearning to receive will appear there. However, since there is a yearning to receive in Behina Gimel, meaning ka Mekavein, because the reception is a must, being that it is the must sustenance, it is not regarded as a Kli for reception.

Behina Bet does not have to receive, however, because there is no yearning there, she is not regarded as a Kli for reception.

All the more so with Behina Aleph, who has neither. She must receive her Ohr, for it is her sustenance, and at the same time she has no yearning for it. Thus it is certainly completely frail.

## Chapter Five

Explains the Tzimtzum and the Masach; contains four issues:

1. The Tzimtzum was even on all sides.
2. The issue of the Masach: because any Hamshacha of Ohr is carried out in Behina Dalet, there needs to be a detaining force that will prevent the Ohr from expanding into Behina Dalet. This force is called the Masach.
3. Two features in Malchut: a. she is restricted so as not to receive Ohr inside her of her own accord. This is the conduct in Igulim; b. she is restricted because of the force of detainment on her, namely the Masach. This is the conduct in Sefirot de Yosher.
4. The Ohr Elyon is in complete rest and does not stop shining even for a minute. When the Ne'etzal yearns, it extends the Ohr to it.

*The difference between the Tzimtzum and the Masach.*

51. Once we learned the four degrees in the will to receive one below the other well, in its accurate measure, we will now explain the matter of the Tzimtzum, the Masach and the difference between them.

The Tzimtzum has already been thoroughly explained in Part One and in Ohr Pnimi, and we need not repeat the words here. The primary issue that we need for our concern is the Hishtavut that took place there (see Ohr Pnimi, Part 1, Chap 1, item 90).

*The four Behinot received in Tzimtzum, the matter of cause and consequence.*

52. It has been explained above that since Ohr Ein Sof is completely even, it had to restrict itself evenly on all sides. This means that all four Behinot that were restricted are of equal level, without a discernment of Zakut and Aviut that locate the four degrees one below the other, down to Behina Dalet, the lowest and most Av of them all. Rather, they are evened out.

All that was added in the Tzimtzum that can be discriminated from Ein Sof is the matter of the four Behinot and how they generate each other and hang down from one another by way of cause and consequence.

Behina Aleph is the reason and the cause of the emergence of Behina Bet; Behina Bet is the cause of Behina Gimel; and Behina Gimel is the cause of Behina Dalet. However, in terms of Zakut and virtue, they are completely equal.

*There weren't cause and consequence in the four Behinot in Ein Sof.*

53. This matter of cause and consequence that still divides them into four Behinot could not emerge in Ein Sof prior to the Tzimtzum. Even the Kli in general is not apparent there; rather it is completely like the Ohr, as it is written in Part 1.



However, after Ohr Ein Sof departed from these Behinot, they became apparent and what we must now discern became disclosed, namely the Ohr Ein Sof itself, meaning what they had before the Tzimtzum. The four Behinot themselves remained empty of Ohr because after the Tzimtzum it became apparent that these Behinot have nothing in common with Ohr Ein Sof as it was prior to the Tzimtzum.

When a candle is mixed and mingled with a torch, it becomes indistinguishable. However, when separated from the torch, it becomes apparent to all.

54. There seems to be a question here: Since the Tzimtzum occurred primarily in Behina Dalet, it became evident that that Behina is unworthy of receiving the Ohr. However, it became evident that the three preceding Behinot that were not restricted are worthy of receiving the Ohr. Thus, we have a distinction of above and below and importance of one over the other. In other words, Behina Dalet is lower than the first three Behinot.

*The Tzimtzum was not because of the wanting of Behina Dalet, but solely for the purpose of embellishment.*

55. The thing is that the Tzimtzum of the Ohr in Behina Dalet did not occur because of her inferiority, for we are still dealing with Malchut de Ein Sof, whose name was Behina Dalet, who is regarded as the Ohr Ein Sof itself. Thus, how can we even think that the Tzimtzum occurred due to the inferiority of Behina Dalet?

Indeed, the Tzimtzum did not occur because of the inferiority of Behina Dalet; rather, it occurred only as an embellishment. It means that this Malchut wanted to reach adhesion with the highest possible, to cleave to the Maatzil completely, being the matter of the Hishtavut Tzura with the Maatzil (see Part 1, Chap 1, item 90). Thus, Behina Dalet did not lose her merit after the Tzimtzum as well.

*The Hamshacha of the Kav began in Behina Dalet. That is why there had to be a detaining force on Behina Dalet, so that the Ohr would not permeate her.*

56. Now we will explain about the Masach that was placed over Behina Dalet, being Malchut, when the Olam Tzimtzum, meaning Malchut de Ein Sof was clothed there. It is known that every degree begins with the Malchut de Elyon that becomes her substance (see item 27). When this restricted Malchut drew the Ohr Elyon over the first three Behinot once more, this Hamshacha was necessarily done by the yearning in Behina Dalet in her. That is because the first three Behinot are not vessels of reception at all.

Thus, it was necessary for her to first draw the Ohr into all four Behinot, even to her Behina Dalet. However, in order to prevent the Ohr from reaching Behina Dalet, she had to add a new force so as to detain the Ohr from reaching Behina Dalet.

*The detaining force that was placed on Behina Dalet is called Masach.*

57. This new force that she added is called Masach. This Masach is the fundamental factor in the Hamshacha of Ohr de Kav over the three Behinot. It is so because the Tzimtzum she performed, meaning the removal of her Ratzon from receiving in Behina Dalet, was enough only to remove the Ohr Elyon from her.

However, afterwards she drew the Ohr once more, and was forced to reawaken her Behina Dalet in order to draw that new Hamshacha. Thus, if she had not made that new force toward the Hitpashtut of Ohr, the Ohr would reach Behina Dalet once again.

Thus, the primary element in the Hamshacha of the Ohr Kav on the three Behinot is the force of the Masach exclusively, which she has made once more with regards to the Ohr. You must understand these two Behinot thoroughly, namely the Tzimtzum and the Masach, for they are the foundations for the rest in this entire wisdom.

*The Tzimtzum was mindful; the Masach that pushes the Ohr by power of authority was not mindful.*

58. You must understand the difference between the Tzimtzum that Malchut de Ein Sof performed, being the voluntary departure from the great will to receive and her choice in Hishtavut Tzura with the Maatzil, and the Masach, which is the detaining force and the authority and the compelling force that prevents the Ohr from reaching Behina Dalet.

59. The reason for it is that although both the Tzimtzum and the Masach were performed by Malchut de Ein Sof, you already know that when a spiritual entity acquires a new, additional

Tzura, it is then regarded as two spiritual entities, and two Behinot that are as far apart from one another as the measure of their Shinui Tzura.

Just as corporeal objects become separated from one another by an ax, and are distanced from each other by space and area, so are the spirituals discriminated by the Hidush Tzura. They are as far apart from each other, as is the Shinui Tzura between them, whether more or less.

*The Masach is a result of the restricted Malchut. A Ratzon in the superior is a force in the inferior.*

60. Thus, after the above Malchut performed a Hamshacha on the Ohr of the Kav over three Behinot, this Hamshacha is regarded as a new Tzura, which was added by the Tzimtzum.

Thus, there are now two Behinot in the above Malchut:

1. The restricted Malchut, being the first Tzura that was made in Malchut de Ein Sof, which now adopted the new Tzura, called the "restricted Malchut."
2. Later, when this Malchut performed a Hamshacha on the Ohr of the three Behinot, a new Tzura was born and emerged. It was called a Masach, preventing the Ohr from appearing in her Behina Dalet.

It is known that every desire in the superior becomes an authority in the branch that extends from it. The Masach is a result of the restricted Malchut, and Malchut restricted herself willingly and knowingly without any control by her superior. However, the consequence that extends from her, namely the Masach, is already completely controlled, since it is a second degree in the Olam Tzimtzum.

*The difference between Igulim and Yosher is in the Masach that was renewed in the Eser Sefirot de Yosher*

61. It follows that there are two Behinot of Malchut: the first is the restricted Malchut, and the second is a Malchut that has a Masach. Know, that this is the entire difference between the Sefirot of Igulim and the Sefirot de Yosher, called Kav.

The Malchut of Eser Sefirot de Igulim is the restricted Malchut, where there is no Masach whatsoever, and the Malchut of Eser Sefirot de Yosher is the one with the above-erected Masach.

*The reason why the Ohr strikes and wants to permeate Behina Dalet is that the Ne'etzal extended it this way.*

62. Now you can thoroughly understand the matter of the Ohr Hozer that ascends by the Zivug de Haka'a of the encounter of the Ohr Elyon with the Masach on Behina Dalet that we have begun to explain above (see item 18). You should understand what we said above, that the Ohr Elyon is not meticulous about the Tzimtzum that the Ne'etzal performed, and it comes down to expand in Behina Dalet as well.

The reason for it is that the Ne'etzal himself necessarily extends it to begin with. It has already been explained (see Part 1, Chap 1, item 2) that the Ohr Elyon is always in a state of complete rest and does not stop shining to the lower ones even for a minute. That is because it does not come under the definition of an incident and innovation. Instead, all the issues of the Hitpashtut of Ohr Elyon that were discussed, refer to the Hamshacha that came from the Ne'etzal who receives from the Ohr Elyon as much as the will to receive is prepared, meaning the yearning in it (see Histaklut Pnimit, Part 2, item 50).

*We refer to the Hamshacha of the Ne'etzal as Hitpashtut of Ohr Elyon.*

63. At the very moment when the Ne'etzal yearns to receive from the Ohr Elyon, he immediately sucks the Ohr Elyon. It is like one who lights a candle from another and the first is not lessened by it. By the same manner, when the Ne'etzal extends the Ohr Elyon to itself, the Ohr Elyon is not lessened in any way because of that part that the Ne'etzal extended.

Also, it is not affected or impressed in any way by the Hamshacha of the Ne'etzal. However, in order to simplify matters, we refer to the Hamshacha of the Ne'etzal as Hitpashtut Ohr Elyon.

Remember this in every place, for we always speak of Hitpashtut of the Ohr Elyon, and mean the Hamshacha of the Ne'etzal by his Hishtokekut (yearning) alone.

*The part of the Ohr that had to permeate Behina Dalet and was pushed away from her became the Ohr Hozer.*

64. Therefore, after the Tzimtzum, when Malchut de Ein Sof extended the Ohr once more, because she extended it through the yearning in her Behina Dalet, the Ohr Elyon was also drawn to Behina Dalet. However, by the power of the Masach that she had erected to detain the Ohr from spreading to Behina Dalet, that part of the Ohr returned backwards.

By that she maintained her first wish that the Ohr would come only as far as three Behinot. However, that part of the Ohr that the Masach pushed back to its Shoresh, meaning that part that was meant for Behina Dalet, did not vanish from her.

Instead, it became a great Ohr, clothing the three Behinot of the Ohr Elyon, from the place of the Masach up to the Shoresh. This Ohr Hozer became a Kli for reception of the three Behinot of Ohr Elyon instead of Behina Dalet (see Histaklut Pnimit, item 21).

## Chapter Six

Explains why Masach de Behina Dalet raises Ohr Hozer up to Keter, and Behina Gimel up to Hochma etc. The reason is that the measure of the Ohr Hozer is as the measure of Ohr that could clothe Behina Dalet, had the Masach not pushed it back.

It also explains that the Eser Sefirot of Ohr Yashar expand from above downward, meaning the Zach among them is better, and the Eser Sefirot of Ohr Hozer expand from below upward, meaning that the Av among them is better.

*The Ohr Hozer is divided into Sefirot according to its clothing of the Sefirot de Ohr Yashar.*

65. From the aforementioned you can thoroughly understand the measure and size of that Ohr Hozer. It is no more and no less than the measure of the Ohr that the Masach pushes backwards. In other words, it is that part that was worthy of expanding in Behina Dalet had it not pushed it backwards and rose up to clothe the Behinot of the Ohr Elyon, meaning Behina Gimel, called Zeir Anpin, Behina Bet, called Bina, Behina Aleph, called Hochma and Behina Shoresh, called Keter.

For that reason, Behina Dalet is considered to have been divided in itself into those four degrees that her Ohr Hozer clothed, which became four degrees one above the other in the Kli of Behina Dalet herself. That is because the Ohr that had belonged to her ascended and clothed these four degrees. It is for that reason that Behina Dalet is regarded as their Shoresh, called Keter of this Ohr Hozer.

*The Eser Sefirot de Ohr Yashar expand from above downward and the Eser Sefirot de Ohr Hozer from below upward.*

66. Now there are two kinds of Eser Sefirot in the Ne'etzal: Eser Sefirot from above downward and Eser Sefirot from below upward. It is so because there are Eser Sefirot in the Ohr Elyon, called Keter de Ohr Elyon.

Also, four Behinot expand from the Keter: Behina Aleph is called Hochma; Behina Bet is called Bina; Behina Gimel [containing six Sefirot HGT NHY] is called Zeir Anpin; and Behina Dalet is Malchut. Their order is from above downward, meaning from Zach to Av. It means that the more Zach is also more important, and the purest of all, namely the Shoresh, is called Keter.

After Keter, meaning with a little more Aviut than Keter, comes Hochma. It continues by the same manner to the most Av, which is Malchut, the most wanting of all.

*From below upward means that the more Av is more important.*

67. There are ten more Sefirot in the Ne'etzal. They are of opposite value to the Eser Sefirot of the above Ohr Elyon, namely the Eser Sefirot of Ohr Hozer that rises from the Masach in Behina Dalet.

They clothe the Eser Sefirot of Ohr Elyon in order from below upward, meaning from Av to Zach. The most Av is the first in virtue, and the greater the Zakut, the lower it is. This is an opposite order to that of the Eser Sefirot de Ohr Elyon.

*Malchut de Ohr Yashar is Keter de Ohr Hozer.*

68. The most Av of all, namely Behina Dalet, becomes the most important. That is because she is the Shoresh of all these Eser Sefirot of Ohr Hozer. It is so because this Ohr Hozer is no more than a part of the Ohr that belongs to her, which the Masach pushed backwards. Therefore, Behina Dalet is regarded as the Keter, meaning the Shoresh.

*Malchut de Ohr Hozer is in Keter de Ohr Yashar.*

69. Behina Gimel, which consists of less Aviut than Behina Dalet, is regarded as the Sefira of Hochma of Ohr Hozer, meaning second to Keter in degree. Behina Bet, which is purer than Behina Gimel, is regarded as the third degree from Keter, meaning Bina. Behina Aleph, who is even purer than Behina Bet, is regarded as the fourth degree from the virtue of Keter, meaning the Sefira of Zeir Anpin, consisting of six Sefirot HGT NHY.

The Keter of Ohr Yashar, the purest of all, is only regarded as Malchut, meaning with the least virtue. That is because the greater the Aviut, the greater the importance, and the greater the Zakut, the lower the degree, since the degrees expand from Av to Zach.

Remember that well.

*Malchut consists of all Eser Sefirot de Ohr Hozer.*

70. Behina Dalet herself is also divided into Eser Sefirot, meaning four Behinot and Keter, by the power of her Ohr Hozer that expands to Eser Sefirot. It is so because Behina Dalet herself is the Keter de Ohr Hozer, namely the Shoresh, and the nine Sefirot of Ohr Hozer that expand and rise from her are her branches.

It is known that all the branches exist in the Shoresh. Thus, Behina Dalet herself is regarded as five Behinot, which are Keter and the four Behinot, expanding from below upward.

*The Hizdakchut of the Masach divides the Masach into five Behinot.*

71. Now you can understand what we have said above (see Histaklut Pnimit, Part 2, item 8). The measure of the Ohr Hozer is measured by the amount of Aviut in the Masach. The greatest Aviut in the Masach, namely the Masach of Behina Dalet, manifests the complete degree, meaning reaching up to Keter. Masach de Behina Gimel reaches only up to Hochma; Masach de Behina Bet up to Bina; and Masach de Behina Aleph only as high as Zeir Anpin. A Masach that hasn't even got Aviut de Behina Aleph, who is like the Shoresh, manifests no level of Ohr, but only Malchut. With the above explanation you will understand the matter of the Hizdakchut spoken of in the Masach, regarding the above five Behinot. It is the matter of the division of Behina Dalet herself into the five aforementioned Behinot. The conduct of the Masach is to ascend and purify in the parts of the Aviut that exist in Behina Dalet, for a reason that we will learn henceforth.

## Chapter Seven

Explains the matter of the Hizdakchut of the Masach, and the emergence of the five levels KHB, ZA and Malchut, one below the other, because of the Hizdakchut of the Masach.

*The detaining force in the Masach and the measure of the Aviut in Malchut are equal.*

72. In order to understand the issue of the Hizdakchut of the above Masach, we must first present two forewords: the first is the detaining force, being the force of the detainment in the Masach. It is measured by the level of the Aviut, which is the Hishtokekut in Behina Dalet, like the two sides of the scales.

There is a simple reason for it: if there is a great Hishtokekut to receive, it necessitates great efforts to refrain from receiving; and if there is a small Hishtokekut, it does not take a great effort to refrain from receiving. Thus the detaining force in the Masach is equal to the measure of the Aviut in Behina Dalet, whether more or less.

*The Ohr Makif purifies the Masach.*

73. The second foreword is that that Ohr Makif, which is not clothed in the Ne'etzal, has the nature of purifying the Aviut in Behina Dalet. It does that slowly, by order of the four Behinot, until it purifies its entire Aviut. It begins with purifying it from Behina Dalet to Behina Gimel, then to Behina Bet, Behina Aleph, and finally making it completely purified, without any Aviut.

*Because it wants to permeate, but the Masach detains it.*

74. The reason for it is that Ohr Makif is the Ohr that cannot permeate the Ne'etzal because of the Masach that stops it from expanding further than its own level, remains outside the Partzuf and surrounds it. In other words, it shines on it from afar.

Because the Ohr Makif wants to shine in the Pnimit of the Partzuf as it did in Ein Sof, when it shone in Behina Dalet as well, it strikes the Masach and purifies it. In other words, it revokes the Aviut and the Kashiut in it so that it can permeate.

*First the Masach becomes strong, then the Ohr.*

75. In the beginning, the Masach becomes strong and pushes it backwards. Afterwards, the Ohr increases and purifies the Masach. However, it only cancels the level of Aviut over which there was the Zivug de Hakaa.

If the Zivug de Hakaa was on Behina Dalet, it nullifies the Aviut of Behina Dalet that stops it from clothing in the Partzuf, leaving the Aviut de Behina Gimel, which it had no dealings with. If the Zivug de Hakaa was on Aviut of Behina Gimel, it cancels only Aviut of Behina Gimel and leaves Aviut of Behina Bet, etc. (see Talmud Eser Sefirot, Part 4, Ohr Pnimit, Chap 1).

*Behina Dalet does not become absent although it has been purified into Behina Gimel.*

76. You already know that in any Hidush Tzura in spirituality, the previous form does not become absent as a consequence. That is because there is no absence in spirituality, but only an additional Tzura.

From that you may conclude that this Behina Dalet that has now become purified into its Behina Gimel, is considered to have departed from that Ne'etzal and became a new Ne'etzal that is added to the first.

The Behina Dalet in it is not the Behina Dalet in Behina Dalet, but Behina Gimel in Behina Dalet. However, that Hizdakchut did not cause any changes in the first Ne'etzal as a result of that.

*Immediately at the Hizdakchut of Behina Gimel, the Ohr Elyon made a Zivug with her, because it never stops shining.*

77. It has been explained earlier that the Ohr Elyon does not stop shining in the lower ones even for a minute. The Hitpashtut to the Ne'etzal depends solely on the preparation of the Kli, meaning according to the measure of the will to receive in the Ne'etzal. Any time the Ne'etzal awakens and yearns for the Ohr Elyon, it immediately receives it, to the extent of its Ratzon (see Histaklut Pnimit, Part 2, item 63).

Behina Dalet had been purified into Behina Gimel, became a new Ne'etzal in and of herself, and extended the Ohr Elyon to herself. Then, new Eser Sefirot of Ohr Elyon had emerged in her from above downward, as well as new Eser Sefirot of Ohr Hozer from below upward, just as the first Ne'etzal expanded.

However, there is a significant difference between their levels. That is because the new Ne'etzal lacks the degree of Keter and reaches only as high as Hochma.

*The reason why Behina Gimel is absent in Keter.*

78. The reason for the absence of the degree of Keter in the second Ne'etzal is that it does not have Aviut of Behina Dalet of Behina Dalet, which with respect to the Ohr Hozer, is the Keter of Behina Dalet. For that reason the Masach did not push the Ohr Elyon but only from

Hochma downward, meaning that measure that was meant to permeate Behina Gimel of Behina Dalet.

However, there would not be Hitpashtut in Keter of Behina Dalet even if the Masach had not stopped it. That is because the Kli that extended the Ohr Elyon did not extend more than Hochma downward to begin with. For that reason the Ohr of Keter is absent from this Ohr Hozer.

Because Ohr Keter from the Ohr Hozer is absent there, the Ohr Keter of the Ohr Elyon is absent there as well. That is because there is no Ohr that can permeate the Ne'etzal with the Ohr Hozer to clothe it, being that this is its Kli for reception (see Histaklut Pnimit, Part 2, item 21). That is why it can only reach as high as Hochma.

*Any Hamshacha is done by Behina Dalet, and thus needs a Masach to prevent the Ohr from expanding into Behina Dalet.*

79. The rule is that any Hamshacha of Ohr must only be in Behina Dalet in the Ne'etzal, even though there is no intention to draw Ohr into there. The reason is that the Aviut it raises from Behina Dalet is unfit for Hamshacha (see Histaklut Pnimit, Part 2, item 56). Even Behina Aleph in Behina Dalet is better suited for Hamshacha than the real Behina Gimel, which is above, meaning more Zach than the entire Behina Dalet.

Therefore, if all the Aviut disappears from Behina Dalet, there will be no one to draw Ohr from Ein Sof and the Ohr will stop entirely. The Hamshacha must be done with Behina Dalet, while at the same time she has to guard herself so that the Ohr will not permeate her because of the Tzimtzum on Behina Dalet. For that reason, she erected the Masach that guards precisely that.

Thus, when the Ohr expands and reaches Behina Dalet, the Masach awakens and pushes that part of the Ohr back to its Shoresh. That part that is pushed back does not disappear, but is turned into the Ohr Hozer. It is that which constitutes the vessel of reception for the Ohr Elyon.

*With respect to the Hamshacha of Ohr, Behina Dalet and the Masach are as one.*

80. Regarding the Hamshacha of Ohr from Ein Sof, Behina Dalet and the Masach that is placed on her are regarded as one. That is because the Kashiut of the Masach is seated on top of the Aviut of Behina Dalet.

For that reason, in most cases, only the Masach is mentioned. Regarding the Hamshacha of Ohr, it necessarily refers to both. To keep our words brief, we too will name the extension of the Ohr from Ein Sof only after the Masach.

Regarding the emergence of the degrees from one another, we will also refer to it with the name Hizdakchut of the Aviut, although it really refers to the Kashiut in the Masach.

Remember that it really refers to the levels of the Aviut in Behina Dalet, which created four levels of Aviut in the Masach.

*The emergence of the degree of Hochma from Behina Gimel.*

81. The emergence of the degree of Hochma from the degree of Keter has already been explained in detail above. The first Eser Sefirot emerged after the Tzimtzum by the encounter with the Ohr Elyon in the Masach that consists of the complete Aviut of Behina Dalet (see Histaklut Pnimit, Part 2, item 64). For that reason it raised the full amount of Ohr Hozer up to the Shoresh, called Keter.

Once that degree was completed with Rosh, Toch, Sof, a part of the Aviut in the Masach purified from Behina Dalet to Behina Gimel (see Histaklut Pnimit, Part 2, item 74). Because the Masach had acquired Shinui Tzura, it was regarded to have left the degree of Keter. them.

Then, by the encounter of the Ohr Ein Sof with the Masach that was purified to Behina Gimel, there came about second Eser Sefirot. Their level reached only as high as Hochma, lacking Keter (see Histaklut Pnimit, Part 2, 78).

*The emergence of the degree of Bina from Behina Bet.*

82. Once that degree of Hochma was complete with Rosh, Toch, Sof, the Ohr Makif returned and purified another part of the Aviut in the Masach, meaning from Behina Gimel in Behina

Dalet, to Behina Bet in Behina Dalet. This new Masach of Behina Bet in Behina Dalet is considered to have left the degree of Hochma for the same reason mentioned concerning the degree of Keter (see Histaklut Pnimit, Part 2, item 76). New Eser Sefirot emerged from the encounter of that Ohr Elyon with that new Masach of Behina Bet, which reached only as high as Bina, lacking Keter and Hochma.

*The reason for the absence of Hochma in Masach de Behina Bet.*

83. The reason for the absence of Hochma from this new degree is the same reason that is mentioned above (see Histaklut Pnimit, Part 2, item 75) regarding the absence of Keter. Because this Behina Dalet does not have more than Aviut of Behina Bet, which is regarded as Bina of Behina Dalet, this Hamshacha that it performed did not occur in the beginning, but only from Bina downward.

Therefore, even if the Masach had not detained the Ohr Elyon, it would still not expand to Behina Dalet herself, but only from Bina downward. Thus, now the Masach did not push the Keter and the Hochma meant for Behina Dalet back. Consequently there aren't any Keter and Hochma in this Ohr Hozer. Because this Ohr Hozer is not there, the Ohr Elyon of Keter and Hochma is not there as well, for the lack of the vessels to receive them.

*The emergence of the degree of Zeir Anpin from Masach de Behina Aleph.*

84. After this new degree of Bina was completed with Rosh, Toch, Sof, the Ohr Makif returned and purified yet one more part of the Aviut in the Masach, meaning from Behina Bet to Behina Aleph. Consequently, it too is considered to have left the degree of Bina. The encounter of the Ohr Elyon with the Masach de Behina Aleph of Behina Dalet, produced Eser new Sefirot in the degree of Zeir Anpin. The first three Sefirot Keter, Hochma, Bina are missing here for the reason mentioned above.

*The emergence of the degree of Malchut.*

85. Once the degree of Zeir Anpin had been completed with Rosh, Toch, Sof, the last part in Aviut de Behina Dalet was also purified. This Masach is also considered to have been completely purified and left the degree of Zeir Anpin. It is called "the degree of Malchut." There isn't any new Ohr here, but it receives He'arah from Zeir Anpin, for it no longer merits Hamshacha. For that reason, all it has is Ohr Nefesh. The rest about this matter will be explained in Part 3.

## Chapter Eight

Explains:

1. Why during Hamshacha of Orot, the greater the Aviut, the better, and when they are clothed in Kelim, the greater the Zakut, the better.
2. The reason for the opposite value between Kelim and Orot: with Kelim, the Elyonim grow first; with Orot, the Tachtonim enter first.
3. Why are Igulim regarded as Ohr Nefesh?

*The measure of the Ohr that is Nimshach depends on the Aviut of the Masach.*

86. A. It has been thoroughly clarified how the entire measure of the influence of the Ohr Elyon in the Ne'etzal depends on the measure of the Aviut of the Masach. The greatest Aviut, namely Behina Dalet is poured in the level of Keter, and one degree less is poured only in Hochma etc. Finally, in the purest Masach, the Ohr Elyon does not pour anything because of the absence of Aviut.

*The measure of the clothed Ohr depends on the Zakut of the Kli.*

B. However, all this refers to the influence and Hitpashtut of the Ohr Elyon to the Ne'etzal, because the giver always gives in the most Av. It is so because the greater the Aviut of the Masach, the higher the Ohr that expands (see Histaklut Pnimit, Part 2, item 62).

However, it is not so with regards to the conduct of the reception of Ohr Elyon by the Ne'etzal. There, the superior Ohr is received in the purer Kli, and the inferior is received in the Av Kli.

*The Elyonim come first in the Kelim, and the Tachtonim come first in the Orot.*

87. A. We have said above (see Chap 2, item 14) that the giver gives in the most Av, but the receiver receives in the most Zach. In order to explain these words, I will clarify for you the order of the entrance of the Orot into the Ne'etzal after the Tikun, at which time, the Orot are taken in slowly, gradually. Ohr Nefesh is received first, then comes Ohr Ruach, etc. up to Ohr Yechida. It is the opposite in the Kelim; Keter is acquired first, then Hochma etc. *When acquiring Ohr Nefesh, it is clothed in Kli de Keter.*

B. This is the order: First, the Ne'etzal is emanated with ten Kelim – Keter, Hochma, Bina, ZA (that consists of HGT NHY) and Malchut. In other words, in the Kelim, the higher come in first. Then, when Nefesh is given, it is considered that that Nefesh dresses in the Kli of Keter, the purest Kli.

The reason that it still doesn't have Ohr Ruach is that the Masach in the Keter still does not have any Aviut, not even that of Behina Aleph, and Ohr Ruach is only poured by the encounter of the Ohr Elyon with Masach de Behina Aleph. Because the Masach is in Kli de Keter, meaning it is without any Aviut, it does not have more than the Ohr Nefesh, ascribed to Malchut.

*When acquiring the Ohr Ruach, Ohr Nefesh descends to Hochma and the Ruach is dressed in Kli de Keter.*

88. When it acquires Aviut of Behina Aleph, Ohr Ruach is poured to it through the encounter of the Ohr Elyon with this Masach de Behina Aleph. However, although the Masach in Kli de Hochma is the one that extended the Ohr Ruach to the Partzuf, still, Ohr Ruach clothes the Kli de Keter and the Ohr Nefesh that it previously had in Keter descends to Hochma.

The reason for it is that the order of the reception of the Orot is such, that the more important Orot clothe the purer Kelim, and the lower clothes the more Av. In other words, it is the opposite of the order of the pouring. Hence, the Ruach, which is more important than the Nefesh, ascends and clothes the Keter, and Nefesh descends and clothes Hochma.

*When acquiring Neshama, it is clothed in Kli de Keter, Ruach comes down to Hochma, and Nefesh to Bina.*

89. Afterwards, when its Masach acquires the Aviut of Behina Bet, it is regarded that the Masach is in Kli de Bina. By the encounter of the Ohr Elyon with this Masach, Ohr Neshama is poured to it, which is more important than the Orot of Ruach and Nefesh.

Here too, it receives Ohr Neshama in the purest thing, meaning in Kli de Keter. That is because Ohr Nefesh, the lowest of them all, comes down to Kli de Bina, where there is a Masach of Behina Bet, which is now the most Av Kli. Ohr Ruach descends from Keter to Kli de Hochma, and Ohr Neshama, the most important of them, clothes Kli de Keter, the purest of them.

*When acquiring Ohr Haya, it clothes the Keter; Neshama descends to Hochma, Ruach to Bina and Nefesh to ZA.*

90. When the Masach acquires the Aviut of Behina Gimel, it is regarded that the Masach is now in Kli de ZA, being Behina Gimel. Then, by the encounter of the Ohr Elyon with this Masach de Behina Gimel, Ohr Haya is poured, which is more important than Ohr Neshama. For that reason, it must be received in the purer Kli.

Consequently, Ohr Nefesh, the lowest of all, comes down from Kli de Bina, to the Kli that is now the most Av, being Kli de ZA, where there is Masach of Behina Gimel. Ohr Ruach, which is in Hochma, now comes down to Bina, and the Ohr Neshama that is in Keter, descends to Hochma. Ohr Haya, the most important, clothes the Kli de Keter.

*When Yechida is acquired, it is clothed in Keter. Then Haya descends to Hochma, Neshama to Bina, Ruach to ZA and Nefesh to Malchut.*

91. When the Masach acquires Aviut of Behina Dalet, it is considered that now the Masach is in Kli de Malchut, which is Behina Dalet. At that point, through the encounter of the Ohr



Elyon with this Masach of Behina Dalet, Ohr Yechida, the most important Ohr, is poured to it.

For that reason, it is received in the purest thing, meaning the Kli of Keter. Consequently, Ohr Nefesh, the lowest Ohr, comes down from ZA to the Kli of Malchut, with a Masach of Behina Dalet, the most Av.

Ohr Ruach descends from Bina to the Kli of ZA, Ohr Neshama descends from Hochma to the Kli of Bina, and Ohr Haya descends from Keter to the Kli of Hochma. Then the newly arrived Ohr Hochma clothes Keter. Now the entire Ohr from NRNHY reached its appropriate Kli, the one that is ascribed to it.

*The difference between the influence of the Ohr and the Hitlabshut of the Ohr.*

92. Now you see the great difference between the order of the pouring of the Ohr in the Partzuf and the order of the Hitlabshut of Ohr in the Kelim. The giver needs the most Av Behina because Ohr Yechida can come to the Partzuf only when it has a Masach on Kli of Behina Dalet.

Prior to that, when such an Aviut was not present there, but a thinner Aviut, meaning that of Behina Gimel, it was impossible for this important Ohr, called Yechida to be poured in the Partzuf. However, when this important Ohr is drawn to the Partzuf, it is not clothed in the Kli of Behina Dalet, but in the purest of all, namely Kli of Keter.

*All the Orot that come to the Partzuf are received only in Kli de Keter.*

93. By the same manner, Ohr Haya, which is only poured in a Masach of Kli ZA, meaning Behina Gimel, does not clothe the Kli of ZA, but the purest Kli, namely Kli de Keter. It is the same in Ohr Neshama, which is only poured when there is a Masach of Aviut Bet in Kli de Bina. Yet when it is clothed, it clothes only Kli de Keter. Likewise, Ohr Ruach, which is only poured in a Masach of Behina Aleph on Kli de Hochma, when it does clothe it, it does not clothe the Kli of Hochma, but the purest Kli, namely Kli de Keter.

Thus, each and every Ohr that comes to the Partzuf comes first in Kli de Keter, as we have said, that the receiver receives only in the purest Kli. It is so although the pouring came through the most Av Kli.

*Igulim do not receive the Ohr Elyon because they do not have Aviut.*

94. From the aforesaid you can deduce why the Igulim do not receive any pouring of Ohr Elyon, but must receive all their Orot from the Ohr de Kav. It is so although Kelim de Igulim precede Kelim de Yosher of the Kav.

It is a simple matter: they do not have any Aviut because all their four Behinot are equal (see Part 1, Chap 1, item 100). Thus, only Kelim de Yosher in the Kav, which do have Aviut, are poured upon by the Ohr Elyon, and the Igulim receive from them.

*Any degree that receives from another and does not have any form of bestowal in and of itself, is regarded as Nefesh.*

95. For that reason the Ohr de Igulim is regarded as Ohr Nefesh. The rule is that any degree that is not poured upon by the Ohr Elyon, but receives its He'arah from another degree, that Ohr is called Ohr Nefesh, or Ohr Nekeva.

Because the Igulim do not receive from the Ohr Elyon, but receive their He'arah from the Kav, they are considered as Ohr Nekeva, or Ohr Nefesh. It has also been explained about Kelim de Yosher (see Histaklut Pnimit, Part 2, item 85) that if the entire Aviut in the Masach had been purified, then the influence of the Ohr Elyon is no longer there. In that state all that it has is the He'arah from the previous degree, which is therefore called Ohr Nefesh.

## Chapter Nine

Explains why each and every Sefira consists of Eser inner Sefirot, which in turn consist of Eser inner Sefirot within the Eser inner Sefirot. They continue to expand by that manner indefinitely and incessantly.

**Each and every Sefira in each and every Olam consist of Eser inner Sefirot within Eser inner Sefirot indefinitely and incessantly:**

*The issue of the division of the Sefirot to inner Sefirot and inner inner Sefirot and so on and so forth indefinitely.*

96. It is a wonderful law in the Upper Worlds that in every Sefira we might choose to examine, we will find ten inner Sefirot. If we take a single Sefira from the inner Sefirot, we find another ten inner Sefirot inside the first Sefira. Also, if we take one Sefira of the inner inner Sefirot, we once more find Eser Sefirot in it, which are inside the previous inner inner, and so on and so forth incessantly.

*Any Ohr that passes through the degrees leaves its Shoresh in each degree it passes.*

97. You will understand the reason for it according to the rule that there is no absence in spirituality (see Ohr Pnimi, Part 2, Chap 1, item 4). It explains that it is impossible that there will be any kind of Ohr in the Tachton that will not exist in all the Elyonim above it up to Ein Sof.

The reason is that even a very small He'arah that emerges in the lowest degree in the Olamot must spring from Ein Sof and travel through all the preceding Olamot and degrees before it reaches its own place. Because this He'arah comes down through the degrees, it cannot be absent from the first when passing to the second and absent from the second when passing to the third etc. until it comes to the last degree, which receives it.

Corporeal objects move from place to place, but that is not at all possible in the spirituals, where there is no absence and replacement. Instead, when a He'arah travels through a certain degree, even if only in passing, it acquires its place there.

*An Ohr that appears once in a degree remains there for all eternity.*

98. The entrance and transference to the next degree does not decrease the Ohr that has acquired its place there in any way. Rather, it is like lighting one candle from another without diminishing the first.

Here too, when the Ohr leaves the first degree and descends to the next, the Ohr remains complete in both the first and the second. Likewise, when it enters the third, the Ohr does not move from the second at all; the Ohr is complete in both the second and the third.

It passes by the same manner through all the degrees that precede the last degree, being the actual receiver for which the Ohr came down from Ein Sof, becoming fixed in all of them. The reason for this is that there is no absence in the spiritual. Any Ohr that shone in a spiritual Behina once will not move from that Behina forever, not even a bit.

*When Ohr Hochma passes to its place through Keter it leaves its Shoresh in Keter.*

99. From the aforesaid you can thoroughly understand the matter of the Hitkalelut of the Eser Sefirot one within the other and one within the other incessantly. For example, when the first two Sefirot emerge, namely Keter and Hochma, Ohr Hochma must spring from Ein Sof and thus must also travel through Keter before it comes to the Sefira of Hochma. Because Ohr Hochma shone in Keter once, namely as it passed through, it is therefore impossible for it to ever be absent from there. Consequently, it necessarily implies that even after Ohr Hochma has reached the Sefira of Hochma, the Ohr Hochma still remains complete in Keter. Thus, the Sefira of Keter now has two Orot, being Ohr Keter and Ohr Hochma.

*When Ohr Bina passes through Keter and Hochma it leaves its Shoresh in them, and so on by the same manner.*

100. It is the same with Ohr Bina. Because it must travel through the two preceding Sefirot before it comes to Bina, it necessarily acquires its place in Keter and Hochma as well. Thus there are now three Orot in Keter: Ohr Keter, Ohr Hochma and Ohr Bina. Likewise, there are two Orot in Hochma: Ohr Hochma and Ohr Bina, and one Ohr in Bina, namely her own Ohr.

It continues by the same manner until Ohr Malchut emerges. At that time Keter has all the Eser Sefirot because the lower nine Ohr have necessarily traveled through Keter, thus acquiring their place there. There are also nine Sefirot in Hochma, because all the eight lower Sefirot below her traveled through her and remained there.

Likewise there are eight Sefirot in Bina, seven in Hesed, six in Gevura etc. through Malchut, who has but her own Ohr because there aren't any more Sefirot that would travel through her.

*There is no Ohr Yashar in Kli de Malchut, but only Ohr Hozer.*

101. Regarding the above-mentioned Ohr of Malchut, both the Ohr inside her and the Ohr that is incorporated from her in the first nine Sefirot, is only Ohr Hozer. You already know that since the Tzimtzum onwards, a Masach was erected on the Sefira of Malchut and Ohr Ein Sof is not received there.

Instead, the encounter of the Ohr Ein Sof with that Masach creates a Zivug, at which time a new Ohr comes from the Masach of Malchut, called Ohr Hozer that shines up to the Sefira of Keter. It thus clothes all the Eser Sefirot from below upward, which is the only way by which it is contained in each Sefira of the upper nine Sefirot (see Histaklut Pnimit, Part 2, item 19).

*Malchut is regarded as the Keter of the Eser Sefirot of Ohr Hozer.*

102. The Sefira of Malchut is the source of the new Ohr, and every source is regarded as Keter. Hence, Malchut is regarded as the Sefira of Keter of that new Ohr. The Sefira before her, namely Yesod, is regarded as the Hochma of the new Ohr, and the one before her, meaning Hod, is regarded as Bina, until the upper Keter is now regarded as Malchut, meaning the one that receives from this new Ohr.

*Eser Sefirot of Ohr Yashar expand from above downward.*

102. We have learned that in each degree of Eser Sefirot, we should distinguish two courses of Eser Sefirot that extend from Ein Sof. The first is of Eser Sefirot that extend from Ein Sof from above downward from Keter to Malchut. These are called Eser Sefirot of Ohr Yashar, for they descend in Yosher from above downward by a gradual order from the Zach Kli to the more Av, and from there to the more Av still, through Malchut, the most Av of all.

*Eser Sefirot of Ohr Hozer expand from below upward.*

103. We have another course of Eser Sefirot there. These extend from the Sefira of Malchut from below upward, meaning from Malchut to Keter. In that case, Malchut becomes the origin of the new Ohr, called Eser Sefirot of Ohr Hozer.

They are called by that name for they pour and come in an opposite order of degree, namely they do not extend from the Zach to the Av, where the last receiver is the most Av. Quite the contrary, it extends from the most Av to the one that is not so Av, until the last receiver is the purest. For that reason it is considered to be shining from below upward.

*All the Sefirot of Ohr Hozer that come in Sefirot of Ohr Yashar travel through Malchut.*

104. We have explained above about the Hitkalelut of the Sefirot in the order of the Eser Sefirot of Ohr Yashar. Because there is no absence in spirituality, any He'arah that passes anywhere remains there in completeness even after it moves to a different location.

With regards to the Eser Sefirot de Ohr Yashar, all the Eser Sefirot are present in Keter, nine in Hochma, eight in Bina etc. (see item 99). For that reason it also appears by the same way in the Eser Sefirot de Ohr Hozer. That is because here the Sefira of Malchut becomes the origin of that Ohr Hozer.

Thus, it is considered that every Behina of Ohr Hozer that reaches its upper Sefirot, must travel through Malchut, for the reason that Malchut emanates that Ohr by the power of her Masach which mates with the Ohr Ein Sof that meets that Masach.

*When Ohr Hozer de Yesod travels through Malchut, it leaves its Shoresh in Malchut and so on by the same manner.*

105. Therefore, when the Sefira of Yesod receives her Ohr from Malchut, it necessarily means that Malchut received that Ohr first. It comes to the Sefira of Yesod via the Zivug

with the Ohr Ein Sof and the passing through Malchut. It turns out that Ohr Yesod is present both in Malchut and in Yesod.

It is the same with the Ohr Hozer that Hod receives, which by necessity acquired its place in passing through Malchut and Yesod. In that state we find that there are three Orot in Malchut, two in Yesod and one in Hod.

Similarly, when Keter receives the last Ohr Hozer, there are already ten Orot of the Eser Sefirot of Ohr Hozer in Malchut, nine in Yesod, eight in Hod etc. as was explained regarding the Eser Sefirot de Ohr Yashar.

*By Hitkalelut of Ohr Hozer in passing, Eser Sefirot become fixed in each and every Sefira. Keter has nine Sefirot of Ohr Yashar and one of Ohr Hozer.*

106. It turns out that we have Eser Sefirot in each and every Sefira of the above Eser Sefirot, meaning together with the Ohr Hozer. In other words, Ohr of Malchut that is received in each and every Sefira completes to Eser Sefirot. In Keter there are nine Sefirot of Ohr Yashar – KHB HGT NHY – and one of Ohr Hozer, namely Malchut, for she receives last from the Eser Sefirot of Ohr Hozer. Consequently, he has only one Ohr of the Ohr Hozer.

*Hochma has eight of Ohr Yashar and two of Ohr Hozer; Bina has seven of Ohr Yashar and three of Ohr Hozer.*

107. Hochma has eight Sefirot of Ohr Yashar – Hochma, Bina and HGT NHY – and two of Ohr Hozer. The ones of Ohr Hozer are: her own part, which she received from the Ohr Hozer of Malchut, being Yesod de Ohr Hozer, and the part of Keter that traveled through her, and remained there so as never to move again, being Malchut de Ohr Hozer.

Bina has seven Orot of Ohr Yashar, which are: Bina, HGT NHY, and three of Ohr Hozer – Hod, Yesod, Malchut. She has Hod from her own; Yesod from the part of Hochma that traveled through her, and Malchut from the part of Keter that traveled through her, meaning from Bina upwards.

*Hesed has six of Ohr Yashar and four of Ohr Hozer; Gevura has five of Ohr Yashar and five of Ohr Hozer; Tifferet has four of Ohr Yashar and six of Ohr Hozer.*

108. Hesed has six Sefirot of Ohr Yashar, which are: HGT NHY, and four Sefirot of Ohr Hozer, which extend from Hesed upwards. In other words, she has her own part, namely Netzah, and the parts of Bina, Hochma and Keter, which are Hod, Yesod and Malchut that traveled through her and became fixed there.

The same applies to Gevura, who's got five Sefirot of Ohr Yashar: Gevura, Tifferet, Netzah, Hod and Yesod. She also has five Sefirot of Ohr Hozer from Gevura upwards, meaning the four parts of Keter, Hochma, Bina, Hesed, being Netzah, Hod, Yesod, Malchut, which passed through her, and her own part, which is Tifferet de Ohr Hozer.

Tifferet has four Sefirot of Ohr Yashar from Tifferet downwards, and six of Ohr Hozer from Tifferet upwards. In other words, it has five parts KHB HG, which are TNHMY that passed through him, and his own part, being Gevura de Ohr Hozer.

*Netzah has three of Ohr Yashar and seven of Ohr Hozer; Hod has two of Ohr Yashar and eight of Ohr Hozer; and Malchut has Eser Sefirot of Ohr Hozer.*

109. Netzah has three Sefirot of Ohr Yashar from Netzah downwards, which are – Netzah, Hod and Yesod de Ohr Yashar. It also has seven Sefirot of Ohr Hozer from Netzah upwards, which are the six parts KHB HGT that passed through her. Those are GTNHMY and her own part, which is Hesed of Ohr Hozer.

Hod has two Sefirot of Ohr Yashar – Hod and Yesod, and eight Sefirot of Ohr Hozer from Hod upwards. Those are the seven parts, KHB HGT and Netzah that passed through him, which are HGT NHMY of Ohr Hozer, and his own part, which is Bina de Ohr Hozer.

Yesod has one Sefira of Ohr Yashar and nine Sefirot of Ohr Hozer, from Yesod upwards. Those are the eight parts KHB HGT Netzah and Hod that passed through him, which are Bina, HGT NHMY of Ohr Hozer, and his own part, being Hochma de Ohr Hozer.

*With her Ohr Hozer, Malchut completes every single Sefira to ten Sefirot.*

110. It has been thoroughly explained that every manifestation of Eser Sefirot, wherever they might be, must be mingled with one another. However, when the Eser Sefirot de Ohr Yashar first emerge, they do not have Eser Sefirot in each of them just yet, not before the Ohr of Malchut is incorporated in them too, namely the Eser Sefirot of Ohr Hozer. Malchut has no other Ohr, and that Ohr of Malchut completes what is missing from this number - Eser Sefirot - for each and every one of the Eser Sefirot. Thus there are Eser Sefirot in each and every one of them.

*It is the same in every inner item too. When regarding Keter of the Eser Sefirot of the Keter, it too necessarily consists of nine Sefirot of Ohr Yashar and one of Ohr Hozer.*

111. When you take the general Sefira of Keter made of the general Eser Sefirot as an example, you find that in and of itself, it consists of Eser inner Sefirot. In other words, after Ohr Malchut appears there, we can immediately see that in the first Sefira of that general Keter, now called Keter of Keter, meaning the inner Keter, there are necessarily nine Sefirot of Ohr Yashar. They are located below him, being Hochma and Bina, and HGT NHY of Ohr Yashar in Keter.

*Keter de Keter is its own Behina, and the nine lower Sefirot are passing Orot.*

112. Although it is only the Keter in them that is considered its own Behina, the other nine Sefirot are but passing Orot there. In other words, they are lower Orot that have acquired their place there in passing from Ein Sof, through Keter to the lower Sefirot.

Still, since they are in Keter, the highest Sefira, namely their inner Keter must in and of itself contain the nine inner Sefirot below it too. Because these nine Sefirot are below it, they must have passed through it. Because they passed through it, they must have acquired their place in it, for there is no absence in spirituality, just as we have said about the general Eser Sefirot.

It turns out that now this specific Keter alone also has Eser inner Sefirot that consist of nine Sefirot of Ohr Yashar KHB HGT NHY, and one of Ohr Hozer, being the Ohr of Malchut in the Keter of the general Eser Sefirot.

*Hochma in Keter too necessarily consists of eight Sefirot of Ohr Yashar and two of Ohr Hozer.*

113. You can discern the exact same manner in the inner Sefira of Hochma of the general Eser Sefirot of the general Keter, called Hochma de Keter. By necessity, it has Eser inner Sefirot by the same manner we mentioned in the inner Keter. That is because all the eight Sefirot of the general Keter of Ohr Yashar below her must have passed through that inner Hochma from above downward.

Having passed through her, they've necessarily acquired their place in her in addition to the two Sefirot of Ohr Hozer, meaning from the Ohr of the inner Malchut, which also passed through that inner Hochma from below upward. These parts are: her own part of the Ohr Hozer and the part of the Ohr Hozer that relates to the inner Keter.

Thus there are Eser inner Sefirot in the inner Hochma in the inner Eser Sefirot of the general Keter as well. It is the same in the general Hochma of the general Eser Sefirot.

*Bina in Keter also has seven Sefirot of Ohr Yashar and three Sefirot of Ohr Hozer.*

114. When discerning the inner Bina in the Eser inner Sefirot of the general Keter, called Bina de Keter, you will find the same. It will necessarily contain Eser inner Sefirot as we have seen in the inner Hochma. That is because all six inner Sefirot HGT NHY of Ohr Yashar of the general Keter below her necessarily passed through that inner Bina and acquired their place in her.

Together with Bina herself, they now become seven Sefirot of Ohr Yashar. Also, the three Sefirot of Ohr Hozer passed through that general Bina from the inner Malchut of the general Keter from below upward, meaning her own part of the Ohr Hozer, and the part of the Ohr Hozer of Hochma. It follows that there are Eser inner Sefirot in the inner Bina in the Eser Sefirot of the general Keter, as it is written with regards to the general Bina in the general Eser Sefirot.

*Hesed in Keter also has six Sefirot of Ohr Yashar and four of Ohr Hozer, and so on by the same manner.*

115. By the exact same manner you will find Eser inner Sefirot in the inner Hesed in the Eser inner Sefirot in the general Keter. These are: six of Ohr Yashar, HGT NHY from above downward, and four of Ohr Hozer from Hesed upwards to Keter. By the exact same manner you will find Eser inner Sefirot in Gevura, and so on through the inner Malchut in those Eser Sefirot, called Malchut de Keter.

116. You might ask: But there is no Ohr Hozer in the Eser inner Sefirot of the general Keter that rose from the general Malchut, but only Nefesh, meaning the smallest part of the entire Eser Sefirot of Ohr Hozer (see item 112). So how can we say that that small portion of Ohr Hozer has now expanded by itself into new Eser Sefirot of Ohr Hozer that complete each individual Sefira with all the inner Sefirot they need in order to complete their number to Eser Sefirot?

*Nefesh de Ohr Hozer in the general Keter is necessarily divided into clothing of Eser inner Sefirot in Keter.*

117. Indeed, the answer is that it is ultimately a must for that part of Nefesh de inner Ohr Hozer that rose from Malchut to the general Keter to have clothed all nine inner Sefirot in the general Keter. Otherwise, these nine Sefirot of Ohr Yashar would not have been captured in the Partzuf and shone there, for it is known that Ohr Yashar cannot connect with a Partzuf except through the vessels of reception of the Ohr Hozer.

This Ohr Nefesh clothed the nine inner Sefirot of Keter. Thus, we necessarily find that in passing from above downward, it completes the number in each and every one of those inner Sefirot to the Eser inner Sefirot that they lack. It gives Hochma the two Orot that she is missing: one for her own clothing, and another, in passing, to clothe Keter. It gives a third to Bina and a fourth to Hesed, as demonstrated above.

*It is so also in the Eser Sefirot inside the Eser inner Sefirot in the general Hochma. Keter of the Eser Sefirot inside the Eser inner Sefirot of Hochma contains nine Sefirot and one of Ohr Hozer.*

118. By the very same manner we have explained the Eser inner Sefirot within the Eser inner Sefirot in the general Keter, we will explain the Eser inner Sefirot in each and every one of the Sefirot of the general Hochma. In Keter of the Eser inner Sefirot of the general Hochma, called Keter de Hochma, you necessarily find Eser inner Sefirot. These are: her own Ohr, and the inner eight Sefirot Bina, HGT NHY that went from above downward, thus nine.

There is one Ohr Hozer that rose from the inner Malchut of the general Hochma. Thus you have Eser inner Sefirot in the Keter of the general Hochma.

*In the inner Hochma in Hochma there are eight Sefirot of Ohr Yashar and two of Ohr Hozer.*

119. The inner Hochma in the Eser inner Sefirot of the general Hochma, called Hochma de Hochma, works by the same manner. It consists of eight of Ohr Yashar from above downward, and two of Ohr Hozer from below upward. Similarly, the inner Bina in the Eser inner Sefirot of the general Hochma has seven of Ohr Yashar from above downward and three of Ohr Hozer from below upward.

So it is in Hesed, in Gevura, and so on through the inner Malchut in these Eser Sefirot of the general Hochma, called Malchut de Hochma. She too has Eser inner Sefirot of Ohr Hozer, meaning because she necessarily clothes all the Eser inner Sefirot of the general Hochma, and sends them her He'arah. Thus, it necessarily follows that they all travel through her and acquire their place inside her.

120. The Eser inner Sefirot of the inner Bina operate in the exact same manner; so do the inner Hesed, inner Gevura, and down to the inner Malchut, and no further explanation is needed here.

Instead, we will explain one more Sefira from the inner Sefirot so as to demonstrate how she too, in and of herself, necessarily consists of Eser inner Sefirot, which are now Eser inner Sefirot within Eser inner Sefirot.

121. Let us examine the inner Bina of the inner Sefirot, which is, for instance, one of the Eser inner Sefirot in the inner Hochma in the Eser Sefirot in the general Hochma, called Bina in Hochma de Hochma. Here too we find that she has Eser Sefirot of her own, according to the same principle, meaning seven of Ohr Yashar that traveled through her from above downward. She also has three of Ohr Hozer that traveled through her from below upward.

122. We can make such infinite discernments, for whenever you take any Sefira, even after it has been divided a thousand times, that Sefira still comes from an arrangement of Eser Sefirot. Thus, a part of those Eser Sefirot have necessarily gone through that Sefira from above downward and some of them traveled from below upward. Thus, these Eser Sefirot have necessarily acquired their place in that Sefira for all eternity, as we've explained above. Thus, in that Sefira you necessarily have all Eser Sefirot.

123. However, you should know that even when you divide the ten into inner ten and then another inner ten and so on, you should not think that all the Sefirot remain equal. They do change significantly as they divide, and one is not like the other.

It is so because the Orot of Ohr Yashar never come in their designated place as the Sefirot divide, except in Keter. That is because in Hochma there are only eight of Ohr Yashar, meaning from Hochma downwards, and two of Ohr Hozer, Yesod and Malchut.

Therefore, the eight Orot of Ohr Yashar come in the purer Kelim, meaning from Keter to Hod, and the two of Ohr Hozer in Yesod and Malchut. It turns out, that Ohr Hochma clothes Kli de Keter, and Ohr Bina in Kli de Hochma etc. until Ohr Yesod clothes Kli de Hod.

It follows that all the Orot de Ohr Yashar do not come in their right place, and only the Orot of Ohr Hozer always come in their right place; Ohr Yesod clothes the Kli de Yesod and the Ohr Hozer de Malchut in Kli of Malchut de Malchut.

124. Similarly, Bina has no more than seven Orot of Ohr Yashar, which clothe the purer Kelim. It adheres to the rule that the receiver receives in the purer thing, meaning from Keter to Netzah. It follows that Ohr Bina permeates Kli de Keter, Ohr Hesed the Hochma, and finally Ohr Yesod in Kli de Netzah. Only the three Orot of Ohr Hozer settle in their place: Orot Hod, Yesod, Malchut in the Kelim of Hod, Yesod, Malchut.

125. We can learn from the above that there is a big difference between the inner Bina de Keter, the inner Bina de Hochma and the inner Bina de Bina etc. Only in Bina de Keter is the Ohr of Bina in her own Kli.

However, in Bina de Hochma there is only the Ohr of Hesed in the Kli of Bina, and in Bina de Bina there is only Ohr of Gevura in Kli de Bina. That is the case with all of them, for one is not like the other.

126. Changes can be traced even in the division of the Orot of Ohr Hozer that do not change their place. Despite that, we can discern changes in the way they divide, since wherever there is Ohr Hozer, it receives He'arah from Ohr Yashar.

For example, in Yesod de Hochma there is He'arah from Ohr Yashar de Hod de Hochma. However, in Yesod de Bina there is He'arah from Netzah de Bina because there is no Ohr Yashar in Hod de Bina.

127. It would be an exception to the rule if you were to divide only the general Sefira. I wish to say: Take the general Sefira of Bina as an example, and divide it into ten and then into another ten. For instance, if you separate the inner of inner Bina from the Eser Sefirot of the inner Bina of the Eser Sefirot of the general Bina, called Bina of Bina de Bina, then they will all be equal, without any difference. It is so because you will find in all of them the seven of Ohr Yashar in the seven upper Kelim KHB HGT Netzah, and three of Ohr Hozer in the tree lower Kelim, Hod, Yesod, Malchut. It follows similarly even after a thousand divisions, and in all the other Sefirot.

## Chapter Ten

Explains the topic of Zivug de Hakaa, which consists of two forces: a pulling force, and a repelling force. They operate simultaneously, one in the Aviut, and the other in the Kashiut of the Masach.

### **Detailed explanation about the meaning of the words Zivug de Hakaa**

128. The topic of Zivug de Hakaa requires an elaborate explanation. There is an apparent positive and negative here, for Zivug de Hakaa means rejection and separation and great hatred. Thus, how can you utter Zivug of Hakaa, for it implies love of hatred, or adhesion of separation, or Hamshacha of rejection? It is indeed perplexing.

129. It is indeed that: they are two opposites under one rule. However, this rule consists of two unique carriers, meaning two forces: one that attracts and another that repels. The attracting force is in the Aviut of the Kli, and the repelling force in the Masach of the Kli. They have been put together and both rule simultaneously, at one time in two places.

130. I will elaborate in order to examine it thoroughly and make it acceptable to the mind without arousing any confusion and bafflement. Let me present an example from the corporeal reality that is imagined and appears to our eyes: When you look upon a rock, or a person, who falls off a high place to the ground, you see that that person is being pulled from above downward with great force and speed. Still, when that person hits the ground, the ground hits him and pushes him a bit upward.

131. There are two conjectures here: one is that the earth has a great pulling force on everything that is placed in the air, if there is nothing solid to protect it. Thus, when one falls off the roof of the house into the air, that pulling force of the earth immediately operates on him. That explains the issue of the speedy fall to the ground.

However, there is a thought here, by which the earth should have lovingly embraced that person, not letting him move even a bit. Still, we see the opposite: the minute that person touches the ground, it pushes him back quickly and he returns slightly upwards.

132. There is yet another supposition, that there is another force, which repels from above, from the air. This rejecting force operates on anything airborne and pushes it to the ground. At the same time, our earth has only the repelling force, and none of the attracting force. Thus, when that person becomes detached from the roof of the house and becomes airborne, the repelling force from above instantly operates on him and brings him to the ground. Hence, when he touches the ground, it pushes him up once more.

133. If we deduce from the branch about its Shoresh in the Upper Worlds, for things are mostly very similar, we will find that both postulates are incorrect. We might also say, that each and every ball has a pulling force and repelling force that are intermingled. In other words, there is a force of Aviut, being the attracting force that wants to draw everything outside inwardly, and opposite that there is a force of Kashiut, which repels any external body from entering.

Thus, any Hamshacha must certainly come from the central point in its Pnimiut, for that is where the force of Hamshacha stays. It is so because the central point is more Av than the entire planet, thus attracting anything within that peripheral space under its influence and the force of its operation.

134. However, it does not pull it to the point of swallowing it, as it should have, judging only by her power of Hamshacha. Instead, at the very moment when the attracted object touches the outer crust, the repelling force in the crust, being the Kashiut, immediately awakens and pushes it upwards once again.

135. It turns out that what it pulled has been received, but not by way of Hamshacha, but in another way, because it was halted halfway by the force of the Kashiut that pushed it and stopped it midway.



Thus, there are both Zivug and Hakaa operating together here. The Zivug pulls, and the Kashiut repels. Thus, it receives it on top, and does not swallow it alive into the bowels of the earth.

We can therefore say, that the vessel for reception is primarily the repelling force in it. That is because it receives and sustains him, as it should be. Were it not for the repelling force, the person would be swallowed alive in it.

136. You can also see that the attracting and the rejecting are as even as two drops in a pond in the measure of their strength. If the pulling force had been a little stronger than the pushing force, it would become impossible to move on earth. Anything moving would be glued to it like iron to magnet.

Alternately, if the repelling force had been somewhat stronger, the entire universe would be dancing on it, unable to touch it. Thus, they are evidently even.

137. Thus you can thoroughly understand the issue of Zivug de Hakaa in the Elyonim. Even though the Zivug and the Hakaa are two opposites, still they take part in one dominion, at one time and at one instance, but in two places, being the Aviut and the Kashiut.

Remember this in the continuation of this wisdom.

## Part III

# Ohr Yashar and Ohr Hozer ( containing fifteen chapters )

## Chapter One

Explains the four Behinot in the Aviut, which are the four Kelim and their Shoresch; containing eight issues:

The Sefirot of all the Olamot have Atzmut and Kelim.

2. Ohr Ein Sof first expanded as Kelim, and then the Orot clothed them.

3. The Hitpashtut of the Ohr implies a greater Hitabut than before, meaning the Ohr became Av and was made into ten Kelim.

4. A Masach is made in Kli de Malchut.

5. This Masach separates between Olam Atzilut and Olam Beria.

6. The Zivug de Hakaa of Ohr Ein Sof in the Masach that raises Ohr Hozer from below upward.

7. To the place that Ohr Ein Sof reaches, it is regarded as Olam Atzilut.

8. Four Behinot in the Hitabut of the Ohr Elyon:

a) In its Hitpashtut to from Keter to Hochma; b) In its Hitpashtut to Bina, where Harchaka is added to it; c) In its Hitpashtut to ZA, where a Halon and a narrow Nekev occurred in it; d) In its Hitpashtut to Malchut, where a narrow Nekev and a Harchaka occurred in it.

*There is Atzmut and Kelim. Ohr Ein Sof expanded first as Kelim. After that the Orot clothed them, being the Atzmut.*

**1. All the Olamot (1) have Atzmut (2) and Kelim (3). First (4) expanded (5) the Ein Sof (6) as Eser Sefirot de Atzilut, as Kelim. That is because Hitpashtut (7) indicates a greater Hitabut of Ohr than before (8).**

**It turns out that these Eser Sefirot are Eser Kelim that were created by the**

**Hitpashtut of Ein Sof itself, except now the Ohr became more Av and Kelim were made through the Hitpashtut (9). After this Hitpashtut, by which Eser Kelim were made, the Atzmut of Ein Sof was clothed inside them (10). This is the meaning of Atzmut and Kelim.**

## **Ohr Pnimi**

1. They are five Olamot, called: Adam Kadmon, Atzilut, Beria, Yetzira, Assiya. The word Olam comes from the word He'elem (concealment) because each time the Ohr Ein Sof becomes more hidden in them, as the Rav will explain henceforth.
2. See Table of Questions Part 2 item 56.
3. See Table of Questions Part 1 item 25.
4. Meaning the very beginning of every single Olam.
5. See Table of Questions Part 2 item 14.
6. Meaning unattainable. It is called Ein Sof to indicate that the Sefira of Malchut ha Mesayemet that stops all the degrees does not put a stop and cessation here on the Ohr Elyon (See Table of Questions Part 1 item 40). Quite the contrary, it is in her that the bestowal of the Ohr begins.
7. Hitpashtut indicates a Hitabut of Ohr that is more than it was in the Maatzil. Otherwise, how would that Ohr cease to be a Maatzil and merit the name Hitpashtut of Ohr from it outwardly? The issue of the Hitabut is the meaning of the Shinui Tzura that the Ohr acquires because it becomes a Ne'etzal (see Histaklut Pnimit, Part 2, item 5).
8. See above Histaklut Pnimit Part 2, item 5.
9. That teaches us that the Kelim are consequences of the Ohr itself. That is because as the Ohr expands to the Ne'etzal, it descends by four Behinot HB ZON. In the end, it generates the will to receive in the Ne'etzal, and it is this Ratzon that is Behina Dalet, which is the essence of the Kli of the Ne'etzal. It is Aviut that the Ohr acquired during its Hitpashtut. However, the three first Behinot are but causes for Behina Dalet to appear. The inevitability and the order of these four Behinot was explained in previous parts and it is needless to elaborate here too (see Part 1, Chap 1, item 50).
10. Hitlabshut is like concealment. That is because the clothes hide the one who wears them, yet it is done because of that person's desire to be seen. Without the Tikun of this concealment it is impossible for it to become revealed. For that reason it hides itself in it and shows itself through it.

Such a Tikun is always called Malbush or Levush. Thus, the Levush is used for two things: concealment and revelation.

It is the same with our matter because it is impossible to attain the Ohr in the lower ones without a Kli. Hence, the Ohr becomes clothed in a Kli so that the Tachton may attain it by that Kli it is clothed in, and examine it closely.

*The Tikun of the Masach to detain the Ohr Elyon from clothing Kli de Malchut stops between Olam Atzilut and the rest of the Olamot.*

**2. When the above Hitpashtut reached Malchut de Atzilut (20), the Upper Maatzil saw that the Tachtonim do not have the strength to receive that Ohr (30) should it expand further. Then, when the tenth Kli of Atzilut was completed (40), one Masach and Pargod was made there (50), interrupting between Atzilut and the rest of the Olamot below it (60).**

Ohr Pnimi

20. Meaning after the Ohr had expanded in the first three Behinot called: Hochma, Bina, ZA, and after it completed its Hitpashtut in ZA, it came to expand in Behina Dalet, called Malchut. The Ohr cannot expand in Malchut before it expands in the three former Behinot, for they generate each other by way of cause and consequence.

30. Because the force of the Tzimtzum rides over Behina Dalet (the last Behina), Behina Dalet does not have the strength to receive Ohr (see Table of Topics, Part 1, item 81, and Part 1, Chap 2, item 2).

40. That refers to Behina Dalet, called Malchut. By that he tells us that we should note that the Kli of Malchut and the Masach in it are two separate matters. The Kli of Malchut is an Ohr that became Av at the level of Behina Dalet, which is affected by the Tzimtzum, and the Masach and the Pargod were erected in her later (see Table of Questions, Part 2, item 43).

50. Masach and Pargod are one thing. It means that a detaining force was made there, which is a sort of a shielding partition above Malchut, so that the Ohr Elyon would not break into her (see Table of Questions, Part 2, item 43).

60. It means that this Masach not only protects Malchut, as mentioned above, but also separates between Olam Atzilut and the rest of the Olamot.

*By the power of the Hakaa of Ohr Ein Sof in the Masach, the Ohr returned upward as Ohr Hozer that clothes the Ohr Elyon. The entire place until the Kav of Ohr Ein Sof is regarded as Olam Atzilut.*

**3. Then Ohr Ein Sof that expands up to there struck that Masach (70). By the power of the Hakaa of the descent (80), it struck it and returned upward as Ohr Hozer to its place (90). Then Olam Atzilut was completed in its Kelim (100) and Ohr Ein Sof clothed them once more as Atzmut (200). Thus, to the place where Ohr Ein Sof reaches by this manner, it is called Olam Atzilut (300), because it is the Ohr itself, but after its Hitabut (400).**

Ohr Pnimi

70. The encounter of the Ohr Elyon with the Masach is compared to two hard objects where one of them is trying to break the other's Gevul. The other stands firmly against the first and prevents the first from trespassing. Such an encounter is called Hakaa.

However, when two liquids encounter they do not prevent each other from trespassing and mixing; hence there is no Hakaa between them. The same applies to two supple objects; their Hakaa is not really felt because they let each other permeate the other's boundary and push their outer shell to some extent.

However, with hard objects, one does not let the other move one from one's place even a little. Consequently, their encounter is perceived as Hakaa (beating).

Since the Tzimtzum was primarily done by the Ne'etzal and not at all by the Maatzil, the Ohr Ein Sof is not at all meticulous about that Tzimtzum in Malchut. Instead, it stretches down to Malchut too. Moreover, it does it forcefully, because Ein Sof filled Behina Dalet too before the Tzimtzum (see Part 1, Chap 1, item 20 and item 50). For that reason it has no reason to change its way and it always descends to the Kli of Malchut with its Ohr.

However, the Masach and Pargod erected in Malchut impede and detain the Ohr. It does not let it expand within even a bit, which is why we find that **"Ohr Ein Sof that expands up to there struck that Masach** ( see Table of Questions, Part 2, item 43)."

80. Has been explained in the above item.

90. That measure of Ohr that should have been accepted in Malchut, which she did not receive due to the detainment of the Masach, that entire measure rose back up and clothed all three Behinot of the Ohr Elyon up to Hochma. This is regarded as the "place" of that Ohr Hozer. This is the meaning of the words of the Rav **"returned upward as Ohr Hozer to its place** (see Histaklut Pnimit, Part 2, item 62)."

100. That is because the ascent of the Ohr Hozer and its clothing of the Ohr Elyon from above downward make the Kelim for the Ohr Elyon.

200. After the Ohr Hozer rose back up, Ohr Ein Sof clothed this Ohr Hozer as Atzmut that is clothed in the Kelim.

300. Meaning up to the Masach in Kli Malchut, because the Masach pushed it back up and did not let it expand further.

400. He wishes to say that the force of detainment in the Masach did not act on the Sefirot of Atzilut above Malchut at all, but only from Malchut downwards. That is why Ohr Ein Sof

expands down to the Masach in Malchut as Atzilut without any detainment. However, Ohr Ein Sof that glitters and passes through the Masach downwards is greatly diminished because of this and its essence is no longer regarded as Ohr Ein Sof. There are four Behinot in the Hitabut of the Ohr Elyon:

- 1) Reception from the Elyon, called Hochma.
- 2) Harchaka from Hochma, which is Bina.
- 3) Halon and a narrow Nekev, which is ZA.
- 4) Harchaka from Hochma and a narrow Nekev, which is Malchut.

**4. This Hitabut of the Ohr (1) is because he who sees a great light cannot tolerate it, if not through some distancing or some sort of a screen, or both. However, the Ein Sof shines in Keter de Atzilut (2) without any Masach and Harchaka at all (2), hence the name of Keter – Ein Sof.**

**Hochma receives through Keter (3) but Bina received the Ohr Ein Sof through Harchaka (4), because now Ohr Ein Sof is far from her and she can receive it (5). ZA does not receive the Ohr but through a narrow Nekev and a Halon (6). The Atzmut of the Ohr passes through that Halon without any Masach, but there is no broad path, only a very narrow one.**

**However, he is near (7) because there isn't a great distance between Bina and ZA (8). Nevertheless, Nukva de Zeir Anpin receives her Ohr through the Nekev and Halon as does ZA, but it is in Harchaka (9).**

Ohr Pnimi

1. This Aviut has already been explained. It does not appear in the Ohr at once, since it is opposite to the Ohr. Instead, it hangs down from Zach to slightly more Av and from there to a slightly more Av, until it completes its Aviut, called Behina Dalet, or Malchut.

These four Behinot are called: Hochma, Bina, ZA and Malchut and must be present in every Ne'etzal. The reason for the necessity and the definition of these four Behinot has been explained thoroughly above (Part 1, Chap 1, item 50). Study there for I rely on it and do not bring it here due to its length, though every word of it is needed.

2. Every Olam and every Partzuf, wherever it is, must receive its Shefa from Ein Sof. Hence, the inspiration of Ein Sof that is ascribed to a certain Olam Or Partzuf is called the Keter of the Olam and the Keter of the Partzuf. It is also called the Maatzil of that Olam.

It is written, "the Ein Sof shines in Keter de Atzilut." It means that there is an inspiration of Ein Sof, relating to Olam Atzilut. That is why Keter is called Ein Sof or Maatzil.

3. The Hitpashtut of Ohr Ein Sof that extends first from the Keter to the Olam is called Ohr Hochma. It is necessary that the will to receive the Ohr will be incorporated with this Ohr Hochma, for otherwise Ohr Ein Sof would not be regarded as expanding.

However, this will to receive is not really regarded as Shinui Tzura and Aviut because this will to receive came to her from the Elyon, meaning from Keter, as the will to bestow necessitates the existence of a will to receive in Hochma.

That is the meaning of the words of the Rav "Hochma receives through Keter." It means that the reception in Hochma came to her from Keter and by His power. Thus, Aviut from that type of will to receive is very frail indeed; it is called Behina Aleph.

4. Hochma becomes more Av as it expands because when she completes her Hitabut, the desire in her increases and she extends Ohr de Hassadim from Ein Sof and distances herself from Ohr Hochma (see Part 1, Chap 1, item 50). Because this Hitgabrut was made by her own awakening and not by an Upper Force, that Ratzon is regarded as frail Aviut, but more than in Hochma.

It is therefore necessary that due to this change, Hochma became a separate Behina, called Bina or Behina Bet. This is the meaning of the Rav's words "**Bina received the Ohr Ein**

**Sof through Harchaka.**” That is because this Aviut de Behina Bet is called Harchaka, because she distanced herself from receiving Ohr Hochma in order to receive Ohr Hassadim. This Hitgabrut of Ratzon is still not regarded as complete Aviut because it comes from a will to bestow and equalizes in form with the Maatzil (see Part 1, Chap 1, item 50). However, it is more Av than Behina Aleph because the entire Ratzon in Behina Aleph is not hers but comes from Keter. Behina Bet acts out of her own Hitgabrut of Ratzon, and that is why Behina Bet is regarded as the Shoresh of the complete will to receive, for by that it is regarded as more Av than Behina Aleph.

5. After Bina awakened to draw Ohr Hassadim from the Maatzil it drew far from the Ohr Hochma. Otherwise she would not have been able to receive Ohr de Hassadim, because Ohr Hochma is extended by the will to receive, and Ohr Hassadim by the will to bestow (see Part 1, Chap 1, item 50).

Thus, Behina Aleph and Behina Bet are opposites from the beginning of their creation. That is why the Rav writes, “now Ohr Ein Sof is far from her and she can receive it.” it means that she drew far and became a third degree from Ein Sof, which is an average between Bina and Ein Sof.

She left it because now that she distanced the Ohr Hochma and became a third degree, Hochma being Behina Aleph and Bina being Behina Bet and third from Ein Sof, she could now receive the Ohr Hassadim that she drew. Had she not distanced herself to a third degree, she would not have been able to receive.

We must know that the word “far” is a term that indicates diminution of Hochma, as it is written, “I said: ‘I will get wisdom’; but it was far from me.” It is also the meaning of the verse, “And his sister stood afar off,” and there is no reason to discuss it any further.

6. Bina also becomes more Av at the end of her Hitpashtut because she distances the Ohr Hochma from her. It is known that Ohr Hochma is the primary essence of the Ne’etzal. Thus, at the end of her Hitpashtut, the will to receive He’arat Hochma into the Ohr de Hassadim increased in her.

Because the only difference between spirituals is the Shinui Tzura, this new He’arah emerged, meaning Ohr de Hassadim inside which there is He’arat Hochma, and acquired a separate name, being Zeir Anpin. It is called by that name because Ohr Hochma is called Ohr Panim (Facial Light), as it is written, “A man’s wisdom maketh his face to shine.” Because it has no more than He’arat Hochma, but its essence is only the Ohr de Hassadim of Bina, it is called Zeir Anpin, meaning “Small Face”, indicating a small amount of Ohr Hochma.

It is also called Behina Gimel. Its Aviut is called “Halon and a narrow Nekev” because it’s been explained (Part 1, Chap 2, item 70) that a Masach that appears in the Elyon because of the Hitkalelut of the Tachton in it is called Halon. That is because it has no Dinim (pl. for Din), but only a reason for the He’arah, like a window.

Because any Aviut and Masachim (pl. for Masach) in Atzilut come from the Hitkalelut of BYA in it, Aviut de ZA is called a Halon for the He’arah of Ohr Gadlut, and the name “narrow Nekev” is given to the He’arah of Katnut. However, Behina Bet is not even called a Halon, but a Harchaka.

7. Meaning, there isn’t the Harchaka of Hochma that exists in Bina there because the only difference between him and Bina is that he has He’arah from Hochma. That is why the Rav writes, “However, he is near,” meaning there isn’t Harchaka in him.

8. The Hitpashtut of Ohr Bina to Behina Gimel, which is ZA, does not generate Harchaka. On the contrary, it generates closeness of Hochma. It has already been explained that “near” and “far” are definitions of Hochma.

9. After the three Behinot of Aviut fully expanded to the point that ZA was fully expanded, the complete will to receive that is fit for reception had awakened. It is called Behina Dalet, or Malchut, or Nukva de ZA (see Part 1, Chap 1, item 30).

Thus, from the Tzimtzum onward this Behina Dalet no longer receives Ohr Ein Sof. Hence, her Behina of Aviut is called Harchaka. She too has two degrees called Halon and narrow

Nekev as in ZA. The influence of the Gadlut is called Halon, and the influence of Katnut is called narrow Nekev.

There is a big difference between the Harchaka in Behina Bet and the Harchaka in Behina Dalet: Harchaka de Behina Bet is a voluntary Harchaka, as it is says, "because He delighteth in mercy," meaning she wants Hassadim and not Hochma. Harchaka de Behina Dalet, however, is a forced Harchaka, due to the Masach that was erected in Behina Dalet.

## Chapter Two

Explains the four Olamot ABYA and the differences among them; containing six issues:

1. All the items in Olam Atzilut are evaluated by the above four Behinot of Aviut.
2. Ohr Ein Sof expands in Olam Atzilut without any Masach.
3. Ohr Ein Sof does not expand below Atzilut, except in a He'arah that extends from it through a Masach.
4. Eser Sefirot de Olam Beria come from the Zivug de Hakaa of the Ohr Elyon with the Masach between Atzilut and Beria, and from the Zivug de Hakaa between Beria and Yetzira come Eser Sefirot de Olam Yetzira; so it is also from Yetzira to Assiya.
5. The differences among the four Olamot are that in Atzilut there is no Masach at all; in Beria there is one Masach, in Yetzira two Masachim and in Assiya three Masachim.
6. There is no difference of Aviut whatsoever between the Olamot; as it is in Atzilut, so it is in BYA.

*There is no Masach in Olam Atzilut.*

**1. They are four Behinot where all the items of Atzilut are distinguished from her and within her, but they are all without a Masach whatsoever (1). It is called Olam Atzilut because Ohr Ein Sof itself expanded throughout it without a Masach.**

Ohr Pnimi

1. It is a rule that Aviut and Masach cannot diminish or impair the place where they appear from above, not even a bit. The Ohr Hozer ascends because of the Masach in Kli de Malchut and clothes from itself upward through all nine Sefirot. However, the force of Aviut in the Masach does not rise upward whatsoever.

For that reason the nine Sefirot of Atzilut are considered to be without any Masach at all. Many Masachim that appear in every Partzuf in Atzilut are discerned in Olam Atzilut too, such as Masach de Peh, Masach de Chazeh etc. However, these are not actual Masachim; they come from the Hitkalelut of the Tachton in the Elyon. Only the Masach de Sium Raglaim of Atzilut is an actual Masach that stops the Ohr Elyon (see Histaklut Pnimit, Chap 14).

*Ein Sof does not expand below Atzilut except through a Zivug de Hakaa in the Masach at the Sium of Olam Atzilut. Then the Eser Sefirot pass through the Masach to Olam Beria. Also, Eser Sefirot pass to Olam Yetzira by the Zivug de Hakaa at the Sium of Beria. The same occurs between Yetzira and Assiya.*

**2. Indeed, Ein Sof itself does not expand from there downward, but only in a He'arah that extends from it through a Masach (2). There is a Masach and Pargod that separates between Atzilut and Beria. Because of that Hakaa of the Ohr Elyon that reaches there (3), it struck that Pargod by the power of the Eser Sefirot de Atzilut that reached there. It struck their Ohr there, and Orot glittered (4) through that Masach and became the Eser Sefirot de Beria from the glittering of the Eser Sefirot de Atzilut because of the power of the Masach.**

**By the power of the Eser Sefirot de Kelim, Eser Sefirot of other Kelim were made, and by the power of Eser Sefirot de Atzmut, other Eser Sefirot de Atzmut de Beria**

were made. Also, another Masach was erected at the end of Beria (5), and the Eser Sefirot de Yetzira were made because of the Hakaa of the Eser Sefirot de Beria (6) in Atzmut and Kelim in the Masach. The same happened through that Masach from Yetzira to Assiya.

**Now you can see why this is called Atzilut, the other is called Beria, and the others Yetzira and Assiya. It is because there is a Masach that separates between them, and one is not at all like the other (7).**

Ohr Pnimi

2. The Ohr that is found in Olam Beria necessarily comes from Ein Sof for there is no He'arah in the Olamot that does not extend from Ein Sof. Yet, because the Ohr Ein Sof that expands to Beria passes through the Masach, its He'arah is greatly diminished. In fact, Ohr Ein Sof is regarded to have been stopped above the Masach. The Rav will explain in the following how Ohr passes through a Masach.

3. It means that there is a law in the Upper Olamot by which each inferior degree that generates additional Ohr to a superior degree, the inferior that generated it degree receives that additional Ohr back. It is the same with our matter: the Masach on Malchut de Atzilut caused that Ohr Hozer to ascend and clothe all nine Sefirot of Atzilut and become Kelim for them.

Without it there would not be an Ohr caught and clothed in Atzilut for an Ohr cannot be attained without a Kli. But since the Masach generated all that addition, meaning the above Ohr Hozer and Eser Sefirot, the Masach and Kli in Malchut expanded because of the descending Ohr Hozer that came back to it from the Masach downward. It drew for itself all those Eser Sefirot de Atzilut above, in their actual pattern.

Thus, Malchut de Atzilut alone extended and descended to Eser Sefirot from her and within her, like Eser Sefirot de Atzilut, meaning from Keter to Malchut. They are called Eser Sefirot of Olam Beria.

This is the meaning of the words of the Rav, that **"because of that Hakaa of the Ohr Elyon that reaches there, it struck that Pargod by the power of the Eser Sefirot de Atzilut that reached there. It struck their Ohr there, and Orot glittered through that Masach and became the Eser Sefirot de Beria."**

There are two things we should discern here: the first cause is the Ohr Hozer: it rises by the Hakaa of Ohr Elyon in the Masach. That Ohr Hozer can go back down to the degree that caused its appearance. The second discernment is the cause of the clothing of the Atzmut of Ohr Ein Sof in the ten Kelim of the Ohr Hozer that ascended. They became the Eser Sefirot de Atzilut, which also return back down to the degree that generated their appearance.

The Rav states about the first discernment: **"because of the Hakaa of Ohr Elyon in the Pargod."** It means that this Ohr Hozer descends once more from above downward to Olam Beria. The Rav states about the second discernment: **"by the power of the Eser Sefirot de Atzilut"** etc. From these two forces the Eser Sefirot of Olam Beria were formed.

4. In any place where Ohr Hozer appears is called Hitnotzetzut (glittering).

5. All Eser Sefirot of Atzilut were copied and sealed in Olam Beria. Hence, the Masach and Malchut were also sealed in Olam Beria, as was the Zivug de Hakaa of Ohr Elyon in the Masach and the ascent of Ohr Hozer that rises and clothes from the Masach upwards to all nine Sefirot of Olam Beria. This Ohr Hozer turned into the ten Kelim of Olam Beria where the Atzmut of the Ohr of Olam Beria is clothed.

6. The Ohr Hozer de Masach de Atzilut expanded once more from the Masach downward and stamped the Eser Sefirot de Beria as was explained in item 3 above. By the same manner, the Ohr Hozer that rose from Masach de Malchut de Beria, also returned, expanded downward and stamped the Eser Sefirot de Olam Yetzira. The same also applies from Yetzira downward.

7. As we have written, Behina Dalet is called Malchut that a Masach was generated in her. She is divided into four Behinot of Masach, where all the changes and differences among the

Olamot appear. Masach de Behina Gimel operates in Atzilut, Masach de Behina Bet in Beria and Masach de Behina Aleph in Yetzira.

*The difference between Atzilut and BYA is that in Atzilut there is no Masach at all. In Beria the Ohr is decreased by one Masach, in Yetzira by two Masachim, and in Assiya by three Masachim. Still, there is no difference in the four Behinot of Hitabut of the Ohr Elyon among the Olamot.*

**3. The difference between Atzilut and the three Olamot is that in Atzilut, Ohr Ein Sof punctures it and passes it to the end of Atzilut without any Masach. However, from there downward there is a Masach.**

**The difference between Beria and Yetzira is that Beria has one Masach, Yetzira two Masachim and Assiya three Masachim. However, within each Olam, just as there are four Behinot in Atzilut (8), so there are four Behinot in Beria, in Yetzira and in Assiya themselves (9).**

Ohr Pnimi

8. It refers to the four Behinot of Hitabut, namely HB TM, previously referred to as Hitpashtut Ohr Ein Sof to make Kelim. They are also called Eser Sefirot de Ohr Yashar because Tifferet contains six Sefirot HGT NHY that rise once more as Ohr Hozer by the Zivug de Hakaa in the Sefira of Malchut de Ohr Yashar. It clothes all inner Eser Sefirot de Ohr Yashar and turns them into one collective degree, according to the level of the Ohr Hozer in the level.

9. He thus tells us that these four Behinot de Ohr Yashar exist in any Olam and any Partzuf. There is no difference between a high degree and a low degree. All the disparities in the Partzufim and Olamot are there because of the Masachim and the Ohr Hozer in them. In that, there is not a single Masach that is like another.

## Chapter Three

Explains the four Zivugim de Hakaa in the four Behinot of the Masach that generate four levels HB TM one below the other in the four Olamot ABYA; containing five issues:

1. Ein Sof shines in Olam Atzilut by clothing the level of Hochma.
2. The level of Hochma disappears in the level of Hochma and clothes the level of Bina.
3. The level of Bina also disappears in Olam Yetzira and clothes the level of Tifferet.
4. The level of ZA disappears in Olam Assiya too and clothes the level of Malchut.
5. The level of Hochma that emerged in Atzilut came from the Zivug de Hakaa above Olam Atzilut. Also, the level of Bina that emerged in Beria came from a Zivug de Hakaa above Beria, meaning from the Masach between Atzilut and Beria. The level of ZA in Yetzira extended from the Zivug de Hakaa on the Masach at the end of Beria, and the level of Malchut in Assiya came from the Masach at the end of Yetzira.

*Ein Sof shines in Olam Atzilut by clothing in the level of Hochma.*

**1. You should also know that in order for Ohr Ein Sof to shine in the entire Atzilut, its Atzmut must be clothed inside Hochma (1). After it is clothed in Hochma it expands in the entire Atzilut. Only by that clothing can the entire Atzilut receive from Ein Sof. This is the meaning of the verse, "In wisdom hast Thou made them all. (2)"**

Ohr Pnimi

1. In order to understand the Rav's words from here on, we must repeat the explanation about the five discernments in the Masach: They emerge from the gradual Hizdakchut of the



Masach from a greater Aviut de Behina Dalet, to the greatest Zakut in Behinat Keter, and the Shoresh of the Masach. By that they create five Partzufim.

You will find the explanation to these matters in Part Two (Histaklut Pnimit). It is impossible to present them here due to their length, but all these things belong here. For that reason I must rely on what I have written there, and I can only present an abbreviation and summation of every thing, as much as needed for the Rav's words here.

It has been explained there, that Ohr Ein Sof, which contains four Behinot, called Eser Sefirot de Ohr Yashar, does not stop shining for the Tachtonim, not even for a moment. However, since there is no perception in the Ohr without a Kli, it is only the Kli for reception that we need. Any Partzuf or degree that acquires a Kli, simultaneously acquires the Ohr as well, according to the measure of the Kli that has been acquired.

It has also been explained there that the Shoresh of all the Kelim in all the Olamot is Ohr Hozer that ascends from the Zivug de Hakaa on the Masach in Kli Malchut. Thus, the minute a new Masach is formed in some Partzuf, the collective Ohr Ein Sof, which contains Eser Sefirot de Ohr Yashar as well, immediately expands to it and strikes that Masach. Then Ohr Hozer rises and clothes Ohr Ein Sof according to the measure of that Ohr Hozer.

This is called Hitlabshut Ein Sof in the Kelim, or in some Sefira. That is because a name of a Sefira indicates the measure of Ohr Ein Sof that clothes it. For example, when referring to Hitlabshut Ein Sof in Keter, it implies that Ohr Hozer clothes the entire Eser Sefirot de Ohr Yashar up to Keter. When referring to Hitlabshut Ein Sof in Hochma, it indicates that Ohr Hozer clothes only up to Hochma.

We might ask, how such Hitlabshut applies only to nine Sefirot, while there are ten and not nine? Indeed, there is Keter there too, but this Keter is clothed in the Pnimit of Hochma and thus does not bear its own name, only Hochma does. All the levels of all the Partzufim adhere to the same conduct.

The measure by which the intensity of the Ohr Hozer is measured has also been explained there. It is the discrimination of the Aviut that is incorporated in the Masach of Kli Malchut. They are five discernments: the most Av Masach, being Behina Dalet, reflects the greatest measure of the Ohr Hozer. It clothes the level of Keter in Ohr Ein Sof, meaning in the Eser Sefirot de Ohr Yashar. A Masach with Aviut de Behina Gimel clothes the level of Hochma de Ohr Yashar; a Masach of Aviut de Behina Bet clothes the level of Bina de Eser Sefirot de Ohr Yashar. A Masach with only Aviut de Behina Aleph clothes the level of ZA de Eser Sefirot de Ohr Yashar and a Masach that does not have Aviut, but is in Behinat Shoresh of the Masach, is called Keter de Masach.

In that Masach there isn't any Zivug de Hakaa and there isn't any level. It is only at the level of Malchut. However, we should remember all the reasons and arguments regarding the matters as they were explained there in Histaklut Pnimit above and in the previous parts. Study it there, for without understanding the reasons and the necessity in these matters it is impossible to understand even a single word here in its true meaning, for here I must be brief of course.

2. It means that Olam Atzilut is regarded as the Rosh of all the Olamot. Even though there are many Olamot above Atzilut, meaning all the many Olamot contained in Adam Kadmon, are indeed all concealed within Olam Atzilut. They are not at all roots to the Olamot, but are merely regarded as the Shoresh of Olam Atzilut. That is why they are concealed inside it and shine only in it and in hiding.

It has been explained in previous parts that Masach de Behina Dalet operates only in Olam AK. Hence, the measure of the Ohr Hozer there is indeed great, clothing up to the level of Keter in Ohr Ein Sof. Consequently, all the Olamot contained in Olam Adam Kadmon are called Olam ha Keter.

Olam Atzilut uses only Masach de Behina Gimel (see Histaklut Pnimit, Part 2, Chap 2, item 10). The measure of its Ohr Hozer that ascends from the Zivug de Hakaa on that Masach reaches only up to Hochma, and does not attain Keter de Ohr Ein Sof. Instead, Keter is hidden and concealed inside Hochma.

For that reason, Olam Atzilut is called Olam Hochma. This is the meaning of the verse, "In wisdom hast Thou made them all." It means that everything is rooted only in Atzilut and not in AK, which is Olam Keter. It is so because Olam AK is not regarded as the Shoresh of the inferior Olamot at all, and its appearance in the Olamot will only be after Gmar Tikun, as it says, "And His feet shall stand upon the mount of Olives."

We must know that the entire Eser Sefirot are named after the highest Sefira: if it is Keter, all the Sefirot are regarded as Keter; if it is Hochma, they are all Hochma etc. By the same manner, every Olam is named after its first Partzuf.

*Olam Beria shines by clothing the level of Bina and Hochma is hidden there.*

**2. But in order to shine in Beria, Hochma must be clothed in Bina. By clothing these two, Ohr Ein Sof shines in Beria. This is the meaning of the Masach between Atzilut and Beria, for this Masach extends from Bina, where Hochma is clothed so as to shine in Beria.**

*Olam Yetzira shines by its Hitlabshut in the level of Tifferet and Bina is also hidden there. In Olam Assiya it shines by Hitlabshut in the level of Malchut and Tifferet becomes hidden there too.*

**3. In order to shine in Yetzira, it adds one more Masach and clothing, by Bina also clothing in Tifferet. After that Ein Sof shines in Yetzira through Tifferet.**

**In order to shine in Assiya, it adds another Masach and Levush. It means that Tifferet too is clothed in Malchut and Ein Sof shines to the entire Assiya through Malchut.**

**This is the meaning of "Upper Ima is nesting in Kursaya, and the middle pillar is nesting in Yetzira and Malchut nests in Assiya."**

*The Zivug de Hakaa to generate Eser Sefirot de Atzilut was made in Olam AK above Atzilut, in Masach de Behina Gimel, which is the level of Hochma.*

**4. Indeed, to improve your understanding, know that the verse says, "In wisdom hast Thou made them all." It means that Ohr Ein Sof is clothed in Hochma in Atzilut (3) and shines through the entire Atzilut through it. This wisdom shall be clarified to you from what I had let you know, that "for one higher than the high watcheth," etc. and how many Olamot there are above Atzilut (4) and in that Hochma above Atzilut (5) where Ein Sof clothes and shines inside Atzilut.**

Ohr Pnimi

3. This has already been explained. However, that does not mean that when Olam Atzilut was emanated, it received the level of Hochma immediately. That is because the smaller levels were emanated there first, called Ibur and Yenika. Rather, it refers to the highest level that finally emerged there in AA, which is in fact the level of Hochma, lacking the Keter.

4. It's been explained above that all the innumerable Olamot that exist in Atzilut first, are all contained in the name Adam Kadmon, or Olam Keter, for the above reason.

5. You already know about the diminution of the Ohr Hozer that comes because of the Hizdakchut of the level of the Aviut in the Masach (see Histaklut Pnimit, Part 2, Chap 7, item 72). You can therefore see that after Olam AK has been completed over Hitlabshut in Ohr Hozer of its Masach of Behina Dalet, that Masach was purified to Behina Gimel for the above reason in Histaklut Pnimit.

This does not mean that there was a change in Masach de Behina Dalet in Olam AK itself, because there is no absence in spirituality. Instead, any change denotes addition, for by the Hizdakchut to Behina Gimel, a new Masach de Behina Gimel was added and born, in which the Ohr Elyon spreads instantly to Zivug de Hakaa and raises Ohr Hozer from the Masach upward to the level of Hochma (see Chap 3, item 1).

This is called "new Hitlabshut in Olam AK", meaning Hitlabshut Ohr Ein Sof in Hochma. However, this new Hitlabshut is not needed for self, but only for Olam Atzilut.

The above Masach de Behina Gimel, whose Ohr Hozer rose from the place of the Masach upward, clothed Ohr Ein Sof up to the level of Hochma. Consequently, all Eser Sefirot above the Masach come back down from the place of the Masach downward (see Chap 3). This is regarded as the Masach and Malchut expanding from her downward, to Eser Sefirot by reason of the Ohr Hozer that is drawn from above.

Thus, Malchut expands to Eser Sefirot of Ohr Hozer that rose from the Masach de Behina Gimel from above, meaning in the level of Hochma, which are called Eser Sefirot de Atzilut. The Rav writes "and in that Hochma above Atzilut where Ein Sof clothes and shines inside Atzilut." He wishes to say that that Zivug de Hakaa on the Masach de Behina Gimel had to be in Olam AK above Atzilut, because Masach de Behina Gimel is but a Hizdakchut from Behina Dalet and Behina Dalet is in Olam AK.

Thus, the Hizdakchut and the Zivug de Hakaa are obligatory in Olam AK above Atzilut. After the Ein Sof clothed there, in the Ohr Hozer that rose up from the Masach, the Eser Sefirot de Atzilut came down and extended from the place of the Masach downward.

*The Zivug de Hakaa to generate Eser Sefirot de Beria was made in Olam Atzilut in Masach de Behina Bet, which is the level of Bina. The Zivug de Hakaa to produce the Eser Sefirot de Yetzira was made in Olam Beria in the Masach de Behina Aleph, which is the level of Tifferet. Also, the Zivug de Hakaa to generate the Eser Sefirot de Assiya was made in Yetzira in the Masach de Shoresch, which is the level of Malchut. The Zivug de Hakaa was made above Atzilut in Masach de Behina Gimel, which is the level of Hochma, for the Eser Sefirot de Atzilut.*

**5. Thus, when he wanted to shine in Beria (6), he also clothed Bina in Atzilut above Beria, and by that Bina shines in Beria (7). Also, in order to shine in Yetzira (8), it clothed the Tifferet of Beria.**

**From Yetzira to Assiya it also clothes in Malchut de Yetzira, and so it is in Atzilut. That is because in order to shine in Atzilut, it clothed Hochma above Atzilut and shone through it in Atzilut. Thus, you should not think that it is the Hochma de Atzilut herself.**

Ohr Pnimi

6. Here too, as in Atzilut, it does not mean that right at the beginning of its emergence, the degree of Bina appeared in Olam Beria. Instead, he wishes to say that the highest level that finally came out there is not more than Bina, and the Zivug de Hakaa was above in Behina Bet de Atzilut.

It also means that for the above reason, the Hizdakchut of the Masach in Behina Gimel had to have been in Olam Atzilut, the place of Masach de Behina Gimel, called Hochma. In the four Partzufim AB SAG MA BON de AK, the Zivug of every Partzuf occurred in the Peh de Rosh of its upper Partzuf. Zivug de AB, which is Behina Gimel, was made in Peh de Rosh de Partzuf Galgalta. Zivug de SAG was made in Peh de Rosh de AB etc. (observe Histaklut Pnimit, Chap 9).

It is the same in Olamot ABYA, where the Zivug for every Olam is performed in its Upper Olam. After Masach de Behina Gimel is purified to Behina Bet, and Ohr Ein Sof instantly spreads for Zivug de Hakaa, the Ohr Hozer rises and clothes the degree of Bina de Eser Sefirot de Ohr Yashar. Then Keter and Hochma de Ohr Yashar clothe Pnimit Bina.

When Hitlabshut Ein Sof in Bina is completed from the Masach upward, the Ohr Hozer comes back down from the place of the Masach downward. Then that Malchut expanded into Eser Sefirot from her and within her, meaning from Keter to her Malchut. It is like the Eser Sefirot from the Masach upward in Atzilut, meaning only at the level of Bina, where Keter and Hochma are concealed.

However, these Eser Sefirot are the Eser Sefirot of Olam Beria, so the Eser Sefirot in the level of Bina that emerged above the Masach are in Olam Atzilut. The Rav says about them, "when he wanted to shine in Beria, he clothed Bina in Atzilut," and the second Eser Sefirot that extended downward from the Masach are called Eser Sefirot in Olam Beria.

7. It means that every thing that exists in Eser Sefirot de Olam Beria extends in the Eser Sefirot of the level of Bina above Beria, for the reason explained above (see also Chap 2, item 3).

8. Meaning for the reason explained above in Atzilut and Beria, namely that Olam Yetzira extends from Masach de Behina Aleph and Hizdakchut from Behina Bet to Behina Aleph must be in Olam Beria. It is so because that is where that Masach is, and after the Hizdakchut is performed there, emerge the Eser Sefirot from the Masach upward in the level of ZA, called Tifferet.

The first three Sefirot Keter, Hochma, Bina de Ohr Yashar are concealed and clothed in Pnimit Tifferet. After this Hitlabshut is completed, second Eser Sefirot come back down from the place of the Masach downward in the place of ZA, called Eser Sefirot of Olam Yetzira.

## Chapter Four

Explains the following questions: If Hitlabshut Ohr Elyon is Ohr Hozer at the level of Hochma, will all Eser Sefirot be at the level of Hochma? If it is in the level of Bina, will all Eser Sefirot be in Ohr of Bina? If it is in the level of ZA, will all Eser Sefirot be in Ohr ZA? If it is in Malchut, will all Eser Sefirot be in Ohr Malchut? Contains four issues:

1. When Ein Sof shines in Bina de Atzilut, it does not shine through Hitlabshut in Ohr Hozer de Masach de Bina, but the Ohr of the degree of Hochma shines in Bina too. Consequently, even ZA that receives from Bina has Ohr Hochma as well.
2. But in order to shine in Olam Beria, it clothes in Ohr Hozer de Masach de Bina. Hence, all Eser Sefirot are Ohr de Bina, even the Keter and Hochma there.
3. In Olam Yetzira it clothes the Ohr Hozer de Masach de ZA, and all Eser Sefirot are from Ohr ZA. It is the same in Olam Assiya: it clothes in a Masach at the level of Malchut, and all Eser Sefirot are in Ohr Malchut, even KHB ZA there.
4. The four Otiot Yod, Hey, Vav, Hey, imply the four Olamot ABYA.

*When AK clothed to shine in Atzilut, it only clothed the Ohr Hozer at the level of Hochma, not the Ohr Hozer de Behina Bet, being the level of Bina. Thus, only the level of Keter de Keter disappeared from that level and clothed inside Hochma.*

**1. You should indeed know, that when the Maatzil wanted to shine in Atzilut, he had clothed in Hochma above Atzilut, and is inside her through the clothing of Hochma. Then He had entered and illuminated in Keter and Hochma de Atzilut and did not have to clothe in Bina above Atzilut as well (1). He therefore clothed only Hochma above Atzilut and illuminated in Keter and Hochma de Atzilut through her (2).**

Ohr Pnimi

1. Here the Rav laboured to explain the difference between the four Behinot de Ohr Yashar, called Hochma, Bina, ZA and Malchut, and the four Behinot de Ohr Hozer, called by the same names Hochma, Bina, ZA and Malchut. The Rav has already explained (Chap 1, item 3 and in Ohr Pnimi, item 70) that the Kelim de Atzilut are made by the Ohr Hozer that ascends to its place, where Atzmut Ohr Ein Sof is clothed, which are the four Behinot de Ohr Yashar. You can see how the four Behinot HB ZA and Malchut de Ohr Yashar clothe the Ohr Hozer that ascends by Zivug de Hakaa in the Masach in Malchut de Ohr Yashar.

You can therefore see that where it specifies the word Hitlabshut, it means that Ohr Yashar clothes Ohr Hozer. When he says that Ein Sof clothed Hochma it means that the four Behinot HB TM de Ohr Yashar that expand from Ein Sof, clothed the Hochma of Ohr Hozer. It means that to the extent of Ohr Hozer that has the level of Hochma de Ohr Yashar, the Ohr Hozer of that level of Hochma clothes all four Behinot de Ohr Yashar, Hochma, Bina, ZA and Malchut, except Keter de Ohr Yashar, which is concealed in Hochma de Ohr Yashar. It is certain that the four Behinot de Ohr Yashar that expand from Ein Sof also come gradually by way of cause and consequence. That is because they stem from one another,

Hochma extends from Keter, Bina extends from Hochma and Malchut extends from ZA (see Ohr Pnimi, Part 1, Chap 1, item 50).

However, this is still not considered as Hitlabshut. That is because the four Behinot de Ohr Yashar do not clothe one another, as it says, that Ohr Elyon is clothed in Bina in order to shine for ZA. That is because clothing refers to the clothing of Ohr Hozer that ascends by the Zivug de Hakaa from the Masach that is erected in Behina Dalet, which is Malchut (see Chap 1, item 3 and Ohr Pnimi, there, item 100).

Here in Bina, there was no Tzimtzum and of course there is no Masach there that is ready for the striking of the Ohr Elyon in Bina de Ohr Yashar to shine in ZA de Ohr Yashar. This is called "In Passing". It means that Ohr Ein Sof that belongs to ZA de Ohr Yashar necessarily passes through the Sefirot of Bina de Ohr Yashar, since it is the reason for ZA de Ohr Yashar. That ZA de Ohr Yashar cannot acquire any Ohr if not through its cause, namely Bina.

However, this is not regarded as Hitlabshut in Masach Bina, since there is no Masach there, as it says that there is only a Masach in Behina Dalet, meaning in Malchut.

Remember that difference between the four Behinot de Ohr Yashar and the four Behinot de Ohr Hozer well, so that you will not be confused by the similarity in their names. When we say Hochma de Ohr Yashar, we mean the second Sefira after Keter de Ohr Yashar, called Hochma. But when we say Hochma de Ohr Hozer, it means that there is a Zivug de Hakaa involved, and Eser Sefirot de Ohr Hozer that clothe the Eser Sefirot de Ohr Yashar, meaning twenty complete Sefirot.

When they are all incorporated and mingled, they contain one hundred Sefirot. We call all of them by the name Hochma de Ohr Hozer, because it designates the level of the Ohr Hozer, and because it rises and clothes up to Hochma. That is why we call all one hundred Sefirot by the name Hochma. Remember that for it is the most important key in this wisdom.

Much the same applies to Bina de Ohr Hozer, which is also twenty Sefirot except Keter and Hochma are concealed inside Bina. ZA de Ohr Hozer also has twenty Sefirot, but Keter, Hochma and Bina are concealed inside ZA (see Chap 3, item 1).

The Rav wrote, "**and did not have to clothe in Bina above Atzilut as well. He therefore clothed only Hochma above Atzilut.**" He wishes to say that for the purpose of the Eser Sefirot de Atzilut, He clothed the Hochma above Atzilut, meaning Hochma de Ohr Hozer (Ohr Pnimi, Chap 3, item 10), but a Zivug de Hakaa in the Masach de Behina Gimel in Malchut.

However, it did not have to clothe Bina de Ohr Hozer, meaning by the Zivug de Hakaa in Masach de Behina Bet in Kli Malchut. That is because the level of Bina de Ohr Hozer belongs to Eser Sefirot de Beria and not to Eser Sefirot de Olam Atzilut, where it clothes the level of Hochma de Ohr Hozer (see Ohr Pnimi, Chap 3, item 1).

2. It means that it illuminates in Eser Sefirot de Atzilut in the level of Hochma. Since Keter is concealed here in Hochma, Keter and Hochma are included in this level as one.

*Bina passes the Ohr at the level of Hochma through a Halon to ZA and Malchut, without a second Hitlabshut in Ohr Hozer de Masach de Behina Bet.*

**2. Indeed, when He wanted to shine from Bina de Atzilut down through the end of Atzilut (3), He certainly had to clothe Bina de Atzilut as well (4). That is because ZA and Nukva receive Ohr only through Bina (5).**

**However, the thing is that Bina was only useful in transferring Ohr Ein Sof that is clothed in Upper Hochma and passed to Atzilut through Bina (6). Bina did not become a second Masach and Levush to shine for ZA (7), but the Ohr itself comes through a Halon, without any Masach (8).**

**Thus, even though it extends through Bina, it is not called Hitlabshut, because there is no Masach there whatsoever. For that reason, what ZON de Atzilut receive is the Ohr Ein Sof itself that is clothed only in Hochma.**

Ohr Pnimi

3. Meaning from the Sefira of Bina de Ohr Yashar to Malchut de Ohr Yashar.

4. He did not use the term Hitlabshut here, as he did immediately after when he said, **“even though it is extended through Bina, it is not called Hitlabshut, because there is no Masach there.”** It has already been explained elaborately above, that the word Hitlabshut means that Eser Sefirot de Ohr Yashar clothe the Ohr Hozer that ascends by the Zivug de Hakaa in the Masach. This is what the Rav meant when he said that because there is no Masach in Bina, it is not called Hitlabshut.

5. Bina is the reason and the cause of ZON, even in the four Behinot de Ohr Yashar. Consequently, every consequence must receive everything it has from its cause, as explained above.

6. This has been thoroughly explained above.

7. It means that there is no Masach there for Ohr Ein Sof to expand for Zivug de Hakaa and raise Ohr Hozer in the level of Bina. This Ohr Hozer in the level of Bina becomes a second Levush on Ohr Ein Sof, in addition to the first Levush from Ohr Hozer in the level of Hochma.

8. Look up the word Halon in the Table of Questions, item 30. In any place where the Masach acts to raise Ohr Hozer from below upward, the Aviut is called Halon (see also Part 2, Ohr Pnimi, Chap 2, item 70). Here too the Aviut operates from below upward, as the Rav says above (Part 3, Chap 1, item 3).

For that reason the Rav calls the Aviut of the Behinot ZA and Malchut by the names Halon, and narrow Nekev (Chap 1, item 4). That is because the Masachim below the level of Hochma operate only from below upward.

We should not compare this with what is brought in a different place, that there are five Partzufim in the Eser Sefirot de Atzilut as well. Indeed, there is a great difference between them, as all these five Partzufim of Atzilut are five parts of Eser Sefirot at the level of Hochma. This will be explained in its place and there is nothing more to add here.

*In order to shine in Olam Beria, the Ohr Elyon clothes the level of Behina Bet, which is Bina. Thus, Hochma too disappears and Keter and Hochma become incorporated inside Bina.*

**3. However, in Beria the Ein Sof puts on a different Levush than in Bina de Atzilut (9). This Bina becomes a “Blocked Masach” and “Complete Levush”, by which all Eser Sefirot de Beria receive, even Keter and Hochma de Beria (10).**

Ohr Pnimi

9. It means that the Masach and Malchut purify to Behina Bet, called Bina, and Ohr Ein Sof expands to Zivug de Hakaa on that Masach and raises Ohr Hozer in the level of Bina (see Ohr Pnimi, Chap 3, item 6). That Ohr Hozer is a new and different clothing over that Ohr Ein Sof, which greatly differs from the Levush de Ohr Hozer of Atzilut itself.

It is so because Levush de Atzilut comes from the Hakaa in Masach de Behina Gimel that extends Ohr Hozer in the entire Eser Sefirot. That new Levush is from the Hakaa in the Masach de Behina Bet, which does not come to clothe the Hochma de Ohr Yashar, but only Bina de Ohr Yashar. For that reason it has nothing of Ohr Hochma.

This Zivug is necessarily done in Atzilut (see Ohr Pnimi, chap3, item 6), but the entire Eser Sefirot that clothe the Levush at the level of Bina extend from the Masach downward and come to Olam Beria.

10. The Ohr Hozer first ascends from the Masach in Bina upwards, meaning in Olam Atzilut, and Sefirot de Atzilut necessarily clothe this Levush at the level of Bina. However, the Aviut and the blocking of this Masach do not count there, not even a bit.

It is so because the Aviut and the blemish cannot affect their superiors in any way. Such a reception is called Halon and Nekev (see Ohr Pnimi, Part 2, Chap 2, item 70), meaning without any Aviut.

However, in the descending Ohr Hozer below the Masach between Atzilut and Beria, meaning in the Eser Sefirot in Olam Beria, the force and the Aviut of the Masach is the entire Shoreshitpashtut Ohr Ein Sof in them. Hence, the Masach becomes a block and complete clothing that limits Ohr Ein Sof from shining anything of the Ohr Hochma, for it is

Masach de Behina Bet where Ohr Hozer does not reach Hochma, but only Bina de Ohr Yashar.

That is why the Rav writes that it became a "Blocked Masach," meaning it blocks the Ohr of Atzilut, meaning Ohr Hochma from appearing in Olam Beria, even a bit. It is so because this Masach affects Beria from above downward, as we've said above.

*The top Sefira in any level of Eser Sefirot shine in any Eser Sefirot of that level, in such a way that all Eser Sefirot of Olam Atzilut receive Ohr Hochma, and all Eser Sefirot of Olam Beria receive Ohr Bina.*

**4. It turns out that Atzilut receives the Ohr of the Upper Hochma because Ein Sof is clothed within her, and is therefore not regarded as receiving from Hochma alone (20).**

**Beria receives the Ohr of Bina because Ein Sof and Hochma are clothed within her (30). For that reason, Beria does receive but only from Bina. This is the meaning of "Upper Ima nests in Kursaya" (40), because Kursaya receives Ohr from the above Bina de Atzilut, as it became a separating Masach between Ein Sof, Hochma, and Beria.**

Ohr Pnimi

20. Meaning only from Hochma. However, he cannot receive from Keter de Atzilut because the Masach de Behina Gimel operates there from above downward, as it clothed Behina Gimel above Atzilut. Hence it became a blocked Masach on Ohr Keter and is considered to be receiving only from Hochma.

30. It means that Keter and Hochma are concealed in the level of Bina since that Ohr Hozer does not reach them, but only the level of Bina. Hence Beria receives only from Bina and cannot receive from Keter and Hochma, because the Masach blocks them as it is above Beria.

This is the meaning of the words of the Rav, that a separating Masach was erected between Keter and Hochma and Beria. You should remember that Keter is called Ein Sof.

40. An intermittent He'arah is called "nesting". It is like a bird that does not always sit over its chicks, but only sometimes. Because the above Zivug de Behina Bet is not a perpetual He'arah in Olam Beria, he calls it "nesting". He says, "Upper Ima nests in Kursaya." Read my book Panim Meirot u Masbirot" p. 61 for the reason why Bina is called Upper Ima.

*Bina de Atzilut passes Ohr Hochma to ZON, and Bina de Beria passes Ohr Bina to ZON.*

**5. If you say: It turns out that ZA and Nukva de Atzilut and Beria are equal because they all receive from Bina de Atzilut, then we should also say that we have already explained that Zeir and Nukva receive the Ohr Hochma itself, for "In wisdom hast Thou made them all," and Bina is used only as a passage.**

**After Atzilut, Bina becomes a Masach and complete clothing from the Hitzoniut de Kli de Bina de Atzilut, and through that Masach, all Eser Sefirot de Beria receive the Ohr Ein Sof.**

*ZA de Beria passes Ohr Bina to Malchut.*

6. Know that Beria too, although the Ohr returned to clothe ZA of Beria, still Malchut of Beria receives the Ohr of Bina de Atzilut herself. ZA permits her only an isolated passage (50), such as in Atzilut, as it is also in the inner Yetzira from her and within her (60), and also in the inner Assiya from her and within her.

Ohr Pnimi

50. As was explained above regarding Bina de Atzilut, the Zivug was made in Masach de Behina Bet for Bina's needs and Ohr Hozer rose and clothed Bina. However, it did not stop the Ohr Hochma toward ZA de Atzilut, which stands passed that Bina. It is so because the Masach that operates from below upward does not carry with the Ohr Hozer that ascends by it any new Gevul and Aviut to those who receive from it.

ZA de Atzilut too receives from this Ohr Hozer, but it does not diminish because of it, so as to become unable to extend Ohr Hochma. That is because reception by the power of a

Masach from below the degree is called a Halon and Nekev, but it does not block or limit anything.

It is so also in any Masach in any place, for the borders are always created by the Masachim. However, these borders are never apparent except to the receivers below the Masach, but not at all to the receivers above the Masach.

This is the meaning of the Rav's words, that "although the Ohr returned to clothe ZA of Beria" and made a Zivug de Hakaa in Masach de Behina Aleph, this Ohr Hozer has the degree of ZA. Although Malchut de Beria receives from this Ohr Hozer, still, because this Masach operates from below upward, it does not limit Malchut de Beria so as not to draw the Ohr de Bina for herself.

It is so because "ZA permits her" - Malchut de Beria, through his Masach from below upward, for he is "only an isolated passage," meaning a Halon and not a Masach (see Part 3, item 4 in Ohr Pnimi item 6). So it is in all other places too.

60. Regarding the Ohr Hozer that descends from above downward, whose conduct is to widen the Masach and the Kli de Malchut until they expand to Eser Sefirot from above downward on their own, from Keter to Malchut (see Chap 3, item 5). This Hitpashtut of Malchut is always referred to as Hitpashtut "from her and within her".

It means that the Kli called Malchut expands to Eser Sefirot from her and within her, and you already know that the limited Eser Sefirot in all the Olamot are made solely by the Ohr Hozer that expands to them from above downward. Thus, these Eser Sefirot are called "the inner Eser Sefirot from her and within her", in Atzilut, in Yetzira and in Assiya.

*In Olam Yetzira, Ohr Elyon clothes Ohr Hozer de Behina Aleph, which is the level of Zeir Anpin, and in Olam Assiya, the Ohr Elyon clothes the Ohr Hozer at the Shoresh level of the Aviut, which is the level of Nukva de ZA.*

**7. In order to shine in Yetzira, the Ein Sof becomes clothed in a complete Levush in ZA de Beria as well (70), and becomes a Masach and clothing to Yetzira, by which the entire Yetzira receives. In order to shine in Assiya, the Ein Sof becomes clothed with a complete Levush and Masach in Nukva de Zeir Anpin de Yetzira as well, and Assiya receives through him. This is the meaning of "six Sefirot nest in Yetzira (80), and Lower Ima nests in the wheel (90)."**

Ohr Pnimi

70. The Ohr Hozer that expands from the Masach downward is called "complete Levush" since it limits the Orot from clothing by means of its special Aviut, so that they cannot descend past its Gevul. However, Ohr Hozer that ascends from below upward, even though it is a Levush over the Eser Sefirot de Ohr Yashar as well, that Levush does not limit the Ohr it clothes in any way.

Hence it is regarded as incomplete Levush, and only as a Shoresh for Levush. The issue of the Hitpashtut of Eser Sefirot de Yetzira and Assiya has already been explained above thoroughly.

80. ZA is called "six Sefirot" because of the absence of GAR KHB, and the absence of Malchut. It only has the Sefirot HGT NHY, and the word "nesting" has already been explained above.

90. Malchut de Atzilut is sometimes called "Lower Ima" because Malchut de Atzilut is the primary Shoresh for all those who are in BYA. The Rav names Malchut de Yetzira the "Lower Ima" after Malchut de Atzilut, since they are one Shoresh.

*ABYA are the four Otiot Yod, Hey, Vav, Hey. Yod is Atzilut, namely Hochma; Hey is Beria, namely Bina; Vav is Yetzira, namely ZA; the last Hey is Assiya, which is Malchut.*

**8. Now you can understand why the four Olamot Atzilut, Beria, Yetzira, Assiya are implied in the four Olamot HaVaYaH (100). Yod is Atzilut, Hey is Beria, Vav is Yetzira and Hey is Assiya.**

**The Ohr of Atzilut is by the Upper Hochma and is therefore called Yod (200). Beria**



**is by Bina de Atzilut, hence the name Hey. The same applies for Yetzira and for Assiya, which is the Lower Hey.**

Ohr Pnimi

100. As he explains in the following, the name HaVaYaH consists of Eser Sefirot. The four Olamot ABYA are Eser Sefirot that contain the entire reality. However, even though each and every Olam in and of itself contains particular ABYA and ABYA inside the particular, we must still know that they are all arranged in Eser Sefirot, implied by the four Otiot HaVaYaH. This is very important information that should always be kept before the eyes of the reader, since we must always deduce from the particular Eser Sefirot to the general Eser Sefirot. They always have parallel properties and one is deduced from the other.

200. Although Atzilut has only Eser Sefirot, implied in the four Otiot HaVaYaH, because the level of these Eser Sefirot is up to Hochma, it is regarded as Ohr Hochma entirely. The Yod of the name HaVaYaH insinuates her, for the Orot that are smaller than Hochma do not bear their own name with respect to the important Hochma, which greatly surpasses them. For that reason Beria is only called Ohr Bina, and so do all of them, meaning after the names of the most important Orot in them.

*Consequential rule: The main difference between each two Olamot in ABYA is the Masachim in the four Behinot of the Aviut, HB TM.*

**9. We find that there is a consequential rule: Atzilut receives Ohr only from Hochma. That is because Hochma became a blocked Masach between Ein Sof and Atzilut.**

**Beria receives from Bina de Atzilut after Ohr Ein Sof and Upper Hochma clothed inside her. It is called Ohr Bina because she becomes a Masach that completely separates.**

**Yetzira receives from ZA de Beria herself, and Assiya from Nukva de ZA de Yetzira herself. Had it not been for these Masachim and Levushim (pl. for Levush), they would not have been able to receive Ohr Elyon, though each Olam is at a lower degree than the other, as explained above (300).**

Ohr Pnimi

300. It means that each Olam does not receive any Ohr, except what the Masach above it gives it, as explained above.

## Chapter Five

Explains how every Ne'etzal and creature consists of the four Behinot Aviut called HB TM, where the Ohr Elyon expands to Zivug de Hakaa on the Masach in Malchut. Their Shoresh is the Maatzil called Keter. Because every Behina is different than the other, there must be a median between them, consisting of both Behinot. Contains eight issues:

1. Every creature contains four elements ERMA – Esh, Ruach, Mayim, Affar (Fire, Wind, Water, Dust respectively, pronounced Arma). They represent the four Otiot HaVaYaH, which are HB TM, namely TNTO – Taamim, Nekudot, Tagin, Otiot (pronounced Tanta) and ABYA.
2. These are the four Behinot in the Adam Tachton: a) the Bait (house) one dwells in; b) the Guf; c) the Malbushim (clothes); d) the spirituality in it. Each of them consists of four. In the spirituality in it there is a Nefesh, Ruach, Neshama, Haya. The Guf has Atzamot, Gidin, Bassar, Or. The Malbushim have Ktonet, Michnasayim, Mitznefet, Avnet (shirt, trousers, miter, and belt respectively). The Bait contains Bait, Hatzer, Sadeh, Midbar (house, yard, field, desert respectively).
3. Among the four Behinot of Adam, there is one that contains all of them. Also there is an

intermediate Behina between each and every Behina that contains both.

4. The Behina that contains all of them is called Ohr Yechida, containing two Behinot: a) Nitzotz of the Creator; b) Nitzotz of the creature.

5. The median Behina between the spiritual Behinot, which are NRNH, and the Behina of the Guf, is called Revi'it Dam, which clothes Nefesh de Nefesh. It contains both spirituality and the Guf.

6. The median Behina between the Guf and the Malbushim is the Se'arot and the Tzipornaim (hair and nails respectively) of a human.

7. The median between the Malbushim and the Bait is Ohalim (tents), which are made of wool and flax.

*There is a Maatzil and a Ne'etzal. Each Ne'etzal is divided by the four Behinot of Hitabut by which the Ohr expands from the Maatzil to become the Kelim of the Ne'etzal. Those are HB TM and are ERMA; they are the four Otiot HaVaYaH, and TNTO, and they are the four Behinot in Adam: NRNH, Guf, Levushim, and the Bait one sits in. It is so because there is no Ne'etzal with less than four parts.*

**1. There are Maatzil and Ne'etzal (1). The Ne'etzal has four elements (2): Esh, Ruach, Mayim, Affar, which are the four Otiot HaVaYaH and are Hochma, Bina, Tifferet and Malchut. They are also Taamim, Nekudot, Tagin, Otiot, and they are Atzilut, Beria, Yetzira, Assiya.**

**They are also the four Behinot in Adam:**

**A. The inner Adam, which is the spirituality, called Nefesh, Ruach, Neshama, Haya, Yechida.**

**B. The Guf**

**C. The Malbushim over the Guf.**

**D. The Bait that Adam and his Guf and Malbush sit in.**

Ohr Pnimi

1. Any superior Partzuf is regarded as a Maatzil toward its inferior Partzuf. That is because the Partzufim emerge from one another by way of cause and effect from the beginning of the Kav to the end of Assiya; every Partzuf is Ne'etzal by its superior.

2. These are the four aforementioned Behinot in the words of the Rav (Part 3, Chap 1, item 4) where Ein Sof first expanded to make Kelim over the four Behinot, until it encountered the Masach in Kli Malchut. There are many names to these four Behinot, because there is not a single little item in reality that is not arranged by the above four Behinot, and reality in general is also arranged by them.

They are the four Olamot: Atzilut, Beria, Yetzira, Assiya, which contain the entire reality.

You must understand that although the order of the four Behinot is imprinted in every item of reality, it does not mean that all items are the same. In fact, each item has a specific value according to the measure of its vessel of reception.

*Each Behina of the four Behinot in Adam consists of four: Spirituality is Haya, Neshama, Ruach, Nefesh; Guf is Atzamot, Gidin, Bassar, Or; Levushim are Ktonet, Michnasayim, Mitznefet, Avnet; Bait is Bait, Hatzer, Sadeh, Midbar.*

**2. All these Behinot consist of four Behinot (3), as follows:**

- **Behina Aleph of spirituality is: Neshama to Neshama, Neshama, Ruach, Nefesh (4).**
- **Behina Bet, which is the Guf, is the Atzamot, the Moach inside them, the Gidin, the Bassar and the Or, as it says, "Thou hast clothed me with skin and flesh, and knit me together with bones and sinews."**
- **Behina Gimel is the Levushim. It is known that these are obligatory Levushim for a Laic Cohen (Priest): Ktonet, Michnasayim, Mitznefet, and Avnet. These four of the Great Cohen are higher Levushim than these, as it is written in the Zohar, that these are the Levushim of the name ADNI, and**

**these are the Levushim of the name HaVaYaH, but in principle they are only four Behinot.**

- **Behina Dalet is the Bait. There are Bait, Hatzet, Sadeh and Midbar.**

Ohr Pnimi

3. This Hitkalelut is because of the Hizdakchut of the Masach, which occurs in the emanation of each and every degree (see Histaklut Pnimit, Part 2, Chap 7, item 72).

4. It is Ohr Hochma, also known as Ohr Haya. Ohr Yechida is opposite Keter, which is the Behina of the Maatzil. Also, the Moach in the Atzamot corresponds to Keter.

*Between each two Behinot there is a median Behina that contains both.*

3. Indeed, in all these four inner Behinot there is one Behina that contains them all (5). It is a median between each two Behinot and consists of both (6). For example, biologists write that between the still and the vegetative there is the coral; between the vegetative and the animate there is Adnei ha Sadeh (Ledges of the field), mentioned in Masechet Kilaim. It is like a dog that grows on the ground with its navel rooted in the soil, from which it sucks its sustenance. When you cut off its navel, it dies. Between the animate and the speaking there is the monkey.

Ohr Pnimi

5. It means that it contains all four Behinot, namely the second Behina of Keter (see Chap 6, item 2), being the Shoresh of the Hitpashtut of the four Behinot. Ohr Keter is called Yechida.

6. It means that a second Behina in Keter is regarded as the middle between the Upper Degree and the lower degree, meaning between the Maatzil and the Ne'etzal. Any Superior is always regarded as the Maatzil of the inferior (see Chap 5, item 1).

*Between Creator and creature, which is the spirituality, there is a middle Behina. It is said about it, "Ye are the children etc." and ends, "ye are Gods." The patriarchs are the chariot.*

4. In much the same way, there is a median Behina between the Creator and the creature (7), which is the collective spiritual Behina. It is said about it, "Ye are children to the Lord your God," "I said: Ye are God," and it is said "and God went up from Abraham," and our sages said, "The patriarchs are indeed the chariot (8)."

Ohr Pnimi

7. This relates to the two Olamot - Atzilut and Beria. Atzilut is called Creator, and the four Behinot in Olam Beria are generally called creature. Also, every item in Olam Beria has the four above Behinot, and the souls of the righteous are conveyed from Atzilut to Beria.

This is what the Rav means when he says, **"there is an intermediate Behina between the Creator and the creature, which is the collective spiritual Behina."** It means that there is a median between the Creator and Keter, which is the inclusive spiritual Ohr Yechida of Adam. In other words, it is the aforementioned (item 1) spirituality of Adam, called Nefesh, Ruach, Neshama, Haya. Yechida, which is their Keter contains them all.

8. It means that the Yechida of the patriarchs is the chariot to that middle Behina between the Creator and the Yechida in them. "Chariot" means placement, like a rider over its designated chariot, so Godliness is placed over the patriarchs.

*The middle Behina consists of two Nitzotzin: a Nitzotz of the Creator, which clothes the Nitzotz of the creature, where there are the roots of NRNH in man.*

**5. It means that there is a very small Nitzotz (9), which is Godliness that extends from the last Behina in the Creator (10). That Nitzotz clothes a creature by the power of another Nitzotz, which is a very fine Neshama, called Yechida (20). That Nitzotz contains the roots of the four Behinot of spirituality (30), which are: Nefesh, Ruach, Neshama, Haya (40).**

Ohr Pnimi

9. Know, that this does not refer to imaginary Gadlut and Katnut whatsoever, but only to the absence of attainment, for the unattainable is called very small. You should also not be

mistaken in the name Nitzotz, and interpret it literally, as an imaginary spark of fire. Rather, Nitzotz means Ohr Hozer (Table of questions Part 2, item 2), as Ohr Yashar is called Orot, and Ohr Hozer is called Nitzotzin.

10. It is Behina Dalet, namely Malchut.

20. Meaning in Keter, which is Yechida. The Nitzotz of the Creator is called Ein Sof, and the Nitzotz of the creature is called Keter of the degree. It is also called GAR, the Rosh of the degree, containing interior four Behinot de Ohr Yashar where Ein Sof expands for Zivug de Hakaa, raising Ohr Hozer and clothing the Ohr Yashar from below upward.

That, in turn, creates the roots of the Kelim (see Histaklut Pnimit Part 2, item 202). All this is called a Nitzotz of a creature, or Yechida. It is called Nitzotz after the Ohr Hozer that rises, where the Nitzotz of the Creator clothes this Ohr Hozer. That is why the Rav wrote: **"That Nitzotz clothes by the power of another spark, a creature."**

30. Because Hitlabshut Ein Sof in Ohr Hozer that ascends from below upward does not generate complete Kelim but only roots of Kelim, hence the words of the Rav, **"the roots of the four Behinot."**

40. You already know that Nefesh is clothed in Malchut, Ruach in ZA, Neshama in Bina, and Haya in Hochma. These Kelim are the four above Behinot in the words of the Rav (Part 3, Chap 1, item 4).

*Between the spirituality of man and man's Guf, there is Behinat Revi'it Dam in the Nefesh, which consists of both. The Nefesh is spiritual, and the Revi'it Dam, where the Nefesh clothes, is Guf.*

**6. Between the Behina of spirituality and the Behina of the Guf there is also one Behina that consists of both. It is Behinat Revi'it Dam of the Nefesh, for it has the last Nitzotz of the Nefesh, being the fourth of the Nefesh, meaning Nefesh de Nefesh, and hence the name Revi'it (50).**

**That Nitzotz clothes the above-mentioned Revi'it Dam and it is all one, as it says, "for the blood is the life," said about this Revi'it Dam. It is the better part of all the aforementioned four Behinot of the Guf, where each part is divided into four.**

**It is the first and the top Revi'it from the perspective of the Atzmut of the Mochin, which is the vitality inside it, being the Dam that expands in them to revive them. All the roots of the above four Behinot are in that Revi'it in the upper Dam because it is the middle between spirituality and the Guf and consists of both.**

Ohr Pnimit

50. Nefesh too has four Behinot HB TM of her own, which expand from Malchut herself, and Nefesh in Nefesh is clothed in Malchut de Malchut.

*Between the Guf and the Levushim there are Behinot Se'arot and Tzipornaim of man, which contain both. Between the Levushim and the Behinat Bait there is a median, which is Ohalim (tents).*

**7. Also, there is a median between the second Behina and the third, which are the Se'arot and the Tzipornaim of Adam, as it is known that this was the preliminary Levush of Adam. They stick to the Or of Adam and are like the Guf of Adam itself, but when they leave, these Se'arot become a Levush like the ones made from goat and sheep wool.**

**Moreover, even when they are attached to the Guf of Adam, they are like a Malbush, like animals and beasts whose hair is their clothes. The example for that is Adam ha Rishon, regarding the Tzipornaim.**

**We also find in Nebuchadnezzar, whose clothes were this, as it says, "till his hair was grown like eagles' feathers, and his nails like birds' claws." Also, between the Levushim and the Bait, there are Ohalim, made of wool and flax, which are Levushim that are used in houses too. This Behina of the Ohalim requires further scrutiny if it so or there is something else there.**

## Chapter Six

Ohr Pnimi

It is so because the middle Behina is not counted among the four Behinot. And the Rav concludes, **"and that is why Hochma is first."** It indicates that no Behina is counted prior to that, for the middle Behina, namely the Nitzotz of the Creator, is Ein Sof, which is not counted in the degree.

The Nitzotz of the creature, called Yechida or Keter, has been clarified as basically only the Shoresh of the four Behinot HB TM (see Chap 5, item 20). Hence, the beginning of Yechida is Behina Aleph too, called Hochma, which is why there are only four Otivot in the name HaVaYaH, and not a specific letter for Sefirot Keter.

*Keter is sometimes counted among the Eser Sefirot and is sometimes not, and Daat is counted instead.*

**2. You should also understand what is written, that Keter is always the highest Behina(2), which is not included in that Olam. It is like the crown of a king; it is above his head and not a part of him. Hence it is not regarded as a part of the Sefira, and Daat, mentioned in Sefer Yetzira (Book of Creation), is counted instead.**

**However, sometimes we do count it in the Eser Sefirot. It will be explained by our earlier words that there is a median Behina between each and every two Behinot. It is similar to what nature scientists have written and the Ramban wrote in the beginning of the verse, "Now the earth was Tohu (unformed) and Bohu (void)."**

**He also wrote in Sefer HaBahir (Book of the Bright), that before He created the four rudiments, He created one substance, called Hiuli (primeval, formless). This is something that is prepared for acquiring the Tzura of the four rudiments later on, but it does not take any form whatsoever. Because it precedes the Tohu, it is called "Zero", and "they are accounted by Him as things of nought, and vanity."**

Ohr Pnimi

2. It refers to the Nitzotz of the Creator that is clothed in Keter, being Ein Sof, which is not at all the Partzuf itself.

*Ein Sof is called zero, Keter is called Tohu, and after that Bohu, consisting of five rudiments.*

**3. The thing is that Ein Sof is called "Zero" because there is no perception in it. It has no substance (3) and no form (4). After that comes Tohu, which is the Keter (5), and after that Bohu, containing four rudiments HB TM.**

Ohr Pnimi

3. (See Table of Questions, Part 2, item 26). The will to receive in the Ne'etzal is Ohr that became Av and it is the entire substance of the Ne'etzal, from which his vessels of reception were formed. It is certain that this will to receive is nonexistent whatsoever in Ein Sof (see Ohr Pnimi, Part 1, Chap 1, item 50).

The Rav wrote, **"Ein Sof is called "Zero" because there is no perception in it. It has no substance,"** meaning from the perspective of the will to receive, and it is known that there is no attainment in the Ohr without a Kli.

4. The four Behinot HB TM are called "Four Forms" because they come from levels of degrees that stand one below the other, appearing in the substance of the Ne'etzal (see Ohr Pnimi, Part 1, Chap 1, item 50), but all this is not in Ein Sof.

5. Meaning in the median between the Maatzil and the Ne'etzal because it contains the roots of the four forms of the Ne'etzal in potential, but not in actual fact.

Tohu contains the four rudiments of the Ne'etzal, potentially, not actually.

**4. Explanation: It is necessary to have an intermediate degree between the Maatzil and the Ne'etzal, for the distance between them is as between heaven and earth. How can one shine in the other and create one another, when they are two ends, if there is nothing close to the Maatzil and close to the Ne'etzal that connects them?**

**This Behina is Keter, called Tohu (6), for it contains no rudiment and is therefore not implied in the name HaVaYaH at all, only in the tip of the Yod, though as a median. It is so because Keter is like the substance of the seal, called Hiuli, containing the Shoresh of all the rudiments in potential, but not in actual.**

**It is called Tohu because it perplexes humans' thoughts, and they say: "We see that it is shapeless, yet we see that it is a Ne'etzal (7) and has all four forms (8)."**

Ohr Pnimi

6. It means that the four Behinot HB TM are also called "Four Rudiments", for there is no Behina of them in Tohu.

7. It means that it has already left the Maatzil, which is Ein Sof, called "zero".

8. Meaning the four Behinot HB TM, also called "Four Forms". However, they are only in potential, but not in actual fact. Bohu is the Nitzotz of the creature, containing the roots of the actual Behinot, which is the Hitpashtut of Ein Sof to make Kelim by Hakaa on the Masach (see Part 3, chap1, item 1).

The four Behinot de Ohr Yashar that expanded from Ein Sof are clothed with Ohr Hozer that ascends from below upward, and Atzmut Ein Sof is clothed in this Ohr Hozer as Rosh of a degree. However, these Kelim are called "Roots of Kelim" that are not completed but only after their Hitpashtut below the Masach.

*Keter might be described as a Ne'etzal, relating to Ein Sof, and as the Maatzil relating to the Ne'etzalim.*

**5. It turns out that we can call it Ein Sof and Maatzil, as is the opinion of some Kabbalists, that Ein Sof is Keter, but we can also call it Ne'etzal, because Ein Sof is certainly greater than it. For that reason the sages warned in that regard, "Do not ask about that which is beyond you."**

**However, it is all we can speak of, for the Keter is the median between the Maatzil and the Ne'etzal. The reason for it is that it is the last Behina in Ein Sof. It emanated one Behina (9) that contains the Shoresh of the entire Eser Sefirot in hiding and great subtlety. In fact, the Ne'etzal cannot be subtler than that, for Tohu, which is above it, is not more but the absolute zero (10).**

Ohr Pnimi

9. Called Bohu, for it is already called the Rosh of the degree.

10. Relates to the beginning of matters, meaning that the very last Behina in Ein Sof is called Tohu.

*Keter contains two Behinot: the last Behina of Ein Sof, which emanated a second Behina, which is the Shoresh of the Ne'etzalim.*

**6. Thus, this Behina has two degrees: The first is the lowest of low among all the Behinot of Ein Sof. For example, it is as though we said that it is Malchut in Malchut, even though it is not so. That is because there is no image or a Sefira there whatsoever; we only say so for purpose of clarity. That lowest degree in Ein Sof contains everything above, and receives from everyone, as it is known that Malchut receives from everyone.**

**This low degree emanated the second Behina, which is the highest degree in the Ne'etzalim. It contains the Shoresh of all the Ne'etzalim and bestows upon all of them. Thus, the smaller than all the emanators emanated the best of all the Ne'etzalim, and there is no other degree between them because after that Maatzil, there is no closer and more similar Ne'etzal to Him than Him.**

*The Behina of the Maatzil in Keter is called Atik and Behinat Shoresh of the Ne'etzalim in Keter is called Arich Anpin.*

**7. These two Behinot are actually one Behina called Keter. Kabbalists referred to it as Ein Sof with respect to one Behina in her, and some Kabbalists called it Keter with respect to a second Behina in her, counted as one of the Eser Sefirot.**

**However, we think like neither, but that it is a median Behina between Ein Sof and the Ne'etzalim and has a Behina of Ein Sof and a Behina of the Ne'etzalim. These two Behinot are called Atik and Arich Anpin, and they are both called Keter.**

*The last Behina of Atzilut, being Malchut de Malchut de Atzilut, became Atik in Olam Beria and clothed AA in Beria.*

**8. It is written elsewhere that Malchut in Malchut in Olam Atzilut clothes Rosh de Beria, which is Keter, called Arich Anpin. It is Atik of Olam Beria.**

## Chapter Seven

Explains how Malchut de Atzilut came down and became the Keter of Olam Beria.

Containing ten issues:

1. In Olam Beria, Rosh AA has only HGT, and KHB is missing.
2. The Rosh of every Partzuf does not clothe the Tachton.
3. Two Behinot come down from the Masach in the Upper Olam to the lower Olam: A - Eser Sefirot de Ohr Yashar and Ohr Hozer that extend from the Masach by a Zivug de Hakaa; B - Ohr Malchut de Malchut in the Upper Olam breaches the Masach and comes down to become Keter in the lower Olam.
4. In the beginning, Malchut was as big as ZA, but she complained, for she wanted to rule alone. She was told to go and diminish herself, descend to Olam Beria and rule there. In other words, the point of Malchut became the Keter of Olam Beria.
5. During the diminution, the lower nine Sefirot left Malchut and ascended to their Shoresh in ZA.
6. If the nine Sefirot de Malchut leave due to the blemish in the Tachtonim, they do not rise to ZA, but fall to the Klipot.
7. Just like the point of Malchut de Atzilut came down and became the Keter to Beria, so it is in every single Olam.
8. Because Malchut de Elyon becomes Keter de Tachton, the Olamot connect with one another. Hence GAR de Beria can ascend to Olam Atzilut on Shabbat.
9. When counting the actual Ne'etzalim, they are only four, meaning HB TM; and when you count the Shoresh with them, they are five, namely KHB TM.
10. Similarly, in every single Partzuf and in every single Sefira, the superior is called Maatzil

and the inferior Ne'etzal. There is a median Behina between them, called Keter. It is all as it is written in the Olamot, as it says, "I am the first, and I am the last." Keter is the last in the Upper and the first in the lower.

*Two Behinot descend from the Upper Olam to the lower Olam: A - Eser Sefirot de Ohr Yashar clothed in Ohr Hozer, which expand by the Masach in Zivug de Hakaa; B - The last Behina of the Upper Olam, which is Malchut de Malchut, which descends and becomes Atik in the lower Olam. It does not expand by the Ohr Hozer in the Masach, but breaches the Masach and descends.*

**1. I have found that Rabbi Gdaliah wrote that the Upper Three of the Vav Ktzavot de AA de Beria, which are HGT (1), remained bare without Hitlabshut (2). These three are regarded as a Masach. It means this: We have explained that each of these three Olamot has one Masach.**

**However, when the image of all the Orot de Atzilut passed inside it to create corresponding Eser Sefirot de Beria, they did not breach that Masach and passed in it (3), but only their Ohr passed through that Masach and all Eser Sefirot de Beria were engraved.**

**These Upper Three of AA de Beria, which are HGT, also pass through the Masach and do not breach the Masach. They are only diminishing Ohr that some of which passes through the Masach. However, that point of Malchut de Atzilut that came down to clothe these GAR de AA, is the Ohr of Malchut de Atzilut itself. Hence she breaks and breaches the Masach itself and descends and clothes GAR de AA [de Beria] (4).**

Ohr Pnimi

1. All Eser Sefirot de Beria are indeed in the level of Ohr Bina, even Keter and Hochma (see Chap 4, item 2). Since the level of Bina de Atzilut clothes HGT de AA, Beria can never be extended from it, but only its HGT NYHM, which are its VAK. Hence, HGT de AA de Beria are regarded as GAR de AA in that place.

2. The Rosh of every Partzuf does not clothe its lower Partzuf because the clothing of the Tachton begins from Peh de Rosh de Elyon downward. Since HGT de AA are Rosh, they are exposed without Hitlabshut.

3. Breaching implies an overpowering of the Ohr on the Gevul in the Masach, which does not watch over the force of detainment in it. It breaks, passes and shines below the Masach as well.

You should well remember what we have explained above regarding the Hakaa of the Ohr Elyon on the Masach (Ohr Pnimi, Part 2, item 3): The Masach stops the expanding Ohr Elyon from reaching below its Gevul and brings it back to its place, as the Rav says (Part 3, Chap 1, item 3). However, a certain part of the Ohr Elyon broke through and did not return backwards. Instead, it descended below the Masach and illuminated, which is like breaking a hole in the Guf of the Masach, reaching downward through it.

However, it is nothing like making a corporeal, physical and tangible hole; it is only about trespassing. It is so because the Masach limits the Ohr. Some of the Ohr Elyon, which the Masach did not detain, is considered to have breached the Masach, meaning its Gevul and detainment, and passed from the Masach downward too.

That part, which breached the Gevul of the Masach and went below, is called Malchut de Malchut of the Upper degree, or the point of Malchut de Elyon. Hence, we should make two discernments in the above Zivug de Hakaa: The first is that the Masach overpowered the Ohr and pushed it back to its place, which made the Ohr Hozer a Levush over the Dalet Behinot in the Ohr Elyon from below upward.

In that manner Malchut expanded to Eser Sefirot from her and within her from the Masach downward. As a result, the entire Eser Sefirot that came from the Masach upward sparkled with the He'arah from the Masach downward too, and thus imprinted their sample there



from above downward (see Ohr Pnimi, Part 2, item 3). This is the first discernment in the Zivug de Haka.

The second discernment is that part of the Ohr Elyon that broke and breached the Masach and passed under the Masach without the help of Ohr Hozer, but in the form of His Atzmut. This part is called "the point of Malchut de Elyon" or "Malchut de Malchut de Elyon", which breached the Gevul and did not mind the force of the detainment in the Masach.

You should thoroughly understand that that Masach is considered as nonexistent by that point. That is why the Rav made the precision of saying that she **"breaks and breaches the Masach itself."** You will understand the rest of the Rav's words according to the above two discernments.

4. Meaning in HGT de AA, which are His GAR, because this AA de Beria has only VAK, meaning HGT NHY, and thus His HGT are His GAR. You should see here that that point of Malchut de Atzilut that breached and passed from the Masach downward as in the second discernment is the Ein Sof, is referred to earlier as Tohu.

It has Ein Sof, but not a single Behina of the four Behinot HB TM. Instead, the four Behinot are contained in it in potential, not in fact. These GAR come from the first discernment, called Bohu, and contain four roots of four Behinot HB TM in actual fact, meaning by Hitlabshut Ohr Hozer, which are actual Kelim, and remember that.

*In the beginning, Malchut was as big as ZA, and she complained, meaning she wanted to rule alone. She was then told to diminish herself of the nine Sefirot de Atzilut and descend to Beria to rule there. These nine Sefirot that departed from her connected to ZA in their Shoresh, and then she came down and became Atik in Beria.*

**2. The meaning of this point is that it is known how the two Lights were created in equal level (5). When the moon complained and diminished (6), it means that after she had been a whole Partzuf, she diminished and stood as a small point that consists of ten.**

**The other nine points left her (7), as it is known that to begin with, her Shoresh is but one point, and nine other points were added by ZA later on. That is why it is called Aspaklaria that has nothing of her own (8), and hence ZA took them once more and a small point remained. She could not stand in him because of her Katnut, and she descended to the Rosh of Beria instead.**

Ohr Pnimi

5. ZA and Malchut are called Two Lights since they bestow upon the lower Olamot. It is so because the Tachtonim cannot receive from GAR Keter, Hochma and Bina. Consequently, only ZA and Malchut shine upon the Tachtonim and are therefore called "Lights".

When emanated, they were on the same level. It means that Malchut received her Shefa from Bina, not through ZA. Thus they were both equal; just as ZA was emanated from Bina and received his Shefa from Bina, so Nukva received her Shefa from Bina. However, when Malchut is not fitting to receive from Bina, but through ZA, she is then considered to be lower than ZA, for the receiver is naturally below the giver.

6. It has already been explained that the moon, which is Malchut, was equal to ZA, which is the sun. At that time they were both at the level of VAK, HGT NHY. Both lacked the Rosh, they lacked the first three, and sucked from Bina, called Keter.

Our sages said (Hulin, 60; 72), that she said: "No two kings use a single crown," meaning Ima. Malchut wanted to rule alone, and was then told, "Go diminish yourself," meaning exit from Atzilut to Beria, and rule there.

Malchut was a complete Partzuf in Atzilut, but was diminished by her descent to Bina, and stood there as a tiny point, consisting of "potential" Eser Sefirot, not actual. We shall explain it henceforth.

7. Meaning they remained in ZA in Atzilut and did not go down to Beria, but only Behinat Malchut de Malchut.

8. *Aspaklaria* means Light, because Malchut is called "Light". It says that she has nothing of her own because her Shoresh is merely a point, as the Rav says earlier. The nine Sefirot that she had while in Atzilut are not her own Behina, meaning the Behina of Ohr Yashar of Malchut. It is only the Ohr Hozer that she raised by the Masach from her upward to ZA. This Ohr Hozer returns from ZA to Malchut from above downward and builds Malchut with Eser Sefirot (see Ohr Pnimi, Part 2, item 3). This is what the Rav means when he says that nine other Sefirot came as an addition by ZA.

Thus, when Malchut was diminished and came down to Beria, only Atzmut de Malchut descended, while all nine upper Sefirot, which are the Ohr Hozer, remained in Atzilut, in their Shoresh, namely ZA. This is why the Rav says, "**hence ZA took them once more,**" and that is why she is called "**Aspaklaria that has nothing of her own**".

*Malchut remained as Atik in Beria even after the diminution of Malchut was corrected.*

**3. Indeed, that was during the lunar diminution during the creation of the World. However, after she had been corrected and returned to her place back-to-back, Adam ha Rishon was created and had brought her back to face-to-face as in the beginning (9).**

**Afterwards, by the sin of the inferior, she diminished once more and came down, for that is the entire meaning of our prayer, to correct her when we pray. Then she returns as in the beginning for we haven't strength for more. Thus, every holy thing leaves an imprint in its place, even though it's left it (10), and this Behinat point always remains in the Rosh of Beria.**

Ohr Pnimi

9. This is a long issue, and this is not the place to elaborate on it.

10. It is so because there is no absence in spirituality, and any change or diminution and so on does not mean that the first Behina becomes absent and another replaces it. It means only that the first Behina remains as it was and the change that we distinguish about it is an addition to the first.

Thus, wherever it is said that some Behina has changed, it means that a new Behina has been added to the first Behina. We should remember that for it is impossible to always remind it.

This is the meaning of the Rav's words, "every holy thing leaves an imprint in its place, even though it's left it, and this Behinat point always remains in the Rosh of Beria." This point always remains at the top of creation, meaning the ascent and return of the point back to its place in Atzilut does not generate any absence in the point that came down to Beria, as there is no absence in spirituality.

Therefore, we should understand the return of the point to Atzilut as a new issue that is renewed, like lighting a candle from another without the first being lessened. Thus, the point remains at the Rosh of Beria and rose to Atzilut as well, and now has two points.

*When the departure of the nine Sefirot of Malchut is due to the sin of the Tachtonim, her nine Sefirot do not ascend to ZA but fall to the Klipot.*

**4. During her diminution (because of the flaw of the Tachtonim) the other nine points that leave her do not come back to ZA, from which they came. Regrettably, they descend to the Klipa, to a Divinity in exile, and there is no need to elaborate on that.**

*Just like the point of Malchut de Atzilut came down and became Atik in Keter de Beria, so it was in every single Olam, where Malchut of the Upper Olam clothed the Keter of its inferior Olam.*

**5. Let us return to the issue that this point was first Zanav la Arairot (A tail for the lions) at the end of Atzilut (20). That is because Eve was a Zanav to Adam, and then descended and diminished herself into her point, and became Rosh la Shualim (A head for the foxes), an actual Rosh to Beria (30).**

**So it was in every Olam, for the point of Malchut de Yetzira descended in the Rosh de Assiya, and also Beria in Rosh Yetzira. It was the same in Rosh de Atzilut as well, as it says, "In wisdom hast Thou made them all."**

**It is so because Ohr Ein Sof clothed the Upper Hochma above Atzilut and that Hochma herself descended (40), broke the Masach over Atzilut and descended and clothed Atzilut. Also, it is through her that Atzilut receives Ohr Ein Sof. That is the meaning of "In wisdom hast Thou made them all," mentioned in Olam Atzilut.**

Ohr Pnimi

20. Meaning the end of all the Sefirot de Atzilut, which with respect to Sefirot de Beria, are presented in the parable as Lions toward Foxes. Then Malchut descended from the Sium of Sefirot de Atzilut and became the Rosh of Sefirot de Beria.

30. ZA and Malchut are called Adam and Eve. Malchut is the Sium of all the Sefirot de ZA. That is why our sages said about Adam ha Rishon, prior to the creation of Eve that Eve was the tail of Adam, meaning his Sium.

40. It means that Malchut de AK, in which Masach de Behina Gimel is erected, being the level of Hochma, that Malchut came down and became Atik in Atzilut.

*Because Malchut de Elyon became Keter to the Tachton, the Olamot connect with one another to receive He'arah from each other.*

**6. Indeed, this Behina that was in all the Olamot was beneficial to the Olamot, in order to connect them one with the other so as to receive He'arah from one another. It is done by the Sium of Atzilut being the Rosh de Beria, as it is also in the other Olamot.**

*Because Malchut de Atzilut is clothed in Keter de Beria in Heichal Kodesh Kodashim, that Heichal can ascend to Atzilut on Shabbat.*

**7. This is the meaning of the day of Shabbat. On that day, Kedusha is added to the Olamot, and the Heichal Elyon, the Kodesh Kodashim (50) de Beria ascends once more to Atzilut and becomes absolute Atzilut, for the above reason. It is the same in all the other Olamot as well.**

Ohr Pnimi

50. Rosh de Beria, where the point of Malchut de Atzilut is clothed, is called Heichal Kodesh Kodashim. This entire Heichal rises to Atzilut on Shabbat along with the point, by the power of the point of Atzilut that is clothed there.

*The Ne'etzal has no more than four degrees HB TM, and a middle Behina between the Maatzil and the Ne'etzal, which is Keter, containing a Behina of a Maatzil and a Behina of a Ne'etzal.*

**8. It leads to the rule that the Ne'etzal has in fact only four degrees, being the four Otiot HaVaYah. They are Atzilut, Beria, Yetzira, Assiya, and they are Hochma, Bina, Tifferet and Malchut.**

**That is why the Torah begins with Bereshit (In the beginning), and there is no beginning but Hochma. Our sages presented it in negative terms so as to negate Keter (60), but in fact, there is a middle Behina that consists of two Behinot: Maatzil and Ne'etzal. It is called Keter, containing everything above it. Even if it is smaller than everyone, it sucks from everyone, has the Shoresh of all the emanated Eser Sefirot, and pours abundance to all.**

Ohr Pnimi

60. They should have said that Hochma is the first; why did they say that there is no first but Hochma? It means He and no other thing, meaning, "negate Keter." This teaches you that Keter is not the beginning of the Olam, but rather Hochma is the beginning of the Olam.

It is so because the Olam too has four general Behinot HB TM. Hochma is the first Behina among them, but Keter is only regarded as a median, containing its own four Behinot.

*Some eighty Dalets is the actual number of the Ne'etzalim. When including the Keter with them, where there are Maatzil and Ne'etzal, there are some eighty Heys.*

**9. Do not be surprised that we sometimes say that the Eser Sefirot are divided into four Otiot HaVaYaH (70), and sometimes we say that they are divided to five Partzufim. When we say that it is four, it is the number of the actual Ne'etzalim, and when we count five Partzufim, we include the Shoresh of the Maatzil along with the Ne'etzalim.**

Ohr Pnimi

70. Indeed, the Eser Sefirot are not divided into ten Partzufim. The reason for it is that six Sefirot HGT NHY do not create six Partzufim as they are all regarded as one Behina in the Aviut of the Masach and the level, meaning Behina Gimel. Hence they all come out from a single Zivug de Hakaa and are therefore regarded as one Partzuf. The differentiation among the six Sefirot HGT NHY will be explained in the following lessons.

*In every degree in the Olamot, the Upper degree is regarded as the Maatzil, and the lower as the Ne'etzal, containing four Behinot. There is a median Behina between them called Keter, in which there is a Maatzil and a Ne'etzal. Because Keter is Malchut of the Upper, it is called Ani, and because it is Keter of the lower, it is called Ein (absence). This is the meaning of "I am the first, and I am the last."*

**10. Know that it is the same in every Eser Sefirot in every single Olam and in every single Partzuf. That is because each and every Behina that is called Upper is always regarded as a Maatzil, and a lower is regarded as a Ne'etzal.**

**The Ne'etzal is not less than four Otiot HaVaYaH (80), even in the particular and the inner inner Eser Sefirot, and there is also a median Behina between them, called Keter. Understand that thoroughly for by that all the issues will become clear.**

**This is the meaning of "I am the first, and I am the last." Keter is the first and He is the last; He is the Ein and He is the Ani (90). It is so because He is last in Behinat Malchut of the Maatzil in Him, called Ani, meaning Malchut. He is first in the Behinat Shoresh of the Ne'etzalim in Him, which is Behinat Keter, called Ein, from Otiot of Ani (in Hebrew).**

Ohr Pnimi

80. The four Otiot HaVaYaH are HB TM. Tifferet alone contains six Sefirot and the median between the Maatzil and the Ne'etzal is called Keter. Together, they make up Eser Sefirot, where each specific Sefira of the ten must contain ten inner Sefirot as well. Each inner Sefira must also contain Eser inner Sefirot and so on as has been explained in Histaklut Pnimit Part 2 (item 96).

90. There is a most notable hint here: The word Ein implies absence of attainment, while the word Ani refers to the absolute and total attainment. Even though there are no two opposite matters that deny each other more than these two words, still their letters are the same (in Hebrew) and alike. This is indeed surprising.

It is written: **"I am the first and I am the last."** This means that in fact, they are not two matters, but are one and the same, as the Rav has written, **"It is so because He is last in Behinat Malchut of the Maatzil in Him, called Ani, meaning Malchut. He is first in the Behinat Shoresh of the Ne'etzalim in Him, which is Behinat Keter, called Ein, from Otiot of Ani (in Hebrew)."** These words are deeper than deep and higher than high, and that is why the Rav says, **"Understand that thoroughly for by that all the issues will become clear."**

We must thoroughly understand the meaning of the two opposites here, which are not even two opposite Behinot, but must be perceived as one. From the perspective of it being

Malchut de Elyon and Atzmut de Elyon, which broke and breached the Masach, the act of Gevul in the Masach does not influence the point of Malchut de Elyon at all. For that reason Keter is called "I am the last," meaning utter perfection.

That is because Malchut receives from all Eser Sefirot in the Elyon, and these Eser Sefirot necessarily contain all the degrees and the Partzufim that are worthy of clothing in the Olamot below them. For that reason, that point consists of its final perfection, hence, "I am the last."

This is the meaning of Keter, called Atik, which is also called Tohu, and the Nitzotz of the Creator, and Ein Sof. From its perspective of being a Shoresh to the Ne'etzalim in it, it is Behinat Keter to the emanated Tachton. This is the meaning of "I am the first," called Ein, with the same Otiof as Ani. This means that with respect to the Ne'etzalim, these Otiof of Ani themselves form the combination of Ein.

This has the opposite meaning of the combination Ani, for it is Malchut de Elyon as well, but from the perspective of the "Ohr that diminishes and passes through the Masach." for that reason it contains the four Behinot HB TM in actual fact, and that is why it is called the Rosh of the Ne'etzal, as everything the Guf has comes from the Rosh.

It is called Ein because all the degrees and the Olamot below it reveal what the Rosh has. Until they finish what they must, the Rosh is considered to be Ein, as it says, "I am the first," meaning only the beginning and the Shoresh of the disclosure.

It is called Arich Anpin, and Bohu, and Nitzotz of the creature, and it is called Keter. Study these words and perhaps you will find an inlet to the wisdom. However, when it says, "I am the last," it only speaks from the perspective of His ascent to Atzilut on the day of Shabbat, where it becomes Malchut de Elyon once more, as the Rav says.

## Chapter Eight

Explains that the four Behinot HB TM are like a person with a Neshama clothed in his Guf, and the Guf is clothed in a Levush, sitting in his Heichal. Hochma is the collective of the Orot in Olam Atzilut, and it is the Neshama of the entire Atzilut, called "the Upper Adam". He is clothed in Bina, which is the collective of the Kelim called Guf de Atzilut. The Guf is clothed by ZA, which is a Levush and Malchut is the Heichal of them all. Containing four issues:

1. The four Behinot HB TM are called Neshama, Guf, Levush, Heichal. Olam Atzilut, where the Upper Adam resides, is a Neshama clothed in a Guf, Levush and the Heichal of the King.
2. Keter is a Shoresh to them. It is divided into four: Shoresh to Neshama is Hochma is Keter; Bina in Keter is Shoresh to the Guf; ZA in Keter is a Shoresh to the Levush and Malchut in Keter is a Shoresh to the Heichal.
3. All that was explained in Olam Atzilut is the conduct in Olam Beria as well, being that it is Ohr de Tolada. It is so because Beria was imprinted from Olam Atzilut. Thus, Keter de Keter de Atzilut imprinted Keter de Keter de Beria; Hochma de Keter imprinted Hochma de Keter de Beria etc. and so it is in all the Sefirot.
4. The Orot do not extend directly from Keter de Atzilut to Keter de Beria, for Olam de Beria does not receive but only through Malchut de Atzilut. Malchut de Atzilut imprinted everything that exists in Olam Atzilut in Olam Beria, and similarly in Olam Yetzira and Assiya.

**1. We've already explained how all the Ne'etzalim are one Behina, containing all four rudiments, which are the four Otiof HaVaYAH, being the four Olamot ABYA, having a fifth, Upper Behina, between them and Ein Sof. Now we will elaborate on each and every Olam, in general, and afterwards we will return to explain all of them as one whole.**

*Everything that exists in Olamot ABYA is not more than the four Behinot HB TM, which are the Otivot Yod, Hey, Vav, Hey, and are Neshama, Guf, Levushim, Bait.*

**2. Everything that was created in all the Olamot is only four Behinot, which are HaVaYaH. They are: the spiritual (1), called Neshama, the organs of the Guf, the Malbushim, and the Bait.**

Ohr Pnimi

1. This refers to the time when BYA are in completeness, when they rise to Atzilut, such as on Shabbat. At that time they clothe each other like the Adam Elyon who is Neshama and Guf and Levush, residing in the King's Heichal.

*The Ohr in Atzilut is the spirituality called Neshama, which is Hochma. The Neshama is clothed in Kelim de Atzilut called Guf.*

**3. We will speak of Olam Atzilut and from that the rest will be understood. The Pnimit of the entire Atzilut is the spirituality, called Neshama. It is clothed inside the organs of the Guf, called Kelim, which are the Eser Sefirot called Rosh, arms and Guf (2).**

Ohr Pnimi

2. They are names for the Eser Sefirot of the Partzuf: Rosh is the Sefira of Keter in it; the arms are HG: the Sefira of Hesed is the right arm, and the Sefira of Gevura is the left arm. The Guf is the Sefira of Tifferet, and from Tabur downward they are four Sefirot NHY and Malchut. Yashar.

*There are ten Kelim in the Guf, which are Eser Sefirot in the Gevul and measure that exist in Atzilut, which is Bina.*

**4. Let us return to the issue of the Guf (3): This Behina is Eser Sefirot, Eser Midot (pl. for Mida) because they contain a Gevul and a Mida, as it is written in Pirkey Heichalot, of the degree of 236 thousands of tens of thousands Parsas (measurement) etc.**

Ohr Pnimi

3. Relates to his above words (Chap 5, item 1), that Hochma is Neshama, Bina is Guf, ZA is Levush, and Malchut is Heichal. It has already been explained that there is no Gevul from the aspect of the Ohr. Moreover, it is not meticulous with the Gevul in the Kelim, which is why it performs Hakaa (see Chap 1, item 70 in Ohr Pnimi).

The Kelim that limit begin only from Bina downward. They are: Guf, Levush, Heichal, which are Behina Bet, Behina Gimel and Behina Dalet. Although Behina Aleph is Hochma, called Neshama, it is not regarded as a Kli, as the Rav writes, that Eser Sefirot de Guf are called Eser Midot. It is so because the Kelim that place a Gevul and a measurement begin in Behina Bet.

However, in Eser Sefirot de Neshama, meaning Behina Aleph, called Hochma, there is no measurement whatsoever. It is so because Behina Aleph is not regarded as Aviut, and therefore has no Kli and measurement.

*And Guf de Atzilut is clothed in Levushim, and it is ZA, which clothes Bina.*

**5. This Guf is clothed inside the Levushim of Atzilut, as our sages said: "The Creator was clothed with ten Levushim: a Levush of pride, as it says "The Lord reigneth; He is clothed in majesty." It is written in Pirkey Heichalot that the Haluk (robe) (4) of the Creator is called Zahariel there, but the Neshama inside has no Mida at all. However, when compared to Ein Sof (5), we can denominate them Midot and Sefirot relating to the Neshama as well**

Ohr Pnimi

4. It is Levush.

5. It means that compared to Keter, called Ein Sof, Hochma is also regarded as having Aviut, for Ein Sof does not have any will to receive, hence the name Behina Aleph (see Ohr Pnimi, Part 1, Chap 1, item 50).

*The Levushim dwell within the Batim (pl. for Bait), which are the seven Heichalot (pl. for Heichal) de Atzilut, being Malchut. Altogether, it is considered that the Upper Adam, which*

*is a Neshama that is clothed in a Guf, and the Guf in Levushim, are placed in the Heichal of the King.*

**6. These Malbushim are inside the Behina of the Batim, which are the seven Heichalot de Atzilut, which are the Behina of the Olam itself, being the heaven and earth and the Avir between them. All this is the Behina of the Batim and they are called Olam Atzilut, where the Upper Adam resides, who is a Neshama, Guf, and Levush Malchut placed in the Upper Heichal of the King, which is Olam Atzilut in general.**

*The four Behinot Neshama, Guf, Levush, Heichal, are HB TM. Keter is their fifth, containing the roots of these NGLH.*

**7. These four Behinot are the Eser Sefirot that begin at the above Hochma and have four Behinot. Then there is also the Behina of Keter, which is the fifth Behina, the Shoresh of them all, which contains the Shoresh of the above four Behinot as well.**

*Each of the four Behinot NGLH in Atzilut contains Eser Sefirot HB TM. The Neshama in Keter is the Shoresh of the Eser Sefirot HB TM de Neshama in Atzilut, and Guf de Keter is the Shoresh to the Eser Sefirot HB TM de Gufim (pl. for Guf). The Levushim de Keter are the Shoresh to the Eser Sefirot HB TM de Levushim, and Heichal in Keter is the Shoresh to the Eser Sefirot HB TM de Heichalot.*

**8. It turns out that the Behina of the Ohr and the Neshama in Keter is the Shoresh of the Eser Sefirot of the Neshamot (pl. for Neshama) de Atzilut, which begin from Hochma. The Behina of the Guf in Keter (6) is the Shoresh of the Eser Sefirot of the Gufim (pl. for Guf) in the Eser Sefirot de Atzilut, which begin in Hochma. The Behina of the Levushim in Keter is the Shoresh of the Eser Sefirot of Levushim in the Eser Sefirot de Atzilut, which begin in Hochma. Behinat Heichal in the Keter is the Shoresh of the Eser Sefirot of Atzilut that begin in Hochma.**

Ohr Pnimi

6. It has been written above that in Keter too there are the four Behinot called: Neshama, Guf, Levush, Heichal, which are HB TM, but as mere roots.

*All that exists in Olam Atzilut is imprinted in Olam Beria.*

**9. Then Olam Beria was created by the very same way. That is because through the Masach (7), which is the Karka of Heichal de Atzilut, it illuminated downward and there imprinted everything that was in Olam Atzilut (8). It is called Olam Beria because it is Ohr of Tolada (9), and is not the Ohr Elyon itself. However, because it is a Hotam of Atzilut, it should have all the Behinot that are in Atzilut.**

Ohr Pnimi

7. The Sium of the degrees in any place is only because of the Masach in their Kli of Malchut. Thus, the Hitpashtut of the degrees from Ein Sof to the Ne'etzal stops and remains "standing" from expanding when it touches the Masach. It is like standing on the Karka above it, where the Karka does not let it expand inside and within it. By the same manner, the Masach stops the Ohr from expanding inside and within it, hence the name of the Masach – Karka.

It has already been explained (Part 3, Chap 3, item 6) that Eser Sefirot de Olam Beria were created by the Hizdakchut of the Masach de Behina Gimel in Olam Atzilut into Behina Bet (see also Histaklut Pnimit, Part 2, item 72). It is written there that it illuminated downward through the Masach, which is the Karka of Heichal Atzilut, meaning because of its Hizdakchut, as it explains there.

8. It means that just as the Nechtam (stamped) does not lack any of the forms that exist in the Hotam, so all the forms in Olam Atzilut emerge in Olam Beria, hence the names Hotam and Nechtam. There is yet another most original reason: the entire Ohr Elyon that comes to Beria, comes because of that Ohr Hozer that ascends by the power of the Zivug de Hakaa on Masach de Behina Bet in the Karka from her and above in Atzilut itself.

That very same Ohr Hozer glittered once more and passed through the Masach, broadening the Kli de Malchut into Eser Sefirot from her and within her. It expanded in her from above downward (as thoroughly explained in Ohr Pnimi Part 3, Chap 2, item 3).

By that all the Behinot that the Ohr Hozer clothed in Atzilut from the Karka upward, returned, extended and came from the Karka downward as well. Thus, this Ohr Hozer is completely similar to a Hotam: everything that is imprinted off it is copied to its Nechtam. Similarly, regarding that Ohr Hozer, all the Behinot and the measure that it clothed from below upward returned and brought them to Beria from above downward and copied them there in Beria without any change and lessening. For that reason this act is called Hotam and Nechtam.

9. This is the rule: in any place where this Ohr Hozer rises from below upward, the Atzmut of Ohr Elyon is clothed in that Ohr Hozer. This indicates the Hitpashtut of Ohr Ein Sof to make Kelim, which the Rav speaks of above (Part 1, Chap 1, item 1).

However, in a place where Ohr Hozer is considered to be expanding from above downward as it is in Eser Sefirot de Beria, this Ohr Elyon that is clothed here in this Ohr Hozer is no longer the Atzmut of Ohr Elyon. Instead, it is regarded as Ohr of Tolada, extending from the Ohr Elyon but it is not the Ohr of the Ohr Elyon itself.

The reason is that it extends by the power of the Masach that raises Ohr Hozer because of the detainment in it. For that reason, the force of the Tachton is already involved in it, and it too is limited in the measure of the Kelim and the level of the Masach, for the Masach precedes the Hitpashtut of these Eser Sefirot.

It turns out that the Masach is the reason that causes the appearance of these Eser Sefirot. As a result, the Ohr is limited by it, and is no longer the Atzmut of Ohr Elyon, but is regarded as Ohr de Tolada. However, Ohr Hozer that ascends from the Masach upward cannot raise any of its Aviut (see Part 3, Chap 4, Ohr Pnimi, item 50). Indeed, this applies from Olam Beria downward, but in Atzilut there is no Masach whatsoever. Consequently, any Ohr there, until Sium Raglin, is regarded as the Atzmut of the Ohr.

*Keter de Atzilut imprinted the four roots of NGLH in Keter de Beria. From Neshama in Keter de Atzilut, the Neshama in Keter de Beria was imprinted. From the Guf in Keter de Atzilut, the Guf de Keter de Beria was imprinted, from Levush, Levush and from Heichal, Heichal.*

**10. It is because Behinat Keter, which is the fifth Behina that consists of the above Behinot, imprinted Keter in the Rosh of Beria as it is. From Ohr of Keter de Atzilut the Ohr de Keter de Beria was imprinted, and from the Guf of Keter de Atzilut, the Guf of Keter de Beria was imprinted. The Levush de Keter de Beria was imprinted from the Levush of Keter de Atzilut, and Heichal Keter de Beria was imprinted from Heichal Keter de Atzilut.**

*NGLH de Keter de Atzilut that extend to NGLH de Keter de Beria extend through Malchut de Atzilut that was clothed in Keter de Beria. The rest of the Sefirot de Atzilut that were imprinted in Beria were also extended through Malchut de Atzilut by the Zivug de Hakaa on the Masach in her.*

**11. However, these Orot did not extend from the actual Keter de Atzilut to Keter de Beria but through Malchut in Malchut de Atzilut, which is Atik de Beria, clothing Keter de Beria. She extended these four Behinot in Keter de Atzilut (10) and created them in Keter de Beria.**

**Eser Sefirot de Atzilut did similarly and extended their Ohr through the above Malchut in the above Keter. They imprinted a Hotam de Atzilut in Beria: Neshama from Neshama, Guf from Guf, Levush from Levush and Heichal from Heichal.**

Ohr Pnimi

10. Because of that, Malchut de Elyon is called Nitzotz of the Creator, since it extends and emanates its inferior degree. It is written above that all the degrees and the Partzufim and the Olamot from Rosh de Kav to the end of Assiya emerge and are emanated from one another by way of cause and effect.



It means that Malchut de Malchut of every Elyon descends below her degree and extends to all four Behinot of the Tachton, as is explained in detail in Part 2, Histaklut Pnimit, Chap 5, item 59. (All these things should have been written here as well, had I not spared the costs of print).

*Malchut de Beria came down and clothed Keter de Yetzira. She extended the Hotam of the five Partzufim KHB TM de Beria, which are NGLH to Olam Yetzira, Neshamot (pl. for Neshama) from Neshamot, Guf from Guf, Levush from Levush, Heichal from Heichal, as it is in Yetzira and Assiya as well.*

**12. Similarly in Yetzira, Malchut de Beria was Atik, connected with AA de Yetzira. There it was named Keter de Yetzira, and the five Partzufim de Beria extended and imprinted their Hotam in Yetzira by the same way as in Beria: Neshamot from Neshamot, Gufim from Gufim, Levushim from Levushim and Heichalot from Heichalot.**

**Similarly, the five Partzufim de Yetzira imprinted their Behinot in Assiya: Neshamot from Neshamot, Gufim from Gufim, Levushim from Levushim and Heichalot from Heichalot and so on by the same way, all the Olamot in general and in particular.**

## Chapter Nine

Chapter nine explains that the desired perfection is that all the Sefirot in the five Olamot AK and ABYA will connect together to the Behina of the Upper Adam. The Shoresh and the Neshama are clothed in his Guf, and he is clothed in Levush and dwells in his Heichal. Containing four issues:

(The suffix ot is female plural form and the suffix im is male plural form)

1. The entire reality is divided into five Olamot called AK and ABYA. They represent five Behinot KHB TM, called Shoresh, Neshama, Guf, Levush, Heichal. Each Olam contains five inner Behinot SNGLH. Each of those Behinot is divided once more into five Behinot SNGLH. All twenty-five Behinot SNGLH in AK are regarded as the roots, meaning Ketarim. Also, all twenty-five Behinot SNGLH in Olam Atzilut are regarded as Neshamot, meaning Hochmot. All twenty-five Behinot SNGLH in Olam Beria are regarded as Gufot, meaning Binot, and all twenty-five Behinot SNGLH in Olam Yetzira are regarded as Levushim, meaning Tifferet. All twenty-five Behinot in Olam Assiya are regarded as Heichalot, meaning Malchuiot.

2. The interior twenty-five Behinot SNGLH in the five Olamot AK and ABYA connect with each other in the following manner: The five Ketarim in AK and ABYA, called "five roots", connect with each other so as to connect the SNGLH in the roots. Keter of AK is the Shoresh and Keter of Atzilut is the Neshama in them. Keter de Beria is the Guf in them and Keter de Yetzira – the Levush in them, and Keter de Assiya is the Heichal in them. Similarly, the five Hochmot in AK and ABYA, called "five Neshamot", connect with each other so as to connect SNGLH de Neshamot. Hochma de AK is the Shoresh in them, Hochma de Atzilut is the Neshama in them, and Hochma de Beria is the Guf in them. Hochma de Yetzira is the Levush in them and Hochma de Assiya is the Heichal in them. Similarly, the five Binot in AK and ABYA, called "five Gufot", connect with each other so as to connect SNGLH de Gufot. Bina de AK is the Shoresh in them, etc. The same applies to the five Tifferets in AK and ABYA and with the five Malchuiot de AK and ABYA. It is this way in the inner SNGLH in AK and ABYA too.

3. The five Behinot SNGLH are also called: Yechida, Haya, Neshama, Ruach, Nefesh. 4. They are also implied in the four Otivot HaVaYaH: the tip of the Yod is the Shoresh, the Yod is the Neshama, and the first Hey is the Guf, the Vav is the Levush and the last Hey is the Heichal.

*Adam Kadmon is Olam Keter to the four Olamot ABYA. He has five Behinot KHB TM, each containing four roots NGLH.*

**1. Adam Kadmon is as Keter to the Eser Sefirot in each and every Olam, and in this manner, AK is Keter to the four Olamot ABYA (1). It turns out that AK contains the Shoresh of all the above five Behinot in each and every Olam. The Keter in Him is the four Shorashim (pl. for Shoresh) of the four Behinot of the Eser Sefirot in Him, being: Neshamot, Gufim, Levushim and Heichalot. This is the particular, but the general will be explained henceforth (2).**

Ohr Pnimi

1. It has already been explained that in the Dalet Behinot de Ohr Yashar there is no difference between each Olam or between each Partzuf from the Rosh of the Kav to the end of Assiya. It is so because there is not a single degree that does not have the Dalet Behinot de Ohr Yashar, which are: Hochma, Bina, Tifferet and Malchut. The only difference between the degrees is the level of the Ohr Hozer (Ohr Pnimi, Part 3, Chap 3, item 5).

That level depends on the Aviut of the Masach in Malchut of the degree: Masach de Behina Dalet raises Ohr Hozer and clothes up to Keter; Behina Gimel raises up to Hochma, lacking Keter. Consequently, Keter de Ohr Yashar must clothe the Pnimiut of Hochma and is not apparent there.

Masach de Behina Bet raises Ohr Hozer only as high as Bina, lacking the level of Hochma too. Hence, Keter and Hochma de Ohr Yashar clothe the Pnimiut of Bina here. Masach de Behina Aleph raises Ohr Hozer only as high as the level of Tifferet, called ZA. It lacks the level of Bina too, and therefore GAR KHB are clothed in him in the Pnimiut of Tifferet, and are therefore not apparent (see Histaklut Pnimit, Part 2, item 72 to understand the reasons for these things).

Now you can see that the five Olamot, called Adam Kadmon, Atzilut, Beria, Yetzira, Assiya, contain the entire reality from the Tzimtzum downward. They are also regarded as Eser Sefirot that contain the entire reality and are measured by the values of the levels in the five Behinot of the Masach.

It is so because Behina Dalet, over which there was the first Tzimtzum and the first Zivug de Hakaa, these first Eser Sefirot are called Eser Sefirot or Dalet Behinot de Adam Kadmon. Their level is up to Keter de Ohr Yashar, and that is why Adam Kadmon is called Olam Keter.

After the four Behinot de AK had been completed, the Masach de Behina Dalet was purified to Behina Gimel and Ohr Ein Sof, which never stops, returned and expanded in Dalet Behinot de Ohr Yashar over this Masach de Behina Gimel in Zivug de Hakaa. However, here their level reaches only Hochma, and they are called Eser Sefirot or Dalet Behinot de Olam Atzilut.

Once Olam Atzilut had been completed, the Masach purified once more to Behina Bet, and Eser Sefirot on the level of Bina emerged, called Olam Beria. Afterwards it had been purified into Behina Aleph and Eser Sefirot in the level of Tifferet emerged, called Eser Sefirot or Dalet Behinot de Olam Yetzira.

After that, when it purified entirely and no Aviut was left in the Masach except a Shoresh to the Aviut, there was no Hakaa in it at all. All it had were Eser Sefirot on the level of Malchut, called Eser Sefirot or Dalet Behinot de Olam Assiya. The reason for this Hizdakchut was explained in Histaklut Pnimit, Part 2, item 72.

Now the Eser Sefirot that contain the entire reality have been thoroughly explained: Olam AK is the general Keter, Olam Atzilut is the general Hochma, Olam Beria is the general Bina, Olam Yetzira is the general ZA, which in turn consists of six Sefirot HGT NHY, and Olam Assiya is the general Malchut.

However, in each and every Olam of these five Olamot there are also Eser particular Sefirot. In each Olam there are levels one below the other, even in Olam Adam Kadmon. However, as in the particular levels of the Eser Sefirot, we calculate the level of the Ohr according to

the highest Sefira. If the highest Sefira is Keter, all the Sefirot have Ohr Keter; if the highest Sefira is Hochma, all the Sefirot contain Hochma.

Similarly, we calculate the level of the Ohr in each Olam according to the first Partzuf in it. In AK it is the level of Keter; in Atzilut, the level of Hochma and in Beria, the level of Bina, etc.

2. We must speak at great length in order to explain these matters well. It will be explained here in Histaklut Pnimit, but I will explain it somewhat here, enough to arrange the issues so that we do not muddle with the multitude of similar names, the generals, the particulars, and the inner inner, brought before us.

We shall first examine the Sefira of Keter: We find five Behinot of Keter here in the words of the Rav. Each of them is given a special name:

1. Keter de Dalet Behinot de Ohr Yashar.
2. Keter that consists of four potential Behinot.
3. Keter that contains the actual four Behinot.
4. Keter that contains an entire Olam, called AK.
5. Keter of each particular degree in all the Olamot that take from Olam AK.

You should know that all the above Behinot of Keter are always presented by the single name Keter, without interpretation. However, they are immeasurably far from one another and it is impossible to tell them apart, except by the relevant issue. For that reason we must first know the exact discernment for each of them accurately.

Keter de Ohr Yashar was called Hitpashtut Ein Sof as Kelim and as Zivug de Hakaa (Part 3, Chap 1, item 1) by the Rav. Thus, Ein Sof is the Shoresh to the Dalet Behinot de Ohr Yashar, called Keter de Ohr Yashar.

Know, that this is Ein Sof before the Tzimtzum, for there is no Hidush Ohr in the Olamot that does not extend from Ohr Ein Sof before the Tzimtzum. You already know that these Dalet Behinot de Ohr Yashar are equal without any difference from the Rosh de Kav to the end of Assiya, and so is their Keter.

Indeed, Keter, called Atik, contains four potential Behinot, as the Rav says (Part 3, Chap 6, item 4). Also, Keter, called AA, contains Shorashim for the actual Dalet Behinot, meaning it is the complete Shoresh for the Ne'etzalim, as the Rav says above (Part 3, Chap 6, item 6). These are completely separate matters from Keter de Ohr Yashar, because they are regarded as the Rosh of the Olam, or of a Partzuf, containing Eser Sefirot de Ohr Yashar and Eser Sefirot de Ohr Hozer, as has been explained above in Ohr Pnimi. These Eser Sefirot are called Rosh or Keter wherever Ohr Hozer rises from below upward.

However, the Rav discriminates two Behinot Keter in this Rosh: He calls the first Atik or "I am the last," containing the four potential Behinot, and the second AA or "I am the first," (see Part 3, Ohr Pnimi, Chap 7, item 90), containing the actual Dalet Behinot. The difference between these two Ketarim has already been explained above, and here in Histaklut Pnimit they will be explained elaborately.

The Keter that contains all the Olamot is called Adam Kadmon. It is a different and separate matter from all the other three Behinot of Ketarim because Keter de Ohr Yashar is regarded as Ein Sof before the Tzimtzum.

The two Ketarim called Atik and AA are evaluated according to their Zakut, since the Masach operates in them from below upward, and this Ohr Hozer cannot raise the Aviut in the Masach with it. There is no consideration of the level of these Eser Sefirot here, because these two Ketarim are regarded as Atik and AA even in Yetzira and Assiya, as the Rav says (Part 3, Chap 6, item 7, and Chap 7, item 5).

However, Olam Adam Kadmon, called Keter, is only because of the level that is measured in the Aviut of the Masach. Ohr Hozer rises and clothes up to Keter de Ohr Yashar from Masach de Behina Dalet, but the Ohr Hozer of Masach de Behina Gimel is too short to clothe Keter. It reaches only up to Hochma (see Histaklut Pnimit Part 2, item 65).

Because Masach de Behina Dalet serves only in the first Olam, called AK, the level of Eser Sefirot that reaches Keter is only found in that Olam, but nowhere else. Consequently, all

the degrees in that Olam are regarded as Keter, even the degrees of the Guf and the degrees below Tabur down to the Sium; they are all regarded as Keter.

However, we should still know that the above three kinds of Ketarim are found in AK itself as well, even though it is Keter head to toe, for the Keter de Ohr Yashar in it is necessarily Behinat Ein Sof from before the Tzimtzum.

There are also two Behinot of Keter, called Rosh, whose Ohr Hozer is from below upward. There are always two Ketarim in this Rosh: Atik and AA. However, they are called "the inner Keter de AK itself", for it has Rosh and Guf too, and the Rosh is its particular Keter. The Rosh itself has Keter de Ohr Yashar, which is the permeation of Ohr Ein Sof from before the Tzimtzum, namely the particular Keter de Rosh itself.

The Rav wrote, **"The Keter in it is the four Shorashim (pl. for Shoresh) of the four Behinot of the Eser Sefirot in it, being: Neshamot, Gufim, Levushim and Heichalot. This is the particular."** It means that here he speaks from the perspective of the Rosh, called Keter, because the Masach operates in it from below upward, at which time the Ohr Hozer does not clothe any Aviut.

Because of that it is only regarded as the Shorashim of the Kelim, meaning four Shorashim to four Behinot of Kelim HB TM that will later appear in the Guf de AK. They are called Neshama, Guf, Levush, Heichal, and because they are merely Shorashim, they are named Keter, for any Shoresh is called Keter.

However, the four Behinot that extend from above downward afterwards, are actually complete Kelim, and are called Guf de Adam Kadmon (see Histaklut Pnimit Part 2, item 22). For that reason the Rav names this Rosh de AK "Keter in particular," meaning a particular Keter, which is four Shorashim to the four Behinot from above downward in it.

That is why the Rav wrote, **"The collective of the Neshamot in AK shall be called the Shoresh of the Neshamot."** The collective of the Behinot of Gufot de AK will be called Shoresh of the Neshamot, and the collective Behinot of the Levushim de AK will be called the Shoresh of the Levushim. The collective of the Behinot of Heichalot de AK shall be called Shoresh of the Heichalot.

He speaks here from the perspective of Keter, from which all the Behinot in AK, from head to toe are called Keter. Hence, the four Behinot below the Rosh in it are also called Keter, meaning complete Kelim, where Ohr Hozer descends from the Masach downward.

They are not regarded as Keter with respect to the inner AK itself because only the Rosh in it is called Keter; they are only regarded as Neshama, Guf, Levush, Heichal, namely the four Sefirot HB TM. However, relating to the differentiation of the degrees, they are also regarded as Ketarim to all the Olamot.

The level of Keter is found only in Olam AK. For that reason the Rav says that its Hochma is called Neshama. Even though it is below Rosh de AK, it is still regarded as Keter to all the Hochmot in the Olamot. The Bina in it, called Guf, is the Keter to all the Binot in all the Olamot, and the ZA in it, called Levush, is Keter to all the ZA in the Olamot. Malchut in it, called Heichal, is the Keter to all the Malchuiot in all the Olamot. It is so because they all have one reason: Masach de Behina Dalet operates only in them and not in any other Olam. *The Neshamot in AK are roots of Neshamot; the Neshamot in Atzilut are the Atzmut of the Neshamot; the Neshamot in Beria are the Gufim in the Neshamot; the Neshamot de Yetzira are the Levushim in the Neshamot; the Neshamot in Assiya are Heichalot de Neshamot. Thus, the Neshamot that are Hochma in the five Olamot AK and ABYA connect with each other like the Upper Adam, in whose Guf the Shoresh and Neshama are clothed, and he is clothed in Levush and dwells in his Heichal.*

**2. The collective of the Neshamot in AK shall be called the Shoresh of the Neshamot (3). The collective of the Behinot of the Neshama of Atzilut shall be called actual Neshamot de Neshamot; the collective of Neshamot Beria shall be called Gufot compared to Neshamot Atzilut, and the collective of Neshamot de Yetzira shall be called Levushim de Neshamot. The collective of Neshamot Assiya shall be called Heichalot of the Neshama.**

Ohr Pnimi

3. Here too the Rav speaks only from the perspective of the degree, as we've explained regarding the four Behinot HB TM de AK. It has already been explained above (Ohr Pnimi, Chap 3, item 2) that the four Behinot de Atzilut come from Ohr Hozer that ascends from Masach de Behina Gimel. For that reason their degree de Eser Sefirot de Atzilut begins only from Hochma, called Neshama.

Hence, all the Behinot in them are regarded as Hochma and Neshama from Rosh to Sium in Olam Atzilut as well. That is why the Rav writes that the collective Behinot Neshamot de Atzilut, meaning Hochma, are Behinot Neshamot de Neshamot to all the Olamot, meaning Behinat Hochma toward the Sefirot of Hochma in all the Olamot.

Also, the Gufot de Atzilut shall be called Neshamot de Gufot of all the Olamot. It is the same with the Levushim de Atzilut and the Heichalot de Atzilut, as they all emerged by the Hitlabshut in Ohr Hozer de Behina Gimel, clothing up to the level of Hochma.

*The Gufim de AK are roots of Gufim; the Gufim de Atzilut are Neshamot de Gufim, and de Beria are the Etzem of the Gufim; Gufim de Yetzira are Levushim de Gufim; Gufim de Assiya are Heichalot de Gufim. All the Gufim de AK and ABYA connect with each other in the Upper Adam, in whose Guf the Shoresh and Neshama are clothed.*

**3. Also, all the Behinot of Gufot de AK shall be called Shoresh de Gufot (4). The collective of the Gufot de Atzilut shall be called Neshamot de Gufot, and the collective of the Behinot of Gufot de Beria shall be called Gufot de Gufot. The collective of the Behinot of Gufot de Yetzira shall be called Levushim de Gufot, and the collective of the Gufot de Assiya shall be called Heichalot de Gufot.**

Ohr Pnimi

4. This is also for the reason of the degree, as the entire Eser Sefirot de Beria have no more than the degree of Bina, meaning from Ohr Hozer de Masach de Behina Bet (Ohr Pnimi, Chap 3, item 4). Thus, all the degrees in it are regarded as Behinot that are called Gufot. Even Malchut de Beria is Behinat Bina to the Malchut in all the Olamot for the above reason.

Similarly, you can see that all the Behinot of Olam Yetzira are regarded as Levushim, meaning ZA in all the Olamot. It is so because they come from Ohr Hozer de Behina Aleph, whose degree is up to ZA, called Levush. Similarly, all the Behinot of Olam Assiya are Heichalot, meaning only Malchut without a degree. You will understand the words of the Rav by the same manner and we need not elaborate further here (we shall elaborate in Histaklut Pnimit here).

*Also, the Levushim in every Olam from AK and ABYA connect with each other and become as the Upper Adam, in whose Guf the Neshama and Shoresh are clothed, and he is clothed in Levushim and dwells in his Heichal.*

**4. Also, the collective of the Behinot of Levushim de AK shall be called Shoresh of the Levushim. The collective of the Levushim de Atzilut shall be called Neshamot de Levushim, and the collective of Behinot Levushim de Beria shall be called Gufot de Levushim. The collective of Behinot Levushim de Yetzira shall be called Levushim de Levushim and the collective of the Levushim de Assiya shall be called Heichalei de Levushim.**

*Also, the Heichalot in every Olam from AK and ABYA connect with each other like the Upper Adam, in whose Guf it is clothed etc.*

**5. The collective of the Behinot of Heichalot de AK shall be called Shoresh Neshamot de Heichalot. The collective Behinot Heichalot de Atzilut shall be called Neshamot de Heichalot and the collective of Heichalot de Beria shall be called Gufot de Heichalot. The collective Behinot Heichalei de Yetzira shall be called Levushim de Heichalot and the collective Heichalot de Assiya shall be called Heichalot de Heichalot.**

*SNGLH de AK are roots for NGLH in ABYA; SNGLH de Atzilut are Neshamot inside SNGLH in AK and BYA; SNGLH de Beria are Gufim inside SNGLH in AK and AYA; SNGLH de Yetzira are*

*Levushim inside SNGLH in AK and ABA; SNGLH de Assiya are Heichalot inside SNGLH in AK and ABY.*

**6. It is so when we speak of it in general because the five Behinot AK are Shorashim (roots) for Neshamot, for Gufim, for Levushim or for Heichalot. The five Behinot Atzilut are Neshamot for Shorashim, for Neshamot, for Gufim, for Levushim or for Heichalot.**

**The five Behinot de Beria are Gufim for Shorashim, for Neshamot, for Gufim, for Levushim or for Heichalot. The five Behinot de Yetzira are Levushim for Shorashim, for Neshamot, for Gufim, for Levushim or for Heichalot. The five Behinot de Assiya are Heichalot for Shorashim, for Neshamot, for Gufim, for Levushim or for Heichalot.**

*Beria is called Guf because she receives from Atzilut as a Guf from a Neshama.*

**7. Now you can understand the words of our sages: "His wife is like his own body." Beria is the wife of Atzilut, for they are Hochma and Bina. Even though there are Neshamot in Beria as well, the Gufot are named after the Neshamot de Atzilut.**

**It is so because as the wife receives from her husband, so the Guf receives from the Neshama. Our sages also said: "A Bait (home) is but a wife." This is in Assiya, because Assiya is the Bait and the Heichal to all five Behinot.**

**Assiya is the wife of Yetzira. This is the meaning of "A Bait is but a wife," referring to Assiya. It is so in the Behina of Assiya in each and every Olam; it is called the Bait of that Olam. The Behina of Beria in every Olam is called the Guf of that Olam.**

*Another way: the Orot in AK, meaning the Neshamot in it, are called Yechida. The Neshamot de Atzilut are called Haya, and the Neshamot de Beria are called Neshamot. The Neshamot de Yetzira are called Ruach and the Neshamot de Assiya are called Nefesh.*

**8. If we want, we can take a different path: All the Orot de AK are called Yechida, and Orot de Atzilut, Haya. Orot de Beria are called Neshama and Orot Yetzira are Ruach. Orot de Assiya are Nefesh.**

*It is similar in Gufim and Levushim in Heichalot in AK and ABYA: the Levushim in AK are Yechida de Gufim de ABYA, and in Atzilut, Haya etc. It is similar in Levushim: the Levushim of AK are Yechida de Levushim de ABYA, and the Levushim de Atzilut are Haya de Levushim de AK and BYA etc.*

**9. It is similar in the Levushim in all the Olamot and the Gufot and the Heichalot. All the Levushim of AK are the highest Levush of all five Levushim, and all the Levushim of Atzilut are the second Levush etc.**

*SNGLH are YHNRN, meaning Orot of KHB TM.*

**10. This path is the first path because the Nefesh is called Heichal, Ruach – Levush, Neshama – Guf, Haya – Neshama, and Yechida – the Shoresh of the Neshama. Thus, all the above is in every single Olam specifically.**

**How so? Ohr Keter de Atzilut is called Shoresh Neshama, and also Yechida. Ohr Hochma de Atzilut is called Neshama to Neshama, and also Haya. Ohr Bina de Atzilut is called Guf and also Neshama. Ohr Tifferet de Atzilut is called Levush and also Ruach. Ohr Malchut de Atzilut is called Nefesh and also Heichal. It is the same inside every specific item too.**

*Each Sefira of the KHB TM in AK and ABYA is divided into five Behinot SNGLH.*

**11. Indeed, the median rule, the shortest of all is this: All Eser Sefirot de Atzilut, and Keter too, contain Shoresh, Neshama to Neshama, Guf, Levush, Heichal. It is the same in BYA and in AK as well, being the Shoresh of the entire ABYA.**

*AK and ABYA are five Behinot in the name HaVaYaH, intermingled with each other. Each of them contains AK and ABYA, which are the five Behinot in HaVaYaH, and are SNGLH, which are twenty-five Behinot.*

**12. You find that all that was emanated is but one HaVaYaH, containing five Behinot, which are: the tip of the Yod in AK, the Yod in Atzilut, Hey in Beria, Vav in Yetzira and Hey in Assiya. Each of these Behinot contains all five, because the tip of the Yod in AK contains one HaVaYaH of the other five Behinot. These are the above five Behinot in AK Himself, which are AK and ABYA in Him, being the five Behinot. Those are: Shoresh, Neshama, Guf, Levush and Heichal.**

**The Yod de Atzilut also has one HaVaYaH, containing all the above five Behinot. Likewise in all other Otiot in BYA, they are five Otiot where each contains all the others, amounting to twenty-five Behinot.**

*Each of the above twenty-five Behinot is divided into five other Behinot SNGLH, and each of those contains Eser Sefirot. Each Sefira is then divided into five Partzufim, which are SNGLH.*

**13. Afterwards, in this above manner, there is another general. Each of them consists of all twenty-five Behinot. It is so because the Yod de Atzilut has one HaVaYaH, containing all five Behinot, and each Behina of the five consists of another five. They are: Eser Sefirot Shoresh, Eser Sefirot Neshama, Eser Sefirot Guf, Eser Sefirot Levush and Eser Sefirot Heichal.**

**Similarly, the tip of the Yod of AK contains ten in Atzilut, and likewise in the letter Hey in Beria, the letter Vav in Yetzira etc. Thus, in short, AK is the tip of the Yod. It contains one HaVaYaH, which in turn contains five Behinot: Shoresh, Neshama, Guf, Levush, Heichal.**

**Each of these Behinot contains another five, which are: Eser Sefirot Shoresh, Eser Sefirot Neshama, Eser Sefirot Guf, Eser Sefirot Levush and Eser Sefirot Heichal. Each Sefira of these Eser Sefirot consists of five Partzufim, namely Shoresh and ABYA.**

## Chapter Ten

Explains that Levush and Heichal were separated from Shoresh Neshama and Guf, and became Makifim, and also the explanations of AK, ABYA, NRNH and ASMB (AB, SAG, MA, BON). Contains eight issues:

1. Shoresh, Neshama, Gufot, adhesive with each other. Levush and Heichal were separated from them.
2. Shoresh, Neshama, Guf are inner Kelim where the more Hitzon is worse. Levush and Heichal are Kelim Makifim where the more Hitzon is more important. Hence the Klipot are between the Guf and the Levushim, which is the place of the darkness, and the worst.
3. When the Partzufim of AK and ABYA clothe each other, they only clothe three Behinot: the Shoresh, Neshama, and Guf in it are cleaved together, and the Eser Sefirot de Gufot do not clothe the Eser Sefirot de Levushim.
4. Shoresh, Neshama and Guf de AK are clothed inside Shoresh, Neshama and Guf de Atzilut. Shoresh, Neshama, Guf de Atzilut are clothed in Shoresh, Neshama, Guf de AA de Atzilut, and Shoresh, Neshama, Guf de AA are clothed in Abba, and so on similarly.
5. AK and ABYA are intermingled. There are AK and ABYA in AK, AK and ABYA in Atzilut and AK and ABYA in Beria, in Yetzira and in Assiya. AA is the Part of AK that is unattainable.

Abba is Atzilut, Ima is Beria, ZA – Yetzira, and Nukva – Assiya. Neshamot extend from Atzilut, Ruchot from Beria, Mala'achim (angels) from Yetzira and Ofanim (wheels) from Assiya.

6. Adam consists of Nefesh, Ruach, Neshama, Haya from the four Olamot ABYA. Each of their Behinot contains Nefesh, Ruach, Neshama, Haya. Neshama de Nefesh is more important than Ohr Nefesh de Ruach.

7. It is possible to merit Nefesh de Atzilut and even higher. The one who merits Ruach de Yesod de Atzilut will be the husband of the

hechina. 8. HaVaYaH with filling of AB is the Yod de HaVaYaH, namely Atzilut. With filling of SAG is the first Hey of HaVaYaH, namely Beria. With filling of MA it is Vav de HaVaYaH, namely Yetzira and with filling of BON it is the lower Hey de HaVaYaH, namely Assiya. *Shoresh, Neshama, Gufot, adhesive with each other. Levush and Heichal departed from them.*

**1. Now we shall discuss each of these Olamot, and what they are about. Know, that the Shoresh and the Neshamot and the Gufim are one Behina (1). There is no separation between them, but the Levushim and the Heichalot are as two separated Behinot from the above three Behinot. Between these two, meaning between the Gufim and the Levushim, there is Mador ha Klipot, which actually cling to the Achor of the Ohr of the Guf.**

Ohr Pnimi

1. There is a profound and notable matter in these words of the Rav. This is the meaning of Tzimtzum Bet that occurred in NHY de AK, brought in the words of the Rav. That Tzimtzum Bet is about the association of Midat ha Rachamim with Midat ha Din that our sages wrote of. You can understand that matter thoroughly in my book (Panim Masbirot), but here we shall be brief.

The thing is that only Behina Dalet of the four above Behinot is called Midat ha Din, because Tzimtzum Aleph was on her alone. I have shown in previous lessons that there was no Tzimtzum in the first three Behinot, for which they were called Midot ha Rachamim (Midot is plural for Midat).

However, in Tzimtzum Bet de AK there was a connection and association of Behina Dalet with Behina Bet, as it is written, "So they two went," because Malchut and ZA came up to Bina. Thus, Midat ha Din, which is Behina Dalet, is sweetened in Midat ha Rachamim, being Behina Bet.

In that way, in the first Tzimtzum only Behina Dalet was restricted, and in Tzimtzum Bet, Bina was restricted too, due to her bonding with Malchut. This occurred in NHY de AK from its Tabur downward. Consequently, these Eser Sefirot that emerged by the association with Midat ha Din are called Olam ha Nekudim, after the ascent of Malchut, which is called Nekuda (Point).

For that reason it is considered that in the above Olam Nekudim ZA and Malchut were separated from the four Behinot HB TM. It is so because Behina Dalet rose to the place of Bina and became a Masach there. As a result, the Ohr Elyon stopped at Malchut in Bina and did not expand to ZA, called Levush, and to Malchut, called Heichal, as they are below Bina. That is why the Rav writes, "**Know, that the Shoresh and the Neshamot and the Gufim are one Behina. There is no separation between them, but the Levushim and the Heichalot are as two separated Behinot from the above three Behinot.**" It means that because of the Masach that was erected at the margins of Bina the Ohr stopped there.

From there onward the Ohr Elyon does not reach Pnimiut ZA and the Malchut in all the Olamot. As a result, they all came out to become surrounding Kelim, meaning receiving the Ohr from afar, as Ohr Elyon cannot clothe inside them anymore. The Levush is the Kli for Ohr Makif de Haya and the Heichal is the Kli for the Ohr Makif de Yechida.

Now you may see that these ZA and Malchut in the four Behinot in all the Olamot from Olam Nekudim downward are regarded as ZA and Malchut of the inner Bina. Ohr Elyon clothes



their Pnimit as well, though the general ZA and Malchut below Bina, were separated from the inner Kelim, where the Neshama, Ruach, Nefesh de Ohr Pnimi clothe, and became Kelim Makifim de Haya and Yechida.

*Shoresh, Neshama, Guf are inner Kelim where the more Hitzon is worse. Levush and Heichal are Kelim Makifim where the more Hitzon is more important. Hence the Klipot are between the Guf and the Levushim, which is the place of the darkness, the worst.*

**2. The reason for it is that the three inner Behinot have Ohr Pnimi inside them. The worst of the Ohr Pnimi comes out inside the Or and ends there. The Ohr Makif is the opposite: it is known that the outer Ohr is greater (2).**

**It turns out that the Ohr that surrounds in the inner Levush, which clings to the Guf, is the smaller Ohr Makif among all of them. Hence the Klipot dwell there in the middle, in a place where there is neither Ohr Pnimi nor Ohr Makif. It is the middle between the Pnimi and the Makif, and it is called the place of darkness. That thing in each and every Olam is the Behina of Klipa in that Olam.**

Ohr Pnimi

2. This has been explained in detail in Histaklut Pnimit (Part 2, Chap 1, item 7), with which you can understand the rest of the Rav's words by yourself, and there is no reason to elaborate.

*When the Partzufim of AK and ABYA clothe each other, they only clothe three Behinot: the Shoresh, Neshama, and Guf in it are cleaved together, and the Eser Sefirot de Gufot do not clothe the Eser Sefirot de Levushim.*

**3. Indeed, once we have clarified the matter in detail, we shall speak in general: It is known that the Pnimit AK is the Ein Sof. It clothes the Shoresh of the Neshamot of Eser Sefirot in it, while these clothe the Behina of the Neshamot of the entire Eser Sefirot in it, which then clothe the Eser Sefirot of the Behinat Guf of AK.**

**It would have been appropriate for the Eser Sefirot of the Gufim to clothe the Eser Sefirot de Levushim. However, it is not so for the above reason, though the three Behinot Atik de Atzilut surround these three Behinot de AK.**

*Shoresh, Neshama and Guf de AK are clothed inside Shoresh, Neshama and Guf de Atik de Atzilut. Shoresh, Neshama, Guf de Atzilut are clothed in Shoresh, Neshama, Guf de AA de Atzilut, and Shoresh, Neshama, Guf de AA are clothed in Abba etc. similarly.*

**4. How so? The Eser Sefirot de Gufot de AK clothe inside the Eser Sefirot, the Shorashim of the Neshamot Eser Sefirot de Atik de Atzilut. These, in turn, clothe the Eser Sefirot of the Behinot of the Neshamot de Atik de Atzilut, and these clothe the Eser Sefirot de Gufot de Atik de Atzilut.**

**Similarly, the Behinot of the Shorashim and Neshamot and Gufim de AA clothe the Gufot de Atik. Similarly, the three Behinot de Abba clothe AA and the three Behinot de Ima to Abba. The three Behinot de ZA to Ima and the three Behinot of Nukva to ZA. This completes all the Behinot of the Gufot until Nukva de ZA.**

*AK and ABYA are intermingled. There are AK and ABYA in AK, AK and ABYA in Atzilut and AK and ABYA in Beria, in Yetzira and in Assiya. AA is the part of AK that is unattainable. Abba is Atzilut, Ima is Beria, ZA – Yetzira, and Nukva – Assiya. Neshamot extend from Atzilut, Ruchot from Beria, Mala'achim (angels) from Yetzira and Ofanim (wheels) from Assiya.*

**5. Know that Olam Atzilut consists of four Olamot ABYA; Beria consists of the entire ABYA, and so do Yetzira and Assiya. Thus Abba Atzilut and Ima Beria, ZA Yetzira and Nukva Assiya. Behinat AA is not apparent in any Olam since it is very concealed. Thus, from Olam Atzilut – Neshamot, from Beria – holy Ruchin, from Yetzira – Mala'achim, and from Assiya – Ofanim (3).**

Ohr Pnimi

3. Neshamot are Behinat Olam Beria; Ruchin are Behinat Olam Yetzira; Nefashot (pl. for Nefesh) are Behinat Olam Assiya. That is the meaning of the Rav's words, "from Olam Atzilut – Neshamot," meaning Neshamot in Beria are poured from Olam Atzilut to Beria. "From Beria – holy Ruchin," meaning the Ruchin, in Yetzira, are poured there from Olam Beria.

It is so because the Neshamot are poured to the righteous that stand in Beria from Zivug ZON de Atzilut. From Zivug ZON de Beria, the Ruchin are poured to the standing in Yetzira. *Adam consists of Nefesh, Ruach, Neshama, Haya from the four Olamot ABYA. Each of their Behinot contains Nefesh, Ruach, Neshama, Haya. Neshama de Nefesh is more important than Ohr Nefesh de Ruach*

**6. Adam consists of four Olamot. If he has but Nefesh de Assiya, and then sins, flaws it and puts it into the Klipot, he is told, "The gnat comes before you," because the gnat did not do anything to enter the Klipa.**

**If he did not sin, he is considered to be in Ofanim. Sometimes, he will have only Behinat Nefesh, and he is more important than he who has Ruach (4), such as he who has Neshama in the Nefesh. It is known that each and every Olam contains all four.**

**This is Adam, because when he began to illuminate, and correct bit-by-bit, Behinat Neshama in Ruach de Yetzira shines in him immediately, though it has still not clothed him entirely. It is so because it is impossible to clothe in him entirely before he completely corrects his Nefesh. Indeed, this man, who has Ruach inside, who is Behinat Nefesh in Ruach de Yetzira, is certainly worse than this above Behina.**

Ohr Pnimi

4. This is the rule: the Nefesh of the degree is regarded as Ruach of its lower degree. Likewise, Ruach of the Upper degree is regarded as Neshama of its lower degree, and Neshama of the Upper degree is Haya to the lower, and Haya of the Upper is regarded as Yechida to its lower.

You can therefore understand that Nefesh de Ruach is regarded as Ruach of the degree of Nefesh. Similarly, Ruach de Ruach is regarded as Neshama to the degree of Nefesh etc. The Rav writes, "Sometimes it will have no more than Behinat Nefesh. However, he would be more important than he who has Ruach." He wishes to say that he who has Neshama de Nefesh is more important than he who has Nefesh de Ruach. It is so because Neshama de Nefesh is equal to Ruach de Ruach, but more important than Nefesh de Ruach.

*It is possible to merit Nefesh de Atzilut and even higher. The one who merits Ruach de Yesod de Atzilut will be the husband of the Shechina.*

**7. A man may also have Nefesh de Atzilut and also higher. If he has Ruach from Behinat Yesod de Atzilut he will be the husband of the Matronita (Mistress) and he will be called "A Man of God".**

*HaVaYaH with filling of AB is the Yod de HaVaYaH, namely Atzilut. With filling of SAG is the first Hey of HaVaYaH, namely Beria. With filling of MA it is Vav de HaVaYaH, namely Yetzira and with filling of BON it is the lower Hey de HaVaYaH, namely Assiya.*

**8. Four Otivot HaVaYaH in the four Olamot Atzilut, Beria, Yetzira, Assiya: Yod in Atzilut, the Name AB de Yodim, for "In wisdom hast Thou made them all" (5). Hey in Beria, the Name SAG, for Ima nests in Kursaya. Vav in Yetzira, the Name MA, for six Sefirot nest in Yetzira; lower Hey in Assiya, the Name BON, for Malchut nests in the Ofan.**

Ohr Pnimi

5. There are four fillings in Yod, Hey, Vav, Hey:

1. Filling of Yodin: Yod Hey Viv Hey, in Gimatria AB (72).
2. Filling of Yodin and Aleph: Yod Hey Vav Hey, in Gimatria SAG (63).

3. Filling of Alephin: Yod He Vav He, in Gimatria MA (45).

4. Filling of Heyin, in Gimatria BON (52).

Filling of AB implies Hochma, which is Yod of HaVaYaH; filling of SAG implies Bina, which is Hey de HaVaYaH; filling of MA implies ZA, which is Vav de HaVaYaH, and filling of BON implies Malchut, which is the lower Hey de HaVaYaH.

## Chapter Eleven

Explains the Hitpashtut of Ohr Ein Sof to make Kelim in four Behinot of Aviut by picturing the organs of Adam, which are: Eynaim, Awzen, Hotem, Peh. The more Zach is more important, and Eynaim are Behina Aleph, Awzen – Behina Bet, Hotem – Behina Gimel, Peh – Behina Dalet. Contains eight issues:

1. There is no form of description and attainment in Ein Sof whatsoever, and in order to create the Olam, he drew many expansions to be Shorashim and origins for Olam Atzilut.
2. There are four rudiments in every thing, which are the four Otiot Yod, Hey, Vav, Hey, which are RSRD (Reiah – sight, Shmiah - sound, Reiach - scent, Dibur – speech), which are: Haya, Neshama, Ruach, Nefesh. They are: Eynaim, Awzen, Hotem, Peh.
3. There is Hevel and Ruach in AHP, where each is more multiple: in Awzen there is little Hevel; it is stronger in Hotem, and it is most of all in Peh.
4. The Awznaim (pl. for Awzen) are Bina, which is Behina Bet, who has little Aviut, and she is Neshama. The Hotem is ZA, which is the more Av Behina Gimel, and he is Ruach. Peh is Malchut, Aviut de Behina Dalet, and the most Av. She is Ohr Nefesh.
5. Reiah is Ohr Haya. There is no actual Hevel in the Eynaim as there is in AHP. It is the very fine Aviut de Behina Aleph.
6. Hevel in the Eynaim is the Kli for Ohr Makif de Haya. However, the Ohr Yashar in it extends downward as Histaklut, which is Zivug de Hakaa.
7. The Hitpashtut of the Ohr to make Kelim, which is Histaklut, comes from the Eynaim, being Ohr Hochma, and not from AHP. 8. The three Havalim (pl. for Hevel) became Behinat Kelim to Nefesh, Ruach, Neshama.

*There is no form of description and attainment in Ein Sof whatsoever, and in order to create the Olam, he drew many expansions to be Shorashim and origins for Olam Atzilut*

**1. It is known that the Ein Sof is completely formless. When He came to think of the creation of the Olam by the order of the emanation, He began to draw from it the Hitpashtut of many Orot to become Shorashim and sources to the Atzilut (1) that would be emanated afterwards.**

Ohr Pnimi

1. Hitpashtut Orot, as the Rav said (part3, Chap 1, item 3), referring to the Ein Sof that expanded to make Kelim by Zivug de Hakaa and raising Ohr Hozer. He says here that right in Olam AK there began a drawing of many Orot from it by the above Zivug de Hakaa, enough to emanate twenty-five Partzufim in that Olam. These twenty-five Partzufim of AK would be the Shorashim and the sources of Atzilut that would later be emanated, meaning the twenty-five Partzufim that would be emanated in Olam Atzilut. That is why the Rav writes **“Hitpashtut of many Orot to become Shorashim and sources to the Atzilut,”** as he will explain henceforth.

*There are four rudiments in every thing, which are the four Otiot Yod, Hey, Vav, Hey, which are RSRD (Reiah – sight, Shmiah - sound, Reiach - scent, Dibur – speech), which are: Haya, Neshama, Ruach, Nefesh. They are: Eynaim, Awzen, Hotem, Peh*

**2. We shall speak of it by way of parable and allegory: you already know that there are four elements to every thing. They are: Reiah (sight), Shmiah (sound), Reiach (scent), Dibur (speech). They are the four Otiot HaVaYaH, and are: Neshama to**

**Neshama, Neshama, Ruach, Nefesh. We shall begin to explain from the degree of Neshama, and then return to its preceding.**

*There is Hevel and Ruach in AHP, where each is more multiple: in Awzen there is little Hevel; it is stronger in Hotem, and it is most of all in Peh*

**3. The organs Awznaim (pl. for Awzen) certainly have a fine Ruach inside them (2). The proof of it is that when one thoroughly blocks one's ear with one's finger, one feels as though there is a great sound inside them. This happens because of the Ruach that is accumulated in it, wishing but unable to come out.**

**Next in degree is the Hotem. The Ruach that comes out of it is sensed more than what comes out of the Awzen. Next in degree is the organ Peh, for the strongest Hevel and Ruach than all come out of it.**

Ohr Pnimi

2. Know, that this Ohr Hozer that is brought back to its place by Zivug de Hakaa, as the Rav says (Part 3, chap1, item 3), is called, "Hevel that comes out of the Partzuf," or "Ruach that comes out of the Partzuf." It means that it cannot clothe it because of the power of detainment in the Masach there. For that reason it must return to its place (see Table of Topics, Part 2, item 2).

You should also know that there are five Behinot that contain the entire reality after the Tzimtzum, namely AK, Atzilut, Beria, Yetzira, Assiya. They are five levels one below the other from Keter to Malchut, produced by the Hizdakchut of the Masach (see Table of Topics, Part 2, item 17).

Because the Masach de Behina Dalet that operated in AK had been purified, and remained in Aviut de Behina Gimel, new Eser Sefirot were emanated on the level of Hochma, called Atzilut. Because Masach de Behina Gimel was then purified as well, and remained in Aviut de Behina Bet, new Eser Sefirot were generated on the level of Bina, called Beria (see Rav's words in Part 3, Chap 4, item 3, and Ohr Pnimi, item 9).

Finally, the entire Aviut was purified from the Masach and only its Shoresh remained, where there is no Hakaa and no level of Ohr Hozer. Consequently, the Eser Sefirot emerge here is only in Behinat Malchut and they are called Olam Assiya.

For the very same reason and cause that was explained regarding the four general levels, which are AK and ABYA, the five levels of the Eser Sefirot must therefore emerge in each and every Olam too. They are called five Partzufim: AA, Abba, Ima, ZA and Nukva.

Moreover, in each and every Partzuf there must also emerge five levels of Eser Sefirot one below the other down to Malchut, called Galgalta, Eynaim, Awzen, Hotem, Peh, or KHB ZA and Malchut, or NRNHY. This matter will be explained sufficiently in Histaklut Pnimit here, for we should not elaborate here because of its length.

The Rav wrote here: **"As the value of the organ, so is its fineness."** It means that the Kli in which the designated Ohr clothes is called Evar (Organ). The fineness or the Aviut of the Evar is measured by the Aviut of the Masach that operates there.

Thus, the place where Masach de Behina Bet operates is called "Fine Evar" and the Ruach that comes out of it is very fine. It means that the Ohr Hozer rising and returned from that Kli is very fine, reaching neither Keter, nor Hochma, but Bina. For that reason these Eser Sefirot reach up to Bina, as explained above.

It is said: **"Next in degree is the Hotem. The Ruach that comes out of it is sensed more than what comes out of the Awzen."** It is so because the place where Masach de Behina Gimel operates is called Hotem, where the "Ruach that comes out of it", meaning the Ohr Hozer that is pushed back and exits that Kli is of a greater measure, thus reaching Hochma. That is why the Eser Sefirot de Hotem reach up to Hochma.

It is said: **"Next in degree is the organ Peh, for the strongest Hevel and Ruach than all come out of it."** It is so because the place where Masach de Behina Dalet operates is called Peh. The Hevel that comes out of it, being the Ohr Hozer that leaves it and ascends

upward, is stronger than all, for its measure is full, reaching up to Keter. For that reason these Eser Sefirot have the level of Keter.

*The Awznaim (pl. for Awzen) are Bina, which is Behina Bet, who has little Aviut, and she is Neshama. The Hotem is ZA, which is the more Av Behina Gimel, and he is Ruach. Peh is Malchut, Aviut de Behina Dalet, and the most Av. She is Ohr Nefesh*

**4. As the value of the organ, so is its fineness. The Awznaim are Bina, being finer. Thus, the Ruach that comes out of them is very fine. The organ Hotem is also finer than the organ Peh, as we've mentioned. Thus, by way of allegory, we can say that Ruach that comes out of the Awzen is called Neshama (3), from the Hotem – Ruach, and from the Peh – Nefesh.**

Ohr Pnimi

3. Eser Sefirot from Zivug de Hakaa in the Masach de Peh are at the degree of Keter, which is Ohr Yechida, and from the Hotem – the degree of Hochma, which is Ohr Haya etc. However, the order of the Hitlabshut of the Orot in her is not so, but the opposite, for the more important Ohr clothes the purer Kli.

Thus, Ohr Yechida clothes only the purest of all, called Keter or Galgalta. Ohr Haya clothes only Kli de Hochma, which is Behina Aleph, called Eynaim. Ohr Neshama clothes only Kli de Bina, namely Behina Bet, called Awzen, and Ohr Ruach clothes Kli de ZA, meaning Behina Gimel, called Hotem. Finally, Ohr Nefesh clothes Kli de Malchut, which is Behina Dalet, called Peh.

The rule is that "Any giver needs the more Av Behina, and any receiver must receive in the more Zach thing." That means that for Hamshacha of Ohr Elyon to bestow in the Tachton, the Tachton must have a more Av Kli and Masach, as we have said, that the greater the Aviut of the Masach, the greater the Ohr Hozer that leaves it.

It turns out that it reaches higher too, for if the Tachton has no more than Masach de Behina Gimel, it lacks the degree of Yechida, and has only the degree of Haya. However, the reception of the Tachton is always in the more Zach thing, meaning the Ohr that is poured to it clothes only the purest Behina, and the more important Ohr needs the purer Kli. I have already explained that issue elaborately in Histaklut Pnimit Part 2, item 87.

*Reiah is Ohr Haya. There is no actual Hevel in the Eynaim as there is in AHP. It is the very fine Aviut de Behina Aleph*

**5. It has been explained that from the Behina of the Reiah itself comes the Neshama to Neshama. However, know that Behinat Reiah is not the actual Hevel that comes out of the Ayin (eye), as is in the Awzen, Hotem, Peh, where Neshama, Ruach and Nefesh are Actual Havalim (pl. for Hevel) expanding from them downward (4).**

Ohr Pnimi

4. It tells us that the force of the Aviut of the Masach is only apparent as it expands from above downward (see Ohr Pnimi, Part 3, Chap 4, item 50). It is so because after every Zivug de Hakaa, Ohr Hozer ascends and clothes the Eser Sefirot de Ohr Yashar from Malchut upward to Eser Sefirot de Rosh and the roots of the Dalet Behinot. After that, it descends once more and expands from Malchut downward by the same amount it has in the Eser Sefirot de Rosh from below upward.

Thus, the Ohr Hozer that ascends from below upward does not carry any Aviut with there with it. Rather, the same Eser Sefirot that expand from above downward are completely limited in the measure and Gevul of the level of the Masach, since the Masach is their entire Shoresh.

*Hevel in the Eynaim is the Kli for Ohr Makif de Haya. However, the Ohr Yashar in it extends downward as Histaklut, which is Zivug de Hakaa*

**6. The Eynaim are not so (5) because their Hevel itself remains in its place as Ohr Makif called Neshama to Neshama (6). However, there is something that is drawn from it, being only the Reiah and the Histaklut, not the actual downward drawn Hevel. Thus, the Kelim that are called Guf were made from the Behina of that**

**Reiah, but the Hevel of the eye itself is very internal and cannot extend and expand downward.**

Ohr Pnimi

5. It means that Aviut de Behina Aleph, called Eynaim, is very frail for the reason stated in Ohr Pnimi, that the above Aviut refers to the will to receive in every Ne'etzal, which differentiates it from the Ohr Elyon, in which there is no will to receive. Thus, Behina Aleph, whose Aviut is frail since it extends from the Upper Force, as the will to bestow in the Elyon is a compelling law in the Tachton to have a will to receive its bestowal. For that reason it is not regarded as Shinui Tzura in the Tachton and Aviut, before the Ratzon awakens in it by the power of its own awakening, namely Behina Bet.

Thus, there is no Zivug de Hakaa in Ohr Eynaim, namely Behina Aleph, because the Ohr Hozer, which is the Hevel that comes out of Behina Aleph, remains in its place. In other words, it does not depart from it as Ohr Hozer. This is the meaning of the Rav's words, **"The Eynaim are not so because their Hevel itself remains in its place."**

6. It means that Ohr Hochma does not have a Kli to clothe in for lack of any Ohr Hozer, which is a Kli in the Eynaim. Hence the Ohr Hochma remains outside and shines from afar without Hitlabshut. This Ohr is called Ohr Haya, or Neshama to Neshama.

*The Hitpashtut of the Ohr to make Kelim, which is Histaklut, comes from the Eynaim, being Ohr Hochma, and not from AHP*

**7. Since this Reiah extended from the Eynaim (7), which are more Elyonim than the Awzen, Hotem, Peh, that Reiah alone had sufficient power to create and make the Kelim, and their Hevel itself was not needed. It is not so in the Awzen, Hotem, Peh, which are more Tachtonim. That is because their very Hevel itself had to expand to make and emanate the above-mentioned Behinot, and nothing real came out of them except by the power of the Hevel itself (8).**

Ohr Pnimi

7. You should know that the Tzimtzum and the Masach relate only to Ohr Hochma, not to Ohr Hassadim (see Table of Topics, Part 1, item 6). Thus, relating to the Hitpashtut Ohr Elyon to make Kelim (mentioned in the words of the Rav Part 3, Chap 1, item 3) by Zivug de Hakaa in the Masach, this Zivug de Hakaa relates only to Ohr Hochma, called Reiah and Histaklut.

It is so because only that Ohr is not accepted in Behina Dalet due to the Masach and the Tzimtzum. However, Behina Bet and Bina, which is Ohr de Hassadim, is not detained by the Masach.

That is the meaning of the Rav's words, **"Reiah alone had sufficient power to create and make the Kelim and their Hevel itself was not needed. It is not so in the AHP."**

It means that only Ohr Eynaim, called Reiah, which was restricted, has Hakaa and Ohr Hozer, which are the Kelim.

The AHP, whose primary Ohr is Ohr de Hassadim, do not perform any Hakaa. Also, any Zivug de Hakaa in the AHP comes only by the power of the Ohr Hochma that shines in them. This is called Histaklut Eynaim in AHP. It means that because of the He'arat Ohr Hochma in them, the Masach detains the Orot in the AHP as well.

8. Meaning from Havalim that expand from them downward (as written in Ohr Pnimi, this chapter, item 4), which is Ohr Hozer that descends from above downward. It is similar to what is written about the Sefira of Malchut in Histaklut Pnimit (Part 2, item 109).

Behina Dalet that is spoken of here does not receive anything from Ohr Yashar, because of the Masach in her. Instead, after it elevates Ohr Hozer from her upward, this Ohr Hozer descends once more from the Masach downward, and expands Malchut into Eser Sefirot from her and within her (see Part 3, Chap 2, item 3). She receives the entire level of the Eser Sefirot that the Ohr Hozer clothed from Malchut upward within her.

By the very same way, the Kelim of the Awzen and Hotem do not receive anything from the Hevel, namely the Ohr Hozer that ascends from them upward. It is so because since the Masach had been purified from Behina Dalet to Behina Gimel, it is considered that Malchut rose to the place of ZA, meaning the Hotem.

Because of that, the Masach detains Kli de Hotem from receiving any Ohr Yashar and pushes that Ohr back up, which is called "Zivug de Hakaa in Behina Gimel". Thus, Kli de Hotem does not receive any Ohr Yashar because it leaves it, but only afterwards when the Ohr Hozer expands from the Hotem downwards, in Malchut in the place of Behina Dalet, namely the Peh. Similarly, the Kli named Awzen does not receive any Ohr Yashar for the above reason, but through the Ohr Hozer that descends from Awzen downward.

The Rav writes, **"It is not so in the Awzen, Hotem, Peh, which are more Tachtonim. That is because their very Hevel itself had to expand."** It means that after the Hevel itself, meaning the Ohr Hozer descends and expands from above downward, they expand into Eser Sefirot and become Kelim to receive the Ohr.

It is said, **"nothing real came out of them except by the power of the Hevel itself."** In other words, by the power of their Ohr Hozer, called Hevel, which overturns and descends from above downward, as has been explained.

*The three Havalim (pl. for Hevel) became Behinat Kelim to Nefesh, Ruach, Neshama*

**8. However, since the Behina of the Ayin was not actual Hevel (9), but only Reiah, only the Kelim were made of it (10). However, in the Awzen, Hotem, Peh, which could not even make the Kelim without the actual Hevel, but since it is actual Hevel, they became Nefesh, Ruach, Neshama (20).**

Ohr Pnimi

9. It is written above that Behina Aleph does not raise Hevel, which is Ohr Hozer, because her Aviut is very frail, and she does not perform Zivug de Hakaa. The Rav writes, **"was not actual Hevel, but only Reiah."** It means that there is no Ohr Hozer there, only Ohr Yashar, being Ohr Hochma, called Reiah.

10. It means that no Kli was made of the Behina of the Ayin itself. That is because there is no Hevel there, but her Behina of Hakaa makes the Kelim in the Awzen Hotem Peh. Had it not been for the Ohr Hochma, called Reiah, there wouldn't have been any Zivug de Hakaa there, and there wouldn't have been a Kli in the AHP as well.

20. It is so because Hevel de Behina Dalet that expands from Peh downward became a Kli to Nefesh, Hevel de Behina Gimel to Ruach and Hevel de Behina Bet to Neshama.

Remember the opposite value between the pouring of the Ohr and the reception of the Ohr, as written in Ohr Pnimi (this chapter, item 3).

## Chapter Twelve

Explains Zivug de Histaklut Aleph de Eynaim in AHP, from which the Kelim de Rosh were made, and also Zivug de Histaklut Bet, from which Kelim de Guf were made. Contains eight issues:

1. The Kelim were made from Ohr Histaklut in Havalim de Nefesh Ruach Neshama, which are Behina Dalet and Behina Gimel.

2"And God saw": this is Histaklut; "Et" (the), is the Nefesh; the "Ohr" (Light) is Ruach and Neshama; "divided": made the Kelim, which are separation and Gevul.

3. In Histaklut there is Ohr Yashar and Ohr Hozer because when the Ohr Yashar expanded unto the Masach on Malchut, the Masach pushed the Ohr upward and the Ohr that returned clothed the Ohr Yashar from below upward.

4. In the beginning of the Hitpashtut of the Ohr Yashar for Zivug de Hakaa on the Masach in Malchut, it created only the roots of the Kelim for the Rosh.

5. Making Kelim de Guf requires Histaklut Bet on the Masach in the Peh, namely Malchut.
6. The Shoresh, which is the Keter that is close to the Ayin came out in Eser Sefirot de Histaklut. HB and TM expand from Ayin downward to the Yesod, which is close to the Peh.
7. The Shoresh, which is the Keter, came out in the Ohr Hozer close to the Peh, which is Malchut, the Shoresh of the Ohr Hozer. HB and TM expand and rise from the Peh upward to Malchut de Ohr Hozer that reaches near the Ain and clothe the Eser Sefirot de Ohr Yashar.
8. The Eser Sefirot de Ohr Hozer make the degree of all the Kelim equal when incorporated in the Eser Sefirot de Ohr Yashar.

*The Kelim were made from Ohr Histaklut in Havalim de Nefesh Ruach Neshama, which are Behina Dalet and Behina Gimel*

**1. We must understand the matter of Reiah and Histaklut of the Eynaim. Know, that the Reiah of the Eynaim extended Histaklut from it in the above-mentioned Nefesh, Ruach Neshama (1), and the Kelim were made because of her Histaklut upon them.**

**It is written, "And God saw the light, that it was good; and God divided" etc. The Ruach and the Neshama are called Ohr (2), and the Nefesh is called Et (the), because Nefesh, namely Malchut is called Et.**

Ohr Pnimi

1. It is called Hitpashtut Ohr Ein Sof in Zivug de Hakaa to make Kelim, because Ohr Ein Sof is Ohr Hochma, the only one where there is Zivug de Hakaa.

2. Meaning Behinat Ruach and Neshama de Ohr Yashar in and of themselves before the ascents of the Masach and its Hizdakchut from Behina Dalet to their Behinot. It is so because then they have no Behina of Kli, for there is no Kli but in Behina Dalet.

However, the first three Behinot de Ohr Yashar are regarded merely as generators of the appearance of the Kli, meaning Behina Dalet (see Histaklut Pnimit Part 2, item 15).

The Rav wrote, "**The Ruach and the Neshama,**" meaning Behina Bet and Behina Gimel, "**are called Ohr,**" because they are not regarded as Kelim.

*"And God saw": this is Histaklut; "Et" (the), is the Nefesh; the "Ohr" (Light) is Ruach and Neshama; "divided": made the Kelim, which are separation and Gevul*

**2. It turns out that upon the Histaklut of His Reiah in the Et, the Ohr, being the Nefesh, called Et (3), and the Ruach and the Neshama, called Ohr, the Kelim, which separate and create the difference, the Gevul and the limit in the Orot emerged. This is the meaning of "and God divided."**

Ohr Pnimi

3. Et indicates the collective of the twenty-two Otivot from Aleph to Tav. Only Malchut raises Ohr Hozer and all the changes and the Otivot and the combinations of the Otivot in the Olamot are formed only because of the Ohr Hozer. This is the reason she is called Et, indicating that she is the source of every Gevul, measure and difference.

*In Histaklut there is Ohr Yashar and Ohr Hozer because when the Ohr Yashar expanded unto the Masach on Malchut, the Masach pushed the Ohr upward and the Ohr that returned clothed the Ohr Yashar from below upward*

**3. Know, that there are two Behinot in this Histaklut, which are Ohr Yashar from above downward, and Ohr Hozer from below upward (4). First, the Reiah extended from above to the end of the tenth, lowest Behina of the Nefesh.**

**Then, when the Ohr returned from below upward, the separating Kelim were made and formed and clothed all the parts of the Nefesh from below upward. This matter of the Histaklut and how the Kelim were made from below upward has been explained above thoroughly in the previous study [brought here in item 6], and study it there carefully.**



Ohr Pnimi

4. It means that that part of the Ohr that is received in the Partzuf, meaning until Malchut, is called Ohr Yashar from above downward. The part of the Ohr that is not received in the Partzuf, meaning that measure of the Ohr Elyon that belongs to Malchut and the Masach in it that rejects and pushes back to its place, is called Ohr Hozer from below upward.

Thus, the Ohr Yashar and Ohr Hozer are both regarded as Ohr Elyon equally, but the difference is that this Ohr Yashar is received in the Partzuf, and the Ohr Hozer is only the Ohr of Histaklut from Kli Malchut.

*In the beginning of the Hitpashtut of the Ohr Yashar for Zivug de Hakaa on the Masach in Malchut, it created only the roots of the Kelim for the Rosh*

**4. Know, that this Ohr Yashar had the strength to make Kelim for the Rosh (5), yet it would not be apparent before this Histaklut strikes the Ohr Nefesh of the Peh, rendering the Behina of the Kelim of the Rosh apparent (6).**

Ohr Pnimi

5. It is written above, that there is no perception in the Ohr Yashar without it clothing the Ohr Hozer. For that reason the Sefirot de Ohr Yashar above the Ohr Hozer are not apparent in the Partzuf although they are there. For example, Ohr Hozer that reaches the degree of Bina does not display the Keter and Hochma in that Partzuf, though they are clothed in the Pnimiut of Bina (see Ohr Pnimi, Chap 3, item 6).

6. It means that by clothing the Eser Sefirot de Ohr Yashar in the Ohr Hozer that ascends from the Masach from below upward, they suffice for Kelim de Rosh, meaning only Shorashim for Kelim, but not complete Kelim.

*Making Kelim de Guf requires Histaklut Bet on the Masach in the Peh, namely Malchut*

**5. However, the Kelim of the Guf (7), which are the lower seven, did not have the ability to make them in the Ohr Yasher of the mentioned Histaklut alone, but until the Histaklut strikes the Ohr Nefesh of the Peh. The Ohr would return from below upward through the both of them (8) and clothe the lower seven, called Guf.**

Ohr Pnimi

7. Meaning after the Ohr is overturned and descends from the Masach downward, at which time Malchut, which is the Peh, expands and spreads into Eser Sefirot from her and within her until the Malchut in her (Ohr Pnimi, Chap 2, item 3). It is called "Nefesh of the Peh", and then the complete Kelim, called Guf, or Eser Sefirot of the Guf are made.

8. It means that by the Ohr of Histaklut, which is Hitpashtut Ohr Ein Sof, and by Malchut, which is the Masach that strikes and pushes the Ohr backwards, these two participate in the making of the Kelim.

You must know the meaning of Histaklut Bet that is mentioned here: it is the ascent of the Orot to the Maatzil, meaning the Hizdakchut of the Masach from Behina Dalet to Behina Gimel, until it purifies to Behinat Shoresh, called Maatzil. As it leaves, it creates all five levels, called five Kelim, KHB, ZA and Malchut de Guf.

Hitpashtut Aleph to Nefesh de Peh creates Kli de Keter of the Guf. When Malchut ascends to ZA, meaning when Behina Dalet purifies to Behina Gimel, there is a second Zivug de Hakaa, and it produces the level of Hochma. That, in turn, creates Kli de Hochma of the Guf.

When Malchut ascends to Behina Bet, the Kli de Bina of the Guf is created in the above manner, and when Malchut rises to Behina Aleph, Kli de ZA of the Guf is made in the above manner. When Malchut rises to her Behinat Shoresh, meaning when she is purified from her entire Aviut, the Kli of Malchut de Guf is made.

The Rav wrote that by Histaklut Bet of Zivug de Hakaa in Masach de Malchut de Hitpashtut Peh, the Ohr Hozer ascends once more from below upward, until it leaves entirely. That creates Eser Sefirot KHB ZA and Malchut of the Guf.

*The Shoresh, which is the Keter that is close to the Ayin came out in Eser Sefirot de Histaklut. HB and TM expand from Ayin downward to the Yesod, which is close to the Peh*

**6. Indeed, in the Eser Sefirot of the Histaklut, the more adhesive with its Shoresh is higher, because Keter is the closer and nearer to the Ayin than the rest, and similarly the rest.**

*The Shoresh, which is the Keter, came out in the Ohr Hozer close to the Peh, which is Malchut, the Shoresh of the Ohr Hozer. HB and TM expand and rise from the Peh upward to Malchut de Ohr Hozer that reaches near the Ain and clothe the Eser Sefirot de Ohr Yashar. The Eser Sefirot de Ohr Hozer make the degree of all the Kelim equal when incorporated in the Eser Sefirot de Ohr Yashar*

**7. Indeed, Behinat Malchut came out first (9). When the Ohr strikes and returns, the entire Behina of the Kelim was even (10). That is because if Yesod had expanded before it more than Malchut (20), it would have been equal with Malchut, although it is Yesod [because it expanded more].**

**It would have been so because Yesod would have the strength to expand more (30) because of the multitude of the Ohr of Malchut. However, it has no merit over Malchut (40), but because of this Hitpashtut, it is regarded as Ohr Hozer, which returns and comes closer to its origin.**

**However, in terms of the Kelim themselves, they are equal. When the Ohr clothes the Hevel once more (50) and it is close to the Peh, the Ohr of the Peh is greater than the Ohr of the Awzen, since the Hevel of the Peh (60) is regarded as Rosh when it is there. However, when the Hevel of the Awzen is here, it is still regarded as the rest of the Guf (70).**

Ohr Pnimi

9. It means that in the discernment of the Eser Sefirot de Ohr Hozer, Malchut came out first. It is so because she is the source and the Shoresh of any Eser Sefirot de Ohr Hozer, for all that Ohr Hozer is her own part, which she should have received had it not been for the detaining Masach.

Therefore, Malchut is regarded as Behinat Shoresh and Keter to the entire Eser Sefirot de Ohr Hozer, and as containing all of them. He writes, "**Behinat Malchut came out first,**" meaning the discernment of the Ohr Hozer.

10. The Ohr Yashar is arranged from above downward, meaning from Zach to Av. The greater the Zakut, the greater the importance. Conversely, the Ohr Hozer is arranged from below upward, meaning from Av to Zach. The greater the Aviut, the greater the importance. Thus, when clothing each other, they are all equal. It is so because the lower in the Ohr Yashar, such as Malchut, is higher in the Ohr Hozer, as Malchut is the Keter de Ohr Hozer, and vice versa. It turns out, that Keter and Malchut are of equal level, as are the rest of the Sefirot.

A shortcoming in Ohr Yashar is always an advantage and abundance in Ohr Hozer, and vice versa. Thus, the entire Eser Sefirot are of equal level (see Histaklut Pnimit here, Chap 3).

20. Meaning, even though Yesod has Ohr Yashar above, called "before it", and Malchut does not take anything of the Ohr Elyon before her, since the Masach detains it and pushes all of it up, still they are the same, as he explains further.

30. Meaning the Ohr Hozer of Malchut that Yesod received gives it strength to expand more than its measure, for it reached by the power of that Ohr Hozer to the level of Keter.

40. It means that its entire merit over Malchut is that because Malchut is Ohr Hozer without Ohr Yashar, meaning Ohr of Histaklut from Malchut, which brings it back to its Shoresh. Yesod receives its part in Ohr Yashar, which is certainly a great merit. However, from the perspective of the Kelim themselves, they are equal.

It means that after this Ohr Hozer leaves, it rose and clothed all the Sefirot and became a Kli to them. From that perspective, they are both equal. It is so because all the Ohr Yashar that is caught in the Partzuf is only because of the Ohr Hozer. There is not a single Sefira de

Ohr Yashar that can shine to the Partzuf but her. Thus, the Ohr Yashar and the Ohr Hozer participate equally in the illumination of the Partzuf.

You must remember here what the Rav wrote earlier (this chapter, item 3), that Ohr Yashar and Ohr Hozer are both one and the same Ohr, meaning Ohr Histaklut. The shortcoming of the Ohr Hozer is only in that it is Ohr Histaklut from Malchut.

However, now it is the opposite. Any Hitpashtut of Ohr in general is connected and depends on the Ohr Hozer. That makes it completely equal with the Ohr Yashar, for now it has become Ohr Hitpashtut, since it became Kelim. That is why the Rav writes, **“However, in terms of the Kelim themselves, they are equal.”**

50. There is a scribe’s error here. It should have said **“When the Hevel clothes the Ohr once more,”** because Hevel is Ohr Hozer that clothes the Ohr Yashar.

60. Because the Peh is the Shoresh of the Ohr Hozer and that is why it is a Rosh, meaning Keter.

70. Because Ohr Hozer that reaches the Awzen, which is Bina, is the Sefira Hod de Ohr Hozer, which is Behinat Guf (see here in Histaklut Pnimit, Chap 3).

## Chapter Thirteen

Chapter thirteen explains the matter of Zivug de Hakaa of Histaklut Eynaim in AHP, from which the Kelim were made, plus an explanation.

**1. A Drush (homily) that I wrote regarding the roots of the emanation of Atzmut and Kelim that were made of AHP and Eynaim as Reiah, Shmiah, Reiach, Dibur (sight, hearing, scent, speech respectively). I have found this in the words of Rav Gedalia. When the Orot expanded from Awzen and Hotem up to opposite the Peh, where all the Havalim join, in the place they join they all have Behinat Nefesh.**

**The Hevel of the Awzen cannot connect to the Hevel of the Peh, but only at a distance. The same applies for the Hevel of the Hotem, but it does not need as great a distance as the Hevel of the Awzen to connect to the Hevel of the Peh.**

**For that comes Histaklut Eynaim, and the Kelim were made in the Hakaa that it struck in this Hevel. There is Pnimi and Hitzon in this Histaklut, as there is Pnimit and Hitzonit in all the organs, and thus all their Kelim were made. Since there is no Hevel coming out in the Reiah of the Eynaim, but only Histaklut, only the Kelim are made.**

**2. That Histaklut is greater than all the above Havalim because the Reiah is Yod, the Shmia is Hey, Reiach is Vav and Dibur is Hey. Thus we have the four Otiot HaVaYaH, which are HBTM and are NRNH.**

**The Reiah is Haya, Yod of the Name, called Hochma. The Upper Hochma shines through the Eynaim, but if actual Hevel were to emerge through the Eynaim, it would be impossible to receive below. For that reason only Histaklut was drawn from it, and it had the strength to make Kelim for these three Behinot: Yod de Neshama in Hevel Awzen, Yod de Ruach in Hevel Hotem and Yod de Nefesh in Hevel Peh. This is the meaning of “From afar the Lord appeared unto me.”**

**Regarding the other Havalim, had there been Histaklut from them alone, through a Masach like the Eynaim, they wouldn’t have had the strength to make Kelim. All**

**this is Din, whether in Behinat Hitpashtut of the Hevel, or the Histaklut of vision. This Reiah is Gevura in Gimatria, and Dibur with four Otioth is 216 in Gimatria.**

**3. This Histaklut comes and strikes at the place where the three Havalim join together, which is Behinat Nefesh. This is, "And God saw the Light." The OHR is Behinat Hevel Awzen and Hotem, being Behinat Neshama and Ruach. Et (the) is Behinat Peh, which is Nefesh. When He saw the Nefesh, then "God divided," which is the making of the Shorashim of the Kelim.**

**4. This Histaklut in the direct way makes an impression in each and every Behina [another version - Roshim, pl. for Rosh]. It is because it hits every single Behina of the Histaklut: for Behinat Hevel, Keter in Keter. All the imprint [another version - beginning] of the Kelim was made in this manner, the external in the external organs, and the internal in the internal organs.**

**It did not end before the Histaklut struck the place where the Havalim join, which is the place of the Hitpashtut of the Havalim, namely their exterior. From the Hakaa of the Ohr Hevel to the Ohr Histaklut, Ohr Histaklut returned as Ohr Hozer and became a Kli in every Behina for the rest of the Guf, the exterior for the exterior organs, and the interior in the interior organs**

**5. Since in Histaklut, the more adhesive with the Shoresh is higher (1), for Keter [another version - the Keter], which is proximate the Ayin, came out last, and Malchut came out first (2), when returning and striking, all the Kelim are equal (3). If Yesod had previously expanded more than Malchut [the Yod is equal to Malchut], it would have been because of Malchut [though it is Yesod, for it expanded more] (4).**

**Because of the Ohr of [over] Malchut, Yesod had the strength to expand further, and there is no merit in it over Malchut (5). However, because this Hitpashtut is as Ohr Hozer, which returns and draws near to its origin, in the Kelim themselves they are equal.**

Ohr Pnimi

1. It means that in the Eser Sefirot de Ohr Hozer that emerge from the Zivug de Hakaa called Histaklut, the Malchut, which is the Peh, called Et, is the Shoresh for the Eser Sefirot de Ohr Hozer. Thus, the more it is adhesive with the Shoresh, meaning with Behinat Malchut in the Peh, the higher and more important it is. That is because it extends from her and the Ohr Hozer comes out from below upward.

2. Meaning, in the Eser Sefirot de Ohr Yashar, Keter, which is proximate the Ayin, came out first and is the Shoresh of every Eser Sefirot de Ohr Yashar and its level is regarded as higher than all.

However, it is the opposite in the Eser Sefirot de Ohr Hozer that emerge by the Histaklut in Malchut. Malchut in the Peh becomes the Shoresh for the Eser Sefirot de Ohr Hozer and gives the Ohr to all Eser Sefirot. Thus, Yesod is second in merit, Hod is third etc. and Keter, which is proximate the Ayin, receives last.

He said, "**Keter, which is proximate the Ayin, came out last.**" It means that it is the last to receive the Hitpashtut of the Ohr Hozer from Malchut.

3. It means that since Keter is first in merit from the perspective of the Ohr Yashar, Malchut is last in merit, for she receives last, and is the farthest from the Shoresh. It is the opposite from the perspective of the Hitpashtut of Ohr Hozer, namely Sefirat (the Sefira of) Malchut became the Shoresh and is the first in merit, and Keter last.

It turns out that all the Kelim equalize into the exact same level by clothing the Ohr Yashar in Ohr Hozer. It is so because all that is better in Eser Sefirot de Ohr Yashar is worse in Eser Sefirot de Ohr Hozer, and vice-versa, all that is better in Eser Sefirot de Ohr Hozer, is worse in Eser Sefirot de Ohr Yashar. Thus, all the Kelim become equal.

4. It means that all the Sefirot rose and expanded on an equal level up to Keter, proximate the Ayin, by the Ohr Hozer that came out of Malchut from below upward. However, it is so because of Malchut in the Peh.

It is written that the more Yesod expands inwardly, meaning although it is more internal than Malchut, Malchut clothes it from without. However, this is not regarded as merit because its entire Hitpashtut up to Keter is by the strength of Malchut. Thus, Malchut is its Shoresh and in this Hitpashtut of the degree and merit.

It is written, **"Because of the Ohr of [over] Malchut, Yesod had the strength to expand further."** It means that the Ohr Hozer of Malchut made it expand its level more than its measure in the Eser Sefirot de Ohr Yashar. It is therefore not better than its Shoresh, which is Malchut.

5. It means that in any case, there is merit in Yesod over Malchut, for her entire merit is only in Ohr Hozer. Yesod is superior to her in that he is first in the Eser Sefirot de Ohr Yashar, which is known to be much better than the Ohr Hozer.

However, this is only with respect to the Orot. From the perspective of the Kelim, their essence is made primarily of Ohr Hozer, as it is said, **"in the Kelim themselves they are equal."** It is so because the level and the merit of the Kelim extend solely from Ohr Hozer. See Part 1, Panim Masbirot, Branch 3, where it is explained elaborately.

**6. When the Ohr returns and clothes the Hevel, meaning when it is close to the Peh, the Hevel of the Peh is greater than the Hevel of the Awzen. That is because the Hevel of the Peh is now near the Peh as Behinat Rosh, while the Hevel of the Awzen is still regarded as Behinat the rest of the Guf, until it ascends opposite the Awzen.**

## Chapter Fourteen

Explains the Pnimiut and Hitzoniut of the five Olamot Adam Kadmon and ABYA, and how in every twenty-five degrees in every single Olam there are Pnimiut and Hitzoniut. It also divides the level of each and every Olam. Contains ten issues:

1. Pnimiut and Hitzoniut of Olam Assiya are Nefashot and Ofanim.

2. The NRNHY of the general Nefesh extend from the five Partzufim AA, AVI and ZON de Assiya.

3. Each Partzuf of the five Partzufim of Assiya consists of NRNHY. However, in NRNHY de AA they are all Yechida, in NRNHY de Abba they are all Haya and in NRNHY de Ima they are all Neshama. In de ZA they are all Ruach and in Nukva they are all Nefashot, and the degree of Malchut in the Olamot.

4. In general, the entire Ohr in Olam Assiya is regarded as Ohr Nefesh, and in specific, it contains NRNHY de Nefesh. Each of them contains NRNHY, which are twenty-five degrees.

5. Pnimiut and Hitzoniut de Yetzira are Ruchin and Malaachim (angels). Each of them contains five Partzufim AA, AVI and ZON. Each Partzuf contains five Behinot NRNHY, meaning twenty-five Behinot, and they are all only Ohr Ruach, the level of ZA in the Olamot.

6. Pnimiut and Hitzoniut de Beria are Neshamot and a Kisse (throne), in which there are holy Ruchin. Each of them contains twenty-five Behinot, and they are all only Ohr Neshama, and the level of Bina in the Olamot.

7. Pnimiut and Hitzoniut de Atzilut are the Atzmut of the Ohr and the Kelim. Each contains twenty-five Behinot, and they are all Ohr Haya and the level of Hochma in the Olamot.

8. Pnimiut and Hitzoniut de AK are the Atzmut of the Ohr and the Kelim. Each contains twenty-five Behinot and they are all Ohr Yechida and the level of Keter in the Olamot.

9. NRNHY in every Olam is Pnimiut and the Kelim that clothe them are Hitzoniut.

10. All the Olamot are one Partzuf from Ein Sof: AK is the Keter in them, Olam Atzilut is Hochma, and Beria is Bina. Yetzira is ZA and Assiya – Malchut. The Ohr in all of them is Pnimiut and the Kelim in all of them is Hitzoniut. Inside all of them there is Ohr Ein Sof, opposite which every thing is Hitzoniut.

*Pnimiut and Hitzoniut of Olam Assiya are Nefashot and Ofanim*

**1. There is Pnimiut and Hitzoniut (1) in all the Olamot. In Assiya, their Hitzoniut is Ofanim (2), and the Pnimiut is Nefashot. However, these Nefashot are in general (3).**

Ohr Pnimi

1. The Ohr is referred to as Pnimiut here, and the Kli as Hitzoniut. Regarding Pnimiut and Hitzoniut, they should always be understood according to the relevant context.

2. The Kelim de Olam Assiya are called Ofanim, and the Orot de Olam Assiya are called Nefesh.

3. Meaning relating to the "general" Eser Sefirot, which are five Olamot AK and ABYA, corresponding to KHB, ZA and Malchut, in which Yechida, Haya, Neshama, Ruach and Nefesh are clothed. Accordingly, all the Orot de Assiya are regarded as Malchut and Nefesh, though compared to the specific inner value of Olam Assiya itself, it has the entire NRNHY, as he will explain henceforth.

*The NRNHY of the general Nefesh extend from the five Partzufim AA, AVI and ZON de Assiya*

**2. However, this Nefesh is divided into five Behinot NRNHY. These five Behinot are in the five Partzufim de Assiya, and they are all Nefesh of the Olamot in general.**

*Each Partzuf of the five Partzufim of Assiya consists of NRNHY. However, in NRNHY de AA they are all Yechida, in NRNHY de Abba they are all Haya and in NRNHY de Ima they are all Neshama. In de ZA they are all Ruach and in Nukva they are all Nefashot, and the degree of Malchut in the Olamot*

**3. Also, each Partzuf among them contains the above five Behinot NRNHY. However, being that these five Behinot are in AA, they are all called Yechida in Assiya. These five Behinot in Abba are called Haya de Assiya, and these five Behinot de Ima are all called Neshama. These five Behinot de ZA are called Ruach and these five Behinot in Nukva are called Nefesh.**

*In general, the entire Ohr in Olam Assiya is regarded as Ohr Nefesh, and in specific, it contains NRNHY de Nefesh. Each of them contains NRNHY, which are twenty-five degrees*

**4. It turns out that they are twenty-five individual Behinot (4), but in general they are not more than five Behinot, which are five Partzufim. However, when arranged according to the four Olamot ABYA, they will only be Behinat Nefesh in their general value.**

Ohr Pnimi

4. Meaning five Partzufim. Each and every Partzuf contains NRNHY. Know, that these twenty-five Behinot are obligatory in every single Olam because of the emanation of that single degree that is the level of that specific Olam, as it is written in Histaklut Pnimit here. Thus, it is necessary to discern five Partzufim in Olam Adam Kadmon as well, in which there are Eser Sefirot KHB ZA Nukva one below the other, where the NRNHY of that specific Partzuf clothe.

You should also discern here that there are two kinds of Eser Sefirot: the first is the Eser Sefirot KHB ZA and Malchut, whose level is equal. It means that they emerge from a single Zivug de Hakaa, meaning from a single Behina. The second is Eser Sefirot KHB ZON one below the other, meaning which emerge by five Zivugim de Hakaa (pl. for Zivug de Hakaa) because of the Hizdakchut of the Masach, as it is written above regarding the emanation of the five Olamot AK and ABYA.

Know, that these obligatory twenty-five Behinot in the words of the Rav, relate only to the Eser Sefirot one below the other. The Eser Sefirot of equal level are regarded only as a single Sefira, named after the highest Ohr in the degree (see Chap 9, item 3).

*Pnimiut and Hitzoniut de Yetzira are Ruchin and Malaachim (angels). Each of them contains five Partzufim AA, AVI and ZON. Each Partzuf contains five Behinot NRNHY, meaning twenty-five Behinot, and they are all only Ohr Ruach, the level of ZA in the Olamot*

**5. Similarly, there are two Behinot in Olam Yetzira, Pnimiut and Hitzoniut. The Pnimiut are the Ruchin, and the Hitzoniut are the Mala'achim.**

**Each of them has five Partzufim: AA, Abba, Ima, ZA and Nukva. Each Partzuf is divided similarly into five, which are the five Behinot NRNHY found in Yetzira. Those are divided similarly into five inner Behinot and five general Behinot. All of them are only Behinat Ruach and Behinat ZA, compared to the value of all the Olamot.**

*Pnimiut and Hitzoniut de Beria are Neshamot and Kisse (throne), in which there are holy Ruchin. Each of them contains twenty-five Behinot, and they are all only Ohr Neshama, and the level of Bina in the Olamot*

**6. Similarly, Beria too has two Behinot Pnimiut and Hitzoniut. Pnimiut is the Neshamot and Hitzoniut is the Kisse, where the holy Ruchin are. Each of them is, in turn, is divided into twenty-five inner Behinot and five general Behinot, and they are all called Neshama and Bina, compared to the value of the Olamot.**

*Pnimiut and Hitzoniut de Atzilut are the Atzmut of the Ohr and the Kelim. Each contains twenty-five Behinot, and they are all Ohr Haya and the level of Hochma in the Olamot*

**7. Similarly, Atzilut has two Behinot Pnimiut and Hitzoniut. The Pnimiut is the Orot and the Atzmut inside it, and the Hitzoniut is the Kelim. Each Behina is divided into twenty-five inner Behinot and together they are Haya and Hochma, compared to the value of the Olamot.**

*Pnimiut and Hitzoniut de AK are the Atzmut of the Ohr and the Kelim. Each contains twenty-five Behinot and they are all Ohr Yechida and the level of Keter in the Olamot*

**8. Similarly, in Adam Kadmon there are two Behinot Pnimiut and Hitzoniut. The Pnimiut is the Atzmut inside him, and the Hitzoniut is the Kelim. Though compared to the rest of the Olamot they are not yet called Kelim, we shall call them Kelim only regarding their own Pnimiut.**

**Each of them has all the above Behinot, and they are generally called Yechida and Keter, compared to the value of all the Olamot. It is written in the beginning of Tikun 70 (Zohar, Tikunim), "AK is the Upper Keter" etc.**

*NRNHY in every Olam is Pnimiut and the Kelim that clothe them are Hitzoniut*

**9. Know, that all the interior in each and every Olam of the five Olamot consist of Yechida, Haya, Neshama, Ruach, Nefesh in that specific Olam. Its Hitzoniut is the Kelim and the Guf, where the Yechida, Haya, Neshama, Ruach and Nefesh clothe. Ohr Pnimi**

5. This is a very important cognizance that is needed in the understanding of many issues, and it should always be remembered. The first cognizance is that consequently, when new motion and Hidush are made in any Olam, or in the slightest Behina there, that inner motion generates Hidush in all the Olamot from the Rosh of the Kav to the end of Assiya, for better or for worse. It is as if there is one person, where it is impossible to conceive that only a small part of a single organ among all his organs aches, or delights, without the entire body, head to toe feeling it.

## Chapter Fifteen

Explains the Hitlabshut of the Orot in the Kelim, some inside the Kelim, and some around. Contains six issues:

1. There aren't five Kelim to the five Behinot of NRNHY.
2. There are only three Kelim to Nefesh, Ruach, Neshama, but there are no Kelim to Haya and Yechida and they became Orot Makifim.
3. The three Kelim de NRN are regarded as Hitzon, Emtzai (Medial) and Pnimi.
4. The Ohr Yashar expands from above downward and is almost separated from its place in order to come down to the Tachtonim. For that reason it is in complete HaVaYot (pl. for HaVaYaH) and the Otiot are separated to themselves.
5. The Ohr Hozer that leaves the Malchut and rises upward is square Elokim. The Otiot rise and connect with each other until they come to their Shoresh.
6. There is Panim and Achor in the Kelim, but there is no Panim and Achor in the Orot, but only Hitpashtut and Histalkut, Ohr Yashar and Ohr Hozer, because they are all Pnimiut.

*There aren't five Kelim to the five Behinot of NRNHY*

**1. After you have learned all that in general, your eyes should be opened so that you do not err in what is written above, and think that just as there are five Behinot NRNHY in each and every Partzuf in each and every Olam, called Pnimiut, so there are five corresponding Behinot Kelim. This is not the case.**

*There are only three Kelim to Nefesh, Ruach, Neshama, but there are no Kelim to Haya and Yechida and they became Orot Makifim*

**2. The thing is that the Kelim are Hitzoniut and Aviut, and could not clothe all the kinds of Neshama, only the lower three, which are Nefesh, Ruach, Neshama. Only these had corresponding Kelim and Gufim. However, Haya and Yechida in each Partzuf (1) do not have corresponding Kelim to clothe in the Partzuf itself, so they remain outside without Kelim, as Makif.**

Ohr Pnimi

1. This matter formed in Olam ha Nekudim by the force of the important Tikun of the association of Midat ha Rachamim with Din (see Ohr Pnimi, Chap 10, item 1). The point of Malchut, which is Behina Dalet rose with the Masach in her to the edges of Bina, and Behina Bet was made the Masach and the point of Sium.

Because of this new Sium, the general Behina Dalet and Behina Gimel came out and were separated from the Eser Sefirot of the general Behina Dalet. It is so because they were under the above new Tzimtzum and could not receive the Ohr Elyon inside them.

Thus, they had to receive the Ohr Elyon from afar, as Orot Makifim. Behina Gimel was separated from the Partzuf and became Behinat Kli for Ohr Makif called Levush, being a Kli for Ohr Makif of Hochma, called Haya. The Behina Dalet that was separated from the Partzuf became Behinat Heichal, which is a Kli for Ohr Makif of the Ohr Keter, called Yechida. This is brought above in the Rav's words (Chap 10, item 1).

The Rav writes here, **"and could not clothe all the kinds of Neshama, only the lower three, which are Nefesh, Ruach, Neshama. Only these had corresponding Kelim and Gufim. However, Haya and Yechida in each Partzuf do not have corresponding Kelim to clothe in the Partzuf itself, so they remain outside without Kelim, as Makif."** It means that when he writes that **"they remain outside without Kelim,"** he means that they've become Kelim for Ohr Makif, called Levush and Heichal.

We might ask: Since only the lower Kelim were separated, which are Behina Gimel, namely ZA, and Behina Dalet, namely Malchut, the Orot of Ruach and Nefesh should have remained without Kelim and become Makifim. These are the Orot that relate to Behina Gimel and Behina Dalet. Why then did Haya and Yechida remain without Kelim? After all, their Kelim are Keter and Hochma, which remained in the Partzuf.

You already know the opposite value between bestowal, which is Hamshacha of Ohr to the Partzuf, and a Kli for the reception of the Ohr in the Partzuf. As the Rav wrote for us, all that gives, gives in the more Av thing, and all that receives must receive in the more Zach thing,



and this has already been explained above (Ohr Pnimi, Chap 11, item 3 and Histaklut Pnimit, Part 2, Chap 8).

It has been explained there that Hitpashtut Ein Sof to make Kelim is called bestowal upon the Partzuf. For example, it is known that for He'arat Yechida, Ohr Ein Sof must encounter the Masach de Behina Dalet, meaning the more Av thing. By the Hakaa of the Ohr, Ohr Hozer ascends and clothes up to Keter, which is Ohr Yechida.

If the degree does not have the above Aviut de Behina Dalet, but only Aviut de Behina Gimel, then Hitpashtut Ohr Ein Sof that strikes the Masach raises Ohr Hozer to a level that reaches and clothes only the level of Haya. Thus, the bestowal of the Ohr must be at the most Av degree.

However, the reception of the Ohr that is drawn in the above manner is the opposite. Although Ohr Yechida is given only by the most Av thing, being Behina Dalet, still that Ohr Yechida cannot clothe there, except in the most Zach thing in the degree, meaning only Kli de Keter. Similarly, Ohr Haya, which is poured by Behina Gimel, does not clothe there, but in Behina Aleph, which is the finest in that degree, as it is always.

It therefore follows, that because of the separation of Behina Gimel and Behina Dalet from the Partzuf, they drew far and became Makifim. For that reason, the giver can bestow upon the Partzuf neither Ohr Haya, nor Ohr Yechida. It is so because for bestowal of Ohr Yechida it needs Behina Dalet, and for bestowal of Ohr Haya it needs Behina Gimel, which are by now separated and gone from the Partzuf.

Thus, you evidently see that from now on, Ohr Yechida and Ohr Haya will be absent from the Partzuf, as Behina Gimel and Behina Dalet are separated and gone.

We also understand that the Levush, which is the Kli Makif from Behina Gimel, is Ohr Makif from Behinat Haya, for it is the Ohr that drew far and disappeared because of its disappearance from the Partzuf. Hence, now it only shines from afar, as Makif.

It is also clear that the Heichal became the Ohr Makif of Yechida, for this is the Ohr that disappeared along with Behina Dalet when she disappeared from the Partzuf, and must now shine from afar as Makif.

*The three Kelim de NRN are regarded as Hitzon, Emtzai (Medial) and Pnimi*

**3. It therefore turns out that in Hitzoniut there are only three Behinot, which are three Kelim Hitzon, Emtza'i, Pnimi, that have corresponding Kelim to clothe the Nefesh Ruach Neshama inside them. However, Haya and Yechida do not have corresponding Kelim to clothe inside them and they remain as Ohr Makif.**

*The Ohr Yashar expands from above downward and is almost separated from its place in order to come down to the Tachtonim. For that reason it is in complete HaVaYot (pl. for HaVaYaH) and the Otiot are separated to themselves*

**4. Know that there is yet another difference: Ohr Yashar is almost separated from its place to (2) come down and bestow upon the Tachtonim. For that reason their HaVaYot (pl. for HaVaYaH) are simple and full. They are all HaVaYot with Otiot that are separated from one another.**

Ohr Pnimi

2. Because the Ohr Yashar has a way of always expanding in Behina Dalet too, were it not for the Masach that detains it there. It is said, "**is almost separated,**" because everything that is received in Behina Dalet is regarded as separated from the Maatzil because of the Shinui Tzura in Behina Dalet.

*The Ohr Hozer that leaves the Malchut and rises upward is square Elokim. The Otiot rise and connect with each other until they come to their Shoresh*

**5. However, the Ohr Hozer (3) is a Ribua such as that: Aleph ( '?' ), Aleph Lamed ( '??' ), Aleph Lamed Hey ( '???' ), Aleph Lamed Hey Yod ( '????' ), Aleph Lamed Hey Yod Mem ( '?????' ). These Otiot are always connected, indicating that they rise and are connected to each other until they connect with the Shoresh and their Maatzil as they wish to depart from the Tachtonim.**

Ohr Pnimi

3. Ribua means that the Otiof of the Name, meaning the five Behinot in the Masach de Kli de Malchut come and join and disappear in one another. The Otiof imply the five Behinot of the Hizdakchut of the Masach. The degree of Keter appears first, being the Aleph of Elokim. When purified from Behina Dalet to Behina Gimel, only the level of Hochma appears, which is the Lamed, and the Keter disappears, clothes inside the level of Hochma, and they become Aleph Lamed ( "?? ).

When purified to Behina Bet, only the degree of Bina appears, which is the Hey. Thus the Lamed too, being the level of Hochma, clothes inside Bina, and becoming Aleph, Lamed, Hey ( "??"? ). When purified to Behina Aleph, and only the level of ZA appears, which is the Yod, Keter, Hochma and Bina clothe ZA. They become Aleph, Lamed, Hey, Yod ( "???" ). When purified completely to its Shoresh, which is the final Mem ( ? ), Keter, Hochma, Bina and ZA disappear and join in that final Mem and become ( "????"? ).

*There is Panim and Achor in the Kelim, but there is no Panim and Achor in the Orot, but only Hitpashtut and Histalkut, Ohr Yashar and Ohr Hozer, because they are all Pnimit*

**6. We should thoroughly understand the truth of the matter from behind and from before. In the Orot they are called Hitpashtut and Histalkut, and they are called Yosher and Hozer. In the Kelim they are called Panim and Achor, meaning in the Ohr there is no Panim and Achor, for it is all Pnimit.**

## Part III

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### **1. What is Evar, Evarim (Organ/Organs)**

These are the Kelim of the Sefirot de Guf, meaning the Ne'etzalim from Peh de Rosh downwards.

(Part 3, Chap 8, item 1)

### **2. What is Ohr Histaklut**

Ohr Hozer, meaning the Ohr Elyon that is not received in Behina Dalet, rejected by her and returns to its place.

(Part 3, Chap 15, item 6)

### **3. What is a Diminishing Ohr**

The Eser Sefirot de Ohr Yashar that clothe the Masach downward devalue themselves for that purpose. For that reason they are called "Diminishing Ohr."

(Part 3, 34)

### **4. What is Ohr Panim**

It is Ohr Hochma.

(Part 3, Chap 8, item 9)

### **5. What is Ohr of Tolada (Consequential Ohr)**

This is the Eser Sefirot de Ohr Yashar that glitter through the Masach downwards.

(Part 3, Chap 15, item 9)

### **6. What are Separate Otiot**

When the Atzmut clothes the Kelim, the four Behinot HB TM are designated by four separate Otiot, after the clothing of the Orot in the Aviut of the Kelim, ignoring the Shinui Tzura between them. This Shinui Tzura means separation in spirituality. (See the term "Separation").

(Part 3, Chap 15, item 4)

### **7. What are Connected Otiot**

The Hizdakchut of the Aviut in Malchut de Malchut in the Guf of every Partzuf, when the Ohr Hozer gradually departs up to the Maatzil, these Eser Sefirot are at that time called "Connected Otiot." It is to indicate the purification that the Kelim acquire every time, which

connects them and brings them closer to the Shoresh. As it's been written in item 6, the Aviut separates while the Zakut connects.

(Part 3, Chap 15, item 5)

#### **8. What is an Awzen**

It is the level of Eser Sefirot de Rosh in Behina Bet, namely Bina.

(Part 3, Chap 12, item 7)

#### **9. What is Achor**

When Ohr Yashar, meaning Ohr Hochma, is not clothed in the Kli, then the Kli is called Achor, or Achoraim. It has been written in item 4 that Ohr Hochma is called Ohr Panim. Thus, in the absence of Ohr Hochma from the Kli, it is called Achor.

(Part 3, Chap 15, item 6)

#### **10. What is Lower Ima**

It is Malchut de Atzilut.

(Part 3, Chap 4, item 7)

#### **11. What is Middle**

It is something that connects and determines between two far ends. From this you can understand the meaning of the names: "Middle Line" and "Middle Pillar" that consist of three Sefirot – Daat, Tifferet, Yesod.

(Part 3, Chap 5, item 4)

#### **12. What is a Mirror (Aspaklaria)**

Malchut is called a "Mirror that has nothing of its own," or "A Mirror that does not shine." Zeir Anpin is called "Shining Mirror." The name Light is used because Zeir Anpin and Malchut are called Two Lights, for all the Lights of the lower ones come only from them and not from above them.

(Part 3, Chap 7, item 2)

#### **13. What is Arich Anpin**

Partzuf Keter is called Arich Anpin because of the Atzmut of Ohr Hochma in it. Tifferet is called Zeir Anpin because it has no more than a minute He'arah of Hochma. The names AA and ZA are parallel, for they relate solely to the Ohr Hochma in the Partzuf, as Hochma is called Ohr Panim.

(Part 3, Chap 6, item 7)

#### **14. What is AT (pronounced ET)**

Malchut is called AT, because she consists of all the Otiot from Aleph to Tav (all the letters of the Hebrew alphabet). It is so because the Otiot are the Kelim of the Sefirot and all the Kelim come from Malchut.

(Part 3, Chap 12, item 2)

#### **15. What is Bohu**

Bohu is another name for Arich Anpin. It is parallel to Tohu, which is another name for Atik. It means negation of attainment, whereas Bohu designates attainment and existence. It is the acronym of Bo Hu (In Him).

(Part 3, Chap 6, item 3)

#### **16. What is a Bait (House/Hall)**

The Sefira of Malchut that became separated from the inner Kelim and became a Kli for the Ohr Makif is called Bait or Heichal (see Answers to Topics, item 176).

(Part 3, Chap 5, item 1)

#### **17. What is a Beki'a (Breaching)**

The overcoming of the Ohr on the limiting Masach that stands in its way is called Beki'a. It means that it completely ignores the Gevul that stands in its way, breaks a passage and shines through the Gevul downward.

(Part 3, Chap 7, item 1)

#### **18. What is Creation**

Innovation of existence from absence is called "Creation." The Aviut in the Kelim could not be uncovered in Olam Atzilut, but only from the Karka of Olam Atzilut downwards. Therefore, from that place downward it is called Beria, after the Aviut that appeared. The Aviut is the will to receive in the creature, existence from absence, for everything in reality is regarded as emerging from Him existence from existence. This is because one cannot give what one does not have, except the will to receive, which, by necessity is not in Him, for from whom would He receive?

(Part 3, Chap 2, item 3)

### **19. What is Bassar (Flesh)**

Behina Gimel, called Zeir Anpin, is called Bassar. This appellation applies only to the even leveled Eser Sefirot, where these ten Behinot are called OBGAM. Malchut is called Or; ZA is called Bassar, Bina – Gidin; Hochma – Atzamot, and Keter – Mocha.

(Part 3, Chap 5, item 3)

### **20. What is a Guf**

Eser Sefirot that travel through the Masach downward, where Malchut expands to Eser Sefirot from and within her, are called Guf. This is so because they are the majority of the force in the Partzuf, for that is the primary place of the Atzmut in the Kelim.

However, in Eser Sefirot de Rosh from the Masach upwards there is no complete Hitlabshut, but only roots for the Hitlabshut.

(Part 3, Chap 8, item 6)

### **21. What is Galgalta**

Partzuf Keter and the Kli where Yechida is clothed are called Galgalta.

(Part 3, Histaklut Pnimit, Chap 8, item 2)

### **22. What are Gidin**

It is the Kli of Bina in Eser Sefirot of even level

(Part 3, Chap 5, item 3)

### **23. What are Four Tzurot (Forms)**

The Aviut in the Ne'etzal, meaning the Ratzon in it, are called the sum total of the substance of the Ne'etzal. These four Behinot in the Aviut are called "Four Tzurot."

(Part 3, Chap 6, item 4)

### **24. What is Dibur (Speech)**

Malchut de Rosh is called Peh, and the Eser Sefirot that travel through her downwards by the Hitnotzetzut of the Masach are called Dibur. This is how the Orot are always poured and travel from Partzuf to Partzuf.

(Part 3, Chap 11, item 2)

### **25. What is In Passing**

The four Behinot always relate to each other as cause and consequence, even in Ohr Yashar: Behina Aleph is the reason and the Maatzil of Behina Bet, Behina Bet of Behina Gimel and so on. Each degree is regarded as the Maatzil of the existence of its proximate. For that reason it is also regarded as the one that passes all its Shefa for its sustenance from Ein Sof. However, when the degree pours to its inferior only because it is its initial cause, it is called bestowal "In Passing."

However, if it gives to the inferior Hitnotzetzut with the Masach in her from above downward, it is regarded as bestowing "In Hitlabshut."

(Part 3, Chap 4, item 1)

### **26. What is a Narrow Path**

Restricted bestowal is regarded as bestowal that travels through a "Narrow Path."

(Part 3, Chap 1, item 4)

### **27. What is a Wide Path**

Abundant bestowal.

(Part 3, Chap 1, item 4)

### **28. What is Separation**

When the Eser Sefirot travel through the Masach downward by way of Hitnotzetzut, they become enslaved to the limits in the Masach. In that state they cannot suck anything from the Elyon, except according to the limitations in the Masach. For that reason it is considered that the Masach separates them from the Elyon, for it does not let them suck all they want from there.

(Part 3, Chap 12, item 4)

### **29. What is Hevel**

Ohr Hozer is called Hevel.

(Part 3, Chap 11, item 4)

### **30. What is Departing Hevel**

Ohr Hozer that descends from the Masach downwards.

(There)

### **31. What is a Full HaVaYaH**

As written by the Rav, the Shoresh of the Orot and their essence is the four simple Otiot of HaVaYaH, without any fillings. However, their fillings are the expansion of HaVaYaH and the exit of their Orot outside.

There are five Partzufim: Keter, AB, SAG, MA, BON. Partzuf Keter is the principal among them and their Shoresh. The Eser Sefirot in it are implied in the four simple Otiot HaVaYaH, called inner HaVaYaH.

A letter emerges from each Partzuf and clothes it. Partzuf Hochma Nimshach from the Yod of HaVaYaH de Partzuf Keter. Its four Otiot are filled with Yodin (pl. for Yod) in the following manner: Yod, Hey, Viv, Hey ( ???, ??, ???, ?? ), in Gimatria AB.

Partzuf Bina extends from the first Hey, whose four Otiot HaVaYaH are filled with Yodin and Aleph in the following way: Yod, Hey, Vav, Hey ( ???, ??, ???, ?? ) etc. Thus, the Partzufim of Keter are implied with simple HaVaYaH while the other four Partzufim that clothe it are implied with full HaVaYaH (see Histaklut Pnimit).

(Part 3, Chap 15, item 3)

### **32. What is Simple HaVaYaH**

See item Full HaVaYaH

(Part 3, Chap 15, item 3)

### **33. What is a Heichal (Palace)**

See item Bait.

(Part 3, Chap 8, item 6)

### **34. What is Upper Heichal**

There are seven Heichalot (Palaces); the highest among them is called the Upper Heichal.

### **35. What is Hakaa**

See Ohr Pnimit, Chap 1, item 70, and Chap 2, item 3.

(Part 3, Chap 1, item 3)

### **36. What is Histaklut**

Hitpashtut Ohr Ein Sof for Zivug de Hakaa in the Masach in Kli de Malchut to raise Ohr Hozer is called Histaklut. It is so because Ohr that expands from Ein Sof is always regarded as Ohr Hochma, called Ohr Eynaim, Sight, or Histaklut.

(Part 3, Chap 12, item 1)

### **37. What is Histaklut Bet**

Hitpashtut Ohr Ein Sof for Zivug de Hakaa in Malchut de Guf, meaning when it mates in her during the Hizdakchut of the Masach from degree to degree to generate Eser Sefirot one above the other, is called Histaklut Bet.

(Part 3, Chap 12, item 5 and Ohr Pnimit, item 8)

### **38. What is Histalkut**

Wherever there is Hizdakchut of Aviut of a degree, there is also an equal Histalkut of its Ohr and the Shefa. It is so because the measure of the will to receive in the degree is its Aviut.

It is therefore obvious that when the will to receive disappears, so does all the Shefa that is taken in her, as there is no coercion in spirituality.

(Part 3, Chap 12 and Ohr Pnimi, item 8)

**39. What is Harchaka**

Ohr Hassadim and detaches itself from receiving Ohr Hochma. Also, after the Tzimtzum there is Harchaka in Behina Dalet too because its Tzimtzum and Masach relate entirely to Ohr Hochma.

(Part 3, Chap 1, item 4)

**40. What is Hitlabshut**

Any Ohr should clothe a Kli, and there is no Ohr without a Kli (see "In Passing").

(Part 3, Chap 12, item 3)

**41. What is Hitnotzetzut**

He'arah of Ohr Hozer is always called Hitnotzetzut or Nitzotzin.

(Part 3, Chap 2, item 2)

**42. What is Hitabut**

It is the acquisition of a large amount of will to receive.

(Part 3, Chap 1, item 1)

**43. What is Hitpashtut**

It is the Ohr Elyon that expands to the Ne'etzal. However, we should understand that it is a Hamshacha from the perspective of the Ratzon in that Ne'etzal, who draws that Hitpashtut of Ohr Elyon to itself according to its measure of yearning. The degree is not completed but in the Hitpashtut of the two Behinot of Hitpashtut of Ohr Ein Sof (see Hitpashtut Bet).

(Part 3, Chap 1, item 1)

**44. What is Hitpashtut Bet**

The Hitpashtut of Ohr Elyon does not complete its clothing in the Kelim at one time. That is because in any Guf, meaning in Eser Sefirot that come from the Masach downward, there is the issue of the Hizdakchut of the Aviut.

At that time all the Orot of the Eser Sefirot de Guf return to their Shoresh and there is a new Zivug in Malchut de Rosh, called Hitpashtut Bet. This Hitpashtut fills the Kelim de Guf once more and completes the Hitlabshut of the Atzmut in the Kelim of the Elyon. At that point, she also generates a new Partzuf outside herself.

(Part 3, Chap 12 and Ohr Pnimi, item 8)

**45. What is A Tail for the Lions**

The Sium of a superior degree is called "A Tail for the Lions." "Tail" implies Sof and Sium; when the point of the Sium descends to the inferior degree it becomes a Behina of Shoresh, where she is called "The head of the foxes." This is because the Eser Sefirot in the lower degree compared to the Eser Sefirot of the Upper Degree are as "foxes" compared to "lions."

(Part 3, Chap 7, item 5)

**46. What is Zeir Anpin**

See Arich Anpin.

(Part 3, Chap 4, item 5)

**47. What is Hotem**

The Sefira of Zeir Anpin de Rosh is called Hotem.

(Part 3, Chap 11, item 4)

**48. What is Homer (Substance)**

The will to receive in the Ne'etzal is regarded as its general "substance." Its four Behinot are regarded as the four forms of the Ratzon, called HB TM (see item 84).

(Part 3, Chap 6, item 3)

**49. What is Hotam (Seal)**

Ohr Hozer that ascends from the Masach in Malchut upwards and clothes the Eser Sefirot de Rosh is called Hotam. The Orot that sparkle from the Masach downwards are regarded as the imprints of that Hotam.

(Part 3, Chap 8, item 9)

**50. What is Halon**



It is Behina Gimel de Rosh, clothed in Ohr Hozer.

(Part 3, Chap 1, item 4)

### **51. What is Hakika**

Hakika and Blita are two parallel discernments in the Shefa. Blita means that the Shefa is evidently abundant in the Sefirot. Its opposite is the Hakika, which implies an evidently great want in the Sefirot.

Thus, the Hotam means that the Olamot are imprinted in one another (see item 49) by a Hotam whose Otiot are protruding and a Hotam, whose Otiot are embedded and ingrained. The Hotam of Atzilut is protruding and Beria is imprinted by it, meaning it is a sunken Hotam. Yetzira is embedded by the sunken Hotam of Beria and thus becomes a protruding Hotam. Assiya is embedded by the protruding Hotam of Yetzira and becomes sunken. Thus, the Eser Sefirot of Atzilut and the Eser Sefirot of Yetzira are regarded as protruding, and their opposite, the Eser Sefirot of Beria and the Eser Sefirot of Assiya are regarded as ingrained and sunken.

(Part 3, Chap 7, item 1)

### **52. What are Yesodot (Basic Elements)**

The four Behinot in the Aviut of Kli Malchut are sometimes called four Yesodot.

(Part 3, Chap 10, item 1)

### **53. What is Yetzira**

The level of the Eser Sefirot that come through Zivug de Hakaa in Masach de Behina Aleph is called Yetzira.

(Part 3, Chap 3, item 3)

### **54. What is Kursaya (Chair)**

Olam Beria is called Kisse, and it is translated as Kursaya.

(Part 3, Chap 4, item 4)

### **55. What is Potential**

There is "potential" and there is "actual." For example, the nucleus of a fruit is considered to be containing the "potential" fruit, but not the "actual." Through the sowing and the growth, the fruit comes from the "potential" to the "actual."

In much the same way, we discern the Masach before Ohr Ein Sof expands to it for Zivug de Hakaa. It consists of Eser "potential" Sefirot, and once encountering the Ohr Elyon, it is regarded as the Eser Sefirot de Rosh becoming apparent "in actuality" as roots for the Kelim.

(Part 3, Chap 6, item 4)

### **56. What are Complete Kelim**

The Eser Sefirot that glitter and expand from the Masach downward are considered to have complete Kelim; they are called Eser Sefirot de Guf.

(Part 3, Chap 8, item 7)

### **57. What is a Kisse (Chair)**

Olam Beria is called Olam Kisse, from the word Kisui (cover) and concealment. This is because Ohr Hochma is concealed there (see here Chap 3, item 2).

It also implies that Orot de GAR that are poured there from Atzilut are only regarded as Bina and shine there only in a "sitting" state. It is like one who sits on a chair, consequently diminishing one's "height." He'arat Hochma is called "standing" because in standing the level is complete.

(Part 3, Chap 4, item 4)

### **58. What is Keter**

It is the first Sefira of the Eser Sefirot, but there are many Behinot of Keter.

(Part 3, Chap 6, item 7)

### **59. What is a Levush**

It is ZA that was separated from the Ohr Pnimi and became Ohr Makif. Also, every inferior Partzuf is called Levush relating to its superior Partzuf.

(Part 3, Chap 6, item 3)

### **60. What is Moach (Brain)**

It is the Sefira of Keter in Eser Sefirot of even level  
(Part 3, Chap 5, item 3)

### **61. What is From Her and Within her**

The Hitpashtut and broadening of Malchut de Rosh from herself downward is called "From Her and Within her." It indicates that all these Eser Sefirot are Behinot Malchut in her, from Keter Malchut to Malchut in the Malchut.

(Part 3, Chap 4, item 6)

### **62. What is Complete Malbush (Clothing)**

The Masach between Atzilut and Beria that passes the Eser Sefirot from Atzilut to Beria becomes a "Complete Malbush" that limits these Eser Sefirot.

(Part 3, Chap 4, item 5)

### **63. What is a Masach**

It is a force of Tzimtzum and Din that was erected in Malchut, rejecting the Ohr Elyon from clothing within her.

(Part 3, Chap 1, item 3)

### **64. What is a Blocked Masach**

When the Masach between Atzilut and Beria that passes the Eser Sefirot from Atzilut to Beria blocks the Ohr Hochma, it becomes a "Blocked Masach."

(Part 3, Chap 4, item 5)

### **65. What is The Place of Darkness**

The Sefira of Malchut in Eser Sefirot of even level is called Or. She ends the He'arah of the Partzuf because the Or itself, meaning Malchut doesn't receive any of the Orot in that Partzuf within because of the force of the Tzimtzum in her. For that reason she ends the He'arah of the Partzuf and from her outwardly becomes the "Place of Darkness."

(Part 3, Chap 7, item 2)

### **66. What is Nesting**

Intermittent He'arah is called "Nesting." It is like birds that lie in their nests intermittently when they want to have fledglings, and afterwards leave.

(Part 3, Chap 4, item 4)

### **67. What is The Nitzotz of the creature**

In every degree, the superior is regarded as the Maatzil and the inferior as the Ne'etzal. In Olam Beria, the superior is called "Creator" and the inferior "creature."

The Upper Malchut de Malchut that descends and becomes the Rosh of the inferior, consists of two Behinot of Ohr Malchut (see item 222): for herself, she is regarded as the Maatzil, or Creator, and with regards to the inferior level she is regarded as a Ne'etzal or creature.

Her own existence is called "The Nitzotz of the Creator," and her inferior Behina is called "The Nitzotz of the creature." You already know that Ohr Malchut, meaning Ohr Hozer, is always called Nitzotzin.

(Part 3, Chap 5, item 5)

### **68. What is a Small Nitzotz**

The smaller part of Ohr Malchut, meaning the Ohr Hozer, which remains in her for her sustenance, is called "A Small Nitzotz." In the Orot it is called Reshimo.

(Part 3, Chap 5, item 5)

### **69. What is Nefesh**

Ohr Malchut is called Ohr Nefesh.

(Part 3, Chap 5, item 6)

### **70. What is a Narrow Nekev**

The Masach that detains the Ohr Elyon from clothing is considered to be a partition that blocks the Ohr. When the Masach opens through Zivug de Hakaa and the Ohr Elyon passes in it and expands downward, it is regarded as making a hole, a Nekev in the blocked partition for the Ohr to travel through. A broad Hitpashtut is regarded as a Halon, and a small Hitpashtut is regarded as a narrow Nekev.

(Part 3, Chap 1, item 4)

**71. What is a Nekuda (Point)**

When Malchut with the Masach in her is not mating and raising Ohr Hozer, she is called a Nekuda. In other words, she is like a black Nekuda without any white. Similarly, when she has no Ohr because of the Tzimtzum that rides on her she is also called Nekuda, after the Tzimtzum that occurred in the middle point.

(Part 3, Chap 7, item 2)

**72. What is a Neshama**

It is Ohr Bina. When the Eser Sefirot divide to Shoresh, Neshama, Guf, Levush, Heichal, Ohr Hochma is called Neshama and Bina – Guf. From this aspect, a Partzuf has only three Orot NRN, because Haya and Yechida has become Surrounding Lights.

(Part 3, Chap 9, item 10)

**73. What is Samuch**

Proximity of Tzura to another is called being Samuch.

(Part 3, Chap 12, item 6)

**74. What is a Sefira**

Eser Sefirot de Ohr Yashar clothed in Eser Sefirot de Ohr Hozer, generated by a Zivug de Hakaa for the first time, are called one Sefira. It is named after the highest Sefira in that level, though it does contain Eser Sefirot in length and Eser Sefirot in depth.

(Part 3, Histaklut Pnimit, Chap 4, item 3)

**75. What is an Olam**

The name Olam begins primarily from Partzuf BON de AK, called Olam ha Nekudim. It is called by that name because ZA and Malchut of the inner Kelim of Behina Dalet disappeared and became Kelim for Ohr Makif, called Levush and Heichal.

Olam means He'elem (concealment), though at times the name is borrowed to refer to Sefirot and Partzufim that preceded Olam ha Nekudim, but this is only a borrowed name.

(Part 3, Chap 8, item 1)

**76. What are Eynaim (Eyes)**

They are the Kli de Hochma of the Rosh.

(Part 3, Chap 11, item 6)

**77. What is Atzmut Ohr**

The Eser Sefirot de Rosh are regarded as the kernel and the Atzmut of the Ohr. From Peh de Rosh downward they are regarded as Ohr of Tolada of the Orot de Eser Sefirot de Rosh. However, this applies from Olam Beria downward.

(Part 3, Chap 8, item 9)

**78. What is Assiya**

Eser Sefirot of the degree of Malchut that receives from ZA are called Olam Assiya.

(Part 3, Chap 5, item 1)

**79. What is Atik**

Malchut de Malchut de Elyon becomes Atik in the Tachton, meaning from the perspective of her own existence. She also becomes Arich Anpin from the perspective of the Nitzotz of the Creator in her and from the perspective of the Nitzotz of the creature in her (see item 67).

Together they form the inferior Partzuf.

(Part 3, Chap 6, item 7)

**80. What is Peh**

Malchut de Rosh is called Peh.

(Part 3, Chap 11, item 5)

**81. What is Actual**

There is "potential" and there is "actual" (see item 55).

(Part 3, Chap 6, item 4)

**82. What is Separation**

Shinui Tzura creates separation and Harchaka in spirituals. Proximity of Tzura generates Dvekut in them.

(Part 3, Chap 10, item 1)

**83. What is a Partzuf**

Eser Sefirot one below the other that are generated by the ascent of Malchut to the Maatzil are called Partzufim (see Histaklut Pnimit, Chap 13, item 1).

(Part 3, Chap 8, item 6)

**84. What is a Tzura**

The four Behinot of Aviut in Malchut, called HB TM, are called four Tzurot.

(Part 3, Chap 6, item 3)

**85. What is Very Narrow**

Very small bestowal is called "Very Narrow."

(Part 3, Chap 1, item 4)

**86. What is Kodesh Kodashim**

The Upper Heichal in the seven Heichalot de Beria contains KHBD de Beria, and the innermost among them is called Kodesh Kodashim.

(Part 3, Chap 7, item 7)

**87. What is Nesting**

See item 66

**88. What are Klipot**

See above item 82. Shinui Tzura separates and departs spirituals. Know that this Hofchiut Tzura from one end to the other separates and drives them to the opposite ends until there isn't any suction between them.

You already know that there is only a will to bestow in the Ohr Elyon, and not to receive even a bit. The Klipot are of completely opposite Tzura, meaning want only to receive and swallow everything; they haven't any will to bestow whatsoever. For that reason they are separated from the Life of Lives and are therefore called "Dead" and so is anything that cleaves to them.

(Part 3, Chap 10, item 2)

**89. What is Reiah (Sight)**

Ohr Eynaim, meaning the Ohr Hochma of the Rosh is called Reiah (Sight).

(Part 3, Chap 11, item 6)

**90. What is a Rosh**

It is Eser Sefirot de Ohr Yashar clothed in Ohr Hozer that ascends from the Masach upward, meaning a beginning and a Shoresh. They are not regarded as complete Kelim yet, fit to clothe all the Ohr, but are only regarded as roots.

(Part 3, Chap 12, item 4)

**91. What is Head for the Foxes**

See item 45.

(Part 3, Chap 7, item 5)

**92. What is Revieet Dam (A Quarter Blood)**

Nefesh de Nefesh is called Revieet (quarter), for she is Behina Dalet. She is clothed as the Revieet Dam of the Moach, meaning Keter of the Eser Sefirot de Guf, whose level is even. That is because these Eser Sefirot are called Or, Bassar, Gidin, Atzamot, Moach.

(Part 3, Chap 5, item 6)

**93. What is a Ruach**

It is Ohr ZA.

(Part 3, Chap 9, item 10)

**94. What is a Thin Ruach**

It is the descending Ohr Hozer from Aviut de Behina Bet.

(Part 3, Chap 11, item 4)

**95. What is a Square**

Zivugim are performed on Malchut when she gradually purifies (see item 7) from Behina Dalet to Behina Gimel, from Behina Gimel to Behina Bet, from Behina Bet to Behina Aleph

and from Behina Aleph to Behina Shoresh. These Zivugim are called "Square" after the four types of purification carried out there.

(Part 3, Chap 15, item 5)

**96. What is a Scent**

ZA de Rosh is called Hotem. The Ohr inside it is called "Scent," because Eser Sefirot de Rosh are called Galgalta, Eynaim, Awzen, Hotem, Peh.

(Part 3, Chap 11, item 2)

**97. What is Breaking**

Revoking the border in the Masach is called "Breaching and Breaking" (see item 17).

(Part 3, Chap 7, item 1)

**98. What is a Shoresh**

All the Behinot in Keter are regarded as the "Roots" of the Sefirot.

(Part 3, Chap 9, item 1)

**99. What is Hearing**

It is Ohr Bina de Rosh. Her Kli is called Awzen.

(Part 3, Chap 11, item 2)

**100. What are Roots of the Kelim**

They are the Eser Sefirot de Rosh, called Keter.

(Part 3, Chap 6, item 4)

**101. What is Tohu**

Keter consists of two Behinot, called "Nitzotz of Creator" and "Nitzotz of creature." Behinat "Nitzotz of Creator" in it is called Atik, and Tohu, named after the complete absence of the attainment in it. The "Nitzotz of creature" in it is called Bohu, indicating the Shoresh and beginning of attainment that is found there.

(Part 3, Chap 6, item 4)

## Part III

## Table of Questions for Topics

**102. Why does Ohr Ein Sof strike the Masach in Kli de Malchut?**

Since before the Tzimtzum, its conduct was to fulfill Behina Dalet. For that reason, now too it wants to fulfill her, and that is why it strikes the Masach that stops it on its way.

(Part 3, Chap 1, item 3 and Ohr Pnimi, item 70)

**103. What does it mean that the Ohr comes in through a Halon and a Nekev without a Masach?**

Where the bestowal and the pouring of abundance of Ohr Hozer is recognized without any Aviut, meaning in the Ohr Hozer that ascends from the Masach upwards, its Behinot are called Halon and Nekev.

(Part 3, Chap 4, item 2 and Ohr Pnimi, item 8)

**104. Why is the Masach in Malchut de Elyon regarded as the giver to its inferior degree?**

Because through the Zivug de Hakaa, performed in the Masach de Malchut de Rosh de Elyon that raises Ohr Hozer from the Masach upwards, these Orot glitter once more to the inferior degree. Consequently, the Masach in Malchut de Elyon bestows upon the Tachton.

(Part 3, Chap 4, item 9 and Ohr Pnimi, item 300)

**105. What generates the Hitnotzetzut of the Orot from the Masach downward?**

Any degree that Malchut causes to clothe the Rosh through the Ohr Hozer that ascends from her is regarded as Malchut's own part, for she is the Shoresh of its existence. Thus, this entire level expands once more in Malchut herself.

In other words, Malchut expands to Eser Sefirot from her and within her and receives that same level to the three upper Behinot in her, down to the Malchut in her, where she is unfit to receive because of the Tzimtzum. By that, Malchut becomes the ending point, called Tabur.

(Part 3, Chap 2, item 2 and Ohr Pnimi, item 3)

**106. What does He'arah through the Masach mean?**

Hitnotzetzut Orot de Rosh from the Masach downwards is called He'arah through the Masach (see item 105).

(Part 3, Chap 2, item 2)

**107. What is the difference between In Passing and through Hitlabshut?**

"In Passing" is something that comes by way of cause and consequence in the four Behinot de Ohr Yashar. For example: Behina Bet is generated by Behina Aleph and Behina Gimel by Behina Bet. Alternately, that which comes by way of Zivug and Ohr Hozer is called "through Hitlabshut."

(Part 3, Chap 4, item 1 and Ohr Pnimi, item 1)

**108. What does Hitlabshut in Hochma or in Bina etc. mean?**

The Hitlabshut of Eser Sefirot de Ohr Yashar in Eser Sefirot de Ohr Hozer is named after the first Sefira in that level. If it is Keter, all Eser Sefirot will be called Keter; if it is Hochma, they will be called Hochma etc.

(Part 3, Chap 2, item 12 and Ohr Pnimi, item 1)

**109. What is the measurement of the Masach?**

See Ohr Pnimi Chapter 3, item 1

**110. What is the Masach between Atzilut and Beria?**

The Masach between Atzilut and Beria is the Sium Raglin de Atzilut performed in Tzimtzum Bet after the ascent of Malchut, being Behina Dalet, to Bina de Nekudot de SAG. This Behina Dalet is interior.

The Masach de Behina Gimel, namely Malchut de Malchut de AA, is over it. This is Malchut ha Mesayemet the Raglaim of AA, clothed by Masach de Behina Bet, called clothing in Bina, for the Eser Sefirot de Beria. The two Upper Ones, Keter and Hochma, are concealed and hidden inside their Bina.

(Part 3, Chap 3, item 2)

**111. How does the Masach of Behina Bet impart to Beria and the Masach of Behina Aleph to Yetzira?**

From above downward.

(Ohr Pnimi, Chap 3, item 6)

**112. Why did Bina become a Blocked Masach in Beria?**

Because the giver from above downward is regarded as a "blocked Masach," meaning its Gevul is shut. Consequently the Eser Sefirot beneath it cannot suck higher than its Gevul. However, when the Masach bestows from below upward it is regarded as an "open Masach," because it lacks the power to limit the Orot there, although it clothes in its Ohr Hozer (see item 103).

(Part 3, Chap 14, item 3)

**113. Why does the point of Malchut de Atzilut breaches and breaks through the Masach?**

Since it is regarded as Atzilut. Her Shoresh comes from Masach de Behina Gimel and Masach de Behina Bet does not control her. For that reason she breaches and breaks it, meaning from her perspective it is not regarded as "blocked" (see item 112); it is considered as open. However, even though she descends beneath it, she is not limited by it, but can always go back to Atzilut.

(Part 3, Chap 8, item 1)

**114. Why do GAR de AA not breach the Masach?**

Because that Masach de Behina Bet is their Shoresh and they are below it.

(Part 3, Chap 7, item 1)

**115. Why doesn't the Aviut appear at once but in an order of four degrees?**

Because they are two complete opposites: one wants only to bestow and to not receive at all, and the other wants only to receive. Two opposites cannot stem from one another unless gradually.

Therefore, the Ohr does not leave the Maatzil and becomes a Ne'etzal before it hangs down through the four degrees HB TM of Ohr Yashar.

**116. What are the two Behinot in the Ohr of Histaklut?**

They are Ohr Yashar and Ohr Hozer. The received Ohr de Histaklut in the first three Behinot – Hochma, Bina and Tifferet – is the Ohr Yashar, and the Ohr of Histaklut that is not received but is rejected backwards. In other words, the Ohr that is fit for Behina Dalet is the Ohr Hozer in it.

(Part 3, Chap 12, item 3)

**117. Are the four degrees of the Aviut of Ohr Yashar as limited as they are from above downward and why?**

In the four Behinot of Ohr Yashar it is also considered that Malchut de Elyon becomes the Keter de Tachton. That is because Malchut de Behina Aleph became the Shoresh and the Keter of Behina Bet, and Malchut de Behina Bet became Keter de Behina Gimel.

Thus, Bina de Ohr Yashar is limited to Aviut de Behina Bet from above her in Malchut de Hochma. Also, Aviut de ZA comes from Malchut de Bina above. For that reason, each of these four Behinot is considered to be receiving its Aviut from above downward.

**118. Who causes the four Behinot of Ohr Yashar become distinguished and captured in the degree?**

The Ohr Hozer that ascends from the Masach of Malchut upwards makes the Ohr be caught in the degree.

(Part 3, Chap 12, item 4)

**119. Where do the four Behinot in the Ohr Hozer come from?**

They are five Reshimot that remained in Malchut from her Orot in Ein Sof after the Tzimtzum. There, Ohr Ein Sof filled the entire Behina Dalet, and she received all the Ohr that is destined for her five Behinot.

Since the Masach now detains all the Ohr that should fulfill these Reshimot, you find that there are five Behinot in this Ohr KHB TM that are rejected from the five Reshimot in Malchut. Know, that these five Behinot in the Ohr Hozer ascend and clothe the five Behinot in the Ohr Yashar.

(Histaklut Pnimit, Chap 2, item 2)

**120. What changes in the Ohr Hozer before the Ohr Yashar clothes it and after the Ohr Yashar clothes it?**

Any Hidush Tzura is regarded as an addition to the first Tzura. Thus, if Behina Dalet in Malchut was purified into Behina Gimel, then this is a different Malchut, additional to the first, because there is no absence in spirituality.

However, the force of the restriction in Malchut de Behina Dalet rides on the new Malchut de Behina Gimel too. Therefore the Zivug de Hakaa does apply to her, but she is still not regarded as Malchut ha Mesayemet as is Malchut de Behina Dalet de Elyon before the Ohr Yashar clothed her Ohr Hozer.

In other words, she expands to Eser Sefirot de Guf from her and within her and the Ohr Hozer descends to them from above downward with the complete measure of the level that clothed the Rosh through Malchut de Malchut, called Tabur. Only afterwards does Tabur become the ending point because the first Tzimtzum was only on the Kli of Malchut that has already clothed the Orot.

(Histaklut Pnimit, Chap 7, item 5)

**121. What is the reason for the Hitpashtut of Eser Sefirot de Rosh to a state of Guf?**

See above item 125.

(Part 3, Chap 8, item 1)

**122. Do the four Behinot of degrees that limit ABYA extend from above downward and why?**

They certainly do from above downward because the Ohr Hozer from below upward places no Gevul (see item 112).

(Part 3, Chap 3, item 5)

**123. Why does the Aviut of Behina Gimel generate the level of Hochma?**

Because the five Reshimot KHB, ZA, Malchut, in Kli de Malchut (see item 119) stand from below upward. That is because Behina Dalet is Keter, Behina Gimel is Hochma, Behina Bet is Bina, Behina Aleph is ZA and the purest of all is Malchut.

Because she lacks Aviut de Behina Dalet, even if she did receive the Ohr directly inside, she would not have a place to extend and receive the Ohr of Keter, for she lacks Behina Dalet. Now too, when the Masach rejected and pushed that Ohr backwards, it only rejected from Hochma downward, namely the measure that she could receive. For that reason that Ohr Hozer cannot ascend and clothe Keter, but only from Hochma downward, as is its own level. Similarly, if she has only Aviut de Behina Bet, the level of Ohr Hozer itself would lack the two Sefirot Keter and Hochma. For that reason it cannot clothe Keter and Hochma de Ohr Yashar, but only from Bina downward.

(Histaklut Pnimit, Chap 2, item 2)

**124. How do Zivugim de Hakaa occur in AHP?**

Even though Ohr AHP is Ohr de Hassadim, there is still Zivug de Hakaa there because they necessarily have He'arat Hochma.

**125. Why are the Eser Sefirot that end the Partzuf, Eser Sefirot de Ohr Hozer without Ohr Yashar?**

Because Ohr Hozer without Ohr Yashar hasn't any bestowal. For that reason it is called Ohr Nekeva, which only receives and does not give anything and therefore ends the Partzuf.

(Histaklut Pnimit, Chap 7, item 2)

**126. What is the Hevel that comes out of a degree?**

Ohr Hozer that descends from above downward is called "Hevel that comes out."

(Part 3, Chap 11, item 7 and Ohr Pnimit, item 8)

**127. Why doesn't real Hevel come out from the eyes?**

Because there is no Hakaa in Behina Aleph due to her frail Aviut.

(Part 3, Chap 11, item 5)

**128. What comes to be in the Sefirot as a result of the Ohr of Histaklut?**

The Ohr Yashar and the Ohr Hozer come primarily from Ohr Histaklut, meaning Ohr Hochma that expands from Ein Sof, called Keter (see item 116). The Kelim too come primarily from Ohr Histaklut, for they are generated by the Ohr Hozer.

(Part 3, Chap 11, item 6)

**129. What comes to be in the Sefirot as a result of the Hevels of the AHP?**

The Aviut in the Kelim, which appears from the Masach downward (see item 122), is made of Hevels that extends from the AHP.

(Part 3, Chap 11, item 7)

**130. Why isn't any reality made of Orot AHP?**

Because AHP is only regarded as Malchut. Malchut that rose to Behina Gimel of the Rosh is called Hotem and Malchut that rose to Behina Bet of the Rosh is called Awzen. Thus, they do not have any Ohr Yashar, but only descending Ohr Hozer, called "exiting Hevel". They only create the Aviut in the Kelim, and that is why no reality came from them (see item 29).

(Part 3, Chap 11, item 7 and Ohr Pnimit, item 8)

**131. A. What does it mean that there is no Masach at all in Olam Atzilut?**

There is no Masach in Olam Atzilut because Masach means rejection of the Ohr from clothing the Kli. Wherever there is a Masach, it stops the He'arah of Ohr Elyon from shining. You can therefore see that the real Masach is only at the Sium Raglin of every Partzuf, for it stops the Ohr and the Partzuf ends and its degree. However, the screens above the Sium



Raglin of the Partzuf are but acts that rise from the Masach de Sium Raglin. In Peh de Rosh it performs a Zivug de Hakaa, and at the Chazeh, it stops the Hitlabshut of Ohr Yashar. The Behinot of Hizdakchut of the Masach referred to the Partzuf are not actual screens, for they do not stop the He'arah of the degree of the Partzuf. They are rather operations that eventuate by the power of the Aviut and the Kashiut in the Masach de Sium Raglin. We only call them screens to simplify the issue.

**B. What is the difference between Ohr of Atzmut and Ohr of Tolada?**

The Ohr Yashar clothed in Ohr Hozer that ascends to them from below upward is the Atzmut of the degree. Ohr Yashar that is clothed in Ohr Hozer that descends from the Masach downwards, called Eser Sefirot de Guf, is called Ohr of Tolada from the Eser Sefirot de Rosh (Chap 8, item 9).

Ohr that extends to the Tachton because it bestowed upon the Elyon is called Ohr of Tolada and also Guf. Also, the three lines of ZA that extend because "three extend from one," are also called Ohr of Tolada, and Guf.

**132. Why is every level of Eser Sefirot named only after its uppermost Sefira?**

Because the smaller Orot are completely nullified in the greater ones and do not count.

**133. Why are the two Orot of ZON on the same level?**

Since they come from Eser Sefirot of the same level.

(Part 3, Chap 7, item 2)

**134. How is the Zivug de Hakaa performed for the purpose of the Eser Sefirot de Beria and de Yetzira?**

The Eser Sefirot de Beria came out by Zivug de Hakaa in Karka de Atzilut, and the Eser Sefirot de Yetzira came out by a Zivug de Hakaa in Eser Sefirot de Beria.

(Part 3, Chap 2, item 2 and Ohr Pnimi, item 3)

**135. How does Ein Sof shine in Atzilut?**

By Hitlabshut of Ohr Ein Sof in Hochma, meaning from a Zivug on Masach de Behina Gimel. (Part 3, Chap 3, item 4)

**136. Why doesn't Atzilut receive above Hochma?**

Because Ohr Hozer that is rejected from Malchut doesn't have Ohr de Keter, but only from Hochma downwards (see item 123). For that reason it doesn't have anything with which to clothe the Keter de Ohr Yashar and receive from it.

(Part 3, Chap 3 and Ohr Pnimi, item 3)

**137. In which clothing does Olam Atzilut receive Ohr Ein Sof, and Olam Beria, Olam Yetzira and Olam Assiya?**

Atzilut receives in clothing, meaning Ohr Hozer from Behina Gimel, called Hochma. Beria – by a clothing of Behina Bet, called Bina, Yetzira – by a clothing of Behina Aleph, called ZA or Tifferet, and Assiya receives through Malchut de Yetzira.

(Part 3, Chap 3, item 2 and item 3)

**138. Why is Hitnotzetut from Elyon to Tachton called Seal and Imprint?**

When the Ohr Hozer expands from the Masach downwards to Eser Sefirot de Guf, it brings with it all the Behinot of the Behinot that it clothed from the Masach upwards to Orot of Rosh, none missing. For that reason, this Ohr Hozer that descends from above downward is exactly like a Seal. Every thing that is engraved in it is copied to the imprint, being the Eser Sefirot de Guf. It is like that also from every Elyon to Tachton.

(Part 3, Chap 8, item 9 and Ohr Pnimi, item 8)

**139. Where do the Kelim come from?**

The Kelim come primarily from the Ohr of Histaklut (see item 128), though their Aviut and Tzura were formed by the Ohr Hozer that descends from Awzen, Hotem, Peh downwards (see item 129).

(Part 3, Chap 11, item 7)

**140. Why did the Orot come before the Kelim?**

It is because when Ohr Ein Sof expanded to create the Kelim, there were four Behinot of Ohr Yashar there. We know that three Behinot, HB and ZA are regarded as Orot, and only Malchut is considered to be a Kli. It is because of that that the Orot come before the Kelim. (Part 3, Chap 12, item 5 and Ohr Pnimi, item 2)

**141. How are Kelim de Rosh made?**

By the Ohr Hozer from the Masach upward.

(Part 3, Chap 12, item 4)

**142. How are Kelim de Toch made?**

By the Histaklut in AHP. During the Hizdakchut of Tabur to Behina Gimel, the Ohr leaves from the place between Tabur and Chazeh because the Behina of Guf is called Chazeh, and because of this Hizdakchut Malchut de Rosh rose from Peh to Hotem.

It is so because Behina Gimel de Rosh is called Hotem, and there was a Zivug de Hakaa there, on Behina Gimel and the Ohr Hozer that descends from the Hotem to the Chazeh downwards expanded to the Chazeh.

Afterwards, when Malchut de Behina Gimel purifies to Malchut de Behina Bet, the Ohr leaves from the place of the Chazeh as well, until Shibolet ha Zakan. That is because Behina Bet de Guf is found there, and because of this Hizdakchut Malchut de Rosh also ascends from the Hotem to the Awzen, which is Behina Bet de Rosh. Then there is a Zivug de Hakaa there, on Masach de Behina Bet, and the Ohr Hozer that descends from the Awzen downwards expands all the way to Shibolet ha Zakan.

Afterwards, because Malchut de Behina Bet de Guf, called Shibolet ha Zakan, was purified to Aviut de Behina Aleph, the Ohr left from Shibolet ha Zakan almost to the Peh. Because of that, Malchut de Rosh ascended from the Awzen to the Eynaim, meaning to Behina Aleph de Rosh, where there is no Hakaa (see item 127). For that reason there is also no Ohr Hozer there, which comes down and therefore no Kli was made for the Ohr Hochma.

Similarly, when she was purified to Behinat Shoresh and Malchut rose from Eynaim to Galgalta, namely Keter de Rosh, there was also no Hakaa there and that is why there was no descending Ohr Hozer there. For that reason the Kli de Keter de Guf does not emerge. Hence, the Guf does not have Kelim for Haya, which is Ohr Hochma, or Yechida, which is Ohr de Keter because of the absence of Hakaa there during the Hizdakchut of Malchut. It turns out that there are only three Kelim here, namely Malchut – from Chazeh to Tabur, ZA – from Shibolet ha Zakan to the Chazeh and Bina – from below the Peh to Shibolet ha Zakan. You should know that there is no Zivug de Hakaa in Malchut de Guf, but in Malchut de Rosh, meaning from the Peh upwards.

(Histaklut Pnimit, Chap 6, item 5)

**143. How are Kelim de Sof made?**

Since Malchut de Guf cannot receive any Ohr Yashar but only Ohr Hozer, and Ohr Hozer without Ohr Yashar does not expand and bestow, for that reason the Partzuf ends.

(Histaklut Pnimit, Chap 7, item 5)

**144. Why must every Partzuf consist of three degrees - Rosh, Toch, Sof?**

Because first, there must be a Zivug de Hakaa, which uncovers the Ohr Hozer from below upward to the Eser Sefirot of Rosh and the roots of the Kelim. Afterwards, in order to expose the complete Kelim, the Ohr Hozer must expand from the Masach downwards (see item 142).

After that the Eser Sefirot that end the Partzuf, which are Eser Sefirot de Sof are needed. Thus, a degree is not completed but only in the three Behinot – Rosh, Toch, Sof. (Ohr Pnimi(Ohr Pnimi, Part 1, Chap 1, item 50)

(Histaklut Pnimit, Chap 5, item 4)

**145. What is the ascent of Malchut to the Maatzil?**

Ascent means purification. When Malchut de Guf purifies to Behina Gimel, it is regarded as Malchut ascending to ZA. When she purifies to Behina Bet, it is regarded as Malchut ascending to Bina, and when she purifies to Behina Aleph it is considered that she rose to

Hochma. When she purifies to Behinat Shoresh, it is considered that she rose to Keter, called the Maatzil.

(Histaklut Pnimit, Chap 10, item 7)

**146. Who causes the ascent of Malchut to the Maatzil?**

Ohr Makif that remains outside the Partzuf and wants to shine in the Pnimit is the cause of the Hizdakchut.

**147. When does Ohr Ein Sof clothe the Kelim?**

After the second Histaklut in Orot AHP (see item 142), which makes all the Orot from Eser Sefirot de Guf leave, there was a new Zivug and a second Hitpashtut, which shines once more and fulfills those Eser Sefirot de Guf. It also generates a new Partzuf that is clothed in that same place.

(see item 168)

**148. Why aren't the Eser Sefirot de Rosh regarded as Kelim?**

Because the Aviut in Malchut cannot ascend from where she is generated even one bit. For that reason, the Ohr Hozer that ascends from her upwards is regarded as Ohr, but with regards to the Ohr Yashar it is regarded as a Kli. Consequently, it is only enough to be caught in the degree and become a Shoresh for the Kelim.

**149. How were the Kelim formed one above the other?**

See above item 142.

**150. Why wasn't a Kli generated from the Eynaim?**

See above item 142.

**151. Why do the first three Behinot of Ohr Yashar not have the Behina of a Kli, but only Behina Dalet?**

Because the Kli consists primarily of the Aviut, meaning the will to receive in the Ne'etzal, which appeared in a sufficient amount only in Behina Dalet. The first three Behinot do not have a sufficient amount, but they are regarded as the generators of Behina Dalet. For that reason the first three Behinot are regarded as Ohr, and Behina Dalet alone is regarded as a Kli.

(Part 3, Chap 12, item 2)

**152. Why are Neshama and Ruach called Ohr?**

See above item 151.

**153. Where do the roots of the Kelim come from?**

From the Ohr Hozer that ascends from the Masach upward.

**154. Where do the complete Kelim come from?**

From the Ohr Hozer that descends from the Masach downward.

**155. How and where do the three Kelim of the Guf formulate?**

By Hizdakchut Malchut de Guf (See item 142).

**156. What are the names of the four Behinot of the Aviut de Rosh?**

Aviut de Behina Aleph de Ohr Yashar is called reception through Keter, Aviut de Behina Bet is called Harchaka. Aviut de Behina Gimel is called Halon and a narrow Nekev with Harchaka..

(Part 3, Chap 1, item 4)

**157. What is a Hamshacha and reception of Ohr Yechida?**

The Hamshacha is in Aviut de Behina Dalet and reception is in the totally pure, such as Behinat Shoresh.

**158. What is a Hamshacha and reception of Ohr Haya, Ohr Neshama and Ohr Ruach?**

For Ohr Haya, the Hamshacha is in Behina Gimel, and reception is in Behina Aleph. For Ohr Neshama, the Hamshacha is in Behina Bet and reception is also in Behina Bet. For Ohr Ruach the Hamshacha is in Behina Aleph and reception is in Behina Gimel, and for Ohr Nefesh the Hamshacha is by ZA and the reception is in Behina Dalet.

**159. Why do all the Kelim equalize in level in the Zivug de Hakaa?**

Because in Ohr Yashar, the purer is more important and higher, and the opposite is true in Ohr Hozer, meaning the Av is more important. Therefore, when clothing one another, their level becomes the same because the lower in Ohr Yashar is higher in Ohr Hozer and vice versa.

**160. Where are the five Behinot in the Kli of Malchut?**

See above item 119.

**161. How can Malchut de Rosh expand from and within her to the extent of receiving Eser Sefirot from Rosh?**

See above item 121 and item 120.

**162. How far do Eser Sefirot de Guf expand?**

To Malchut de Malchut, called Tabur.

**163. Why are there no Kelim opposite Haya and Yechida of each Partzuf?**

See above item 142.

**164. What are these terms: Shibolet, Chazeh, Tabur?**

Shibolet is Malchut de Bina de Guf; Chazeh is Malchut de ZA de Guf; Tabur is Malchut de Malchut de Guf.

(See above item 142)

**165. When are the Kelim of one above the other filled with Ohr?**

In Hitpashtut Bet.

(See above item 147)

**166. Why does Ohr Yechida clothe Galgalta and not Peh?**

Because the giver gives in the more Av thing, and the receiver must receive in the more Zach.

**167. Why doesn't Ohr Haya clothe the Hotem?**

Because Ohr Haya is received only in Behina Aleph, which is Ohr Eynaim, as explained in item 166.

**168. How is AB emanated from Partzuf Galgalta?**

Every Partzuf must have two roots in its Elyon. Those are Keter Malchut de Elyon, called Peh, and Malchut de Malchut de Elyon called Tabur. It is so because by the ascent of Tabur de Partzuf Keter to its Peh, meaning when Malchut de Guf is purified from its Aviut and remains as pure as Kli de Keter, it is regarded as reaching the place of Peh de Rosh, being as pure as the Peh. That is because from above downward there is no Aviut in the Peh. This Peh stands there and serves as Malchut de Rosh, which raises Ohr Hozer from below upward, and from below upwards it has Aviut de Behina Dalet. It turns out that the Tabur that rose there is also incorporated in that Zivug of the Peh from below upward, meaning mingled with the Aviut there.

However, Tabur cannot receive Aviut de Behina Dalet inside, as it is in the Peh because of the disappearance of its last Behina form it by the power of the purification. For that reason, Tabur receives only Aviut de Behina Gimel there.

Know, that this Hitabut that Tabur acquired from the Peh is called "descent to the place of Chazeh de Partzuf Keter". That is because after the Tabur (which is the Behina of Malchut de Guf from above downward) became Av, it became Malchut de Guf once more, called Chazeh.

Thus, by acquiring the above Aviut, Tabur left the Behina of Peh and descended once more near the Tabur, meaning to the place it was in before it purified, namely the place of the Chazeh. It didn't actually go down to Tabur because it did not become Av in Behina Dalet, but only in Behina Gimel, and the Chazeh is the place of Malchut of Behina Gimel de Guf de Partzuf Keter.

Thus, through its Hizdakchut and ascent to the Peh, the Tzura of Tabur has changed, because prior to its ascent, it had Aviut de Behina Dalet, and after the ascent back to its place, it received only Aviut de Behina Gimel. For that reason that Tabur is now considered to be the new Kli of Malchut. Therefore, it is regarded to have stepped completely out of the Upper Partzuf, namely Partzuf Keter.

Doing that, it became fit for Zivug de Hakaa and Hitlabshut of Eser Sefirot de Rosh, even though it stood in the place of the Chazeh de Partzuf Keter, even though the Chazeh, which is Malchut de Guf is unfit for Hakaa (see item 142). Because it comes from the Behina of Malchut after the Ohr clothed her from above downward (see item 120), that Hitlabshut does not concern that Tabur that rose and descended there. It is so because that Tabur is the new Behina of Malchut, where the Ohr Elyon has never yet clothed, rendering it fit for Zivug de Hakaa (see item 120 and item 210).

It is for that reason that Ohr Ein Sof expanded to the new Behinat Malchut of Behina Gimel that stands in the place of the Chazeh de Elyon. By the Hakaa in the Masach in her, the Eser Sefirot de Ohr Hozer came out and clothed the Ohr Elyon up to the level of Hochma, as it says in item 119, that the Ohr Hozer that rises from Malchut de Behina Gimel cannot clothe the Keter.

Thus, the Eser Sefirot of this new Rosh clothe Partzuf Keter from the place of Malchut de Rosh, meaning in Chazeh de Partzuf Keter, to the place of its Peh, for there is its Upper Shoresh, and they cannot transcend above their Shoresh. It turns out that the Rosh de Partzuf Keter remains uncovered.

After that the Ohr Hozer descends and expands from Malchut de Rosh downward to the Eser Sefirot de Toch, as it says in item 142, and Eser Sefirot de Sof, as it says in item 143. Thus, that Rosh, Toch, Sof is called Partzuf AB that is born and generated by its Upper Partzuf, called Partzuf Keter, or Galgalta.

(Part 3, Histaklut Pnimit, Chap 10)

#### **169. How is SAG emanated from Partzuf AB?**

It has already been explained that the primary cause of the birth of a Partzuf is that law of Hizdakchut that is always applied in the Eser Sefirot de Guf because of the clothing of Ohr Elyon inside them (see Histaklut Pnimit Part 2, Chap 10, item 10). Therefore, after the Ohr Elyon clothed the Eser Sefirot de Guf de Partzuf AB here too, it caused the Hizdakchut of the Aviut in its Malchut de Guf, called Tabur de AB. It was gradually purified from below upward until it became as Zach as Shoresh.

This is called the ascent of Tabur de AB to its Peh, where it acquired a new Aviut of Behina Bet. That is because the last Behina always disappears during the Hizdakchut (see previous item). Here in AB, whose Aviut is from Behina Gimel, the last Behina is Behina Gimel, so that is what disappears by the power of the Hizdakchut. Consequently, by its Hitkalelut with the Peh, Tabur now acquired only Aviut de Behina Bet.

The Hitabut of Tabur to Behina Bet is called "exit from the Peh and descent to the place of Chazeh de AB", which is the place of Behina Bet de Guf. Tabur is regarded as Behina Gimel de Guf there, and Chazeh as Behina Bet. For the reasons we have explained in the previous item, there was a new Zivug de Hakaa in this new Malchut, meaning in Tabur de AB that ascended and descended to the Chazeh.

For that reason, the place of the Chazeh became Malchut de Rosh. From the Chazeh upwards to Peh de AB, the Eser Sefirot de Rosh of Bina's level expanded. From the Chazeh downwards, Eser Sefirot de Toch and Eser Sefirot de Sof expanded, as was explained in the previous item. Thus, the Rosh, Toch, Sof of this Partzuf, whose level is only up to Bina, is called Partzuf SAG.

#### **170. What causes the Hizdakchut of the Aviut of Malchut?**

The Hitlabshut of the Atzmut in the Kelim always causes Hizdakchut of the Aviut of Malchut. (Part 3, Chap 10)

#### **171. Why did the Zivug de Hakaa become the Eser Sefirot de Rosh de Tachton in the place of the Chazeh de Elyon?**

Because the last Behina always disappears due to the force of the Hizdakchut and the ascent to the Peh. That is why Tabur that ascends there and receives the new Aviut always loses the last Behina it had prior to its Hizdakchut, being its previous Malchut that always stands from Tabur to Chazeh of each Partzuf.

Thus, when it leaves the Peh and returns to its former location, it descends only to the place of the Chazeh and makes the new Zivug there for its other Partzuf, the lower one (see item 168). That is why we have the rule that Chazeh de Elyon is Malchut de Rosh de Tachton, called Peh de Tachton.

**172. Why is the Shoresh of every inferior Partzuf in the Peh of its superior?**

See above item 210.

**173. What does Rosh de Partzuf AB clothes from Peh to Chazeh in Partzuf Galgalta?**

See above item 168.

**174. Why can't Rosh de AB clothe above Peh de Galgalta, and also SAG with regards to AB and so on?**

Because the Upper Shoresh of every Tachton is the Peh of the Rosh de Elyon (see item 169). It therefore cannot transcend above its Shoresh.

**175. What do the names Shoresh, Neshama, Guf, Levush, Heichal refer to?**

They are appellations of these KHB, ZA, and Malchut. ZA and Malchut separated from them and became the surrounding Kelim, indicating the lack of Haya and Yechida there.

**176. Why were Levush and Heichal separated from the inner Kelim and became surrounding?**

Because of the association of Midat ha Rachamim with Din, meaning the ascent of Malchut and her restrictive force into Bina, and their Hitkalelut. Because of that the previous ZA and Malchut went below the point of the Tzimtzum and could not receive any Ohr. Consequently, they became Makifim (surrounding) that receive the Ohr but from a distance.

(Part 3, Chap 10, item 2)

**177. What do the five Behinot implied in the names Shoresh, Neshama, Guf, Levush, Heichal relate to?**

They relate specifically to ZA and Malchut de Behina Dalet that were separated and became Makifim. Because of that, the inner Haya and Yechida became absent from every Partzuf.

**178. Why do NRN, which are inferior, clothe Shoresh Neshama and Guf, which are superior?**

Because the Ohr is always received in the purer Kelim.

**179. What are the five Behinot in the Neshama called?**

NRNHY.

(Part 3, Chap 5, item 3)

**180. What are the five Behinot in the Guf called?**

Moach, Atzamot, Gidin, Bassar and Or.

(There)

**181. What are the five Behinot in the Levush called?**

Ktonet, Michnasayim, Mitznefet and Avnet (shirt, trousers, miter and a girdle – respectively).

(There)

**182. What are the five Behinot in the Heichal called?**

Bait, Hatzer, Sadeh, Midbar (house, yard, field, desert – respectively).

(There)

**183. Why is each of the Behinot of the SNGLH (Shoresh, Neshama, Guf, Levush, Heichal), mingled with all other four?**

Because of the Hizdakchut of the Masach in each of their degrees.

**184. What Behinot of ZA and Malchut are there after Tzimtzum Bet?**

ZA and Malchut de Bina.

(Part 3, Ohr Pnimi, Chap 10, item 1)

**185. How do SNGLH of Atik de Atzilut clothe AK?**

Shoresh, Neshama, Guf de Atik clothe Shoresh, Neshama, Guf de AK because Levush and Heichal de BON de AK were separated from the inner of AK and became Makifim. It is so in every Partzuf from there onwards.

(Part 3, Chap 10, item 3)

**186. At which Olam does the Shoresh for the Tachtonim begin?**

At Partzuf BON de AK onwards, where the beginning of the association of Midat ha Rachamim with Din was.

**187. Which Partzuf in AK is regarded as the Shoresh of the inclusive Eser Sefirot?**

Partzuf BON de AK. However, the previous Partzufim, which come from the real Behina Dalet, stand alone for they haven't the association of Midat ha Rachamim with Din, as in the collective Eser Sefirot.

**188. Why do we sometimes mention four Behinot and other times five?**

The truth is that they are only four Behinot. However, when we count their Shoresh too, we regard them as five Behinot.

(Part 3, Chap 7 item 9)

**189. Why do the Eser Sefirot not begin with Keter?**

Because Keter itself consists only of the roots of the four Behinot HB TM, and it too begins from Hochma.

(Part 3, Chap 8, item 9)

**190. What are the inclusive Eser Sefirot?**

BON de AK, Atzilut, Beria, Yetzira Assiya.

(Part 3, Chap 8, item 1)

**191. What are the many Olamot above Atzilut?**

They are all included in the five Partzufim of AK. That is because AK is regarded as the first Eser Sefirot that emerged in the Rosh after the Tzimtzum.

**192. What is the difference between the inner NRNHY in each Partzuf and the five Partzufim AB, SAG, MA, BON in each and every Olam?**

The inner NRNHY that are clothed in the Sefirot KHB ZON of each Partzuf, are generated by Zivugim de Hakaa on the path of the purification of Malchut. For that reason they stand one above the other.

However, the four Partzufim, AB, SAG, MA, and BON emerge by the ascent of Tabur to Peh, where she acquires a new Aviut and went back down to her place (see item 168). For that reason Chazeh de Elyon became the Peh of the Tachton, and they stand one below the other.

(Part 3, Histaklut Pnimit, Chap 13, item 1)

**193. What is the difference between the five Partzufim and the five Olamot?**

There are many differences among the Olamot, as will be explained in the coming lessons, which is not the case among the Partzufim.

**194. How are the Eser Sefirot de Ohr Yashar and Ohr Hozer that emerge through a single Zivug de Hakaa called?**

They are Eser Sefirot of even level, called – Or, Bassar, Gidin, Atzamot, Mocha.

**195. The five levels that emerge one on top of the other are called by whose name?**

They are called NRNHY, or KHB ZON, meaning after the highest Sefira on the level. (Ohr Pnimit(Ohr Pnimit, Part 1, Chap 1, item 50)

**196. Why are the five Partzufim called AB, SAG, MA, BON?**

Will be explained in later parts.

**197. Why is the Guf called "Seven lower Sefirot"?**

Because there are Kelim only for Bina and ZON, called Shibolet, Chazeh and Tabur. It turns out that from the Shibolet downwards, where the Guf begins, there is only the Kli de ZA and the Kli de Malchut, which are seven Sefirot. ZA contains HGT NHY and along with Malchut they are seven Sefirot HGT NHYM.

**198. Is there a difference between AK and ABYA from the perspective of the four Behinot of Ohr Yashar, and if so, why?**

There is no differentiation of degrees from the perspective of the four Behinot de Ohr Yashar, for they are always Behinot of Hitpashtut from Ein Sof. That is because there isn't any Hidush of Ohr in the Olamot that does not extend from Ein Sof.

**199. Why are ABYA denominated by the four Otivot HaVaYaH?**

It is so because the four Otivot HaVaYaH imply HB TM, and the upper Sefirot in the four Olamot ABYA also imply HB TM. Thus, each Olam is named after its highest Sefira.

(Part 3, Chap 8, item 1)

**200. Why are all the Behinot in Atzilut called Neshamot (pl. for Neshama) and in Beria Gufim (pl. for Guf)?**

When we want to compare the Olamot that are associated with Midat ha Rachamim with the Partzufim of AK where there isn't this association of Midat ha Rachamim, we call the Sefirot, KHB TM, Shoresht, Neshama, Guf, Levush, Heichal. All its Behinot of AK are regarded as Shoresht, all the Atzilut as Neshama and all the Beria as Guf.

When we relate to the Olamot themselves, we call them NRNH; Yechida is in AK, Haya, which is Ohr Hochma, is in Atzilut, Neshama is in Beria, Ruach in Yetzira and Nefesh in Assiya. You already know that with regards to the SNGLH, all the Olamot of BYA lack Yechida and Haya (see item 177). Consequently, Atzilut does not have more than Neshama, and that is why it is called here Neshama.

(Part 3, Chap 8, item 1)

**201. What is the difference between a Nekuda and a Sefira?**

The Masach and the Malchut before the Zivug de Hakaa is called Nekuda. After the Zivug de Hakaa and the clothing of the Ohr Hozer to Eser Sefirot de Ohr Yashar they are called Sefira.

(Part 3, Chap 5, item 1 and Chap 7, item 2)

**202. What is the difference between a Sefira and a Partzuf?**

See above item 192.

**203. How many Behinot of Eser Sefirot must emerge to complete one degree?**

Eser Sefirot of Rosh, Eser Sefirot of Toch (see items 141 and 142), and Eser Sefirot of Sof.

(See above item 143)

**204. Why is the Keter called Ein Sof?**

Because Malchut de Rosh, called Keter, does not end and places a Sof on the Ohr. Quite the contrary, it becomes the beginning of all the Orot in the Partzuf.

(Part 3, Chap 1, item 4)

**205. Why is Keter called "middle" between the Maatzil and the Ne'etzal?**

Because it has the force of the Maatzil and the force of the Ne'etzal (see item 210).

(See above item 210)

**206. Why are all the Roshim (pl. for Rosh) of the degrees called Ein Sof?**

Because Malchut de Rosh does not end the Ohr. Quite the contrary, it becomes a beginning for the Ohr through the Ohr Hozer that ascends from her.

(See above item 204)

**207. What is the meaning of Hitlabshut Ein Sof in Keter, in Bina, in ZA and in Malchut?**

When the Eser Sefirot de Ohr Yashar clothe the Ohr Hozer that ascends from the Zivug de Hakaa in Masach de Behina Dalet that clothes the Ohr Yashar up to Keter, it is called Hitlabshut Ein Sof in Keter.

If the level of Ohr Hozer is from Behina Gimel, it is called Hitlabshut Ein Sof in Hochma. If it is from Behina Bet, it is called Hitlabshut Ein Sof in Bina. When it clothes Behina Aleph, it is called Hitlabshut Ein Sof in ZA or Tifferet. Although there are Eser Sefirot de Ohr Yashar in any Hitlabshut, still, any Hitlabshut is named only after its highest Sefira of the level.

(Part 3, Chap 3, item 4)

**208. What is the need for a "middle" Behina between Creator and creature?**

It is because they are as far apart as heaven from earth, and cannot stem from one another if not through an intermediate that connects them.



(Part 3, Chap 6, item 4)

**209. Why is Keter not part of the Eser Sefirot and is not implied in the Otiof of HaVaYaH, but only in the tip of the Yod?**

Because from the perspective of the Nitzotz of the Creator in it, it contains nothing of the Behina of the Tachton (see following item).

**210. What is the Shoresh of the four potential Behinot?**

The rule is that when the Tachton ascends to the place of the Elyon, he becomes exactly like the Elyon and they both become like one body. Thus, the whole difference and spiritual separation occurs as a result of the Shinui Tzura between them. It is that Shinui Tzura which divides them into two.

When you say Tachton and Elyon, it refers to a Zach degree and an Av degree, like Tabur and Peh. Because of the Shinui Tzura of the Aviut in the Tabur and because it is from above downward, it is separated from the purer degree, called Peh, and is lower. For that reason it is called Tachton compared to it.

When you say that Tabur climbed to Peh it means that it purified completely, like the Peh. By that they become once more as one, for there is no difference between them that would make them two separate Behinot. However, because of this Hitkalelut and unification, Tabur too is incorporated in this Aviut, meaning the Aviut from below upward that is found there (see item 168) since they are one body.

At that point the Reshimot that remained in the Tabur from before the Hizdakchut awaken. These Reshimot are from above downward and they join and mix with the Aviut from below upward in the Peh itself. From that a Tzura is born in Tabur that is different and much lower than the Tzura in the Peh.

It is so because the Aviut from below upward in the Peh is regarded as Ein Sof (see item 206), because Behina Dalet had not developed an approach of clothing to the Ohr Yashar (see item 220). However, Aviut from above downward means that Behina Dalet has already become clothed, and thus the force of the Tzimtzum rides firmly over it (see item 220).

When the Reshimot in the Tabur are silent, meaning when they are completely purified of their Aviut, they are regarded as nonexistent there at all. However, now that the Tabur is incorporated with the Peh and grew more Av than it, though it is merely Aviut from below upward, the silent Reshimot that rest in Tabur are awakened by it. Consequently, the Behina of from above downward in the Tabur becomes somewhat evident once more. That creates a certain Shinui Tzura between the Peh and the Tabur, called "descent from the Peh downwards" to the place of Behina Gimel de Guf (see item 168).

Thus, even after the descent of Tabur from Peh downwards to its place in the Guf de Elyon, there are necessarily two entities in it: its Aviut and its Reshimot. This Aviut is completely from the Peh de Elyon, meaning the Aviut from below upward, that Tabur acquired and took from it by the incorporation with it into one Guf. However, the existence of the Reshimot in it is the part of Tabur itself, meaning of the Tachton himself.

Know, that these two entities are called: the "Nitzotz of the Creator", and "the Nitzotz of the creature". The existence of the Aviut in it is called "Nitzotz of the Creator", since it comes entirely from the Peh de Elyon, for the Elyon is always regarded as the Creator, or the Maatzil of the Tachton. The existence of the Reshimot in it is called "the Nitzotz of the creature" in it, for the Tachton is regarded as Ne'etzal or creature with regards to the Elyon. The above Nitzotz of the Creator is regarded as the Shoresh of the Tachton in potential, but not in actual fact. It is so because it is certainly the primary Shoresh of the Tachton, for without that Aviut in Tabur, there would not be any Zivug de Hakaa after it has been completely purified. However, once it received the Aviut from the Peh, it became fit for Hakaa and emergence of Eser Sefirot in a new level for the lower Partzuf (see item 168). Thus, though the above Nitzotz of the Creator is the entire Shoresh of the Tachton, it is still not regarded as the actual Shoresh. That is because the essence of the Tachton comes from the Tabur that rose to the Peh and came back down from it and outside it (see item 168).

For that reason, only the Nitzotz of the creature in it, meaning the Reshimot of the Tabur that awakened and grew Av because of the Aviut in the Peh are regarded as the Shoresh of the actual four Behinot. That is because they are the actual essence of the Tachton.  
(Part 3, Chap 5, item 6 and Chap 6, item 4)

**211. What is the Shoresh of the four actual Behinot?**

Explained thoroughly in the above item.

**212. Why did Malchut de Malchut become Atik in Olam Beria?**

Karka de Atzilut is regarded as Peh de Rosh of the Elyon with regards to creation. There is also the matter of the ascent of Tabur to Peh, which gained Aviut in that Peh, and came back down to its place to become Malchut de Rosh de Beria. In other words, a Zivug de Hakaa was made on it and Hitlabshut of Eser Sefirot de Ohr Hozer to Eser Sefirot de Ohr Yashar (see item 141).

You can therefore find these two entities here as well (see item 210), being the "Nitzotz of the Creator" and the "Nitzotz of the creature". The Nitzotz of the Creator is the Aviut from below upward from the Peh de Elyon (see item 210). It is regarded as Malchut de Malchut de Atzilut that came down and became Atik de Beria, a potential Shoresh. The Nitzotz of the creature is the Reshimot. They are considered to have become Arich Anpin de Beria, which is the Shoresh of the actual four Behinot.

**213. From which perspective is Keter regarded "last"?**

From the perspective of the Nitzotz of the Creator it is called "I am the last."

(Part 3, Chap 7, item 10)

**214. From which perspective is Keter regarded as "first"?**

From the perspective of the Nitzotz of the Creator it is called "I am the first."

(There)

**215. Where does Keter de Beria receive from and who is considered to be his Shoresh?**

Malchut de Elyon gives the entire Eser Sefirot to the Tachton. However, it is still regarded that every Behina takes its exact corresponding Behina in the Elyon. Keter de Tachton extends from Keter de Elyon; Hochma de Tachton from Hochma de Elyon; Bina de Tachton from Bina de Elyon etc. Despite that, it is Malchut de Elyon that takes and brings them to each Tachton, through its Ohr Hozer.

(Part 3, Chap 8, item 10)

**216. Why are all the Behinot of AK regarded as Keter to the Behinot of ABYA?**

Since it has Aviut de Behina Dalet, the level of its Ohr Hozer rises and clothes the Keter de Ohr Yashar.

(Part 3, Chap 9, item 6 and item 8)

**217. Why are HGT de Abba ve Ima regarded as Rosh?**

This will be explained in later parts.

**218. Why isn't the Behina of AA recognized in every Olam?**

Because it is regarded as Keter and Rosh, and its Guf is concealed and clothed in the four Partzufim AB, SAG, MA, BON.

(Part 3, Chap 10, item 5)

**219. Why is Malchut called "A mirror that has nothing of its own"?**

Because she was restricted and does not receive any Ohr Yashar. It is known that Eser Sefirot de Ohr Yashar are the Atzmut and the essence of the Orot. Hence, it is considered that she does not have any He'arah from her Shoresh and Atzmut, from the perspective of her being Malchut de Ohr Yashar.

It is only by the Zivug de Hakaa that she becomes Keter de Ohr Yashar. For that reason it is called "a mirror that has nothing of its own", meaning from her Atzmut. It means that from the perspective of her being Malchut de Ohr Yashar, she does not have any He'arah from there.

(Part 3, Chap 7, item 2)

**220. What is the meaning of the Nekuda that descends from an Upper Olam to a lower Olam?**

The Behina of Nitzotz of the Creator that descends to become Atik in the Tachton (examine item 210 above carefully) is the Nekuda that descends from the Elyon to become a Rosh for the Tachton.

(Part 3, Chap 7, item 2)

**221. How did the moon diminish, meaning Malchut de Atzilut?**

Will be explained in later parts.

**222. What is the Nekuda that descends from Olam to Olam regarded as in and of herself?**

See above item 210.

**223. Why does the Nekuda that descends sucks from all the Elyonim although she is the smallest of them?**

Because she is regarded as Malchut de Elyon, meaning the Peh that raises Ohr Hozer and clothes the entire Eser Sefirot de Ohr Yashar and catches them in the Partzuf. It is a law in the Upper Ones that any degree that generates any additional Ohr in the Upper Ones, that additional Ohr is returned to the degree that generated it.

Therefore, because Malchut, through her Ohr Hozer, catches the Eser Sefirot de Ohr Yashar in the Partzuf, these Eser Sefirot return and are given back to that Malchut. Thus, although Malchut is the lowest in the Eser Sefirot, she still receives and sucks from all those Eser Sefirot (see Histaklut Pnimit Chap 9, item 2).

(Part 3, Chap 6, item 6)

**224. Why does the Ohr Yashar in all the degrees extend from Ein Sof?**

Because there is not a Hidush of He'arah in the Olamot that does not extend from Ein Sof.

**225. Why is there no differentiation in the four Behinot of Ohr Yashar from the Rosh of the Kav to the end of Assiya?**

Because in all the degrees, wherever they are, they extend evenly from Ein Sof.

(Part 3, Chap 2, item 3)

**226. Why can't Ohr Yashar reach below Tabur?**

Because it is regarded as Malchut from above downward, which is already regarded as clothing for the Orot. That is why the force of the Tzimtzum rides on her and she cannot receive any Ohr Yashar.

(See above item 120)

**227. Why is the Upper Degree always regarded as the Maatzil of its lower degree?**

Because it is emanated and caused by her. That is how all the degrees concatenate from Rosh de Kav to the end of Assiya, by way of cause and consequence; each is born from the one above her. That is why every Elyon is called Maatzil, or Creator of the Tachton, and the Tachton is called Ne'etzal or creature (created by the Elyon).

(Part 3, Chap 7, item 10)

**228. What are the two roots of every Behina?**

Besides Malchut de Elyon being the Shoresh of every Behina in the Tachton, every Behina in the Tachton extends very accurately from its corresponding Behina in the Elyon. Keter de Tachton from Keter de Elyon; Hochma from Hochma de Elyon (see item 215). Thus, each Behina in the Tachton has two roots: one Shoresh in its corresponding Behina in the Elyon, and a second Shoresh in Malchut, which is the general Shoresh of the Tachton.

**229. What is the name given to Eser Sefirot of the same level?**

They are called: Or, Bassar, Gidin, Atzamot, Mocha.

(Part 3, Chap 5, item 2)

**230. Why is the Mador Klipot (Shell Section) between the Levush and the Or?**

Because that is the place of the darkness.

(Part 3, Chap 10, item 2)

**231. Why is the Ohr Pnimi in the Or worse than in the Basar, Gidin, Atzamot and Mocha in the Partzuf?**

Because the Or does not receive inside from the Ohr Yashar in the Partzuf, because of the Tzimtzum on her.

(See above item 65)

**232. Why does every Holy thing leave an imprint?**

Because there is no absence in spirituality, when Holiness appears once in some Behina, it never moves from there again.

(Part 3, Chap 7, item 3)

**233. How high can one reach?**

One can reach even higher than Nefesh de Atzilut.

(Part 3, Chap 10, item 4)

**234. Why is Nefesh de Elyon regarded as Ruach for the Tachton?**

Because any Elyon is necessarily one degree higher than the Tachton. Thus, if the Tachton has Nefesh, and He'arah from Nefesh de Elyon is added to it. This He'arah is higher than it by one degree, and one degree above Nefesh is Ruach.

(Part 3, Chap 10, item 6, and Ohr Pnimi, item 4)

**235. Where do the NRNH de Nefesh come from?**

All the Orot of Malchut are called Nefesh, even the Yechida in her.

**236. What are the differences between Olam, Partzuf, Sefira, Nekuda?**

See above items 193, 210, 202.

**237. What are the differences between Eser Sefirot de Ohr Yashar and Eser Sefirot de Ohr Hozer in the same level, the Eser Sefirot where one is above the other, and Eser Sefirot where one is below the other, Eser Sefirot de Toch, Eser Sefirot de Sof, the five Behinot of Kli de Malchut, the five Behinot of potential Kelim and the five Behinot of actual Kelim?**

Eser Sefirot de Ohr Yashar are the four Behinot of Hitpashtut of Ohr Ein Sof. The Eser Sefirot de Ohr Hozer are the rejected Orot that are returned from Malchut (see item 119). The Eser Sefirot of even level are the Eser Sefirot of Ohr Yashar that clothe the Eser Sefirot de Ohr Hozer out of one Zivug de Hakaa (see item 194).

The Eser Sefirot one above the other come from the four Zivugim de Hakaa in Malchut as it purifies, meaning when she ascends from Malchut from Tabur to Peh (see item 142). The Eser Sefirot one below the other come from the five Zivugim de Hakaa in Malchut after she comes to the Peh and receives a new Aviut (see item 168).

The Eser Sefirot de Rosh are from Malchut upwards before she is clothed (see item 141), and the Eser Sefirot de Toch are from Malchut downwards (see item 142). The Eser Sefirot de Sof are Ohr Hozer without Ohr Yashar. That is because they are from Malchut downwards after she had clothed the Orot. That is why they end the Partzuf (see item 143).

The five Behinot in Kli de Malchut are from the Reshimot from Ein Sof that remained in Malchut after the Tzimtzum (see item 119). The four Behinot of roots for potential Kelim come from the Nitzotz of the Creator (see item 210). The four Behinot of roots for actual Kelim are from the Nitzotz of the creature (see item 210).

Regarding the Eser Sefirot one above the other, know that they are the inner Eser Sefirot in each Partzuf. There aren't Kelim for Haya and Yechida there because these Eser Sefirot emerge by a Zivug de Hakaa as Malchut purifies (see items 95 and 142).

Aviut of Behina Aleph is very frail. Because of that she doesn't really perform a Zivug de Hakaa, as she doesn't raise sufficient Ohr Hozer to clothe the Ohr Yashar, so that its from above downward would become a Kli. Needless to add, there is no Zivug de Hakaa when she is completely purified, as is Keter.

Thus, there are only three Kelim there, from Behina Bet, Behina Gimel and Behina Dalet, but there are no Kelim from Keter and from Behina Aleph there. The Orot Haya, Yechida, should clothe the Pnimit of the Neshama, namely the Ohr of Bina (see item 163).

You should distinguish between the Hamshacha and the reception here, which are found in every Sefira (see items 157 and 158). Thus, our above statement that there are no Kelim for Ohr Yechida and Ohr Haya, but only for Hamshacha, for the Kli de Hamshacha for Ohr

Haya is Behina Gimel, and the Kli de Hamshacha for Ohr Yechida is Behina Dalet. These Behinot are complete in the Partzufim of AK, hence our statement that there are Orot Haya and Yechida there, though they are clothed in Neshama.

Midat ha Rachamim incorporated with Midat ha Din from BON de AK onward (see item 176). When Behina Gimel and Behina Dalet were reduced from the Partzufim and became surrounding, called Levush and Heichal, the Kelim for Hamshacha for Haya and Yechida were reduced from every Partzuf as well.

It turns out that Orot Haya and Yechida are also absent from the Partzuf, because there isn't a Behina Dalet to draw Yechida and Behina Gimel to draw Haya. Remember that and know that this absence of ZON only relates to AK, whereas for themselves, they certainly do have Eser complete Sefirot.

## Part III

# Histaklut Pnimit

## Chapter One

### Containing two issues:

A. Eser Sefirot de Ohr Yashar that are Dalet Behinot Aviut where the Ohr Elyon expands for Zivug de Hakaa.

B. These Dalet Behinot are equal in every single He'arah from the Rosh of the Kav to the end of Olam Assiya without any changes among them.

We must understand the difference between the thirteen kinds of *Eser Sefirot* that the Rav introduces in this Part.

1. There are thirteen kinds of *Eser Sefirot KHB TM* that we find here in the Rav's words, and we must know the differences among them:

1. *Eser Sefirot KHB TM de Ohr Yashar* that are brought here (Chap 1, item 3).

2. *Eser Sefirot KHB TM de Ohr Hozer* that are brought here (Chap 2, items 1, 2).

3. *Eser Sefirot* called *Nefesh, Ruach, Neshama, Haya, Yechida* that are brought here (Chap 2, item 3).

4. *Eser Sefirot* called *Shoresh, Neshama, Guf, Levush, Heichal* that are brought here (Chap 2, item 3).

5. *Eser Sefirot KHB TM* of equal level that are brought here (Chap 3, item 4).

6. *Eser Sefirot KHB TM* that emerge one above the other, brought here (in Chap 4, item 1).

7. *Eser Sefirot KHB TM* that emerge one below the other, like the four *Partzufim Abba, Ima, ZA* and *Nukva*, brought here (in Chap 5, item 1 and in Chap 6, item 4).

8. *Eser Sefirot KHB TM de Rosh de Partzuf*, brought here (in Chap 5, item 2).

9. *Eser Sefirot KHB TM de Toch de Partzuf* through *Tabur*, called *HGT*, brought here (in

Chap 5, item 2).

10. *Eser Sefirot KHB TM de Sof de Partzuf* from *Tabur* downward, brought here in Chapter 7, called *NHY*.

11. *Eser Sefirot KHB TM* called *Dalet Olamot Atzilut, Beria, Yetzira, and Assiya*, brought here (in Chap 14, items 1, 2, 3).

12. *Eser Sefirot KHB TM* that are *Dalet Partzufim Abba, Ima, ZA, and Nukva*, called *ABYA de Olam Atzilut*, brought here in chapter 15.

13. *Eser Sefirot KHB TM* called "Inner *ABYA*" inside each and every *Partzuf* from the *Partzufim* of *ABYA*. The *Rosh* of each *Partzuf* is *Keter*, from *Peh* to the *Chazeh* is *Atzilut*, from *Chazeh* to *Tabur* is *Beria*, and from *Tabur* downward it is *Yetzira* and *Assiya*.

2. There are thirteen kinds of *Eser Sefirot* before us. These kinds all bear the same names and are compatible. However, there are major differentiations among them, requiring a prior knowledge to thoroughly grasp the specifics of each and every kind with its own reasoning and validation. Then we can examine which kind of *Eser Sefirot* does it refer to. There isn't a degree that does not consist of *Eser Sefirot de Ohr Yashar*

3. The *Eser Sefirot of Ohr Yashar*, which are *Dalet Behinot HB TM* and their *Shoresh*, called *Keter*, have already been explained thoroughly (Part 3, Chap 1, *Ohr Pnimi*, item 9). These *Eser Sefirot* are contained in the *Ohr Ein Sof* itself, and there is no *Hidush of Ohr* in all the *Olamot* except from *Ein Sof*. Consequently, these *Dalet Behinot de Ohr Yashar* exist equally in each and every *He'arah* from *Rosh de Kav* to the end of *Assiya*, without any differentiations in them (see Chap 2, item 3 and *Ohr Pnimi* there, item 9).

## Chapter Two

### **Explains *Eser Sefirot de Ohr Hozer*. Containing three issues:**

A. The measure of the *Ohr* that was suitable for clothing in *Malchut* had the *Masach* not pushed backward is called *Ohr Hozer*.

B. The *Ohr Hozer* was turned into the vessel of reception for the *Ohr Elyon* instead of *Behina Dalet*.

C. Since *Behina Dalet* clothed all the *Behinot Keter, Hochma, Bina, and Zeir Anpin* prior to the *Tzimtzum*, there are five *Behinot of Ohr* in the *Ohr Hozer*, clothing the five *Behinot KHB TM de Ohr Yashar*. In item three he explains the *Eser Sefirot* called *NRNHY* and *Eser Sefirot* called *SNGLH*.

*The Eser Sefirot de Ohr Yashar clothe the Eser Sefirot de Ohr Hozer*

1. Regarding the *Eser Sefirot de Ohr Hozer*. They are brought here in the Rav's words (Chap 1, items 1, 2, 3), emerging by the *Hitpashtut* of *Ohr Ein Sof* as *Zivug de Hakaa* on the *Masach* in *Kli of Malchut de Ohr Yashar*, which belongs to *Kli Malchut* so that it does not expand inside her.

Instead, it pushes it back to its place. This *Ohr Hozer*, meaning the entire measure that were to be received in *Kli Malchut*, which she did not receive and was pushed back from her, is not regarded to have left. Instead, it became a vessel of reception that rises and clothes all four *Behinot de Ohr Yashar*. Hence, there are two *Behinot of Eser Sefirot* here, clothing one another, as the *Eser Sefirot de Ohr Yashar* are clothed in the *Eser Sefirot de Ohr Hozer*. *The Ohr that was suitable for clothing in Behina Dalet had it not been for the Masach that detains it is called Ohr Hozer. After the Tzimtzum, the Ohr Hozer became the vessel of reception instead of the restricted Behina Dalet*

2. Even though the entire ascending *Ohr Hozer* is only *Ohr Malchut*, we still discern *Eser Sefirot* in this *Ohr Hozer*. The reason is that only *Malchut* was the vessel of reception for the entire *Eser Sefirot* prior to the *Tzimtzum*, as the nine *Sefirot* do not contain any form of reception. Instead, they are actually regarded as *Ohr* as the Rav wrote here (Chap 12, item 1 and *Ohr Pnimi*, item 2).

From the *Tzimtzum* onward, *Malchut* can no longer receive any *Ohr Yashar*. Thus, the *Ohr Hozer* that is reflected by *Malchut* became the vessel of reception instead of her.

Hence, *Ohr Malchut* from before the *Tzimtzum* now contains five *Behinot Kelim*, corresponding to each *Behina de Ohr Yashar* that *Malchut* clothed there. Now *Ohr Hozer* operates instead of *Malchut* and we also discern *Eser Sefirot* in this reflected *Ohr* from *Malchut*, clothing the *Eser Sefirot de Ohr Yashar*. In addition, we discern five empty *Behinot* in *Kli Malchut*, from the *Ohr* that belongs to her, meaning of what she had prior to the *Tzimtzum*.

*Explanation of the Eser Sefirot called NRNHY and the ones called SINGLH*

3. The difference between the *Eser Sefirot* called *KHB TM* and the *Eser Sefirot* called *Nefesh, Ruach, Neshama, Haya, Yechida*, is that the *Kelim* of the *Eser Sefirot* are called *KHB TM*, and the *Orot* in them are called *NRNHY*.

The *Eser Sefirot* called *Shoresh, Neshama, Guf, Levush, Heichal* bear a distinctive signification: they lack *ZA* and *Malchut de Kelim*, and *Haya* and *Yechida de Orot*. They have only *KHB de Kelim*, called *Shoresh, Neshama, Guf*, and *NRN de Orot*. This happened in *Tzimtzum Bet* by the ascent of *Malchut* to *Bina* (see here Chap 10).

## Chapter Three

### **Explains Eser Sefirot of equal level. Containing five issues:**

A. A spiritual acquires its place wherever it passes. Thus, all the lower *Sefirot* remain in the Upper, because they passed through them.

B. *Eser Sefirot de Ohr Yashar* and *Eser Sefirot de Ohr Hozer* stand in opposite order.

C. The *Eser Sefirot de Ohr Hozer* complement each and every *Sefira* into *Eser Sefirot*.

D. *Malchut de Ohr Hozer* that was joined with *Keter de Ohr Yashar* acquired the level of *Keter*. Moreover, since it passed through all the *Sefirot*, they've all acquired the level of *Keter*.

E. The emerging of *Eser Sefirot* lengthwise and *Eser Sefirot* thickwise.

1. We shall now explain the *Eser Sefirot* of the equal level: If the level of the *Zivug* reaches up to *Keter*, then it contains a hundred *Sefirot* which are *Keter* through *Malchut* thickwise, clothing one over the other. Each of them contains *Eser Sefirot* lengthwise from *Keter* to *Malchut*.

If the level of the *Zivug* is up to *Hochma*, they have nine *Sefirot* thickwise, each containing nine *Sefirot* lengthwise. If the level of the *Zivug* is up to *Bina*, they have eight *Sefirot* thickwise, each having eight *Sefirot* lengthwise, and so on similarly. This is the conduct in each and every *Zivug de Hakaa* of *Ohr Elyon* on the *Masach*. It is brought here in the words of the Rav on the first chapter.

2. The reason for it is that wherever it is said that something spiritual moves from one place to another, it does not mean that it abandoned the first place and came to another, as in corporeality. It only implies an addition, as it remains entirely in the first place as it was

even after it comes to the next place. It turns out that another place has been added, for there is no absence in the spiritual.

Since *Sefirat* (the *Sefira* of) *Keter* is the *Shoresh* of the *Dalet Behinot HB TM de Ohr Yashar*, they necessarily pass through it. It follows that they have left their roots in it, for there is no absence in the spiritual. It therefore necessitates that *Sefirat Keter* alone contains all nine *Sefirot KHB, HGT, NHY de Ohr Yashar*.

It is the same with *Sefirat Hochma*. *Bina* and *TM* passed through her and thus set their place in her. Thus there are eight *Sefirot* in *Sefirat Hochma*, from *Hochma* to *Yesod*. It is also the same with *Bina*, where *TM* passed through her and set their place in her. Thus *Bina* has seven *Sefirot* from *Bina* to *Yesod*. It is also the same in *HGT NHY* in *Tifferet* and in *Malchut*.

Thus, *Keter* consists of nine *Sefirot KHB HGT NHY de Ohr Yashar*, excluding *Malchut*, as *Malchut* has no *Ohr Yashar*, but only *Ohr Hozer*. *Hochma* consists of eight *Sefirot*; *HB HGT NHY de Ohr Yashar*, and *Bina* consists of seven *Sefirot* – *Bina, HGT NHY de Ohr Yashar*. *Hesed* consists of six *Sefirot HGT NHY de Ohr Yashar* and so on similarly. Each Upper *Sefira* consists of all the lower *Sefirot* that had passed inside her, as there is no absence in the spiritual (as has already been explained in Part 2, *Histaklut Primit*, Chap 9).

3. This afore-mentioned *Hitkalelut* happened by the force of the *Eser Sefirot KHB TM de Ohr Yashar* themselves even before the *Zivug de Hakaa* was made on the *Masach* that raises *Ohr Hozer* and clothes them. However, after there was the *Zivug de Hakaa* on the *Masach* in *Malchut* and the *Ohr Hozer* rose from the *Masach* in *Malchut* and clothed the *Sefirot de Ohr Yashar*, the *Ohr Hozer* equalizes their level.

If, for example, the *Zivug de Hakaa* had been on *Masach de Behina Dalet* that raises *Ohr Hozer to Keter*, the *Eser Sefirot de Ohr Hozer KHB, HGT, NHYM*, emerged here from *Malchut* and clothed the *KHB HGT NHY de Ohr Yashar*. Thus, the *Eser Sefirot de Ohr Hozer* are in reversed order from the *Eser Sefirot de Ohr Yashar*.

It is so because the *Shoresh* of the *Eser Sefirot de Ohr Yashar* is up in *Keter* and they stand from above downward, from *Keter* to *Yesod*. However, the *Shoresh* of the *Eser Sefirot de Ohr Hozer* is in *Malchut*, as they extended from her. They are perceived to be standing from below upward. *Keter de Ohr Hozer*, meaning the *Shoresh*, is in *Malchut*, and *Hochma de Ohr Hozer* in *Yesod de Ohr Yashar*. *Bina de Ohr Hozer* in *Hod de Ohr Yashar* and *Hesed de Ohr Hozer* in *Netzah de Ohr Yashar*. *Gevura de Ohr Hozer* in *Tifferet de Ohr Yashar* and *Tifferet de Ohr Hozer* in *Gevura de Ohr Yashar*. *Netzah de Ohr Hozer* in *Hesed de Ohr Yashar* and *Hod de Ohr Hozer* in *Bina de Ohr Yashar*. *Yesod de Ohr Hozer* in *Hochma de Ohr Yashar*, and *Malchut de Ohr Hozer* in *Keter de Ohr Yashar*. Thus, they stand from below upward beginning in *Malchut* and ending in *Keter*.

4. When the *Eser Sefirot de Ohr Hozer* join with the *Eser Sefirot de Ohr Yashar* there are *Eser Sefirot* in each of them. Thus, *Malchut*, which did not have anything of the *Ohr Yashar*, gained complete *Eser Sefirot de Ohr Hozer* from *Keter* to *Malchut*. It is so because they all traveled through her and remained in her permanently, as there is no absence in the spiritual.

*Yesod de Ohr Yashar*, which had only one *Sefira of Ohr Yashar*, now has nine *Sefirot of Ohr Hozer*, from *Hochma* to *Malchut*, as all of them traveled through him. *Hod de Ohr Yashar*, who had only two *Sefirot*, now acquired eight *Sefirot of Ohr Hozer* from *Bina* to *Malchut*, and *Netzah de Ohr Yashar*, who had three *Sefirot*, acquired seven *Sefirot* from *Hesed* to *Malchut*. It follows similarly until *Hochma de Ohr Yashar*, who had eight *Sefirot de Ohr Yashar HB HGT NHY*, has now acquired *Yesod* and *Malchut de Ohr Hozer* and complemented the *Eser Sefirot*. *Keter de Ohr Yashar*, having nine *Sefirot KHB HGT NHY de Ohr Yashar*, has now acquired *Malchut de Ohr Hozer* and was complemented with *Eser Sefirot*.

5. It turns out that *Malchut de Ohr Hozer* acquired the level of *Keter*, for she has joined with *Keter de Ohr Yashar*. *Yesod de Ohr Hozer* acquired the level of *Hochma*, for he has joined with *Hochma de Ohr Yashar* and *Hod* acquired the level of *Bina* as it joined with *Bina*.



It is therefore considered that *Hochma de Ohr Yashar* acquired the level of *Keter* since that *Malchut de Ohr Hozer* that has joined with *Keter*, has become the level of *Keter*, traveled through *Hochma* and was set there. Thus, *Hochma* too acquired the level of *Keter*. Similarly, *Bina de Ohr Yashar* acquired the level of *Keter* because *Yesod* and *Malchut de Ohr Hozer* that became *Hochma* and *Keter* traveled through her and left their *Shoresh* in her. Similarly, each and every *Sefira* of *Ohr Yashar* acquired the level of *Keter*, because of *Malchut de Ohr Hozer* that has connected with *Keter*, necessarily traveled in them and was set in them. Hence, after *Ohr Hozer* rose and connected with the *Ohr Yashar*, all the *Sefirot* were brought to the same level as *Keter*.

6. It is considered that that *Hitkalelut* in which each and every *Sefira* mingled with *Eser Sefirot* by the joining of the *Ohr Yashar* with the *Ohr Hozer*, is thickwise, clothing one another. This is because of their equal level.

Thus, internally, all *Eser Sefirot de Keter* stand lengthwise from *Keter* to *Malchut*. They are clothed thickwise by *Eser Sefirot de Hochma* that stand lengthwise from *Keter* to *Malchut*. *Eser Sefirot de Bina* clothe them from *Keter* to *Malchut* etc. until the *Eser Sefirot* in *Malchut* clothe outside all of them from *Keter* to *Malchut*.

It turns out that a hundred *Sefirot* must emerge from every *Zivug de Hakaa* of *Ohr Elyon* on *Masach de Behina Dalet*, namely *Eser Sefirot* lengthwise. Each of them expands to *Eser Sefirot* thickwise, and all at an equal level that reaches *Keter*.

Similarly, from the *Zivug de Hakaa* on *Masach de Behina Gimel*, nine *Sefirot de Behina Gimel* emerge lengthwise and nine *Sefirot* thickwise, reaching *Hochma* equally. Similarly, in *Zivug de Hakaa de Behina Bet*, eight *Sefirot* emerge lengthwise and eight *Sefirot* thickwise, reaching the level of *Bina* equally, and so on similarly.

## Chapter Four

### **Explains the *Eser Sefirot* that emerge one above the other. Containing two issues:**

A. Each hundred *Sefirot* that emerge by *Zivug de Hakaa* at an equal level are regarded as merely one *Sefira*.

B. The *Eser Sefirot* of equal level emerge from a single *Zivug de Hakaa* and the *Eser Sefirot* that emerge one above the other emerge from five *Zivugim de Hakaa*.

*Five levels of Eser Sefirot come from the five Behinot of Aviut one above the other through Hizdakchut*

1. We shall now explain the *Eser Sefirot* that emerge one above the other. Know, that because of the five *Behinot* in the above *Kli de Malchut*, five *Behinot* emerge by that *Zivug de Hakaa*, one above the other. It is due to the *Hizdakchut* of the *Masach* and its entrance in the above five *Behinot* of *Aviut* in *Kli de Malchut*.

When the *Masach* is in full *Aviut* in *Kli Malchut*, called *Aviut de Behina Dalet*, five *Behinot* are found in the *Ohr* reflected from her. Therefore, they clothe all five *Behinot de Ohr Yashar*. However, if the *Aviut de Behina Dalet* is purified, the *Ohr Hozer* reflected by it is too short to clothe *Behinat Keter de Ohr Yashar*, for it has only four *Behinot*. This matter is already explained sufficiently in *Histaklut Pnimit* (Part 2, item 72). Learn it there and there is no need to elaborate here.

2. There are one hundred *Sefirot*, being *Eser Sefirot* lengthwise and *Eser Sefirot* thickwise. However, we must know that any *Hitpashtut* of *Ohr Elyon* for *Zivug de Hakaa* by the order of the degrees of the five *Behinot Aviut* in the above *Masach* is still regarded as only a single *Sefira*, named after the uppermost *Sefira* in it. If the highest *Sefira* is *Keter*, they are all called *Keter*; if its level is *Hochma*, they are all called *Hochma*, and so on similarly.

3. Thus, these five levels that emerge because of the *Hizdakchut* of the *Masach* one above the other, from the level of *Keter* to the level of *Malchut*, are regarded as merely five *Sefirot*

*KHB TM*. Although each of the levels has *Eser Sefirot* lengthwise and *Eser Sefirot* thickwise, still, because all these one hundred *Sefirot* are on the same level, they are regarded as a single *Sefira*, named after the highest.

4. You can therefore see the great difference between the *Eser Sefirot* of equal level and the *Eser Sefirot* one above the other. The *Eser Sefirot* of equal level emerge from a single *Zivug de Hakaa* and are all regarded as a single *Sefira*. However, the *Eser Sefirot KHB TM* emerging one above the other, emerge by five *Zivugim de Hakaa* because the *Masach* purifies gradually from *Behina Dalet* to *Behina Gimel* etc. to the *Shoresh*.

Each of them contains *Eser Sefirot* lengthwise and *Eser Sefirot* thickwise at an even level. Hence, these five levels are regarded merely as *KHB TM* one above the other, after the highest *Sefirot* in these five levels.

Thus we have explained the great differences between the five kinds of *Eser Sefirot*, namely: *Eser Sefirot de Ohr Yashar* as they are in and of themselves; *Eser Sefirot de Ohr Yashar* and *Ohr Hozer* whose level is equal; *Eser Sefirot de NRNHY*; *Eser Sefirot SINGLH*; *Eser Sefirot* one above the other.

## Chapter Five

**Explains Eser Sefirot de Rosh and Toch emerging one below the other, containing four issues:**

A. *Partzuf* means a complete degree containing three times *Eser Sefirot Rosh, Toch, Sof*.

B. *Eser Sefirot de Rosh* are but *Shorashim* for the *Kelim*, as the *Aviut* of the *Masach* cannot ascend from below upward.

C. After the *Ohr Hozer* descends and expands to *Eser Sefirot* from above downward to the *Tabur*, it creates *Eser Sefirot* of complete *Kelim*, called *Eser Sefirot de Toch*.

D. *Malchut de Rosh* is called *Peh*; *Malchut de Guf* is called *Tabur*.

1. Now we shall explain the *Eser Sefirot* that emerge one below the other, which are five *Partzufim AA, Abba, Ima, ZA* and *Nukva*. We shall first explain the difference between a *Sefira* and a *Partzuf*, which is indeed a great difference: A *Sefira* is either a single *Behina of Ohr Yashar*, or *Eser Sefirot* clothed in *Ohr Hozer* at an equal level. A *Partzuf*, however, is a complete degree, which ends for itself as complete *Kelim*, and is regarded as an end of a degree. Thus, each *Partzuf* must have three specific *Behinot* of *Eser Sefirot*: *Eser Sefirot of Rosh, Eser Sefirot of Toch* and *Eser Sefirot of Sof*.

*The Ohr Hozer that ascends from the Zivug de Hakaa from below upward is but roots to the Kelim, but not complete Kelim. They are Eser Sefirot de Rosh*

2. The issue of the *Partzuf* has been explained here in the words of the Rav (Chap 12, items 3, 4, see *Ohr Pnimi*), but in order to understand it thoroughly I must elaborate here. You already know that from the *Tzimtzum* downward *Malchut* stopped being a *Kli* for reception of *Ohr Ein Sof*. Instead, the *Ohr Hozer* that ascends from her becomes the vessel of reception.

It has also been explained (*Ohr Pnimi*, Chap 12) that the *Ohr Hozer* that rises from *Malchut* upward is not regarded as complete vessels of reception, but are only regarded as *Shorashim* for the *Kelim*. It is so because the force of the *Masach* and the *Aviut* in *Kli Malchut* cannot rise from the place of *Malchut* upward even a bit. Only afterwards, when the *Ohr Hozer* descends and expands *Kli de Malchut* into *Eser Sefirot* from her and within her

from above downward, are the *Kelim* completed (see *Ohr Pnimi*, Chap 2, item 3). Study it there, for here is not the place to elaborate.

*The Ohr Hozer that expands from Malchut downward makes the Kelim for the Toch of the Partzuf*

3. According to the above, it is thoroughly understood that the *Eser Sefirot* must expand for *Zivug de Hakaa* first, in order to raise *Eser Sefirot de Ohr Hozer* to clothe the *Ohr Yashar* as *Shorashim* for the *Kelim*. These *Eser Sefirot*, clothed by the ascending *Ohr Hozer* from below upward are called *Eser Sefirot de Rosh*. It means that they are a beginning for the *Kelim*, merely roots.

In order to complete the *Kelim*, the *Ohr Hozer* must come down and expand from *Malchut* downward with the entire degree of *Ohr Yashar* that clothed the *Rosh* from *Malchut* upward. It is by that *Hitpashtut* that the *Kelim* are made and completed. This *Hitpashtut* is called *Guf*, or the *Toch* of the *Partzuf*, as the Rav explained (Chap 12, item 5).

*Eser Sefirot de Rosh are called Histaklut and the Eser Sefirot de Rosh are called Hitpashtut. Malchut de Rosh is called Peh and Malchut de Guf is called Tabur*

4. Now we have thoroughly clarified the necessity of the *Eser Sefirot de Rosh* and *Eser Sefirot de Guf*, which must be in every *Partzuf*. It is so because we first need a *Zivug de Hakaa* in order to manifest the *Ohr Hozer* as *Eser Sefirot* that function as roots for the *Kelim*.

When they expand from *Malchut* downward, the *Eser Sefirot* emerge as complete *Kelim*, called *Guf* or *Eser Sefirot de Toch*. You should also know that the Rav refers to the *Zivug de Hakaa* that raises the *Ohr Hozer* from *Malchut* upward as *Eser Sefirot de Rosh*, as *Histaklut*. The Rav calls the *Eser Sefirot de Guf* that descend from *Malchut de Rosh* downward, *Hitpashtut*. You should also know that *Malchut de Rosh* is called *Peh*, and *Malchut de Guf*, *Tabur*, or *Malchut de Malchut de Rosh*.

## Chapter Six

**Thoroughly explains the issue of the *Eser Sefirot de Toch*, being *KHB TM* that emerge one above the other, containing four issues:**

A. *Histaklut Aleph* is in *Peh de Rosh* to create the *Shorashim* for the *Kelim*. *Histaklut Bet* is in *Tabur* to make the complete *Kelim*.

B. Although we need the most *Av Kli* for the *Hamshacha* of the degree, still the *Ohr* that is drawn by that *Aviut* clothes the more *Zach Kli*.

C. When *Kli de Behina Dalet* had been purified, *Kli de Malchut* was completed. It is so because with respect to the *Hitlabshut*, *Behina Dalet* is regarded as *Malchut*, and when *Behina Gimel* purified, *Kli ZA* was completed etc.

D. After the five *Kelim KHB TM* had been purified and imprinted one above the other, the *Ohr* returned and clothed them once again.

*Elaborate explanation for the Eser Sefirot de Toch that emerge one above the other*

1. These words are also brought in the Rav's words (*Etz Haim, Heichal AK Shaar AHP*, Chap 3). He ends it there with these words: "But the *Kelim* to the *Guf*, which are *ZAT*, still do not have this power in the *Reiah* to hit the *Nefesh* of *Nefesh* herself. By *histaklut Bet* from below upward, which are the *Ohr* of *Akudim* and the *Ohr* of the *Ayin* (eye), the *Ohr* returned and clothed *ZAT*."

*Why is Histaklut Bet necessary for the Kelim*

2. In these words of the Rav you see how he elaborates and makes the precision that a second *Histaklut* is needed in *Kelim de Guf*, besides the *Histaklut* in the *Rosh*. It is so because they need two *Behinot* of *Orot*, being *Ohr Akudim* and *Ohr Ayin*. We should seemingly ask: "Why was the *Hitpashtut* of the *Eser Sefirot de Ohr Hozer* from *Malchut* downward to produce *Eser Sefirot de Guf* not enough, but a second *Histaklut* was needed?"

*Only one level of Eser Sefirot emerged in Histaklut Aleph. In Histaklut Bet, five levels from five Zivugim emerged one above the other*

3. We learn from the aforesaid (Chap 4, item 4) that the *Eser Sefirot* that emerge at once by *Zivug de Hakaa* of equal level, are regarded as but one *Sefira*. It means that they are named after the uppermost *Sefira* in that level. Thus, by the first *Histaklut* that raised the *Ohr Hozer* from *Malchut* upward to the *Eser Sefirot de Rosh* at an equal level, and also by the their *Hitpashtut* from *Malchut* downward, *Eser Sefirot* of the *Guf* emerged here, on a single level.

However, there is still only one *Sefira* here in the *Rosh*, and one in the *Guf*. Moreover, you already know that a degree is not completed with less than *Eser* complete *Sefirot*, namely five levels *KHB TM* one above the other by five *Zivugim* of *Hakaa* that come as a result of the *Hizdakchut* of the *Masach* (see *Ohr Pnimi*, Chap 12, item 8).

*Regarding Hitlabshut of the Orot in the Kelim, the more Zach clothes a greater Ohr*

4. Know, that these above five levels that emerge in the *Guf* by *Histaklut Bet* emerge from below upward. First, *Malchut* emerges, then *ZA*, then *Bina*, and *Keter* above all. The reason is (as written in *Ohr Pnimi* Chap 11, item 3) that although we need a more *Av Kli* for the entrance of the more important level, still the *Ohr* drawn by that *Aviut* cannot clothe there. It is so because the more important *Ohr* clothes in the more *Zach Kli*. Hence, although *Behina Dalet* of *Kli de Malchut* extends the more important *Ohr*, meaning the level of *Keter*, *Ohr Keter* cannot clothe that *Kli Malchut de Behina Dalet*, but only as *Kli Malchut* that is completely purified from *Aviut*, meaning after it becomes as *Zach* as *Behinat Shoresh*. *The Kelim emerged one above the other, from Malchut to Kli de Keter*

5. It therefore turns out that after *Malchut* had been purified from *Behina Dalet* to *Behina Gimel*, *Kli de Behina Dalet* remained without *Ohr*. By that *Kli de Malchut* that is suitable for the lower *Ohr* was formed, meaning that which is called *Ohr Nefesh*.

After that she was purified from *Behina Gimel* to *Behina Bet*, and *Kli Malchut de Behina Gimel* was left without *Ohr* as well. That formed *Kli de ZA*, suitable for *Ohr Ruach*, which is higher than *Ohr Nefesh* by one degree.

Then, when she had been purified from *Behina Bet* to *Behina Aleph*, *Behina Bet* too was left without *Ohr*, thus forming *Kli de Bina*, suitable for *Ohr Neshama*. Then, when she'd been purified from *Behina Aleph* to *Behinat Shoresh*, and *Behina Aleph* of *Malchut* was left without *Ohr* too, *Kli Hochma* was formed, suitable for *Ohr Haya*.

*Behinat Shoresh* of *Malchut* is suitable for *Ohr Keter*, called *Ohr Yechida*. After these five *Kelim KHB ZA* and *Malchut* were formed one above the other, the *Ohr Elyon* returned and clothed them.

*The opposite value between the Hamshacha of the Orot and the Hitlabshut of the Orot in the Kelim is that in Hamshacha, the more Av is more important, while in the Orot, the more Zach is more important*

6. *Zivug de Hakaa* on *Masach de Behina Dalet* produces *Eser Sefirot* on the level of *Keter* and in *Ohr Yechida*. Also, when a part of *Aviut de Behina Dalet* is purified from *Malchut*, the level of *Keter* disappears from there. However, that part of *Malchut de Behina Dalet* becomes only a *Kli* for *Ohr Malchut*, which is *Nefesh*.

Also, a part of *Aviut de Behina Gimel* in *Kli Malchut* produces the level of *Hochma* in *Ohr Haya* by the *Zivug de Hakaa*. When that part of *Aviut de Malchut* purifies, the level of

*Hochma* disappears. However, that section of *Malchut de Behina Gimel* became only a *Kli* for *Ohr ZA*, which is *Ruach*.

Also, the part of *Aviut de Behina Bet* – *Kli* for *Ohr Neshama*, the part of *Aviut de Behina Aleph* – *Kli* for *Ohr Haya*, and her part that was purified to *Behinat Shoresh* became a *Kli* for *Ohr Yechida*.

*The five Kelim KHB TM were made in Histaklut Bet*

7. Thus, in *Histaklut Bet* that is performed during the *Hizdakchut* of the *Masach*, five *Kelim* emerge one above the other. First comes *Malchut*, then *ZA*, then *Bina* and *Hochma*, and then *Keter*.

8. The Rav wrote that by *Histaklut Bet* from below upward, which are *Ohr Akudim* and *Ohr* of the *Ayin*, the *Ohr* returned and clothed the *ZAT*. He wishes to say by that by *Histaklut Bet* during the purification of the *Masach*, it performs four *Zivugim de Hakaa* from below upward. Thus, it produces the *Eser Sefirot* to clothe the *ZAT*, meaning for the *Ohr de Guf* of the *Partzuf*, called the Lower Seven.

*The Eser Sefirot that expand from Peh to Tabur are called Akudim and the Ohr that expands for Zivug de Hakaa is called Histaklut*

9. It is said that they are *Ohr Akudim* and *Ohr Ayin*. It is so because the five parts of the above *Malchut* standing from *Malchut de Rosh* to *Malchut de Malchut*, are called *Akudim*. It is so because all the *Orot* are *Akudim* (tied) in one *Kli*, namely *Malchut*, as they are all parts of *Malchut*. The above *Ohr* that expands for *Hakaa* as *Histaklut Bet* is called *Ohr de Ayin*.

## Chapter Seven

### **Explains Eser Sefirot de Sof of the Partzuf, containing three issues:**

A. The *Aviut* of the *Masach* does not control in the *Eser Sefirot de Toch* because *Malchut de Malchut ha Mesayemet* is below, in *Tabur*, and her *Aviut* cannot affect above her place. However, in the *Eser Sefirot de Sof*, where *Malchut ha Mesayemet* is above them, the *Aviut* of the *Masach* controls them.

B. Thus, *Eser Sefirot de Sof* are called *Ohr Nekeva* that receives and does not bestow for she is only suitable for receiving *Ohr Hozer*.

C. Because of that they end the *Partzuf* and cease its luminescence.

*The difference between Peh and Tabur, and from Tabur downward*

1. There is great significance to the fact that the Rav always refers to every *Guf* by the name "Seven Lower *Sefirot*". You already know that the *Aviut* and the *Gevul* in *Malchut* operate only during the *He'arah* of *Ohr Hozer* from above downward, meaning from *Malchut* downward.

Know, that here there is a great difference between the *He'arah* of *Ohr Hozer* from above downward, before the *Hitlabshut* of the *Ohr* in the complete *Kelim*, meaning from *Peh* to *Tabur*, and the *He'arah* of *Ohr Hozer* from above downward, after there is *Hitlabshut* in complete *Kelim*, meaning from *Tabur* downward.

It is so because the above downward prior to the *Hitlabshut* is called the "*Toch* of the *Partzuf*", meaning the essence of the *Partzuf*, for the entire *Ohr Yashar* in the *Partzuf* is clothed there. That place is called "from *Peh* to *Tabur de Partzuf*"; the *Peh* is the *Keter* of the *Malchut* and the *Tabur* is *Malchut de Malchut*.

*Eser Sefirot de Sof de Partzuf are Ohr Hozer*

2. The *Ohr Hozer* that descends from above downward, after the *Hitlabshut* in the *Kelim* is completed, is regarded as the *Eser Sefirot* of the *Sium* of the *Partzuf*. That place is called "From *Tabur* downward", to the *Sium* of the *Partzuf*.

*Tabur* is *Malchut de Malchut*. From the *Tzimtzum* onward she can no longer receive any *Ohr Yashar*. Hence the same *Eser Sefirot* from *Peh* to *Tabur*, though they glitter below *Tabur* as well, since *Ohr Yashar* does not extend with the *Hitnotzetzut*, only the *Ohr Hozer*, it is thus considered *Ohr Nekeva*, meaning receiving and not bestowing. Also, there is no bestowal and expansion in these *Eser Sefirot*, and therefore they end that degree.

*Anything that the Tachton causes in the Elyon is also granted to the Tachton. The Peh has no form of reception*

3. We could ask: "Therefore, how does the *Ohr* travel directly from the *Peh* downward, since the *Peh* too is *Behinat Malchut*, who does not receive *Ohr Yashar* from the *Tzimtzum* onward?" you already know that the *Tzimtzum* operated on *Behina Dalet* from the aspect of her being a vessel of reception, meaning after *Malchut* had already expanded by herself, and clothed the entire *Ohr Elyon*.

However, the *Peh*, which is *Malchut de Rosh*, operating from below upward, doesn't have a form of a vessel of reception, only raises *Ohr Hozer* from her upward. Thus, because she generated the *Hitpashtut Eser Sefirot de Rosh*, she can also expand from there downward, from her and within her over the four *Behinot HB TM*.

The first three *Behinot: Hochma, Bina, Tifferet* in *Malchut*, are suitable for receiving *Ohr Yashar*. Only *Malchut de Malchut*, namely *Tabur*, is considered the *Kli* of *Malchut*, that the *Tzimtzum* covers, and cannot receive inside her any of the *Ohr Yashar*.

*The Tabur that has come to receive is unfit for Hitpashtut with Ohr Yashar, but only in Ohr Hozer*

4. From this you can always tell that *Malchut* that operated from below upward has the ability to expand from her and within her over four *Behinot*, though she receives *Ohr Yashar* in the first three *Behinot*. However, *Malchut* that already operates in her from above downward, meaning the *Malchut* in that *Malchut* that expanded, is no longer fit for receiving any *Ohr Yashar* within her, because she is now ridden by the force of the *Tzimtzum*. The *Malchut* that operates from below upward is called *Keter de Malchut*, or *Peh*. *Malchut* that operates from above downward is called *Malchut de Malchut*, or *Nefesh de Nefesh*, or *Tabur*. *There are only Shorashim for the Kelim in the Rosh. In the Toch, Kelim for Ohr Yashar, in the Sof, only Ohr Hozer*

5. Thus we have clarified the difference between the *Rosh, Toch, Sof* of every *Partzuf*. The *Eser Sefirot de Rosh* do not have complete vessels of reception, as the *Ohr Hozer* that rises and clothes them from below upward is not regarded as *Kelim* but is only good for seizing the *Ohr Yashar* in the *Partzuf*. In this manner, it can afterwards shine and pass from above downward.

The *Eser Sefirot* of the *Toch* of the *Partzuf* from *Peh* to *Tabur* are the complete *Kelim* where most of the *Hitlabshut* of the *Ohr Yashar* in the *Partzuf* occurs. The *Eser Sefirot* of the *Sof* of the *Partzuf* are regarded as *Ohr Nekeva* since they are *Ohr Hozer* without *Ohr Yashar*. They receive and do not bestow and therefore end the *Partzuf* and stop its *Orot*.

## Chapter Eight

**Begins to explain the order of the concatenation of the *Eser Sefirot* that emerge one below the other, called *AA, AVI, and ZON, or Galgalta, AB, SAG, MA and BON, emanated from one another through cause and effect. Containing three issues:***

- A. That the first *Eser Sefirot* that emerged after the *Tzimtzum* are called *Adam Kadmon*.
- B. That *Adam Kadmon* is called *Olam Keter* because *Behina Dalet* operates in it for *Zivug de Hakaa*.

C. The *Zivug* for the every *Partzuf* is in its Upper *Partzuf*.

*Explaining the reason for the hanging down of the five Partzufim GASMB and their emergence from one another*

1. We shall now explain the order of the concatenation of the *Partzufim* from one another, and how they are generated by one another by the necessity of cause and effect. To use fewer words and broader meaning, we shall refer to the five *Behinot* of the *Rosh* as: *Galgalta*, *Eynaim*, *Awzen*, *Hotem*, *Peh*, and the *Behinot* of the *Guf* as: *Keter*, *Hochma*, *Bina*, *Zeir Anpin*, and *Malchut*.

We shall refer to the *Hizdakchut* of the *Masach* as ascent, because ascent means *Hizdakchut*. When we want to say, for instance, that *Behina Dalet* was purified into *Behina Gimel*, we shall say that *Malchut* rose to *ZA*. Make certain you do not forget that.

*Four fulfillments in the four Otivot HaVaYaH, which are ASMB*

2. We shall refer to the names of the five *Partzufim* *AA*, *Abba*, *Ima*, *ZA*, *Nukva* as: *Galgalta*, *AB*, *SAG*, *MA*, *BON*, in accordance with the Gimatria of the four fulfillments of the name *HaVaYaH*. We shall call *Partzuf AA*, which is *Keter*, by the name *Galgalta*.

*Partzuf Abba*, which is *Hochma*, also called *AVI*, shall be called *AB*, which is *HaVaYaH* filled with *Yodin* (pl. for *Yod*), like this: *Yod* ( ??? ), *Hey* ( ?? ), *Viv* ( ??? ), *Hey* ( ?? ), which amount to *AB* (72).

*Partzuf Ima*, which is *Bina*, also called *YESHSUT*, shall be called *SAG*, which is *HaVaYaH* filled with *Yodin*, and with *Aleph* in the *Vav*, like that: *Yod* ( ??? ), *Hey* ( ?? ), *Vav* ( ??? ), *Hey* ( ?? ), which amount to *SAG* (63).

*Partzuf ZA* shall be called *MA*, which is *HaVaYaH* filled with *Alephin* like that: *Yod* ( ??? ), *He* ( ?? ), *Vav* ( ??? ), *He* ( ?? ), which amount to *MA* (45). *Partzuf Nukva*, which is *Malchut*, shall be called *BON*, which is *HaVaYaH*, filled with *Heyin* like that: *Yod* ( ??? ), *Heh* ( ?? ), *Vav* ( ??? ), *Heh* ( ?? ).

The reason for these fillings and calculations has been explained in my book "*Panim Meivot u Masbirot*", regarding the 288 *Nitzotzin*, and there is nothing to add here.

*The first Eser Sefirot in Kav Ein Sof are called Olam Adam Kadmon. Its level reaches Keter.*

*The Zivug for each Partzuf should be in its Elyon*

3. You already know that the first *Eser Sefirot* that were emanated after the *Tzimtzum* are called *Adam Kadmon*. They consist of five *Partzufim* *Galgalta*, *AB*, *SAG*, *MA*, *BON*, each containing its own *Rosh*, *Toch*, *Sof*, as has been explained above. It is generally called *Olam Keter*, or *Olam Adam Kadmon*. The reason its entirety is called *Keter* has been explained in *Ohr Pnimi*, being that the real measure of *Masach de Behina Dalet* does not operate in any other *Olam* but that.

You should know that the *Zivug de Hakaa* for *Eser Sefirot de Rosh* of each *Partzuf* must be in the *Peh de Rosh* of its Upper *Partzuf*. It is as the *Rav* explained here (Part 3, item 12) regarding the four *Olamot* *ABYA*, that the *Zivug* for *Atzilut* was made in the *Olam* above *Atzilut*, namely *AK*, and that for *Beria* it was made in *Atzilut* etc.

## Chapter Nine

**Explains the order of the emanation of *Partzuf Galgalta de AK*, containing three issues:**

A. Which is the first *Hitpashtut* of *Ohr Ein Sof* for *Zivug de Hakaa*.

B. That the *Zivug* is made on *Masach de Behina Dalet* that raises *Ohr Hozer* up to *Keter*, and *Eser Sefirot de Rosh*, *Eser Sefirot de Toch* and *Eser Sefirot de Sof*, come out.

C. The reason that *Malchut* can expand from *Peh* downward to *Eser Sefirot de Guf* is that all the *Ohr* that the *Tachton* causes in the *Elyon* is also granted to the *Tachton*. Since the *Ohr Hozer* of *Malchut* caused the *Eser Sefirot de Rosh* to be seized, she too acquired *Eser Sefirot*.

*Eser Sefirot de Rosh de Galgalta de AK*

1. We shall first explain *Partzuf Galgalta de AK*, which is the first *Partzuf* in *Olam AK*. First, you already know that *Ein Sof* expands until the *Zivug de Hakaa* on the *Masach* in *Kli Malchut*. At that time the *Ohr Hozer* that is reflected rises from *Kli Malchut* and clothes the four *Behinot de Ohr Yashar* to the level of *Keter*.

You also know that this *Hitlabshut* of the *Eser Sefirot de Ohr Yashar* in *Eser Sefirot de Ohr Hozer* is called *Eser Sefirot de Rosh*, meaning *Shorashim* to the *Kelim*. It is so because *Hitlabshut Ohr Hozer* from below upward is sufficient only to seize the *Ohr* in the *Partzuf*, but not to actually clothe it.

*The reason for Hitpashtut Malchut de Rosh for Eser Sefirot is because each degree that causes Ohr in its superior attains it too*

2. It is known that the law in the Upper *Olamot* is that any degree that causes additional *Ohr* to its Upper, that entire addition returns and pours to the degree that caused it too. Thus, since *Malchut* did not receive the *Ohr* that belongs to her, and pushed it back to its place, meaning the *Ohr Hozer* that becomes a clothing for the *Ohr Elyon*, by that the *Ohr Elyon* was seized in the *Rosh*. Otherwise, this *Ohr Hozer* would not have been seized there at all.

It therefore necessitates that the entire level of *Eser Sefirot de Rosh* that she generated there would return and expand into *Kli de Malchut* herself. It is like *ZA*, about which it is said: "Three emerged from one, one exists in three." Here too in *Malchut*, since nine *Sefirot* emerged from one, one exists in nine *Sefirot*, and both are called *Guf*.

*Eser Sefirot de Toch de Galgalta de AK*

3. Thus, the *Ohr Hozer* will once more shine in the *Kli* of *Malchut*, in a way that expands her to the five *Behinot KHB TM*. The *Eser Sefirot de Ohr Yashar* of the *Rosh* also glitter and expand in the *Eser Sefirot* of the *Malchut*, meaning to the *Malchut* in her, called *Tabur*. These above five *Behinot* of the *Hitpashtut* of the *Malchut* become complete *Kelim* for *Hitlabshut Ohr Elyon* in the *Partzuf*, which is why they are called *Guf* (see *Ohr Pnimi*, Part 3, item 3, and Chap 3, item 1).

*Eser Sefirot de Sof de Galgalta de AK*

4. *Ohr Elyon* cannot expand there, from *Tabur* downward, because of the *Tzimtzum* and the *Masach* in it. Thus, it only has *He'arah* of *Ohr Hozer*, without *Ohr Yashar*, which doesn't have the power to expand, and therefore end the *Partzuf* (Chap 7, item 2). Thus the *Rosh*, *Toch*, *Sof* of the first *Partzuf* of *AK*, called *Galgalta*, have been explained.

## Chapter Ten

**Explains the second *Partzuf* of *AK*, called *AB*, containing four issues:**

A. *Ohr Makif* purifies the *Masach de Behina Dalet* into *Behina Gimel*. The *Ohr Elyon*, which doesn't stop shining, struck it and the *Masach* raised *Ohr Hozer* and clothed the *Eser Sefirot de Ohr Yashar* up to *Hochma*. It is called *AB de AK*.

B. There is no "some" in the spiritual. Thus, prior to receiving *Aviut de Behina Gimel*, she had been completely purified to the root.

C. The *Hizdakchut* to the *Shoresh* is called ascent from *Tabur* to *Peh*.



D. After acquiring *Aviut de Behina Gimel* in its *Shoresh* in *Peh de Galgalta*, the *Masach* came back down to its place, the place of *Chazeh de Galgalta de AK*. A *Zivug de Hakaa* was operated on it and *Rosh, Toch, Sof de Partzuf AB de AK* were made from *Peh [Chazeh] de Galgalta de AK* downward.

*Ohr Makif purifies the Masach of Behina Dalet to Behina Gimel*

1. You already know the law of *Hizdakchut* that operates in the *Aviut* of the *Kli de Malchut*. It states that even though the *Aviut* in *Kli de Malchut* is the cause and what extends the entire level of the *Partzuf*, still, after the *Ohr Elyon* is drawn there and clothes the *Partzuf*, it is the nature of the *Ohr Makif* to purify the *Aviut* in *Malchut* (see *Histaklut Pnimit*, Part 2, item 72). Thus, after the *Ohr Elyon* clothes the above *Partzuf Galgalta de AK*, it generates *Hizdakchut* of the *Aviut de Behina Dalet* in the *Masach* in the *Malchut* in it, causing the new *Masach* on *Malchut de Behina Gimel* to emerge.

*Emerging of the Eser Sefirot at the level of Hochma on Masach de Behina Gimel*

2. The *Ohr Elyon* does not stop shining for the *Ne'etzalim* for even a moment. Consequently, at the very moment when the *Masach* is renewed in *Aviut de Behina Gimel*, *Ohr Ein Sof* instantly expands to it for *Zivug de Hakaa*, when *Malchut* raises *Ohr Hozer* and clothes the *Ohr Elyon*. However, because *Aviut de Behina Dalet* had been reduced, the rejected *Ohr Hozer* that ascends diminishes and doesn't reach the level of *Keter* as before, only the level of *Hochma*.

*The degree of Hochma is separated into its own Partzuf, called AB de AK*

3. You already know that just as corporeals are separated from one another by location, so spirituals are separated by *Shinui Tzura* that is initiated in them. The measure of the distance is as the measure of the *Shinui* between them.

Therefore, once *Masach de Behina Gimel* has been renewed inside *Partzuf Galgalta de AK*, with its new degree of *Ohr*, that *Shinui Tzura* (disparity of form) now separates and detaches that new level into its own *Behina*. We thus distinguish this new level as a second *Partzuf* of *AK*, called *Partzuf AB de AK*, reaching only up to *Hochma*.

*AB de AK emerged from the Zivug de Hakaa on Masach de Behina Gimel made in the Peh de Partzuf Galgalta de AK*

4. Thus we find that the reason and the cause for the emanation of the second *Partzuf de AK* is the law of *Hizdakchut* that always operates in the *Aviut* of the *Masach* in *Kli Malchut*, because of the *Hitlabshut* of the *Ohr Elyon*. Thus, after the *Hitlabshut* of *Ohr Elyon* in the first *Partzuf de AK*, called *Galgalta*, the *Aviut de Behina Dalet* in the *Masach* of *Malchut* had been purified to the measure of *Aviut de Behina Gimel*. Consequently, this *Zivug de Hakaa* that is performed in *Masach de Behina Gimel* rose to *Peh de Galgalta de AK*, and emanated the second *Partzuf de AK* at the level of *Hochma*, called *Partzuf AB de AK*.

*The Hizdakchut of the Aviut in the Masach to Behinat Shoresh is regarded as ascent to Peh de Rosh*

5. However, it does not mean that immediately after *Malchut* had been purified from *Behina Dalet* and stood at *Aviut de Behina Gimel Partzuf AB* was emanated and emerged there. It is so because there is no "some" in the spiritual, and it is impossible that some *Aviut* will be purified from *Malchut*, and some *Aviut* would remain in *Malchut*.

However, since *Malchut* began to purify, it must continue to purify from its entire *Aviut* until it is completely *Zach*, when it becomes like its *Shoresh*, where *Ohr Keter* is clothed (Chap 6, item 4). Know, that this *Hizdakchut* to the *Shoresh* is called "the ascent of *Malchut* to *Keter*", or "the ascent of *Tabur* to *Peh de Rosh*". It is so because *Peh* is the *Keter* of *Malchut* and *Tabur* is *Malchut de Malchut* (see Chap 7, item 4).

*Ascent means Hizdakchut and descent means Hitabut*

6. You must remember here that ascent means *Hizdakchut*, and descent means *Hitabut*. The more *Zach* is also regarded as more *Elyon*. The issue of the standing of the *Eser Sefirot KHB ZA* and *Malchut de Guf* of the *Partzuf* one above the other from *Peh* to *Tabur* does not refer to an imaginary place whatsoever. It is rather only about the *Zakut* and the *Aviut*.

Thus, *Keter*, the most *Zach*, is regarded as standing near the *Peh* of the *Rosh* of the *Partzuf*, meaning above them all. *Malchut*, the most *Av*, is regarded as standing below in the place of *Tabur de Guf* of the *Partzuf*, meaning below them all.

*Hishtavut Tzura of the Tachton with the Elyon is regarded as coming to the place of the Elyon*

7. However, you should simply understand that when we say that *Malchut* purified from the *Aviut Dalet* in her, and remained as *Zach* as *Behinat Shoresh* in her, it means that she consequently came to the place of her *Shoresh*, meaning her *Keter*, called *Peh*. It is so because since she is as *Zach* as *Him*, she is on the same degree as *Him*.

*After the Masach rose and became included in Peh de Galgalta, Aviut was renewed in it, except in the last Behina*

8. Thus, when *Malchut* is completely purified and remains in *Behinat Shoresh*, she thus ascends to her *Maatzil*, meaning *Peh de Rosh*, because *Behinat Peh de Rosh* is the *Shoresh* for the entire previous *Hitpashtut* from above downward. There she is incorporated in the *Zivug de Hakaa* in *Malchut de Rosh*.

By that manner *Malchut* receives the *Aviut* she had before she purified once more, except for the last *Behina*, which is lost and does not return, as the last *Behina* does not leave an imprint. Thus, by the *Hitkalelut* in the *Zivug de Hakaa* in *Peh de Rosh de Galgalta*, she received only *Aviut de Behina Gimel* and *Eser Sefirot* in the degree of *Hochma* emerged on her.

*The exit of Eser Sefirot de Rosh AB and its descent in the place of Chazeh de Galgalta*

9. After the *Masach* was incorporated in the *Zivug de Hakaa* in *Peh de Rosh de Galgalta* and the *Aviut* in it has been renewed once more, it was recognized that the *Aviut* in it is the *Aviut de Tabur* below *Peh de Galgalta* and has no relevance to *Peh de Galgalta*.

This recognition is regarded as the *Masach* being separated from *Peh de Rosh Galgalta* and exiting it. It descended, meaning became more *Av* with *Aviut de Behina Gimel* in *Guf de Galgalta*, called *Chazeh*. It had already been contained of *Masach de Aviut* of the *Rosh* from the time it was in *Peh de Galgalta*.

Consequently, *Ohr Ein Sof* expanded to it once more for *Zivug de Hakaa* while being at the place of the *Chazeh* as well, and *Eser Sefirot de Rosh* in the level of *Hochma* emerged on it. It lacks *Keter* since *Masach* in *Aviut Gimel* draws only the level of *Hochma*, and they are called *Rosh de Partzuf AB de AK*.

It turns out that the source of the *Eser Sefirot de Rosh de Partzuf AB de AK* came out at the *Peh de Partzuf Galgalta de AK*, meaning during the *Hitkalelut* of the *Masach* in *Zivug de Hakaa* in *Peh de Galgalta*. After that they descended from there to the place of the *Chazeh*, and from the *Zivug de Hakaa* in the place of the *Chazeh* emerged the *Eser Sefirot* on the level of *Hochma*.

These clothed *Galgalta de AK* from the *Chazeh* upward up to near the *Peh de Galgalta*, meaning up to *Hochma de Guf de Galgalta*, but not the actual *Peh*. It is so because *Peh* is the *Keter de Guf de Galgalta*, and the *Rosh de AB* lacks the *Keter*.

*Toch, Sof de Partzuf AB de AK*

10. Then that *Ohr Hozer* returned and expanded *Malchut* into *Eser Sefirot* from her and within her, from her downward to the *Malchut* in her, where *Eser Sefirot de Guf* emerged, called *Eser Sefirot de Toch*. *Eser Sefirot de Ohr Hozer* without *Ohr Yashar* expanded from there downward, being *Ohr Nekeva*, ending the degree. Thus we have clarified *Rosh, Toch, Sof de Partzuf AB de AK*.

## Chapter Eleven

**Explains the third *Partzuf* of AK called *SAG de AK*, at the level of *Bina*. Contains two issues:**

A. After *AB de AK* had been completed the *Ohr Makif* returned and purified *Aviut de Behina Gimel* into *Behina Bet*, and *Eser Sefirot* of *Rosh, Toch, Sof* at the level of *Bina* emerged, called *SAG de AK*.

B. In the beginning, the *Masach* in *Tabur* rose to its *Shoresh* in *Peh*, as it is written about *AB de AK*.

*The Hizdakchut of the Masach de Behina Gimel into Behina Bet. There is no Hizdakchut in Masach de Rosh, but rather in Masach de Tabur*

1. After the above *Partzuf AB de AK* had been completed, the *Ohr Elyon* clothed it, and the *Ohr Makif* purified the *Aviut* in it once more, as in *Partzuf Galgalta de AK* (see Chap 10, item 4). It refers to the *Aviut de Masach* in its *Malchut de Malchut*, being *Malchut de Guf de AB*, called *Tabur*. It is so because there isn't any *Hizdakchut* in any *Partzuf* in *Malchut de Rosh*, called *Peh*, as it operates from below upward and the *Ohr* is not confined within her, and because of that it does not purify her.

*The emergence of Rosh, Toch, Sof de Partzuf SAG de AK*

2. *Malchut de AB*, called *Tabur*, had been purified from her entire *Aviut*, namely *Aviut de Behina Gimel* and became as pure as the *Shoresh*. It is thus considered that *Malchut* rose to her *Maatzil*, namely *Peh de Rosh AB de AK*. This *Peh* is the *Shoresh* and the *Maatzil* of the *Eser Sefirot de Guf de AB de AK*.

Because she rose to *Peh*, the *Shoresh* gave her the *Aviut* as in the beginning, except for the last *Behina*, which has been lost and does not return (see Chap 10, item 9). As a result, *Malchut* became *Av* again, with *Aviut de Behina Bet*. We refer to this *Hitabut* as descent to her place as in the beginning, meaning the *Chazeh*, near *Tabur de AB de AK*, where she came from (see Chap 10, item 10).

A *Zivug de Hakaa* was performed there once more, and *Eser Sefirot de Rosh* were emanated on the level of *Bina* because the *Ohr Hozer de Behina Bet* does not reach higher than that. *Eser Sefirot de Toch* and *Eser Sefirot de Sof* expanded from there downward (see Chap 10, items 9, 10). This *Partzuf* is called *Partzuf SAG de AK* because it only has the level of *Bina*. The rest of the *Partzufim* of *AK* emerged similarly.

## Chapter Twelve

**Explains the fourth and fifth *Partzufim* of AK called *MA* and *BON de AK*. Contains four issues:**

A. The emergence of *MA* and *BON de AK*.

B. *Aviut* is called *Hevel* and the five *Behinot* in it are called: *Metzach* (forehead), *Ayin*, *Awzen*, *Hotem*, *Peh*.

C. *Behina Dalet* connects with *Aviut de Behina Aleph* and the *Shoresh de AK*, and that causes a *Zivug de Hakaa* in them.

D. The inner and outer *MA* and *BON de AK*.

*The emergence of MA and BON de AK*

1. Once *Partzuf SAG* had been completed, the *Ohr Makif* returned and purified the *Aviut de Behina Bet* into *Behina Aleph*. Then the *Ohr Elyon*, which never stops shining, struck it and

generated *Eser Sefirot* at the level of *ZA*, called *Partzuf MA de AK*, and expanded in *Rosh, Toch, Sof*.

This *Partzuf* is called *Olam ha Nekudim*. A *Hizdakchut* of the *Masach* occurred in it too, as in the previous *Partzufim de AK*, but here the *Hizdakchut* is regarded as the "breaking of the vessels", as *Aviut de Behina Dalet* is involved here (see Part 4, item 36), and only *Aviut Shoresh* remained there.

Thus, the *Ohr Elyon*, which does not stop shining, struck that *Aviut de Shoresh* and *Eser Sefirot* on the level of *Malchut* emerged, regarded as *Partzuf BON de AK*. This is called *Olam Atzilut* and *BYA*.

*Aviut is called Hevel and the five Behinot in it are called: Metzach (forehead), Ayin, Awzen, Hotem, Peh*

2. We have thus thoroughly clarified the matter of the emanation of the five *Partzufim* of *AK* from one another, called *Galgalta, AB, SAG, MA, and BON*. Know, that these five *Behinot* of *Masachim* are called five *Havalim* because the *Aviut* in the *Masach* is called *Hevel*.

Thus, *Partzuf Galgalta* emerged from the *Hevel* of the *Peh*, which is *Behina Dalet*. *Partzuf AB de AK* emerged from the *Hevel* of the *Hotem*, being *Behina Gimel*. *Partzuf MA de AK* emerged from the *Hevel* of the *Eynaim*, which is *Behina Aleph*, and *Partzuf BON de AK* emerged from the *Hevel* of the *Metzach*, being *Behinat Keter*, meaning the *Shoresh* of the *Aviut*.

*Behina Dalet connects with Aviut de Behina Aleph and the Shoresh de AK, and that causes a Zivug de Hakaa in them*

3. We might ask: "But the *Hevel* of the *Eynaim*, being *Behina Aleph*, has frail *Aviut*, not enough for *Zivug de Hakaa* (as the *Rav* wrote in Part 3, item 80). It is even more so with the *Hevel* that comes from the *Metzach*, being *Aviut Shoresh*, which is not sufficient for *Zivug de Hakaa*."

The thing is that before there was the *Zivug* on the *Hevel* of the *Eynaim*, a new thing had been erected there, called *Tzimtzum Bet*, which is the ascent of *Behina Dalet* to *Bina*. As a result, *Behina Aleph* and *Behinat Shoresh* had gained *Aviut*, until it was sufficient for *Zivug de Hakaa*. The reason that *Olam ha Nekudim* that came out of *Eynaim* is called *SAG*, and *Olam Atzilut* is called "the new *MA* that came out of the *Metzach*", is because there are two levels there: male and female.

In *Olam Nekudim* there was a *Reshimo de Hitlabshut* left from *Behina Bet*, which connected with the *Reshimo de Aviut* from *Behina Aleph*, and the level of *SAG*, called "male" emerged on them. Likewise, in *Olam Atzilut*, a *Reshimo de Hitlabshut* from *Behina Aleph* that was connected with *Aviut de Behinat Shoresh* had remained. From joining them together came the level of *MA*, called "male". However, from the *Behina* of the *Reshimo de Aviut*, which is the female level, there was only the level of *BON*, hence the name of this *MA* "the new *MA*", as opposed to the level of *MA* in *Nekudim*, which is the old *MA*, prior to this *MA*.

*The inner and outer MA and BON de AK*

4. These two *Behinot MA* and *BON* that emerged in *Nekudim* and *Atzilut* are no longer regarded as *MA* and *BON de AK* itself, but as *Hitzoniut de MA* and *BON de AK*. It is because they had been erected in *Tzimtzum Bet*, while *AK* is entirely *Tzimtzum Aleph*.

However, these two levels, *MA* and *BON*, were included in *Pnimit AK* because they passed through it, and were set in it, as there is no absence in the spiritual. These *MA* and *BON* that were included in *AK* are called *MA* and *BON de AK*, or the inner *MA* and *BON de AK*, clothed by *Olam ha Nekudim* and *Olam ha Atzilut*.

## Chapter Thirteen

**Explains the *Hitlabshut* of the *Partzufim* in one another. Contains three issues:**

A. The necessity of the five *Partzufim* to emerge one below the other.

B. *Tabur de Elyon* became *Peh de Rosh* to its *Tachton Partzuf*. Thus, each *Partzuf* emerges from *Malchut de Malchut de Elyon* called *Tabur*.

C. The order of the *Hitlabshut* of the *Partzufim* in one another.

*The difference between the five levels one below the other and the five levels one above the other*

1. Now you can thoroughly understand the difference between the *Eser Sefirot KHB, ZA, Malchut* that stand one above the other, and the five *Partzufim Galgalta, AB, SAG, MA, BON*, that stand one below the other. The *Eser Sefirot KHB, ZA* and *Malchut* emerged and were emanated during the ascent of *Malchut* to the *Maatzil*, occurring in each and every one of the five *Partzufim* (see Chap 10, item 5).

It is so because the *Masach* and the *Malchut* in the previous *Partzuf* must rise to the *Peh de Rosh* there to receive the new *Aviut* in a new form for the birth of a *Partzuf*. At that time a new *Zivug* for the new *Partzuf* is made.

However, the *Eser Sefirot KHB ZON* that emerge during the purification of *Malchut* (see Chap 6, item 5) do not receive a new *Aviut*. On the contrary, they rise and purify more each time. *Hizdakchut* means ascent. Thus, *Behina Gimel* is emanated above *Behina Dalet*, and *Behina Bet* above in *Behina Gimel* etc.

*Peh de Rosh of the Tachton must emerge in the place of the Chazeh de Elyon*

2. However, during the emanation of the *Partzufim*, when (for example) *Partzuf AB* emerges from *Partzuf Galgalta, Malchut de Guf de Galgalta* must ascend to the place of the *Rosh de Galgalta*. Once there, she receives *Aviut de Behina Gimel* once more (Chap 10, items 8, 9).

Acquiring the *Aviut* means returning to its place to *Tabur de Partzuf Galgalta* as in the beginning. It is written there that the new *Zivug de Hakaa* in *Behina Gimel* necessarily occurred in the place of the *Tabur* [now called *Chazeh*] *de Partzuf Galgalta*.

Thus, you see that *Malchut de Rosh of Partzuf AB* is in the place of *Tabur de Partzuf Galgalta*. Accordingly, you will always find that *Malchut de Guf* of the Upper *Partzuf* becomes *Malchut* of the *Rosh* of its inferior *Partzuf*. In other words, *Malchut de Elyon*, becomes *Peh de Rosh* of the *Tachton*.

*Five Partzufim must emerge one below the other*

3. In this manner, *Tabur de Galgalta* became *Peh de Rosh AB*, *Peh de Tabur de AB* became *Peh de Rosh de SAG*, and *Peh de Tabur de SAG* became *Peh de Rosh de MA*. *Peh de Tabur de MA* became *Peh de Rosh de BON*. Thus, the five *Partzufim* are compelled to emerge one below the other, as opposed to the inner *Eser Sefirot* in each *Partzuf* that emerge one above the other.

*Each Partzuf emerges from Malchut de Malchut de Elyon*

4. The rule that each *Partzuf* is emanated by the power of *Malchut de Malchut* of the *Elyon* comes from the above. It is so because we've seen that *Malchut de Guf* in the Upper *Partzuf*, called *Tabur de Elyon*, is the *Maatzil* of its secondary *Partzuf*.

For instance: *Aviut de Behina Gimel* is acquired by the ascent of *Tabur de Partzuf Galgalta* to *Peh de Rosh Galgalta*. The second *Partzuf*, called *AB* emerges and emanates on that *Zivug*. This *Tabur de Galgalta* is *Malchut de Malchut de Galgalta*, because *Peh* is *Malchut*, and *Tabur* is *Malchut de Malchut*. Thus, *Malchut de Malchut de Elyon* is the *Shoresh* and the *Maatzil* of its *Tachton*.

*The order of the clothing of the five Partzufim of AK one on top of the other*

5. However, you should still understand the order of the clothing in the five *Partzufim de AK*. *Peh de Rosh* of *Partzuf AB* stands in the place of *Tabur de Partzuf Galgalta* (see item 3) and extends from below upward to *Peh de Rosh de Galgalta*. It is so because it is regarded as the complete level of *Eser Sefirot de Rosh AB*, because of the *Tabur de Galgalta* that rose there and received the *Aviut* for its *Zivug* (see item 2).

It is for that reason that we say that *Eser Sefirot de Rosh AB* stand and clothe the *Eser Sefirot de Toch de Galgalta*, meaning from *Peh* to *Tabur*. Thus, the *Rosh* of *Partzuf Galgalta* always remains bare, without *Hitlabshut*.

*The reason that there is no Hitlabshut in the Rosh*

6. Similarly, *Eser Sefirot de Rosh de Partzuf SAG* also clothe the *Eser Sefirot de Toch [de AB]*, and *Eser Sefirot de Rosh de Partzuf MA* clothe *Eser Sefirot de Toch de Partzuf SAG* and so on likewise. In other words, it is also for the above reason, regarding the clothing of *AB* to *Partzuf Galgalta*, because they all have a single reason: they all emerge by the power of the ascent of *Tabur de Elyon* to *Peh de Elyon*. Consequently, *Eser Sefirot de Rosh de Tachton* stand in the place of the *Eser Sefirot de Toch de Elyon*, meaning from *Peh* to *Tabur*. From *Peh* of every *Elyon* upward, it always remains bare without any *Hitlabshut*.

## Chapter Fourteen

### **Explains how there are two *Tzimtzumim* (pl. for *Tzimtzum*) in the *Olamot*.**

*Tzimtzum Aleph* was only on *Malchut*, and the Upper nine were clear of any *Tzimtzum*.

In *Tzimtzum Bet*, the *Tzimtzum* interfered from *Bina* downward of every degree, and *Bina*, *Tifferet* and *Malchut* exited every degree.

*The Sium was made in the place of Bina, called Parsa*

1. We shall now explain the *Eser Sefirot* called the "five *Olamot*": *Adam Kadmon*, *Atzilut*, *Beria*, *Yetzira* and *Assiya*. Here we must know the two *Tzimtzumim* that occurred in the *Olamot*. The first *Tzimtzum* was only on *Kli Malchut*, to not receive *Ohr Ein Sof* inside her. The nine Upper *Sefirot* remained clear of any *Masach* and *Tzimtzum*. From this *Behina* came the first three *Partzufim* in *Olam AK*, called *Galgalta*, *AB*, *SAG*, as we've explained in chapter 12.

After that, in *Partzuf Nekudot de SAG de AK*, there was a second *Tzimtzum*, where the *Malchut* that ends the *Kav* of *Ohr Ein Sof* that stood at the point of *Olam ha Zeh*, rose to the place of *Chazeh de Partzuf Nekudot de SAG de AK*. It ended the *Kav* of *Ohr Ein Sof* there and half of *Tifferet* and *NHYM* from the *Chazeh* downward remained empty, without *Ohr*. Just as there was a new *Sium* on the general *Ohr* of the *Kav* in the place of *Chazeh* of *Partzuf Nekudot de SAG de AK* because of the ascent of *Malchut* to *Bina de Guf*, called *Tifferet*, so occurred inside the *Eser Sefirot* of each and every degree. *Malchut* of that degree rose to *Bina* of that degree and ended the degree there. *Bina* and *TM* of that degree exited the degree and fell into the degree below it. This new *Sium* that occurred in *Tzimtzum Bet* in the place of *Bina*, or *Tifferet*, is called *Parsa*.

*The general Parsa interrupts between Atzilut and BYA*

2. We shall now speak from the perspective of the general *Parsa*. *Malchut ha Mesayemet* that stood at the point of *Olam ha Zeh* rose to the place of *Chazeh de Partzuf Nekudot de SAG de AK* and ended the *Ohr* of the *Kav* there. The *Sium* that was made in the place of the *Chazeh* is called "the general *Parsa*".

*Olam Atzilut* came out from this *Parsa* upward, and from this *Parsa* downward, in the place that's been emptied of the *Ohr* of *Kav* of *Ein Sof*, came out *Olamot Beria*, *Yetzira*, *Assiya*, through *Ohr* of *Tolada*. Thus, in the place of the half of *Tifferet*, emerged *Olam Beria*; in the place of *Netzah*, *Hod*, *Yesod*, emerged *Olam Assiya*, and in the place of *Malchut* emerged *Olam Assiya*.

After special corrections, *Olam Beria* receives through *Masach de Behina Bet* from *YESHSUT de Atzilut*. *Olam Yetzira* receives from *ZA de Atzilut* through *Masach de Behina Aleph*, and *Olam Assiya* receives from *Malchut de Atzilut* through *Masach de Shores de Aviut*.

*ABYA are four levels HB TM*

3. Hence there are five *Olamot* named *KHB TM*. *Olam AK* has the degree of *Keter*, meaning *Eser Sefirot de Partzuf Galgala de AK*. That is because the level of every *Olam* is measured according to the level of its first *Partzuf*, just like the measure in the *Sefirot* is according to its highest *Sefira*.

*Olam Atzilut* has the level of *Hochma*, meaning in the *Eser Sefirot de Partzuf AA de Atzilut*, which is regarded as the first *Partzuf*, because *Atik* is higher than *Atzilut*. *Olam Beria* has the level of *Bina*, meaning *YESHSUT*, *Olam Yetzira* – the level of *ZA*, and *Olam Assiya* – the level of *Malchut*.

*The main difference between AK and ABYA is that AK is from Tzimtzum Aleph, while ABYA are from Tzimtzum Bet. Atzilut is above the general Parsa and BYA are below that Parsa.*

4. The differences between these five *Olamot* are primarily a result of the two *Tzimtzumim*. *Olam Adam Kadmon* is from *Tzimtzum Aleph*, where *Kav Ein Sof* shines up to the point of *Olam ha Zeh*. Its nine *Sefirot* are clear of any *Masach* and *Tzimtzum*.

However, the four *Olamot ABYA* are from *Tzimtzum Bet*, where from *Bina* downward in each of their degrees, the *Tzimtzum* of *Malchut* is already involved, due to the ascent of *Malchut* to *Bina* of every degree. Even though *Olam Atzilut* is from *Tzimtzum Bet*, it is still clear of any *Masach* and *Tzimtzum* because it stands from the general *Parsa* upward. Thus the *Ohr* of the *Kav Ein Sof* shines in it to its end, meaning to *Parsa*, being the place of *Chazeh de Partzuf Nekudot de SAG de AK*.

*Olam Beria* is already under the general *Parsa*, meaning after the *Ohr* from *Kav Ein Sof* stops. It has only *Ohr* of *Tolada* from *Ohr de Kav*. However, since it stands in the place of half *Tifferet de Nekudot de SAG de AK*, and *Tifferet* is regarded as *Bina de Guf*, as *KHB de Guf* are called *HGT*, it has therefore been corrected to receive *He'arat Bina*, which is *YESHSUT*.

*Olam Yetzira*, standing at the place of *NHY de Partzuf Nekudot de SAG de AK*, namely *Behinat ZA*, has been corrected to receive *He'arat ZA de Atzilut*. *Olam Assiya* that stands at the place of *Malchut de Partzuf Nekudot de SAG de AK* has been corrected to receive *He'arat Malchut de Atzilut*.

5. You can therefore see that in *AK*, before *Tzimtzum Bet* occurred, there wasn't any actual *Masach* except at the point of *Olam ha Zeh*, which is its *Sium Raglin*. All the above-mentioned *Masachim* in *AK* above the point of *Olam ha Zeh* are but operations of that *Masach*.

It is known that the *Aviut* of the *Masach* cannot ascend above its place even a bit. Thus only the affects of the *Masach* rise upward from its place, though they are devoid of any *Aviut*. Therefore, there isn't any *Aviut* and *Masachim* in *AK*, though its *Masach* is the most *Av* of all the *Olamot*, being that it is *Behina Dalet*. It is so because this *Aviut* becomes active only from its *Sium Raglin* downward, which is only the point of *Olam ha Zeh*.

6. *Tzimtzum Bet* occurred in *Olam Atzilut* and the *Parsa* had been erected between *Atzilut* and *BYA* due to the ascent of *Malchut de Behina Dalet* from the point of *Olam ha Zeh* to the place of *Chazeh de Partzuf Nekudot de SAG de AK*. It stopped the *Ohr* of *Atzilut* there, and this new *Sium* is called *Parsa*.

Therefore, the *Sium Raglin* of all the *Partzufim* of *Atzilut* occurred in the place of that *Parsa*, for *Ohr Ein Sof* does not shine anymore, but only *Ohr* of *Tolada*. There is *Masach de Behina Gimel* in that *Parsa*, ending the *Raglaim* of *AA* because of the *Hitkalelut* of *Behina Dalet* in the *Parsa*, as well as the *Masachim* of the other *Partzufim*. Thus, from *Parsa* downward the power of the *Masach* dominates, as it stopped the *Ohr Elyon* from *Ein Sof*.

However, from *Parsa* upward there isn't any *Behinat Masach*. Instead, all the above-mentioned *Masachim* from *Masach de Sium Raglin de Atzilut* upward, are but operations that rise by the power of *Masach de Sium Raglin* of the five *Partzufim* of *Atzilut*. Those receive all their *He'arah* by the *Masach de Sium Raglin*, though they do not receive any of its *Aviut*, as the *Aviut* of the *Masach* cannot ascend above its place. Therefore there is no *Masach* whatsoever in all the *Partzufim* of *Atzilut*.

## Chapter Fifteen

**Explains the issue of Keter and ABYA in the five Partzufim of Atzilut and all the degrees. Contains two issues:**

A. The *Parsa* in *Chazeh de Atzilut* is *Hitkalelut* from the general *Parsa*, by which *Olam Atzilut* itself is divided into *ABYA*.

B. Just like *Olam Atzilut* is divided into *ABYA* by the power of the general *Parsa*, so each and every degree is divided into inner *ABYA*.

1. We shall now explain the *Behinot* of *Keter* and *ABYA* in the five *Partzufim* of *Atzilut*. *AA* is the *Keter* and the Upper *AVI* that clothe *AA* from *Peh* to his *Chazeh* are *Atzilut*. *YESHSUT*, which clothe *AA* from the *Chazeh* to *Tabur* are *Beria*, and *ZA* and *Malchut*, which clothe *AA* from *Tabur* downward, are *Yetzira* and *Assiya*.

*The Parsa in Chazeh de Atzilut is Hitkalelut from the general Parsa, by which Olam Atzilut itself is divided into ABYA.*

2. The reason for these names is that after *Partzuf Nekudot de SAG de AK* has been divided at the *Chazeh*, *Olam Atzilut* stands from the *Chazeh* upward, and the three *Olamot BYA* stand from the *Chazeh* downward, emanating from the *Kav of Ohr Ein Sof*.

As has been written in the previous chapter, it is also contained in *Olam Atzilut* itself, as a *Hitkalelut* of the *Elyon* from the *Tachton*. *AA* is the rudiment of *Olam Atzilut*, because as every level of *Eser Sefirot* is measured by its highest *Sefira*, so each *Olam* is measured according to the level of its first *Partzuf*, divided at the *Chazeh*. It is regarded as *Atzilut* from the *Chazeh* upward, and as *BYA* in *Atzilut* from the *Chazeh* downward. The *Parsa* in the place of *Chazeh de AA* is a *Hitkalelut* from the general *Parsa* that stands under the *Sium* of the entire *Atzilut*.

Thus, *AA* itself, whose *Rosh* is exposed without *Hitlabshut*, is regarded as *Keter*. *AVI*, which clothe it to the *Chazeh*, are clean even from the *Hitkalelut* of the *Parsa*, and are considered as *Atzilut*. *YESHSUT*, however, that stand below *Parsa* at the *Chazeh de AA* where the general *Parsa* is incorporated, are regarded as *Beria*. *ZA* clothes only *NHY de AA*, and is regarded as *Yetzira*, and *Malchut*, which clothes *Malchut de AA*, is regarded as *Assiya*. Now you can see how the three *Olamot BYA* are connected in *YESHSUT* and *ZON de Atzilut*, which clothe from *Chazeh de AA* downward.

*Just like Olam Atzilut is divided into ABYA by the power of the general Parsa, so each and every degree is divided into inner ABYA*

3. That explains that matter of the *Eser Sefirot de Keter* and *ABYA* in every single *Partzuf* in the *Partzufim* of *ABYA*. As we have learned in the general *Olam Atzilut*, which is *AA* that was divided at the *Chazeh*, whose *Rosh* is *Keter*, from its *Peh* to the *Chazeh* it is *Atzilut*. Also, from *Chazeh* to *Tabur* it is *Beria*, and from *Tabur* down there are *Yetzira* and *Assiya*.

Thus all the inner *Partzufim* of *ABYA* are incorporated in it. In each and every *Partzuf* in them, the *Rosh* is regarded as *Keter*, from *Peh* to *Chazeh* as *Atzilut*, and from *Chazeh* to *Tabur* as *Beria*. Finally, from *Tabur* down it is regarded as *Yetzira* and *Assiya*

## Part IV



# Eser Sefirot of Akudim ( containing six chapters )

## Chapter One

Explains Rosh and Guf de Adam Kadmon down to Tabur. There is no actual Kli in the Eser Sefirot de Rosh, and in the Eser Sefirot de Guf there is actually one Kli, called Keter. The Eser Sefirot in this Kli are estimated according to their distance from Behina Dalet. Since they are in a single Kli, they are called Akudim. Contains eleven issues:

1. We do not have the strength to study prior to Olam Atzilut.
2. Eser Sefirot de Atzilut are Orot and Kelim. In order to connect to their Shoresh above, we must speak in a gradual order from Rosh to Sof.
3. The Orot de Guf de AK from Peh to Tabur are called Akudim.
4. The HaVaYot of the Kelim were born from the mutual Hakaa of Ohr Makif and Ohr Pnimi outside the Peh.
5. There are no Kelim prior to Akudim, meaning in Eser Sefirot de Rosh de AK. A single actual Kli was made into Eser Sefirot in Akudim.
6. Kli de Akudim is Keter. Eser Kelim KHB TM emerged below Akudim and in Akudim a single Kli was made for the Eser Sefirot.
7. There is force of Eser Sefirot in the Ohr Elyon.
8. It drew Ohr Akudim from Peh to Tabur and left and returned to its origin in the Peh.
9. A Reshimo that was left after the Histalkut of the Ohr became a Behinat Kli.
10. Since the Ohr left all at once there was only one Kli made, called Keter.
11. There are Eser Sefirot found in this Kli, according to their distance from Behina Dalet, meaning according to the Dalet Behinot in the Ohr Elyon.

*We do not have the strength to study prior to Olam Atzilut*

**1. You already know that we have no strength to study prior to the emanation of the Eser Sefirot, or imagine any image and shape whatsoever (1). However, to simplify matters we do need to speak allegorically (2). Therefore, even if we speak of a picture that is up there, it is only to explain matters.**

Ohr Pnimi

1. Because all these discernments that we make in the Olamot stem and emanate from Olam Atzilut downward, meaning from the Olam where Eser Sefirot and Tikun Kavim already manifest as Hesed, Din and Rachamim.

However, above Olam Atzilut, meaning before the Eser Sefirot appear, we have no grasp that is sufficient to discern any similarity and dissimilarity of form between one Sefira and another. That is because attainment begins from the Hitlabshut of the Eser Sefirot in Eser Kelim, meaning from Olam Atzilut downward.

That is why the Rav writes, **"we have no strength to study prior to the emanation of the Eser Sefirot, or imagine any image and shape whatsoever."** It is so because prior to the emanation of the Eser Sefirot that appeared in Olam Atzilut, the Eser Sefirot were regarded as Ohr without a suitable Kli, and it is known that we have no attainment in the Ohr without a Kli.

2. It means that from Olam Atzilut downward we can insinuate the discernments in the Upper roots above by allegory and metaphors taken from the reality of the conducts of this world. All the details of the creations and their modes of conduct in this world concatenate and extend from the Upper Olamot. It is just like the seal and the imprint, where all the details in the seal are copied and transferred to its imprint, none missing.

Our sages wrote, "There is not a single blade of grass below that does not have an appointed angel above that strikes it and tells it, 'Grow!'" (Bershit Raba, Parasha 10,

omissions from Part 1, item 1). It tells us that you have not a tiny item in this world that does not have a Shoresh in the Upper World. This Shoresh operates on it in all its forms and inclinations in everything it does here before us in this world.

Thus, the sages have devised a special language to convey their attainment of the Upper Olamot orally and in text from generation to generation: They take the branches in this Olam and explain the reality of the Upper Olamot, which relate to these branches with them.

The above relationship of root and branch begin only from Olam Atzilut downward, meaning from the moment of the completion of the Eser Sefirot, and not at all before that. It is therefore obvious that no such existence of the Upper Olamot can be implied using the corporeal branches, as these branches do not have a direct correlation to them, to qualify them to explain these terms.

The Rav writes here that it is spoken allegorically here only to clarify matters. In other words, it is to give us some grasp so as to show us the Shorashim of Olam Atzilut. Thus, we must first understand the branch as it relates to its Shoresh in Atzilut, and then we can relate the Shoresh to its earlier Shoresh in the Olamot that precede Atzilut.

*Eser Sefirot de Atzilut are Orot and Kelim. In order to connect to their Shoresh above, we must speak in a gradual order from Rosh to Sof*

**2. However, you should know that the Eser Sefirot de Atzilut are two matters (3): The first is the Hitpashtut of spirituality, and the second is Kelim and Evarim (organs), where the Atzmut expands. All this must have a Shoresh above, for these two Behinot, and therefore we need to speak of the order of degrees from Rosh to Sof.**

Ohr Pnimi

3. They are the spiritual Hitpashtut, called NRNHY, and the matter of the Kelim and the Evarim, called KHB, HGT, NHYM, or five Partzufim: AA, AVI, and ZON that the NRNHY clothe. Each of these matters is a separate study in its own, meaning its conducts of concatenation and manifestation differ from the other.

Moreover, they are complete, antipodal opposites: in the Kelim, the Upper Kelim appear first, as first appears Keter, next Hochma and finally Malchut. The Orot are the opposite: in them the Tachtonim appear first, beginning with the appearance of Nefesh, then Ruach and finally Yechida. They are also opposite in all their appearances and Behinot.

Thus, if we do not know the reason for the things well, in their root, we will not be able to escape confusion in this wisdom. The Rav wrote, **"therefore we need to speak of the order of degrees from Rosh to Sof."** It means that then we will thoroughly know the reasons for every single matter at its root. We will be able to distinguish the proper conducts and the order in each degree, and the proper conducts and the order in the Orot, and we will not misplace the terms with one another.

*The Orot de Guf de AK from Peh to Tabur are called Akudim*

**3. It is written "and saw in a dream, and, behold, the he-goats which leaped upon the flock were Akudim (streaked), Nekudim (speckled), and Brudim (grizzled). (4)" It is also written, "for I have seen all that Laban doeth unto thee."**

**This verse implies all these Behinot that we discuss here. Laban is the Upper Loven that precedes all this Atzilut and makes all these Behinot, namely Akudim, Nekudim and Brudim, for the purpose of Atzilut that will emanate after them.**

**He is called by the name Yaakov (Jacob) and began with Akudim as they are the Orot that stem from Peh de Adam Kadmon. The manifestation of the HaVaYot of the Kelim commenced in them since the Eser inner and surrounding Orot are tied and connected together in a single Kli. For that reason it is called Akudim, from the words, "and bound Isaac his son," meaning tied (Akud).**

Ohr Pnimi

4. These are names of the first three Olamot that hung down from one another until the Eser Sefirot were emanated properly. It refers to ten Orot, called: Nefesh, Ruach, Neshama, Haya, Yechida, clothed in ten Kelim, called: Keter, Hochma, Bina, Hesed, Gevura, Tifferet, Netzah, Hod, Yesod, Malchut.

In the beginning, only one Kli was emanated, called Kli Malchut. All the other ten Orot were clothed and tied to that single Kli. Thus, that first Olam is called Olam ha Akudim, from the words tied, and bound, as we will discuss henceforth.

It is also called "One Kav", or Olam Adam Kadmon. It is called One Kav because the Ohr is clothed in but a single Kli, and it doesn't have the conduct of the three Kavim yet, called: Hesed, Din, Rachamim. This Kli is called Midat ha Din, which is Kli Malchut.

However, afterwards there was the association with Midat ha Rachamim. It means that Malchut, called Midat ha Din, was mingled and incorporated with each and every Sefira of its previous nine Sefirot, called Midot (pl. for Midat) ha Rachamim.

Through this association, a Kli was made in each and every Sefira, at which time the Eser Sefirot were completed properly. Then the conduct of the three Kavim was made in the Eser Sefirot, called: Hesed, Din, Rachamim.

Our sages wrote: "In the beginning it came upon the thought to create the world in Midat ha Din; He saw that the world does not exist, preceded Midat ha Rachamim and associated it with Midat ha Din" (Bershit Raba). This verse seems unbecoming; are His thoughts like the thought of flesh and blood, who first want to do thus, but regret for some reason and do otherwise?

Indeed, we have already explained (see Part 1, Table of Questions, explanation of "Before" and "After"), that "Before and After" in spirituality mean cause and consequence. The cause appears first, and the consequence that extends from it is called "After".

Our sages tell us that the first reason for the emanation of the Olamot, called the "first Olam", emanated and emerged as only Kli Malchut, called Midat ha Din. However, "He saw that the world does not exist," meaning it does not have that same perfection that is required for the creation of the world, and so He "associated it with Midat ha Rachamim." In other words, it therefore became the element that causes the association of Midat ha Rachamim with the Din, for which emerged and emanated Eser Sefirot Orot and Kelim in the three Kavim, Hesed, Din, Rachamim. Our sages also implied that same matter in another place in different words (Avot 285): "The world was created in ten utterances. Couldn't it have been created with one utterance? But to repay the evil, who destroy the world in ten utterances, and give a good reward to the righteous, who keep the world that was created in ten utterances."

Ten utterances refer to Eser Sefirot. They ask: "Since the first Olam had been created in a single utterance, meaning with a single Kli, the Kli of Malchut, why then did Eser Sefirot hang down and emerge from it?" They answered: "To repay the evil etc. and to give a good reward for the righteous etc."

In other words, the thought of creation to delight His creatures does not exist in another way, but by a conduct of reward and punishment, meaning Eser Sefirot, which is the conduct in three Kavim, Hesed, Din, Rachamim. Thus, the first Olam, where there was only Kli Malchut, had to have concatenated from state to state until the Eser Sefirot were emanated, being the association of Midat ha Rachamim with the Din. That, in turn, manifests the conduct of reward and punishment that brings to the benefit incorporated in the thought of creation.

The beginning of the above association occurred in Olam Akudim itself by the Hizdakchut of the Aviut in the Masach. As a result, three Partzufim came out and hung down, called Galgalta, AB, SAG. Even though they are all still regarded as Akudim, still the association gradually occurs in them.

After that, Partzuf BON de AK came out, called Olam ha Nekudim, where the three Kavim Hesed, Din, Rachamim were emanated in the Eser Sefirot of the first three, KHB, called

Rosh. However, in ZAT, the Eser Sefirot still came out in one Kav, and it is in that Olam that the breaking of the vessels occurred.

This breaking of the vessels became a reason for the matter of the association of Midat ha Rachamim with Din ending in Behinat three Kavim Hesed, Din, Rachamim and ten complete Kelim in the seven lower Sefirot HGT NYHM as well, in the next Olam, called Olam ha Brudim and Olam ha Tikun. It is so because the correction of the Olam to match the thought of creation begins specifically in that Olam, and not before.

Now we have learned the difference between the three Olamot, mentioned in the Rav's words: Olam Akudim means that ten Orot were Akudim and tied in a single Kli. However, Olam ha Nekudim is regarded as its Upper three, KHB, where there was already the association of Midat ha Rachamim with Din.

Only in Olam Brudim, called Olam Atzilut, was the association of Midat ha Rachamim with Din corrected completely, in the seven lower Sefirot as well. Thus, we have here a Hitlabshut of Eser Orot inside Eser Kelim, and from that Olam begins the differentiation of the actual Eser Sefirot.

*The HaVaYot of the Kelim were born from the mutual Hakaa of Ohr Makif and Ohr Pnimi outside the Peh*

**4. In the bonding of the inner Orot with the Orot Makifim, they are connected inside the Peh (5). Consequently, when they emerge together outside the Peh, bound together (6), they strike and beat on each other (7), and the HaVaYot of their Kelim are born from the beating.**

Ohr Pnimi

5. You already know that the Peh is the Malchut of Rosh de AK where the Masach of Behina Dalet had been erected. It detains the Ohr Elyon from expanding and clothing the fourth Behina, as the Ohr Elyon has the conduct of expanding in Behina Dalet also, and fulfill the entire reality as before the Tzimtzum. However, the Masach erected in the Peh, detains it and does not receive it. This is called Zivug Hakaa.

The entire measure of the Ohr Elyon that is suitable for clothing Behina Dalet, which (as we've said) she does not receive, this Ohr Elyon returns backwards to its origin and becomes a Malbush over the first nine Sefirot of Ohr Yashar (see above Part 3, Chap 12, and in Ohr Pnimi there). It turns out that all the Orot that are destined to come in the Olamot after their correction, called Orot Makifim, they are contained in that Ohr Hozer that clothes the first nine Sefirot de Ohr Yashar of Rosh de AK.

It is so because this is the Ohr Elyon that is not accepted in Behina Dalet. Hence, it does not fulfill the entire reality as it was prior to the Tzimtzum. However, Behina Dalet becomes corrected through all the Zivugim and the Ohr Hozer that are destined to appear in the Olamot by raising MAN through the acts of the righteous. Eventually, she becomes fit to receive the Ohr as it was in Ein Sof before the Tzimtzum. It is written in the Zohar: "Ein Sof is not inspired with His Ichud (unification), before His spouse is given to Him," which is the correction of Behina Dalet.

Now we have clarified that all the Orot Makifim are contained in the Masach and Ohr Hozer in Peh de Rosh AK, along with the inner Orot, which are the nine Sefirot de Ohr Yashar that are connected with it. The Rav writes, **"the bonding of the inner Orot with the surrounding Orot, they are connected inside the Peh,"** meaning Malchut, by the power of the Masach de Behina Dalet that is corrected there.

6. Both the Ohr Pnimi and the Ohr Makif are connected in Behina Dalet. The Upper nine Sefirot de Ohr Yashar are connected and clothed in her Ohr Hozer, called Ohr Pnimi, but the Orot that are destined to come until the end of the correction, called Orot Makifim, are also contained in that Ohr. It is so because they are the essence of the Ohr Hozer, thus destined to manifest bit-by-bit over six thousand years and after that until the end of correction.

7. Because when the two Orot come down and expand from the Peh down into Guf de AK, the Orot Makifim cannot clothe inside the Guf because of the force of the Masach that detains that Ohr (see Part 2, Table of Questions, item 4). Because they are connected and incorporated there, they too want to expand in the Pnimiut of the Partzuf. Hence, they

purify the Aviut in the Masach, meaning that force of detainment that does not let them clothe there.

However, by the force of that Bitush in the Aviut of the Masach, for which the Masach purifies, it causes the Histalkut of the inner Orot from the Guf. It is so because as it purifies to Aviut de Behina Gimel, the Ohr Hozer is shortened, clothes only the level of Hochma, and Ohr Keter disappears from the Guf.

When Behina Gimel is also purified into Aviut de Behina Bet, the Ohr Hozer is shortened to the level of Bina, and the Ohr Hochma also disappears until all the Aviut is purified and there is no more Zivug de Hakaa there. Then, the entire Ohr Pnimi disappears from the Partzuf. When the Rav writes, **"they strike and beat on each other,"** it means that one rejects the other because the size of the Ohr Pnimi is measured by the Aviut in the Masach. Hence, in a greater Aviut it grows stronger, and vise-versa, the detainment of the Orot Makifim that cannot clothe is only because of the Aviut and the Gevul in the Masach. For that reason it purifies the Aviut, and for that reason they beat on each other until they both depart.

*There are no Kelim prior to Akudim, meaning in Eser Sefirot de Rosh de AK*

**5. Prior to the existence of Akudim (8), the Ohr Elyon could not clothe any Kli. That is because the Kelim could not tolerate it (9), and the Ohr did not clothe the Kli until the expansion of that great Ohr came to Behinat Akudim (10). Then, a reality of a single Kli for that great Ohr has been made, and there began a certain limitation of the Ohr in it (20), which could not have been done thus far (30).**

Ohr Pnimi

8. Akudim are regarded as Eser Sefirot of the Toch of the first Partzuf in the reality after the first Tzimtzum, called Adam Kadmon. Prior to that there weren't any Rosh, Toch, Sof in the Ohr Elyon, but the Ohr Elyon filled the entire reality (study closely in Part 1).

The Rav writes, **"Prior to the existence of Akudim,"** meaning in the Eser Sefirot in Rosh de Adam Kadmon that precede the Eser Sefirot de Toch de Adam Kadmon, called Akudim, **"the Ohr Elyon could not clothe any Kli."** It is thoroughly explained in Part 3, that there is no Behinat Kli in the Eser Sefirot de Rosh, only Shorashim for the Kelim.

9. Because the Ohr Hozer that ascends from Malchut upward is not regarded as a Kli for reception of the Ohr Elyon, but only as a Shoresh for a vessel of reception. Thus, as much as Malchut de Rosh expands and broadens to Eser Sefirot from her and within her by the Ohr Hozer that overturns and descends from above downward, there are still no Kelim there at all (see Part 3, Chap 2, Ohr Pnimi, item 3).

It is so because the Ohr Hozer rises there from below upward, and any clothing from below upward indicates departure from reception. The reason we call it Halbasha (clothing) is that the Eser Sefirot connect there and become a Shoresh for the Halbasha. This is why the Rav writes, **"the Kelim could not tolerate it."**

10. Until Malchut and the Ohr Hozer with her extend Eser Sefirot of Rosh to the Toch from above downward. Then a single Kli was made, meaning Kli Malchut. It expanded, broadened and received the entire amount of Ohr inside it, whose Ohr Hozer clothed the Eser Sefirot of the Rosh (see Part 3, Chap 2, Ohr Pnimi, item 3). These Eser Sefirot that descend from the Rosh downward and clothe Kli Malchut that had expanded are the ones called Eser Sefirot de Akudim, or Olam ha Akudim.

20. Because Malchut in the Sof of that Kli, which is regarded as Malchut de Kli Malchut, limits the Ohr Elyon on its path from expanding from her downward. The force of that limitation is called Tabur, or Chazeh.

30. Meaning Malchut de Rosh also limits the Ohr Elyon, hence a Zivug de Hakaa occurred there, and raising of Ohr Hozer (see Part 3, Chap1, Ohr Pnimi, item 70). However, this limitation and this Ohr Hozer of Malchut de Rosh are not regarded as an actual limitation, only as a potential limitation. Keter is like a primeval substance, containing a Shoresh of all

four elements, but in potential, not in actual fact. It is therefore possible to call it Ein Sof and Maatzil, referring to the Eser Sefirot de Rosh, called Keter.

These words of the Rav are indeed profound and we must understand them, for they pertain to the very root of the wisdom and its beginning. We must determine the difference between "potential" and "actual" that the Rav speaks of. He divides between the Eser Sefirot de Rosh that clothe the Ohr Hozer from below upward, and the Eser Sefirot de Guf that clothe the Ohr Hozer from above downward. It is for that reason that the Eser Sefirot de Rosh are sometimes called Ein Sof and Maatzil to the Eser Sefirot de Guf.

There is a great difference and distance between the Ohr Hozer that ascends from the Masach in Malchut upward, clothing the Eser Sefirot de Rosh, and the descending Ohr Hozer with the Ohr Yashar from Eser Sefirot de Rosh down to the Guf. It appears that they are opposite from one another because the Ohr Hozer that ascends from below upward is not only regarded as a vessel of reception for the clothing Ohr Yashar, but it even contains resistance to reception.

It is so because any "from below upward" means that the Ohr turns to the Maatzil and not to the receivers. However, the ascending Ohr Hozer still becomes a Malbush for the Ohr Elyon. In other words, it becomes a Shoresh for the tying of the Ohr Elyon to the Ne'etzal. That is because Kli Malchut de Rosh, which raised that Ohr Hozer, expands and extends by it from her and within her, and becomes a vessel of reception called the Guf of the Partzuf (see Part 3, Chap 2, Ohr Pnimi, item 3). It is so because Eser Sefirot de Rosh descend from above downward and expand and extend within her.

Eser Sefirot de Rosh depart from coming into the vessel of reception, by their own property, as that is the meaning of Ohr Hozer that ascends from below upward, to the Maatzil and not to the Ne'etzalim. Still, the entire Ohr that is received in the Guf in actual fact, is not from the Eser Sefirot de Rosh that expand in it from above downward, as explained in item 30. For that reason the Eser Sefirot of the Rosh are considered to have Eser potential Sefirot, but not actual. It means that the actual clothing of the Ohr in the Kelim is not at all in the Rosh, but only the potential and the Shoresh that is to be extended from it. That is why the Rosh is called Ein Sof, or Keter.

The Rav wrote, "Then," meaning after the Ohr expanded in the Guf of the Partzuf, called Akudim, **"a reality of a single Kli for that great Ohr has been made, and there began a certain limitation of the Ohr in it, which could not have been done thus far."**

It means that before the Akudim, meaning Malchut de Rosh, there could not be any reality of limitation. That is because the limitation that Malchut limits and the Ohr Hozer that she raises in Eser Sefirot de Rosh, this limitation is genuine bestowal. After all, the greater the limitation, the greater amount of bestowal it is. The limitation of Behina Dalet extends the level of Keter, and a smaller limitation, meaning only on Behina Gimel, extends only the level of Hochma. Thus, there is no discernment of limitation whatsoever in the Rosh.

*Kli de Akudim is Keter. Eser Kelim KHB TM emerged below Akudim and in Akudim a single Kli was made for the Eser Sefirot*

**6. However, first the entire Ohr was of the parts that reach Atzilut, all concealed in a single Kli. That Kli had Behinat Kli of the Upper Keter, and then the Ohr expanded further down from that Behina, called Akudim. Then Eser Sefirot Kelim were made.**

*There is force of Eser Sefirot in the Ohr Elyon*

7. Let us begin to clarify the existence of Akudim, what it is about. Know, that the Ohr Elyon is the part that is fitting to clothe Atzilut. It has the force of the Eser Sefirot although they are as yet not apparent as Eser Orot, but only after the completion of Akudim (40).

However, certainly, the force of these Eser Orot was there to begin with (50), but since it was not bound in a Kli (60), it was not yet apparent that they are ten (70).

Ohr Pnimi

40. Meaning only after the two Partzufim AB and SAG de AK manifest. In that state the Ohr entered and departed the Kli ten times, and these entrances and exits created and distinguished the ten separate Orot.

50. Before they expanded to Akudim, meaning in the Eser Sefirot de Rosh, where the Eser Sefirot are only in potential, not in actual (see this chapter, item 30).

60. This limitation begins to manifest only by the Zivug de Hakaa and the ascents of Ohr Hozer from below upward in the second Histaklut that comes after the Hitlabshut of the Ohr in the Ne'etzal, meaning after Akudim. However, the Ohr is not confined by the first Histaklut in Malchut de Rosh, and remember that.

70. Even in the Hitpashtut from the Rosh downward it was still not apparent that they are ten Orot, because the ten Orot are regarded as a single Ohr. It is so because all the differentiations in the Orot are in the Kelim that they clothe. Since here there is only one Kli, the Eser Orot are also regarded as a single Ohr.

*It drew Ohr Akudim from Peh to Tabur and left and returned to its origin in the Peh*

**8. What did do the Upper Maatzil do When He wished to generate the Behina of that Kli called Akudim? He extended His Ohr downward until a sufficient measure for the creation of Behinat Akudim had existed, being from Peh to Tabur (80). After He extended it (90), the Ohr departed and returned upward to its origin in the Peh (100).**

Ohr Pnimi

80. Malchut de Rosh is called Peh, and Malchut de Guf is called Tabur. The Upper nine Sefirot de Guf begin to expand from the Peh, meaning from Malchut de Rosh, and end at the Tabur, being Malchut de Guf.

The entire place from Tabur downward to the Sium of the Guf is regarded only as Sefirat Malchut. Even though there are Eser Sefirot from Tabur down, they are regarded as Ohr Hozer, Ohr Nekeva, and as receivers that cannot bestow. Thus, Hitpashtut Ohr Yashar from the Peh downward is considered to extend only through Tabur and stop there because of the Masach in Tabur.

90. Meaning as Histaklut Bet, as the Rav wrote (Part 3, Chap 12) that it comes after the Ohr is drawn to the Kli and not before (see Ohr Pnimi, Chap 7, item 60).

100. It is Malchut de Rosh, called Peh. It is regarded as the origin of the entire Ohr that expands in the Guf of the degree because she extended it through the first Histaklut that is made in her (Part 3, Chap 12).

*A Reshimo that was left after the Histalkut of the Ohr became a Behinat Kli*

**9. It is known that when the Ohr Elyon expands and disappears once more, it necessarily leaves a Roshem Hotam below. That Ohr is the Reshimo that remains below. When the Ohr Elyon departs and becomes concealed in its origin, that Ohr Reshimo remains below, without that Ohr Elyon. Then, a Behinat Kli is formed by the distancing [of the] remaining Ohr. The Hitpashtut of the Ohr and its Histalkut is the reason for the later eventuating of the existence of a Kli (200).**

Ohr Pnimi

200. The Kli is primarily done by the Reshimo that is left after the departure of the Ohr, as explained here in the Rav's words, hence, both are equal in the making of the Kli.

Therefore, there are two Zivugim needed here, called: Histaklut Aleph and Histaklut Bet. Histaklut Aleph is for the Hitpashtut of the Ohr, while Histaklut Bet is for the Histalkut of the Ohr.

It is by these two Behinot of Zivugim that the vessels of reception of the degree are completed, as it is written, "as the Lord rejoiced over you to do you good... ..so the Lord will rejoice etc." Rejoicing means Zivug. There is Zivug Elyon to destroy, meaning the Histalkut Ohr, as there is Zivug Elyon to do good, meaning Hitpashtut Ohr. For that reason they are both called rejoicing.

*Since the Ohr left all at once there was only one Kli made, called Keter*

**10. Since when the first Ohr returned and departed at one time and at a single moment (300), hence any existence of remaining Ohr became existence of a single Kli. It is called Behinat Kli that is called Keter, since the Ohr Elyon had not yet been distinguished in Eser Sefirot for their being Eser Sefirot had not yet become apparent. The reason it is called Keter and not some other Sefira is that Keter is always closer to the Maatzil.**

Ohr Pnimi

300. Though there are Zivugim de Hakaa there along the Histalkut of the Ohr, and because of that four levels of Eser Sefirot emerged one above the other, it is still regarded as a single Histalkut at a single moment. It is so because the Ohr Elyon mates with the Masach as it purifies and conceals and is therefore not regarded as Hitpashtut.

*There are Eser Sefirot found in this Kli, according to their distance from Behina Dalet, meaning according to the Dalet Behinot in the Ohr Elyon*

**11. However, although we have explained above that there are Kli Malchut and Yesod etc. in this Kli, it will still not be called Eser Kelim, since they are still not recognized as Eser Sefirot. Also, the Ohr departed together. The thing is that it is like a single long Kli, whose parts are not equal, as the distance of these parts from end to end (400).**

Ohr Pnimi

400. You will understand that from what is written in Part 1 (Ohr Pnimi, item 50). There are four Behinot in the Ohr Elyon itself: HB TM, even before it expands for Zivug de Hakaa. Hence, the single Kli was also made of the same four Behinot HB TM in the Ohr. Thus, these Eser Sefirot are also found in that single Kli, according to the distance of these four Behinot from end to end

However, since there is but a single Kli here, being Malchut, the Ohr is therefore regarded as a single Ohr as well, without the discernment of Eser Sefirot. It is so because we have no perception in the Ohr, if not through the evaluation of its clothing in the Kelim, and since the Kli is one, we also have a single Ohr.

## Chapter Two

Explains the Reshimot that remain after the departure of the Orot and the Ohr Hozer that descends during the Histalkut. Contains ten issues:

1. When the Orot ascend and depart they extend Ohr Hozer from above, by Zivugim de Hakaa.
2. The departing Ohr leaves a Reshima in its place.
3. Every Ohr Elyon to its Tachton is like father to son.
4. When Ohr Keter departs, it leaves a Reshimo in its place to shine for Hochma.
5. When Ohr Hochma departs, it leaves a Reshima in its place to shine for Bina.
6. Malchut does not leave a Reshima.
7. All the Sefirot leave Reshimot in their place after they depart except Malchut.
8. Malchut is called poor since it does not leave a Reshima, for she has nothing of herself.
9. Two kinds of Ohr remain in the Kli after the departure: a – Ohr Hozer, which is Din; b – the Reshimot, which are Ohr Yashar and Rachamim.
10. The Av Ohr that does not leave becomes a Kli and the Reshimot remain in it.

*When the Orot ascend and depart they extend Ohr Hozer from above, by Zivugim de Hakaa*

**1. We must now let you know by a different approach, containing all the Olamot, regarding the return of the Orot to the Maatzil. Besides what we have explained elsewhere, although they rise and depart, they extend Behinat Ohr from above downward (1), from the Maatzil, called Ohr Hozer.**



Ohr Pnimi

1. During the Histalkut Ohr Keter because of the ascent of Malchut to ZA, to Behina Gimel, there was a Zivug de Ohr Elyon on Masach de Behina Gimel and Eser Sefirot de Ohr Yashar and Ohr Hozer on the level of Hochma extended. Similarly, there were Zivugim in all the degrees as the Masach ascended toward its Hizdakchut (see Histaklut Pnimit Part 2). The Rav writes, **"although they rise and depart, they extend Behinat Ohr from above downward, from the Maatzil, called Ohr Hozer."** It is so because every Zivug de Hakaa extends Ohr Hozer from the Ohr Elyon, as that part of the Ohr that is rejected from Malchut is called Ohr Hozer.

*The departing Ohr leaves a Reshima in its place*

**2. There is yet another great and most beneficial Behina: never, even though they leave, do they leave all their Behinot entirely and ascend. Instead, they leave some of their strength and of their own Behina, a little He'arah below, where they first stood. This He'arah is never uprooted from there, even when they ascend upward. This He'arah is called Reshimo (2), as it is written, "Set me as a seal upon thy heart," mentioned at the end of Parashat Mishpatim in Saba (114, 71).**

Ohr Pnimi

2. The Reshima is like a Hotam. After the Hotam leaves the place it was once adhered to, it leaves its entire form there, nothing missing. Likewise, if Ohr Elyon expands to a certain place, it leaves its entire form there, not a single imprint missing, even though it's left there. In the end, it shall return and manifest in the full measure, as in the beginning.

*Every Ohr Elyon to its Tachton is like father to son*

**3. The reason is that the Upper Orot are to the lower Orot like a father to his children; he always wants to bestow upon them, as is explained regarding honoring the father and the mother. A single Nitzotz extends from father to son and never moves from there. Similarly, here in the Eser Sefirot, the Elyonim leave some He'arah in the first place, called Reshimo, so that some He'arah would be drawn from there to the Tachtonim (3).**

Ohr Pnimi

3. It is the conduct both in the Ohr and in the Kli, in general and in particular. The Rosh, Toch, Sof of Hitpashtut Bet de AK, called Partzuf AB de AK, came from the Reshimot that were included in Tabur of the first Hitpashtut of Adam Kadmon that rose to His Peh (see Table of Topics, item 210).

It is the same in the particular. A Reshima that remains in Kli de Keter de Hitpashtut Aleph becomes a Zachar in Kli de Keter de Hitpashtut Bet. Kli de Hochma de Hitpashtut Bet is made of the Reshima that remains in Kli de Hochma de Hitpashtut Aleph, and the males in the other Sefirot extended from their Zivug.

The females of Hitpashtut Bet are made of the Reshimot that remain of the four degrees that emerged during Histalkut Aleph, called Nitzotzin, or Otiot. Hitkalelut Malchut in ZA is made of the Nitzotzin that fell from the level of Behina Gimel, namely ZA, into Kli Malchut, namely Behina Dalet. Afterwards, in Hitpashtut Bet, when Ohr Malchut clothes Kli de ZA, it finds the Kli of Malchut that belongs to it there.

Thus, the force of the Nitzotzin that fell from Ohr Hozer of the level of Behina Bet, which is Bina, caused the Hitkalelut ZA in Kli de Bina. Later on in Hitpashtut Bet, when Ohr ZA came and clothed Kli de Bina, it found its Kli there, and so on similarly (see Ohr Pnimi, Chap 3, item 80).

Thus, all the Behinot in the lower Partzuf extend only from the Reshimot that its Upper Partzuf left. The Rav writes, **"the Upper Orot are to the lower Orot like a father to his children."** It means that a lower Partzuf extends from an Upper Partzuf as a son from a father. In other words, it extends from the Atzmut of the Orot in its Upper Partzuf by the Reshimot that remain in the Kelim de Partzuf Elyon from its Orot.

The Rav writes, **"the Elyonim leave some He'arah in the first place, called Reshimo, so that some He'arah would be drawn from there to the Tachtonim."** Remember that

in all the places for this is the key to the sequence of the degrees by cause and effect from the Rosh of the Kav to the end of Assiya.

*When Ohr Keter departs, it leaves a Reshimo in its place to shine for Hochma*

**4. It turns out that when Keter rises and departs, He leaves one Reshimo in His place, in that Kli of His (4), to shine for Hochma below Him after He ascends and departs. After He rose and departed there extends a He'arah to the Ohr Hochma from that Reshimo (5) that the Keter left in His Kli. Although afterwards the Ohr Hochma will also rise and leave to the Maatzil, still the Reshimo that remained in Kli Keter does not move from it even after Ohr Hochma rose to the Maatzil.**

Ohr Pnimi

4. We might ask: In item 9 he says that the existence of the Kli is generated by the Reshima, and here he says that there is a Kli even before the Reshima and before the departure of the Ohr! The thing is that there are two kinds of Kelim in each Partzuf, which are:

1. Kelim that extend from the first Histaklut in Malchut de Rosh. This Malchut expands by the force of the Ohr Hozer in her, which she raised from below upward and expanded from her and within her into Eser Sefirot from above downward. They are considered the vessels of reception for the first Hitpashtut.

2. There is yet another Behinat Kelim in the Partzuf, which extend by the second Histaklut in Malchut de Guf of the Partzuf that causes Histaklut and the return of that Ohr to the Maatzil. The Reshimot that remain after that Histaklut become complete Kelim (see Part 3, Chap 12, Ohr Pnimi).

All these Reshimot de Histaklut Bet extend to all the Behinot, meaning to its lower Partzuf.

It is said, **"the Upper Orot are to the lower Orot like a father to his children."** It means that the inferior Partzuf extends from the Superior Partzuf like a son from a father, meaning by the Reshimot of the Orot that remain inside the Kelim of the Superior Partzuf.

The Rav writes, **"the Elyonim leave some He'arah in the first place, called Reshimo, so that some He'arah would be drawn from there to the Tachtonim."** Remember that thoroughly for it is the key for the concatenation of the degrees by cause and consequence from the Rosh of the Kav to the end of Assiya, where each Tachton is generated by the Reshimot of its Upper Partzuf.

5. Afterwards, when Malchut rose to Behina Gimel, where Eser Sefirot on the level of Hochma extend, it is impossible for this Ohr to begin in Sefirat Hochma. It is so because any Hitpashtut of Ohr must begin from the Keter. It therefore needs a He'arah of Reshima de Keter, by which the Ohr becomes tied and adhesive with the Shoresh.

Also, when Malchut rose to Bina, Eser Sefirot on the level of Bina extended and He'arah of Reshimot de Keter and Hochma necessarily remained there, and so on likewise for the above reason. Remember that in every place for it is impossible for any degree to lack the Upper Sefirot altogether. Only when the Upper Sefirot are regarded as mere He'arah of Reshima do we say that they are absent there for they do not shine there.

*When Ohr Hochma departs, it leaves a Reshima in its place to shine for Bina*

**5. Afterwards, when Hochma rises to the Maatzil, she leaves a Reshimo in His Kli, to shine from Him to Bina, after He Himself leaves. Even after Bina rises to the Maatzil the Reshimo of Hochma does not leave the Kli of Hochma, and likewise all of them until the Yesod.**

*Malchut does not leave a Reshima*

**6. However, when Ohr Malchut leaves, she does not leave a Reshimo in her Kli for there is no Sefira beneath her to receive from her (6). Though there are other Olamot destined to be under her, receiving from her, it is not their kind and she has no Dvekut with them (7), as there is Dvekut with the Eser Sefirot of each and every Olam in and of itself.**

Ohr Pnimi

6. Because it is Ohr Nekeva, receiving for herself and not bestowing. For that reason her Eser Sefirot end the degree, as it is only Ohr Hozer. It is also why she does not leave a Reshima, as Reshima is only the remains of the Hitpashtut of Ohr Yashar that remains there, as the Rav says. Also, there is no cessation in the Ohr Elyon here, for the Tachton is completely dependent on the Elyon, but the Elyon is not dependent on the Tachton.

7. Because they come in a renewed form of Aviut, she has no Dvekut with them, as Dvekut means Hishtavut Tzura, while separation and difference mean Shinui Tzura (see Part 3, Table of Questions, item 210).

*All the Sefirot leave Reshimot in their place after they depart except Malchut*

**7. It turns out that all those Sefirot leave a Reshimo in their place and in their Kli when they want to leave and ascend. However, Ohr Malchut does not leave a Reshimo in its Kli, only the Reshimo that Ohr Yesod left in its Kli. The He'arah to the Kli of Malchut extends from there after the departure of her Ohr.**

*Malchut is called poor since it does not leave a Reshima, for she has nothing of herself*

**8. There is another reason why Malchut is called "poor for she has nothing of her own", and also, "Aspaklaria de Lo Nahara" (8). It is because her Kli does not shine at all when she ascends and the Ohr leaves her, as no Ohr remains in her, even as a Reshimo. Even the sustenance of that Kli does not come from her Ohr, but from the Reshimo that remains in Kli de Yesod. From there it sustains and shines in Kli Malchut. That is why it is said, "She has nothing of her own."**

Ohr Pnimi

8. The Rav has already written why Malchut is called "de Lo Nahara" (of no Light). It is because Eser Sefirot extended only in the level of Hochma in Hitpashtut Bet, and Ohr Keter remained concealed in the Peh.

It turns out that Ohr Hochma comes in Kli de Keter, Ohr Bina in Kli de Hochma, Ohr ZA in Kli de Bina and Malchut in Kli de ZA. Thus, Kli Malchut is left without Ohr, hence the name "Aspaklaria de Lo Nahara". He adds another reason here, being that Malchut did not leave a Reshima behind her in Hitpashtut Aleph.

We might ask: "If Ohr Keter vanishes from Hitpashtut Bet, Kli de Keter should have been left there without Ohr. Why did the Orot switch, and Ohr Hochma came in Kli de Keter until Kli Malchut remained without Ohr?" It has already been explained in Histaklut Pnimit (Part 2, Chap 8) that the Orot have a conduct of dressing only the purer Kelim in the Partzuf. Thus, even if there is only Ohr Nefesh there, it clothes only the highest Kli, namely Keter, while the lower nine remain without Ohr.

*Two kinds of Ohr remain in the Kli after the departure: a – Ohr Hozer, which is Din; b – the Reshimot, which are Ohr Yashar and Rachamim*

**9. We have now learned by these two introductions how the Kelim of the Sefirot, even when their Orot return and depart to the Maatzil, still have two kinds of Orot (9): The first is called Ohr Hozer, being Din, and the second is the Ohr that remains in the Kli, called Reshimo. This is Ohr Yashar and Rachamim because it remains there from the Behina of the Orot that departed from above downward as Ohr Yashar.**

Ohr Pnimi

9. The first Hitpashtut that extends by the expansion of Malchut from her and within her to Eser Sefirot down to Malchut de Guf, extending from above downward to Behinat Hitlabshut, is called Ohr Yashar and Rachamim. Also, all the Reshimot that remain of these Eser Sefirot after the departure of that Ohr are also Ohr Yashar Rachamim, but as a small He'arah, called Reshima.

However, these levels generated by the Zivug de Hakaa as Malchut ascends and purifies from below upward degree-by-degree until all the Ohr departs, all these levels are called Ohr Hozer Din. It is so because the levels gradually diminish until they are entirely gone.

*The Av Ohr that does not leave becomes a Kli and the Reshimot remain in it*

10. The work of the Kelim has not been completed in this Olam of the Akudim at that time, but the Behinot and the reality that they were made of, being Ohr Av connected with Ohr Zach had already been there (10). When the Ohr Zach returned upward, the Ohr Av had been left below, and this is the Behina of the Kelim themselves. There, in that Ohr Av (20), which is Behinat Kelim, the Zach Orot left the above two Behinot: 1 - Ohr Yashar, Reshimo; 2 - Ohr Hozer.

Ohr Pnimi

10. When the Ohr expands from Malchut de Rosh down to the Guf, that Ohr consists of Ohr Yashar and Ohr Hozer. It is as though they clothe one another in the Rosh. This Ohr Yashar is called Ohr Zach, and Ohr Hozer is called Ohr Av, as it extends by the force of the Aviut and the Tzimtzum in the Masach on Malchut de Rosh.

There is no discernment of Aviut up in the Rosh, as it rises and clothes the Upper nine from the Masach upward, and the force of the Aviut cannot operate above the place of its manifestation and existence even a bit. However, afterwards, this Ohr Hozer expands and descends once more with its Ohr Yashar from Malchut de Rosh downward. Then the Aviut in the Masach is certainly in it, though it is not at all regarded as a drawback, for its entire merit is connected with the Aviut, as there wouldn't have been any Ohr in the Partzuf without it.

Indeed, when the Ohr finally leaves the Partzuf and the Aviut is emptied of that Ohr Yashar that is clothed in it, then the full ignobility and demerit of that Aviut, compared to the Ohr Yashar appears.

The Rav writes, **"had been left below."** It means that after the Ohr Zach had been emptied of the Ohr Av, meaning once the Ohr Yashar had left and been pulled out of the Ohr Hozer that clothed it, the Ohr Av remained below. In other words, the demerit of the Ohr Hozer compared to the Ohr Yashar surfaced. That is why it is said that after the return of the Ohr Zach upwards, the Ohr Av that remained below **"is the Behina of the Kelim themselves."**

In other words, this Ohr Hozer that had been emptied of Ohr Yashar after its first Hitpashtut is the entire substance of the Kelim in that Partzuf, called Hitpashtut Aleph de AK, or Partzuf Galgalta de AK. The Reshima and the Nitzotzin of the descending Ohr Hozer clothed inside it. We shall now see that these Reshima and the Nitzotzin of Ohr Hozer became and were corrected as the Kelim of the following Partzuf, called Hitpashtut Bet, or AB.

20. Meaning the Ohr Hozer that remains after the departure of the Ohr Yashar from inside it. We have yet to thoroughly understand the above matter of the ascent of the Orot, and know precisely what rose, what purified and what remained below as Kelim.

You already know that the Masach means a "detaining force over the Ohr Elyon so that it does not expand into the four Behinot of the Aviut in Behina Dalet, called Malchut."

The matter of the ascent of Malchut to ZA in the Rav's words as follows mean that you should know that they revolve only around the Masach and the Ohr Hozer in her. These two are called Ohr Malchut. They are called Ohr in the Rav's words, as there is no other Ohr in Malchut from the Tzimtzum onwards.

However, Kli Malchut herself cannot rise to ZA, since ascent means Hizdakchut, and that can only be in the Masach, but not in the Kelim. This matter of the Hizdakchut is not operative in the Kelim whatsoever. Only that amount of Aviut that exists in the Behina of the Kelim in each and every Partzuf remains permanent and fixed forever until they receive their correction. This has already been explained (Part 2, Table of Questions, item 43).

The matter of the Hizdakchut of the Masach from Behina Dalet to Behina Gimel means that because of the Bitush de Ohr Pnimi with Ohr Makif in the Masach, the last Behina of the Aviut that is contained in its force of detainment disappeared and was lost. From now on it is found to be detaining the Ohr Elyon from expanding further than Behina Gimel of the Aviut, which remains in it. It is so because Behina Dalet in Behina Dalet is no longer contained in it, so it only detains and returns the Ohr Elyon from the three Behinot Aviut that remained incorporated in it from Behina Dalet.

The returned Ohr Hozer from these three Behinot is only sufficient to clothe the Ohr Yashar up to Hochma, and its clothing does not reach Keter. It therefore naturally turns out that Ohr Keter disappears from the Partzuf because the Ohr is not caught in the Partzuf without Levush and Kli (see Histaklut Pnimit, Part 2, Chap 7).

It has been thoroughly explained that the ascent and the Hizdakchut relate to the Masach and not at all to the Kelim. The Kelim that remain in their location after the Histaklut de Ohr Yashar (which the Rav calls Ohr Av) are the four Behinot Aviut contained in that Ohr Hozer that has been clothed. They clothe the Eser Sefirot de Guf, which have now been emptied of their Orot.

## Chapter Three

Explains four kinds of Ohr: Taamim, Nekudot, Tagin, Otiot. Those are:

1. The first Hitpashtut from Peh to Tabur, namely Taamim;
2. The levels that emerge during the Histaklut are called Nekudot;
3. The Reshimot are called Tagin;
4. The Ohr that is born by the Hakaa of the Reshimot and the descending Ohr Hozer on one another is Otiot. Contains thirteen issues:
  1. When Yesod rises, it leaves a Reshima in its place to illuminate to Malchut.
  2. The Reshima is a residue from the first Ohr Akudim that extends from above downward through Yosher, which is Rachamim.
  3. The first Hitpashtut of Akudim illuminated to the receivers from above downward and the levels that extended with their departure illuminated from below upward.
  4. Keter illuminated to the Ne'etzalim through its Achoraim as it rose to the Maatzil.
  5. The Orot of the Panim are Rachamim, and Achoraim are Dinim, called Ohr Hozer.
  6. Hochma receives from one Achor of Keter, Bina from two Achoraim, and Malchut from nine Achoraim.
  7. There is yet another change, according to the quality of the Sefira, because Tifferet receives from Achoraim de Gevura, which are hard Achoraim.
  8. As the changes in the Behinot of the Sefirot, so the Ohr that extends: feeble Din, medium or strong.
  9. Three Behinot of Orot: a) Hitpashtut Aleph de Akudim from Peh to Tabur; b) the Reshimot that remained from this Hitpashtut Aleph, which is Rachamim; c) the levels of the Ohr Hozer that extend from the Maatzil during the Histaklut of the Orot, which is Din.
  10. A fourth Ohr is born out of the Bitush of the Ohr Reshimot and Ohr Hozer on one another, called Nitzotzot (pl. for Nitzotz).
  11. Hitpashtut Aleph de Akudim is called Taamim; the level of the Ohr Hozer is called Nekudot; the Reshimot are called Tagin; the Nitzotzot are called Otiot.
  12. The Nitzotzot, called Otiot, are the Kelim, called Guf.
  13. The Nitzotzot merely mixed with the Kelim like 248 Nitzotzin that remained in the broken Kelim de Nekudim

*When Yesod rises, it leaves a Reshima in its place to illuminate to Malchut*

**1. We shall start to explain them from Yesod, which is the last one to leave a Reshimo. It is said that during its ascent from Yesod to the place of Hod and upward, it leaves a Reshimo for Malchut in the place where Yesod was (1). That Reshimo never leaves there, even when Malchut returns and rises to the Maatzil. All the other Sefirot do the same, excluding Malchut.**

Ohr Pnimi

1. It has already been explained that Malchut de Akudim is called Tabur, and her Maatzil, being Malchut de Rosh, is called Peh. When the Masach in Malchut de Guf purified from all the Aviut contained in it and remained Zach, in complete equivalence with Malchut de Rosh, which is his Maatzil, it is considered that Malchut returned upward to the Maatzil. It is so because when they are both of equal merit they are cohesive and incorporated in one another like a single Behina.

It is known that Shinui Tzura is the measure of the separation and difference in the spirituals, and Hishtavut Tzura is the Dvekut and the unification in the spirituals. Thus, when Malchut de Guf and Malchut de Rosh are equal in their merit, they are regarded as adhesive with one another and incorporated into a single Behina.

It is said, **"That Reshimo never leaves there, even when Malchut returns and rises to the Maatzil."** By that he tells us that even when the Masach had been purified of all its Aviut until it remains of equal Zakut with the Maatzil, still the Masach is incorporated with the Reshimot in the Eser Sefirot de Guf. Only Behina Dalet is excluded, as the last Behina does not leave a Reshima, because these Reshimot are of Ohr Yashar and the last Behina does not receive Ohr Yashar inside her, as there is only Ohr Hozer in her.

Know, that the matter of these Reshimot that remained contained in Malchut even when it is contained in the Maatzil, they are the nucleus for the creation of a second Partzuf. It is so because all the Orot and the Kelim extend to the second Partzuf from these Reshimot, as written above (and see Histaklut Pnimit here, item 52).

It is so because the Masach of Malchut de Rosh never purifies and the Zivug de Hakaa in Behina Dalet there is regarded as Zivug de Lo Pasik (never ending Zivug). Thus, when Malchut de Guf rises there and is incorporated in the Masach de Rosh, she is also incorporated in the Zivug de Rosh. This, in turn, causes the awakening of the Aviut contained in the Reshimot in her, as she receives from the Aviut from below upward contained there in Masach de Rosh.

However, as soon as the Reshimot in her return to their Aviut, it is turned in them to Aviut from above downward because they come from the Eser Sefirot de Guf that have already been there as Hitlabshut from above downward. By that Behinat Guf in the Masach that rose reappeared there, being the Aviut from above downward, which is Guf and not Rosh. This manifestation is regarded as descent and separation from Malchut de Rosh because it returned to its original state, to Malchut de Behinat Guf.

However, it did not return to Behina Dalet called Tabur, only to Behina Gimel, called Chazeh, where a new Zivug de Hakaa occurred, generating Eser Sefirot on the level of Hochma in Rosh, Toch, Sof, called Partzuf AB. This matter has already been explained (Part 3, Table of Topics, item 210) and study it there.

*The Reshima is a residue from the first Ohr Akudim that extends from above downward through Yosher, which is Rachamim*

**2. This Reshimo is from the first Ohr (2) that came down through Yosher. Ohr that comes in Yosher is Rachamim and Ohr that comes on the way back up is Ohr Hozer and it is Din (3). The Reshimo is through Yosher and is therefore Rachamim.**

Ohr Pnimi

2. From Hitpashtut Aleph, which expands from Peh to Tabur de AK. It consists of Ohr Yashar and Ohr Hozer clothed in one another. Ohr Yashar is called Ohr Zach and Ohr Hozer is called Ohr Av (see Ohr Pnimi, Chap 2, item 10). The residue that remain from the Ohr Zach after its departure is called Reshima and it is Rachamim since it is the remains of the Ohr Yashar that extends from above downward into Behinat Hitlabshut in the Partzuf. The Ohr Hozer that has been emptied of Ohr Yashar after its departure is regarded as the Kelim inside which the Reshimot that remained of the Ohr Yashar clothed, as the Rav says above (item 10).

3. Meaning Ohr that comes and extends from the Maatzil because of the Zivug de Hakaa that is performed on the Masach during its levels of Hizdakchut. At that time the levels gradually diminish until the Ohr disappears entirely and returns to its Shoresh above, to

Malchut de Rosh. These levels are called Ohr Hozer, Din, since they appear during the Histalkut.

*The first Hitpashtut of Akudim illuminated to the receivers from above downward and the levels that extended with their departure illuminated from below upward*

**3. It is known that when the Sefirot came to Akudim their Panim were turned downward (4), because the purpose of their coming was to shine downward. As a result, their Panim were through the receivers. However, when they returned upward, they turned their Panim upward to the Maatzil and their Achoraim downward (5).**

Ohr Pnimi

4. There is no movement whatsoever here; no posterior and no anterior. As has been explained in previous parts, any Hidush Tzura is called "spiritual movement" (see Histaklut Pnimit Part 1, item 33). Know, that bestowal of Orot or Hamshacha in the Kelim is called Panim (anterior/face), and it is known that any giver gives in the more Av. Thus, the more Av the Masach, the higher the level of Eser Sefirot that is poured there.

Therefore, the Orot of Rachamim here are regarded as being poured as Hitlabshut in the Partzuf, with their Panim facing downward, for the word Panim means bestowal. Downward means greater Aviut, and "**their Panim were turned downward**" means that the bestowal is caught in the greater Aviut in the degree.

5. It has already been explained that Behinat bestowal is called Panim. It is therefore understood that Behinat Histalkut from bestowal is called Achoraim. It has also been explained that "**downward**" means the more Av Behina there. "**Their Achoraim downward**" means that the Orot depart and retire themselves from the Aviut, so that a greater Histalkut will be in the Behina with the greater Aviut.

*Keter illuminated to the Ne'etzalim through its Achoraim as it rose to the Maatzil*

**4. When Keter rose to the Maatzil, there is no doubt that the Ohr of the Maatzil never stops for even a moment from the receiving Ne'etzalim (6). The only difference is that at that time when Keter rose upward, that Ohr that descends from the Maatzil comes down to the Sefira through its Achoraim. After all, He turned His Panim upward and His Achoraim to the Ne'etzalim, and He is Dinim. The other Sefirot operate similarly as they return and ascend.**

Ohr Pnimi

6. This is a great rule in the wisdom: the Ohr Elyon flows ever abundantly, incessantly and unchangingly, as it says, "I Lord change not," as we have written in length (Ohr Pnimi, Chap 2, item 2). Also, during the Histalkut, meaning during the purification of the Masach, the Histalkut was instantaneous and at once. However, because the Hizdakchut necessarily ascends in the order of degrees in the Dalet Behinot de Aviut, it is necessarily purified to Behina Gimel first, Behina Bet next, then Behina Aleph and then Behinat Keter.

It is therefore considered that the Ohr Maatzil that does not stop expanding to it and mating with it during its ascent and arriving from Behina to Behina, generates a new level of Eser Sefirot according to the measure of its Aviut. When it comes to Behina Gimel it generates the level of Hochma; when it comes to Behina Bet, it generates the level of Bina etc. Finally, it becomes completely purified and the Ohr Elyon stops due to the absence of Ohr Hozer to clothe it, for there is no manifestation of Ohr without a Kli and clothing.

*The Orot of the Panim are Rachamim, and Achoraim are Dinim, called Ohr Hozer*

**5. It turns out that even during the ascent of the Orot upward they extend the descending Ohr downward from the Maatzil to the Tachtonim through them and by them (7). However, it then extends through their Achoraim and it is known that Panim is Rachamim and Achoraim are Dinim. The descending Ohr is now called Ohr Hozer since it descends when the Orot Elyonim return to rise to their Shoresh and Maatzil, and that is why this Ohr is Din.**

Ohr Pnimi

7. It means that Ohr descends from the Maatzil to the lower Behinot that were generated in each and every Sefira as the Masach ascends and purifies. Every place where the Masach of Malchut ascends becomes the lowest Behina. It means that it stops the Ohr Maatzil and interrupts its expansion from her downward. Thus the Ohr Maatzil ends at that place, and the place where the Masach comes is called the lowest Behina.

The Rav makes this precision: **"to the Tachtonim through them and by them."** It tells us that the Ohr Nimshach from the Maatzil only by the lowest Behinot and by means of the lowest Behinot, meaning through the Masach that raises Ohr Hozer as it ascends and gradually purifies. When it comes to Behina Gimel, which is ZA, Behina Gimel becomes the lowest Behina that strikes the Ohr Elyon and detains it from expanding from it downward. Thus the entire amount of Ohr suitable for acceptance in it had been rejected and pushed back as Ohr Hozer, and it extends Eser Sefirot on the level of Hochma, and so on likewise. Thus you find that the Hamshacha of Ohr always comes from the lowest Behina that's been renewed, where the Ohr that had not been received became Ohr Hozer.

*Hochma receives from one Achor of Keter, Bina from two Achoraim, and Malchut from nine Achoraim*

**6. It turns out that when Keter returns and rises to the Maatzil (8), before all the Sefirot, that Ohr that descends from the Maatzil to the Sefira below Keter extends and travels through the Achoraim of the Keter, and it is Din. It is likewise during the ascent of the other Sefirot, though there is one difference, being that Hochma does not receive but only from the Achoraim of Keter (9). Bina receives from two Achoraim, making it more Din, and likewise in all of them, until you find that Malchut receives from nine Behinot of Achoraim, making it more Din than all the other Sefirot above her (10).**

Ohr Pnimi

8. Meaning because of the Hizdakchut of the Masach from Behina Dalet to Behina Gimel, when the Ohr Hozer that ascends from Behina Gimel does not come to clothe Ohr Keter. It therefore returns and climbs to its Shoresch, as there is no manifestation of Ohr without clothing. This Histalkut de Ohr Keter is called the "Achoraim of the Keter". It is because Panim means bestowal and Hitpashtut and Achoraim means Histalkut from bestowal.

9. Achoraim means Histalkut. In Hitpashtut Aleph all the Sefirot on the level of Keter departed and thus all the Sefirot received from the Behinat Panim of the Keter, as during the Hizdakchut they are equal, on the same level as Him. However, during the Hizdakchut, Ohr Keter remains concealed in the Peh when it has been purified to Behina Gimel and the level of Hochma came out. Thus, now Hochma receives from the Achoraim of Keter, meaning suffers and feels the great lack of the concealment of the Ohr Keter. It is said that "Hochma receives from the Achoraim of Keter," meaning Behinat Din because she feels the lack of its He'arah, as it is in the rest of the Sefirot.

10. The rule is that all the forces of the Elyon are always present in its Tachton, which necessarily receives all the Achoraim of its Elyon. When purifying to Behina Gimel and the level of Hochma emerges and receives the Behinat Din that appears in her from the lack of the He'arah of Ohr Keter, the Sefirot below Hochma receive the same Achoraim too. It is so because they too receive from the Panim of Keter in Hitpashtut Aleph, as does Hochma. It is so because all of them were there on the same level that reached Keter.

Now, on the level of Behina Gimel, they all lack the Ohr Keter and have only the Ohr Panim of Hochma. Similarly, when purifying from Behina Gimel to Behina Bet and the level of Bina comes out, Bina too suffers from the Histalkut of Ohr Hochma. Then, she receives two Behinot of Achoraim inside her. These are: the Achoraim of Keter that she has already received when she was on the level of Behina Gimel, and the Achoraim of Hochma that she receives now.

Thus, the Sefirot below Bina also suffer from the same Achoraim of Hochma in addition to the Achoraim de Keter that they received during the appearance of the level of Behina Gimel etc. similarly. When purifying to Behinat Keter, where only the level of Malchut



emerges, and all the Upper nine are missing, Malchut is found to be receiving from nine Achoraim.

It is so because when she is on the level of Behina Gimel, she receives Achoraim de Keter; when she is in Behina Bet, she receives Achoraim de Hochma and when she is in Behina Aleph, she receives Achoraim de Bina. Now, when she has but her own Ohr, she receives from Achoraim de ZA too, which are six Sefirot HGT NHY. Thus, Malchut received nine Behinot of Achoraim.

*There is yet another change, according to the quality of the Sefira, because Tifferet receives from Achoraim de Gevura, which are hard Achoraim*

**7. There is yet another Behina: Tifferet receives her Ohr from the Achoraim of Sefirat Gevura, which is hard Achoraim and very strong Gevurot. The other Sefirot above are not like that.**

*As the changes in the Behinot of the Sefirot, so the Ohr that extends: feeble Din, medium or strong*

**8. It turns out that, as is the difference in the Behinot, so will be the difference in that Ohr that extends: feeble Din, medium Din, or strong Din. However, the equal side there, in all of them, is that they are all Dinim, because they are through Achoraim, as we've said, and the pen has no power to expand and elaborate in all these details regarding this matter.**

*Three Behinot of Orot: a) Hitpashtut Aleph de Akudim from Peh to Tabur; b) the Reshimot that remained from this Hitpashtut Aleph, which is Rachamim; c) the levels of the Ohr Hozer that extend from the Maatzil during the Histalkut of the Orot, which is Din*

**9. It turns out that there are three Behinot of Orot here: the first, is the first Ohr among all of them, called Akudim. It descended and expanded from the Peh outwardly and down to the (Chazeh) Tabur (20).**

**The second Ohr is the Ohr Reshimo that the first Ohr left of that Ohr itself that came through Yosher (30), and it is Rachamim.**

**The third Ohr is Ohr Hozer and it is Ohr that extends from the Maatzil to the Sefira and extends when the Orot ascended and returned upward from below (40). This Ohr is Din since it is drawn through Achoraim.**

Ohr Pnimi

20. Meaning the first Hitpashtut, when the Zivug de Hakaa on Behina Dalet emerged, called Peh, which is Behinat Malchut de Rosh. After that this Malchut expanded into Eser Sefirot from her and within her down to her Malchut. These Eser Sefirot are called Guf, and Malchut de Guf is called Tabur, and the Eser Sefirot of this Rosh and Guf were at the level of Keter.

30. See the Rav's words above (Chap 2, item 10), who wrote that two Orot remained after the Histalkut of Hitpashtut Aleph. These are:

1. The Ohr that remains of the Ohr Yashar.

2. Ohr Av, meaning Ohr Hozer that has been emptied of the Ohr Yashar it clothed during Hitpashtut Aleph, remained below and its Aviut manifested.

This Ohr Av is the Kelim and the Ohr Zach that remained from the Ohr Yashar is called Reshima. This Reshima remained clothed within the Ohr Av.

40. **"Ascended"** implies Hizdakchut from the Aviut in order to come to Hishtavut Tzura with its Elyon, namely the Maatzil. **"Returned"** implies Histalkut of the Ohr after its Hitpashtut, regarded as returning to its Shoresh.

It is said: **"Ohr that extends from the Maatzil to the Sefira and extends when the Orot ascended and returned upward."** It refers to the Ohr Elyon extended by the Zivug de Hakaa during the Hizdakchut of the Masach and its coming into the degrees on the path of its Hizdakchut.

At that time the levels gradually diminish until it is completely purified and equalizes in form with the Maatzil, meaning Malchut de Rosh. This issue is always called "the ascent of the Orot to the Maatzil", and remember that.

*A fourth Ohr is born out of the Bitush of the Ohr Reshimot and Ohr Hozer on one another, called Nitzotzot (pl. for Nitzotz)*

**10. There is indeed a fourth Ohr born of the aforementioned Orot: The third Ohr, called Ohr Hozer, extends and descends downward to shine in the Sefira (50) and hits the second Ohr, called Reshimo, which remains below. However, they differ in their nature, for one is Ohr Yashar and Rachamim, while the other is Ohr Hozer and Din (60).**

**Hence they strike and beat on each other, especially since the Ohr of the Reshimo wishes and yearns to ascend to its source (70), which is the first Ohr. Although it does not actually ascend, as the Reshimo remains forever below, it nonetheless wishes and yearns to ascend.**

**However, the Ohr Hozer descends downward (80), and as they are of opposite nature, they beat on each other, for there is no beating and striking but when the Orot are diverse in nature. Then, through their beating on each other, they beget Nitzotzot of Ohr as Ohr Hozer, being Din, which is worse than the Ohr of Reshimo, which is Rachamim. These Nitzotzot are the fourth Ohr we have mentioned.**

Ohr Pnimi

50. As the Rav has said (Chap 3, item 3), the degrees relate to each other as father to sons. Hence, during the ascent of the Orot to the Maatzil, when Masach de Behina Dalet had been purified to Behina Gimel, there was a Zivug in Behina Gimel, and Behina Dalet remained emptied of her Ohr. At that time Behina Gimel bestows upon Behina Dalet of her He'arah of the Zivug.

Afterwards, when Behina Gimel purifies to Behina Bet, and the Zivug is in Behina Bet, Behina Gimel remains emptied of Ohr, and Behina Bet bestows her He'arah from the Zivug upon Behina Gimel, and so on similarly. From the perspective of the Hamshacha of the Orot, Behina Dalet is regarded as Keter and Behina Gimel as Hochma. However, from the perspective of the Kelim themselves it is the opposite: Behina Gimel is regarded as ZA and Behina Dalet as Malchut. Because Behina Dalet is emptied of Ohr, only the Kelim themselves are distinguishable here. It is the same for all of them.

It is written, "**The third Ohr, called Ohr Hozer, extends and descends downward to shine in the Sefira.**" The third Ohr refers to the Ohr of the levels that emerge during its purification. That Ohr Nimshach and descends below the place of the Zivug as well, to shine for the Sefira below her. We've already said that when the Zivug is in Behina Bet, the He'arah of the Zivug extends to the Sefira below her, namely the (emptied of Ohr) Behina Gimel.

It is known that the Orot left Reshimot in the Sefirot after their departure from there. Thus, when the He'arah of the Zivug de Behina Bet extends to Behina Gimel, it meets the Ohr of her Reshima there.

It is said, "**and hits the second Ohr, called Reshimo, which remains below.**" It means that the Ohr Zivug in the Upper Behina Nimshach and descends to the lower Behina, which is emptied of her Ohr, and meets the Reshimo there. The Rav will henceforth refer to that Ohr that descends from the He'arah of the Zivug downward, as "the Descending Ohr Hozer".

60. It means that the Reshima is from Ohr Yashar that remains from the first Hitpashtut, reaching up to Keter since the Zivug de Hakaa occurs there in Masach de Behina Dalet. Because of that, the Aviut de Behina Dalet is regarded as its Panim, as it is from her that it gets its entire level. It regards Aviut de Behina Gimel and above as the Achoraim of its Kli and does not shine in it.

Its opposite is the Ohr Hozer descending to it from the He'arah of Zivug of the Upper Behina. For example, when the He'arat Zivug de Behina Bet descends to a Sefira de Behina Gimel that has been emptied of its Ohr, that descending Ohr Hozer comes from a Zivug de Hakaa performed in Masach de Aviut de Behina Bet that reaches up to Bina. The Aviut de Behina Bet is regarded as its Behinat Panim, meaning its maximum height.

It leaves Aviut de Behina Gimel and Behina Dalet as Behinat Achoraim, meaning ignobility and lack. Because they do not shine in it, it lowers them and brings them down. In other words, the Shinui Tzura in them becomes the separator over the Ohr, meaning the opposite of the Reshima where Behina Dalet, the more Av, extends and joins with the greatest Ohr. It is said, **"they differ in their nature, for one is Ohr Yashar and Rachamim, while the other is Ohr Hozer and Din."** It is so because the Reshimot that remain in all the Sefirot come from Ohr Yashar and Rachamim, meaning from the first Hitpashtut, when the Zivug on Masach de Behina Dalet came out, where the more Av is better, being all Rachamim.

However, the descending Ohr Hozer from the He'arah of Zivugim that emerge during the Hizdakchut, all these levels are regarded as Ohr Hozer and Din. They depart from the Aviut, bring down and lower the Aviut to Behinat Achoraim.

Thus, the Ohr Hozer that descends from them is in contrast with the Reshimot, in which the more Av is more important. It turns out that what is regarded as Panim for the Reshima, is regarded as Achoraim for the descending Ohr Hozer. Likewise, what is regarded as Panim for the descending Ohr Hozer, is regarded as Achoraim for the Reshima, and it is for the reason that they beat on each other.

70. Since she is the part that remains after Hitpashtut Aleph, when she has already departed and vanished into her origin, that yearning and desire becomes imprinted in the Reshima as well. It is said: **"Although it does not actually ascend, as the Reshimo remains forever below, it nonetheless wishes and yearns to ascend."** In other words, even though the Reshima is destined to remain in the Kli and never rise to her origin, she nonetheless has the desire to ascend, as the force of the Ohr in general necessarily remains imprinted in her.

80. It means that it comes and extends from the Maatzil by a new Zivug. It comes down to Hitlabshut inside the Guf because all these Zivugim that emerge on the degrees of his Hizdakchut are made in the Rosh, from which they extend from above downward to the Guf. However, because they emerge during the Hizdakchut and will not continue to be, it is regarded as Ohr Hozer and Din.

It is said, **"However, the Ohr Hozer descends downward."** In other words, if we take only the time of the Zivug into account, it expands and descends temporarily for Hitlabshut in the Guf. The Reshima, however, wishes to leave the Guf and ascend to its origin.

Know, that because of that the descending Ohr Hozer from the He'arah of the Zivug overpowers the Ohr of the Reshima when they beat on each other. As a result, Nitzotzin spread from this Ohr Hozer and clothe inside the Kli that is emptied of Ohr. Thus the Ohr of the Reshima is rejected from within her and rises above that Kli, as Tagin on top of the Otiot.

As the Rav will write (Chap 4, item 4), they cannot be in a single Kli, for they are opposites. Know, that the above Hakaa and Bitush are made above the empty Kli for the Reshima strikes the on Ohr Hozer and does not let it expand, and the descending Ohr Hozer strikes on the Reshima to clothe and shine in the Kli. In the end, there are Nitzotzin that spread from the Ohr Hozer that descend and come inside the Kli.

*Hitpashtut Aleph de Akudim is called Taamim; the level of the Ohr Hozer is called Nekudot; the Reshimot are called Tagin; the Nitzotzot are called Otiot*

**11. Now you can understand what we have said, that there are four Behinot in these Orot of Akudim: Taamim, Nekudot, Tagin, Otiot. This is what they are about: the first Ohr among them is called Taamim, and the third Ohr, called Ohr Hozer, is**

**called Nekudot. It is known that Nekudot are Behinat Din. The second Ohr, called Reshimo, is called Tagin, and the fourth Ohr is the falling Nitzotzot called Otiot.**

*The Nitzotzot, called Otiot, are the Kelim, called Guf*

**12. This fourth Ohr, which is the Nitzotzot, called Otiot, are in and of themselves Behinat Kelim (90), because Otiot are called Guf, and thus we see where the Kelim were made.**

Ohr Pnimi

90. Afterwards, the Ohr returns and expands in them a second time on the level of Hochma. Keter remains concealed in the Peh and Ohr Hochma clothed Kli de Keter, Ohr Bina in Kli de Hochma etc. until Malchut remained without Ohr. Know, that these Nitzotzot have been prepared as Kelim for these Orot (see above Ohr Pnimi, Chap 2, item 3).

*The Nitzotzot merely mixed with the Kelim like 248 Nitzotzin that remained in the broken Kelim de Nekudim*

**13. It appears to me that I had heard from my teacher that there were Behinat Kelim in them to begin with (100), but these Nitzotzot mixed with them and were in them as the 248 Nitzotzin that remained inside the Kelim of Olam ha Nekudim when they broke etc (200).**

Ohr Pnimi

100. The Rav explicitly wrote above (Chap 2, item 10) that the Ohr Av that remained after the Histalkut Ohr de Hitpashtut Aleph are the Behinat of the Kelim of the Partzuf themselves, in which the two above Orot come. These are called, "the second Ohr" Reshima, and "the fourth Ohr", the falling Nitzotzot, called Otiot.

It is said, **"there were Behinat Kelim in them to begin with, but these Nitzotzot mixed with them."** It means that two Behinat Kelim must be prepared for the second Hitpashtut, for there is male and female in every Sefira. Thus, of these four Behinat Kelim that were in them to begin with, meaning from the above Ohr Av, the Kelim for the male Orot of Hitpashtut Bet were made. The Kelim for the Orot of the females of this Hitpashtut were made of the Nitzotzot that fell inside them and mixed with them.

It is said, **"mixed"** to tell us that the Behinat are not equal. Nitzotzin de Behina Gimel came inside Behina Dalet, and Nitzotzin de Behina Bet in Kli de Behina Gimel, and Nitzotzin de Behina Aleph in Kli de Behina Bet etc. and that is why this connection is regarded as a mixture.

200. It is a great thing that he tells us here: it is known that Behinat 248 Nitzotzin that remained in the Kelim after they broke and died were the cause of the revival of the Kelim. It is so because these Nitzotzin were an association of Rachamim with Din.

Thus, here the Nitzotzin that fell from the descending Ohr Hozer are also from the association of Midat ha Rachamim with Din. However, it is as a beginning, for every Upper Behina is regarded as Midat ha Rachamim toward the Behina below her. Because the Nitzotzin of the Upper Behina fell, mixed and connected with the lower Behina, it is regarded as mixing Midat ha Rachamim with Din, the same as the above 248 Nitzotzin.

Know that this is the whole merit of the Histalkut of Hitpashtut Aleph. It is because of her that the above Nitzotzin descended and the Shoresh for the association of Midat ha Rachamim with Din had been made. In the following, the Rav writes about this Histalkut, that it is regarded as "corruption in order to correct", meaning like the breaking of the vessels, which also occurred in order to revive. It means that it refers to the association of Midat ha Rachamim with Din, from which comes revival and from which comes the entire correction of the world.

## Chapter Four

Explains the Hakaa and Bitush that occurred during the Histalkut of the Orot to the Maatzil, between the descending Ohr Hozer and the Reshimot. The Kelim, which are the Otivot, were made of the Nitzotzin that sprung off of that Hakaa. The Tagin come from the Reshimot. Contains eight issues:

1. Malchut is called Aspaklaria de Lo Nahara because her Ohr did not come back down into her Kli.
2. A second reason that Malchut is called Aspaklaria de Lo Nahara is that she did not leave a Reshima in her Kli.
3. Zivug de Hakaa between the descending Ohr Hozer from Yesod to Malchut and the first Ohr of the ascending Malchut.
4. The Kli of Yesod was made of the Nitzotzin that fell off the Hakaa of Ohr that comes through its Achoraim in the Reshima, and the Tagin were made of the Reshima that shines from afar.
5. Three discernments in the Eser Sefirot: Keter; the other Sefirot; Malchut. Keter left a Reshima and not a Kli; the other Sefirot left Reshimot and Kelim; and Malchut left a Kli and not a Reshima.
6. After all the Histalkut, the Orot returned to their place in Partzuf AB de AK, except for Ohr Keter. Then there was a Bitush between the Reshima de Keter and Ohr Hochma on each other, and two Kelim came out, one for Keter and one for Hochma, which are Zachar and Nekeva in Rosh AB de AK.
7. The Hizdakchut and the Histalkut in Akudim are somewhat similar to the abolition of the Melachim in Olam ha Nekudim who died and were revoked.
8. The difference between them is that here there was a corruption in order to correct, while in Nekudim there was an actual shattering and death.

*Malchut is called Aspaklaria de Lo Nahara because her Ohr did not come back down into her Kli*

**1. Know, that when all nine Orot rose back up, they left a Reshimo in their place. However, Malchut rose entirely, leaving no Reshimo in her place. This is the meaning of what is written in the Zohar and the Tikkunim, that Malchut is called "Aspaklaria that has no Ohr of her own". This matter has already been explained above regarding the Kli of Malchut, whose Ohr did not come back down into her Kli, but remained in Kli de Yesod (1).**

Ohr Pnimi

1. In Hitpashtut Bet, when the Zivug came out only on the level of Hochma, by which the Orot switched; Ohr Hochma came in Kli de Keter, Ohr Bina in Kli de Hochma etc. and Ohr Malchut in Kli de Yesod. Thus, Kli Malchut remained without Ohr (see Ohr Pnimi, Part 4, Chap 2, item 8).

*A second reason that Malchut is called Aspaklaria de Lo Nahara is that she did not leave a Reshima in her Kli*

**2. There is another reason: when her Ohr rose, it did not leave any Reshimo in her at all. However, the Reshimo that remained in Kli de Yesod for its own need illuminated from there in Kli de Malchut too.**

*Zivug de Hakaa between the descending Ohr Hozer from Yesod to Malchut and the first Ohr of the ascending Malchut*

**3. \*When Ohr Malchut rose to Yesod, Yesod illuminated in the Kli of Malchut through its Achoraim (2), Yesod's, as Ohr Hozer. Then the descending Ohr Hozer in Kli Malchut struck the first ascending Ohr of Malchut itself (3), one beat on the other, and Nitzotzin came down from the descending Ohr Hozer (4) into the Kli of Malchut (5).**

Ohr Pnimi

2. It has already been explained that all the levels that come out on the path of Hizdakchut are regarded as Ohr Hozer and Din, though there is Ohr Yashar in them as well. However, because they extend through the Achoraim, meaning on the path of the Hizdakchut of the Aviut, called Panim, the Ohr Yashar is also regarded as Din.

It is said, **"Yesod illuminated in the Kli of Malchut through its Achoraim"** where all these Eser Sefirot of Ohr Yashar and Ohr Hozer together make up Behinat Achoraim and Din.

However, we must still understand that the entire Ohr Hozer that descends from Yesod to Kli Malchut is only Ohr Hozer without any Ohr Yashar. It is so because since the place of the Zivug and the Masach is in Kli Yesod, meaning in Behina Gimel, that Masach detains the Ohr Yashar so that none of it will expand from Behina Gimel downward. Thus, anything that descends from Yesod to Kli Malchut is only Ohr Hozer and not Ohr Yashar, hence the Rav's precision, **"as Ohr Hozer."**

3. This Ohr is on the level of Keter. It regards the greater Aviut as Behinat Panim and the descending Ohr Hozer lowers the great Aviut de Behina Dalet, preferring the purer Behina Gimel, which is in contrast with the ascending Ohr Malchut. That is the reason they beat on each other (see Part 4 Chap 3, item 9).

4. They are called Nitzotzin because of the similarity to the Nitzotzin that come from under a hammer that sparkle and burn out instantly, as it is written in the Zohar. However, the analogy is not quite the same as the lesson: the Nitzotzin generated under the hammer illuminate for a moment and vanish instantly and their place remains unknown. These Nitzotzin here and the 248 Nitzotzin burn out instantaneously because of the Histalkut of the Zivug to the higher Behina, being Behina Bet. However, they do not vanish from there, as it is known that there is no absence in the spiritual. Their Atzmut and reality remain there, and later regain their strength when Hitpashtut Bet reaches there.

5. It is the Ohr Av that remains below after the Histalkut of Hitpashtut Aleph, which is the essence of the Kelim that belong to Hitpashtut Aleph de Akudim. This is where the Orot placed their Reshimot and this is where the Nitzotzin from the Ohr Hozer fell (see Part 4, Chap 2, item 10).

*The Kli of Yesod was made of the Nitzotzin that fell off the Hakaa of Ohr that comes through its Achoraim in the Reshima, and the Tagin were made of the Reshima that shines from afar*

**4. When Yesod rose, it placed a Reshimo in its place. When the Ohr came through its Achoraim, it struck that Reshimo, Nitzotzin fell from it, and Behinat Kli of Yesod was made of them (6). That Reshimo illuminated in that Kli from afar, and did not permeate it. This is the meaning of the Tagin (7).**

Ohr Pnimi

6. For Hitpashtut Bet, which comes afterwards, called Partzuf AB de AK, though Kli Yesod of Akudim here was made of the Ohr Av that remained below after the Histalkut of Hitpashtut Aleph.

7. Study the words of the Rav thoroughly (Part 4, Chap 3, item 9 and Ohr Pnimi, item 80). Know, that after the Zivug in the Upper Kli had ceased and rose above it, the He'arah of the Zivug from the inferior Kli necessarily ceased as well. In that state the Nitzotzin that came down there are put out too, and the Reshima can therefore clothe the Kli once more as in the beginning (see above Ohr Pnimi, Chap 3, item 80).

However, that He'arah from afar, called Tagin, did not stop from the Kli afterwards, for there is no absence in the spiritual, as it says, "Shechina never moved etc."

*Three discernments in the Eser Sefirot: Keter; the other Sefirot; Malchut. Keter left a Reshima and not a Kli; the other Sefirot left Reshimot and Kelim; and Malchut left a Kli and not a Reshima*

**5. So did all the Sefirot do except for Keter (8), which left the Reshimo for Hochma, but did not make a Behinat Kli (9). How does she differ from the other Sefirot? It is when they rise through Hakaa of what is above them (10) and the Hakaa of the Reshimo (20) that the Kelim are made (30). However, Keter did not have anyone to strike His Reshimo as He rose (40).**

**Consequently, His Kli was not completed, and Keter left a Reshimo and not a Kli, while the rest of the Sefirot left a Reshimo and a Kli, and Malchut left a Kli and not a Reshimo.**

Ohr Pnimi

8. It means that that Reshima became the Behinat Kli of the Zachar de Ohr Hochma in Keter de Hitpashtut Bet, called AB de AK. The Rav writes, **“for Keter, which left the Reshimo for Hochma, but did not make a Behinat Kli.”** It means that He did not make Behinat Kli for the Nekeva of Ohr Hochma in Kli de Keter of Hitpashtut Bet.

9. The Rav has already written (Chap 2, item 10) that the essence of the Behinat Kelim de Akudim was made of the Ohr Av that remained from the Ohr of Histalkut itself. You can therefore see that this is not about the Kli de Keter itself but rather about the Kelim de Hitpashtut Bet, which come after the current Histalkut, where there are Behinat Zachar and Behinat Nekeva. It is the same in Kli de Hochma, Bina, Yesod and Malchut, as the Rav has written (item 6).

The Kelim of the Zecharim (pl. for Zachar) from there were made of the Reshimot that remain in Kelim de Akudim, and the Kelim of the Nekevot (pl. for Nekeva) were made of the fallen Nitzotzin of the descending Ohr Hozer into the Kelim de Akudim here.

It is said, **“Keter, which left the Reshimo for Hochma,”** meaning the Kli of the Zachar de Ohr Hochma in Kli de Keter de Hitpashtut Bet. **“But did not make a Behinat Kli,”** meaning for the Nekeva there.

10. Ohr Hozer Nimshach and descends to the emptied Kli by the Zivug de Hakaa in the Behina above the Kli that has become emptied of Ohr, meaning after the Ohr departed from Kli Malchut. This is so because Masach de Behina Dalet has purified into Behina Gimel, which is Yesod, and the Zivug in the Kli of Yesod was made.

Then Ohr Hozer descended to Malchut from this He'arah of the Zivug, which has now been emptied of Ohr. This is the meaning of **“through Hakaa of what is above them”** was the Ohr Hozer drawn to the Kli.

20. The Reshima that remained in the emptied Kli strikes the Ohr Hozer that descends to its own Kli because it is opposite to the descending Ohr Hozer. Nitzotzin were born and spread off of the descending Ohr Hozer as a result of that Hakaa, fell into the Kli that had been emptied, and the Kelim were made out of these Nitzotzin.

30. Meaning the Kelim, for the purpose of the Kelim of Hitpashtut Bet. However, the Kelim de Akudim de Hitpashtut Aleph were made of the Ohr Av, as the Rav said in chapter 2, item 10 and Ohr Pnimi, chapter 2, item 100.

40. When the Masach reached the complete Hizdakchut as the Behinat Maatzil, its power ceased, and there was no Zivug de Hakaa in Him any longer that would lower Ohr Hozer in Kli de Keter after the Ohr had been emptied. **“Consequently, His Kli was not completed”** for there are no Nitzotzin of the descending Ohr Hozer there, as has been explained.

*After all the Histalkut, the Orot returned to their place in Partzuf AB de AK, except for Ohr Keter. Then there was a Bitush between the Reshima de Keter and Ohr Hochma on each other, and two Kelim came out, one for Keter and one for Hochma, which are Zachar and Nekeva in Rosh AB de AK*

**6. Indeed, after the reception of these Sefirot from the Maatzil, they returned to their place (50), except for Keter (60). The Kli of Keter had only been made on the return (70), because when Hochma reentered Him, Ohr Hochma struck the Reshimo that Keter placed in His place (80). These were double strikes (90), for since the Reshimo of Keter is a higher Behina than Hochma, it therefore strikes Hochma and generates Nitzotzin. Likewise Hochma, since she now comes from above, she stands on the Reshimo and she is higher than it. As a result, she now struck the Reshimo and generated other Nitzotzin. As a result, there are two Kelim now, one for the Reshimo of Keter, and another for Hochma that now came (100). We have already discussed at length in a different place (200) how there is Zachar**

**and Nukva in Keter, which are the two we mentioned here, namely the Reshimo and the Hochma.**

Ohr Pnimi

50. We must thoroughly understand this matter of reception that the Sefirot received from the Maatzil after their ascent to Him. You will understand this matter after you thoroughly know the matter of Histalkut of the Eser Sefirot de Guf and their ascent to the Maatzil. Know, that all this is drawn from and connected with Ohr Malchut only, meaning the Masach and Ohr Hozer in Malchut. That is because there is no other Ohr in Malchut, for she never receives any Ohr Hozer.

Thus, all the Ohr in her is but the Ohr Hozer extended by the Zivug de Hakaa in her Masach. The Aviut de Behina Dalet is the Kli of Malchut and the Masach that detains the Ohr Elyon from expanding to Aviut de Behina Dalet, along with the Ohr Hozer that ascends because of it, are regarded as the Ohr of Malchut.

You can therefore see that the essence of the issue of the ascent of the Orot to the Maatzil is connected only to the ascent of Malchut. Ascending means purifying and equalizing the form with the Elyon. The Hishtavut Tzura with the Elyon brings him and connects him with the Elyon.

Thus, the issue of the Hizdakchut of the Aviut pertains only to Malchut, where there is Aviut. However, there isn't any Kli whatsoever in the Upper nine Sefirot, and they are only regarded as complete Ohr (see Part 4, Chap 1, item 11). Thus, how can we refer to a Hizdakchut of the Aviut in them?

Indeed, the matter of the ascent and the Hizdakchut refers solely to Malchut, and not to the Kli of Malchut, as the Kelim never purify from their Aviut (see Part 2, Table of Questions, item 43). Instead, it refers to the corrected Masach in Kli Malchut (see above Ohr Pnimi, Chap 2, item 10).

You already know the issue of the four levels that extend by the Zivug de Hakaa on the Masach from the beginning of its Hizdakchut until it is purified to Behinat Maatzil. Know, that these levels that gradually diminish are the very Sefirot of which the Rav says that they rose to the Maatzil. Though there are Eser Sefirot in each and every level, they are still measured by the name of the highest Sefira in their level.

Though the level of Behina Gimel has Eser Sefirot that only reach the level of Hochma, she is still regarded as Ohr Hochma entirely, after the name of the highest Sefira on the level. Similarly, the Eser Sefirot of the level of Behina Bet, reaching Bina, is only called Bina. Behina Aleph is called ZA and Behinat Keter and Shoresh is called Malchut.

You should also know that all these Reshimot that the Orot of Akudim placed in their Kelim after their Histalkut remained only in Kli Malchut. It is so because she is the designated Kli for all Eser Sefirot de Akudim.

This is the Ohr Av that the Rav refers to above (Chap 2, item 10), which is the Behinat Kelim of Akudim themselves. Also, this is where the Orot placed their Reshimot. It is therefore necessary that it is Behinat Malchut alone, for there is no Aviut in the Upper nine. It has been clarified there in Ohr Pnimi, that this Ohr Av is the Ohr Hozer in Malchut that expanded with it from her and within her to clothe the Eser Sefirot de Ohr Yashar from above downward, called Guf. Thus, it is clear that all the Reshimot that remained from the first Hitpashtut after her departure, necessarily remained only in Malchut.

It has been clarified that Malchut consists of all the Reshimot that remained of Hitpashtut Aleph. After the Masach rose to Malchut de Rosh, meaning when the Masach had purified from all its Aviut, it came to Hishtavut Tzura with Malchut de Rosh.

Thus, the Masach that rose also consists of all the Reshimot that remained in Malchut, except Reshimo de Behina Dalet, as the last Behina does not leave a Reshimo (see Part 4, Chap 3, item 1). Now you understand the Rav's words here, who says, **"after the reception of these Sefirot from the Maatzil, they returned to their place, except for Keter."**



The ascent of the Masach of Malchut de Guf rose to Malchut de Rosh, called Behinat Maatzil of the Guf, occurred by the power of the Hishtavut Tzura with it. Therefore, it is found to be joining and mixing with the Masach in Malchut de Rosh as a single Behina.

The Masach in Malchut de Rosh is always there in Zivug de Hakaa, for there is no Hizdakchut in the Rosh. Thus, the Masach de Guf that rose and mingled with it works along with it for the Zivug de Hakaa and for raising Ohr Hozer from below upward that is done in the Rosh. It is so because it mingles in the same Behinat Aviut that is in the Masach in Malchut de Rosh.

You already know that these Reshimot that remained in Malchut de Guf are contained in the Masach that rose to the Rosh, which are only up to Aviut de Behina Gimel. That is because there was no Reshima left from Aviut de Behina Dalet.

Thus, once Masach de Guf mingled and came in the Zivug on Masach de Rosh, and received from it the Aviut from below upward that is contained in it. In that state the Reshimot contained in it from Malchut de Guf reawakened and returned to their first Aviut, meaning Aviut from above downward, as it is in the Guf.

Consequently, the Masach was first contained in Malchut de Rosh, and gained the Aviut from below upward that is in the Rosh. Then the Reshimot contained in the Masach awakened and gained Aviut as well, and the Aviut overturned in them and became Behinat from above downward.

You should understand the great difference between the Aviut from below upward and the Aviut from above downward. From below upward implies resistance to Hitlabshut, though there is no feature of Halbasha there whatsoever. For that reason she is Behinat Rosh, called Keter or Ein Sof.

Its opposite is Behinat Aviut from above downward, meaning Behinat complete Halbasha on the Ohr Yashar. For that reason it is called Guf or Ne'etzal, and is never called Ein Sof or Maatzil. This discernment is in the Rosh and Guf of all the Partzufim in the Olamot.

The Masach had been completely purified from its Aviut, and equalized its form with Behinat Malchut of Rosh, which is completely clean from the Aviut from above downward. In that state it is obvious that the Reshimot contained in it are completely silent. They are regarded as nonexistent, and Masach de Guf becomes contained in Masach de Rosh with the Aviut from below upward.

However, since the Masach has gained Aviut, though it is but Aviut from below upward, still the silent and resting Reshimot contained in the Masach awakened and were revived because of that, meaning they too gained Aviut. However, since these Reshimot came from the Guf, where they had already been clothed, the Aviut naturally turned in them into Behinat Guf. Consequently, the Masach acquired a Shinui Tzura that is very different from the Rosh, as the difference between Behinat Rosh and Behinat Guf.

At the moment when the Aviut from above downward appeared in the Masach that is Behinat Guf, the Masach returned. It left the Rosh and descended to the Guf, though not to Behina Dalet of the Guf, called Tabur, but only to Behina Gimel of the Guf, called Chazeh. This is because the Masach could not gain Aviut, but only up to Behina Gimel, as Behina Dalet did not leave a Reshimo in the Masach.

You will find, that the Masach that rose to the Maatzil acquired two Behinot Aviut there: Aviut from below upward, by the power of the initial Hitkalelut in Malchut de Rosh, and Aviut from above downward that reawakened and returned to the Reshimot contained in it. Thus, the Masach left Malchut de Rosh to the place of the Chazeh in the Guf. Then it generated Behinat Zivug de Hakaa of Behinat Eser Sefirot of Rosh from the Chazeh upward, by the force of the Aviut from below upward contained in it, meaning only on the level of Hochma. It is so because it only has Aviut de Behina Gimel. After that it expanded from the Chazeh downward to Behinat Eser Sefirot de Guf by the force of the Aviut from above downward contained in it. This is called Hitpashtut Bet.

It is said: **"after the reception of these Sefirot from the Maatzil,"** meaning after Masach de Guf had purified entirely, regarded as having risen to the Maatzil, which is

Malchut de Rosh. There it once more received power to expand to Hitlabshut Eser Sefirot as in the beginning. In other words, the Aviut reawakened in the Reshimot in it, up to Behina Gimel, at which time it returned to its place in Malchut de Guf as in the beginning. In that state Hitpashtut Bet occurred in the Eser Sefirot of Rosh and Guf as in the beginning, and ZA returned to their place, meaning the place of Malchut de Guf.

60. The Masach did not become more Av by its Hitkalelut in Malchut de Rosh, only up to Behina Gimel, as Behina Dalet did not leave a Reshima. The Hitpashtut on Masach de Behina Gimel is only up to the level of Hochma, lacking Ohr Keter.

It is said: **"they all returned to their place, except for Keter."** It turns out that Ohr Hochma clothes in Kli de Keter, Ohr Bina in Kli de Hochma, Ohr ZA in Kli de Bina and Ohr Malchut in Kli de ZA. Thus, Malchut remained without Ohr.

70. Meaning Kli de Nukva de Keter, which is Ohr Hochma clothed in Kli de Keter, which is missing here for the above reason (this chapter, item 4).

80. The Ohr in the level of Hochma that comes to clothe Kli de Keter resembles the nature of the above-mentioned descending Ohr Hozer (see Chap 3, item 9 and Ohr Pnimi there). It is in contrast with the Ohr of the Reshima and they beat on each other.

90. Since the Reshima that remains from Hitpashtut Aleph is higher than Hochma, as she reaches Keter, it is in contrast with the Ohr Hochma that comes now, whose level is only up to Hochma (Ohr Pnimi, Chap 3, item 60). Also, there is merit to the Ohr Hochma for it now comes from above downward to clothe in the Kelim. However, the Reshima is imprinted with the desire to depart from Hitlabshut although she does not in fact ascend (Chap 3, item 9 and Ohr Pnimi there, item 70).

100. It means that the Ohr Av that fell off the Reshima by the Hakaa of Ohr Hochma in it became a Kli for the Ohr Reshima, which is the Behinat Zachar of the Kli de Keter. The Kli for Ohr Hochma in Kli de Keter was made of the Nitzotzin that fell from the Ohr Hochma by the Hakaa of the Ohr Reshima in it. Though there is already a Kli for the Zachar de Kli de Keter, it is still ended and renewed by the Hakaa of Ohr Hochma.

200. See Etz Chaim, Shaar Mati ve Lo Mati, Chap 3.

*The Hizdakchut and the Histalkut in Akudim are somewhat similar to the abolition of the Melachim in Olam ha Nekudim who died and were revoked*

**7. Now you can understand how in Olam ha Akudim there is also some extent of the abolition of the Melachim, as those Melachim who reigned in the land of Edom, died and were revoked, as mentioned in the study of Olam ha Nekudim. After all, the matter of the concealment of the Orot Akudim and their ascent to their Maatzil (300) is also the abolition of the Melachim here.**

Ohr Pnimi

300. Both were by the ascent of the Orot to the Maatzil, meaning the Hizdakchut Masach, and so their ways are equal too. It is written in length in my book Panim Meiroi u Masbirot, regarding the breaking of the vessels.

*The difference between them is that here there was a corruption in order to correct, while in Nekudim there was an actual shattering and death*

**8. However, the difference between them is that here in Akudim, the corruption was in order to correct, and ruin in order to build (400), as the prime intention was to rise in order to make Behinot Kelim. However, in Nekudim there was an actual abolition and death. Despite that, since the Kelim began to manifest since Akudim, here too there had been some revocation.**

Ohr Pnimi

400. The levels in the Masach gradually diminish by the Hizdakchut in the Masach, and Nitzotzin fall off every Upper Behina to its inferior. This is the beginning of the association of Midat ha Rachamim with Din because the Nitzotzin of the Upper Behina are as Midat ha Rachamim to the lower. It is known that the association of Midat ha Rachamim with Din is the foundation for the existence of the Olam (see Ohr Pnimi, Chap 1, item 4).

It is written **"in Akudim, the corruption was in order to correct, and ruin in order to build."** This is like the breaking of the vessels, where the Nitzotzin fell in order to revive them with Midat ha Rachamim, and the only difference between them is that here there is only corruption, and there was **"an actual abolition and death."**

## Chapter Five

Explains the inner and surrounding Orot of Akudim. Contains eight issues:

1. Orot de Akudim have Eser inner Sefirot and Eser surrounding Sefirot. They illuminate in Behinat Panim, to the sides and all around AK.
2. The Ohr Pnimi shines at half the thickness of the wall of the Kli from inside, the Ohr Makif from the outside, and the Kli shines and purifies through both of them.
3. Since the Ohr Makif is much greater than the Ohr Pnimi, the Hitzoniut of the Kli where the Ohr Makif clothes should be purer and better than the Pnimiut of the Kli where the Ohr Pnimi is clothed.
4. A second reason: If the Hitzoniut of the Kli had not been pure, the Ohr Makif would not have been able to connect with the Ohr Pnimi.
5. The Pnimiut of the Kli is purer than the Hitzoniut of the Kli, as the Ohr Pnimi is limited in her, and receives complete He'arah. The Ohr Makif, however, shines from afar in the Hitzoniut of the Kli.
6. The lower the Olamot, the more imperfect they are.
7. Until Olam ha Nekudim, there were five inner and five surrounding, and the changes were according to the proximity of the surrounding to the inner.
8. From Nekudim down there are no more the five inner and two surrounding, and there cannot be less than that.

*Orot de Akudim have Eser inner Sefirot and Eser surrounding Sefirot. They illuminate in Behinat Panim, to the sides and all around AK*

**1. Eser inner Sefirot and Eser surrounding Sefirot (1) emerged from Peh de Adam Kadmon. They extend from opposite the Panim through opposite the Tabur of this Adam Kadmon (2). This is the principal Ohr, though some shines through the sides and all around this Adam.**

Ohr Pnimi

1. We should not think that this contradicts what we will write (Chap 6, item 18), that from Peh de AK emerged only five Partzufim and two Makifim, as there he speaks of general Makifim, but in the particular, you have no Ohr that does not have Pnimi and Makif.
2. It means that there are two discernments of Orot in a complete Partzuf: the first is called Ohr Hochma, and the second is called Ohr Hassadim. Correspondingly, we discern two illuminations in each Partzuf: "Right" and "Left", "Panim" and "Achor". "Right" and "Left" relate to He'arat Ohr Hassadim, "Panim" and "Achor" relate to He'arat Ohr Hochma. It is known that Tzimtzum Aleph was primarily on Ohr Hochma, to prevent it from appearing in Behina Dalet. For that reason the Partzufim were divided into Panim and Achor: the Behinot above Behina Dalet that receive Ohr Hochma are called Panim, and those contained in Behina Dalet, which cannot receive Ohr Hochma, are called Achor. There is Right and Left in both the Panim and the Achor. The Behinot that receive Ohr Hassadim abundantly are called Right, and the Behinot that do not receive Ohr Hassadim abundantly are called Left. You should also know that the names Panim and Achor relate primarily to the Tabur. From Tabur up it is considered Panim, and from Tabur down it is considered Achor, as Malchut de Guf is called Tabur.

It is written, **"They extend from opposite the Panim to opposite the Tabur."** It means that the Hitpashtut of these Eser Sefirot from Peh de AK downward extends and shines primarily in the Behinat Panim of the Partzuf, which is above Behina Dalet, called Tabur. However, from Tabur down it does not shine because of the Tzimtzum on Behina Dalet. However, he tells us, **"This is the principal Ohr, though some shines through the sides and all around this Partzuf,"** meaning to its Behinat Achor too, though it shines through the sides, meaning from Behinot Right and Left. It is so because through the Ohr that Behina Dalet brings in the Partzuf, which is Ohr Hassadim, she too receives He'arat Hochma. However, it is regarded as Ohr Nekeva, meaning only reception and not bestowal.

**2. You should not wonder at what we have written above, that the Hitzoniut of the Kli was made of the Ohr of the left Awzen that enters in the Peh, and the Pnimiut of the Kli was made of the Nekev of the left Hotem (3). Though the Ohr Makif is greater and better than the Ohr Pnimi, the Pnimiut of the Kli is still greater than the Hitzoniut of the Kli, as is apparent to the eye.**

**It is not so with Behinat Orot, for the great Ohr that the Kli cannot extend and receive within, shines on the outside as Ohr Makif, and the scant Ohr remains within, unlike the Kelim. Thus, how will Behinat Awzen, being the superior be the Hitzoniut of the Kli, and the Hotem, which is lower, be the Pnimiut of the Kli (4)?**

Ohr Pnimi

3. Know, that there are necessarily two Behinot in every Kli. These are Behinat Hamshacha and Behinat Kabbalah (reception) (see Part 3, Table of Topics, items 157, 158). It is so because the more Av Behina is better for the Hamshacha of Ohr, and vise-versa regarding the Kabbalah and Hitlabshut of Ohr. That is because in that, the purer is better, as it is obligated to equalize in form with the Ohr that is received in it.

These two Behinot are sometimes called Elyon and Tachton and sometimes called Pnimiut and Hitzoniut, and you must know the difference between them. The thing is that when we speak of a complete degree, which has Behinat Hamshacha and Behinat Hitlabshut, they are regarded as Elyon and Tachton. It is so because the more Av its Pnimiut, meaning the Kli Hamshacha, the higher level it extends.

For example, if its Pnimiut is Behina Dalet, it clothes up to the level of Keter. It turns out that from the perspective of the Hamshacha it is lower, meaning more Av. However, because Ohr Keter must have a purer Kli to clothe in, it is thus more Elyon from the perspective of the Hitlabshut, meaning more Zach. In other words, it has a purer Kli, like none other, fitting for clothing Ohr Keter. Thus, when speaking of a complete level, these four Behinot are regarded as one above the other, meaning the more Zach is more Elyon. However, when we only speak from the perspective of the Kli Hamshacha, these four Behinot are regarded as the walls of a Kli, having four Klipot one atop the other. The Shefa in it is received and measured only in its inner Klipa, and does not touch the three exterior Klipot at all. These serve merely as support of the interior Klipa in the wall.

Likewise, we discern four Behinot in the Kli de Hamshacha, clothing one atop the other. The more Av is more internal, and Behina Dalet, the principal extender of the Ohr Elyon through Zivug de Hakaa, is regarded as the Pnimiut Kli, and the Ohr Elyon is measured exactly according to the level of the Ohr Hozer that she raises.

The other three Behinot are regarded as the Hitzoniut of the Kli, meaning they do not touch the Ohr at all, and do not serve it. Rather, they are the reasons that cause Behina Dalet, as she cannot manifest without them.

It is written, **"the Hitzoniut of the Kli was made of the Ohr of the left Awzen,"** which is Behina Bet, **"and the Pnimiut of the Kli was made of the Nekev of the left Hotem,"** which is Behina Gimel. It means that the more Av is more Pnimi, as has been explained.

4. He poses two questions:

1. Since the Ohr Makif is greater than the Ohr Pnimi, the Hitzoniut of the Kli should have been more important than the Pnimiut of the Kli, as it serves a greater Ohr. However, in

reality we see the opposite: the Pnimiut of the Kli is the entire importance in the degree; its entire degree and sustenance depend on it, and the Hitzoniut of the Kli is not so important.

2. The second question is: if the Pnimiut of the Kli is indeed far more important than the Hitzoniut of the Kli, it should have extended from a more important Shoresh, meaning from Behina Bet of the Rosh, called Awzen. Also, the Hitzoniut of the Kli from a lower Shoresh, meaning Behina Gimel. Why then is it the opposite?

*The Ohr Pnimi shines at half the thickness of the wall of the Kli from inside, the Ohr Makif from the outside, and the Kli shines and purifies through both of them*

**3. The answer is in this: Know, that the Ohr is in single, complete equality (5). When it wanted to enter and be limited inside the Kli (6), then that Ohr that cannot permeate the Kli remained without as Makif (7). The Ohr Pnimi shines from within the Kli and the Ohr passes through half the thickness of the walls of the Kli from within (8).**

**The Ohr Makif shines from outside the Kli and passes through half the thickness of the walls of the Kli from without. The Kli shines and purifies through these two Orot.**

Ohr Pnimi

5. Meaning there is no discernment of the Ohr in and of itself, but only from the perspective of the Kli.

6. It means that the measure of the He'arah is limited and depends on the measurements of the Kli, not more and not less. It is so because Aviut de Behina Dalet extends the level of Keter and de Behina Gimel only Hochma and de Behina Bet only Bina etc.

7. This is the rule: everything received in the Partzuf is called Ohr Pnimi. Everything that is not received yet, but is destined to come into the Partzuf is called Ohr Makif. Ein Sof is the first Ohr Makif, surrounding only AK. It is so because the Zivug de Hakaa on the Masach de Behina Dalet de Peh de AK and the great Ohr Hozer that rose there and clothed the Eser Sefirot of Rosh AK up to Keter is proximate and adhesive with Ein Sof. That Ohr Hozer contains the Ohr Makif de Ein Sof.

The meaning of Ohr Hozer is the entire amount of the Ohr rejected from Malchut by the power of the Masach. The measure of that rejected Ohr is the whole difference between Ein Sof that filled the entire reality and AK, regarded as one thin Kav compared to Ein Sof. Thus, all this great Ohr Ein Sof is regarded as Ohr Makif of AK.

Also, every Rosh is regarded as Ohr Makif to the Eser Sefirot of its Guf, as the Zivug de Hakaa in the Masach at the Peh of the Rosh of that Partzuf detains the Ohr Elyon from expanding into the Malchut of that Partzuf. Thus, the entire Ohr that does not enter Kli Malchut becomes the Ohr Hozer clothing Eser Sefirot of the Rosh of the Partzuf.

Consequently, that Ohr Hozer that stands at the Rosh consists of all that Ohr that cannot permeate the Partzuf, called Ohr Makif.

8. It has already been explained above that the four Behinot in Peh de Rosh, which are Behinat Kli Hamshacha, are distinguished in Pnimiut and Hitzoniut there. It is like the wall of a Kli that has four Klipot one atop the other, where only the interior Klipa touches and receives the Shefa inside.

Likewise, in Malchut de Rosh, called Peh, the more Av Behina there is regarded as the Pnimiut, meaning as extending the Ohr Elyon. The purer ones are regarded as exterior, meaning without direct connection to that Ohr that is received there. Instead, they only serve as Ohr Makif.

It turns out that Ohr Pnimi is connected and shines only from the perspective of the Pnimiut of the Kli, and does not touch the Hitzoniut of the Kli at all, and Ohr Makif appears gradually only by the Hitzoniut of the Kli. It has no contact with the Pnimiut of the Kli.

Moreover, the Pnimiut of the Kli is what prevents the Ohr Makif from entering the Kli, since it is the Aviut that the Masach detains. The Hitzoniut of the Kli is Behinat Achoraim to the Ohr Pnimi, as it diminishes its level.

*Since the Ohr Makif is much greater than the Ohr Pnimi, the Hitzoniut of the Kli where the Ohr Makif clothes should be purer and better than the Pnimiut of the Kli where the Ohr Pnimi is clothed*

**4. We need the half Kli from without to shine because of the Ohr Makif. The Ohr Makif is indeed great and its He'arah would not pass and be absorbed and shine within the walls of the Kli (9), for there is a great difference and distance and separation between them.**

**Hence, the Pnimiut of the poor Kli needed to equalize with the poor Ohr Pnimi, and one could shine in the other (10). Likewise, the superb Ohr Makif will shine in the Hitzoniut of the superb Kli, otherwise the Hitzoniut of the Kli would remain without He'arah (20).**

Ohr Pnimi

9. Because the Ohr does not clothe the Kli, unless they are in Hishtavut Tzura. As long as there is a Tzura apparent in the Kli, compared to the Ohr, that Shinui Tzura rejects and separates the Ohr, and does not let it travel through and be permeated in the Kli. It is written, **"for there is a great difference and distance and separation between them,"** meaning the Shinui Tzura is what separates and distances the spirituals.

10. Because all the merit and greatness of the Ohr Pnimi is in the worse and greater Aviut. It therefore turns out, that the Pnimiut of the Kli is worse and more Av, and completely equalizes with the size of the poor Ohr Pnimi, which is worse than the Ohr Makif.

20. Because it is completely devoid of the Aviut of the Kli that is needed for the Hamshacha of Ohr. This is not the conduct with the Ohr Makif and therefore relates only to the purer Behina in the Kli, so as to have Hishtavut Tzura with it, meaning that is needed for the Hitlabshut of the Ohr.

*A second reason: If the Hitzoniut of the Kli had not been pure, the Ohr Makif would not have been able to connect with the Ohr Pnimi*

**5. There is yet another reason, very close to the first reason: the Ohr Makif wants and yearns to bond with the Ohr Pnimi (30). Thus, if the outer part of the wall of the Kli had not been purer, the Ohr Makif would not have passed through it (40). Consequently, the Ohr Pnimi would have been lacking the reception of the Ohr Makif inside it.**

**However, since half the Kli of the outer wall is Zach, the Ohr Makif can travel through half the inner thickness of the wall. In that state they shine in one another, and though the inner half of the wall will not be Zach, it is not a cause for concern, since the Ohr Pnimi shines and passes through half its inner thickness, though it is not more Zach.**

Ohr Pnimi

30. Meaning it wants to clothe in the Pnimiut of the Kli and shine along with the Ohr Pnimi, as much as it can. It is so because it will ultimately be entirely clothed in the Kli. Ohr Pnimi means what is already clothed in the Kli, and Ohr Makif means destined to clothe the Kli afterwards, meaning in time, until the end of correction.

40. He adds it as a precision, for if it did not have the purer Hitzoniut, which is better adapted to the Ohr Makif, the Makifim would never have been able to clothe the Partzuf even a bit, for **"if the outer part of the wall of the Kli had not been purer, the Ohr Makif would not have passed through it. Consequently, the Ohr Pnimi would have been lacking the reception of the Ohr Makif inside it."**

The reason for it is that the Ohr Pnimi always extends from above downward to the Guf from the corresponding Behina in the Rosh. For example, the Ohr Pnimi de Malchut de Guf extends from Malchut de Rosh, which, like her, is Behina Dalet. The Ohr Pnimi de Kli de ZA

de Guf extends from Behinat Hotem of the Rosh, which is Behina Gimel, like him. Also the Ohr Pnimi de Kli de Bina de Guf extends from the Awzen de Rosh, which is Behina Bet, like her, etc. likewise.

However, the Ohr Makif always extends from the Sefira above the corresponding Behina, as the Ohr Makif de Malchut de Guf extends from the Hotem, which is Behina Gimel. The Ohr Makif de ZA extends from the Awzen, which is Behina Bet and so on likewise.

This is in Hitpashtut Aleph de Akudim, where the Masach in Malchut is Behina Dalet. In Hitpashtut Bet, where the Masach in Malchut is Behina Gimel, the Ohr Pnimi extends to that Malchut from the Hotem, which is also Behina Gimel, like her. The Ohr Makif to that Malchut extends from above, from the corresponding Behina, meaning from the Awzen, which is Behina Bet, etc. likewise.

Now we thoroughly understand that Malchut cannot receive the Ohr Makif unless she also has the Behinat Kli from above, from its corresponding Behina in the Rosh, which she acquired by her ascent to ZA. This is the meaning of, **"of the Ohr of the left Awzen."** It means that in Partzuf AB, whose Malchut is Behina Gimel, the Peh, which is Behina Gimel, is more internal than the Hotem, and the Hitzoniut Peh, meaning Behina Bet, which is the Awzen, is above her Behina.

*The Pnimiut of the Kli is purer than the Hitzoniut of the Kli, as the Ohr Pnimi is limited in her, and receives complete He'arah. The Ohr Makif, however, shines from afar in the Hitzoniut of the Kli*

**6. Should you say that we can still ask: "We see that without our sense of sight the Pnimiut of the Kli is more Zach than its Hitzoniut" (50), the answer is as follows: Though the Ohr Pnimi is smaller than the Ohr Makif, yet because it is limited inside the Kli (60), the Kli receives complete He'arah from it. However, though the Ohr Makif is a great Ohr, still, because it is not cleaved and restricted within the Kli, it does not shine that much in the Hitzoniut of the Kli, as does the Ohr Pnimi in the Pnimiut of the Kli (70). That will place everything in its proper place.**

Ohr Pnimi

50. He asks: In the end, we find the Hitzoniut of the Kelim to be less important than the Pnimiut of the Kelim, and they do not shine like they do. However, if they receive the Hitzoniut of the Kelim from the Ohr Makif, which is a greater Ohr than the Ohr Pnimi, it should have been the opposite.

60. In other words, since the degree of Ohr is measured and limited in the greater Aviut of the Kli, in a way that if its Aviut had been less, its measure of Ohr would have decreased. Therefore, the Aviut in the Kli is found to be receiving complete He'arah, as the Aviut does not darken the Ohr whatsoever. On the contrary, it increases it. For that reason the Pnimiut of the Kli is very Zach even though the Ohr is small.

70. Meaning, there is no Kli de Hamshacha there to extend this Ohr as Zivug de Hakaa, for the Ohr cannot clothe its Pnimiut. Thus, that Ohr does not cleave to the Kli, as the small Aviut, which is necessarily present in the Hitzoniut of the Kli as well, has a Shinui Tzura compared to the Ohr, which is completely Zach.

Thus, the measure of Aviut in the Hitzoniut of the Kli diminishes the Ohr. Had it been more Zach, it would have received a greater Ohr Makif. Hence, any Hitzon Kli is not so Zach, for its Aviut is distinguished as a great demerit separated from the Ohr and not connected with it. Thus, although her Ohr is great, the Hitzoniut of the Kli does not shine as the Ohr Pnimi in the Pnimiut of the Kli.

*The lower the Olamot, the more imperfect they are. Until Olam ha Nekudim, there were five inner and five surrounding, and the changes were according to the proximity of the surrounding to the inner*

**7. Know, that in the Upper Olamot, the lower they are in degree compared to each other, the greater is their incompleteness from one another (80). Thus, until Olam ha Nekudim you find that there were five Behinot inner Orot and five visible Makifim (90). However, the difference between them is that in some the Makifim were closer to the inner, and in others they were farther.**

Ohr Pnimi

80. They gradually diminish because of the Hizdakchut of the Masach. It is so because in the second Partzuf of AK, where there was only Aviut de Behina Gimel in the Masach, the Ohr Keter diminished and its level reached only that of Hochma. The third Partzuf, where there was only Aviut de Behina Bet, had also been lessened of Ohr Hochma and its level reached only that of Bina, etc. similarly. It is likewise in the Olamot as well (see Part 3 above).

90. Meaning precisely in the Roshim (pl. for Rosh) of the Partzufim from Malchut de Rosh upward. However, from Malchut de Rosh downward, even in the first Partzuf of AK, there were no more than five interior and two surrounding, as the Rav says in chapter 6, item 18. *From nekudim down there are no more the five inner and two surrounding, cannot be less than that>*

**8. However, from Olam ha Nekudim down, which is Olam Atzilut, there is one drawback (100): they did not manifest in all the details more than five inner Orot and two Orot Makifim, being Makif for Yechida and Makif for Haya.**

**However, the other inner three do not have Behinat Makifim from Behinat NRN, but only from Behinat Yechida and Haya (200), which surround all the others and not their own Behina. They do have other disparities and drawbacks according to the order of the Partzufim and the Olamot, but the rule in them is that there cannot be less than five inner and two Upper Makifim.**

Ohr Pnimi

100. Meaning even in the Roshim (pl. for Rosh) of the Partzufim after Olam ha Nekudim, we do not find more than five interior and two surrounding. It is so because of the ascent of the lower Hey to the Eynaim, meaning the association of Midat ha Rachamim with Din performed there.

Because the place of the Zivug was done in Hochma de Rosh, which is the Eynaim, Bina, ZA and Malchut de Rosh exit the Rosh, meaning to Behinat from above downward, which is Behinat Guf. Thus, all that remains in Behinat Rosh is only Keter and Hochma.

200. Meaning the two Makifim, Yechida and Haya, surround the three lower Orot NRN as well, though not from Behinot NRN but from Behinot Yechida and Haya. Know, that all this refers to the general Makifim, though there are always five internal and five surrounding in the particular Makifim, for there is no Ohr that does not have a Pnimi and Makif.

## Chapter Six

Explains the return of the Orot to the Maatzil to receive their completion. Containing twenty-two issues:

1. In Hitpashtut Aleph de Akudim the Orot did not come out complete. Hence, they returned to their Shoresh to be completed and thus made a Kli.
2. In Hitpashtut Aleph the Ohr Zach, which is Ohr Yashar, and the Ohr Av, which is Ohr Hozer, were mixed in one another. However, in the Histalkut to their Shoresh, the Ohr Av remained below, as it could not ascend, and its Aviut increased and it became a Kli.
3. Though the Ohr returned to its place in Hitpashtut Bet over the Masach de Behina Gimel, the Ohr Av was still not revoked from being a Behinat Kli, because the Ohr Keter was missing in Hitpashtut Bet.
4. Hitpashtut Aleph of Akudim first came out as Nefesh.
5. The Kelim came out from below upward in Akudim: Kli Malchut first, and Keter last. It is the opposite of Nekudim where the Kelim came out from above downward.
6. Malchut first came out in Behinat Nefesh. Later on, when Yesod came out as Nefesh, He'arat Ruach was added from him to Malchut.
7. Ohr Ruach came from VAK de ZA. Hence the Ohr Ruach began to manifest in Yesod,



and was completed with the coming of Hesed de ZA.

8. They are five Hassadim, HGT NH, corresponding to the five Behinot KHB TM. Yesod is not an inner Hesed, but contains all five Hassadim HGT NH.

9. When Yesod de ZA came out, the general Nefesh de ZA manifested, and when Hod manifested, one tip of Nefesh ZA appeared etc. until all Vav Ktzavot were completed.

10. Each and every tip of the HGT NH provided the general He'arah of Nefesh in Yesod when they came out. However, in the five Behinot themselves, none adds anything to another.

11. When Bina came out, she was Nefesh for herself, Ruach for ZA, and Neshama for Malchut. When Hochma came out, she was Nefesh for herself, Ruach to Bina etc. When Keter came out He was Nefesh for Himself and Ruach to Abba etc.

12. When Keter came out, He only had Nefesh, and that Behina too did not remain in Him, for she left for the Maatzil.

13. When Keter came, Malchut had NRNHY and the rest of the Sefirot were absent and had to return to the Maatzil.

14. Keter came out last and returned first; Malchut came out first and returned last.

15. When Keter disappeared, Malchut rose to the place of Yesod, and thus Malchut received Makif de Haya, ZA received Yechida, Bina Haya, and Hochma Neshama.

16. When Hochma rose, Bina was added with a Yechida. ZA received Makif de Haya, and Malchut Makif de Yechida.

17. When Bina rose, ZA was added with a Makif de Yechida. ZA and Malchut did not gain more than that.

18. Each and every Behina has Eser Sefirot contained in five, both in the inner and in the surrounding.

19. There are five inner Orot and five surrounding Orot in Eser Sefirot de Rosh, but there are only five inner and two surrounding, Yechida and Haya, from Peh de AK downward.

20. During the ascent of Keter to the Maatzil, the manifestation of Yechida disappeared from Malchut.

21. When Keter ended His ascent to the Maatzil, the manifestation of Yechida to Malchut returned.

22. During the ascent of Hochma to the Maatzil the manifestation of Haya from Malchut disappeared, and when Hochma concluded her ascent, the manifestation of Haya to Malchut returned.

*In Hitpashtut Aleph de Akudim the Orot did not come out complete. Hence, they returned to their Shoresh to be completed and thus made a Kli*

**1. Let us explain the creation of these Orot, called Akudim: Know, that when they came out, they did not come out complete (1). The reason for it is that the intention of the Maatzil was to now make the beginning of the HaVaYot (pl. for HaVaYaH) of the Kelim to clothe the Ohr for the receivers, so they could receive. Thus, since they came out incomplete and unfinished, they returned to their Shoresh above to be corrected and completed, and thus make the Kli (2).**

*Ohr Pnimi*

1. As we have written before, this is because only Malchut received the complete five Partzufim NRNHY, and the other nine Sefirot lacked. ZA lacked Keter, Bina lacked Hochma too, Hochma lacked Neshama too, and Keter lacked Ruach too. The outer Kelim for the Orot Makifim were absent there altogether.

*In Hitpashtut Aleph the Ohr Zach, which is Ohr Yashar, and the Ohr Av, which is Ohr Hozer, were mixed in one another. However, in the Histalkut to their Shoresh, the Ohr Av remained below, as it could not ascend, and its Aviut increased and it became a Kli*

**2. The thing is that the Behinat Kelim was certainly in potential (3), though it was not actually inside the Ohr. That is because it was in Behinat more Av and coarse Ohr (4), though it was well connected with the essence. Consequently, its Behina**

**remained concealed (5).**

**It is so because when the Ohr came out through the Peh, it all came out mixed together (6). When they returned to ascend and be completed (7), then, certainly, through the exit of the Ohr outside the Peh, that Ohr of the Behinat Kelim, which is more Av, now acquired more Aviut.**

**Thus, it too cannot return to its origin as in the beginning (8), and the Ohr Zach expanded from it and rose to its source. In that state, further Aviut was added in the above Ohr Av to its Aviut, it was completed and the Behinat Kli remained (9).**

*Ohr Pnimi*

3. Relates to the Eser Sefirot de Rosh, where the Ohr Hozer clothes from below upward. This is only potential Hitlabshut, but not actual Hitlabshut (Part 4, Chap 1, Ohr Pnimi item 30).

4. It means that Behinat Ohr Hozer that clothes and receives for the Eser Sefirot of the Rosh from below upward is regarded as the Behinat potential Kelim there. With respect to the Eser Sefirot de Ohr Yashar there, it is called Ohr Av and coarse, since it is regarded as Ohr Histalkut, meaning Ohr that is not received in Malchut because of the power of the detaining Masach.

This Ohr Hozer expands Kli Malchut de Rosh into Eser Sefirot from her and within her and expands with her from the Peh down to actual Hitlabshut, called Guf. After the departure of this Hitpashtut from within the clothing Ohr Hozer, this Ohr Hozer remains below as actual Ohr Av.

5. Because Ohr Hozer in the Rosh is connected with the essence of Ohr Yashar and is as Zach as it is without any change whatsoever. Even though it is Ohr Histalkut, which is Behinat Din, it is still not manifested but only to the vessels of reception. However, in the Rosh, where there is no Hitlabshut whatsoever (see Part 4, Chap 4, Ohr Pnimi item 30), it is not at all regarded as Din.

Moreover, it is regarded as the very source of Rachamim, for it extends and connects the Eser Sefirot de Ohr Yashar and brings them from above downward into the Guf. Thus it is connected to the essence of the Ohr Yashar, as there is nothing to tell them apart.

6. It means that even afterwards, when the Ohr Hozer exited the Rosh and expanded with the Ohr Yashar from above downward for Hitlabshut inside the Guf, there is still no apparent difference between the Ohr Yashar and its clothing Ohr Hozer, which is the Kli. Rather, they are seemingly mixed together.

The reason for it is that the Aviut that appears in the Ohr Hozer on its expansion from above downward has nothing of a lack and demerit. It is not at all darker than the Ohr Yashar that's clothed inside it, as the Aviut is its entire merit and the height of its degree. Had it lost some of its Aviut, it would have reduced the level of its Ohr. Hence they are of equal importance and regarded as mixed together.

7. It means that its Aviut is regarded as demerit and lack. Behinat Din, contained in it while it is in the Rosh, is apparent, meaning what is regarded as Ohr Histalkut and Din. Until now it was not apparent because of the importance of the Hamshacha and Halbasha that the Ohr Hozer performs. However, now that the Ohr Yashar has left and expanded from it, the Behinat Din in it appeared.

8. In order to be contained in the Ohr Hozer of the Rosh, like the Ohr Yashar. The reason is that this is the Ohr Hozer that expanded and descended from above downward. It is in complete oppositeness to the Ohr Hozer de Rosh that stands there from below upward, meaning departs from Hitlabshut (see above Part 4, Chap 1, Ohr Pnimi item 30).

9. Meaning, besides the Aviut contained in it from the beginning of its creation, meaning it is Ohr Histalkut and Din, further Aviut has been added to it. It is so because it remained below without Ohr, and this darkness is regarded as new Aviut that was not contained in it

before it expanded from above downward. Know, that this new Aviut was named Achoraim (the Rav's words, Chap 3, item 6).

Though the Ohr returned to its place in Hitpashtut Bet over the Masach de Behina Gimel, the Ohr Av was still not revoked from being a Behinat Kli, because the Ohr Keter was missing in Hitpashtut Bet

**3. If you say: "When the Ohr Zach comes down to be clothed in the Kli, will the Kli return and purify as in the beginning and stop being Behinat Kli?" (10) The answer to that is that not all the Eser Sefirot that rose to their source returned. Indeed, only the lower nine descended, and the Uppermost, namely Keter, remained forever with the Maatzil.**

**You now find that it is Ohr Hochma that returned to clothe in Kli de Keter (20). Likewise all the other Sefirot and the Kelim can now receive a diminished Ohr of what they had in the beginning.**

Ohr Pnimi

10. Because once the Ohr Yashar expanded in it once more and was limited inside its Aviut as in the beginning, the Aviut then draws a greater Ohr. Thus, once more there is no apparent demerit in the Aviut for the Ohr and the Kli are mixed together. Therefore, how did we later on come to note a difference between the Ohr and the Kli?

20. It turns out that when each Sefira lacks the fulfillment of the He'arah that she deserves for the Ohr Hochma does not fulfill the Kli de Keter, and Ohr Bina does not fulfill the Kli of Hochma etc. Thus, each Kli is left with some Aviut that does not clothe the Ohr. The measure of excessive Aviut that's been acquired during Histalkut Aleph does not stop there, hence there is a great need for the Ohr in the Kli that is left apparent.

Hitpashtut Aleph of Akudim first came out as Nefesh

**4. Know, that they all came out as mere Nefesh (30). This is the meaning of the verse, "The Lord hath sworn by His soul." Atzilut is Nekudim, as we have said, and it is called HaVaYaH, sworn by He who is greater than Him, which is Olam Akudim, that came out as mere Nefesh. Delve in that and find how deep His thoughts are, as even the Highest Olam of Akudim is merely Behinat Nefesh.**

Ohr Pnimi

30. Here there are three things we must know first:

1. The order of the emergence of the Orot is that the Tachtonim come first. Nefesh comes first in Kli de Keter, and when Ohr Ruach comes in Kli de Keter, Nefesh descends to Kli de Hochma, and Ruach clothes the Kli Keter. When Ohr Neshama comes in Kli de Keter, Ruach descends to Kli de Hochma, Nefesh in Kli de Bina, and so on likewise until Yechida comes in Kli de Keter and Nefesh in Kli Malchut.

2. The measure of the Ohr depends on the number of Kelim that the Ohr has: if it has one Kli, it has only Nefesh. If it has two Kelim, it has two Orot - Nefesh Ruach. Finally, it has five Kelim and then it has NRNHY.

3. Each Tachton that travels through the Elyon leaves its Shoresh there. Thus, any Ohr that comes to Keter is but the Nefesh of that Ohr. For example, if Nefesh comes to Kli de Keter, it is merely Nefesh de Nefesh; if Ruach comes to Keter, it is merely Nefesh de Ruach. The same applies to Nefesh de Neshama and so on.

It is so because it then has but one Kli, which receives only Nefesh. If Ruach comes to Keter and Nefesh descends to Hochma, you find that she has left her Shoresh in Keter and it shines Behinat Ruach de Nefesh to her. In that state Nefesh has two Kelim, Keter and Hochma, and has Nefesh Ruach de Nefesh.

Similarly, when Ohr Neshama reaches Kli de Keter, it is Nefesh de Neshama because it is a single Kli. Nefesh descends to Bina, and Ruach with the Shoresh de Nefesh, which is

*Ruach de Nefesh, descends to Kli de Hochma.*

*Then the Shoresh of the Nefesh, which has not departed from Keter, grows into Neshama de Nefesh and now Nefesh has NRN and three Kelim. Ruach has two Kelim: the Shoresh in the Keter is Ruach de Ruach, and in Hochma it is Nefesh de Ruach.*

*Neshama has a single Kli and Nefesh de Neshama. It is the same in all the others until Nefesh came to Malchut. Then she acquired five Kelim and has NRNHY de Nefesh: Nefesh from her own place, and YHNR from the Kelim she traveled through.*

*Similarly, when Ohr Ruach comes to Keter it is merely Nefesh de Ruach, though when it comes to its place, it has Nefesh in its place and HNR from the three Kelim it traveled through etc. similarly. Thus, when all the Orot NRNHY are in their own place, they are regarded as mere Nefesh, and they receive the rest of the Orot from the Kelim they traveled through and left their Shorashim there.*

*The Kelim came out from below upward in Akudim: Kli Malchut first, and Keter last. It is the opposite of Nekudim where the Kelim came out from above downward*

**5. All Eser Sefirot came out, but not all of them came out together. First Behinat Malchut from Olam ha Akudim came out, the opposite of Olam ha Nekudim.**

*Malchut first came out in Behinat Nefesh. Later on, when Yesod came out as Nefesh, He'arat Ruach was added from him to Malchut*

**6. This Malchut first came out as mere Behinat Nefesh (40), for you haven't a Sefira that does not have NRN. However, now they did not come out but as mere Nefesh. Thus, Malchut first emerged as Nefesh, then when Behinat Yesod emerged, only Behinat Nefesh appeared, for itself (50), but He'arah was added in Malchut, where Behinat Ruach appeared (60).**

*Ohr Pnimi*

*40. Meaning, in Olam ha Nekudim the Kelim came before the Orot. It is so because the Kelim KHB ZA and Malchut first emerged from the Reshimot de Partzuf SAG. Afterwards all the Orot came to Keter. He gave Hochma nine Orot, Hochma gave to Bina eight Orot etc. and Malchut received her Ohr last.*

*However, in Akudim the Kelim were made by the Hizdakchut as in Histaklut Bet, when Behina Dalet purified first and became Kli Malchut. After that Behina Gimel purified and became a Kli for ZA etc. Thus, Kli Malchut emerged first.*

*50. Though the Ohr Yesod is Ruach, it still has only a part of Nefesh de Ruach because when each Behina comes to Keter, she only has Nefesh. Also, each Behina has but the Nefesh of her own Behina in her own place, and gets the rest from the Kelim she travels through.*

*60. When Ruach is drawn to the degree, she is Nimshach in Kli de Keter. Then Nefesh descends to Kli Hochma and the Shoresh that she leaves in Keter becomes Ruach de Nefesh for her.*

*Ruach has six Ktzavot, as it is regarded as ZA. Therefore, Ruach too is divided into six degrees HGT NHY. When Yesod comes from VAK de Ruach to Kli de Keter, Nefesh acquires the general Ruach de Nefesh.*

*It is said, "He'arah was added in Malchut, where Behinat Ruach appeared." Also, when later on Ohr Bina came to the Guf, Malchut is found to be receiving Ohr Neshama from him and ZA receives only Ruach.*

*Ohr Ruach came from VAK de ZA. Hence the Ohr Ruach began to manifest in Yesod, and was completed with the coming of Hesed de ZA*

**7. The reason for it is that since Ruach comes from VAK, when Yesod came, Behinat Ruach began to manifest in Malchut. It is not entirely completed before all the VAK come out (70), meaning from Yesod to Hesed, at which time the entire Behinat Ruach of Malchut is completed. When each of them comes, one tip from Behinat Ruach appeared in Malchut, as it is written in the Zohar, Parashat Truma.**

Ohr Pnimi

70. ZA is but one Behina of the above four Behinot, namely Behina Gimel. However, it does, contain six Ktzavot, called HGT NHY. Thus, Ohr Ruach is not completed but only after its Hitlabshut in these six Kelim. It is said that the He'arat Ruach that Malchut receives from ZA is not completed before all its six Ktzavot appear, as then ZA is completed.

They are five Hassadim, HGT NH, corresponding to the five Behinot KHB TM. Yesod is not an inner Hesed, but contains all five Hassadim HGT NH

**8. It is already known, that Yesod is not a part of VAK, for they are but five Hassadim from Hesed to Hod (80), and Yesod does not take a particular Hesed for himself (90); rather, all five Ktzavot are contained in him. Thus, the general Behina of Ruach is what appeared in Malchut when Yesod came. Yet, when Hod or Netzah came out, or any of the other Sefirot, the actual Ktzavot of Ruach appeared in Malchut.**

Ohr Pnimi

1. It is called Hitpashtut Ohr Ein Sof in Zivug de Hakaa to make Kelim, because Ohr Ein Sof is Ohr Hochma, the only one where there is Zivug de Hakaa.

80. There is an original concept here that we must thoroughly grasp: indeed, there are no more than five Behinot in every Eser Sefirot. These are the Shoresh, called Keter, and the four Behinot Hochma, Bina, ZA and Malchut.

These five Behinot are contained even in the Ohr Yashar itself, as is written in Part 1. We distinguish six Sefirot HGT NHY here, not because there is any addition here to the five Behinot, but because they are a special discernment of these five Behinot, in terms of their Hitkalelut in ZA. The three Sefirot KHB, in ZA, are diminished in him into the three Sefirot HGT. Sefirat Netzah in him is his own Behina and Sefirat Hod in him is the Hitkalelut of Malchut in ZA.

The reason for the double discernment of five Behinot specifically in ZA is very interesting: the entire Ohr received in the Partzufim is regarded as two Behinot, Ohr Hochma and Ohr Hassadim, and the difference between them is indeed great (see Part 1, Chap 1, Ohr Pnimi item 5).

They are also called Ohr GAR and Ohr VAK because the Ohr Hochma is only distinguished in the three Upper Sefirot Keter, Hochma, Bina, which are Yechida, Haya, Neshama. However, in Ruach Nefesh, which are ZA and Malchut, there is merely Ohr Hassadim, even in their GAR, as it is written in the Zohar (Mishpatim, item 520): "The head of the King is corrected in Hesed and in Gevura."

Since the first three Sefirot de ZA, KHB, are merely Ohr Hassadim, we therefore have a special discernment of the first three Behinot, as they are merely Ohr Hassadim. It therefore turns out that we have two kinds of Upper three Behinot, either from Ohr Hochma, or from Ohr Hassadim.

When the first three Behinot are Ohr Hochma, they are distinguished by the names Keter, Hochma, Bina. When they are regarded as Ohr Hassadim, they are named Hesed, Gevura, Tifferet, meaning in ZA.

Thus, once we call the five Behinot KHB ZA and Malchut, when the first three are Ohr Hochma, and another time we call them HGT NH, or five Hassadim, when the GAR are regarded as mere Ohr Hassadim. Remember that in all the places.

However, these five Hassadim HGT NH are not regarded as five Behinot of Aviut like the general five Behinot, because Ohr Hassadim itself is merely Behina Gimel, called Ohr Ruach. Hence, there is no difference in the measures of the Aviut among the six Sefirot HGT NHY.

90. As there are no more than five Behinot here. Indeed, Sefirat Yesod is the third distinction of the five general Behinot from the perspective of the Hitkalelut and the association of Midat ha Rachamim with Din, brought above (Part 4, Chap 1, Ohr Pnimi item 4).

Thus, each of the five Behinot HGT NH are in themselves Rachamim and Din. From the perspective of the Rachamim they are regarded as five Hassadim, and from the perspective of the Din they are called five Gevurot (pl. for Gevura).

Sefirat Yesod is the place of the association of Midat ha Rachamim with Din. These five Hassadim and five Gevurot are incorporated there and sweetened together, and from here they are poured on to Malchut. That is why it is said, "**and Yesod does not take a particular Hesed for himself,**" but only the five Ktzavot are contained in it.

*When Yesod de ZA came out, the general Nefesh de ZA manifested, and when Hod manifested, one tip of Nefesh ZA appeared etc. until all Vav Ktzavot were completed*

**9. All this concerns Behinat Malchut. However, what concerns the Vav Ktzavot de Zeir Anpin is in the following manner: when Yesod emerged, the general Behinat five Ktzavot de Zeir Anpin manifested only in Behinat Nefesh. When Hod comes, the first tip of Nefesh de Zeir Anpin emerges, and so on until all Vav Ktzavot are completed.**

*Each and every tip of the HGT NH provided the general He'arah of Nefesh in Yesod when they came out. However, in the five Behinot themselves, none adds anything to another*

**10. There is yet one more difference between Yesod and the five other Ktzavot (100): when Hod came, he gave his general force in Yesod anew, but only in Behinat Nefesh. So did all of them, until Hesed emerged and he too gave his general force in Yesod when he came out.**

**However, this is not so with the other five Ktzavot, for when one came, he added nothing whatsoever in his friends, for they are all equal. Only when all six were completed, was Zeir Anpin found to be completed in Behinat Nefesh.**

*Ohr Pnimi*

100. Yesod is but the Hitkalelut of the five Ktzavot. For that reason it must be given by them. Hence, when each and every tip comes, it is filled and completed. However, the five Ktzavot themselves are five separate Behinot, like the five general Behinot, and therefore one does not add anything to another, for each is fenced and defined in its own Behina.

*When Bina came out, she was Nefesh for herself, Ruach for ZA, and Neshama for Malchut. When Hochma came out, she was Nefesh for herself, Ruach to Bina etc. When Keter came out He was Nefesh for Himself and Ruach to Abba etc.*

**11. Afterwards Bina emerged merely in Behinat Nefesh for herself, Behinat Ruach for Zeir Anpin, and Behinat Neshama for Malchut (200). Then Hochma came out in Behinat Nefesh for herself, Behinat Ruach for Bina, Behinat Neshama for Zeir Anpin and Behinat Haya for Malchut. Then Keter emerged in Behinat Nefesh for Himself, Behinat Ruach for Abba, Behinat Neshama for Ima, Behinat Haya for Zeir Anpin and Behinat Yechida for Malchut.**

*Ohr Pnimi*

200. It is so because when she comes to Keter, she has but one Kli, which can only receive Nefesh. Then Ruach descends to Kli Hochma and its Shoresh, which remains in Keter, becomes Ruach for ZA, and Ruach de Nefesh descends along with him to Kli de Hochma.

*The Shoresh of the Nefesh that remains in Keter becomes Neshama de Nefesh since there is no absence in the spiritual. Hence, now Nefesh has NRN, Ruach has NR and Neshama has Nefesh.*

*Also, when Hochma emerges and comes in Kli de Keter, she has but Nefesh de Haya. Then Nefesh de Neshama descends to Kli Hochma with the Neshama de Nefesh and with the Ruach de Ruach. Shoresh de Nefesh, which remained in Keter, now becomes Haya de Nefesh, and Shoresh de Ruach, which remained in Keter, now becomes Neshama de Ruach. Finally, Shoresh Neshama, which remained in Keter, now becomes Ruach de Neshama. Now the degree has Nefesh de Haya, NR de Neshama, NRN de Ruach and NRNH de Nefesh.*

Also, when Ohr Yechida came into Kli de Keter, she only has her own Nefesh, as she has but one Kli. Then Haya descends to Kli de Hochma, and along with her the Ruach de Neshama with the Neshama de Ruach and with Haya de Nefesh.

The Shoresh of Haya that remained in Keter becomes Ruach de Haya and the Shoresh Neshama that remained in Keter becomes Neshama to Neshama, and so on similarly.

We might ask: but the Rav says (in Part 3, Chap 12, item 7) that the ascending Ohr Hozer in Akudim and clothes the Ohr Yashar equalizes all the Kelim in the same level, and each and everyone reaches the level of Keter (Histaklut Pnimit there, Chap 3, item 4).

The thing is that KHB TM lengthwise and KHB TM thickwise emerge here, meaning five times KHB TM these over those thickwise, without any changes among them whatsoever. However, in the lengthwise KHB there are certainly changes, as the Keter in it has but Nefesh de Keter, Hochma only NR de Hochma, and Bina only NRN de Neshama etc.

When Keter came out, He only had Nefesh, and that Behina too did not remain in Him, for she left for the Maatzil

**12. Thus, when Keter comes, being the last of all, He does not come out but as mere Nefesh. This is the meaning of the verse, "The Lord hath sworn by His soul." Even this Behina of Nefesh de Keter did not remain in Olam Akudim (300), for it was once more concealed and remained cleaved to her place in her Maatzil.**

Ohr Pnimi

300. That is because the level of Keter does not extend, but only through Behina Dalet. Behina Dalet was no longer renewed in Zivug de Hakaa after having purified in the Histaklut de Hitpashtut Aleph de Akudim, since Behina Dalet did not leave a Reshima after her, as the Rav said. Hence, that great Ohr disappeared from all the Partzufim and the Olamot from here on.

When Keter came, Malchut had NRNHY and the rest of the Sefirot were absent and had to return to the Maatzil

**13. Indeed, when Keter came, Malchut had been found complete with all five inner Orot, which are NRNHY. Now all the Sefirot were still absent for they emerged lacking and incomplete. This was indeed intentional, and that is why they had to return upward to the Maatzil to receive their completion from Him.**

Keter came out last and returned first; Malchut came out first and returned last

**14. Now, going back, Keter returned first (400). Thus, the last to leave is the first to enter. Malchut is the opposite: she left first and entered last (1). This is the meaning of the verse, "I (Ani) am the first and I am the last." The explanation of this verse is correct both in Sefirat Keter and in Sefirat Malchut, though one is in contrast to the other. It is known that Ani is an appellation for Malchut, and its opposite, Ein, an appellation for Keter.**

Ohr Pnimi

400. This has already been explained above. It is because in the first Hizdakchut from Behina Dalet to Behina Gimel the level of Keter instantly disappears from the Guf. It is so because the Zivug de Hakaa that occurs on Behina Gimel generates only Eser Sefirot at the level of Hochma, and the Ohr Keter disappears to its origin.

1. For she disappeared only after the Masach had been purified from all its Aviut and equalized its form with the Maatzil.

When Keter disappeared, Malchut rose to the place of Yesod, and thus Malchut received Makif de Haya, ZA received Yechida, Bina Haya, and Hochma Neshama

**15. When Keter rose to His origin (2), Malchut rose to the place of Keter, Bina to the place of Hochma, and all of them similarly. In the end, Malchut was in the place of Yesod, and by the ascent to Yesod, the Ohr was added in her, and she had one Makif opposite the inner Behinat Haya (3). Zeir Anpin too rose by one degree and was added Behinat Yechida from the inner Orot. Now all his five inner Orot have been completed (4). An inner Behinat Haya was added in Bina (5), and the inner Behinat Neshama was added in Hochma (6).**

Ohr Pnimi

2. It's been written that the ascent of Malchut to the place of Yesod means that Masach de Behina Dalet, being Behinat Kli Malchut, rose and purified to Behina Gimel, being Behinat Kli Yesod. Then the Ohr Elyon, which never stops, mated in Masach de Behina Gimel and Eser Sefirot at the level of Hochma emerged. Then Keter became concealed in His origin, Ohr Hochma rose in the place of Keter and Bina in the place of Hochma etc. similarly.

3. For now Malchut has acquired a sixth Kli from the level of Behina Gimel, through her ascent to Yesod, regarded as Kli Hitzon compared to Behina Dalet, and Ohr Makif de Haya clothes this Kli Hitzon.

4. For now he gained a fifth Kli, and since he has a fifth Kli, five Orot NRNH expand in them in completeness.

5. For she acquired a fourth Kli and has room for Ohr Haya.

6. For she acquired a third Kli and has room for Hitlabshut Ohr Neshama de Haya.

*When Hochma rose, Bina was added with a Yechida. ZA received Makif de Haya, and Malchut Makif de Yechida*

**16. After that Hochma rose in the Maatzil and Bina rose to the place of Keter (7), and an inner Behinat Yechida was added in her, thus completing her with all five inner Orot (8). A single Makif was added in Zeir Anpin, corresponding to the inner Haya (9), and a higher Makif was added in Malchut, corresponding to the inner Yechida.**

*Ohr Pnimi*

7. It means that Masach de Behina Gimel too has purified to Behina Bet, Eser Sefirot at the level of Bina emerged, and Ohr Hochma disappeared as well and rose to its origin to the Maatzil. It is then considered that Malchut rose to Bina, the place of the Zivug in Malchut, ZA to the place of Hochma, and Bina to the place of Keter.

8. For she acquired a fifth Kli and has room for the Hitlabshut of Yechida.

9. Meaning during the Zivug de Behina Bet, when the level of Bina emerged. Bina came in Keter, ZA in Hochma, and then ZA acquired a Kli for the Ohr Makif de Haya from the level of Bina. From this level de Behina Bet, Malchut acquired Makif de Yechida.

*When Bina rose, ZA was added with a Makif de Yechida. ZA and Malchut did not gain more than that*

**17. Afterwards Hesed rose to the place of Keter for Bina rose to her Maatzil (10). Hence, Behinat second Elyon Makif was added in ZA, corresponding to the inner Yechida (20). From there on Zeir Anpin and Malchut did not gain any more and no additional Ohr was added in them (30).**

*Ohr Pnimi*

10. It means that Masach de Behina Bet purified into Behina Aleph, and this is called Malchut having risen to Hochma. At that time the Eser Sefirot diminished to the level of ZA, Ohr Bina disappeared from the Partzuf and rose to its origin, to the Maatzil. It is written, "**Hesed rose to the place of Keter,**" meaning ZA in the place of Keter and Malchut in the place of Hochma.

20. Meaning, when the level of Behina Aleph emerged, being the level of ZA that came in Kli de Keter, and Malchut in Kli Hochma, ZA acquired Makif de Yechida from this new Kli. Bear in mind that the Ohr Makif always wants to shine to the Partzuf, as every Hizdakchut is performed for this reason. However, since it needs a Kli, when they attain a sixth Kli and a seventh Kli, the Makifim of Haya and Yechida immediately shine in them.

30. The reason is that the Zivug de Hakaa performed in Behina Aleph de Rosh, called Eynaim, its Ohr Hozer is very small. It is so because the Aviut of that Masach is frail, hence the title Histaklut Dak (Thin Histaklut). See the above words of the Rav (Part 3, Chap 11, item 6) who says that the Hevel of the Eynaim does not expand downward, but remains in its place in the Rosh (see there Ohr Pnimi item 4). The meaning of Hevel is Ohr Hozer that emerges by Zivug de Hakaa.

Therefore, only ZA that now stands in Keter can receive from the He'arah of the Zivug of the Eynaim. Even though its He'arah does not reach below the Rosh, still, because Malchut de Rosh became Keter to the Guf, ZA is therefore close to Behinat Rosh and can receive from the Eynaim. However, Malchut, which now stands in Hochma, is already completely



below the Rosh and cannot gain anything by the Zivug de Behina Aleph, for she cannot receive any Ohr Makif from the He'arat Eynaim, as we've explained.

Afterwards, when Malchut rose to Keter and the level of ZA disappeared in the Maatzil as well, the Zivug de Hakaa stopped entirely. It is so because the Masach that purifies into Behinat Keter no longer has sufficient Aviut for Hakaa and does not raise Ohr Hozer. Thus, the He'arat Malchut that is received there is very small and is not regarded as Ohr Makif to Malchut.

It is written, "**Zeir Anpin and Malchut did not gain any more and no additional Ohr was added in them.**" It is so for the above-mentioned reason that Malchut cannot receive even from the Eynaim, as they do not shine below the Rosh.

After ZA received the second Makif, he is already in his place in the Maatzil. Hence, they have no more than five interior and two surrounding. [Second version: It follows from the manuscript of Baal HaSulam that this commentary is superfluous for there are no more than five interior and two surrounding, as the Rav said here in item 19].

Each and every Behina has Eser Sefirot contained in five, both in the inner and in the surrounding

**18. The thing is that in a word, you should know is that it has been clarified that there are Eser Sefirot in each and every Behina in each and every Olam and every Partzuf, no more and no less.**

**They are ten inner Orot and ten surrounding. However, the inner ten are contained in but five, corresponding to the five Behinot of Partzufim that they have, as mentioned elsewhere. These are: AA, AVI and ZON, and in themselves they are called the general NRNH of each and every particular Olam. Similarly, the Makifim are the same, meaning ten contained in five (40).**

Ohr Pnimi

40. This is very simple, as there are no more than five Behinot here, over which come five levels, called KHB, Zeir Anpin and Malchut, or five Partzufim AA, AVI and ZON. However, Behinat ZA, meaning Behina Gimel, has six Sefirot HGT NHY, and there is no difference of level among them, for they all have one Behina of Aviut. For that reason there are no more than five inner Orot and also five Orot Makifim.

There are five inner Orot and five surrounding Orot in Eser Sefirot de Rosh, but there are only five inner and two surrounding, Yechida and Haya, from Peh de AK downward

**19. However, you should know that all the Orot, the Olamot and the Partzufim from the Hotem of Adam Kadmon upward (50), in every Partzuf, these Behinot are always complete. They are: five inner Orot, consisting of Eser inner Sefirot, and five Makifim, consisting of Eser particular Sefirot.**

**Yet, from Peh de Adam Kadmon down to the end of all the Olamot there are but five inner Orot and two Upper Makifim (60), corresponding to Haya and Yechida, not more, as the Ohr diminished from there onward. Thus, in Olam Akudim, which are the Orot that stem from Peh de Adam Kadmon outwardly, there were only five inner Orot and two surrounding Orot, and not more. Remember this forward.**

Ohr Pnimi

50. Meaning in the Eser Sefirot of Rosh AK, where Ohr Hozer rises from Malchut de Rosh upward, and clothes the nine Upper Sefirot. Malchut de Rosh, where Masach de Behina Dalet stands, is called Peh, and ZA de Rosh, from which begins the Ohr Yashar de Rosh, is called Hotem.

60. Meaning in the Eser Sefirot de Guf that extend from above downward to Hitlabshut in the Kelim, there are not more than two Makifim Elyonim, being Haya and Yechida. The reason for it is the lack of the exterior Kelim needed for the Orot Makifim de NRN.

The Hitzoniut of the Kelim for the reception of Orot Makifim emerges by the Zivugim de Hakaa performed during the Hizdakchut of the Masach and its ascent to the Maatzil (see above this chapter item 1 and Ohr Pnimi there). Since there is no Zivug de Hakaa from

Behina Aleph upward, there could not be more than two outer Kelim, one for Yechida and one for Haya.

*During the ascent of Keter to the Maatzil, the manifestation of Yechida disappeared from Malchut*

**20. Know, that when Keter rose to the Maatzil, to the same measure and length of time of its ascent, the apparent Behinat Yechida departed from Malchut (70), which is the Ohr that extended to her from Keter. Because Keter ascended and departed, He did not intend to shine in her, hence she was left with merely the Reshimo (80).**

*Ohr Pnimi*

70. After Behina Dalet was purified and before the coming of the Masach to Zivug de Behina Gimel, the Partzuf was then without any He'arah. That is because the level of Behina Dalet, which is Ohr Keter, left, and the level of Behina Gimel hasn't come yet.

80. We should not say that this contradicts what is written above, that Malchut did not leave a Reshima after her. It is because there he speaks precisely of the Reshimot de Ohr Yashar, contained in the Masach when it comes to the Maatzil, over which emerges the Zivug for Hitpashtut Bet, called AB. Here, however, he speaks of the Reshima ascribed to Ohr Malchut, which is Behinat Ohr Hozer.

*When Keter ended His ascent to the Maatzil, the manifestation of Yechida to Malchut returned*

**21. When Keter concluded His concealment and Malchut concluded her ascent to Sium de Yesod (90), the Maatzil returned to shine in her as in the beginning of the Behinat Yechida in her. It is so because after Keter rose to the Maatzil she too rose in Yesod, and was one degree closer to the Maatzil. Now she received from Him what she would previously receive from Keter (100).**

**However, as long as Keter did not complete His ascent, the Keter interrupted between Bina and her Maatzil, and Keter Himself did not shine in her (200). It is similar in Behinat Haya that receives from Keter, and similar also in Hochma, Bina and so on.**

*Ohr Pnimi*

90. It has been explained above that Malchut means the Masach in her. The completion of her ascent to Yesod means that Malchut de Rosh too rose to Hotem and a Zivug de Hakaa on the level of Hochma occurred there. This is regarded as the completion of the ascent.

100. As he explains, after she rose in Yesod, meaning the Masach purified and received Aviut de Behina Gimel. At that time the Masach in Peh de Rosh also rose to Hotem, being Behina Gimel de Rosh, the Zivug de Hakaa on the level of Hochma emerged there and extended from there down to the Guf.

It turns out that now she is "**one degree closer to the Maatzil.**" It means that she now receives from above, from her corresponding Behina in the Rosh. This is so because now she receives from the Zivug in the Hotem, and the Maatzil illuminates the Behinat Yechida in her once more, but on the level of Hochma, being Behinat Haya de Yechida. Finally, this Haya de Yechida became the Ohr Makif de Haya in her.

It is written, "**Now she received from Him what she would previously receive from Keter.**" It means that she now receives from Hotem through Keter de ZA as she received before through her own Keter.

200. After Behina Dalet purified and Keter began to conceal, as long as there was no Zivug in Behina Gimel, the concealment of Keter interrupted the He'arah in the Partzuf. This is because there is no Zivug from Behina Dalet, and Behina Gimel still does not shine.

*During the ascent of Hochma to the Maatzil the manifestation of Haya from Malchut disappeared, and when Hochma concluded her ascent, the manifestation of Haya to Malchut returned*

**22. Also, when Hochma rose up in her Maatzil, the part that came to Malchut from Him left her. She was left with but the Reshimo until Hochma completed her ascent to her Maatzil, and then the Ohr returned as in the beginning. You can also deduce from that to all the others, for they are multiple divisions.**

***It is so because when Hochma began to ascend in Keter, her He'arah departed from everything below her (300). When she rose to Keter, it returned as in the beginning. When it returned to ascend in the Maatzil a second time, the Ohr left a second time, and when the ascent was over, the Ohr regained its strength. The reader will understand the other divisions similarly regarding the Makifim de ZON that take during their ascent and departure upward.***

*Ohr Pnimi*

*300. When Keter began to ascend to the Maatzil, all the Eser Sefirot in the level were drawn and rose after Him. Each and every one began to ascend to the Behina above her, and when Keter completed His ascent, meaning the Zivug in Behina Gimel came, they all completed their ascent; Hochma came to Keter, Bina to Hochma etc.*

## Part IV

# Table of Questions for the Meaning of the Words

### **1. What is Descending Ohr Hozer**

During the Hizdakchut of the Masach from Behina to Behina, for example, from Behina Dalet to Behina Gimel, when there is Zivug de Hakaa in Behina Gimel, the He'arat Zivug from Behina Gimel descends into the (empty of Ohr) Behina Dalet. This He'arah is called "Descending Ohr Hozer".

(Part 4, Chap 4, item 32)

### **2. What is Ohr Makif**

All the Ohr rejected from Tabur down of each Partzuf because of the Zivug de Hakaa in the Masach on the Malchut of the Rosh de Partzuf is called Ohr Makif.

(Part 3, Chap 15, item 6)

### **3. What is Ohr that Comes on the Way Back**

The four levels, Hochma, Bina, ZA, Malchut that emerge by the Zivug during the Hizdakchut, is called "Ohr that Comes on the Way Back". This is because the Orot then gradually depart and the Zivugim are performed only because the Ohr Elyon does not stop shining even for a minute.

Hence, it is found to be mating with the Masach in the degrees it reaches on the path of its Hizdakchut. For that reason these are not regarded as Orot Rachamim, called Ohr Yashar, but as Behinat Din, called Ohr Hozer.

### **4. What is Ohr Malchut**

The force of the Masach and the Ohr Hozer in it, which exist in Kli Malchut, is called Ohr Malchut. The Zach Ohr of the Reshimo de Malchut is called Ohr Malchut as well.

(Part 4, Chap 4, item 32)

### **5. What is Ohr Av and Coarse**

After the departure of the Eser Sefirot de Ohr Yashar from the Eser Sefirot de Ohr Hozer that clothed them, the Ohr Hozer remained below, as "Ohr Av and Coarse", as they are empty of Ohr. Then their Aviut appears and they become distinguishable as a Kli. However, before the Ohr Yashar departs from the Ohr Hozer, they are seemingly mixed in one another.

(Part 4, Chap 6, item 2)

### **6. What is Ohr Akudim**

Hitpashtut Aleph from Malchut de Rosh de AK from above downward to Malchut de Guf de AK is called Akudim. This is because all the Eser Sefirot are tied there in a single Kli (of

Malchut), as the other nine Sefirot did not have Kelim yet. It is regarded as Ohr Yashar and Rachamim, called "The First Ohr".

(Part 4, Chap 3, item 9)

### **7. What is Ohr Reshima**

After their departure, the Orot de Akudim left Reshimot behind them, in the places they were, which are Ohr Yashar, as is their collective Ohr.

(Part 4, Chap 3, item 2)

### **8. What are Otio**

See item Falling Nitzotzot.

(Part 4, Chap 3, item 11)

### **9. Achoraim**

The part of the Kli that is not intended for reception or bestowal is called Achoraim. See item "Through the Achoraim".

(Part 4, Chap 3, item 6)

### **10. Achoraim of Keter**

When Masach de Behina Dalet purified and the level of Keter departed from there, it left Behina Dalet in the dark, without Ohr. That force of Din is called Achoraim, and it remains engraved there in Kli de Behina Dalet until it receives its correction. The same is true for all the levels.

(Part 4, Chap 3, item 6)

### **11. What is Aspaklaria de Lo Nahara**

Malchut is called Aspaklaria de Lo Nahara for two reasons:

1. Since Ohr Malchut did not leave a Reshima after its departure, as did the other Orot.

2. Because the Orot were switched in Hitpashtut Bet. Ohr Hochma came in Kli de Keter, Ohr Bina in Kli de Hochma etc. Finally, Ohr Malchut came in Kli de ZA, and Kli Malchut remained without Ohr.

(Part 4, Chap 4, item 30)

### **12. What is Revocation**

After the Ohr departs from the Kli, and before it receives its correction, to become fitting for clothing the Ohr once more, that state is regarded as "Revocation" of the Kli, like a Kli that is no longer used.

(Part 4, Chap 4, item 7)

### **13. What is Guf**

The Hitlabshut of the Orot in the Kelim should first be in "potential" and then in "actual". Behinat Hitlabshut Eser Sefirot in potential is called Rosh, and the actual Behinat Hitlabshut Eser Sefirot, is called Guf.

(Part 4, Chap 1, Ohr Pnimi item 30)

### **14. What is the Cause of the Kli**

Hitpashtut Ohr and its consequent Histalkut cause the Kli to be.

(Part 4, Chap 1, item 9)

### **15. What is a Wall**

The Ohr is limited and measured only by the measure of the Aviut in the Masach. The greater the Aviut, the greater the level of the Ohr. Thus, the Aviut is regarded as the Kli and the receptacle for the Ohr.

Because of that, the Aviut is regarded as the wall of the Kli, as the entire Kli is but its walls. The four Behinot in the Aviut are as four layers in the thickness of the wall, clothing one another.

They are regarded as Pnimit and Hitzoniut. The greater Aviut in the wall of the Kli that extends and measures the Shefa is regarded as the Pnimit of the Kli, and the other, purer Behinot, are regarded as the Hitzoniut of the Kli.

If there is Aviut de Behina Dalet there, then it is the Pnimit of the Kli, Behina Gimel is Hitzoniut to it, and Behina Bet is Hitzoniut to Behina Gimel, and Behina Aleph is Hitzoniut to Behina Bet. All of them together are called "Wall".

(Part 4, Chap 5, item 3)

### **16. What is Through the Achoraim**

The outer Behinot in the wall of the Kli (see "Wall") are also called "The Achoraim of the Kli". It is so because only the inner side of the Kli is considered luminous, since the Ohr is limited and tied to it.

However, the Hitzoniut, which does not serve in the Hamshacha of the Ohr is regarded as none-luminous and is called Achoraim. Hence, the levels that emerge over the Masach during its Hizdakchut are considered to be emerging "Through the Achoraim".

It is so because these emerge on three Behinot that are purer than Behina Dalet, Hitzon to her. Hence they are found to be emerging through the Hitzoniut and the Achoraim of Behina Dalet.

(Part 4, Chap 3, item 6)

### **17. What is Through the Sides**

The Ohr Hassadim has two sides to it: right and left. Plentitude of Hassadim is called "Right", and meagerness of Hassadim is called "Left". They are called "Sides" to indicate that they are both of equal merit. They are like two sides of the same level.

As there are important corrections in the multiplicity of Hassadim, so there are important corrections in the meagerness of Hassadim. The place where the Shefa manifests in the joining of the two sides together is called "Through the Sides".

(Part 4, Chap 5, item 1)

### **18. What are Five Hassadim**

The five Behinot KHB, ZA and Malchut are sometimes regarded as "Five Hassadim". It means that in a place where there is no Ohr Hochma in GAR KHB, but merely Ohr Hassadim, the five Behinot are then called five Hassadim: HGT, Netzah and Hod.

(Part 4, Chap 6, item 8)

### **19. What are Five Ktzavot**

The above Five Hassadim (item 18), called HGT NH, are in fact, the five Behinot KHB, ZA and Malchut. However, because the first three Behinot do not have Ohr Hochma, but merely Ohr Hassadim, they are called HGT NH. It designates the three Behinot KHB de ZA as merely in Ohr Hassadim, his own Behina is called Netzah, and the Hitkalelut of Malchut in ZA is called Hod.

Hence, they are called "five Ktzavot" to show that each tip indicates a unique Behina in the five Behinot KHB ZON de Ohr Yashar, contained in ZA. However, Yesod ZA is not a unique tip, for there are no more than five Behinot de Ohr Yashar. Instead, Yesod ZA is Behinat Hitkalelut of all five Ktzavot together.

Thus, there are twice these five Behinot in ZA: the first is in particular, where each Behina is separated in and of itself, regarded as a unique tip. These are called HGT NH. The second is in general, where they are mingled together and mixed in one another, called Yesod ZA.

(Part 4, Chap 6, item 8)

### **20. What is Limitation of the Ohr**

All the measures and the amounts and the multiplication of forms in the Ohr come from the Aviut in the Masach and from its Hizdakchut. In that state it generates levels of various forms, hence the name "Limitation of the Ohr".

(Part 4, Chap 1, item 5)

### **21. What is Potential Limitation**

The detaining force in the Masach of Malchut de Rosh, which detains the Ohr Elyon from spreading in Malchut, that detainment is only "in potential", not "in actual". Even the Hitlabshut of the first nine Sefirot there is only "potential" Hitlabshut. Both the Hitlabshut and the rejection of the Ohr manifest in actual only in the Guf.

(Part 4, Chap 12, item 3)

## **22. What is Actual Limitation**

The limitation of the Masach in Malchut de Rosh is only in "potential". It doesn't appear in actual except in Masach in Malchut de Guf, called Tabur (see item 26).

(Part 3, Chap 12, item 3)

## **23. What is Histaklut Aleph**

See Part 3, Table of Questions, item 36.

## **24. What is Histaklut Bet**

See Part 3, Table of Questions, item 37.

## **25. What is Potential Hitlabshut**

See "Potential Limitation".

## **26. What is Actual Hitlabshut**

Every thing done in Zivug de Hakaa of the Ohr Elyon in the Masach of Malchut de Rosh, meaning the rejection of the Ohr from Malchut down and the clothing of the Ohr to the nine Sefirot from Malchut up, doesn't actually appear there. It only appears in the Masach of Malchut de Guf, called Tabur. The Ohr is rejected from Tabur down, and clothes in the nine Sefirot from Tabur up.

(Part 4, Chap 1, Ohr Pnimi item 30)

## **27. What is Yearning to its Origin**

When the Ohr yearns for Hishtavut Tzura, to be as Zach as the Maatzil, and hence wants to depart from the Hitlabshut in the Kelim, this Histaklut is called "Yearning to its Origin". This extends by the Hakaa of Ohr Pnimi and Ohr Makif on each other.

You must understand that it does not refer to the Atzmut of the Ohr Elyon, but to the Eser Sefirot de Ohr Yashar, which already bear a reciprocal relationship between the Ohr and its Levush, hence the name Sefirot. Indeed, we have no uttering and speech in the Atzmut of the Ohr Elyon, for there is no attainment in the Ohr without a Levush or a Kli.

(Part 4, Chap 3, item 10)

## **28. What is Return to the Maatzil**

The Histaklut of the consequential Ohr from the Hizdakchut of the Masach is called "Return to the Maatzil" to Malchut de Rosh, the Maatzil of the Eser Sefirot called Guf. They are renewed and expand a second time by their ascent there, by way of Hitpashtut Bet. Similarly, any new Hitpashtut that emerges solely by the return of the Orot to the Maatzil is in order to create a new Partzuf.

(Part 4, Chap 3, item 1)

## **29. What is Particular Hesed**

See "Five Hassadim" and Five Ktzavot where HGT NH de ZA are five Behinot KHB ZON de Ohr Yashar, which are merely five Hassadim due to the lack of Ohr Hochma in GAR de ZA. However, Yesod de ZA is not counted among the five Hassadim because there are no more than five Behinot. Rather, Yesod is Behinat Hitkalelut of the five Behinot together and their mixture in one another. It is not a particular tip that could be regarded as a particular Hesed among the five Hassadim.

(Part 4, Chap 6, item 8)

## **30. What is Half the thickness of the Wall**

See "Wall". The Hitzoniut and Pnimiut in the wall of the Kli are regarded as two halves in the walls of the Kli, meaning half the more Av "thickness of the Wall". It is called the Pnimiut of the Kli and serves with the Ohr Pnimi. The half of the Aviut in the wall, which is not that Av, is called the Hitzoniut of the Kli, serving for the Ohr Makif.

(Part 4, Chap 5, item 3)

## **31. What is Tabur**

Malchut de Guf, where the limitation and the actual rejection of the Ohr begin is called Tabur.

(Part 4, Chap 1, item 8)

## **32. What are Taamim**

Hitpashtut Ohr from above downward, meaning from Peh de AK to Tabur, is called Taamim, after the verse, "even as the palate tasteth its food."

(Part 4, Chap 3, item 11)

### **33. What are Right and Left**

See item 17 "Through the Sides".

### **34. What are Potential Eser Sefirot**

The Sefirot do not manifest in the Eser Sefirot of the Rosh, but are merely as Eser Sefirot in potential, meaning Shoresh. It is like a seed which is the Shoresh of the tree while the tree does not manifest in it, see Part 2, Table of Questions, item 55.

(Part 4, Chap 1, item 5)

### **35. What is a Kli for Ohr Makif**

Half the thickness of the outer wall in the Kli serves for the Ohr Makif, see item 30 "Half the thickness of the Wall".

(Part 4, Chap 5, item 3)

### **36. What is Kli Malchut**

Behina Dalet de Ohr Yashar, being the Behinat Aviut over which there was the Tzimtzum so she would not receive in her great measure, is called Kli Malchut.

(Part 3, Chap 1, item 2)

### **37. What are the General Five Ktzavot**

Yesod de ZA has all five collective Ktzavot HGT NH of ZA, see item 19 "Five Ktzavot".

(Part 4, Chap 6, item 8)

### **38. What is Sustaining the Kli**

Minute He'arah that is not enough for relief but only to keep the Tzura of the Kli in tact, this He'arah is called "Sustaining the Kli".

(Part 4, Chap 2, item 8)

### **39. What is Upper Loven**

Before the Ohr clothes the Kelim, it is called "Upper Loven". It means that there are no shades in it, for all the shades come only from the Kelim.

(Part 4, Chap 1, item 3)

### **40. What is Maatzil**

Malchut of the Rosh is regarded as the Maatzil with respect to Eser Sefirot called Guf. Also, every Upper degree is regarded as the Maatzil of its inferior degree.

(Part 4, Chap 3, item 4)

### **41. What is Limited**

When the Ohr is caught and depends on the measure of the Aviut in the Kli and cannot expand there more or less than the measure of Aviut in it, is regarded as being "Limited" inside the Kli, see item 20 "Limitation of the Ohr".

(Part 4, Chap 5, item 3)

### **42. What is Beating and Striking on Each Other**

When Orot of opposite nature from each other come to clothe a single carrier, such as Ohr Makif and Ohr Pnimi, the same measure of the Aviut in the Masach extends and increases the Ohr Pnimi, and rejects and detains the Ohr Makif from clothing in the Partzuf.

Since both come to clothe in the Partzuf, they strike and beat on each other until the Ohr Makif overpowers and purifies the detaining Aviut in the Masach. Then the Ohr Pnimi departs from there and the Ohr Makif acquires exterior Kelim in the Partzuf, which shines within them.

(Part 4, Chap 1, item 3)

### **43. What is Mixed**

When Orot cleave to one another for the purpose of equalizing their Tzura to one another, it is called "Connecting the Orot". However, if there is Shinui Tzura between them, but they connect because of some connection between them, which equalizes them, it is called "Mixed" together.

It is so because the Shinui Tzura between them does not let them cleave to actually become one, but there necessarily remains a difference between them. However, the equivalence of level that they've acquired mixes them together in each other until they become indistinguishable.

Such are the Ohr Yashar clothed in Ohr Hozer: since the Ohr Yashar cannot shine at all, but only according to the measure of the Ohr Hozer, they are regarded as mixed together. It is so because the Aviut in the Ohr Hozer has the same merit and importance as the purity in the Ohr Yashar. Thus, the Aviut and the Zakut are mingled in one another so that the Shinui Tzura between them is indistinguishable.

(Part 4, Chap 6, item 2)

#### **44. What are Receivers**

The Eser Sefirot de Guf are always called "Receivers", for the Ohr reaches them from above downward.

(Part 4, Chap 3, item 3)

#### **45. What is Origin of the Ohr**

Malchut de Rosh is regarded as the "Origin of the Orot" since she raises Ohr Hozer, clothes the Eser Sefirot and brings them into the Partzuf.

(Part 4, Chap 6, item 15)

#### **46. What are Nitzotzot**

He'arot (pl. for He'arah) that tend to go out and are about to be reawakened and ignited once more and shine as in the beginning, are called Nitzotzin. It is so because they resemble the Nitzotzin that remain after a fire, or those that come from under the hammer in the hands of a craftsman. Though they seem to be put out, they might still be ignited to a great and terrible flame. Such He'arot do not occur but only in Ohr Hozer.

(Part 4, Chap 3, item 10)

#### **47. What are Falling Nitzotzot**

During the Hizdakchut of the Masach the He'arat Zivug descends from the Upper Behina to the lower Behina, which is empty of her Ohr. Such was when the Masach purified from Behina Gimel to Behina Bet and Behina Gimel became emptied from her Ohr. Then the He'arat Zivug descended from Behina Bet into the empty Behina Gimel. Because the Reshima that remains in Behina Gimel is opposite from the descending He'arah they strike and beat on each other.

However, the descending Ohr Hozer overpowers the Reshima, whose Zivug had stopped, and the Ohr Hozer descends into the Kli. The Reshima cannot be together with it and departs from there. Thus, the He'arat Zivug that descends into the empty Kli is called "Falling Nitzotzot".

This is because soon the Zivug from Behina Bet stops too and rises to Behina Aleph, the He'arot quench and the Reshima descends and returns to her Kli. Now there is no merit in the descending Ohr Hozer over the Reshima since both are after the Histalkut of the their Zivug.

Since the Ohr Reshima is far more valuable than the descending Ohr Hozer, the Reshima overcomes them now and revokes the He'arah of the falling Nitzotzin into her Kli, to be able to clothe there. This matter is called Hakaa and Betisha (female for Bitush), for at one time the descending Ohr Hozer overpowers, and another time the Reshima.

(Part 4, Chap 3, item 11)

#### **48. What are Nekudot**

The four levels that come out by Zivug de Hakaa during the Hizdakchut of the Masach are called Nekudot. They are also called Ohr Hozer, and they are Din.

(Part 4, Chap 3, item 11)

#### **49. What is Around**

Each Partzuf is divided into two, from Malchut de Guf up, where all the Orot stand, hence called Panim, and a second part from Malchut de Guf down, where the Ohr Yashar is



rejected and does not shine, hence named Achor. However, there is a Behinat He'arah that passes from the side of the Panim of the Partzuf and shines to the Achor side of the Partzuf. This mode of He'arah is called "Around", for the part of the Partzuf from Tabur down cannot receive the Ohr in Yosher. It can be received from "Around", which is considered a special correction that will be explained in its place.

(Part 4, Chap 5, item 1)

### **50. What is Tolerating**

"Tolerating" means a place where the Kli is fitting to clothe the Ohr but does not clothe it because of its own choice. This is a very subtle matter, said only about the Eser Sefirot de Rosh, where there is no actual Halbasha (see Potential Hitlabshut).

It is unthinkable that the Kelim de Guf are more worthy of clothing the Orot than the Kelim of the Rosh; still there is no Halbasha in the Rosh, only in the Guf. This is because Ohr Hozer de Rosh does not tolerate Behinat Halbasha since it stands from below upward. This stance designates resistance for Halbasha, for it does not tolerate the Halbasha.

(Part 4, Chap 1, item 5)

### **51. What is End of the Ascent**

When the Masach begins to purify from Behina to Behina, such as from Behina Dalet to Behina Gimel, we can discern there the continuation of the Hizdakchut, meaning before it reaches the point of Aviut in Behina Gimel. In that state the Partzuf is without any Ohr, as the Zivug in Behina Dalet has already stopped, but has not yet reached the Zivug de Behina Gimel.

We should distinguish the Behinat "End of the Ascent", meaning after the Hizdakchut of the entire Aviut de Behina Dalet is completed, and reached the Aviut de Behina Gimel. In that state the Ohr Elyon, which does not stop shining for a minute, mates in her and generates a new level of Hochma. Now the Ohr returns to expand in the Partzuf as before, but on the level of Hochma, lower than the previous level.

(Part 4, Chap 6, item 21)

### **52. What is Thickness of the Wall**

The entire substance of the receptacle of the Kli is the Aviut in it. Hence, the four Behinat of Aviut are considered to be revolving around each other and making the walls of the Kli together. The more Av than the other is more Pnimi (see item 30 "Half the thickness of the Wall").

(Part 4, Chap 5, item 3)

### **53. What is Ascent of the Orot**

See item 28 "Return to the Maatzil".

(Part 4, Chap 2, item 4)

### **54. What is Ascent of Keter to the Maatzil**

Meaning through the Hizdakchut of the Masach from Behina Dalet to Behina Gimel.

(There)

### **55. What is Ascent of Hochma to the Maatzil**

Meaning by the Hizdakchut of the Masach from Behina Gimel to Behina Bet.

(There)

### **56. What is Ascent of Bina to the Maatzil**

Meaning by the Hizdakchut of the Masach from Behina Bet to Behina Aleph.

(There)

### **57. What is Ascent of ZA to the Maatzil**

Meaning by the Hizdakchut of the Masach from Behina Aleph to Behinat Keter.

(There)

### **58. What is Ascent of Malchut to the Maatzil**

Meaning through the Hizdakchut from Behinat Keter to Behinat Malchut de Rosh where there is nothing of the Behinat Aviut from above downward. Then her Tzura is equalized with that of Malchut de Rosh and she is incorporated there.

(There)

### **59. What is Peh**

Malchut de Rosh, where the Aviut de Masach operates from below upward is called Peh.  
(Part 4, Chap 1, item 3)

### **60. What is Their Panim were Turned Downward**

When the Ohr is poured to seize and clothe according to the measure of the Aviut in the Masach, this is called "Their Panim were Turned Downward". It is so because the Orot are turned to come and clothe the Aviut, which is called "Downward".  
(Part 4, Chap 3, item 3)

### **61. What is Their Panim were Turned Upward**

During the Hizdakchut of the Masach, when the Zivugim are made on constantly purer Behinot, until the Zivug stops altogether, this is called "Their Panim were turned Upward". It means that they depart and turn themselves from the Aviut to the Zakut. It is so because from above downward means from Zakut to Aviut, and from below upward means from Aviut to Zakut.  
(Part 4, Chap 3, item 3)

### **62. What is Panim and Achor**

The Hitlabshut and the rejection that occur in the Zivug de Hakaa in Malchut de Rosh do not appear there, but in Malchut de Guf, called Tabur. The Hitlabshut is performed from Tabur up and the rejection of the Ohr is performed from Tabur down. Hence, the place of the Hitlabshut in the Guf is called Panim, and the place from which the Ohr is rejected is called Achor.  
(Part 4, Chap 5, item 1)

### **63. What is Corruption in order to Correct**

"Corruption in order to Correct" means that toward he who does not know the great correction that is performed here, he regards it as corruption. Had he known the operation carried out by this, he would consider this corruption only as correction, that there was never any corruption here.

This is like a fool who sees a tailor taking a nice piece of cloth and cuts it into pieces and shreds. Because he doesn't know the act being carried out here, he thinks for himself that the tailor is corrupting such a beautiful piece of cloth. Had he known the operation, he certainly wouldn't have suspected that there is even a trace of corruption here, but only correction here from start to finish.

(Part 4, Chap 4, item 8)

### **64. What is Roshem Hotam**

Several discernments were made in the Ohr by Hitlabshut of the Ohr in the Kli, out of the correlation between the Ohr and the Kli. If the Ohr departs from there, there still remain all the forms and the discernments that were there prior to the Histalkut, none missing.

This remaining is called "Roshem Hotam". This is the nature of the Hotam, that if put on wax, it leaves its entire form there, in every detail and Otivot without missing anything.

(Part 4, Chap 2, item 2)

### **65. What is Reshima**

See item 64 "Roshem Hotam". Know, that this Reshima that the Orot leave of themselves after their departure is the nucleus and the Shoresh for the birth of the second Partzuf off it. Every consequence is born and emerges by its cause. By that manner all the He'arot (pl. for He'arah) in the Olamot extend to the Tachtonim.

For themselves, they switch from the cause to the consequence that is born off them like the Nitzotz of Neshama that passes from father to son and remains fixed in the son's Neshama, never to move from there.

This has been explained in Part 4, chapter 2, Ohr Pnimi item 3. Study it there well, and remember it, for it is the key to understand the cause that obligates the consequence to hang down from its cause in every sequence of emergence of the Partzufim and the Olamot from one another, from Rosh to Sof.

(Part 4, Chap 2, item 2)

## **66. What are Tagin**

See item 47 "Falling Nitzotzot". It explains there that the Ohr Hozer that descends into the empty Kli comes from the He'arat Zivug performed in the Upper Behina, and the Reshima in that Kli is from after the Histalkut of the Zivug. Hence the Ohr Hozer overpowers the Reshima, descends into the Kli, and the Reshima must rise from there over the Kli. Thus, this He'arah that the Reshima shines into the Kli while being above the Kli, is called Tagin. (Part 4, Chap 3, item 11)

# Part IV

## Table of Questions for Topics

### **67. What are the two matters in Atzilut?**

1. The expansion of spirituality, meaning the five Behinot Orot called NRRHY.

2. The five Behinot Kelim, called KHB, ZA and Malchut. We must tell them apart in every word in this wisdom, for you have no Ohr without a Kli.

They are opposite to each other in their every manifestation: the order of appearance of the Kelim is from above downward, KHB, ZA and Malchut; the order of the appearance of the Orot is the opposite, namely from below upward, NRRHY.

The lack of the lower Kelim in the Partzuf causes the lack of the Upper Orot there. Thus, when slightly forgetting that we must recognize the oppositeness between them, the matter will be instantly confused.

(Chap 1, item 2)

### **68. Where did the manifestation of the HaVaYot of the Kelim begin?**

The HaVaYot of the Kelim begin from the moment of the beginning of the expansion of the Ohr from above downward, meaning from Peh de AK down, though they are still not apparent. Only later, when the Ohr returns from them to the Maatzil and the Kelim remain empty, does their Aviut manifest.

(Chap 1, item 3)

### **69. What causes the making of the Kelim?**

The expansion of the Ohr and its departure from there causes the making of the Kli.

(Chap 1, item 9)

### **70. Why don't the Kelim manifest before the Ohr departs from inside them?**

Since the measure of the Ohr extends according to the measure of the Aviut of the Masach, the Aviut and the Zakut are therefore equally important. They are regarded as mixed in one another and it is impossible to separate them and tell them apart.

(Chap 6, item 3)

### **71. What caused the distinction of the Kelim as Ohr Av?**

After the Ohr Yashar exits and expands from the Kelim and returns to its origin, and they remain without Ohr, their Aviut is distinguished as lowness and deficiency, and in that the Kelim manifest.

(Chap 6, item 3)

### **72. What is the excessive Aviut that the Ohr Av acquired after the Histalkut?**

The Kelim, which are Hitpashtut of Ohr Hozer from the Masach and Malchut de Rosh down are regarded as Aviut, even before they expand to the Guf. However, they do not manifest before the Ohr departs from them (see item 71).

When the Ohr departs from them the Aviut that was in them while they were in Malchut de Rosh manifests, and also the additional Aviut that they've now reacquired. It means that

they are left in the dark without Ohr, which is Behinat Din and Aviut that they did not have before they expanded into the Guf.

(Chap 6, item 3)

**73. Why don't the Kelim of the Rosh tolerate the Orot?**

Because that is the meaning of the ascent of the Ohr Hozer from below upward because of the Zivug de Hakaa performed there. It is so because the meaning of "from below upward" is resistance to Hitlabshut, intolerance toward the clothing of the Ohr.

(Chap 1, item 5)

**74. Why is there no Hizdakchut in the Kelim?**

The matter of the Hizdakchut revolves solely around the force of the detainment and the Gevul in the Masach because of the Aviut contained in him. This comes to him by the Bitush of Ohr Makif, as detainment interrupts the Ohr Makif that wants to expand below the Masach. The matter of the Bitush of Ohr Makif does not reach the Kelim at all, for they really do yearn for it, but the force of the Masach stands between them.

(Chap 2, Ohr Pnimi item 20)

**75. Why was only one Kli of Keter made by the Histalkut?**

Only one Kli of Keter was made after the Histalkut because the Histalkut was all at once and instantaneous. Even though we discern Eser Sefirot there, it is like a Kli whose parts are not equal.

(Chap 1, item 10)

**76. Why is it not apparent in the Eser Sefirot de Guf that they are actually ten Orot?**

Because there is only one Kli here, and one Histalkut, as in item 75.

(Chap 1, item 6)

**77. Why are Kelim de Rosh not actual vessels of reception?**

Since they are from below upward, see item 73.

(Chap 1, item 7 and Ohr Pnimi item 50)

**78. What is the difference between the discernment of Elyon and Tachton, and Pnimi and Hitzon?**

In a complete level, the four Behinot are regarded as one above the other. Above means Zakut and below means Aviut. When speaking only of a Kli de Hamshacha in the Partzuf, the four Behinot are considered to be one before the other where the more Av is more Pnimi.

(Chap 5, Ohr Pnimi item 3)

**79. What are two kinds of Kelim found in the Partzuf?**

The first is the Ohr Av that remains after the Histalkut, which are for the need of the Partzuf itself. The second is the Reshimot and the Nitzotzin that remain in the above Ohr Av, for the purpose of the second Partzuf, which follows it.

(Chap 2, Ohr Pnimi item 4)

**80. Why did Malchut come out first in Akudim, the opposite of the Partzufim that followed it?**

Because the HaVaYot of the Kelim began in Akudim, and there are no more than the vessels of Malchut there. However, after the Histalkut of the Orot of this Partzuf, the Kelim for the next Partzuf were prepared here. Thus, the Kelim precede the Orot of the next Partzuf.

Here they came out from above downward in the order of the Histalkut, for when Behina Dalet purified to Behina Gimel, Kli de Keter manifested, and when Behina Gimel purified to Behina Bet, Kli de Hochma manifested etc. they are positioned similarly in the next Partzuf as well, and similarly in all the Partzufim, as all of them were made in this manner.

(Chap 6, item 5)

**81. Why did Keter not create a Kli during the Histalkut?**

He had a Kli for Himself, meaning the Ohr Av remained below after the Histalkut of the Ohr Yashar. When it says that He did not create a Kli it means that it is for the purpose of Nukva de Keter of the second Partzuf.

It is so because this Kli was made of the descending Nitzotzin from the Zivug on the Upper Behina, and there is no Behinat Aviut for the Ohr Elyon to strike prior to Keter. Hence, the Nitzotzin did not fall to Kli de Keter and He did not make a Kli for the second Partzuf. (Chap 4, Ohr Pnimi item 9)

**82. Why in the order of the Kelim the Elyonim emerge first, the opposite of the Orot, where the Tachtonim emerge first?**

Because so was the beginning of the manifestation and formation. The manifestation of the Kelim came by Histaklut Bet and the Histalkut. In the beginning, Kli de Keter appeared by the Hizdakchut from Behina Dalet to Behina Gimel. Then, by the Hizdakchut from Behina Gimel to Behina Bet, the Kli of the level of Hochma manifested. When it purified from Behina Bet to Behina Aleph, Kli de Bina appeared etc.

Thus, the Upper Kelim came out first, and the lower last. It is, however, the opposite in the Orot: first, in Hitpashtut Aleph, only Ohr Nefesh came out. When it purified into Behina Gimel, when the Zivug was made in the Hotem, Behinat Ohr Ruach came out. When it was purified to Behina Bet and the Zivug was made in the Awzen, Ohr Neshama came out, and when it purified into Behina Aleph, and the Zivug was made in the Eynaim, Ohr Haya came out. Thus, the Lower Orot came out first, and the Upper next.

**83. Why did Hochma rise in Kli de Keter?**

Because the purer Ohr clothes the purer Kli, because of the equivalence of form.

(Chap 6, item 15)

**84. What is the Ohr that extends from the Maatzil from above downward during the Histalkut?**

The four levels that came out during the Hizdakchut, when the Masach came to the Behinot of the middle of its purification.

(Chap 2, item 1)

**85. Why are the levels that emerge during the Histalkut called Ohr Hozer?**

Because these expansions are also regarded as Histalkut. It is so because thus is the conduct of the Histalkut, that the Ohr Elyon mates with it on its way and it is not considered a genuine Hitpashtut.

It is like a person who walks out of the house. He necessarily stops where he steps, but these are not considered rests and arrest in his march, because thus is the way to walk out of the house. For that reason they are regarded as Ohr Hozer and Din.

(Chap 3, Ohr Pnimi item 3)

**86. Why is the He'arat Zivug that descends from the Upper Behina into the lower one and empty of Ohr, called Ohr Hozer?**

There are two reasons. First: all these levels are regarded as Ohr Hozer, as has been explained in item 85, and second: because everything that descends from the place of the Zivug de Hakaa is Ohr Hozer and not Ohr Yashar.

(Chap 4, Ohr Pnimi item 2)

**87. What are the twelve kinds of Ohr Hozer found in Akudim?**

Two kinds of Ohr Hozer are discerned at once during the Zivug de Hakaa: the first is the Ohr rejected from expanding in Kli Malchut because of the Hakaa of the Masach. This Ohr Hozer is regarded as Ohr Makif.

The second is the Ohr Hozer that is created by correlation between the Histalkut and the retirement of Behina Dalet from the Ohr, which connects with the above rejected Ohr. This is the Ohr Hozer that ascends from below upward and clothes the Eser Sefirot de Ohr Yashar of the Rosh.

The third kind is the permanent Ohr Hozer in Malchut de Rosh, which becomes a source there, from which the Orot and the Kelim are poured to the Guf.

The fourth kind is the expanding Ohr Hozer from Malchut de Rosh down, extending and clothing to the Eser Sefirot de Ohr Yashar that expand with it. This Ohr Hozer is considered mixed with the Ohr Yashar. It is not distinguished as Levush and Kli because it is of equal importance with the Ohr Yashar.

The fifth kind is the minute He'arah of the Ohr Yashar poured below Tabur, called Ohr Nekeva. It too is called Ohr Hozer.

The sixth kind is the Ohr Hozer ending each and every Sefira of the Eser Sefirot from Tabur down, until the entire Partzuf ends.

The seventh kind is the Ohr Hozer called the Ohr Av, which remains below and without Ohr after the Histalkut of the Ohr Yashar. It is so because then the Aviut in its own essence manifests, which was contained in it even before it expanded from the Peh down.

The eighth kind is the Ohr Hozer added with a double Aviut to its own since it remained below, without Ohr, after the Histalkut. That darkness that it now acquired is a new Aviut it did not have before it expanded from the Peh down.

The ninth kind is the Ohr Yashar on the levels that come out during the Hizdakchut, regarded as Ohr Hozer and Din, because of their exit at the time of the Histalkut.

The tenth kind is the Ohr Hozer that descends from the He'arat Zivug in the Upper Behina to the Kli below her, which is empty of Ohr. It comes through the Zivug de Hakaa with the Reshima that exists there in that Kli.

The eleventh kind is the Nitzotzin that fall into the Kelim that were separated from the above descending Ohr Hozer. They overpowered the Reshima because the He'arat Zivug shines on them.

The twelfth kind is the above Nitzotzin after they'd been put out, meaning after the He'arat Zivug left the Upper Behina, for then the Reshima overpowers them.

(Part 4, Histaklut Pnimit, item 7)

### **88. What are the ten kinds of Kelim found in Akudim?**

1. The Etzem of Behina Dalet, over which Tzimtzum Aleph occurred, called Malchut.
2. Kelim de Rosh, which are only Behinat Shorashim to the Kelim.
3. Kelim from Peh down, mixed with the Orot.
4. The above Kelim from Peh down after the Histalkut, distinguished as Ohr Av.
5. Kelim that are emptied of their Orot and contain Reshimot.
6. Kelim that are emptied of their Orot and do not contain Reshimot.
7. Kelim prepared for the male Behinot de Hitpashtut Bet.
8. Kelim prepared for the female Behinot de Hitpashtut Bet.
9. Kelim below Tabur, unfit to receive Ohr Yashar.
10. External Kelim for the reception of Orot Makifim.

(Histaklut Pnimit, item 56)

### **89. What is the ascent of the Orot to the Maatzil?**

Hizdakchut from Aviut is called ascent. Complete Hizdakchut, until it becomes as Zach as the Maatzil is called "ascent of the Orot to the Maatzil", because Hishtavut Tzura unites and connects the spirituals.

### **90. How does the procreation of the Partzufim extend?**

Ohr Malchut, meaning the Masach and the Ohr Hozer contained in it passes through all the Sefirot when it purifies and ascends to the Maatzil. As it passes within them, it mingles with all the Reshimot that remained of their Orot, except the last Behina.

Thus, when it reaches the Maatzil, meaning Malchut de Rosh, where the Zivug never stops, it too is found to be mingling in that Zivug. From there it receives the Aviut from below

upward, by which the Reshimot in it awaken and thicken in their own Aviut from above downward once more.

Then the Masach descends to its place, to the Guf, the place of the Chazeh. From the Chazeh up it generates Eser Sefirot de Rosh and from the Chazeh down it expands once more into Eser Sefirot de Guf, as in the beginning.

This is called Hitpashtut Bet, or Partzuf Bet. It differs from Partzuf Aleph because the substance of the Kelim of Partzuf Aleph is from the entire Aviut de Behina Dalet, and the substance of this Partzuf Bet is entirely from Aviut de Behina Gimel. It is so because the Masach that rose to Malchut de Rosh was not contained of Aviut de Behina Dalet at all, as she did not leave a Reshima after her Histalkut.

(Chap 3, Ohr Pnimi item 1)

### **91. What is the reason for the Hakaa of Ohr Pnimi and Ohr Makif on each other?**

You already know that the Zivug de Hakaa is primarily in the Masach of Malchut de Rosh. Still, the rejection and the detainment in that Masach is not in actual fact, but only in "potential". Thus, it is impossible to distinguish Ohr Pnimi and Ohr Makif there, for the Ohr bound in the Kli is called Ohr Pnimi and the Ohr unbound in the Kli is called Ohr Makif.

Since there is neither Halbasha nor rejection from Behina Dalet here just yet, how then would there be discernments of Ohr Pnimi and Ohr Makif here? For that reason the Ohr Pnimi and the Ohr Makif are tied together in the Peh, meaning in Malchut de Rosh. However, afterwards, when the Halbasha and the rejection in the Rosh turn from "potential" to "actual" in the Guf, in the Masach in Tabur, the Orot clothe the Kelim in the Masach of Tabur up, meaning the first nine Sefirot of the Guf. From the Masach of Tabur down, meaning Malchut de Guf, the Orot are rejected; they are not clothed.

Thus, actual Ohr Pnimi and Ohr Makif appear here: the Orot that came in the Kelim from Tabur up are Ohr Pnimi, and the fitting Ohr to come from Tabur down that was rejected from there because of the detainment of the Masach de Tabur, is Ohr Makif.

Thus, Hakaa and Bitush occurred between the Ohr Pnimi, namely the Masach and the Ohr Hozer that clothes the Ohr Yashar, and the Ohr Makif. It is so because the Ohr Makif that began to feel the rejecting force in the Aviut of the Masach here, beat and struck on it, to purify it, and revoke the force of the Gevul in it, so it too could come into the Pnimiut of the Partzuf.

Know, that here the Ohr Makif overpowered the Ohr Pnimi, and that Masach in Tabur purified and rose to the Peh. There it was renewed until it generated a new Hitpashtut of Rosh, Toch, Sof from it down, called Partzuf AB de AK. Thus, the Ohr Makif overpowered the limiting force in the Masach, for now it went from it down in a complete and whole Partzuf, called AB.

(Chap 1, Ohr Pnimi item 6)

### **92. What is the oppositeness that exists between Ohr Pnimi and Ohr Makif?**

The measure and the entire being of the Ohr Pnimi depend on the measure of the Aviut and the detainment in the Masach, as Ohr Makif is rejected and remains outside the Partzuf because of these detainment and Aviut in the Masach. Hence the accumulation of Aviut distances the Ohr Makif according to its size and thus intensifies and brings the Ohr Pnimi closer, according to its measure. It turns out that they are total and antipodal opposites. (There)

### **93. Who overpowers in the Hakaa of Ohr Pnimi and Ohr Makif?**

First the Ohr Pnimi certainly overpowers, as the first nine Sefirot clothed there in the Ohr Hozer of the Masach, in actuality. It remained so even after the Histalkut, as there is no absence in the spiritual.

Afterwards, the Ohr Makif overpowered the Ohr Pnimi until it completely purified the Masach and equalized its form with the Maatzil, meaning to Malchut de Rosh, where the Ohr Pnimi and Ohr Makif are connected together (see item 91). There it received force until Hitpashtut Bet exited from it down, called Partzuf AB.

(See above item 91)

**94. Who overpowers in the Hakaa of the Reshima and the descending Ohr Hozer?**

During the Zivug in the Upper Behina, the Ohr Hozer that descends from there into the empty Kli overpowers the Reshima there. The Reshima is much greater than the descending Ohr Hozer. However, because the Reshima is after the Histalkut of her Zivug, it overpowers her, and when the Masach purifies from the Upper Behina too, the Zivug leaves there too. Then the Reshima returns and overpowers the descending Ohr Hozer, meaning the Nitzotzot that fell into her Kli. At that point the Reshima descends into her Kli once more, as in the beginning, and revokes the power of the Nitzotzot, until afterwards they are renewed once more in Hitpashtut Bet.

(Chap 3, Ohr Pnimi item 80 and Ohr Pnimi item 7)

**95. Why is there no one to beat on Keter?**

Because after it is purified from Behinat Keter, there is no Zivug de Hakaa in the Masach. There isn't sufficient Aviut for actual Zivug de Hakaa in Behina Aleph, but only for descent of Nitzotzin; all the more so above Keter.

(Chap 4, Ohr Pnimi item 40)

**96. What do the Sefirot receive when they come to the Maatzil?**

All the Sefirot are contained in the Masach that rose to the Maatzil because their Reshimot mingle with it as it passes in them on its way up (see item 90). Only Behina Dalet is not in Him as she did not leave a Reshima of herself. Hence, it received from the Maatzil only Aviut de Behina Gimel, reaching only the level of Hochma. Thus, in value of the Kelim it lacks Behinat Malchut, and in the level of the Orot it lacks Behinat Ohr Keter.

(Chap 4, Ohr Pnimi item 50)

**97. What are the differences among the five kinds of Hakaa found in Akudim?**

1. Histaklut Aleph, from which only Shorashim to the Orot and the Kelim come.
2. Histaklut Bet, from which come the completion of the Kelim.
3. Hakaat (Hakaa of) Ohr Pnimi in Ohr Makif, from which the ascents of the Orot to the Maatzil comes.
4. The Hakaa of the Reshima with the descending Ohr Hozer and the Kelim for Hitpashtut Bet from her.
5. The Hakaa of Ohr Malchut with the Reshima. Because there is no Reshima to Malchut, the Hakaa is performed with her Ohr, which is Behinat Ohr Zach from the Reshimot.

(Histaklut Pnimit, item 2)

**98. How do the Reshimot relate to the second Partzuf?**

They relate as a father to his children. A single Nitzotz extends from the father to the child, never to move from there. Similarly, the Atzmut of the Reshimot passes to the second Partzuf, considered the son of the first Partzuf, where they become a part of its makeup and the Atzmut of the Partzuf.

(Chap 2, item 3 and Ohr Pnimi item 3)

**99. Why are the Reshimot considered to be Ohr Yashar?**

Since they are the remains of the Hitpashtut of Ohr Yashar from above downward.

(Chap 2, Ohr Pnimi item 2)

**100. Why doesn't the last Behina leave a Reshima?**

Because these Reshimot are from Ohr Yashar, as the Rav says here (Chap 2, item 10), and the last Behina does not receive any Ohr Yashar because of the Masach on her.

(Chap 2, item 6)

**101. How do the Reshimot become Behinot Tagin?**

As a result of the Hakaa and beating of the descending Ohr Hozer on the Reshima, the result of their oppositeness, the Ohr Hozer overpowers the Reshima and enters the Kli. Both of them cannot be in a single Kli, as there are no two opposites in a single carrier, hence,



the Reshima must exit there. Then it rises above the Kli, and shines a minute He'arah for the Kli, as Tagin.

(Chap 4, Ohr Pnimi item 7)

**102. What does the Reshima de Keter remain in?**

Reshima de Keter remains in Behinat Kli de Keter, meaning in the Ohr Av that remains below and cannot ascend along with the Ohr Av, as the Rav wrote (Chap 2, item 10). When he writes that Keter did not make a Kli, it means it is for the purpose of Hitpashtut Bet.

(Chap 4, Ohr Pnimi item 9)

**103. What are the twelve kinds of Reshimot found in Akudim?**

1. The Reshimot that remain from Behinat Hitlabshut.
2. The Reshimot from Behinat Hamshacha.
3. The Reshimot clothed in their Kelim.
4. The Reshimot not clothed in their Kelim, but hover over the Kli as Tagin.
5. The Reshimot that returned to their Kelim after having left there.
6. The Reshimot that consist of Ohr Av and Ohr Zach without any discrimination that tells them apart.
7. The Reshimot from Behinat Ohr Zach only, from which the males of Hitpashtut Bet were made.
8. The Reshimot from Behinat Ohr Av only, from which the Kelim for the males of Hitpashtut Bet were made.
9. The Reshima de Ohr Malchut, which is but Behinat Ohr Zach that remained of her Ohr. However, the Behinat Ohr Av in her disappeared and no Reshima was left of it, meaning the Reshima from her Behinat Hamshacha, about which the Rav says that Malchut did not leave a Reshima.
10. The Reshimot incorporated in the Masach as it passes in the Sefirot on its ascent to the Maatzil. They were renewed there in a new Zivug for Hitpashtut Bet.
11. The Reshimot that remained of the first nine Sefirot that emerged during the Hizdakchut of the Masach.
12. The Reshimot from the last Behinot of these above levels.

(Histaklut Pnimit, item 40)

**104. Why does the Ohr Elyon mate with the Masach during its Hizdakchut?**

The Histaklut was instantaneous and at once. However, the Ohr Elyon does not stop shining for even one minute, and the Masach necessarily passed the four levels of Aviut during its Hizdakchut. Hence, the Ohr Elyon mates with it as it comes to each and every Behina.

(Chap 3, Ohr Pnimi item 6)

**105. What are the seven discriminations found in the Masach?**

1. That the detainment and the Gevul and the Aviut come as one in the Masach. Nothing of the Masach is distinguishable while it is not contained in the Aviut, as then it does not exist whatsoever.
2. The Behinat detainment "in potential" in the Masach from Malchut de Rosh.

3. The Behinat detainment "in actuality" in the Masach in Malchut de Guf.
4. The Hitkalelut of the Masach in Aviut from the first three Behinot during its ascent.
5. That the two actions: the rejection of the Ohr from Behina Dalet and the Halbasha of Ohr in the nine Sefirot, are both connected to the Masach. Just as it rejects the Ohr from the last Behina, so it connects and clothes the Orot from her up.
6. The Aviut from below upward, renewed in the Masach because of its ascent and coming in Malchut de Rosh.
7. The Aviut from above downward, renewed in the Masach by the Reshimot contained in it as it passed in the Sefirot de Guf during its Hizdakchut.

(Histaklut Pnimit, item 79)

**106. Why is there no limitation found in the Eser Sefirot de Rosh?**

Limitation means clothing in the Kelim, measured by the measure of the Aviut, no more and no less. Hence, the rejection of the Masach was only "potential" in the Rosh, and much less the Hitlabshut. It is there only in "potential" and there is no appearance of any limitation here whatsoever.

(Chap 1, item 4)

**107. From which point begins the recognition of the limitation?**

From the time the Orot exit from the Peh from above downward to the Tabur. It is not apparent before the time of the return of the Orot to the Maatzil, for now the HaVaYot of the Halbasha of the Aviut begin. Before the clothed is discriminated from the clothing the Aviut and the Ohr Yashar are on the same level, before the Ohr Yashar returned to the Maatzil. It is so because in that state the Aviut remained below without Ohr and the Behinat limitation in the Aviut and Behinat Din in her became apparent

(Chap 1, item 4)

**108. Why is the Behina where the Zivug occurs considered the lowest Behina?**

Because that is where the Zivug takes place. The Masach pushes the Ohr back and does not let it expand from it down. The Ohr ends on that Behina, which is why it is considered the last Behina, or the lowest Behina.

(Chap 3, Ohr Pnimit item 6)

**109. Why are the Eser Sefirot contained in five Behinot?**

See Ohr Pnimit chapter 6, item 40.

**110. What are the Eser Sefirot below Tabur?**

They are but Ohr Hozer without Ohr Yashar. They receive only a minute He'arah from the Ohr Yashar, as Ohr Nekeva, which receives and does not bestow. These Eser Sefirot are considered Eser Behinot Sium, where each of them ends its opposite Behina in the Eser Sefirot of the general Partzuf.

(Chap 1, Ohr Pnimit item 80)

**111. Why does Malchut remain without Ohr in Hitpashtut Bet?**

Because of the opposite value between Kelim and Orot. As all the lacks in the Partzuf touch the Kelim in their lower Behina, so they touch the Orot of their Upper Behina. When the lower Kli is absent, the higher Ohr becomes absent too. If the two lower Kelim become absent, it causes the absence of the two higher Orot as well.

Thus, the lack of Ohr from the Kli Malchut shows that among the Orot of the Partzuf, Ohr Keter is absent too, and vice-versa. The absence of Ohr in the two lower Kelim ZA and Malchut indicates the absence of the two Upper Orot, Keter and Hochma. This is how it always is.

The reason is simple: Hitlabshut of Orot in the Kelim is measured by the Aviut in the Masach that mates with the Ohr Elyon. Thus, when the Masach ascends from Malchut to ZA, which is Behina Gimel, and the Zivug takes place in Behina Gimel, then Malchut is left without

Ohr. This is because the place of the Zivug did not ascend to ZA, and it also lacks the Ohr Keter, because there is only the level of Hochma in the Masach from Behinat ZA.

If the place of the Zivug rises to Behina Bet, to Bina, then Kli de ZA too remains without Ohr and you now have two lower Kelim without Ohr. Correspondingly, you will lack the two Upper Orot, Ohr Keter and Ohr Hochma, because only the level of Bina extends from a Zivug performed on Masach de Behina Bet, and it is always so.

(Chap 2, Ohr Pnimi item 8)

**112. Why does Keter enters last and departs first, the opposite of Malchut?**

Because the Masach of Behina Dalet was purified for the first time and thus the level of Keter instantly disappeared. However, the level of Malchut came out by the ascent of the Malchut to the place of Keter, hence she is the last to leave.

(Chap 6, item 14)

**113. How does ZA have Behinat Haya in Hitpashtut Aleph?**

The He'arah of the Elyon that reaches the Tachtan is regarded as one degree above its own Behina. If it is Nefesh, the He'arah it receives is considered Ruach. If it is Behinat Ruach for itself, the He'arah is regarded as Neshama for it.

The He'arah it receives from its Ali Elyon (the Elyon of the Elyon) is regarded for it as two degrees higher than its own Behina. If it is Behinat Nefesh, the He'arah is regarded for it as Neshama. If it is Ruach in and of itself, the He'arah is regarded as Haya etc.

Thus, ZA is in this case, Behinat Nefesh here, and the He'arah it receives from Bina is considered Ruach, which is its superior. Similarly, the He'arah it receives from its Ali Elyon, meaning from Hochma, is regarded for it as Neshama, etc. similarly.

**114. Why do the Eser Sefirot de Akudim emerge only in Behinat Nefesh?**

Because what is received from the Peh, is Behinat Nefesh, and what is received from the Hotem is Ohr Ruach etc. However it is the opposite in the Kelim: the level of Keter is from the Peh, the level of Hochma from the Hotem etc. meaning opposite value from Kelim to Orot.

**115. Why is He'arat Ruach not completed for Malchut before all the VAK de ZA emerge?**

Because Ruach extends from Hotem, which is Behinat ZA de Rosh, meaning Behina Gimel. It is known that it contains the six Sefirot HGT NHY, which are all six parts of the Ruach.

(Chap 6, Ohr Pnimi item 70)

**116. Why is Yesod de ZA not included in its five Ktzavot?**

See item 19.

**117. Why did Nefesh not emerge in Behinat Hitpashtut Aleph and the great Orot RNHY came out during the Histalkut?**

Judging by their He'arah, it is certain that their He'arah is minute, and they are only Ohr Hozer and Din, though by the origin of these Zivugim, they are regarded as RNHY.

**118. When does Bina gain Ohr Haya?**

On the level of Behina Gimel, when Hochma is in Kli de Keter, and Bina in Kli de Hochma that approaches to receive but only from one degree below her own Behina.

(Chap 6, item 15)

**119. When does ZA gain Makif de Yechida?**

When Malchut rose to Hochma and the Zivug took place in Behina Aleph in the Eynaim. (There)

**120. Why does Malchut not gain a third Ohr Makif?**

Because Aviut de Behina Aleph is very frail and her Ohr Hozer does not reach the Guf.

**121. Where do the surrounding Kelim and Orot extend from?**

By the Hizdakchut of the Masach.

(Chap 5, Ohr Pnimi item 40)

**122. Where are the Five Inner and Five Surrounding?**

In the Eser Sefirot de Rosh and only above Olam ha Nekudim.

(Chap 5, item 7)

## 123. Why are there no more than five inner and two surrounding found in the Guf of the Partzufim?

See chapter 6, Ohr Pnimi item 60.

# Part IV

## Histaklut Pnimit

### Explains six topics:

1. The topics of *Zivug de Hakaa* and *Bitush*.
2. The topic of *Ohr Hozer*.
3. The topic of the *Reshimot*.
4. The topic of *Kelim*.
5. The topic of the *Masach*.
6. The topic of *Ohr Yashar*.

1. All of the Rav's words here are elementary, as the entire plinth of the wisdom is built on them. There is not a single matter in all the *Olamot ABYA* that will not have in the general and the particular, the results of all the matters that are brought here in *Akudim*. Moreover, any slight change and tiny innovation here ramifies in the *Partzufim* of *ABYA* into numerous profound matters.

It is known that all the forces and the innovated forms in the *Elyonim* must be in every *Tachton*, not a single item missing. This is the conduct all throughout the concatenation of the *Partzufim* and the *Olamot* to the *Sof* of *Assiya*. It is even more so here, where we are still concerned with the first *Kav* that extends from *Ein Sof* to the place of the *Tzimtzum*, being the first *Partzuf de Adam Kadmon*.

Hence, every single word here is a precious gem that must be understood in its entire vastness and true meaning. It must be memorized and remembered throughout the entire wisdom.

Thus, here I have come to arrange the topic headings brought in this part, in a useful order for the memory, distinguish each issue of the primary discernments that the Rav brings here, and define each matter as much as possible. The purpose is that the reader will be able to beware of taking an issue out of its true context, as a slight error in these places will altogether cease the understanding throughout the rest of the wisdom.

## Chapter One

### Five kinds of *Zivug de Hakaa* and *Bitush*

2. There are five kinds of *Zivug de Hakaa* and *Bitush* that we find here in the Rav's words in *Hitpashtut Aleph*, which are:

1. *Histaklut Aleph*, which is *Zivug de Hakaa de Ohr Elyon* in the *Masach* in *Kli Malchut* for *Behinat Kelim de Rosh* (see Part 3, Chap 12, item 4).
2. *Hakaa* and *Bitush de Ohr Pnimi* and *Ohr Makif* on each other, as they exit *Peh de AK*, which the Rav introduces here (Chap 1, item 3).
3. *Histaklut Bet*, which is *Zivug de Hakaa de Ohr Elyon* in the *Masach* in *Kli Malchut* to make *Kelim* for the *Guf* (see Part 3, Chap 12, item 5).

4. *Hakaa* and *Bitush* of the *Reshima* and the descending *Ohr Hozer* on each other (see here Chap 3, item 9).

5. *Bitush de Ohr Malchut* with the descending *Ohr Hozer* (see Chap 4, item 3).

*The first Zivug de Hakaa creates only the Shorashim of the Kelim. The second – the Kli and the Ohr are mixed, and the third creates complete Kelim*

3. The *Shoresh* of everything is the *Zivug* called *Histaklut Aleph*. All the *Ohr* in the *Partzuf* extends from it, and its issue has been thoroughly explained in the Rav's words (Part 3, Chap 1, item 1 and Chap 12 items 2 and 3). However, it is sufficient only to produce the *Shorashim* for the *Kelim*, called "Potential *Hitlabshut*", not "Actual", because here the *Ohr Hozer* clothes from below upward, meaning it is resistant to the *Hitlabshut* in the *Aviut* of the *Kli*, hence the name of the *Eser Sefirot* in the *Rosh – Ein Sof*, or *Keter* (Part 3, Chap 6, item 7).

Moreover, even afterwards when the *Eser Sefirot* from *Malchut de Rosh* expand down into the *Guf* through *Tabur*, they are still not distinguished as *Kelim* in and of themselves.

Rather, it is as though the *Ohr* and the *Kelim* are mixed together, as the Rav wrote here (Chap 6, item 1). The manifestation of the *HaVaYot* of the *Kelim* begins primarily in *Histaklut Bet* operated on the *Masach* in *Kli Malchut* during the *Hizdakchut*, meaning the four levels emerging in the degrees of its purification.

*The third Zivug de Hakaa is performed by the Ohr Makif and Ohr Pnimi. The Ohr Makif purifies the Masach and the Ohr Elyon mates in Hakaa on the Masach in the degrees of its Hizdakchut, generating four levels HB TM*

4. This matter of *Hizdakchut* is done by the *Hakaa* of *Ohr Pnimi* and *Ohr Makif* on each other, as the Rav wrote here (Chap 1, item 3, and see there in *Ohr Pnimi*). It explains there, that the *Ohr Makif* purifies the *Aviut* in the *Masach* until it becomes as *Zach* as the *Masach* in *Malchut de Rosh*.

Indeed, this purification is performed instantaneously and at once, as the Rav says (Chap 1, item 9). However, the *Ohr Elyon* does not stop shining even for a minute. Thus, the *Ohr Elyon* mates with it in the four levels that the *Masach* passes through its purification. It generates four levels of *Eser Sefirot* there - *Hochma*, *Bina*, *ZA* and *Malchut* (see *Ohr Pnimi*, Chap 1, item 7).

*The completion of the manifestation of the Kelim is only through Histaklut Bet*

5. The difference between the three kinds of *Zivug de Hakaa* has been explained: *Histaklut Aleph*, though it is the *Shoresh* and the origin of all the *Orot* and the *Kelim* in the *Partzuf*, still has no ability to actually manifest. The entire manifestation is only through *Histaklut Bet*, performed during the gradations of the purification of the *Masach*. This matter of *Hizdakchut* is performed through *Hakaa* and beating of *Ohr Pnimi* and *Ohr Makif* on each other.

*The last two Zivugim de Hakaa are for the following Partzuf*

6. All these three kinds of beatings are the purpose of the *Partzuf* itself, though the *Hakaa* and the *Bitush* of the *Reshima* with the *Ohr Hozer* on each other, is for the *Kelim* of the following *Partzuf* (see *Ohr Pnimi* Chap 2, item 3). Similarly, the *Hakaa* of the *Ohr Malchut* on the *Reshima* is for the purpose of *Kli Malchut* of the following *Partzuf*. Thus, it's been clarified how the first three kinds of *Hakaa* are for the needs of the *Partzuf* itself, and the last two beatings are for the needs of the following *Partzuf*.

## Chapter Two

### Twelve kinds of *Ohr Hozer*

*The general Ohr Hozer rejected from Malchut becomes the Ohr Makif*

7. We find twelve kinds of *Ohr Hozer* in the Rav's words; here they are:

The first is the *Ohr Hozer* rejected from *Behina Dalet* during *Histaklut Aleph* when the *Masach* detains the *Ohr Elyon* and does not let it expand there. The *Ohr* returns backwards and clothes the *Eser Sefirot de Ohr Yashar*.

There are two kinds of *Ohr Hozer* to discern here: the first is the collective *Ohr* rejected from clothing *Kli Malchut*. There is a great measure of it, especially in the first *Partzuf de AK* we are concerned with. It consists of the entire difference between the *Ein Sof* that filled the entire reality and *Partzuf AK*, which is but a thin *Kav* of *Ohr*, compared to *Ohr Ein Sof*. Know, that that *Ohr Hozer* contains all the *Ohr Makif* in all the *Olamot*.

*Ohr Hozer that clothes the Ohr Yashar is an outcome of the first Ohr Hozer, rejected from Malchut*

8. The second kind of *Ohr Hozer* contained here, is the *Ohr Hozer* that ascends from below upward clothing the *Eser Sefirot de Ohr Yashar*. There is great depth in that, as there is existence in the *Ohr Hozer* rejected from *Behina Dalet*, meaning the actuality of the *Ohr* that is rejected from there.

We must discern negativity in it, which is the force of the *Hakaa* itself, procreating a great *Ohr* because of the retirement from the *Ohr*. It is a correlation between the *Ohr* that is rejected back, and *Behina Dalet*, which is left empty of that *Ohr*.

This is the second kind of *Ohr Hozer*, rising and clothing the *Eser Sefirot de Ohr Yashar*. Hence it is considered an outcome of the first kind of *Ohr Hozer*, especially from the negative *Behina*, but through the correlation, as mentioned above.

*There are two kinds of Ohr Hozer: Ohr Pnimi and Ohr Makif. A great difference between HB TM de Ohr Pnimi*

9. The above two kinds of *Ohr Hozer* are considered *Ohr Pnimi* and *Ohr Makif* of the *Eser Sefirot de Rosh*. It is so because that *Ohr Hozer* clothing the *Eser Sefirot de Ohr Yashar* is a very small part of the collective *Ohr Hozer* rejected back, as it is but an outcome and correlation of the *Kli Malchut* and the rejected *Ohr*.

You already know that there are four *Behinot* of *Ohr Yashar* one above the other, called *HB ZA* and *Malchut*, and *Keter* is their *Shoresh*. The differences among them are indeed great. Hence, the outcome of the correlation of the rejected *Ohr* with *Behinat Malchut* is not like the outcome of the correlation between the rejected *Ohr* and *Behinat ZA*, and all the more so regarding the *Behinot* above *ZA*.

*NRNHY are born out of the correlation between the rejected Ohr Hozer and the KHB TM de Ohr Yashar*

10. Now you can understand the birth of the five *Orot*, called: *Nefesh*, *Ruach*, *Neshama*, *Haya*, *Yechida*. The outcome of the correlation of the *Ohr Hozer* with *Behinat Malchut* is called *Ohr Nefesh*. The outcome of the correlation between the *Ohr Hozer* and *Behinat ZA* is called *Ohr Ruach*. The outcome of the correlation between the *Ohr Hozer* and *Behinat Bina* is called *Ohr Neshama*. The outcome of the *Ohr* with *Behinat Hochma* is called *Ohr Haya*, and the outcome of the *Ohr Hozer* and *Behinat Keter* is called *Ohr Yechida*.

*If the clothing Ohr Hozer is a result of the correlation between the rejected Ohr Hozer and Malchut, it is considered Ohr Nefesh*

11. Now the clothing *Ohr Hozer* over the *Eser Sefirot de Ohr Yashar* was an outcome of the *Ohr Hozer* with *Behinat Malchut*. Hence, the *Ohr* extending into these *Eser Sefirot* is called *Ohr Nefesh*. It is *Behinat Ohr Pnimi* of these *Eser Sefirot*, and the collective rejected *Ohr Hozer* is the *Ohr Makif* of these *Eser Sefirot*. Thus we have explained two kinds of *Ohr Hozer*.

*The third Ohr Hozer is that which is clothed in Malchut de Rosh. It is the origin and the Keter for both the Eser Sefirot de Ohr Hozer in the Rosh, and the Eser Sefirot in the Guf*

12. The third kind of *Ohr Hozer* is the *Ohr Hozer* that remains permanently existing in *Malchut de Rosh*, as the origin and the *Maatzil* of all the *Orot* and the *Kelim* in the *Guf*. You have nothing in the *Guf* that does not extend from that source, for *Malchut* clothes all the *Behinot* of *Rosh* in the amount of *Ohr Hozer* that she raises.

Hence, she is thus considered *Behinat Keter* and *Shoresh* for both the *Orot de Rosh*, and *Orot de Guf*. There is no hold in the *Ohr* without a *Kli* whatsoever, and since she begets the *Ohr Hozer* that clothes the *Orot*, she is also considered the progenitor of the *Orot* themselves.

*The fourth Ohr Hozer expands from Peh to Tabur, becoming Kelim to the Ohr Yashar, though incomplete*

13. The fourth kind is the *Ohr Hozer* that expands the *Kli* of *Malchut* to *Eser Sefirot* from her and within her from above downward, called from *Peh* to *Tabur*. *Malchut* of the *Rosh* is called *Peh*, and *Malchut de Guf*, the tenth *Sefira* of *Malchut de Rosh*, is called *Tabur*. Indeed, this *Ohr Hozer* becomes actual *Behinat Kelim* over the *Eser Sefirot de Ohr Yashar* that descend inside it from above downward. That is why these *Eser Sefirot* are called the "*Guf* of the *Partzuf*", though they do not manifest as such because of the great importance of the *Aviut* in it (see *Ohr Pnimi* Chap 6, item 5).

*The fifth Ohr Hozer is the Ohr Hozer in Malchut de Guf called Tabur*

14. The fifth kind is the *Ohr Hozer* in *Malchut de Guf*, called *Ohr Nekeva*. This is a real *He'arah* from *Ohr Yashar*, but it is a small *He'arah*, having only *Behinat* Kabbalah (reception), without any power of bestowal, hence the name *Ohr Hozer*, and remember that.

*The sixth Ohr Hozer is Ohr Hozer in Malchut de Guf, called Tabur*

15. The sixth kind of *Ohr Hozer* is all that expands from *Tabur* down of the *Guf*. It is entirely *Behinat Malchut* of the *Guf* alone, as the first nine *Sefirot* of the *Eser Sefirot* that expand from *Peh* to *Guf* end on the *Tabur*. *Malchut* in them takes up the entire place from *Tabur* to the *Sium* of the *Partzuf*, and though she is only *Malchut*, she is still considered to be expanding into *Eser Sefirot*. This is from the *Behinat Sium* of each and every *Sefira* discriminated in this place.

*That which emerges in the Zivug de Hakaa in the Rosh is not discriminated but in the Guf. The Hitpashtut to Malchut is regarded as being from Peh to Tabur, and the rejection from Malchut is considered to be from Tabur down*

16. You must understand here that we have no perception in the *Eser Sefirot de Rosh*. It is so because they are *Behinat Ein Sof*, and everything we discern in the *Eser Sefirot* of the *Rosh* is but their *Behinat Hitpashtut* into the *Guf*, and the *Elyon* is studied from the *Tachton*. We say that the *Ohr Elyon* expanded up to *Malchut* and the *Masach* in *Kli Malchut* struck the *Ohr* and did not let it enter *Kli Malchut* and pushed it back, that this *Ohr Hozer* clothed *Eser Sefirot de Ohr Yashar*. This *Halbasha* of the first nine *Sefirot* and this rejection from expanding in *Malchut* are discerned by us because they are so impressed in the *Guf* on the *Tabur*.

The first nine *Sefirot* from *Tabur* up are received and clothed inside the *Ohr Hozer*, and the *Ohr* that belongs to *Sefirat Malchut* is rejected. It is not received in *Malchut de Guf*, which is the entire space from *Tabur* down.

Since that *Malchut* had clothed all *Eser Sefirot* when she was *Ein Sof*, prior to the *Tzimtzum*, hence the *Ohr* filled the entire reality, as written at length (*Histaklut Pnimit*, Part 1, Chap 1 and Chap 2). For that reason we discern ten hollows that are emptied of their *Ohr*, which they had in *Behinat Ein Sof*. They remained in the restricted *Malchut*, meaning in the place from *Tabur* down, and now have merely *Ohr Hozer*.

Hence, in *Malchut de Guf* we discern *Eser Sefirot* in and of themselves, as they carry the entire want that appeared by reason of the *Tzimtzum*. Because of that the place from *Tabur* down is called *Achoraim*, for the lack of *Ohr Yashar*. The place from *Tabur* up is called the *Panim de Partzuf* because it is the place of all the *Ohr* in the *Partzuf*.

*The seventh Ohr Hozer is what remains in the Partzuf after the Histaklut of the Ohr Yashar from it*

17. The seventh kind is the *Ohr Hozer* that remains in the *Guf* below, after the departure of the *Ohr Yashar* from there, as brought by the *Rav* (Chap 2, item 10). When the *Ohr Yashar* returns up to its *Shoresh*, the *Ohr Hozer* does ascend with it, as the very essence of the *Ohr Hozer* is *Ohr* of *Histaklut*.

It has been explained above in item eight that it comes from the *Behinat* retirement of *Behina Dalet*, which does not receive the *Ohr* because of the force of the *Tzimtzum* that rides over her, regarded by its origin as *Aviut* and *Din*. When it becomes a *Kli* that extends and clothes the *Ohr Elyon*, these *Aviut* and *Din* turn to complete *Zakut* and *Rachamim* until

it is completely indiscernible as low and darker than the *Ohr Elyon* clothed in it (see item 14).

However, during the *Histalkut*, when the *Ohr Elyon* expands from it and rises to its *Shoresh*, its importance expires and nothing more than its own essence remains of it, meaning *Aviut*, *Tzimtzum* and *Din*. It is therefore clear that during the *Histalkut*, when the *Ohr Yashar* returned to its *Shoresh*, the *Ohr Hozer* could not ascend with it. Moreover, now its descent below has manifested, meaning the *Din* and the *Aviut* became apparent as it is by its own essence, for which it is the reason it is called *Ohr Av*.

From now on the difference is calculated in advance between the *Kelim* that clothed the *Ohr*, meaning *Ohr Hozer*, and the *Ohr* clothed in it, which was not at all apparent prior to the *Histalkut* (see item 13). This is why the Rav says there that this *Ohr Av* is the *Behinat Kelim* of the *Partzuf*.

*The eighth Ohr Hozer is the above Ohr Hozer, after having acquired additional Aviut to its own Aviut*

18. The eighth kind is the above *Ohr Hozer* from the perspective of its reception of additional *Aviut* to its own *Aviut*, as the Rav says (Chap 6, item 2). It is so because besides the *Aviut* that appeared in it, of what it is in itself, there is an imprint of a new *Din* that is added, acquired by the current *Histalkut*, which left it in the dark. Because of that it is in double *Hitabut*.

*Ohr Hozer rises from the Zivug de Hakaa on the Masach during the degrees of its Hizdakchut*

19. The ninth kind is the ascending *Ohr Hozer* through the *Zivug de Hakaa* performed on the *Masach* in the degrees of its *Hizdakchut*. The levels that come out in these *Zivugim* are generally regarded as *Ohr Hozer*, even the *Ohr Yashar* in them, because the *Zivugim* come out during the *Din*, meaning during the *Histalkut* of the *Orot* to the *Maatzil*.

20. We might ask: but there is *Hitpashtut Ohr Yashar* from above downward into the *Guf* in every single level, and it is known that all that extends from above downward is *Rachamim*? The thing is that, indeed, there is nothing more than a matter of *Hizdakchut* here. Even those *Zivugim* made of the *Ohr Elyon* are also included in the *Histalkut* of the *Orot*, as this is the conduct of *Hizdakchut*. It must pass and come in the four *Behinot* during its *Hizdakchut*, as the *Ohr Elyon*, which does not stop for even a minute, mates with it on its way.

It is like a person who walks out of the house: even though he takes, for example, four steps on his way out of the house, we still don't regard them as being four rests in his walk; this is completely unthinkable. It is impossible for him to exit the house except through steps as that is the conduct of walking.

So is the issue before us: even though the *Masach* passes four *Behinot* during the *Histalkut*, in which the *Ohr Elyon* mates with it on its way, it is still not regarded as *Hitpashtut* of *Ohr Elyon* into the *Partzuf*, as *Rachamim*. Rather, it is considered *Din* because the time is a time of *Histalkut*, containing the expansions on its way as well, as this is the usual way of *Histalkut*, and remember that.

21. It has been explained that even though there is a complete level of *RTS* (*Rosh*, *Toch*, *Sof*) in each and every *Zivug*, which comes out during the *Hizdakchut* of the *Masach*, they are still not regarded as *Ohr Yashar*, *Rachamim*, but as *Ohr Hozer* and *Din*.

However, all this relates to the *Atzmut* of the *Partzuf* in general, suffering from the *Histalkut* of the *Orot* from inside it. Hence, it pays little regard to the levels that come out during the *Hizdakchut* and the *Histalkut* of the *Ohr*.

However, regarding the values of the levels, meaning as the levels are in and of themselves, we have the opposite value: every level that comes out by a closer *Zivug* to the *Maatzil* is better (see items 9, 10). That is because in *Behina Dalet*, only *Ohr Nefesh* comes out, and when it is purified into *Behina Gimel*, *Ohr Ruach* comes out. When that is purified into *Behina Bet*, *Ohr Neshama* comes out etc.

22. This above matter of opposite value must be thoroughly and clearly understood, as it is the whole connection and the entire difference between the *Ohr* and the *Kli*. Hence, not knowing it will fail us every step of the way throughout the wisdom before us.



The thing is that there is *Behinat Kli* for the reception of the *Ohr Elyon* by the *Ohr Yashar*, which are the five *Behinot KHB ZON*, or *NRNHY*, and there is a *Kli* for reception by the *Ohr Hozer*, which are the levels called *KHB*, *ZA* and *Malchut*. They are completely opposite to each other, because the same *Zivug* that generates the level of *Keter de Ohr Hozer*, meaning the greater *Kli*, generates *Behinat Nefesh de Ohr Yashar* as well, which is the smallest *Ohr*.

23. The origin of these two values has already been explained. The value of the *Dalet Behinot de Ohr Yashar* extends so from *Ohr Ein Sof*. The three first *Behinot* are still not considered vessels of reception, as the discernment of *Shinui Tzura* is still not apparent in them. The difference between them and the *Ohr Elyon* is only in that they cause the concatenation of *Behina Dalet*, which is known to be *Behinat* absolute reception.

Each purer *Behina* is therefore considered greater because it has greater *Dvekut* with the *Ohr Elyon* clothed in it. Hence, *Keter*, which is a farther cause of *Behina Dalet*, is the *Shoresh* of the entire *Hitpashtut*.

*Behina Aleph*, being a closer cause to *Behina Dalet* than *Keter*, is regarded as a smaller *Ohr* than *Keter*. Not only is it a consequence and outcome of *Keter*, it is also slightly differentiated from the *Ohr* clothed in it, in the sense that it is a second cause, closer to *Behina Dalet*.

In *Behina Bet*, being a third cause, closer still to *Behina Dalet*, the *Ohr* clothed there is smaller, and so on similarly. Finally, *Behina Dalet* itself has no *Ohr* whatsoever because of the *Shinui Tzura* in it, for the *Tzimtzum* was on it, as we've learned in previous parts and there is no need to elaborate.

24. The differences in values of the above *Behinot* are called by the names: *Nefesh*, *Ruach*, *Neshama*, *Haya*, *Yechida*. There is a great difference between them, which is primarily the distance from and proximity to *Behina Dalet*, over which there is the force of the *Tzimtzum*. There is yet another difference between them, that of cause and consequence. *Keter* is the cause of *Hochma*; *Hochma* to *Bina* and so on. The merit of the cause over its consequence is indeed great in the spirituals, unlike any cause and consequence in corporeality. It is so because here they are all eternal and all the *Orot* attained by the consequence must travel through its cause.

Moreover, the principal part of this *Ohr* that passes remains in the cause, and only a small branch of it is poured and comes to the resulting *Tachton*, although the *Ohr* belongs solely to the consequence, and there are many other discernments too. Thus, the distance between the cause and its consequence is immeasurably great.

Besides all that, there is a great difference between the kind of *Ohr* in the essence of these four *Behinot*. Even though the *Ohr Elyon* is entirely even, there is a matter of correlation here between the *Ohr Elyon* and the *Behina* of *Ohr Yashar* it is clothed in. Thus, *Ohr Haya* is *Behinat Atzmut*, *Ohr Neshama* is primarily *Ohr Hassadim*, and there are other changes that will be explained in their place.

25. Know, that all the above-mentioned values in the *Dalet Behinot de Ohr Yashar* extend so from *Ein Sof*. Because they come to shine from the *Tzimtzum* down, all these above discernments operate in the *Eser Sefirot de Igulim* as well. It is so because they come this way from *Ein Sof* before they enter into the *Zivug de Hakaa* and the *Hitlabshut* of *Ohr Hozer*. You already know that the whole difference between *Igulim* and *Yosher* is only with regard to the *Zivug de Hakaa*, which is not conducted in the *Igulim*.

26. Now we shall explain the second term, meaning the five levels of *Ohr Hozer*, which is an entirely different matter. It has already been explained in *Histaklut Pnimit Part 2* (Chap 6) that from the *Tzimtzum* down the *Ohr Hozer* became the vessel of reception for the *Ohr Elyon* instead of *Behina Dalet* (see there Chap 2).

It is because that *Ohr Hozer* that was rejected from *Malchut*, which *Malchut* does not receive due to the detainment in the *Masach*, it became a *Kli* and receptacle for the *Ohr* as *Behina Dalet* was in *Ein Sof*. Thus, there is no *Ohr* received in the *Olamot* except by way of the *Ohr Hozer*, see there.

27. Hence, in the *Zivug de Haka* performed on the *Masach de Behina Dalet*, which is the primary receptacle in *Ein Sof* that clothed all the *Ohr* up to *Keter*, which is the meaning of the *Ohr* filling the entire reality. Now, however, when all that great measure has been rejected from her and rose up as *Ohr Hozer*, that *Ohr Hozer* also clothes the entire height of the *Ohr* up to *Keter*.

However, if it is purified to *Behina Gimel* in her, and the measure of *Behina Dalet* disappears from there, then the *Masach* that rejects the *Ohr Elyon* from clothing in her rejects only the measure of three *Behinot*. Thus, even if the *Ohr* had clothed this *Kli de Behina Gimel*, she would only receive from it up to *Hochma*. Hence, the level of the rejected *Ohr Hozer* is also short and clothes only up to *Hochma*, etc. similarly.

28. Just as the difference between *Keter* and *Hochma de Ohr Yashar* is indeed great, precisely so is the difference between the level of *Keter* and *Hochma de Ohr Hozer*, immeasurably great. Even though the more *Av* is greater in the *Ohr Hozer*, it relates to the vessels of *Hamshacha*, meaning the *Masach* and the *Malchut* in which the *Zivug de Haka* is carried out.

However, they need the purer *Kelim* for the *Hitlabshut* of *Ohr*, as it is necessary for the *Ohr* to have *Hishtavut Tzura* with the *Kli*. The *Ohr* is greater in *Behinot de Ohr Yashar* because it is more *Zach* (see item 22). It is therefore obvious that when it comes to be clothed in the *Kli* of *Ohr Hozer*, that *Kli* must equalize with it.

Consequently, it is necessary that if the level of *Ohr Hozer* reaches *Keter*, then there is a *Zach* and clear *Kli* there, fitting to clothe that great *Ohr* of *Keter*. However, the level of *Behina Gimel*, reaching only up to *Hochma*, which is the *Kli* that clothes the *Ohr Hochma*, her merit is much lower than the *Kli de Keter* on the level of *Behina Dalet*, etc. similarly.

29. We might ask: if only *Aviut de Behina Gimel* remains when *Aviut de Behina Dalet* purified, it turns out that *Behinat Malchut* disappeared from there and only the first three *Behinot KHB* and *ZA* remained. In that case that same level should have been cut off from *Malchut*, as that is the piece of *Ohr Hozer* that is missing. Why then was the *Ohr Hozer* cut off from clothing in *Keter* while this *Behina* is not absent from there?

The thing is that the matter of the two directions in the *Eser Sefirot* has already been explained in *Histaklut Pnimit* Part 2 (Chap 9). The *Eser Sefirot de Ohr Yashar* are discerned from above downward, and the *Ohr Hozer* is the opposite, discerned from below upward. Thus, below, in the place of *Malchut de Ohr Yashar*, there is the *Keter de Ohr Hozer*, and in the place of *ZA de Ohr Yashar* there is *Hochma de Ohr Hozer* etc. Finally, in the place of *Keter de Ohr Yashar*, there is *Malchut de Ohr Hozer*.

30. Now you can understand what is written in *Sefer Yetzira* (Book of Creation), that "Its end is embedded in its beginning, and its beginning in its end." *Behina Dalet*, which is *Malchut*, is the end of all the *Sefirot*, and through the *Haka* of *Ohr Elyon* on the *Masach* in her, she extends the *Ohr Keter* inside her, meaning ties it to shine in the *Partzuf*.

Thus, she is literally embedded in its beginning, meaning *Keter*, the beginning of all the *Sefirot*. Since *Keter* extends to the *Ohr Hozer de Behina Dalet*, all *Eser Sefirot* extend along with it, as *Keter* contains them all.

Thus, *Malchut* is considered *Keter de Ohr Hozer*, meaning the actual measure of *Keter*. *Behina Gimel* is called *ZA de Ohr Hozer*, which is second to her. She is ascribed only to *Sefirat Hochma*, as she is second to the place of the *Zivug* at the level of *Keter* and one degree more *Zach*. It continues similarly until *Keter* in her, which is the fifth from the place of the *Zivug* is regarded as mere *Malchut*. Thus, the *Sof* of *Ohr Yashar*, namely *Sefirat Malchut*, is embedded in the beginning of the *Ohr Hozer*, namely *Keter de Ohr Hozer*.

31. Now you can simply understand the question we raised: If it is purified to *Behina Gimel*, then it lacks only *Malchut*. Why then was the *Ohr Hozer* so shortened that it cannot clothe up to *Keter* but only from *Hochma* down? Now it is clearly understood that there is an opposite value here: *Behina Dalet* is regarded here as *Keter*, *Behina Gimel* as *Hochma* and so on, the complete opposite of the *Ohr Yashar*.

32. However, we must still consider the measure of the reception of the *Ohr Yashar* that's been explained above (items 22, 24). Although its end is embedded in its beginning and *Malchut* extends the *Ohr Keter* for herself and becomes *Sefirat Keter*, it does not mean that *Malchut* extends actual *Ohr Yechida* for herself.

It is utterly impossible for *Ohr Yechida* to come through the *Hamshacha* of *Kli Malchut*, but only through the *Hamshacha* of *Kli Keter de Ohr Yashar*. Moreover, how can the ratio of the *Behinot de Ohr Yashar* with the *Ohr Elyon* that clothe and extend so from *Ein Sof* change? The difference of above and below in them is immeasurably great, as we've explained above (items 23, 24), but they are kept in utter precision and each *Behina* does not move from the value of her merit even a bit.

33. The matter of its end being embedded in its beginning means that *Ohr Nefesh* of *Malchut*, ascribed to her by the *Ohr Yashar*, grows and attains its own *Behina* contained in *Keter*. It is so because *Keter* contains all *Eser Sefirot* up to *Malchut*, and the *Orot* in them are regarded as the five parts of *Yechida*, called *NRNHY de Yechida*. Hence, *Ohr Nefesh* of *Malchut* now attains the *Shoresh* that she has in *Keter*, called *Nefesh de Yechida*. Indeed, she does not attain anything above her own *Behina*.

34. You can see that although there is opposite value between the *Eser Sefirot de Ohr Hozer* and the *Eser Sefirot de Ohr Yashar*, still they do not cancel and diminish each other even slightly. One does not touch the other, though they come out simultaneously from a single *Zivug*.

The level of *Eser Sefirot* up to the actual *Keter* emanates from the *Zivug* of *Behina Dalet*, though only up to *Nefesh de Yechida*. *Eser Sefirot* on the level of *Hochma* emanate from the *Zivug de Behina Gimel*, though it does not attain the *Behinat Hochma*, called *Haya*. It is so because *Behina Gimel* is *Behinat ZA*, which is *Ohr Ruach de Ohr Yashar*, and *Ohr Hochma* is extended only through *Hochma de Ohr Yashar*.

Instead, it attains its own *Behina*, rooted in *Hochma*, called *Behinat Ruach de Haya*. The rest do similarly; each attains and extends only its own *Behina* in the *Ohr Yashar*. However, the level of *Ohr Hozer* causes them to take their *Behina* from a high place, according to the measure of the level.

35. We might ask accordingly, how is the *Ohr Ruach*, whose merit is many times greater than the *Nefesh* (see items 23, 24), found to be clothing a lower level than *Nefesh*? After all, *Ohr Nefesh* is extended by *Behina Dalet* and clothes in the level of *Keter*, and *Ohr Ruach* must be drawn by *Behina Gimel* and is found to be clothed in merely the level of *Hochma*, which is much lower than *Keter*.

Indeed, in *Olam ha Tikun*, when the *Kelim* were properly corrected, we always find that even though *Ohr Ruach* is *Nimshach* by *Behina Gimel*, it is still clothed only in the level of *Keter*. This is because then *Nefesh* descends from the level of *Keter* and clothes the level of *Behina Gimel*, and *Ohr Ruach* is clothed in the level of *Keter*.

It is the same with all the rest, though here, before the *Kelim* were corrected, they came out here only by way of *Hizdakchut*. When *Behina Gimel* came out and extended the *Ohr Ruach*, the *Kli* at the level of *Keter* no longer existed in reality, as the *Masach* had already left there. Hence, it had come and clothe a lower *Kli* than *Kli de Nefesh*, for that is why the *Partzuf* could not receive the entire measure of *He'arah* from it.

*The tenth Ohr Hozer is the one that descends from the four levels that emerge during the Hizdakchut of the Masach into the empty Kli below them*

36. The tenth kind is the *Ohr Hozer* descending from the four levels that emerge in the *Hizdakchut* of the *Masach* from the place of the *Zivug* down into the *Kli* below it, which is empty of *Ohr*. It is brought here in the Rav's words (Chap 4, item 3), that when *Behina Dalet* purified into *Behina Gimel*, the *Ohr* departed from *Behina Dalet*, the level of *Keter* disappeared. Then the *Zivug* was performed on *Behina Gimel* and the level of *Hochma* came out.

In that state the *Ohr Hozer* descends from the *He'arat Zivug* in *Behina Gimel* and comes into the *Kli de Behina Dalet*, which is empty of her own *Ohr*. When the place of the *Zivug*

left from *Behina Gimel* and rose to *Behina Bet* and *Behina Gimel* was emptied of her *Ohr* as well, the *He'arat Zivug* descended from *Behina Bet* into the empty *Kli de Behina Gimel*, etc. similarly.

*There are two flaws in this Ohr Hozer: one that comes from the Hizdakchut of the Masach, which is Din, and another that extends from below, from Tabur*

37. This Ohr Hozer has two flaws:

1. When it comes from the *Zivug* performed during the *Hizdakchut*, that level is generally considered *Ohr Hozer* and *Din*, as in the eighth kind of *Ohr Hozer*.

2. The second flaw is its being *Nimshach* from the *Behina* below *Tabur*. When the *Masach* purified to *Behina Gimel*, *Malchut de Rosh* rose to the *Hotem*, which was then regarded as the *Peh* of the *Rosh*. From there the *Ohr* descends and expands from above downward into the *Guf*, reaching *Behina Gimel* of the *Guf*, which is now regarded as *Behinat Malchut* of *Malchut de Rosh*, called *Tabur*. Also, when it purified into *Behina Bet*, *Behina Bet de Guf* is regarded as *Behinat Tabur*, etc. similarly.

Thus, the *Ohr Hozer* descending from the *He'arat Zivug de Behina Gimel* from the *Guf* to *Behina Dalet de Guf* is considered to come down from *Tabur*. It has already been explained that this *Ohr Hozer* is *Behinat Achoraim* and *Din* (see item 15, 16).

*The eleventh Ohr Hozer is Ohr Hozer born out of the Hakaa of the Reshima and the descending Ohr Hozer on each other, called Nitzotzot*

38. The eleventh kind is the *Ohr Hozer* born by the *Zivug de Hakaa* of the *Reshima* and the descending *Ohr Hozer* on one another is brought in the Rav's words here (Chap 3, item 9), and is there called the fourth *Ohr*. This is because the *Reshima* and the *Ohr Hozer* naturally disagree, and thus beat on each other. As a result, *Nitzotzin* spread from the above descending *Ohr Hozer* and come into the empty *Kli* below the place of the *Zivug*.

*The twelfth Ohr Hozer is the above-mentioned Ohr Hozer after the cessation of the Zivug, when it was quenched and darkened*

39. The twelfth kind is the same *Ohr Hozer* as the eleventh kind, but after they are put out. After the *He'arat Zivug* stops from *Behina Gimel*, for example, the *He'arat Zivug* that extended from there into *Behina Dalet* along with it stops as well. Hence, the *Nitzotzin* that fell and came into *Behina Dalet* are quenched, meaning become darkened from their *He'arah*, as do the rest of the *Nitzotzin* from the rest of the *Behinot*.

## Chapter Three

### Twelve kinds of Reshimot

*Reshima de Hamshacha and Reshima de Hitlabshut*

40. The first kind is the *Reshima* that remains of the *Orot* after their departure, which come from the *Behinot Hitlabshut*. The second kind is the *Reshima* that remains of the *Orot* after their *Histalkut*, which comes from *Behinat Hamshacha*. It means that you already know that the greatness of the level is measured by the amount of *Aviut* in the *Masach*, where the more *Av* extends a greater level.

It is also known that we should always discriminate two ends in that, which stretch from one person to another. It is so because the greater the level, the farther the ends are found to be. The greater level necessitates a greater *Aviut* in the *Masach* and *Kli Malchut*, and also purer vessels of reception. For example, *Behina Dalet*, the most *Av*, draws the level of *Keter*, but at the same time needs the most *Zach Kli*, fitting to receive the entire *Ohr Keter* inside her (see *Histaklut Pnimit* Part 2).

*Reshimot de Hamshacha remain in the Kelim de Hamshacha and de Hitlabshut remain in the vessels of reception*

41. Thus, after every *Histalkut* we come to note two kinds of *Reshimot*: the first remains in the *Kli de Hamshacha* of that *Ohr*, and the second is the *Reshima* that remains in the vessel

of reception of that *Ohr*. Indeed, if we judge by the *Reshima* for itself, they are almost one, though by origin they are far from one another as the east is from the west. The *Reshima de Behinat Hamshacha* is from the lowest *Aviut* there is, and the *Reshima de Behinat Kabbalah* (reception) is from the highest *Zakut* there is. It is so because one is *Behina Dalet* and the other is *Behinat Shoresh*.

*Reshima de Hitlabshut is Zachar and Reshima de Aviut is Nekeva*

42. Know that they relate to one another as *Zachar* and *Nekeva*. It is so because in fact both have the same level of *Ohr*, meaning *Ohr* clothed in a properly suited *Kli*. However, after the *Ohr* left there and the *Aviut* in the *Kli* is discerned as lowness (as the Rav is says here in item 18), that great distance between these two *Reshimot* appears. Still, since they are one to begin with, they are therefore regarded as *Zachar* and *Nekeva*.

*There is no Reshima de Aviut left of the last Behina after the Histalkut*

43. Know that this *Reshima de Behinat Nekeva* did not remain after the *Histalkut* of the *Ohr* from there. Though she is not lost, as there is no absence in the spiritual, she remains silent and inoperative until the end of correction.

In chapter 2, item 6 the Rav writes that the last *Behina* does not leave a *Reshima*, and only the *Reshima* of the *Behinat Zachar* remains there. In chapter 2, item 4 the Rav writes that when *Keter* rises, it leaves one *Reshimo* in its place in that *Kli* during its *Histalkut*, to shine from it to *Hochma* below after it rises and departs.

*Reshimot that clothe in their Kelim*

44. The third kind are *Reshimot* that clothe in the place of the general *Ohr* that departed, meaning in the *Ohr Hozer* and *Kli Malchut* that expanded from her and within her into *Eser Sefirot*. These clothed the *Eser Sefirot de Ohr Yashar*, and thus each and every one of the *Reshimot* that remained after their *Histalkut* clothed according to its *Behina* and share as well.

For example, *Keter de Ohr Yashar* was clothed in *Nefesh de Ohr Hozer* during the *Hitpashtut*. Afterwards, when it left there, the *Reshima* was found to be clothing in its place, meaning *Nefesh de Ohr Hozer*. However, they certainly did not need the entire measure of the *Kli*, as the *Reshima* is a small part of the departing *Ohr*, and took a certain measure of the *Kli*, according to its share. This is brought in the Rav's words here (item 18).

*Reshimot that do not clothe in their Kelim but are above their Kelim*

45. The fourth kind is the *Reshimot* that do not clothe their *Kelim*. Instead, each and everyone of them is found above their designated *Kli*, as *Tagin* over the *Otiot* (as the Rav says in Chap 4, item 4). The reason for their exit from their *Kelim* is this: Because of the *Hakaa* of the descending *Ohr Hozer* and the *Reshima* on each other, since the *Ohr Hozer* comes from the *He'arat Zivug*, it overpowers the *Reshima*, regarded as a remnant of the *Histalkut* of the *Zivug*.

Since the *Ohr Reshima* is opposite from the *Ohr Hozer* descending into her *Kli*, they cannot be together, in the same carrier, meaning in one *Kli*. For that reason the *Reshima* was forced to depart from her *Kli* and exit above her *Kli*.

*Reshimot that returned to their Kelim*

46. The fifth kind is the *Reshimot* that returned to their *Kelim* after having left there. As a result of the departure of the *Zivug* from the Upper *Behina* too, the *He'ara* of the descending *Ohr Hozer* departed too, and the *Nitzotzin* that fall into the *Kli* below it were extinguished. Then the *Reshima* returned into its own *Kli* as before, for now there is no longer resistance from the *Ohr Hozer* inside its *Kli*, for its *Zivug* departed to by now. Hence, the *Reshima* overpowers the *Ohr Hozer* once more.

The reason that *Histalkut Zivug* is called "extinguishment of the *Nitzotzin*" is that the *He'arat Ohr Hozer* is called *Nitzotzin*. Hence, the discontinuation of its *He'arah* is called extinguishment, which is a term used for sparks of fire.

*A Reshima consists of Ohr Zach and Ohr Av. Reshima from Ohr Zach. Reshima from Ohr Av*

47. The sixth kind is a *Reshima* that consist of *Ohr Zach* and *Ohr Av*. The seventh kind is called *Ohr Zach*, brought by the Rav here (Chap 2, item 10). The eighth kind is called the *Ohr Av* of the *Reshima*.

*As the Ohr Zach was mixed with the Ohr Av in Orot de Hitpashtut Aleph, so it is in the Reshima that Hitpashtut Aleph left*

48. Explanation of the words: Everything found in the *Ohr* is also in the *Reshima* that remains of that *Ohr*. Hence, the *Reshima* is called *Roshem Hotam* (see Part 2, *Ohr Pnimi*, item 3).

*The Aviut in the Kli manifests after the Histalkut of the Reshima from the Kli*

49. Now you will understand the above seventh and eighth kinds. It has been explained above (item 45), regarding the fourth kind of the *Reshima*, that because of the *Hakaa* of the descending *Ohr Hozer* on the *Reshima*, the *Reshima* leaves and exits its *Kli*, rising above it as *Tagin* over the *Otiot*.

Now, because of the *Histalkut* of the *Reshima* from the *Kli*, the difference between the *Kli* and the *Reshima* manifests, as now the *Aviut* in the *Kli* becomes apparent. It is now regarded as *Ohr Av*, like *Orot de Hitpashtut Aleph* (Chap 6, *Ohr Pnimi*, item 7). Also, you already know that every conduct in the *Orot* is conducted in the *Reshimot* that come from there as well.

50. It has been explained that after the *Histalkut* of the *Reshima* from the *Kli*, the difference between the *Ohr* of the *Reshima* and the *Kli* of the *Reshima* manifested. The *Kli* is now called the *Ohr Av* of the *Reshima*, and you should know that the *Kelim* of the males of *Hitpashtut Bet* were made of the *Ohr Av* of the *Reshima*. The *Ohr* of the *Reshima* is now called the *Ohr Zach* of the *Reshima*, from which the *Orot* of the males of *Hitpashtut Bet* are made, and remember that.

*The Reshima de Hitlabshut that remains in Malchut*

51. The ninth kind is the *Reshima de Ohr Malchut*, brought in the Rav's words here (Chap 6, item 20). Know, that this *Reshima* is of the above-mentioned seventh kind, called *Ohr Zach*. It means that it does not have *Behinat Kli*. It is written above (item 45), that the *Reshima* from *Behinat Hamshacha* had been lost. It means that the *Behinat Ohr Av* of this *Reshima*, which is the eighth kind of the *Reshima* but the *Ohr Zach* in her, remained without a *Kli*, which therefore rose above its own *Kli*, meaning to *Yesod* (Chap 4, items 2, 3).

Thus all the inner *Partzufim* of *ABYA* are incorporated in it. In each and every *Partzuf* in them, the *Rosh* is regarded as *Keter*, from *Peh* to *Chazeh* as *Atzilut*, and from *Chazeh* to *Tabur* as *Beria*. Finally, from *Tabur* down it is regarded as *Yetzira* and *Assiya*.

*The Reshimot contained in the Masach after its Hizdakchut*

52. The tenth kind is the *Reshimot* that became incorporated in the *Masach* on its ascent to the *Maatzil*. *Ohr Makif*, which is the *Masach* and the *Ohr Hozer* in her, purifies and rises from *Behina* to *Behina* until it reaches the *Maatzil*, meaning *Peh de Rosh*. As it passes in them, it becomes incorporated with the *Reshimot* that the *Orot* left there after their *Histalkut*.

Hence, when it reached the *Peh*, it was mingled with all three *Behinot* of *Reshimot* over which the new *Zivug* was performed, where the new *Kelim* and *Orot de Hitpashtut Bet* came from (see *Ohr Pnimi*, Chap 4, item 4).

Thus all the inner *Partzufim* of *ABYA* are incorporated in it. In each and every *Partzuf* in them, the *Rosh* is regarded as *Keter*, from *Peh* to *Chazeh* as *Atzilut*, and from *Chazeh* to *Tabur* as *Beria*. Finally, from *Tabur* down it is regarded as *Yetzira* and *Assiya*.

*The Reshimot that remained of the four levels that came out during the Hizdakchut*

53. The eleventh kind is the *Reshimot* that remained of the four levels that come out during the *Hizdakchut* from the *Behina* of the Upper nine *Sefirot*. Here the Rav speaks only of the *Reshimot* that remained of the Upper nine of *Hitpashtut Aleph*, before it began to purify, called the first *Ohr*, as the Rav says here (Chap 3, item 8). However, the four levels that emerged afterwards, during the *Hizdakchut*, also left *Reshimot* in their *Kelim* after they departed, meaning also from the fist nine *Sefirot* in them, as it is known that the last *Behina* does not leave a *Reshima*.

*The Reshimot de Hitlabshut that remained of the last Behinot in the above four levels*

54. The twelfth kind is the *Reshimot* that remained of the last *Behinot* in the above four levels that exited during the *Hizdakchut*, meaning only the *Behinat Ohr Zach* in those *Reshimot*. The *Ohr Av* in these *Reshimot* was lost from the last *Behinot*, as was shown with the last *Behinot* of the *Reshimot* that remained of the first *Ohr* (see above items 29 and 51).  
55. Now we have clarified the twelve kinds of *Reshimot*, which are:

1. The *Reshimot* that come from *Behinat Hitlabshut*, explained in items 40, 41, 42, 43.
2. The *Reshimot* that come from *Behinat Hamshacha*, explained in the above items too.
3. The *Reshimot* clothed inside their *Kelim*, explained in item 44.
4. The *Reshimot* that do not clothe in their *Kelim*, but are as *Tagin* over the *Otiot*, explained in item 45.
5. The *Reshimot* that returned to their *Kelim* after having left there, explained in item 46.
6. The *Reshimot* that contain *Ohr Zach* and *Ohr Av*, and the *Ohr Av* is not apparent in them, explained in items 47, 48, 49.
7. The *Ohr Zach* of the *Reshimot* from which the *Orot* of the males of *Hitpashtut Bet* were made, explained in the above items too.
8. The *Ohr Av* of the *Reshimot*, from which the *Kelim* for the males of *Hitpashtut Bet* were made, explained there too, as well as in item 50.
9. The *Reshima* de *Ohr Malchut* which is only from *Behinat Ohr Zach* in this *Reshima*, because the last *Behina* does not leave a *Reshima*, explained in item 51.
10. The *Reshimot* that were incorporated in the *Masach* on its ascent to the *Maatzil*, where they were renewed in the *Zivug* for *Hitpashtut Bet*, explained in item 52.
11. The *Reshimot* that remained of the first nine *Sefirot* of the four levels that came out during the *Hizdakchut*, explained in item 53.
12. The *Reshimot* of the last *Behinot* from these levels, explained in item 54.

## Chapter Four

### Ten kinds of *Kelim*

*The Shoresh of all the Kelim is Behina Dalet*

56. The first kind is the *Behina Dalet* of the *Dalet Behinot de Ohr Yashar*, being the *Shoresh* of all the *Kelim* in the *Olamot*. This is the *Malchut de Ein Sof* where *Tzimtzum Aleph* was performed. Prior to the *Tzimtzum*, she clothed all four *Behinot de Ohr Yashar*, which is the meaning of the *Ohr Elyon* having filled the entire reality, and there was no other *Behina* of reception but her.

Once she was restricted and corrected with the *Masach*, she mated with the *Ohr Elyon* in *Zivug de Hakaa* that raises *Ohr Hozer*. This *Ohr Hozer* now became the vessel of reception in her place, as the *Rav* says (Part 3, Chap 1, items 1, 2, 3 and Chap 12, item 4).

*After the Tzimtzum, Behina Dalet was incorporated in the Masach and the Ohr Hozer became the Kli instead of her*

57. Know, that the above *Behina Dalet* is the *Etzem* of the *Kli* after the *Tzimtzum* as well, meaning the *Behinat Aviut* in her. However, this *Aviut* is no longer fit for reception from the *Tzimtzum* onward, unless incorporated in the *Masach*. In that state the *Ohr Hozer* that she raises is actually measured in the *Aviut* in her, and according to the measure of the *Aviut* in her, so is the measure of *Ohr* that she raises. This *Ohr Hozer* became the vessel of reception for the measure of the height of the level of *Ohr Elyon* (see *Histaklut Pnimit* Part 2).

*The Hitpashtut of the Ohr and its Histalkut caused the existence of the Kelim*

58. Here the Rav sets a great rule for us: "The *Hitpashtut* of the *Ohr* and its latter *Histalkut*, are the reasons for the making of the *Kli*" (see here Chap 1, item 9). However, we should understand his words. For *Hitpashtut Aleph* we also need a *Kli*, even before it departed, as there is no *Ohr* without a *Kli*.

We should explain his words according to what he wrote above (Chap 6, item 2), that when *Hitpashtut Aleph* came out from *Peh de AK*, it all came out mixed together. In other words, the *Ohr* and the *Kli* were intermingled, and the *Kli* was indistinguishable before the *Histalkut*, though it is necessarily there.

*The Hitpashtut and the Histalkut are equal causes in the making of the Kli*

59. This explanation is a little farfetched, because the term "the reasons for the making of the *Kli*" does not sit well, as it seemingly means that before the *Histalkut*, there is no existence to the *Kli* whatsoever, but we must delve deeper into his words. Indeed, his words are prudent, for he did not say that the reason for the making of the *Kli* is the *Histalkut* of the *Ohr*; rather, he says that the *Hitpashtut* of the *Ohr* and its *Histalkut* caused the making of the *Kli*. It means that both the *Hitpashtut* and the *Histalkut* are equal factors in the making of the *Kli*.

*The first substance of the Kli is Behina Dalet*

60. His words become clear with the explained above (items 56 and 57), that the first substance of the *Kli* is *Behina Dalet*, over which there was *Tzimtzum Aleph*, meaning the great will to receive incorporated in *Ohr Ein Sof*, called *Malchut de Ein Sof*. She is completely indistinguishable in *Ein Sof* and the beginning of its manifestation was after she'd been restricted and became a vacant *Halal*.

In that state the great will to receive appeared as oppositeness of form from the *Ohr Elyon*, which is all bestowal, and has nothing of the will to receive whatsoever. By that she was separated, descended and distanced from end to end of the *Ohr Elyon*.

It is so because the *Shinui Tzura* is the differentiation in the spiritual, and the oppositeness of *Tzura* is complete and antipodal separation in the spiritual. Hence, from then on, this great will to receive in the restricted *Behina Dalet* is considered the great *Aviut* in the *Olamot* toward the *Ohr Elyon*, considered the end of the *Zakut* in reality.

This is only from the perspective of the cleanness from the will to receive, for it is all for bestowal. We have no further attainment in the *Ohr Elyon* in and of itself, as we have already discussed at length in Part 1 (*Ohr Pnimi* and *Histaklut Pnimit*) and we need not elaborate further here.

*After the Tzimtzum, Behina Dalet is incorporated in the Masach and the ascending Ohr Hozer, and through the both of them becomes a vessel of reception*

61. Despite all the distant separation in *Behina Dalet* from the *Ohr Elyon*, there is no other vessel of reception but her, though she needs the correction of a *Masach*. As she received prior to the *Tzimtzum* according to the measure of the *Hamshacha*, to the same extent she now receives according to the measure of the rejection. Meaning she receives according to the measure of the *Ohr* she could have received, had she not been limited in the *Tzimtzum* and the *Masach* [see Part 2, Table of Questions, item 43 for thorough understanding of the meaning of the words *Tzimtzum* and *Masach*].

*The Histalkut of the Ohr from Behina Dalet was the reason for the emergence of the Masach*

62. It has already been explained in Part 2 that *Malchut de Igulim*, over which there was the *Tzimtzum*, is the *Shoresh* and the reason for *Malchut de Yosher* and the *Masach* in her. It is



so because after the *Ohr* from *Malchut de Igulim* departed from all four *Behinot* in her, she returned to extend the *Ohr* to the three *Behinot* in her, over which there was no *Tzimtzum*. This *Ratzon* is the meaning of the correction of the *Masach* so that the *Ohr* would not expand to *Behina Dalet* in her, but only to *Behina Gimel* and not more. This came to her because of the *Histalkut* of the *Ohr* from all four *Behinot* in her, and her remaining completely empty of *Ohr*. Thus, you find that the *Histalkut* of the *Ohr* was the reason for the creation of the *Masach*.

*Behina Dalet is a Tolada (result) of the Hitpashtut of the Ohr Elyon. Thus, the Hitpashtut and the Histalkut caused the making of the Kli together, from which Behina Dalet and the Masach emerged*

63. For herself, *Behina Dalet* is a *Tolada* of the *Hitpashtut Ohr*, as she is *Behina Dalet de Ohr Yashar*, which is the meaning of *Malchut de Ein Sof*. However, the *Ohr* left her afterwards because of the above *Tzimtzum*, and thus *Behina Dalet* is in fact a *Tolada* of the *Hitpashtut Ohr*, and the *Masach*, a *Tolada* of the *Histalkut Ohr*.

It is explained (item 61) that from the *Tzimtzum* on they are both, meaning *Behina Dalet* and the *Masach*, joined into *Behinat* vessel of reception. Beside them there are no vessels of reception in the *Olamot*.

Therefore, you see how right the Rav's words were when he said, "The *Hitpashtut* of the *Ohr* and its latter *Histalkut*, are the reasons for the making of the *Kli*." It is so because *Behina Dalet* herself extends from the *Hitpashtut Ohr*, meaning the *Behinat Aviut* in her, and from the *Histalkut Ohr*, extends the *Behinat* corrected *Masach* in her, without which she is unfit for reception whatsoever.

*The beginning of the making of the Kli comes from Hitpashtut and Histalkut. Hence, every Kli must precede these two forces*

64. It is known that all the forces in the *Elyonim* must be in their *Tachtonim*. Hence, since the beginning of the formation of the *Kli* in *Malchut de Yosher*, which is *Peh de Rosh AK*, is generated by the *Hitpashtut Ohr* and its *Histalkut*, from then on the *Kli* must precede these two reasons, meaning the *Hitpashtut Ohr* and its *Histalkut*. There is no other *Kli* in the *Olamot* beside them.

*The substance of the Kli is the Aviut, and the Tzura is the Masach*

65. Now we have thoroughly explained how the fundamental substance and the *Tzura* of the *Kli* are the *Aviut de Behina Dalet* – the substance, and the *Masach* erected in her – the *Tzura*. From these two every kind of *Kelim* concatenated in general and in particular in all four *Olamot* *ABYA*.

*The second kind is the ascending Ohr Hozer that rises from the Peh up and clothes the Eser Sefirot de Ohr Yashar*

66. The second kind of *Kelim* is the *Ohr Hozer* that ascends from below upward by the *Zivug de Hakaa* of the *Ohr Elyon* with the corrected *Masach* in *Kli Malchut*, called *Histalkut Aleph*. It is written above (item 61), that from the *Tzimtzum* on, the amount of the *Ohr Elyon* that the degree receives, is measured and depends on the measure of the *Ohr Hozer* that rises because of the *Zivug de Hakaa* in the *Masach*. It is so because this *Ohr Hozer* connects and clothes the *Eser Sefirot de Ohr Yashar*.

*Ohr Hozer de Rosh is not an actual Kli, but a Shoresh for the Kelim*

67. You must remember all that's been explained here in *Ohr Pnimi* regarding this matter of the *Halbasha* of *Ohr Hozer* on the *Eser Sefirot de Rosh*. Especially, that this is not considered actual *Halbasha*, as it ascends from below upward, meaning as resistance for *Hitlabshut* in the *Aviut* of the *Kelim*. Still, this *Ohr Hozer* expands the *Kli Malchut* of the *Rosh* into *Eser Sefirot* from her and within her, and they become actual vessels of reception, as we've elaborated in *Ohr Pnimi* chapter 1, item 30.

*The third kind is Ohr Hozer, inverted from the Peh down, clothing the Eser Sefirot de Guf through the Tabur*

68. The third kind of *Kelim* is the one brought above (item 65) that the *Ohr Hozer* of the *Rosh*, which is the above-mentioned second kind, though it is not at all *Halbasha* in and of itself, it nonetheless turns into an actual vessel of reception. This third kind is always called the *Guf* of the *Partzuf*, and the above-mentioned second kind is always called the *Rosh* of the *Partzuf*.

*The fourth kind is the Kelim from Tabur down*

69. The fourth kind is the *Kelim* below the *Tabur*, considered the *Eser Sefirot de Ohr Hozer* that have no *Ohr Yashar*. The issue of the above-mentioned third kind applies only up to the *Tabur*, the place of the first nine *Sefirot* of the *Guf*. However, from *Tabur* down, which is the place of *Malchut de Guf*, they are not regarded as vessels of reception.

*The rejection and the Hitlabshut that the Masach caused in the Rosh in potential, manifested in actuality in the Guf. The Hitlabshut from Peh to Tabur, and the rejection from Tabur down*

70. The reason is that the *Rosh* to the *Guf* are regarded as the "potential" to the "actual": everything contained in the *Rosh* as potential appears in actuality in the *Guf*. Hence, these two operations that the *Masach* causes in the *Eser Sefirot de Rosh*, namely the detainment on the *Ohr Elyon* to not expand into *Behina Dalet*, being *Malchut*, and the *Hitlabshut* it performed by the force of the ascending *Ohr Hozer*, where both only in "potential" in the *Rosh*.

However, the place of the manifestation of these two operations is in the *Guf*. The *Behinat* potential *Hitlabshut* in the *Rosh* manifests in actuality above *Tabur de Guf*, and *Behinat* detainment into *Malchut* manifests in actuality below *Tabur de Guf*.

*The fifth kind is the Kelim de Hitpashtut Aleph, called Ohr Av*

71. The fifth kind is *Kelim* that were emptied of the *Ohr Elyon*, called *Ohr Av*. After the *Eser Sefirot de Guf* expanded from *Peh de AK* to *Tabur* as the third kind (see item 68), the *Ohr Elyon* then departed from inside them, and the *Kelim* remained empty of *Ohr*.

There is a big difference here. Though actual vessels of reception discerned in the above *Hitpashtut Aleph* (item 68), they are still not regarded as actual *Kelim*, because of the great importance the *Kelim* have there, as is written here in *Ohr Pnimi* (Chap 6, item 5).

For that reason the Rav says there that the *Kelim* and the *Ohr* inside them are mixed.

However, after the *Ohr* leaves there, their *Aviut* manifests, and there forms a difference between the *Ohr* and the *Kli*. That is why these *Kelim* are called *Ohr Av*.

*The sixth kind is Kelim that were emptied of their Orot and the Reshimot that remained sustain them*

72. The sixth kind is *Kelim* that were emptied after the *Histalkut* and *Reshimot* from the departed *Orot* remained in them. The *Reshimot* sustain and revive the *Kelim* to make them suitable to acquire their *Orot* as in the beginning. Also, they shine to the *Partzuf* after them, as the Rav says here (Chap 2, item 1 and item 8, and Chap 4, item 2).

*The seventh kind is Kelim that were emptied and no Reshimot were left in them*

73. The seventh kind is *Kelim* that were emptied after the *Histalkut* and no *Reshimot* of the *Orot* that departed were left in them. They are the last *Behinot* of every *Partzuf* and *Hitpashtut*, because the last *Behina* does not leave a *Reshima*, as the Rav says (Chap 2, item 6). This is the same as has been explained above (item 43).

*The eighth kind is Kelim that were qualified for the need of the following Partzuf*

74. The eighth kind is the *Behinat Kelim* that were prepared and qualified in the *Partzuf* for the following *Partzuf*, brought in the Rav's words (Chap 4, item 6). Even *Kli Keter*, which the Rav mentions there, was not made in the first *Partzuf*, but only in the second *Partzuf*.

However, *Behinat Kli de Keter* from the *Behinat Zachar* was prepared from the first *Partzuf*.

*The above kind of Kelim is the male Kelim in the second Partzuf*

75. This above-mentioned eighth kind is the male *Kelim* for the next *Partzuf*. They come from *Reshimot* that the *Orot* left in the *Kelim* after their departure. The male *Kelim* were made from the *Ohr Av* contained in these *Reshimot* (see *Ohr Pnimi*, Chap 2, item 3).

*The ninth kind is Kelim that were prepared in the Partzuf for the female Kelim for the following Partzuf*

76. The ninth kind is the *Kelim* for the females that were prepared in the first *Partzuf* for the second *Partzuf*. They were made of the *Behinat* falling *Nitzotzin* into the empty *Kelim* after the *Ohr* departed from them, which come from the *He'arat Zivug* in the Upper *Behina* of the empty *Kli*, as the Rav says (Chap 4, item 3).

In the second *Partzuf*, the *Orot* changed, and *Ohr Hochma* comes in *Kli de Keter*, *Ohr Bina* in *Kli de Hochma* and *Ohr ZA* in *Kli de Bina* etc. hence they needed *Kelim* there, equal to their own *Behina*. For that reason these *Nitzotzin* had been prepared. The *Nitzotzin* that fell

from the level of *Bina* into the empty *Kli* of the level of *Hochma* became the *Kli* for *Ohr Bina*, which came in *Kli de Hochma*. Similarly, the *Nitzotzin* that fell from the level of *ZA* into *Kli* of the level of *Bina* became a *Kli* for the *Ohr ZA* that comes in *Kli de Bina*, and so on similarly.

*The tenth kind is the external Kelim for the Ohr Makif*

77. The tenth kind is the external *Kelim* for *Ohr Makif*. No *Ohr Makif* is accepted in a degree, unless it is received from its Upper *Behina*, from its opposite *Behina* in the *Rosh*.

Hence, it needs a *Kli* adapted for this *Ohr*, meaning the *Kli* should also be from the Upper *Behina*, from its opposite *Behina* in the *Rosh*. If the degree is from *Behina Dalet*, then it needs a *Kli* that will be from *Behina Gimel*; if it is from *Behina Gimel*, then it needs a *Kli* that will be from *Behina Bet*, etc. Therefore, the *Kelim de Ohr Makif* were called "external *Kelim*" because from the perspective of the *Kelim*, it is always considered that the more *Zach*, is more *Hitzon* (see *Ohr Pnimi*, Chap 5, item 15).

*The above Kelim come into the degree during the Hizdakchut*

78. These external *Kelim* are attained in the degree only by ascending to the degree above it. This is done during the ascent of the *Orot* to the *Maatzil*, as the *Rav* says here (Chap 6, item 15).

## Chapter Five

### Seven discernments in the *Masach*

79. We've already discussed the matter of the *Masach* (items 62, 63). It is explained there that the *Masach* is the *Behinat Gevul* made after the *Tzimtzum* to receive the *Ohr* only in the first nine *Sefirot* and detain the *Ohr* from expanding into *Behina Dalet*, meaning *Malchut*, as it says, "Thus far shalt thou come, but no further."

This *Masach* is a resulting outcome of the *Tzimtzum*, meaning the *Histalkut* of the *Ohr*. It is so because after the *Ohr* left completely, meaning all four *Behinot* that were there, still the *Tzimtzum* was only on *Behina Dalet* alone. Hence, a new *Tzura* of *Ratzon* was innovated in *Malchut de Ein Sof*, to once more draw the *Ohr* by the force of the *Gevul*, meaning only from *Behina Dalet* up, and not from *Behina Dalet* down.

This *Gevul* that's been renewed is called *Masach*. Since this *Gevul* primarily applies only to *Behina Dalet*, which is *Malchut*, it is therefore considered that the *Masach* rests and is corrected inside *Kli Malchut*.

*The Gevul and the Aviut in the Masach come in it as one*

80. There are seven primary discernments that we should make here in this *Masach*: the first is that the *Behinat Gevul* and *Aviut* are incorporated and come in it as one, without discriminating them whatsoever. Since the *Gevul* in it is only on *Aviut de Behina Dalet*, we find that it does not limit and detain the *Hitpashtut Ohr* from a degree that doesn't have this measure of *Aviut*.

Thus, the *Aviut* and the *Gevul* come as one, and both together are called *Masach*. It is impossible to speak and discriminate the *Masach* in and of itself, meaning when not incorporated with *Aviut*, for then there is nothing in reality whatsoever to be discerned.

*There is Aviut without a Masach and there is no Masach without Aviut*

81. However, there is much to discern in *Kli Malchut* in and of herself, meaning when she is not corrected with a *Masach*. First, we should know that *Malchut de Igulim* is not corrected with a *Masach* at all, for there is only *Masach* in *Sefirot de Yosher*. This has already been explained in Part 2, and there are many other discernments that will be explained in their place. When we speak of *Malchut* alone, it means that we speak only of the *Aviut*, without the correction of the *Masach*. Thus, a *Masach* without *Aviut* is impossible, though there is existence for *Aviut* without a *Masach*.

*The force of detainment in the Masach of the Rosh is potential, not actual*

82. The second discernment is *Behinat* "potential detainment" inside the *Masach*. There is "potential" and there is "actual" in the detainment of the *Masach* on the *Ohr Elyon*, meaning a difference between the *Rosh* and the *Guf*.

We say that the *Ohr Elyon* expands until it hits the *Masach* in *Kli Malchut*, the *Masach* pushes the *Ohr* back, and this returned *Ohr* clothes over the *Eser Sefirot* of the *Rosh*. However, all this is but in potential, not in actual fact (see above item 16). Hence, you should know that the *Gevul* and the detainment on the *Ohr* that exists in the *Masach* in *Malchut de Rosh* is only *Behinat* potential detainment, not actual.

*The force of detainment in the Masach in Behinat potential is called Peh, and in Behinat actual is called Tabur*

83. The third discernment is the *Behinat* actual detainment in the *Masach*. That *Hitlabshut* and that detainment that are made in "potential" in the *Rosh*, come and manifest in the *Guf* in "actual". It is so because *Malchut* of the *Rosh* expands from her and within her to *Eser Sefirot* from above downward, generally called *Guf*. *Malchut* of these *Eser Sefirot* is called *Tabur*, where the entire force of detainment on the *Ohr Elyon* in the *Masach de Rosh* manifests. It does not let the *Ohr Elyon* clothe but from *Tabur* up and detains it from clothing from *Tabur* down.

Know, that these two names, *Peh* and *Tabur*, relate to the above-mentioned two discernments. It is so because the *Behinat* potential detainment of the *Masach* is called *Peh*, and the *Behinat* actual detainment in the *Masach* is called *Tabur*.

*The Hitkalelut of the Masach in the first three Behinot through its Hizdakchut*

84. The fourth discernment is the *Behinat Hitkalelut* of the *Masach* in the *Aviut* of the first three *Behinot*, which comes because of the *Hizdakchut* of the *Masach* (see item 4). It is done by *Hakaa* and *Bitush* of *Ohr Primi* and *Ohr Makif* on each other, as the *Rav* wrote (Chap 1, item 3). This is something that should be thoroughly understood as it is the pole by which the entire wisdom hangs.

*The Hitkalelut of the Masach in the first three Behinot means the first three Behinot of Behina Dalet*

85. We have already elaborated in that matter and this is not the place to expand on it. However, we must understand in this regard, that this above *Hitkalelut* in the *Masach* does not mean that the first three *Behinot* themselves have now been restricted, as *Behina Dalet* was restricted before, but this entire *Hizdakchut* occurred only in *Behina Dalet* herself. It has already been explained in *Histaklut Pnimit* Part 2, that *Behina Dalet* herself consists of four *Behinot* because she comes from *Ein Sof*. Hence, the *Masach* erected in her consists of all of these four *Behinot* as well (see item 80), as the entire *Aviut* is contained in the *Masach*.

Now you can see that when it says that the *Masach* rose to *ZA*, to *Behina Gimel*, it means that *Behina Dalet* in *Behina Dalet* was purified from the *Masach* and was left with merely *Aviut de Behina Gimel* in *Behina Dalet*. It turns out that her form had been equalized with *Behinat ZA*.

You know, that *Hishtavut Tzura* is unification in the spiritual, and thus it is considered that she rose and united with *ZA*, as if she herself was *Behinat ZA*, for there is nothing to tell them apart. This is called being incorporated with *ZA*.

You can understand the rest of the incorporations mentioned in the *Masach* similarly, until it rose and was incorporated in *Peh de Rosh*, meaning equalized its form as *Behinat* potential *Masach*, and it is not at all apparent about it that it comes from *Behinat* actual *Masach*.

*If the Masach departs from the Kli, the Ohr departs from it*

86. The fifth discernment is the cessation of the operation of the *Masach* from the *Kli* because of its exit from there. In other words, when the *Masach* was purified from *Behina Dalet* to *Behina Gimel*, it is regarded as the *Masach* exiting the *Kli Malchut* and ascending to *Kli de ZA*.

*Malchut* was seemingly liberated from the force of detainment and the *Gevul* that was over her; now she can receive the *Ohr Elyon* without delays. However, this is not the case. On the contrary, *Malchut* remained completely dark because of the exit of the *Masach* from her.

It is so because from *Tzimtzum Aleph* on, *Malchut* is no longer fit to receive any *Ohr*, but only through a *Masach*.

Thus, the two operations: the reception of the *Ohr* and the rejection of the *Ohr*, are both connected with the *Masach*. As the *Ohr* rejects from the last *Behina*, so it connects and clothes the *Orot* from her up.

*Masach that acquires Aviut de Rosh after its Hizdakchut*

87. The sixth discernment is *Aviut de Rosh*, acquired in the new *Masach* after its *Hizdakchut*, meaning by its ascent and coming into *Malchut de Rosh*, where it is incorporated, as written elaborately in chapter 4, item 50, and in *Ohr Pnimi*.

*Masach that acquires Aviut de Guf after its Hizdakchut*

88. The seventh discernment is *Aviut de Guf*, acquired in the *Masach* anew after its *Hizdakchut*. After the *Masach* of the *Rosh* received the *Aviut* from below upward, all the *Reshimot* the *Masach de Guf* was incorporated with on its way through the *Sefirot de Guf* up to the *Maatzil* awakened. These *Reshimot* are in *Behinat Aviut* from above downward, meaning from the *Behinat Guf*. It turns out that this *Aviut* that they receive from the *Rosh* in *Behinat* from below upward inverts in the *Reshimot de Guf* into *Aviut* from above downward.

## Chapter Six

### Six discernments in the *Ohr Yashar*

*The Ohr Elyon is completely even, and all the above changes relate to the receivers*

89. First and foremost, we must know and remember that the *Ohr Elyon* is completely even, and the multitude of changes we find in the *Olamot* are all done by the receivers. Moreover, they come by way of necessary cause and consequence from the first receiver, namely *Malchut de Ein Sof* (see Part 1 *Ohr Pnimi* and *Histaklut Pnimit*).

After all that, no change occurs in the *Ohr Elyon*, and it does not undergo changes even toward the receivers. It means that its Simple Light will finally appear to the receivers as it was apparent in the first receiver, being *Malchut de Ein Sof* before the *Tzimtzum*, without any change, as it says, "I the Lord do not change."

*The knowledge of the wisdom depends mostly on knowing the order of the concatenation of the Sefirot and the Partzufim and the Olamot by way of cause and consequence*

90. Know, that knowing this wisdom depends mostly on knowing the order of the concatenation of the *Sefirot* and the *Partzufim* in the *Olamot* from one another by absolutely necessary cause and consequence. The sages of the *Zohar* explained that in the occult (Heb. *Sod*) manner, but no one understood their words until the *Ari* came and revealed the matters.

Know, that the whole innovation in the Kabbalah of the *Ari* is primarily in the disclosure of the *Eser Sefirot de Ohr Hozer*. Although the *Eser Sefirot de Ohr Hozer* in general were known to all the prior Kabbalists, their primary attainment and understanding was only according to the conducts in the *Eser Sefirot de Ohr Yashar*. When the *Ari* came and explained to us the knowledge in the ways of the *Ohr Hozer* in their every detail, he thus opened before us the hidden treasures, locked in the Holy book of *Zohar*.

*All the discernments in the Ohr Hozer extend from the Ohr Yashar*

91. However, we must know that all these multiple discernments observed in the *Ohr Hozer* extend from the *Eser Sefirot de Ohr Yashar*. Thus, you haven't even a tiny innovation in the *Ohr Hozer* that does not extend from the *Ohr Yashar*. For that reason they are also called by the same names as those of the *Ohr Yashar*. Not only do they extend for them, but their attributes are the same as well. The only difference is the opposite value between them, as this is an *Ohr* and that is a *Kli*.

*The Rav spoke very little about the Eser Sefirot de Ohr Yashar*

92. Indeed, the Ari spoke very little of the *Eser Sefirot de Ohr Yashar*, and even that was curtly, because he relied in that on the prior Kabbalists who only spoke from the *Ohr Yashar*. Hence he found no reason to elaborate on them, and we must admit that we very much need his clear knowledge of the *Eser Sefirot de Ohr Yashar*; it is an immeasurable absence.

93. There are six discernments here in the *Ohr Yashar* that we must always remember during the engagement in the wisdom. They are: first discernment – the *Ohr Elyon* is completely even, while the *Behinot* discerned in the *Eser Sefirot de Ohr Yashar* are *Behinat Levushim* over the *Ohr Elyon*. However, they do not manifest at all except by clothing in *Ohr Hozer*.

*The number Eser Sefirot is in Ohr Yashar, but in the Ohr Hozer they are five Behinot*

94. The second discernment is that the number *Eser Sefirot* is primarily in the *Ohr Yashar*, but in the *Ohr Hozer* they are but five *Behinot*, as the Rav says here (item 63).

*The Eser Sefirot de Ohr Yashar are considered a single He'arah. They are separated from one another only when they clothe in the Ohr Hozer*

95. The third discernment is that the *Eser Sefirot de Ohr Yashar* in and of themselves are not separated degrees from one another as when they're clothed in *Ohr Hozer*. Rather, they are considered a single *He'arah*. However, when they clothe inside the *Eser Sefirot de Ohr Hozer*, great and enormous differences appear between them.

*There are distances in the Eser Sefirot de Ohr Yashar from the Behina of their own Atzmut, though they are as one He'arah*

96. The fourth discernment is the distances in the *Eser Sefirot de Ohr Yashar* from the perspective of the *Atzmut* of each and every *Sefira* as written in Part 1, *Ohr Pnimi* item 50 and *Histaklut Pnimit* there.

*Every thing in the consequence is received by its cause. The He'arah remains primarily in its cause, and only a branch of it is poured to the consequence*

97. The fifth discernment is the measure of the distance between the cause and the consequence and that all that there exists in the consequence is received from its cause. It cannot receive anything from any degree above its cause if not through its cause. As much as the cause pours upon the consequence, most of the *He'arah* remains in the cause and only a small branch of it is given and comes to the consequence though the *He'arah* did not come but for the consequence (see item 24).

*All that is closer to Behina Dalet is considered more Av*

98. The sixth discernment is the discernment of the proximity to *Behina Dalet*. The closer it is to *Behina Dalet*, the lower and more *Av* it is considered (see item 23). This discernment begins in the *Eser Sefirot de Ohr Yashar* only from the *Tzimtzum* down, when *Behina Dalet* became a vacant *Halal* and was corrected with a *Masach*. Hence this discernment is not implemented in the *Igulim*, as there is no *Masach* there.

99. All these above discernments, except the last one apply in the *Eser Sefirot de Ohr Yashar* even before the *Tzimtzum*. However the *Elyon* is still learned from the *Tachton*. Remember these discernments well and let them not move from before your eyes when you engage in the study of the wisdom.

## Part V

### *Eser Sefirot de Akudim* in the second

# *Hitpashtut called Matei ve Lo Matei*

**\*Know, that since these Eser Sefirot are called Olam ha Akudim, they are Orot and Anafim that came out of Peh de AK. It is known that the Behinat Yod Sefirot in her will be inside her, in that Peh itself.**

**Also, there are ten Shorashim there of these ten Sefirot that came out, in the tenth Sefira in her, called the Malchut in her. These are called Olam Akudim.**

**They are also called Eser Sefirot from Keter to Malchut. They are Shorashim to these ten Sefirot de Akudim that came out for so it is in all the Olamot.**

*Ohr Pnimi*

**1. There are ten Shorashim there...in the tenth Sefira...called the Malchut in her.**

We have already learned the matter of the Hitpashtut of each Partzuf. The Ohr Elyon expands for Zivug de Hakaa on the Masach in Kli Malchut first. This Ohr Hozer rises from the Masach upward and clothes the Eser Sefirot in the Ohr Elyon, and this Halbasha is called Eser Sefirot of Rosh.

Afterwards, Malchut expands through the Ohr Hozer that she raised to Eser Sefirot from her and within her from above downward. This Halbasha is called Guf, and in the Partzufim of AK they are called Akudim.

You find that the Malchut with the Eser Sefirot of her Ohr Hozer extend and emanate the Eser Sefirot of the Guf. That is why her Eser Sefirot are called Shorashim to the Sefirot of the Guf.

**2. It writes above that when the Orot left to the Maatzil Ohr Keter remained in permanent Dvekut with the Maatzil and did not come. The thing is that it stood there below Sefirat Malchut in the Eser Sefirot, called Shorashim of the Akudim.**

**All these Eser are in Sefirat Malchut from the general Eser Sefirot of the Peh of Adam Kadmon Himself. Thus, the Behinat Malchut in the Eser above-mentioned Shorashim emanated these Eser Sefirot called Akudim and is considered their Maatzil.**

*Ohr Pnimi*

**2. Stood there below Sefirat Malchut.**

It has already been explained that Hitpashtut Aleph de Akudim was in Komat Keter since the Zivug de Hakaa was there in the Masach in Aviut Dalet. It is known that this Komat Keter did not come down again in Hitpashtut Bet after it departed from Hitpashtut Aleph de Akudim. Rather, it remained in its source, in the Maatzil, meaning Malchut of Rosh, which is considered his Maatzil, as the Rav writes here.

It is written, that he stood there below Sefirat Malchut, called Shorashim de Akudim in the Eser Sefirot. In other words, this Komat Keter that returned to the Maatzil, meaning to Malchut de Rosh is an Anaf of Malchut. Hence, when he returned to her he stands beneath her

We must know the difference between Malchut de Rosh that owns the Masach, where there is the Zivug de Hakaa and the Ohr Hozer, and the Ohr Keter that rose. This is considered the same Ohr that had already been clothed in the Kli, but then departed from there and is now considered Ohr without a Kli, and remember that for all the rest.

**3. Hence, all the aforementioned Shorashim face down to shine in Olam Akudim through that Keter of Akudim that remained there under the Malchut of the Shorashim, as mentioned above. Also, the Keter Elyon of the Shorashim also yearns to bestow in the Keter of Akudim that rose there.**

**This is so because the Shorashim always yearn to shine in the Anafim, as they are**

**their sons. They shine in them enough to satisfy them so that the *Anafim*, which are their sons, will also mate and produce posterity.**

*Ohr Pnimi*

**3. All the aforementioned *Shorashim* face down to shine in *Olam Akudim* through that *Keter*.**

It means that even after the *Histalkut* of the *Akudim*, the *Kelim de Akudim* must receive *Ohr* from the *Eser Sefirot* of the *Rosh* in order to revive them. This is a miniature luminescence that suffices only to sustain them.

They need to receive this luminescence through the *Ohr Keter* that stands under *Malchut de Rosh*. This is because the rule is that every thing that comes and pours to the *Partzuf* is poured by the *Sefirat Keter* of that *Partzuf*, as it is the *Shoresh Elyon* of those *Eser Sefirot*. Hence, here too, even though the *Ohr Keter* has already left the *Partzuf* the *Kelim* still cannot receive the *He'arah* for sustenance except through the *Ohr Keter* that stands under the *Malchut* of *Rosh*.

**The *Keter Elyon* of the *Shorashim* also yearns to bestow... ..and produce posterity.**

It means that besides the vitality that the branches receive from their *Ohr Keter* that stands under *Malchut* of the *Rosh*, they have a yearning to give to the *Shorashim Elyonim* in the *Rosh* plentiful *He'arah* that suffices for them to mate and produce progeny.

This lush *He'arah* is only given to them through the *Keter Elyon* of the *Shorashim*, meaning through the *Zivug* in the *Masach de Malchut* of *Rosh* that bestows upon the *Ohr Keter* that stands under that *Malchut*. From there it is poured to the *Anafim*, as we shall see ahead.

**4. The *Anaf* also wishes to receive *He'arah* and suck from the *Shorashim*. Hence, both the *Zachar* and the *Nekeva* in the *Kli* of *Keter* of the Upper *Anafim* rise upward under the *Keter*, which rose under *Malchut* of the *Shorashim* and there receive their *He'arah* from Him.**

**Once they receive all that they need the *Keter* of the *Anafim*, which always stands there, now turns His face from them upward to the *Shorashim*, and His *Achoraim* facing the above *Zachar* and *Nekeva*.**

*Ohr Pnimi*

**4. The *Zachar* and the *Nekeva* in the *Kli* of *Keter* of the Upper *Anafim*.**

They are the *Reshimo de Keter* with the *Reshimo de Behina Gimel* contained in the *Masach* that rose and departed from *Hitpashtut Aleph* to the *Malchut* of *Rosh* (explained in Part 4, Chap 4, *Ohr Pnimi* item 50).

*Behina Dalet* did not leave a *Reshimo*. Where then did the *Reshimo de Komat Keter* come here from? Indeed, every *Behina* consists of two kinds of *Reshimot*. There is *Reshimo de Hamshacha*, which belongs to the bottom *Behina* of the degree, and there is *Behinat Reshimo* of *Hitlabshut Ohr*, which belongs to the Upper *Behina* in the *Koma* of the degree. (In that regard see Part 4, *Histaklut Pnimit* item 41).

These two *Reshimot* are as *Zachar* and *Nukva*. The *Reshimo de Hitlabshut* is the *Behinat Zachar* in the *Reshimo*, and the *Reshimo de Hamshacha* is the *Behinat Nekeva* in the *Reshimo*.

Know, that only the *Behinat Nekeva* in the *Reshimo de Behina Dalet*, which belongs to *Malchut* disappeared. However, the *Behinat Zachar* of the *Reshimo* that belongs to *Keter* remained and is contained in the *Masach* that rose to the *Malchut* of *Rosh*.

**Rise upward... ..and there receive their *He'arah* from Him.**

The ascent is performed through the *Hizdakchut* of the *Masach* in *Tabur de Hitpashtut Aleph* until it becomes as pure as the *Maatzil*, meaning *Malchut de Rosh*, since the *Hishtavut Tzura* unites the spirituals into one. Since the *Masach de Guf* becomes as *Zach* as the *Masach* of the *Rosh*, it is considered to have risen and united into one with it, in its place.

It is known that *Histalkut* is not conducted in the *Rosh* at all. Rather, the *Masach* there is always in a *Zivug de Lo Pasik* with the *Ohr Elyon*. Hence, the *Masach* that rose there was also incorporated in its *Zivug* and receives from the *Ohr Elyon* together with it.



It is written, "**both the Zachar and the Nekev... ..rise upward etc. under Malchut of the Shorashim and there receive their He'arah from Him.**" In other words, by incorporating in the *Zivug Elyon* there.

**Once they receive all that they need.**

It means until they became suitable to expand to their place to the *Guf* with this *He'arah* that they received.

**Now turns His face from them upward.**

It means that the *Zivug* that belongs to the *Ohr Keter* stops. At that time it stops its *He'arah* from expanding to the *ZON* below it. This is called that its *Achoraim* is opposite the *ZON* because the prevention of *He'arah* is called *Achor*.

The reason for the cessation of his *He'arah* will be explained below. It is because the *Zivug* reached the *Nukva* contained in the *Reshimo*, which is *Aviut de Behina Gimel* that extends only from *Komat Hochma* of the *Shorashim Elyonim*, not from the *Keter de Shorashim*. Therefore the *Ohr Keter* below *Malchut* does not receive any more *Ohr* for the *ZON* beneath it. After the above *Zivug de Behina Gimel* is performed, the *Zachar* and *Nekeva* immediately expand to the *Guf*, to the *Kli de Keter* found there and the second *Hitpashtut de Akudim* occurs.

**5. The reason that they have to rise up is that these Kelim of Akudim are the first Kelim that were emanated. No Kelim were emanated above them since the Ohr there is enormous and the Kelim cannot exist there.**

**Hence, if the Ohr Elyon had extended down to their place when they are in their Kelim, the Kelim would have been annulled. Thus it was necessary that only the Orot of the ZON in the Kli would rise up.**

*Ohr Pnimi*

**5. These Kelim of Akudim are the first Kelim.**

This means the *Kelim* of the first *Hitpashtut* when the *Zachar* and *Nekeva* of *Keter* rose from there (see above Part 4, Chap 1 item 5).

**If the Ohr Elyon had extended down... ..the Kelim would have been annulled.**

It means that if *Komat Keter* had expanded back to the *Kelim* as it first was, before the its *Histalkut*, the *Kelim* made during the *Histalkut* would have been annulled again for the reason the *Rav* mentioned above (Part 4, Chap 6 item 3).

**It was necessary that only the Orot of the ZON in the Kli would rise up.**

These *ZON de Keter* that rose above the *Masach* that purified have only *Aviut de Behina Gimel*. Hence, they extend only *Komat Hochma* and *Ohr Hochma* clothes *Kli de Keter*, *Ohr Bina* in *Kli de Hochma* etc.

It turns out that each *Kli* lacks much of the measure of *Ohr* meant for it. *Kli de Keter* now has only *Ohr Hochma*, which is much lower than it. Also, *Kli Hochma* has only *Ohr Bina* etc. Because of that the *Aviut* became apparent in the *Kelim* in a way that they could not be annulled.

**6. \*Now we shall explain the existence of this ascent. It is said that when Lo Matei in the Keter, since ZON of the Keter rise up to the place of this Keter at the end of the Shorashim Elyonim, they cannot be together there because He is greater than them.**

**Hence, they remain in His place and He rises to the place of Shoresh of Malchut. Then the Shoresh of Malchut also rises to the Shoresh of Yesod where they both remain as Yesod, which is ZON. Then, Shoresh Keter Elyon gives below after there is already a preparation for the Tachtanim to receive. At that time the Nukva of Keter is incorporated in the Zachar.**

*Ohr Pnimi*

**6. Lo Matei in the Keter, since ZON of the Keter rise up.**

The matter of *Histalkut Komat Keter de Hitpashtut Aleph* is called *Lo Matei* in *Keter*. This is the matter of *Histalkut ZON* of the *Keter* upward, meaning they rise there to be incorporated in the *Zivug Elyon* in the *Malchut* of the *Rosh*.

This has already been explained elaborately in Part 4, chapter 4, *Ohr Pnimi* item 50 and study it there. I shall only bring an extract of it here sufficiently to explain the Rav's words here.

It explains there that the whole reason for the *Histalkut Orot* from *Hitpashtut Aleph de Akudim* was only because of the ascent of *Malchut*, meaning the *Hizdakchut* of the *Masach* in *Kli Malchut*. When *Malchut* rose to *ZA*, which is *Behina Gimel*, *Komat Keter* disappeared. Afterwards, when it too rose from the *Kli* of *Keter* to the *Maatzil*, meaning to *Malchut* of *Rosh*, the entire *Ohr* of that *Hitpashtut* disappeared. Thus, all these *Orot* that departed from there left *Reshimot* after them in their *Kelim*, except *Malchut*, meaning *Behina Dalet* who did not leave any *Reshimo* after her departure.

It is also explained there that *Malchut*, meaning the *Masach* in her, is incorporated in the *Reshimot* that the *Orot* left behind in those *Behinot*, when it purifies and ascends from *Behina* to *Behina*. It is so because when the *Masach* purified from *Behina Dalet* to *Behina Gimel*, which is the *Kli de ZA*, it mingles with the *Reshimo* that remains there from the *Ohr ZA* after its *Histalkut*.

Also, when it rose to *Hochma*, it mingled with the *Reshimo de Hochma*, and when it rose to *Keter* it mingled in the *Reshimo de Keter*. Afterwards, when it rose from the *Keter* to the *Maatzil* the *Masach* is found to be containing all the *Reshimot* that exist in the *Eser Sefirot de Hitpashtut Aleph* except the *Reshimo de Behina Dalet*. This is because it disappeared even from the *Malchut de Hitpashtut Aleph* itself.

Know, that the essence of those *Reshimot* contained in the *Masach* are the very *Aviut* of *Behina Gimel* that remained from *Komat Hochma*. It is also *Aviut* from *Behina Dalet* from the perspective of the *Hitlabshut*, remaining from *Komat Keter*. This is because the *Reshimot* from the *Komat* that are lower than them are incorporated in the Upper *Reshimot*. You should know that these two above *Reshimot* can still be a single degree although *Komat Keter* is far more valuable than *Komat Hochma*, but with a differentiation of *Zachar* and *Nekeva*. This is because the *Reshimo* of *Komat Keter* is only half a *Reshimo*. Moreover, it lacks that most important half.

It is already presented above that each *Reshimo* is discerned by two: *Reshimo de Hamshacha* and *Reshimo de Hitlabshut*. This means that the measure of the *Koma* is measured by the measure of the *Aviut* in the *Masach*, where the more *Av* draws a higher *Koma*.

However, since the higher *Koma* needs a purer *Kli*, we come to find two opposite ends in each *Koma*, set one atop the other. On the one hand, the greater *Koma* must have the most *Av Masach* and *Kli*, which are the *Kelim* for *Hamshacha* for the great *Koma*. On the other hand, it must have the finest vessels of reception to fit the clothing of the greatest *Ohr*. Hence, each of these *Reshimot* that remained from *Hitpashtut Aleph* is evaluated by the two above halves, the *Reshimo de Hamshacha* and the *Reshimo de Hitlabshut*. Know, that the *Reshimo de Hamshacha* is the most important, as this is what the *Zivug Elyon* is made on. Also, the *Ohr Hozer* that connects and clothes the *Ohr Elyon* in the *Partzuf* rises from it. From the explanation you can thoroughly understand why the *Reshimo de Komat Keter* with the *Reshimo de Komat Hochma* are considered *Zachar* and *Nukva*. It seems very puzzling since it is known that *Zachar* and *Nekeva* should be equal to each other. Otherwise how will they have contact with each other, how will they affect and receive from one another? Here, the *Zachar* will be from *Komat Keter* and the *Nekeva* from *Komat Hochma* and the value of *Keter* is known to be far greater than *Keter*. We learned that the *Reshimo de Komat Keter* is only half a *Reshimo*, and the weaker half too since it is unfit to draw the *Ohr* on its own.

Yet, the *Reshimo de Behina Gimel* is a complete *Reshimo*, both from the perspective of the *Hamshacha*, and from the perspective of the *Hitlabshut*. Hence, you find that the complete

*Reshimo de Behina Gimel* equalizes with the half *Reshimo de Komat Keter*. Understand that and remember it through the rest here.

We will explain below how these *Zachar* and *Nekeva* connect with the *Masach* in *Malchut* of *Rosh* in one *Zivug* because of their ascent there. For that reason they return and extend *Hitpashtut Ohr Elyon* to the *Partzuf* once more. This is named *Hitpashtut Bet*.

It is written, "when *Lo Matei* in the *Keter*, since *ZON* of the *Keter* rise up etc. Then, *Shoresh Keter Elyon* gives below." It is as we've written above that when *Lo Matei* in *Keter*, meaning in *Hitpashtut Aleph*, generally called *Keter*, *Behinat Zachar* and *Nekeva* rise from that *Komat Keter*.

The *Zachar* is discerned as the *Reshimo de Keter* of *Komat Keter* and the *Nekeva* is discerned as the *Reshimo de Hochma* of that *Komat Keter*. They rise under *Malchut de Rosh* and are renewed there in a new *Zivug* as he will explain henceforth.

**They remain in His place... ..the *Shoresh* of *Malchut* also rises to the *Shoresh* of *Yesod*.**

Here you must know this rule, that the ascent of the *Anafim* means the *Hizdakchut* of the *Aviut* in them, which causes the ascent of their *Shorashim*. Even though *Hizdakchut* does not apply in the *Shorashim*, which are the *Eser Sefirot de Rosh*, still the ascent of the *Shorashim* extends from the *Hizdakchut* in the *Anafim* themselves.

This is because the *Anafim* relate to the *Shorashim* as the "actual to the potential". In fact, they are one entity and the actual has only what is in the potential. Hence, if there is any manifestation of the *Anafim*, which are *Sefirot de Guf*, that manifestation must first appear in the *Eser Sefirot* of the *Shorashim*.

Thus, it is true that this matter of *Hizdakchut* and *Histalkut Orot* from their *Hitlabshut* in the *Kelim* cannot occur in the *Eser Sefirot de Rosh*. This is because the *Hitlabshut Orot* in the *Kelim* is essentially only in potential there. However, the matter of the ascent of the place of the *Zivug* is certainly there though it occurred because of the ascent of the *Anafim* there. This concept is among the most important in this wisdom. He elaborates on this matter below in all its details, but here he speaks in general. He says that the ascent of *ZON* of *Komat Keter de Guf* below *Malchut* of the *Rosh* causes the *Hitkalelut Ohr Keter* in the *Behinat Kli Malchut* of the *Rosh*.

These two mixtures are: *Hitkalelut ZON de Keter* of the *Guf* under *Malchut de Rosh* in the place of *Ohr Keter de Guf*, and the *Hitkalelut Ohr Keter* of the *Guf* in *Kli Malchut* itself. They cause the *Shoresh de Malchut*, meaning the *Masach* contained in *Kli Malchut* of the *Rosh*, to rise to the place of the *Shoresh* of *Yesod*, meaning the *Aviut de Behina Gimel*.

***Shoresh Keter Elyon* gives below.**

This refers to abundant bestowal by way of *Zivug* to produce progeny which are the *Eser Sefirot de Hitpashtut Bet* called *Partzuf AB de AK*, considered a progeny and the son of the first *Partzuf de AK*.

**Preparation for the *Tachtonim* to receive.**

This means the *Tikun* of the *Masach* to be suitable and fitting to mate with the *Ohr Elyon*.

**The *Nukva* of *Keter* is incorporated in the *Zachar*.**

It means that this *Zivug* is not done on the *Reshimo de Behina Gimel*, which is the *Behinat Nekeva*. Rather, it is done on the *Behinat Reshimo de Behina Dalet*, which is the *Behinat Zachar de Keter*. However, the *Nekeva* is incorporated in the *He'arat Zivug* with it, as we will explain below.

**7. Interpretation: There are several rules: One, when two *Orot* are in two *Kelim*, each on its own. Afterwards, when the two *Orot* enter one *Kli*, it will be called *Klalut* (from the word *Kolel* – containing). This is because they are contained in one another in one *Kli*.**

**There is yet another reality. Since these two *Behinot Orot Zachar* and *Nekeva* are in two *Kelim*, what happens to them is what is written in *Parashat Truma*, as then there is *AHaVaH* in them. This means that the *He'arah* of the *Zachar* is**

incorporated in the *Nekeva* and both are in one *Kli*.

**Also, the *He'arat Nukva* returns to be contained in the *Kli* of the *Zachar*. Thus they are four *Orot*, two in each *Kli*, intermingled. This is the meaning of the four *Otiot* of *AHaVaH*.**

*Ohr Pnimi*

**7. One, when two *Orot* are in two *Kelim* etc. contained in one another in one *Kli*.**

Interpretation: Any spiritual separation is through *Shinui Tzura* and any spiritual unification is through *Hishtavut Tzura*. Hence, if for example one *Ohr* is clothed in *Behina Dalet* and the other in *Behina Gimel* they are considered two. This is because the *Shinui Tzura* separates between them. They are considered two separate *Orot* in two *Kelim* in themselves.

However, when the *Kli de Behina Dalet* is purified and remains in *Behina Gimel* too, the two *Kelim* mingle and become one *Kli*, since both are in even *Tzura*. The two *Orot* are also mingled in their *He'arah*. Even though they both originate from the *Eser Sefirot de Ohr Yashar*, they are two kinds, such as one being *Ruach* and the other is *Nefesh*.

**Two *Orot* are in two *Kelim* etc. Then there is *AHaVaH*.**

This refers to the *Zivug de Neshikin* and will be explained in its place.

**8. There is yet another kind of *Klalut*. This is the reality we are in, which are two *Orot* without *Kelim*, which are *ZON* of the *Keter* that rose up and are not in the *Kli*. It is because then their *Klalut* would be in the form of receiving *He'arah* from one another, and this is their *Klalut*.**

*Ohr Pnimi*

**8. The reality we are in, which are two *Orot* without *Kelim*.**

Here the *Zachar* and the *Nekeva* are considered in ascent because of the *Hizdakchut* of the *Masach* from all the *Aviut* that was in it, as it completely equalized its form with the *Maatzil*. These *Zachar* and *Nekeva de Keter* are nothing but silent *Reshimot* that have no *Aviut* at all. Yet, they were first in *Behinat Hitlabshut* in the *Guf*, one in *Komat Keter de Guf* and the other in *Komat Hochma* in the *Guf*. Hence, we call them *Zachar* and *Nekeva*.

This is the precision that the *Rav* makes for us here, "which are two *Orot* without *Kelim*, which are *ZON* of the *Keter* that rose up." This means that these *ZON* have nothing of the *Behinat Kelim* since they are considered to be in ascent.

**9. Now the *Nukva* is contained in the *Dechura* since the *Nukva* is *Ohr Hochma* and the *Zachar* is *Ohr* of *Keter* that remained in the *Kli*. Hence, it is the *Zachar* that now receives from its *Shoresh*, the *Shoresh* of *Keter*.**

**This extends to it by purifying that *Keter* that remained above at the end of the *Shorashim*; it is greatly purified by the Upper *He'arah* of the *Shoresh* of *Keter*. Then, a great *Ohr* shines in that *Zachar* of the *Keter* and the *Nekeva* is incorporated in the *Zachar* and receives *He'arah* from it until these three *Behinot* are even in their *He'arah*.**

**They are the *Zachar* and *Nekeva* of the *Kli Keter* and that *Keter* that is on them. Once they are even, they will receive their *Ohr* from the *Shoresh* of the *Keter Elyon*.**

*Ohr Pnimi*

**9. The *Nukva* is *Ohr Hochma*.**

Meaning, it is the *Behinat Reshimo* that left *Ohr Komat Hochma* after its *Histalkut*.

**The *Zachar* is *Ohr* of *Keter* that remained in the *Kli*.**

This refers to the *Behinat Reshimo* that the *Ohr* of *Komat Keter* left after its *Histalkut* when it remained in *Kli de Komat Keter*. Now it rose to the *Maatzil* through the *Masach* that was purified.

**This extends to it by purifying that *Keter* that remained above at the end of the *Shorashim*.**

Here the Rav gives us a complete order of *Zivug* and birth of a lower *Partzuf* by the Upper One. Hence, we must know these things for a very accurate understanding.

He wrote that these *Reshimot* that rose from the *Histalkut de Hitpashtut Aleph* are the *Reshimo* from the *Ohr* that remains in *Kli de Hochma*. They rose under *Malchut* of the *Rosh* to the place where the general *Ohr* of *Komat Keter* of *Hitpashtut Aleph* was after its *Histalkut* from there.

It turns out that here in *Malchut* of the *Rosh*, we have three kinds of *Orot* of the *Guf de Partzuf Aleph* of *AK* that emerged after the *Histalkut* and came to the *Rosh* of that *Partzuf*. These are the general *Komat Keter* of the *Guf* and the *Reshimo* that that *Komat Keter* left in the *Kli de Keter* of the *Guf* after its *Histalkut*.

Afterwards it too rose to the *Rosh* by its *Hitkalelut* in the *Masach de Malchut de Guf* that ascended. That *Reshimo* is called *Zachar de Kli de Keter*.

We must understand that this *Reshimo* is an *Anaf* of the general *Komat Keter* mentioned above. Indeed, it is more of a branch since it is an actual part of *Atzmuto*. The only difference between them is that the general *Ohr de Komat Keter* was removed from the *Guf* entirely immediately after the *Masach* purified from the *Aviut de Behina Dalet*. The *Reshimo* is that part that it left there in its *Kli*, and thus you find that they are one *Atzmut*.

There is yet another (second) *Reshimo* here, namely the *Ohr* that the *Ohr* of *Komat Hochma* of the *Guf de AK* left inside its *Kli* after its *Histalkut* from that *Guf*. It is called the *Nekeva* of the *Keter* since it too rose from her *Kli de Guf* to the *Rosh* by her *Hitkalelut* in the *Masach* that was purified.

We have already elaborated on that in Part 4, Chap 4 *Ohr Pnimi* item 50. We must scrutinize thoroughly well there for all the things from there should have been copied here had I not spared the length. Hence, I am being very brief here.

Remember these three names of the three *Orot* well. They are: *Zachar de Keter*, *Nekeva de Keter*, and *Ohr Keter*, according to their above explanation because it is impossible to explain them every time. Also, remember that all these three *Orot* are *Anafim* of *Malchut de Rosh* since she brought them out to the *Guf* by the force of the *Shinui Tzura* and the *Aviut Guf* that she gave them, called *Aviut* from above downward.

Now that they have purified from this *Aviut* once more they have returned to her once more and were incorporated in her as in the beginning. This is considered that the three *Orot* rose to the place of *Malchut de Rosh*.

However, their order of positioning there is considered that every *Anaf* stands under its proximate *Shoresh*. This is because the *Ohr Keter*, which is the general *Ohr* that rose and departed from the *Guf* is the closest to *Malchut*.

The *Zachar de Keter* stands behind it since it is a branch of the *Ohr Keter*, which is the *Reshimo* that the *Ohr Keter* left in its *Kli*. The *Nekeva de Keter* stands behind, as she is from *Behinat Aviut de Behina Gimel*, being a branch of the *Zachar de Keter*, which is from *Behina Dalet*.

Know, that the ascents of *Zachar* and *Nekeva de Keter* to the *Rosh* caused two *Zivugim* by this ascent. The *Masach* and the *Malchut* of the *Rosh* immediately rose to the *Yesod de Rosh*. It means that *Malchut* left the *Behina Dalet* in her and acquired the *Aviut de Behina Gimel* of the *Rosh*.

The reason for her ascent is that the *Histalkut Orot de Hitpashtut Aleph* of the *Guf* caused a cessation of the bestowal of *Malchut de Rosh* since she no longer had anyone to give to. The whole matter of *Malchut de Rosh* stands only for bestowal, as she is not fitting for reception from the *Tzimtzum* onward.

Instead, she raises *Ohr Hozer* through the *Zivug de Hakaa* that occurs in her. Through that *Ohr Hozer* she raises she gives and extends the *Ohr Elyon* into the *Guf*. Thus, during the *Histalkut* of the *Orot de Guf* she cannot give to the *Guf* but only a restricted bestowal, sufficient only to sustain the *Kelim de Guf* so that they are not completely annulled.

Hence, when the *Masach* and the *Reshimot de ZON de Keter* in it returned to the place of *Malchut* where the *Zivug* did not stop, they immediately condense in the *Behinat Aviut de Rosh* in the entire measure contained in the *Reshimot*.

Since *Behina Dalet* did not leave a *Reshimo* they could not because more *Av* than the measure of *Aviut de Behina Gimel*. It is considered that she rose to the place of *Yesod* to make a new *Zivug de Hakaa* there on *Masach de Behina Gimel*.

Thus, the *Nekeva de Keter* can receive her bestowal. This is one *Zivug* that the *ZON* induced by their ascent to the *Rosh*.

However, there is *Reshimo de Behina Dalet* here too though it is from *Behinat Hitlabshut*, meaning *Behinat Zachar de Keter*. In itself, that *Reshimo* is fitting for extension of the *Ohr* through it, meaning to make a *Zivug de Hakaa* with the *Ohr Elyon*, to raise *Ohr Hozer* and the *Ohr Hozer* will draw the *Ohr* to it. Despite that, it is fitting to connect with the *Nekeva*, meaning *Aviut de Hamshacha*, and examine that thoroughly.

Thus, *Malchut de Rosh* made a *Behinat Zivug de Hakaa* here on the common *Aviut* from *Behina Dalet de Hitlabshut* and from *Behina Gimel de Hamshacha*. By that she raised *Ohr Hozer* up to *Komat Keter* of the *Rosh* since she was aided by the *Aviut de Behina Dalet* of *Hitlabshut*.

Thus we have thoroughly explained the two *Zivugim* that the ascents of *ZON de Keter* induced in the *Malchut de Rosh* by their ascent and *Hitkalelut* in her: The first is the *Zivug* on the common *Aviut* from *Behina Dalet de Hitlabshut* and *Behina Gimel* of *Hamshacha*. In this *Zivug* she extended *Komat Keter de Rosh*. The second is the *Zivug* on the *Aviut de Behina Gimel* only. In this *Zivug* she extends merely *Komat Hochma* of *Rosh*.

From the explained thus far you will thoroughly understand the Rav's words here in item six. He says, "**ZON of the Keter rise up to the place of this Keter at the end of the Shorashim Elyonim.**"

This means that so is their presence in the *Rosh* measured, each *Anaf* under its *Shoresh*; the *Nekeva* under the *Zachar* and the *Zachar* under the *Ohr Keter* (see *Ohr Pnimi* this item, par. "Remember"). It is written, "**He rises to the place of Shoresh of Malchut,**" and then the *Shoresh* of *Malchut* also rises in the *Shoresh* of the *Yesod* where they both remain as *Yesod*, which is *ZON*.

This means that in order to bestow to the *ZON de Keter* that rose she leaves her *Behina Dalet*, namely the place of *Malchut* of *Rosh* and receives the *Aviut de Behina Gimel* which is the place of *Yesod* of the *Rosh*.

However, note that the Rav is precise in saying "**they both remain as Yesod, which is ZON.**" This indicates the difference here. In several places where the *Malchut* rises to *Yesod* the *Yesod* rises to the *Sefira* above it. This is because *Malchut* acquired *Aviut de Behina Gimel* and the *Zivug* that emerges on *Aviut de Behina Gimel* extends merely *Komat Hochma*.

At that time the *Ohr Hochma* comes in *Kli de Keter*, the *Bina* in *Kli de Hochma*, *ZA* in *Kli de Bina* and *Malchut* in *Kli de ZA*. Here, however, the *ZA* did not rise to *Kli de Bina*, but they both remained as *Yesod*, as the Rav says.

The reason for it is thoroughly explained with the above words "However, there is *Reshimo*". Here there was a common *Zivug* from *Aviut de Hitlabshut* of *Behina Dalet* with the *Aviut de Hamshacha de Behina Gimel* that the *Malchut de Rosh* was mixed with by the *Zachar* and the *Nekeva de Keter* that rose in her.

Because of this association with *Behina Dalet de Hitlabshut* a *Zivug de Hakaa* was made in her extending *Komat Keter* of the *Rosh*. Hence, the *Ohr Keter* comes in its *Kli* and the *Sefirot* did not change their places.

Naturally, the *Yesod* also remained in its *Kli* along with the *Malchut* that rose to it. Thus, now there are two *Orot* together in the *Kli* of *Yesod*. They are also the connection *Zachar* and *Nekeva*, meaning its own *Ohr*, which is *Zachar* and the *Ohr Malchut*, which is *Nekeva*. That is why it is written, "**which is ZON.**"

It is written, **"Then, *Shoresh Keter Elyon* gives below after there is already a preparation for the *Tachtonim* to receive."** It means that the *Koma* that emerges by that common *Zivug* is *Komat Keter* of the *Rosh*.

Hence, *Shoresh Keter Elyon*, meaning *Keter de Rosh* gives below to the *Ohr Keter*, which is contained in *Kli Malchut*. From the *Ohr Keter* that *Ohr* comes to his *Reshimo*, called *Zachar de Kli de Keter*. From the *Zachar* the *Ohr* reaches the *Nukva de Kli de Keter* since the three of them are mingled together.

It is written, **"At that time the *Nukva* of *Keter* is incorporated in the *Zachar*."** It means that the unique *Zivug* for her was not done in *Malchut de Rosh*, namely the above second *Zivug* on *Aviut de Behina Gimel* alone. Rather, it is mingled together with the *Reshimo de Hitlabshut* of the *Zachar*; and examine that thoroughly.

It is written here in item nine, **"This extends to it by purifying that *Keter* that remained above at the end of the *Shorashim*."** There is a very important concept here. The *Zivug* that is made here now is *Zivug Elyon de Rosh*. Thus, how will the *Ohr Keter* be mingled in this *Zivug*, which is an *Ohr* that has already clothed the *Aviut* of the *Guf*, which is very far from the *Behinat Rosh*? This is what the Rav tells us here, **"This extends to it by purifying that *Keter*."**

This means that the *Masach de Guf* rose and was purified from any *Aviut* in the *Guf* until it rose to the *Rosh*. Hence, the entire *Behinat Guf* contained in the *Ohr Keter* had been completely sucked out. It became just as *Zach* as *Behinat Rosh* and therefore mingled in the *Malchut* in the *Zivug de Rosh* and received the *Ohr* of *Keter* of the *Rosh* and poured upon the *ZON de Kli de Keter*.

**The *Nekeva* is incorporated in the *Zachar*.**

As it is written in the previous item, her *Behina Gimel* mingled and participated with the *Behina Dalet de Hitlabshut* of the *Zachar*. After that she departed from this participation since *Malchut de Rosh* made a special *Zivug* on the *Behina Gimel* of the *Nekeva*, as he explains below.

**These three *Behinot* are even in their *He'arah*. They will receive their *Ohr* from the *Shoresh* of the *Keter Elyon*.**

The three of them were incorporated in this *Zivug* of *Malchut de Rosh* in the common *Masach* from the *Aviut* of *Hitlabshut* of *Behina Dalet* with the *Aviut* of *Hamshacha de Behina Gimel*. The *Ohr Hozer* that rose from here clothed through *Komat Keter Elyon*, namely *Keter de Rosh*.

In addition, the matter of the *Hitkalelut* of these three *Orot* has already been explained above. Each *Anaf* is incorporated in its proximate *Shoresh*, meaning the *Nukva de Keter* in the *Zachar de Keter*, the *Zachar de Keter* in the *Ohr Keter*, and the *Ohr Keter* in *Malchut*.

**10. The *Nukva* of the *Keter* must also receive from her *Shoresh Elyon*, which is the Upper *Hochma*. Hence, the *Shoresh* of the Upper *Hochma* descends in *Bina, Bina* in *Hesed* etc. until *Yesod* descends in *Malchut*.**

**Afterwards, that *Keter*, which rose to the place of *Shoresh* of *Malchut*, descends in His place. He cannot be there since He has no similarity with the *Shoresh* of *Malchut*. In addition, He is a branch and *Malchut* is a *Shoresh*. Hence, although He receives from *Keter*, He is worse than her.**

**However, He comes down to His place and can there be together with *ZON* that were in His place. This is so because then they are all equal, having received equally from the *Shoresh* of the *Keter Elyon*.**

*Ohr Pnimi*

**10. The *Nukva* of the *Keter* must also receive from her *Shoresh Elyon*.**

Interpretation: This great *Zivug* that was made on the common *Masach* of the *Zachar* and the *Nukva* together that extended the great *Ohr de Keter Elyon* remained entirely in the

Rosh. It cannot expand to the *Guf* because the *Behinat Aviut of Hamshacha de Behina Dalet* is absent there.

This matter of the association that was made with the *Behinat Hamshacha de Behina Dalet* and the matter of the association that was made with the *Hamshacha de Behina Gimel* was enough for the *Eser Sefirot* of the *Rosh*. This is so because there is no actual *Behinat Hitlabshut* in them. However, it is not enough for actual *Hitlabshut* inside the *Guf*.

Hence, the *Behinat Aviut de Hitlabshut* awakened in the *Zachar de Kli de Keter* to expand with this great *Ohr* into actual *Behinat Hitlabshut*, meaning to clothe in the *Eser Sefirot de Guf*. Because of that the *Behinat Guf* contained in the *Ohr Keter* that stands at the place of *Malchut de Rosh* immediately became apparent.

Along with it His *Tzura* became different from the *Malchut de Rosh*. In that it is considered to have instantly become separated from the *Malchut* and left there to His place, as the *Shinui Tzura* separates and departs the spirituals from one another.

Since He left the place of *Malchut*, you find that he immediately separated from the *Ohr* of the *Keter Elyon* and only the previous restricted *He'arah* remained in Him. It is called that the *Ohr Keter* returned His face upward and His posterior downward.

He writes, "**The Nukva of the Keter must also receive from her Shoresh Elyon.**" It means that the *Zivug* is not completed by the great *Zivug de Komat Keter Elyon* for its *He'arah* does not expand to the *Guf*. Thus, there is a need for the *Zivug* made on the *Behinat Nekeva de Keter*, meaning the complete *Aviut de Behina Gimel* both from the *Behinat Hamshacha* and from the *Behinat Hitlabshut*.

**From her Shoresh Elyon, which is the Upper Hochma.**

It is written above that the *Reshimo* that remained from *Komat Hochma de Hitpashtut Aleph* after its *Histalkut* is *Behinat Aviut de Behina Gimel*. It is made here into *Behinat Nukva de Keter* and it is the source of this second *Hitpashtut*.

**Hence, the Shoresh of the Upper Hochma descends in Bina, Bina in Hesed etc.**

The *Behinat Zivug* made on the *Behinat Nekeva de Keter*, which is *Behina Gimel*, causes the descent of the degrees from *Rosh* to *Sof*. *Keter* descends to the degree of *Hochma*, *Hochma* descends to the degree of *Bina*, *Bina* descends to the degree of *Hesed* etc. Finally, *Yesod* descends to the degree of *Malchut*.

The reason for it is that this *Zivug* occurs on *Aviut de Behina Gimel*. It does not raise *Ohr Hozer* and extends only *Komat Hochma*. Hence, with regard to this *Zivug*, you find that the *Ohr Hochma* descends and clothes *Kli de Keter*.

It is considered that the *Keter* descended from its degree and came to the degree of *Hochma*. Similarly, *Ohr Bina* clothes *Kli de Hochma* and *Sefirat Hochma* descends to the degree of *Bina* etc. until *Ohr Malchut* clothes *Kli de Yesod* and the *Yesod* descends to the degree of *Malchut*.

**That Keter etc. since He has no similarity with the Shoresh of Malchut.**

During the ascent of the *Masach* and the *Sefirot* up to the *Maatzil*, meaning they purified from the *Behinat Aviut de Guf* entirely, meaning from above downward. By that they have come to *Hishtavut Tzura* with *Malchut de Rosh*.

Thus, it is considered that the *Ohr de Komat Keter* that rose from the *Guf* came to the place of *Malchut* since it is then as *Zach* as *Malchut* and there is no disparity of form between them, as the *Rav* says (item 9). He wrote, "**This extends to it by purifying that Keter that remained above at the end of the Shorashim**" (see *Ohr Pnimi* item 9).

However, afterwards this first above *Zivug* that extended the *Komat Keter Elyon* has been completed in the form of from below upward as it is in the *Rosh*. Then came His time to turn around and expand from above downward too for *Hitlabshut* in the *Guf* as it is in all the *Zivugim*.

At that time the *Ohr Keter* in the place of *Malchut de Rosh* awakened to expand to the *Guf* once more as it was there to begin with. However, the *Behinat Nukva* of the *Rosh* was not in her place in *Behina Dalet* since the *Behina Dalet de Behinat Hamshacha* was missing there (*Ohr Pnimi* item 10). Thus, she could not expand from above downward to *Eser Sefirot* from



her and within her through the *Tabur de Guf*, and all this great *Ohr* of this *Zivug* remained in the *Rosh*.

Still, because the *Ohr Keter* had awakened to return and expand in the *Guf* as in the beginning, even though it did not return, it still caused this awakening to disclose the *Aviut de Guf* from the time it was there in the beginning. Since the *Aviut de Guf* appeared in it, its *Tzura* has changed form that of *Malchut* of *Rosh*. He no longer has any semblance to her since He has grown as far from her as the *Guf* is far from the *Rosh*.

He writes, **"Afterwards, that Keter, which rose to the place of Shoresh of Malchut, descends in His place. He cannot be there since He has no similarity with the Shoresh of Malchut. In addition, He is a branch and Malchut is a Shoresh."** It means that after the *Zivug* is completed the *Aviut de Guf* awakened in Him and His *Tzura* was changed from *Malchut* until He had no likeness with her.

Hence, He was completed to descend from there and return to His place. It is written, "for this is a root and that is a branch." This is because the *Behinat Guf* is a branch and the *Behinat Rosh* is a *Shoresh*.

#### **He comes down to His place.**

It is below *Kli Malchut* of the *Rosh*, meaning intermediate between *Rosh* and *Guf*. This is because it cannot descend and expand to the *Guf* since the *Nukva* of the *Rosh* does not expand in her *Eser Sefirot de Ohr Hozer* to become *Kelim* to clothe Him, as written in the previous item. He also cannot be in the *Rosh* because of the above *Shinui Tzura*. Hence, He is regarded as intermediate between them.

#### **They are all equal, having received equally from the Shoresh of the Keter Elyon.**

Before the second *Zivug* was made on the *Masach de Aviut* from *Behina Gimel* only on the *Behinat Nekeva de Keter*, the *Nekeva* was still mingled with the *Behina Dalet* of the *Zachar* and the *Zachar de Keter* was contained in the *Ohr Keter*. Hence, now the three of them are equal in their reception from the *Keter Elyon*, meaning what they still receive from *Komat Keter* of *Rosh*.

#### **11. At that time the He'arat Shoresh Hochma extends below and the Zachar is incorporated in the Nukva. The Nukva receives first since she equalizes in virtue with the Zachar and they both receive from the Shoresh of the Keter Elyon equally.**

Since they now receive from *Shoresh Hochma*, the *Nukva* first receives from all three here. They receive from her and incorporate in her, as it is written, "A virtuous woman is a crown to her husband."

*Ohr Pnimi*

#### **11. At that time the He'arat Shoresh Hochma extends below.**

It means that the *Zivug* is made on the *Masach* of *Behina Gimel* of the *Malchut de Rosh* without the participation of the *Aviut de Hamshacha de Behina Dalet*. At that time the *Ohr Hozer* that ascends from below upward attains no more than *Komat Keter Elyon*, but only up to *Komat Upper Hochma* of the *Rosh*. It is written about that, "At that time the *He'arat Shoresh Hochma* extends below," meaning the *Hochma* of the *Rosh*.

#### **The Zachar is incorporated in the Nukva etc. receive from the Shoresh of the Keter Elyon equally.**

Interpretation: now that the *Zivug* is made on *Masach de Behina Gimel* that extends only *Komat Hochma* of the *Rosh*, you find that the *Ohr Hochma* of the *Rosh* clothed the *Behinat Kli de Keter* of the *Rosh*. *Keter* and *Hochma* were incorporated in one another in the *Rosh* too. It follows that the *Zachar*, which is *Reshimo de Komat Keter*, and the *Nekeva*, being *Reshimo de Komat Hochma*, were also intermingled, and the *Zachar* receives the *Ohr Zivug* of the *Nekeva*.

It is written, "The *Nukva* receives first since she equalizes in virtue with the *Zachar* and they both receive from the *Shoresh* of the *Keter Elyon* equally." Also, now that the *Ohr Hochma* came to *Kli de Keter* of the *Rosh* they receive from the *Kli de Keter* too, both of them equally.

**The Nukva first receives from all three here. They receive from her etc.**

This means that in the beginning, in the first *Zivug*, extending *Komat Keter* of the *Rosh*, the *Ohr Zivug* belonged to the *Ohr Keter* that rose from the *Guf* to *Malchut de Rosh*. However, *Nukva* did not have any connection to this *Ohr de Keter Elyon* since she is the *Reshimo de Komat Hochma*.

It follows, that *Nukva* receives from all of these three *Orot* because of her *Hitkalelut* in them. Now, however, when the *Zivug* is made on her *Behina*, namely *Behina Gimel*, the *Nukva* is found to be the primer receiver of the three *Orot*. This is so because the other two do not belong to *Komat Hochma* but receive from it.

**12. Yet, the reasons for the descent of the *Shoresh Hochma* below in the place of the *Shoresh Bina* etc. are several. The first is that when she is near the *Shoresh Keter* she cannot shine below and her *Ohr* is annulled in the *Ohr* that extends from *Keter*.**

**Moreover, she must draw nearer down so that *Nukva* in the *Keter* may receive from Him first. This causes the closeness of the *Shoresh* to her on degree more than the closeness of the *Zachar* in *Keter* to His *Shoresh*.**

**In addition, we have explained that the *Shorashim* never cease giving below since the *Tachtonim* want to receive. Hence, the *Shoresh* of *Keter* does not stop pouring down the whole time *ZON* are outside their *Kli*.**

**It follows, that reason *Hochma* cannot bestow. Thus, when *Hochma* departs and descends below to the place of *Bina*, her place will remain vacant. While the *Shefa* pours from the *Shoresh* of *Keter* fills that vacant *Halal*, *Hochma* pours below. It follows, that then even if *Keter* bestows, He does not revoke the *He'arat Hochma*.**  
*Ohr Pnimi*

**12. She is near the *Shoresh Keter* she cannot shine below and her *Ohr* is annulled in the *Ohr* that extends from *Keter*.**

It means that if the degrees had not descended but the *Ohr Keter* would be in *Kli de Keter* and the *Ohr Hochma* in *Kli Hochma* etc. then the *Ohr Hochma* would not have been able to pour to the *Guf*. This is so because it is then annulled in the *Ohr Keter*, as all the lower *Sefirot* are annulled and become indistinguishable compared to the highest *Sefira* in the degree.

For that reason, though each degree contains *Eser Sefirot*, it is named only after the highest among them. Hence, it is impossible for the *Zivug* to be made only on *Behina Gimel* for then the degrees come down and the *Ohr Hochma* comes to *Kli de Keter*. In that state the *Ohr Hochma* will be the highest *Sefira* and its *He'arah* will be distinguishable.

***ZON* are outside their *Kli*. It follows, that reason *Hochma* cannot bestow.**

This means that as long as they are the *Rosh*, they are there without a *Kli*. Hence, as long as the degrees are in their place and the *Ohr Keter Elyon* is in its own *Kli*, its *He'arah* always reaches the *ZON* and they cannot receive from another *Ohr* that is smaller than that. Thus, the descent of the degrees is required, that *Ohr Keter* will not shine in its *Kli*, but *Ohr Hochma*.

**Thus, when *Hochma* departs and descends below to the place of *Bina*, her place will remain vacant.**

Interpretation: When the degree of *Hochma* descends to the degree of *Bina*, the degree of *Hochma* is found to be vacant and there is no other place for *Ohr Hochma* to clothe if not *Kli de Keter*, as its own *Kli* serves the *Ohr Bina*.

**While the *Shefa* pours from the *Shoresh* of *Keter* fills that vacant *Halal*, *Hochma* pours below.**

It follows, that while an *Ohr* that extends from the *Kli* fulfills it from the missing degree of *Hochma*, meaning that *Ohr Hochma* itself clothes there, the degree of *Hochma* gives below

and is not annulled in the *Ohr Keter*. This is because now it is the highest *Sefira* in the *Rosh* and no degree is higher.

**13. However, the descent of *Hochma* below will not diminish her *He'arah* when the *Maatzil* grows one degree farther. This is because the *Ohr Keter Elyon* fulfills that place of *Halal*.**

**Otherwise, had a vacant *Halal* been left there, the *Ohr* would cease from the *Maatzil* to *Hochma* and she would even lose the *Hochma*. It would have been better to leave her in her place. Now, however, when *Ohr Keter* fulfills the place of that *Halal*, there is a passageway to the *Ohr* of the *Maatzil* to pour in the *Shoresh Hochma*, and she is not lost at all.**

*Ohr Pnimi*

**13. Will not diminish her *He'arah* when the *Maatzil* grows one degree farther.**

Thus, after the *Kli de Hochma* descends to the degree of *Bina* because *Ohr Bina* clothed it, it did not create any cessation between the *Sefirot* because of the missing degree of *Hochma* there. This is so for the above reason that no vacant *Halal* remained there inside the degrees, as *Kli de Keter* where *Ohr Hochma* clothed fills the place of that want.

It is written, "**Now, however, when *Ohr Keter* fulfills the place of that *Halal*, there is a passageway to the *Ohr* of the *Maatzil* to pour in the *Shoresh Hochma*.**" This means that the *Ohr Hochma* poured from the *Maatzil* is poured in *Kli de Keter* and the *Keter* fills the place of *Hochma*.

**14. After *ZON* have received from the *Shoresh* of *Hochma* too, they do not need to suck any longer. Then *ZON* descend in their *Kli*, the *Shoresh Hochma* rises to her place, and the *Shoresh Keter* gathers a part of the *Ohr* to it.**

**That *Keter* at the end of the *Shorashim* receives only the vitality it needs. Now He is called *Behinat Matei* in the *Keter* to the *Kli* since the *Ohr* returned to its *Kli*.**

**However, the *Shoresh Keter Elyon* is called *Lo Matei* below in *Akudim*. Thus, we have deduced that the *Ohr* in the first *Kli* is called *Keter*, containing only *Ohr Hochma* since the *Ohr Keter* remained above at the end of the *Shorashim*. This is the meaning of, "In wisdom hast Thou made them all."**

*Ohr Pnimi*

**14. After *ZON* have received from the *Shoresh* of *Hochma* too, they do not need to suck any longer.**

The *Zivug* was made on the complete *Aviut de Behina Gimel*, both from the perspective of the *Hamshacha* and the perspective of the *Hitlabshut*. Afterwards the *Nukva* of the *Keter* can expand from above downward in *Eser Sefirot* to the *Guf* with the *Ohr* that she receives from the *Rosh*. The *Zachar de Kli de Keter* expands along with her and descends to the *Guf*. This is why it is written that then *ZON* descend in their *Kli*, meaning the *Guf*.

**Then *ZON* descend in their *Kli*, the *Shoresh Hochma* rises to her place, and the *Shoresh Keter* gathers a part of the *Ohr* to it.**

**The matter of the decline of the above degrees that was made in the *Rosh*, was only for the time of the *Zivug*. However, after the *Zivug* and after *ZON* came down into their *Kli*, the degrees returned to their place as in the beginning, the *Ohr Keter Elyon* returned to *Kli de Keter*, *Ohr Hochma* to *Kli de Hochma* etc.**

Yet, the *Keter Elyon* did not shine to the *Ohr Keter* below *Malchut* until it could expand to the *Guf* as in the beginning, but, "the *Shoresh Keter* gathers a part of the *Ohr* to it. That *Keter* at the end of the *Shorashim* receives only the vitality it needs," and not in a way that it can expand to the *Guf* as in the beginning, for the above reason.

***Matei* in the *Keter* to the *Kli*.**

This is because that *Ohr* of the *Zivug* that is made in *Behinat Nekeva de Keter de Behina Gimel* of the *Rosh*, which is in *Komat Hochma*, clothing *Kli de Keter*. It comes down with the above *Zachar* and *Nukva* into the *Guf* and clothes *Kli de Keter de Guf* too.

It is written, "**since the *Ohr* returned to its *Kli*."** This refers to *Kli de Keter* that belongs to *Ohr Hochma*, since it extends so from the *Behinat Zivug*, hence its name, *Matei* in *Keter de Guf*.

**The *Shoresh Keter Elyon* is called *Lo Matei* below in *Akudim*.**

It means that when it is written *Matei* in *Keter de Guf* it does not mean that *Ohr Keter* of the *Rosh* shines in the *Guf*, as this *Ohr Keter* is always *Lo Matei* in the *Guf*. Rather, it means *Ohr Hochma* of the *Rosh*, but clothing in *Kli de Keter*.

**Thus, we have deduced etc. containing only *Ohr Hochma*.**

He lets us know that in this entire *Hitpashtut Bet*, when it writes *Ohr Keter* it means only *Ohr Hochma*, as we have learned here that there is no *Ohr Keter* in the *Guf* at all, but only *Ohr Hochma*. However, because it clothes in the *Kli de Keter*, we called it *Ohr Keter*.

**15. \*Now we will explain this reality of the *Histalkut Ohr Elyon*. When evaluating this reality of the *Kli* that contains all the *Ohr*, it is necessary that when the *Ohr* leaves it, there will be parts in it that are suitable for looking to that *Ohr*.**

**When it draws far from them, the *Panim to Panim* looking draws as far from them as it has drawn far. The lesson in that is that when the *Ohr* departs from the tenth part of that *Kli*, which will be later called *Malchut*, that tenth part of that *Kli*, from which that *Ohr* departed, thus becomes a *Kli*.**

**At that time the *Kli* turns its *Panim* down because it has now been discerned as a *Kli*. When separated from its *Ohr*; it is unable to look at it *Panim be Panim*. In that state it turns its *Panim* after it has become a *Kli* and then it looks at the *Ohr Elyon* that has drawn far from it only through the *Achor*.**

*Ohr Pnimi*

**15. Parts in it that are suitable for looking to that *Ohr*.**

The place of bestowal or the place of reception in the *Kli*, is called *Panim*. The bestowal or the reception themselves are called *Histaklut* or *Habata* (gazing).

It is written, "**When evaluating this reality of the *Kli* that contains all the *Ohr*, it is necessary that when the *Ohr* leaves it, there will be parts in it that are suitable for looking to that *Ohr*."** This is so because each *Histalkut* is done by *Hizdakchut* of the *Aviut* in the corrected *Masach* in the *Kli*.

It is known that there are four *Behinot* in the *Masach*. For example, if *Behina Dalet* of the *Kli* is purified and the *Ohr* departs from the *Kli* because of that, three *Behinot* of *Aviut* still remain in the *Kli* from which the *Ohr* has not departed and they are still suitable for *Habata* on the *Ohr*.

**The *Panim to Panim* looking draws as far from them as it has drawn far.**

If the *Aviut* has been purified from *Behina Dalet*, the *Ohr* is distanced from the *Kli* in the measure of *Behina Dalet*, not from the three other *Behinot*. If it is also distanced from *Behina Gimel*, the *Ohr* will be distanced from the *Kli* in the measure of *Aviut* of *Behina Gimel* too, and not from the rest of the *Kli* which is from *Behina Bet* upward.

**At that time the *Kli* turns its *Panim* down.**

Here we must remember everything the *Rav* wrote regarding *Hitpashtut Aleph de Akudim* in Part 4 regarding the descending *Ohr Hozer* from the *Komat* that emerge during the *Hizdakchut* that shines to the empty *Kelim* located under the place of the *Zivug*. Also, the issue of *Hakaa* that these *He'arot* made with the *Reshimot* that remain in those *Kelim* (see Part 4, Chap 9 and *Ohr Pnimi* items 50, 90).

From there you will understand that after the *Aviut* has been purified from *Behina Gimel* to *Behina Bet* (for example), the *Zivug* is made in *Behina Bet* and *Behina Gimel* remains empty

without its *Ohr*. At that time the *Ohr Hozer* descends from the *He'arat Zivug de Behina Bet* into the *Kli* of the empty *Behina Gimel*.

Then there is *Hakaa* and *Bitush* between the descending *Ohr Hozer* and the *Reshimo* in the empty *Kli* since the *Reshimo* is from the *Histalkut* of the *Zivug*. For that reason the *Reshimo* must exit there and ascend above the *Kli* as *Tagin*, making room for the *Ohr Hozer* to come down into its *Kli*. Know, that this *Ohr Hozer* that descended into the empty *Kli* operates in the *Kli* that will turn its *Panim* downward and its *Achor* upward, as the Rav says here.

You already know that from the *Behina* of *Hamshacha* of *Ohr* in the *Kli*, the wall of the *Kli* is divided into two halves called *Panim* and *Achor* or *Pnimit* and *Hitzoniut* (see Part 4, Chap 5 item 3). Accordingly, you find that that empty *Kli* of the above *Behina Gimel* is divided into *Panim* and *Achor*.

Its more *Av* half of the wall is called *Panim* since it extends the *Ohr Elyon* to it through a *Zivug*, and the half of the wall that is not so *Av* is called *Achor*. This is because it is silent in the *Kli*, and the *Ohr* has no contact with it.

All this refers only to a time when the *Ohr* is present in the degree. However, during the *Histalkut* of the *Ohr* from the degree *de Behina Gimel* to *Behina Bet*, made in the *Zivug de Behina Bet* when the *He'arah* of this *Zivug* descends to the empty *Kli* of the empty *Behina Gimel*, the two halves of the wall are turned. The half of *Panim* becomes *Achor*, and the half of *Achor* becomes *Panim*.

This is because the descending *Ohr Hozer* from *Behina Bet* into the empty *Kli* becomes distant from the *Aviut de Behina Gimel* there since it is *Ohr* from *Behina Bet*. It draws nearer to the half of the wall of the *Kli* that is closest to *Behina Bet* and shines there.

Thus, the most *Av* of that *Kli* does not receive any *He'arah* from that *Ohr Hozer* and now becomes *Behinat Achor* of the *Kli*. The most *Zach* of that *Kli* now becomes the *Panim* of the *Kli* since the *Ohr* shines only in its *Zach* part.

This is the meaning of, "**At that time the *Kli* turns its *Panim* down,**" since it cannot receive anything from the *He'arat Zivug* made in the Upper *Behina*. The *Panim* becomes *Achor* and turns its *Achoraim* upward since it is now all that receives from the *He'arat Ohr Hozer* that descended to it, and the *Achor* becomes *Panim*. This is called inversion.

**It has now been discerned as a *Kli*.**

However, afterwards, when the *Behina* above it also becomes a *Behinat Kli*, meaning the *Zivug* departs from there too, the *He'arat Ohr Hozer* stops coming down to it. Then the *Kli* returns its *Panim* upward as in the beginning since its *Achor* has now lost all its merit, as the *Reshimo* now begins to shine to the *Kli* and the *He'arat Reshimo* only the *Behinat Panim* of the *Kli*. It is like the *Ohr* prior to its departure, not reaching its *Behinat Achor*. You find that the *Kli* has been restored as in the beginning.

**It looks at the *Ohr Elyon* etc. through the *Achor*.**

This means that then you find that the *He'arat Zivug* that descends to it from the highest *Behina* is received only through the *Achor* of the *Kli*, which is the more *Zach* part of it. This is considered that the *Kli* turned its *Achoraim* upward.

**16. Now the *Ohr Elyon* too will be called *Achor* during its *Histalkut* and that *Kli* will be *Achor be Achor* with that *Ohr*. After that *Ohr* also leaves, one more portion, which will later be called *Behinat Yesod*, departed from all of it. Then, that part will also turn its *Panim* from the *Ohr Elyon* for it will not be able to receive it.**

**In that state, the first *Behinat Kli*, called *Malchut*, will be able to turn its *Panim* upward since the *Ohr* drew far from it. At that time *Malchut* and *Yesod* will be *Panim be Panim* but *Yesod* will be *Achor be Achor* with the *Ohr Elyon*.**

*Ohr Pnimit*

**16. Now the *Ohr Elyon* too will be called *Achor*.**

The matter of the appellations *Panim* and *Achor* applies only to the *Kelim*. This is because in the *Ohr* they are called *Hitpashtut* and *Histalkut*. The Rav calling the *Histalkut Ohr* here by the name *Achor* is only in allegory, since he wants to compare the matter of the *Histalkut*

*Ohr* with the matter of the *Achor* in the *Kelim* and call them *Achor be Achor*. The *Rav* has already explained the reason that the empty *Kelim* are called *Achor* and *Histalkut* in Part 4, Chap 3 item 4.

**Will be able to turn its *Panim* upward since the *Ohr* drew far from it.**

This is so because after the *Zivug* stops at the highest *Behina* too and the *He'arat Zivug* stops descending to the *Kli*, the *Reshimo* shines in the *Kli* once more. Then the *Kli* returns its *Panim* upward as in the beginning since it does not receive any *He'arah* now.

**17. Also, when *Behinat Ohr* of *Hod* departs, *Hod* will be *Achor be Achor* with the *Ohr Elyon*. Then *Yesod* will turn its *Panim* to *Hod*, *Hod* and *Yesod* will be *Panim be Panim* and *Malchut* will be *Panim be Achor*, the *Panim* of *Malchut* in the *Achoraim* of *Yesod*.**

**This is so because the desire and the yearning of the *Sefira* to return its *Panim* to the *Ohr*. However, the near *Sefira* to the *Ohr* cannot return its *Panim* to it yet, before it draws the measure of one *Sefira* far from the *Ohr*.**

**17. Before it draws the measure of one *Sefira* far from the *Ohr*.**

As long as there is *Zivug* in the highest *Sefira*, the *He'arat Zivug* comes from there to the empty *Sefira* below it. At that time this *He'arah* reaches only the *Behinat Achor* in the *Kli* and not at all the *Panim*. Thus, the *Panim* of the *Kli* are turned downward.

However, after the *Ohr* departs from the highest *Sefira* as well, the *He'arat Zivug* reaches only from the *Elyon* to the *Tachton*, meaning from the cause to the consequence but not from above its cause. This is so even though there is still *Zivug* in the *Sefira* above the Upper One.

Thus, the *He'arat Reshimo* returns and returns its *Panim* upward. This is his precision, "Before it draws the measure of one *Sefira* far from the *Ohr*," and examine carefully.

**18. Also, when the *Ohr* leaves the *Behinat Netzah*, *Netzah* will be *Achor be Achor* with the *Ohr Elyon* and *Panim be Panim* with the *Hod*. *Yesod* will be *Panim be Achor* with the *Hod* and *Malchut* too *Panim be Achor* with the *Yesod* etc. similarly until the *Ohr* departs from all ten parts of the *Kli*.**

**In that state all the *Sefirot* will be *Panim be Achor*, the *Panim* of the inferior in the *Achor* of the superior. However, the *Keter* will be *Panim be Panim* with the *Hochma* since the *Keter* is *Achor be Achor* with the *Ohr Elyon* for the above reason. Therefore, *Keter* and *Hochma* must be *Panim be Panim*.**

*Ohr Pnimi*

**18. The *Keter* is *Achor be Achor* with the *Ohr Elyon*.**

This is because *Behina Dalet* did not leave a *Reshimo*. It is known that *Behina Dalet* extends the *Ohr Keter*. Although *Ohr Keter* itself left a *Reshimo* in its *Kli*, it is still only *Behinat Reshimo de Hamshacha* (see *Ohr Pnimi* item 6). This is considered the *Behinat Achor* with regard to the *Behinat Hamshacha*. For that reason it is also considered its *Achoraim* being turned upward, and *Panim* downward.

***Keter* and *Hochma* must be *Panim be Panim*.**

*Hochma* has a complete *Reshimo* from the *Behinat Hamshacha*. This *Reshimo* brings its *Panim* upward once again. *Keter* lacks the *Reshimo de Hamshacha*, hence its *Achoraim* are turned upward. Hence, they are found to be equalized with one another, which is called *Panim be Panim*. This will be clarified below.

**19. Thus we have explained the *Histalkut* and how the *Kelim* were made by that. Yet, we have explained how there are *Kli Malchut* and *Yesod* etc. in this *Kli*. Yet, this is not why it is called *Kelim*, since it is still not apparent that they are ten *Sefirot*, and also that the *Ohr* departed together.**

**The thing is that it is like one long *Kli* whose parts are not equal according to the**

distancing of those parts from one end to the other. Thus we have explained the existence of the *Ohr*, its *Hitpashtut* and its *Histalkut*, and they are two *Behinot*. 20. Now there is another *Hitpashtut* and *Histalkut*, as will be explained, and then the four *Behinot* will be completed. The thing is that when this *Behinat Kli* was completed and became a *Kli* by the *Histalkut* of the *Ohr*, when the *Ohr* expands in this *Kli* once more, there will remain a discernment of *Orot* and *Kelim*.

However, when the *Ohr* expands in this *Kli* for the second time, it does not expand in the first order, but appears and disappears. This is the meaning of what is written in the *Zohar*, "*Matei ve Lo Matei*." These two *Behinot* are called *Hitpashtut* and *Histalkut*, by which the four *Behinot* will be completed.

*Ohr Pnimi*

20. "*Matei ve Lo Matei*." These two *Behinot* are called *Hitpashtut* and *Histalkut*, by which the four *Behinot*.

This refers to the four *Otiot* of the Name *HaVaYaH*. This is because these two *Behinot* of *Hitpashtut* and *Histalkut de Hitpashtut Aleph de Akudim* that he introduced above (item 19) are the two *Otiot Yod, Hey* of *HaVaYaH*. These two *Behinot* of *Hitpashtut* and *Histalkut* in *Hitpashtut Bet de Akudim*, called *Matei ve Lo Matei*, are the two *Otiot Vav, Hey* of *HaVaYaH*. **The beginning of the *Matei* of *Ohr* inside the *Kli de Keter*.**

Will be explained below.

21. **The thing is that first the *Ohr* enters the *Kli* of *Keter* and then leaves it. After that the *Ohr* enters *Kli* of *Hochma* and leaves once more. It does the same in all ten *Kelim*, and this is called *Matei ve Lo Matei* that is always mentioned in the *Zohar*.**

It is always in the nature of that *Ohr* to come and shine and then leave, as it is the nature of a candle's flame to sway. Also, the *Ohr* always remains *Matei ve Lo Matei* in these *Kelim* called *Akudim*. Because they are in one *Kli*, that *Kli* has no power to tolerate the *Ohr* if it is not *Matei ve Lo Matei*.

Thus we have explained the four *Behinot* that are the first *Hitpashtut* and its *Histalkut*, and the second *Hitpashtut* and its *Histalkut*. We have also explained that the second *Hitpashtut* and *Histalkut* are called *Matei ve Lo Matei*. For that reason this *Kli* is called *Akudim*, since it is one *Kli* that connects and ties ten *Orot* within it.

*Ohr Pnimi*

21. **Because they are in one *Kli*, that *Kli* has no power to tolerate the *Ohr*.**

Until *Olam ha Nekudim* there is no more than one *Kli* in the entire *Eser Sefirot*. Even though we refer to the other *Sefirot* as *Kelim*, it is only in metaphor, to simplify matters, as the Rav has written above (Part 4, Chap 1).

This is the reason for the *Hizdakchut* and the *Histalkut Orot de Hitpashtut Aleph de Akudim* as well as the *Matei ve Lo Matei de Hitpashtut Bet de Akudim*, as the Rav wrote above (Part 4, Chap 1 item 3). Since the ten inner *Orot* and the ten surrounding *Orot* are connected and tied to a single *Kli* etc. they beat on each other and strike one another.

Hence the *Aviut* in the *Masach* is purified and the *Orot* depart. It is the same manner in all these ten exits and ten entrances that were here in *Hitpashtut Bet*. They are also for the reason that that the *Ohr Makif* and *Ohr Pnimi* that are connected together in their *Shoresh* in *Malchut* of the *Rosh* strike each other as they depart from there to the *Guf*.

This is because the *Masach* prevents the *Ohr Makif* from expanding to its place in the *Guf*, meaning from *Tabur* down. For that reason it purifies the *Masach* and the *Masach* cannot tolerate and limit the *Ohr Pnimi* inside the *Kelim* and the *Orot* leave and return as we have written before (see Part 4, Chap 1, item7 *Ohr Pnimi*).

**22. This also explains how come the *Kli* is considered one *Kli*, alone, and the *Orot* are considered ten. This is because when the *Ohr* leaves, everything is considered one *Kli* and not ten *Kelim*.**

**However, regarding the *Orot* in them, when they return to expand in a real *Hitpashtut*, which is the second *Hitpashtut*, it does not expand in one time inside the *Kli* as it departed. Rather, it enters and exits ten exits and ten entrances.**

**It enters and exits ten times, once in *Keter*, once in *Hochma* and so forth in all of them, hence they are called ten *Orot*. The *Kli*, however, is made at once by *Histalkut Aleph* when it left at one time. For that reason it is called one *Kli*.**

*Ohr Pnimi*

**22. Hence they are called ten *Orot*. The *Kli*, however, is made at once.**

Compared to the *Kli*, all these departures are considered one *Histalkut*. This is because here there is still only one *Kli*, only *Kli Malchut*. There is no recognition of a *Kli* in the first nine *Sefirot* and all these exits and entrances made in it are considered as one long *Kli* whose parts are not equal as the Rav says above (item 19). Know, that all these are preparations for the *Tikun* of the *Eser Kelim* in the *Eser Sefirot*.

Things are done gradually: in *Hitpashtut de AK* there is still no recognition through the *Histalkut*. Even the discernment in the *Orot* does not show that they are ten *Orot*. In *Hitpashtut Bet* there is a discernment in the *Eser Sefirot* that they are ten *Orot*, and in the *Hitpashtut* of the *Eser Sefirot* in *Olam Nekudim* there is a recognition of the *Eser Kelim* in the *GAR* and not in the seven lower *Sefirot*. It is completed in *Olam Atzilut* and ten complete *Kelim* are made in all ten *Sefirot*.

**23. These four *Behinot* are the actual four *Otiot HaVaYaH*. The *Yod-Vav* are two *Behinot Hitpashtut*, and the *Heys* (pl. for *Hey*) are two *Behinot Histalkut*.**

**You already know that the name *HaVaYaH* begins only from *Hochma* downward. The reason is that these four *Behinot* belong only to *Hochma* and under, but *Keter* contains only two *Behinot*. For this reason it is called *Yod-Hey, Yod-Hey-Vav-Hey*.**

**This is the meaning of, "for the Lord is God, an everlasting Rock." This is because He first began to picture and create the world in them. This is the meaning of *Akudim*, which are the *Yod-Hey HaVaYaH*. This because *Yod-Hey* in *Keter*, *HaVaYaH* in all the other *Partzufim*.**

*Ohr Pnimi*

**23. The *Yod-Vav* are two *Behinot Hitpashtut*, and the *Heys* are two *Behinot Histalkut*.**

The first *Hitpashtut* is the *Yod*; the second *Hitpashtut* is the *Vav*. The first *Histalkut* is the First *Hey* and the second *Histalkut* is the last *Hey*.

***HaVaYaH* begins only from *Hochma* downward.**

It is known that the *Yod* means *Hochma*, *Vav* means *ZA*, the First *Hey* means *Bina* and the last *Hey* means *Malchut*. *Keter*, however, is not implied in the four *Otiot*, except in the tip of the *Yod*. This is so for the reason that the Rav explains below.

**24. The reason is that below, the nine *Sefirot* have the four deficits of the *Ohr*. This in itself will cause the giving of the Name of the *Ohr Elyon*, making these four deficits capable of being called *HaVaYaH*.**

**They are those: The first is the *Hitpashtut* of the *Ohr* for the first time. At that time the *Ohr* begins to expand in *Keter*, the first among them. At that time all nine below it lack that *Ohr*.**

**Thus, when the *Ohr* appeared in the reality of *Keter*, all the rest were still absent.**



**This is the first deficit in the first *Hitpashtut* of the nine *Kelim*. This deficit is absent in *Keter*.**

*Ohr Pnimi*

**24. The four deficits of the *Ohr*. This in itself will cause the giving of the Name of the *Ohr Elyon*, making these four deficits capable of being called *HaVaYaH*.**

Interpretation: the meaning of the *Otiot* is *Kelim* that were emanated and made by the *Nitzotzin* that fell from the *Ohr Hozer* of the four *Komot* that came out during the *Histalkut* of the *Ohr* of *Hitpashtut Aleph*. They came into the empty *Kelim* after the *Histalkut* of the *Ohr* from them.

As has been explained in the Rav's words above (Part 4, chap3 item 12 (see *Ohr Pnimi* there item 100), any "Name" implies attainment, since "anything that we do not attain, we do not call by a name." It is known that there is no attainment in the *Ohr* without a *Kli*, and it has also been explained (Part 4, Chap 1 item 9) that the *Hitpashtut* of the *Ohr* and its *Histalkut* are the reason for the making of the *Kli*.

Thus, the lack of *Ohr* makes for the existence of the *Kelim* and the Holy Names. It is written, **"the nine *Sefirot* have the four deficits of the *Ohr*. This in itself will cause the giving of the Name of the *Ohr Elyon*, making these four deficits capable of being called *HaVaYaH*."** In other words, it is so that there will be a possibility to attain Him in that Name.

**The *Hitpashtut* of the *Ohr* for the first time etc. This is the first deficit in the first *Hitpashtut* of the nine *Kelim*.**

This means that when the *Ohr* begins to expand in the *Keter* the *Ohr* is in *Behinat Ohr Yashar, Rachamim*. At that time all nine below it lack that complete *Ohr*.

Although they are considered *Ohr Hozer* and *Din* and are therefore called *Nekudot*, hence there is a blemish here in the lower nine of *Hitpashtut Aleph*. However, here there is no blemish in the *Keter* whatsoever, hence the *Keter* is not implied in the *Otiot* of the Name *HaVaYaH*, as they imply the lack of the *Ohr*.

Rather, the *Hitpashtut* of the nine *Sefirot* below *Keter*, being the four *Komot HB ZON* that came out as *Ohr Hozer* and *Din*, imply the *Yod* of *HaVaYaH*. also, the *Histalkut* of the entire *Hitpashtut Aleph* in general is the meaning of the *Hey de HaVaYaH*. They are called the *Yod-Hey de Keter*, as the whole of *Hitpashtut Aleph* is called *Keter*.

**25. In the second *Hitpashtut*, this deficit will also be in the nine *Sefirot* once more, not in the *Keter*. Hence, there are two deficits in the nine *Sefirot* and not in *Keter*. This is so because when no *Ohr* is emanated, it is not called a deficit.**

**However, once this *Ohr* begins to expand, it first expands in *Keter*. At that time the nine *Sefirot* will be considered lacking that *Ohr*, as the *Ohr Keter* preceded them. However, the other two deficits are found in both *Keter* and the nine *Sefirot*, and it is the two *Behinot Histalkut*, since this is called a true deficit whether to the nine *Sefirot* or to the *Keter* Himself.**

*Ohr Pnimi*

**25. In the second *Hitpashtut*, this deficit will also be in the nine *Sefirot* once more, not in the *Keter*.**

This is so because in *Hitpashtut Bet* too only *Keter* came out in *Behinat Taamim*. However, the other nine *Sefirot* came out during the *Hizdakchut* as *Nekudot* and that lack appeared in them a second time.

Hence, the *Keter de Hitpashtut Bet* is not implied in the four *Otiot HaVaYaH*, even in *Hitpashtut Bet*, as that lack is not in it but only from *Hochma* down. These are the four *Komot HB ZON* that emerge because of the *Hizdakchut* of the *Masach* (as he writes below) called *Nekudot*. They are implied in the *Vav* of *HaVaYaH* and the general *Histalkut* of this *Hitpashtut Bet* is the last *Hey* of *HaVaYaH*.

The Rav says above (item 23) about this *Hitpashtut Bet, HaVaYaH* in the all the other *Partzufim*. This is because the two lacks of *Hitpashtut Aleph* are present in this *Hitpashtut Bet* too, as we shall see below.

**The nine Sefirot will be considered lacking that Ohr, as the Ohr Keter preceded them.**

It means that the matter of the lack in them is only compared to the *Ohr Keter* that preceded them in its merit. Compared to Him, they are considered *Ohr Hozer* and *Din* though in themselves they are *Rachamim* since they too extend from the *Maatzil* from above downward, as the Rav wrote above (Part 4, Chap 2 item 1).

It is known that all that extends from above downward is *Rachamim*. Yet, compared to the *Ohr Keter* they are considered *Din* since they only exit by the power of the *Histalkut* of His *Ohr* (see Part 4, Chap 6 and *Ohr Pnimi* item 9). However, the two *Behinot* of the general *Histalkut* of *Hitpashtut Aleph* and *Hitpashtut Bet* implied in the two *Otiot Hey* of the Name *HaVaYaH* are a true lack and *Behinat Din* in themselves too, as the Rav says above.

We understand from all the above that the *Yod* in the *HaVaYaH* is the *Ohr* of *Nekudot* of *Hitpashtut Aleph*, meaning the nine *Sefirot* from *Hochma* downward that came out there during the *Histalkut Ohr Taamim*.

The First *Hey* in the Name *HaVaYaH* is the general *Histalkut* of this *Hitpashtut Aleph*, the *Vav* in the Name *HaVaYaH* implies the *Ohr Nekudot* of *Hitpashtut Bet*. The last *Hey* in the Name *HaVaYaH* implies the general *Histalkut* of this *Hitpashtut Bet*. Thus, the two expansions of *Ohr Nekudot* imply the *Yod-Vav* in the Name *HaVaYaH* and the two departures imply the *Hey-Hey* in the Name *HaVaYaH*.

He writes (item 23), **"Yod-Hey in Keter, HaVaYaH in all the other Partzufim."** It means that that the *Hitpashtut* of the nine *Sefirot* from *Hochma* downward that came out during the *Histalkut Ohr Keter de Hitpashtut Aleph* and the *Histalkut Ohr de Hitpashtut Aleph* in general, is the meaning of the **"Yod-Hey in Keter."**

This is so because as a whole, *Hitpashtut Aleph* is called *Keter*, as it is known that it is *Partzuf Keter de AK*. These two lacks of the *Ohr*, meaning the *Histalkut* compared to *Keter*, and not compared to themselves.

The *Behina* of its real *Histalkut*, in themselves too, is necessarily received inside *Hitpashtut Bet*. This is because all the forces that appear in the *Elyon* must necessarily be in its *Tachton*.

Hence, these *Yod-Hey de Hitpashtut Aleph* are in *Hitpashtut Bet* too. Added to them are these two lacks of the *Ohr* in their own *Behina*, which are *Behinat Histalkut* compared to the *Keter* of *Hitpashtut Bet*, and compared to the value of the lower nine themselves. It is also the real collective *Behinat Histalkut* of *Hitpashtut Bet*, implied in the *Vav-Hey*.

Thus, we have all four *Otiot* of the Name *HaVaYaH* here in *Hitpashtut Bet*. It is written, **"HaVaYaH in all the other Partzufim,"** meaning the *Partzufim* of *Hitpashtut Bet*.

**26. We shall explain this matter that writes that these Behinot are called, "for the Lord is God, an everlasting Rock." This is the meaning of the verse, "extol Him that rideth upon the skies, whose name is the Lord ( ??? )."**

**We must be meticulous with this verse. He should have said, " ??? " (Lord) is His name, but what is " ??? " ? The thing is that the entire name is contained in the " ??? " and this is the meaning of, "whose name is the Lord ( ??? )."**

**The " ??? " in its fullest is Yod (comprised of the letters Yod, Vav, Dalet), He (comprised of the letters Hey, Aleph), twenty-six in Gimatria, which is HaVaYaH. Thus, " ??? " is the actual name and the name " ??? " in Keter. It implies how the name HaVaYaH emerged from it containing all the four Otiot HaVaYaH.**

*Ohr Pnimi*

**26. Thus, " ??? " is the actual name etc. It implies how the name HaVaYaH emerged from it containing all the four Otiot HaVaYaH.**

This is the meaning of the verse, "extol Him that rideth upon the skies (Heb: *Aravot*)": *Aravot* implies *Eruv* (lit. mixture) of *Midat ha Rachamim* with *Din*. It begins in the *Partzufim* of *Hitpashtut Bet* and says, "whose name is the Lord ( ??? )." ( ??? ) implies *Keter* where there is still no mixture. Hence, the *HaVaYaH* of *Hitpashtut Bet* extends from it and in all the other *Partzufim* until *Olam ha Atzilut*, where the mixture ends, and ten *Kelim* emerge.

This is the entire reason for giving a good reward to the righteous, as it is written above (Part 4, Chap 1 item 4 in *Ohr Pnimi*). This is the meaning of the verse, "extol Him that rideth upon the skies," who mixed and associated *Midat ha Rachamim* with *Din*. It came out of the meaning of " ?? " His Name in *Keter*.

This is the meaning of *Hitpashtut* and *Histalkut* and in that "exult ye before Him," for in that was all the good reward prepared and concealed for the righteous.

**27. \*Know, that all these *Kelim* did not gain *Aviut* and become *Kelim* only after the *Histalkut* of *Ohr Malchut*. At that time He turned His *Panim* from the *Kli*. It is so because the *Ohr Elyon* of the *Kli* of *Keter* departed and rose to the *Maatzil*. Despite that, because *Ohr Hochma* rose in its place the *Kli* of *Keter* does not gain *Aviut* and materialize. It is the same way in all the other *Orot*.**

**You find that it's been explained in the previous study that *Ohr Keter* of *Akudim* leaves first of all and *Ohr Malchut* leaves last of all. It follows, that the existence of *Behinat Kli* begins only from below upward.**

**Also, the *Kli* of *Malchut* is made before all the others. This is because since *Ohr Malchut* leaves last, when it leaves its own *Kli* the *Kli* does not become more *Av* until its *Histalkut* from its entire *Kli* is completed.**

**At that time the nine Upper *Kelim* still have *Ohr* though none of them as any a part of the *Ohr* that reaches its actual part. For that reason they do not become *Av* and materialize.**

***Kli Malchut*, however, has been entirely emptied of her *Ohr*. Also, there is no other *Ohr* below her to rise inside her. Hence, she gains *Aviut* and becomes a *Kli*.**

**Despite that, she does not become completely *Av* until the *Ohr* departs from her entirely, three degrees etc. The reason for it will be understood with the above mentioned, that any less than three is considered alone. Thus, after the *Ohr* departed by three complete degrees the *Kli* becomes completely dark and its making is complete.**

*Ohr Pnimi*

**27. Until the *Ohr* departs from her entirely, three degrees etc.**

The *Kli* is made only by the complete *Histalkut* of the *Ohr* from it, both *Ohr Pnimi* and *Ohr Makif*. It is known that up to two degrees, the *Kli* still receives *Ohr Makif*. For that reason it does not become a *Kli* until the *Ohr* draws far from it by three degrees.

Take *Kli de ZA* for example. When *Ohr ZA* leaves the *Kli* and rises to *Bina*, it is no longer considered as distancing of the degree since it still receives *Yechida de Ohr Pnimi*. Only when it departs and rises to *Hochma* does it depart one degree from the *Kli* and receives the first *Ohr Makif*.

Afterwards, when it departs two degrees and ascends to *Keter*, it still receives the second *Ohr Pnimi*. Thus, the *Kli* is not yet entirely dark, until it leaves from the *Keter* to the *Maatzil* as well. At that time the *Kli* does not attain any *Ohr*, and it is completed.

The same applies to *Kli Malchut*. When the *Ohr* departs one degree from her, meaning when *Ohr Malchut* ascends to *ZA*, she still receives the first *Ohr Makif*. When it departs two degrees, meaning when it ascends to *Bina*, it still receives the second *Ohr Makif*. Only when

*Ohr Malchut* ascends to *Hochma*, which is the third degree, no *He'arah* is received, the *Kli Malchut* becomes completely dark, and it is completed.

Hence, the *Kelim* were not completed from *Bina* upward. This is because even when *Ohr Bina* ascends to *Keter*, *Bina* still receives *Yechida de Ohr Pnimi*. This is not considered a distancing in the degree at all, much less with *Keter* and *Hochma*. Study all that in the Rav's words above (Part 4, Chap 6 item 15).

Besides the above, there is yet another condition for the completion of the *Kli*, namely the completeness of the outer half of the wall of the *Kli*, mentioned in the Rav's words above (Part 4, Chap 4 item 3). As long as there is not the outer half of the wall of the *Kli* that belongs to the *Makifim*, the *Kli* is not completed.

Thus, the *Kelim de GAR* did not attain any *Orot Makifim* during their ascent to the *Maatzil*, as the Rav says there. Consequently, the *Kelim de GAR* are found to be lacking the outer half of the wall of their outer *Kli*. For that reason they were only completed later, in *Hitpashtut Bet*, as the Rav says here.

**28. You find that after the *Histalkut* of *Ohr Malchut* it rose to its *Shoresh* inside *Peh de AK*. At that time the work of the seven lower *Kelim* from *Hesed* to *Malchut* ends. Thus, the end of their work was through the *Histalkut Orot*, and when they departed, their *Kelim* were made.**

However, the work of the three Upper *Kelim* of *Keter Hochma Bina* was not over since they have not yet distanced three complete degrees from the *Ohr Malchut* that rose to the *Maatzil*. Yet, the end of their work was afterwards when the *Orot* returned to come down a second descent into the above *Kelim*.

*Ohr Pnimi*

**28. Yet, the end of their work was afterwards when the *Orot* returned to come down a second descent.**

It is so because then the *Hitzoniut* of their *Kelim* is completed and the *Orot* are also permanently diminished there. This is because only *Ohr Hochma* comes to *Kli de Keter* and *Ohr Bina* to *Kli de Hochma* etc. That completes their *Behinat Kelim*.

**29. We shall add another explanation about making those *Kelim*. It has been explained in the previous study that the three kinds of *Orot* that came out of *AHP de AK* are considered *NRN* and clothe each other.**

However, the *Ohr* that comes out of the *Eynaim de AK* is called *Neshama* to *Neshama*, which is called *Haya*. Its place is up there in the *Ayin* but it expands below, as we shall explain.

This is so because it stands in its place as *Ohr Makif* to them. From them downward expands a very minute *Ohr* called *Reiah*. It is not a complete *Hevel* like the *Havalim* that extend from the *AHP*. Those are complete tangible and sensed *Havalim*. In addition, since it is a very frail and thin *Ohr*, the *Behinat Kelim* of *Akudim* that exit from the *Peh* were made of it and the *Orot* are not made since it is a frail *Ohr*.

However, the *Ohr AHP* was not an actual tangible and sensed *Hevel*. Even the *Behinat Kelim* couldn't have been made since they are lower *Orot* than the *Ohr Eynaim*. For that reason they come out actual, sensed *Hevel* and thus the *Behinat Orot* that are called *NRN* were made.

*Ohr Pnimi*

**29. *Orot* that came out of *AHP de AK* are considered *NRN*.**

This has already been explained in the Rav's words above (Part 4, Chap 6 item 6) and in *Ohr Pnimi*.

**The *Ohr* that comes out of the *Eynaim* etc. Its place is up there in the *Ayin* etc. as *Ohr Makif*.**

This refers to *Behinat Ohr Makif de Yechida* to ZA. However, as the Rav says (Part 4, Chap 6 item 17), it does not reach the *Nukva* even as *Behinat Ohr Makif*.

**A very minute *Ohr* called *Reiah*. It is not a complete *Hevel* like the *Havalim* that extend from the *AHP*. Those are complete tangible and sensed *Havalim*.**

The *Ohr Hozer* that expands from above downward with the *Ohr Yashar* inside it into *Eser Sefirot* called *Guf* is called *Hevel*. This is because it comes out of the *Zivug de Hakaa* in the *Aviut* in the *Masach*.

If there is a lot of *Aviut* the *Ohr Hozer* is greater and the *Koma* is greater. Hence, until *Behina Bet*, the *Aviut* in the *Masach* is considered sufficient to raise *Ohr Hozer* to extend the *Ohr* from below upward in a sufficient measure to afterwards expand from above downward into *Behinat Guf* as well. For that reason the *Ohr Hozer* is called "Complete *Hevel*".

However, the *Aviut* from *Behina Aleph*, called *Eynaim*, note that the *Aviut* of that *Behina* is very thin and frail. It is not a complete *Hevel* that can also expand from above downward and for that reason no *Ohr* comes from it into the *Guf*.

It is written, "since it is a very frail and thin *Ohr*, the *Behinat Kelim* of *Akudim* etc. were made of it." It means that we discern only the *Behinat Ohr Yashar* in the *Ohr Eynaim*.

This is the *Behinat Atzmut Ohr* that makes a *Zivug de Hakaa* in the *Orot de AHP* and generates the *Kelim* for them as he explains before us. However, in itself, the *Zivug* is insufficient to generate *Komat Ohr* to the *Guf* as the *AHP*, only as a frail *Ohr*.

**30. Let us return to the matter of the *Reiah* of the *Eynaim*. It is said that the making of the *Kelim* was through its *Histaklut*, *Reiah* and *Habata* in the *Ohr Akudim*, called the above mentioned *Nefesh*.**

**This is the meaning of the verse, "And God saw the light, that it was good; and God divided" etc. The *Ruach* and the *Neshama*, which are the *Orot Awzen* and *Hotem*, are called complete *Ohr*. The *Nefesh*, which is *Akudim* that exit from the *Peh*, are implied in the excess word "the", in what the text says "the light."**

**He said that since God is the emanator, He sees and looks at the *Nefesh*, called "the" and then divides. This is considered making the *Kelim* that separate, limit and place a ration and measurement in the *Orot* and their parts are separated from one another.**

*Ohr Pnimi*

**30. Its *Histaklut*, *Reiah* and *Habata* in the *Ohr Akudim*, called the above mentioned *Nefesh*.**

The *Peh de Rosh* is called *Nefesh*. The *Hitpashtut Ohr* is called *Histaklut* and *Habata*. Hence, the *Hitpashtut Ohr Elyon* to the *Masach* in *Kli Malchut* for *Zivug de Hakaa* is called *Histaklut* and *Habata* in the *Nefesh*, meaning the *Masach* in *Malchut*.

**The emanator, He sees and looks at the *Nefesh*, called "the".**

As has been written in the previous item, the *Masach* in *Kli Malchut* is called *Nefesh* and is called "the", as the Rav has written, and examine carefully (Part 3, Chap 3 item 3).

**31. There is *Ohr Yashar* and *Ohr Hozer* in this *Reiah*. In the *Histaklut* of this *Reiah* as *Ohr Yashar* in the *Ohr Nefesh* there was sufficient ability to make the *Kelim* of the First Three. Yet, the seven lower *Kelim* were not finished until the *Histaklut Ohr Yashar* extended down to the tenth *Kli* of *Malchut*.**

**Afterwards the two *Orot* returned, being the *Ohr* of the *Reiah* of *Ayin* and the *Ohr Nefesh* that extended from the *Peh*. Both returned to depart upward from below upward and the seven lower *Kelim* were made during their *Histaklut* from below**

upward as *Ohr Hozer*. Yet, the first three *Kelim* were made in the *Ohr Yashar* from above downward through the *Histaklut Ohr Yashar de Eynaim* in the *Ohr Nefesh*.

*Ohr Pnimi*

**31. There is *Ohr Yashar* and *Ohr Hozer* in this *Reiah*.**

This is because the *Hitpashtut Ohr Elyon* in the *Partzuf* is called *Reiah* and that part of the *Ohr* that is received in the *Partzuf* is called *Ohr Yashar*, meaning up to *Kli Malchut*. That part of the *Ohr* that is not received in the *Partzuf* because of the *Masach* that pushes it back, which was suitable for clothing in *Malchut*, is called *Ohr Hozer*. This is why it is said that there is *Ohr Yashar* and *Ohr Hozer* in this *Reiah*.

**In the *Histaklut* of this *Reiah* as *Ohr Yashar* in the *Ohr Nefesh*.**

This refers to *Malchut*, called *Nefesh*. The *Ohr Nefesh* refers to the *Ohr Hozer* that she raises up from her upward clothing the *Ohr Elyon* as *Eser Sefirot* of the *Rosh*.

It is written, "there was sufficient ability to make the *Kelim* of the First Three." It means that the *Kelim* of the *Eser Sefirot de Rosh*, which are from below upward, are considered the *Shorashim* of the *Kelim*.

**The seven lower *Kelim* were not finished until the *Histaklut Ohr Yashar* extended down to the tenth *Kli* of *Malchut*.**

She is called *Malchut de Malchut*, or *Nefesh de Malchut*. This is because this above-mentioned *Malchut* of the *Rosh*, called *Nefesh* or "the" expanded in itself into *Eser Sefirot* from her and within her through her own *Malchut*, meaning *Malchut de Malchut*.

These *Eser Sefirot* are called *Guf* or the seven lower *Sefirot*. They are called *AK* in *Akudim*, expanding from *Peh de AK* through its *Tabur* because *Malchut* of the *Rosh* is called *Peh* and *Malchut de Malchut* is called *Tabur*.

**The *Ohr* of the *Reiah* of *Ayin* and the *Ohr Nefesh* that extended from the *Peh*.**

Meaning the *Ohr Yashar* and *Ohr Hozer* because the *Ohr Reiah* is *Ohr Yashar* and the *Ohr Nefesh* is the *Ohr Hozer* that ascends from the *Malchut*.

**Both returned to depart upward from below upward etc. the seven lower *Kelim* were made during their *Histaklut* from below upward as *Ohr Hozer*.**

Meaning through the *Masach*, as it is written at length above (Part 4). In the *Hizdakchut* of the *Masach* from *Behina Dalet* to *Behina Gimel* the *Zivug* from *Behina Dalet* stops. The *Ohr Hozer* with the *Ohr Yashar de Komat Keter* within it leaves, rises up and the *Zivug* is made in *Behina Gimel*, which is *Behinat ZA de Ohr Yashar*. Then the *Ohr Hozer* of that *Zivug* connects and clothes only *Komat Hochma*.

*Ohr Hochma* comes in *Kli de Keter*, *Ohr Bina* in *Kli de Hochma* and *Ohr ZA* in *Kli de Bina*, *Ohr Malchut* in *Kli ZA* and *Kli Malchut* remains without *Ohr*. Then *Kli Malchut* darkens and thickens and becomes a *Kli*, as the *Rav* has written (item 27).

Afterwards, when the *Masach de Behina Gimel* purified into *Behina Bet*, which is *Bina de Ohr Yashar*, and the *Ohr Hozer* and *Ohr Yashar de Komat Hochma* departed, *Komat Bina* was extended. At that time the *Ohr Bina* clothes *Kli de Keter*, *Ohr ZA* in *Kli de Hochma* and *Ohr Malchut* in *Kli de Bina*. Hence, *Kli de ZA* too remains without *Ohr*. In that state *Kli de ZA* also darkens and thickens, thus becoming a *Kli*.

When it purifies from *Behina Bet* to *Behina Aleph*, which is *Hochma de Ohr Yashar*, *Komat Bina* departs and *Komat ZA* extends. Then *Ohr ZA* comes in *Kli de Keter* and the *Kli Bina* too remains without *Ohr*. Thus *Kli de Bina* too darkens and thickens etc. similarly.

Thus, the *Kelim de Guf* are made only through the *Histaklut Ohr Yashar* and the *Ohr Hozer* upward, as then they darken, thicken, and become *Kelim*.

However, only the two *Kelim* of *ZA* and *Malchut* were entirely completed through this *Histaklut* in both their inner half for *Ohr Pnimi* and their outer half for *Ohr Makif* (*Ohr Pnimi* item 27).

However, the three *Kelim Keter Hochma Bina* were not yet completed here in this *Histaklut* since they still lack the outer half of their walls. This is so because they did not have any ascents to attain *Kelim* and *Orot Makifim*, hence they were only completed afterwards, in *Hitpashtut Bet*.

**Yet, the first three *Kelim* were made in the *Ohr Yashar* from above downward through the *Histaklut Ohr Yashar de Eynaim* in the *Ohr Nefesh*.**

It means that their *Kelim de GAR*, the *Eser Sefirot de Rosh*, were made through the *Hitpashtut Ohr Yashar* from above downward into *Zivug de Hakaa* in the *Malchut*. *Malchut* raised *Ohr Hozer* from below upward and clothed the *Ohr Yashar de Eynaim*, as the Rav has written at length in the beginning of Part 3.

**32. Now we shall explain how that second return of *Orot* was. Know, that their second return is not like their first descent. This is because then all ten *Orot* came down to their place.**

However, in this second descent, had they all descended back to their place, the *Kelim* that have already been made by their *Histaklut* would have nullified as in the beginning. They would not have been able to tolerate their *Orot*, as it happened to them before.

Therefore, it became necessary that the *Ohr Elyon* in all of them, being *Keter*, which is great and equal to all the nine *Orot* put together, would always remain above, attached to the *Shoresh* that emanates it, which is the *Toch* of the *Peh* of *AK*.

**33. Only the lower nine *Orot* came out of it again. They expanded in the following manner: *Ohr Hochma* entered the *Kli* of *Keter*; *Ohr Bina* entered the *Kli* of *Hochma* etc. until you find that *Ohr Malchut* entered the *Kli* of *Yesod*.**

Now there are two changes from the way it was at first. The greatest of all *Orot* put together, namely *Keter*, remained above in its *Shoresh*.

Moreover, even though the *Kli* of *Keter* does not have the power to tolerate its own great *Ohr*, it can tolerate the *Ohr Hochma*, which is much smaller than *Keter*. It is similar in all the other *Sefirot*, and for the above two reasons there is now an ability in these *Kelim* to tolerate their *Ohr* and they are not cancelled as in the beginning.

**34. We will explain below that all nine *Orot Tachtonim* enter the *Kli* of *Keter* together. Afterwards only *Ohr Hochma* remains inside it while the other eight *Orot* descend and enter the *Kli* of *Bina* and so on similarly with all of them.**

However, that does not add or subtract. We have a great rule in our hands: the *Elyon* is greater than everything below it. Hence, even when the nine *Orot* enter the *Kli* of *Keter* together, all the eight *Tachtonim* are of no consequence compared to the *Ohr Hochma* that is higher than them and emanated them.

It has already been explained that the *Ohr Hochma* can tolerate the *Kli* of *Keter* since it is a higher *Behina*. Thus, of course it will tolerate the rest of the eight *Orot* below it, and likewise in the rest of the *Kelim*.

The *Ohr* that is designated to the *Kli* does not enter it, only a small *Ohr* in its place. For that reason they can tolerate the *Orot* and are not cancelled as in the beginning.

**35. \*We must thoroughly explain the meaning of *Matei ve Lo Matei*. It is said that in the beginning the *Ohr* comes in *Keter* and nine *Orot* are contained in Him.**

Afterwards it returns to being *Behinat Lo Matei*, when the *Ohr* that reaches the *Keter* exits there once more. However, the nine other *Orot* remained in *Keter* since *Keter* has the power to tolerate them.

**In that state, when the *Ohr* is *Lo Matei* in the *Keter*, *Keter* extends the nine *Orot* to *Hochma Panim be Panim* and places them in *Hochma*. At that time *Hochma* turns her *Panim*, after receiving the nine *Orot*, and shines to *Bina Panim be Panim*. It is only *He'arah*, but she still does not give her the seven *Orot*.**

*Ohr Pnimi*

**35. In the beginning the *Ohr* comes in *Keter* and nine *Orot* are contained in Him.**

In order to understand the Rav's words here we must thoroughly remember and clearly understand all his words in the beginning of the Part from item 1 to item 15 and what we explained there, as it is because it is impossible to repeat all that length from there. Here we shall briefly review the item headlines.

First examine the order of the ascents of the *Sefirot* to the *Maatzil* after their *Histalkut* from the first *Hitpashtut* explained in Part 4, Chap 4 item 6. The gist of all the above is that the *Zivug de Hakaa* made in the first *Partzuf de AK* was on the corrected *Masach* in *Kli Malchut* that was in the *Gadlut* of the *Aviut*, meaning *Aviut de Behina Dalet*.

Hence, that *Malchut* raised the greatest *Ohr Hozer*, up to *Komat Keter*. This *Ohr Hozer* rose and clothed the *Ohr Elyon* from below upward, and these *Eser Sefirot* are called *Eser Sefirot of Rosh*.

It is the conduct of the *Malchut* and the *Ohr Hozer* that as it clothes from below upward, to the same extent it inverts and expands the *Kli Malchut* from above downward from her and within her up to that *Malchut de Malchut*. There it descends and clothes the entire *Komat Ohr Yashar* that is clothed in the *Rosh*.

This *Hitlabshut* is called *Hitpashtut Aleph de AK*. It is also called *Eser Sefirot de Guf*, the *Malchut* of the *Rosh* is called *Peh*, and *Malchut de Malchut*, which is *Malchut de Guf*, is called *Tabur*.

Since there is still no apparent limitation in *Malchut* of the *Rosh*, the *Ohr Makif* and the *Ohr Pnimi* shine there equally. However, when the *Ohr* expands from there into the *Eser Sefirot de Guf* through the *Tabur*, being *Malchut de Guf*, the *Masach de Tabur* stopped the *Ohr Yashar* and did not let it expand below *Tabur*. That means that that *Ohr Yashar* ascribed to the first nine *Sefirot* called *Ohr Pnimi* clothed the nine *Sefirot de Guf* through the *Tabur*. Also, that *Ohr Yashar* ascribed to *Malchut* could not enter and clothe its place below *Tabur* since of the *Masach* there and remained outside the *Partzuf* as *Ohr Makif*.

Hence, there was a *Hakaa* and *Bitush* between the *Ohr Makif* and the *Ohr Pnimi* on that *Gevul*, called *Masach de Tabur*. This is because the *Ohr Makif* also wanted to come down and clothe in its place as did the *Ohr Pnimi* since both of them illuminated equally in the *Rosh*. For that reason the *Ohr Makif* overpowered and purified the *Masach* from its *Aviut* so that its force of detainment would disappear from it and the *Ohr Makif* would be able to clothe too.

Understand that thoroughly for this is the explanation of the whole issue of the *Hizdakchut* of the *Masach* in each and every *Partzuf*. There is no apparent limitation on the *Ohr Makif* in any *Rosh*. Hence, it too wishes to clothe in the *Guf*.

Thus, it purifies the *Aviut* in the *Masach*, meaning the *Behinat* detainment in it. This is because the measure of the *Aviut* in the *Masach* is the measure of its detainment; they are one matter in it.

Indeed, the *Ohr Makif* purified the entire *Aviut* present in the *Masach* all at once and brought it to the *Maatzil*, meaning to *Peh de Rosh*, where it is not limited at all. It means that the *Masach* purified from the entire *Aviut de Guf* and all that remained in it is the *Behinat Shoresht* in it, which is the *Behinat Masach de Malchut* of the *Rosh*. This is called the ascent to the *Peh*, as *Hishtavut Tzura* makes the spirituals into one.

However, since there are four degrees in the *Aviut*, it is necessary that that the *Masach* that had *Behinat Aviut de Behina Dalet* and has completely purified necessarily went through the same four degrees one by one. Also, the *Ohr Elyon* never stops shining even for a moment, except it is not discerned in the *Olamot* unless there is a proper receiver to receive its *Ohr*.



For that reason we discern that the *Ohr Elyon* mates with the *Masach* as it passes through the four degrees found from *Behina Dalet* to the complete purification. It generates four *Komot* of *Ohr* on its way according to the measure of the *Aviut* that the *Masach* stands in since as long as there is some measure of *Aviut* that merits a *Zivug*, *Ohr Elyon* still connects and clothes it.

Also, when the *Koma* departs, though it certainly leaves at once, we still discern four stops along its way. For example: when it purifies from *Behina Dalet* to *Behina Gimel*, when *Komat Keter* disappears from the *Partzuf*, since there are five degrees, *KHB*, *ZA* and *Malchut* in *Komat Keter*, we discern four stops on its way as in the order of its *Histalkut*.

*Keter* in the *Koma* disappears first and only the lower nine *Sefirot* remain there. You then find that *Hochma* rose to the place of *Keter* and *Bina* to the place of *Hochma* etc. until *Malchut* in the place of *ZA*. Afterwards the *Hochma* disappears from the *Koma* and then *Bina* ascends to the place of *Keter* and *ZA* to the place of *Hochma*. After that *ZA* too disappears from the *Koma* and *Malchut* rises to the place of *Keter*.

Finally, *Malchut* too disappears from the *Koma* and you find that the entire *Komat Keter* has departed from the *Partzuf*. Thus, even in *Komat* we discern that it makes four stops during its *Histalkut*.

Before the *Masach* comes to the *Aviut de Behina Gimel* only one *Behina* of *Hizdakchut* is discernible there. That *Hizdakchut* rejects and expels the *Ohr Hozer* as it is then unfit for *Zivug*, as it is occupied in its purification from that attribute.

It is also known that the *Masach de Tabur* of the above *Hitpashtut Aleph* that purified and reached the *Peh* was incorporated in all the *Reshimot* of the *Eser Sefirot de Guf* except *Behina Dalet*, which did not leave its *Reshimot* of bestowal. All that was left of her was the *Reshimo de Hitlabshut*, see *Ohr Pnimi* item 9 throughout as all of it is needed here.

It explains there that we regard primarily the highest *Behina* in them, which is *Behina Gimel* that extends *Komat Hochma*. However, there is *Behinat Reshimo de Behina Dalet de Hitlabshut* too there, called *Behinat Zachar de Kli de Keter*.

On the one hand it is much higher than *Behina Gimel*, since it is from *Behinat Komat Keter*. However, since it does not have the *Behinat Aviut* of *Hamshacha* it must connect with a *Behinat Nekeva*, meaning with *Behinat Aviut* of *Hamshacha*, which is the *Reshimo* of *Behina Gimel* that has *Behinat Hamshacha* too.

Now we shall come to the heart of the examination of the Rav's words. He says, **"in the beginning the *Ohr* comes in *Keter* and nine *Orot* are contained in Him."**

There are two things to discern here: A – Why has the order been reversed here from what it was in *Hitpashtut Aleph*? There the *Ohr* came into *Malchut* first, and here it began to expand in *Keter* first. B – Why did all the *Orot* come each into its designated *Kli*, and here they all came together into one *Kli* of the *Keter*?

Indeed, if we understand where these *Kelim* came here from, these two above questions will be clarified simply. We must know that the Rav speaks briefly and says that the *Orot* expanded back to the empty *Kelim* after the *Orot* have departed from within them. This means that it does not only speak of the first *Partzuf* where the *Histalkut* occurred.

However, this is a matter of a special *Partzuf*, completely separated from the first *Partzuf*. This is because the first *Partzuf* is called *Partzuf Galgalta de AK* and this *Hitpashtut Bet* is called *Partzuf AB de AK*. It is considered a child and a progeny of the first *Partzuf* since this *Hitpashtut Bet* was born and came out of this *Zivug*.

The Rav has already thoroughly explained to us the order of that *Zivug* (items 9-15). We should not repeat the words, but we must understand the rule that the whole matter of the *Histalkut* of the *Orot* and the empty *Kelim* that remained, spoken of in the first *Partzuf*, all that already belongs to the second *Partzuf*.

This is so because there is no absence in the spiritual and any matter of *Shinui Tzura* discerned in the spirituals means additional *Tzura*, not an absence or replacement. Hence, all these empty *Kelim* spoken of in the first *Partzuf* are the *Kelim* of this *Hitpashtut Bet*, where the *Orot* return and expand a second time.

Thus, the *Zivugim* were made on the *Masach* contained of the two *Reshimot* mentioned in the Rav's words above, which are the *Reshimo de Behina Dalet*, called *Zachar*, and the *Reshimo de Behina Gimel*, called *Nekeva*. Afterwards these two *Komot* expanded into the *Kli de Keter* that remained empty from the time of *Hitpashtut Aleph*, and this *Hitpashtut Bet* was contained in those two *Komot*.

All the *Komot* were contained in *Komat Keter* in *Hitpashtut Aleph*, and all four *Komot HB ZON* came out through the *Hizdakchut Masach* of the *Aviut de Behina Dalet*, which is *Komat Keter*. Similarly here, all nine *Sefirot* are contained in the first *Koma* of *Zachar* and *Nekeva* that came out inside the *Kli de Keter*.

This is so because afterwards that *Masach de Behina Dalet* and *Behina Gimel* purified and the *Zachar* and *Nekeva* came out to the *Kli* of *Hochma* etc. similarly, just as it was in the order of *Hitpashtut Aleph*.

Now you can simply understand that it was not possible for the *Koma de Behina Gimel* and *Behina Dalet*, which are close to the degree of *Keter* (see item 9) to clothe *Kli de Hochma*, which is much smaller than them. Also, they have no interest in clothing the *Komot HB ZON* since every single *Sefira* from those *Eser Sefirot de Zachar* and *Nekeva* are of the same *Koma*. In other words, each of them is close to *Komat Keter*, and how can any of them clothe the other low *Komot HB ZA* and *Malchut*.

**Lo Matei, when the Ohr that reaches the Keter exits there once more.**

It is because the *Masach de Behina Dalet de Zachar* purified to *Behina Gimel* and the *Masach de Behina Gimel* of the *Nekeva* to *Behina Bet*. Hence, the two *Komot de Zachar* and *Nekeva de Keter* departed and this is the meaning of his words, "**the Ohr that reaches the Keter exits there once more.**" This matter of *Hizdakchut* that happened in the *Zachar* and *Nekeva de Keter* is also because of the *Bitush* and *Hakaa de Ohr Makif* and *Ohr Pnimi* as in *Hitpashtut Aleph*.

**The nine other Orot remained in Keter.**

It means that the above *Aviut* of *Behina Bet* remains in it, where the *Zivug* that comes out on this *Aviut* elicits *Komat Bina* and *Bina* contains within it *Komat ZA* and *Malchut*, which are eight *Orot*. There is also *Behina Gimel* of the *Zachar de Keter*. Thus there are nine *Orot* in *Kli de Keter* that remains after the *Hizdakchut* of her own *Behina*.

**Lo Matei in the Keter, Keter extends the nine Orot to Hochma Panim be Panim.**

You already know that these *Kelim de Hitpashtut Bet* are the same empty *Kelim* that remained after *Hitpashtut Aleph*. Also, the order of the making of these *Kelim* has been explained in the Rav's words above (item 26).

First, *Malchut* was made since she was the first to be emptied of her *Ohr*. Afterwards, when *Kli de ZA* was emptied from its *Ohr* the *Kli de ZA* was made. Then, when *Kli de Bina* was emptied, the *Kli de Bina* was made etc.

The reason for it is that it did not rise and depart with the *Ohr Yashar*, as the Rav explained above (Part 4, Chap 2, item 7). Hence, each and every *Kli* was made with the *Histalkut Ohr* from inside it since then the *Ohr Av* remained below and became a *Kli*.

You find that the *Kelim* were arranged from the time they were made one above the other: *Malchut* first, *ZA* atop her, *Bina* atop him, up to *Kli Keter* above all. Hence, know that here too in *Hitpashtut Bet*, even before the *Orot* expanded, the *Kelim* are already arranged and stand from above downward, *Keter* at their head and finally *Malchut*, meaning as they came out in *Hitpashtut Aleph*.

Thus, when the *Orot* expanded and came out of the *Zivug de Komat Keter* and *Hochma*, where all these *Eser Sefirot* were on an equal *Koma*, close to *Keter*, they've found the *Kli de Keter* suited for them standing ready for them.

While *Lo Matei* in the *Keter* means that the *Behina Dalet de Zachar de Keter* purified and *Behina Gimel de Nukva de Keter*, the *Komat Keter de Zachar* and *Komat Hochma de Nukva* departed. It follows that all these *Eser Sefirot de Zachar* and *Nekeva* lost, the *Komat Keter* in them and the *Eser Sefirot de Zachar* were diminished into *Komat Hochma*, and the *Eser Sefirot de Nekeva* diminished into *Komat Bina*.

Thus, this *Koma* is no longer ascribed to the *Keter* at all, but to *Kli de Hochma*. Therefore the *Keter* pours them to the *Kli de Hochma*, as the Rav says.

Yet, we must understand how the *Orot* extend from the *Kli de Keter* to the *Kli de Hochma*. After all, there is a great distance between these *Kelim*. *Kli de Keter* is in *Aviut de Behina Gimel*, and it is known that *Shinui Tzura* separates and distances the spirituals.

Thus, how do they touch one another so as to be able to bestow upon each other? We must not be mistaken to say that the *Kli de Keter* purified to *Behina Gimel* and thus became equal with the *Kli de Hochma* since it is known that no *Hizdakchut* is applied in the *Kelim* whatsoever. The whole issue of the above *Hizdakchut* relates only to the *Masach* in the *Kelim*, not to the *Kelim* themselves.

However, we must remember what the Rav explained above (item 15 and in *Ohr Pnimi*), and then the *Kli* turns its *Panim*. It has been explained there that when the *Ohr* leaves the *Kli*, the *Kli* turns its *Panim* downward and its *Achoraim* upward, the *Panim* of the *Kli* becomes the *Achor* and the *Achor* becomes the *Panim*, and examine it there.

Here, however, the *Ohr* that belongs to *Kli de Keter* departed because the *Behina Dalet de Zachar* and *Behina Gimel de Nekeva* have departed and a *Zivug* was made on the *Behina Gimel de Zachar* and *Behina Bet de Nekeva*. After that the *Kli de Keter* turned its *Panim* downward, which is the great *Aviut* that was in it. Its entire *Panim* and importance has now become very bad, and *Achor*, meaning the pure side of it has become the most important. Now you can see that after the *Kli de Keter* turned its *Achoraim* upward, it equalized with the *Kli de Hochma*. This is because the whole *Shinui Tzura* that was in *Kli de Keter* is the great *Aviut* of *Behina Dalet* and *Behina Gimel* in it, for this is its entire merit over the *Kli de Hochma*. Now all that *Aviut* has been annulled from it because of the turning of its *Panim* downward, and thus it is now considered equalized in form with *Hochma*.

It is written, "**Keter extends the nine Orot to Hochma Panim be Panim.**" It implies that because of the *Histalkut Ohr Keter*, *Kli de Keter* has turned its *Panim* downward. Therefore, it is standing *Panim be Panim* with *Kli de Hochma*.

This is so because now too the *Panim de Keter* is the *Behina Bet* and *Behina Gimel*, meaning that pure side that prior to that was the *Behinat Achor* of *Keter*. In fact, it is equal to the *Panim de Hochma*; hence it can pour the *Ohr* to *Hochma*, as they are in *Hishtavut Tzura* with one another. This is the reason that the Rav wrote above that any giving of *Orot* is always in *Behinat Panim be Panim*.

The matter of these nine *Orot* that *Hochma* received from *Keter* has already been explained above. They are the remains of the *Aviut* that was left of the *Zachar de Keter* after its *Hizdakchut*.

This is *Behinat Reshimo de Hochma* of the first *Hitpashtut* that was contained in the *Zachar de Keter* (see *Ohr Pnimi* item 6), and this is one *Ohr*. Also, she received the rest of the *Aviut de Nekeva de Keter*, which is *Behina Bet* and *Komat Bina* where the two *Komot* are incorporated, *de ZA* and *de Malchut*. They are eight *Orot* together and with the *Behina Gimel de Zachar*, they are nine *Orot*.

**Hochma turns her Panim, after receiving the nine Orot, and shines to Bina.**

This refers to the turning of the *Panim* only of the *Zachar de Hochma*, not the *Behinat Nekeva de Hochma*. This is so because the turning of the *Panim* means *Hizdakchut* of the *Aviut* and the *Histalkut Ohr* from there since then the *Kli* turns its *Panim* downward, as the Rav says (item 15).

In that state the *Masach de Aviut de Behina Gimel* of the *Zachar* purifies into *Behinat Aviut* of *Behina Bet* and you find that the *Kli de Zachar* turns its *Panim* downward and its *Achoraim* upward. It means that the importance of *Behinat Gadlut* of the *Aviut* in it is cancelled (see *Ohr Pnimi* item 15).

At that time that residue *de Zachar de Hochma* is poured to the *Kli de Bina*. This is the meaning of *Hochma* turning her *Panim* after having received the nine *Orot* and shining to *Bina*, meaning the *Behinat Zachar* of the *Kli de Bina*.

However, the Rav did not explain any *Hizdakchut* in the *Zachar de Kli de Keter*. Rather, he wrote it along with the *Nekeva de Keter* in a single *Hizdakchut*.

This is so because the *Zachar de Keter* does not have any *Behinat Aviut* of *Hamshacha*, but only from *Behinat Hitlabshut*, and there is no *Hizdakchut* in its own *Behinat Hitlabshut* since there is no *Behinat Aviut* in it. Instead, it is incorporated and connects with the *Aviut* of the *Nekeva* (*Ohr Pnimi* item 9, par. "However"). Thus, the matter of its *Hizdakchut* comes along with the *Hizdakchut* of the *Masach* of the *Nekeva*, therefore the Rav write them as a single *Hizdakchut*.

However, the *Zachar de Kli de Hochma*, which is the *Behinat Reshimo de Ohr Hochma* that remains in *Hitpashtut Aleph* as in the previous item, also has *Behinat Aviut de Hamshacha*. For that reason it is necessary that it will purify before the *Nekeva* purifies since its measure of *Aviut* is greater, as it is *Behina Gimel* and the *Nekeva* is *Behina Bet*.

**It is only *He'arah*, but she still does not give her the seven *Orot*.**

It means that it gives only one *Ohr* of the *Zachar de Kli de Bina* since its time has now come to purify, and it gives its remains to *Bina*. However, the time of the *Nekeva* to purify has not come yet; thus it does not give the seven *Orot* related to the *Nekeva de Bina*, as has been explained in the previous item.

**36. Afterwards the *Ohr Keter* returned to being *Matei* in *Keter* and *Ohr Hochma* was once more concealed in *Keter* because of its desire to unite with the *Keter*. At that time *Kli Hochma* turned its *Panim* to *Keter* and gave it its *Ohr*. Yet, *Ohr Bina* that was in *Hochma* does not rise to *Keter* with it because of the craving of the sons, of which she is the mother.**

**We have already explained that there is return of *Panim* and *Achor* only in *Behinat Kelim*. However, in the *Orot* themselves there is no *Panim* and *Achor*, only *Hitpashtut* and *Histalkut*.**

*Ohr Pnimi*

**36. *Matei* in *Keter* and *Ohr Hochma* was once more concealed in *Keter*.**

Interpretation: when *Hochma* purified and her *Ohr de Zachar* and *Nekeva* departed and rose to the *Keter*, *Nukva de Keter* returned to thicken in her *Aviut de Behina Gimel* and *Ohr Hochma* was elicited to *Kli de Keter*. Thus, the *Ohr* was once more *Matei* in the *Keter*.

The reason for it is because the *Zachar* of the *Hochma* that rose to the *Kli de Keter* is *Behinat Reshimo* that remained from the *Hitpashtut Aleph* from the *Aviut de Behina Gimel* that was there. Thus, it rose and was incorporated in the *Nekeva de Keter* that was also *Behinat Aviut de Behina Gimel* before it purified. Hence, because of the present ascent of the *Zachar de Hochma*, its previous *Aviut* has now returned and the *Zivug Elyon* on it returned.

***Hochma* turned its *Panim* to *Keter* and gave it its *Ohr*.**

This means that the *Hochma* returned her *Panim* up against the *Keter*. Afterwards she returned and purified once more from her *Behina Bet* too and the *Komat Bina* disappeared from her and came to the *Keter*. It is so because prior to that he says that *Hochma* turned her *Panim* down toward *Bina* because of the *Hizdakchut Zachar de Hochma*.

He tells us that after *Bina* received the remains *de Zachar de Hochma*, *Kli de Hochma* returned her *Panim* toward *Keter* once more. This is because there was still *Komat Ohr Bina* in the *Aviut de Behina Bet* in her from which she has not purified.

Rather, after she returned her *Panim* to *Keter*, her time to purify from *Behina Bet* arrived. Then *Komat Ohr Bina* disappeared as well, which she gave to the *Keter*.

***Ohr Bina* that was in *Hochma* does not rise to *Keter* with it.**

This refers to *Ohr ZA* ascribed to *Kli de Bina*. However, *Ohr Bina* does not belong to *Bina* in *Hitpashtut Bet*, but to *Hochma*. It is written that the *Kli de Hochma* gave her *Ohr* to *Keter*, meaning her *Ohr Bina*.

This is so because she purified from *Behina Bet* and all that was left in her is the *Aviut de Behina Aleph*, which is *Ohr* of *Komat ZA*, which belongs to *Kli de Bina*. He says about that

*Ohr* that it remained in *Kli de Hochma* and did not rise to *Keter*. The Rav calls it *Ohr Bina* because it is related to *Kli de Bina*.

**37. Yet, after *Kli Hochma* turned his *Panim* opposite *Keter* and his *Ohr* rose there, he then turned his *Panim* down opposite *Bina* and gave her the seven *Orot*. You should also know that any giving of *Orot* is always regarded as *Panim be Panim*.**

*Ohr Pnimi*

**37. His *Panim* down opposite *Bina* and gave her the seven *Orot*.**

The matter of the *Histalkut Ohr* from *Kli de Hochma* causes the turning of his *Panim* down. This is considered *Hishtavut* with the *Panim de Bina* since he cancelled his prior *Panim*, meaning his *Behina Bet* and turned his *Achor*, namely *Behina Aleph*, into *Behinat Panim*. It follows that now it is *Panim be Panim* with *Bina* and can therefore give her the *Koma* of *Behina Aleph* which is *Komat ZA*. Now she is named after the highest *Sefira*, being *Ohr Hesed*, containing all seven lower *Sefirot HGT NYHM*.

It is written, **"turned his *Panim* down opposite *Bina* and gave her the seven *Orot*."**

Now there are eight *Orot* in *Bina*. Those are the remains of the *Ohr Zachar* that she received from the *Hochma*, which is *Behina Bet*. This is in addition to the seven lower ones contained in *Behina Aleph* that have now received from the *Nekeva de Hochma*, thus eight *Orot*.

**Any giving of *Orot* is always regarded as *Panim be Panim*.**

It has been explained above that the giver and the receiver should equalize their *Tzura* with one another. Hence, as long as his *Panim* are upward he is much higher than the receiver and they do not touch each other. For that reason he does not give except if he cancels his *Panim* and places his *Achor* forward.

In that state the *Panim* of the giver and the receiver are equal. This is called *Panim be Panim*. Examine the interpretation of the matter carefully in *Ohr Pnimi* item 15.

**38. However, *Bina* did not turn her *Panim* to shine in *Hesed* below since there was no power in *Hesed* and *VAK* to receive such a great *Ohr Panim be Panim*, only *Achor be Achor*. This is so because there is *Ohr* of *VAK* here and the *Ohr* of *Bina* which is greater than all of them together.**

**Yet, in the beginning when there were still no *Orot* in *Bina* except what she gave to *Hochma*, she turned her *Panim* and illuminated to *Bina* only *He'arah Panim be Panim*. This is not so in *Hesed* since *Bina* has the strength to receive their *Orot*, as the seven *Orot Tachtonim* were annulled with respect to her *Ohr*, and she can certainly receive her own *Ohr*.**

**The *Ohr* of *Hochma*, though his *Ohr* is greater than her *Ohr*, you already know that *Abba ve Ima* "stay as one and come out as one" and she can receive the *Ohr Hochma*. It is not so in *Hesed* since there is a big difference between that and the *Ohr Bina*, and he cannot receive it *Panim be Panim*.**

*Ohr Pnimi*

**38. *Bina* did not turn her *Panim* to shine in *Hesed* below since there was no power.**

You should know that here in *Bina* there are three *Orot*: The first is the *Ohr Zachar* that she received from the *Hizdakchut Zachar de Hochma*, which is *Behina Bet*.

The second is the *Behinat Reshimo de Kli Bina* herself as there is in each and every *Kli* from the time of *Hitpashtut Aleph*. This is considered the *Behinat Nekeva* of *Bina*.

The third is the *Ohr Hesed*, meaning the *Komat ZA* that she now received from the remains of the *Hizdakchut* of *Behina Bet de Kli de Hochma*. This is considered *Behinat* progeny of *Bina* and not at all from the *Behinat Ohr Bina*. This third *Ohr* is called *VAK* whose property is that lacks *He'arat GAR*, meaning the *Ohr Hochma*, and it has only *Behinat Hassadim*.

It is written, **"*Bina* did not turn her *Panim* to shine in *Hesed* below since there was no power in *Hesed* and *VAK* to receive such a great *Ohr Panim be Panim*." It means that now the *Ohr Hesed* is in *Katnut*, meaning only *Ohr Hassadim* without any *He'arat GAR*.**

This is so because it comes out of the *Zivug on Masach de Behina Aleph* that does not have *He'arat Hochma*.

For that reason it does not have the power to receive anything from the *Bina*, comes down and clothes the *Kelim de VAK*. Consequently, it still remains in *Kli Bina* and did not expand to *Kli de Hesed*.

**The seven *Orot Tachtonim* were annulled with respect to her *Ohr*.**

It means that although *Bina* received the *Ohr Hesed* within her, which is the *Ohr* of the seven lower *Sefirot* that lack *GAR*, she still did not lose the *Ohr* of her own *GAR* because of that. This is because the *Ohr ZAT* is cancelled in her compared to her own great *Ohr*, which are her own *Zachar* and *Nukva* from *Behina Bet*.

**The *Ohr* of *Hochma*, though his *Ohr* is greater than her *Ohr*.**

This revolves around the *Zachar de Kli de Hochma* (see item 35) and it is called *Ohr Hochma*. This is because the above matter of the *Hizdakchut* regarding the *Zachar de Hochma* is *Behinat Zivug* between the *Zachar* and the *Nukva* of *Hochma* where by mating them together the *Ohr Zachar de Bina* was born.

The *Nukva de Kli de Hochma* has *Koma de Behina Bet* and the *Zachar de Hochma* has *Koma de Behina Gimel*. Thus, when the *Zachar* purified from *Behina Gimel* to *Behina Bet*, you find that it equalized its *Koma* to its *Nukva*.

At that time they were both mingled together in a common *Masach de Behina Bet* and the *Zivug de Hakaa* was made on it. Thus, a new *Koma de Behina Bet* was elicited, made of the *Zachar* and *Nekeva* together.

This new *Koma* is that which descended and became the *Zachar de Kli de Bina*. Its *Koma* is equal with the *Nekeva de Kli de Hochma*, hence it is called *Ohr Hochma*. This is the meaning of, "**and she can receive the *Ohr Hochma*,**" meaning the *Behinat Zachar*, whose *Koma* is equal to the *Ohr Bina* in *Kli de Hochma*.

***Abba ve Ima* "stay as one and come out as one".**

This is because even *Bina de Ohr Yashar* is considered *Etzem Hochma de Ohr Yashar*, much less here, when *Hochma* too has only *Komat Bina*.

**39. Let us return to the matter that when it returns to being *Lo Matei* in *Keter*, it is then *Matei* in *Hochma* and *Ohr* of *Hochma* descends in it. Then the seven sons in *Bina* are grown and do not need their mother. At that time *Bina* ascends to *Hochma* due to her desire to cleave to her.**

**This is called *Lo Matei* in the *Ohr Bina*. After that *Bina* turns her *Panim* downward, the seven *Orot* in her descend and all are given to *Hesed Panim be Panim*.**

*Ohr Pnimi*

**39. *Lo Matei* in *Keter*, it is then *Matei* in *Hochma* and *Ohr* of *Hochma* descends in it.**

This is because the *Aviut de Behina Gimel* of the *Nukva de Keter* returned and purified. At that time the *Kli de Keter* turns its *Panim* downward and once more gives its remains, meaning *Behina Bet*, to the *Hochma* as before. It follows, that the *Ohr* of *Hochma* descends once more as in the beginning.

**The seven sons in *Bina* are grown and do not need their mother. At that time *Bina* ascends to *Hochma*.**

After the *Ohr Hochma* descended to *Kli de Hochma* this *He'arah* reaches *Kli de Bina* too for the above reason that *Abba ve Ima* come out as one. In other words, they emerge on a single *Behinat Aviut*, hence "stay as one," meaning their *Koma* is the same.

Since the *He'arah* reached *Bina*, it receives *Ohr Hesed* for this *He'arat Hochma* as well. At this time it attains his *Behinat Gadlut*, meaning *Behinat GAR de VAK*.

He writes, "**Then the seven sons in *Bina* are grown and do not need their mother.**"

This is because once they have attained *He'arat Hochma* they have become grown since they have acquired *Behinat Rosh*. This is why they do not need their mother.

Prior to that the VAK were *Behinat Ohr de Hassadim* without any *He'arat Hochma*. Thus, they needed to receive their sustenance from the *Kli de Bina*, which is *Behinat GAR* and *Behinat Atzmut*.

They could not separate the *Kli de Bina* from the *Kelim de VAK* because of the lack of sustenance, as there is no sustenance and *Atzmut* except in *Behinat Hochma*. However, now that they have attained *Hochma* they have become grown and have stance and power to expand in the *Kelim*.

**At that time Bina ascends to Hochma.**

This is because it is impossible for the *Elyon* to bestow upon the *Tachtan* except by turning the *Panim*, meaning to equalize with the *Tachtan*. At that time it is considered close to it and gives it its remains.

Thus, *Bina* ascends to *Hochma*, meaning the *Zachar* and the *Nukva* of *Bina* purify from their *Behina Bet* to *Behina Aleph*. Now *Behina Aleph* has become the *Panim* and thus *Kli de Bina* is found *Panim be Panim* with the *Kli de Hesed* as they are now both from *Aviut de Behina Aleph*, which is called *Panim be Panim*.

At that time the *Zachar* and the *Nekeva* of *Kli de Bina* depart and rise to the *Kli de Hochma*. *Hochma* and *Bina* are then found in one *Kli* of *Behinat Hochma*, and thus there is the dominion of the *Kli* of *Hochma* in the *Partzuf*.

There is yet another profundity here: In fact, the *Behinat Bina* is discerned as the *Achoraim* to the *Hochma* from the *Shoresh* of the *Ohr Yashar*. It is the meaning of the *Yod* and *Nun* of the *Tzadik* being opposite to one another as it is written in the *Zohar (Bereshit)*. It is also as the *Rav* implies here in the meaning of "because He delighteth in mercy."

This means that *Bina* craves *Hassadim* more than *Hochma* and therefore had to ascend to the *Kli de Hochma* so as not to stop at the *Ohr Hesed* with her *Behinat Achoraim*. At that time *Ohr Hesed* can receive a greater *He'arah* than the *Hochma*.

**40. Afterwards the Ohr returns to being Matei in Keter and then both HB ascend there because of the desire they have. In that state you find that there is a big distance between the sons and the Ohr GAR for there are two distances between them, Bina and Hochma, which have no Ohr in them.**

**Hence, at that time Ohr Hesed ascends to Bina and is called Lo Matei in Hesed. In that state the Kli Hesed turns its Panim and gives the six Orot below in Gevura.**

*Ohr Pnimi*

**40. The Ohr returns to being Matei in Keter and the both HB ascend there.**

This is because *Hochma* purified once more from the *Aviut de Behina Dalet* in the *Masach* in her and the *Orot* departed from there and rose to the *Keter*. This caused the awakening of the *Aviut* in *Nukva de Keter* by the force of the *Reshimo de Zachar de Hochma* that rose inside her being *Behina Gimel*.

For that reason she received the *Aviut de Behina Gimel* in her once more, the *Komat Hochma* expanded to her once more and the *Ohr Hochma Matei* in *Kli de Keter*. Know, that the *Rav* names the *Hizdakchut* of the *Aviut* by the name "craving to rise to the *Elyon*" because *Hizdakchut* and ascent are one and the same.

**Two distances between them, Bina and Hochma, which have no Ohr.**

In order explain the matter of these two distances that were made because of the ascent of *HB* to *Keter* and in order to make it possible to continue to explain the *Rav's* words I must elaborate here. It is in order to comprehensively clarify in a thorough understanding the attribute of these ten *Kelim* that remained from *Hitpashtut Aleph de AK* after the *Histalkut* of their *Orot* within them and their setting here in the *Partzuf de Hitpashtut Bet de AK*. Most importantly, we must thoroughly understand the matter of *Panim* and *Achor* of those *Kelim* for until now we explained only from the *Behinat Aviut* in the *Masach* that mates with the *Ohr Elyon*. The greatest *Aviut* in the degree is its *Panim*, and its least measure of *Aviut* is in the *Achor* of the degree.

Now we shall explain the *Panim* and *Achor* in the property of the *Kelim* in themselves, according to how they were affected by the *Hitpashtut* and *Histalkut de Hitpashtut Aleph*. The primary disclosure of the forces in the ways of the *Orot* comes mostly through the property of the *Kelim* themselves, hence the *Kelim* are called tubes. They are like the nature of the water that adopt their form through the *Tzinorot* (pl. for *Tzinor*) by which they come, whether abundantly or scantily, whether to the east or to the west. Also, the *Orot* are activated in the properties of the *Kelim* they are clothed in, hence, we must understand them thoroughly.

You find that the *Ohr Keter* in *Hitpashtut Aleph* did not come back down to *Hitpashtut Bet*, but remained standing in the *Rosh* under the *Malchut* of the *Rosh*. When *ZON de Kli de Keter* of *Hitpashtut Bet* should rise and receive their *Shefa*, he turns his *Panim* to them, meaning he gives them all that they need.

However, it is only while they are with him in the *Malchut* of the *Rosh*. After they are filled with their *Shefa* and descend to the *Guf*, he immediately turns his *Achoraim* to them, meaning he denies them of the *Shefa* that they need.

We must understand that thing. If he prevents the *Shefa* from them once more, how has the ascent to the *Rosh* helped? The thing is that indeed they received their fill during the ascent, meaning according to the *Masachim* in them, which are *Behina Dalet de Zachar* and *Behina Gimel de Nekeva*. That *Komat Zivug* is close to *Komat Keter* and they descended to *Keter de Guf* with all this great *Shefa*.

However, we must therefore understand what was the benefit in that root *Keter* turning its *Achoraim* to *ZON de Keter* that descended to the *Guf*. Indeed, much is done because of that: because of it the *Kli de Keter de Guf* must be in *Behinat Achoraim* toward *Hochma* as well because this *Kli* is indeed the *Kli* of that root *Keter* from the time of *Hitpashtut Aleph*. After all, it is from her that he departed and rose to the *Rosh*.

By so doing he operates on her when he is in the *Rosh* too, as she equalizes with him as he stands at the *Rosh*. For that reason the *Kli* too must be in *Behinat Achoraim* to all the lower nine *Sefirot* from her.

This means that she does not give them from that *Shefa* that she received in the *Rosh*, except through the *Achoraim*, meaning by preventing the *He'arat Hochma* from them. This is because *Hochma* is always called *Ohr Panim*, or *Ohr GAR*, and remember that in all the places. Thus, the nine lower *Sefirot* cannot receive from the *Keter* but only *Behinat VAK*, meaning lacking *He'arat Hochma*, and examine thoroughly.

The meaning of *Panim* and *Achor de Kelim* is simple: the place of bestowal in it is called *Panim*, and that *Behina* through which it does not bestow is called *Achor*. It is like a person who negotiates with his friend; he stands opposite him, at his fore side, not behind him. Yet, you will understand that even though the *Keter* bestows through its *Achoraim*, you can once call it *Panim* even though it has no *He'arat Hochma*, meaning the side that is the place of bestowal. Hence, we must understand it only according to the relevant matter.

The *Masach de Keter* purified from the *Aviut de Behina Dalet* and *Behina Gimel* in it to *Behina Gimel* and *Behina Bet*, fitting for the *Ohr Hochma*. At that time the *Kli de Keter* must turn its *Panim* downward and its *Achoraim* upward. This is because its *Achoraim* detain the *He'arat Hochma* completely because of the root *Keter* of the *Rosh* that stands under *Malchut de Rosh*.

However, the cause of the above turning of the *Panim* is the matter of the *Hizdakchut* of the *Masach de Zachar de Keter*, which is the *Reshimo* that the root *Keter* left in this *Kli de Keter* after its *Histalkut* from it. Since that *Reshimo* departed from there because it purified and came to *Aviut de Behina Gimel*, the dominion of the root *Keter* on its *Kli* stopped.

At that time the *Kli* turns its *Panim* downward and everything that is ascribed to the *He'ara* of the root *Keter* ascends once more to it, to the *Rosh*. The remains, meaning the *Reshimo de Behina Gimel de Hitpashtut Aleph*, which is the *Zachar de Hochma*, and the *He'arat* new *Zivug* that came out on the *Aviut de Behina Gimel* that the *Nukva de Keter* left after her *Hizdakchut*, became the *Nekeva de Kli de Hochma*.



Now we shall explain the *Panim* and *Achor* of the *Kli de Hochma*. *Hochma's* conduct is to bestow only *Hochma*. Hence, the place of the bestowal of *Hochma* is her *Panim* and the place of bestowal of *Ohr Hassadim* is her *Behinat Achoraim*.

In other words, it is the complete opposite from *Keter*. The *Panim* of *Keter* is to bestow *VAK* and *He'arat GAR* is in her *Achor*. At the same time the *Panim de Hochma* is *He'arat GAR* from the *Behinat Ohr Hochma* and her *Achor* is *He'arat VAK*.

The *Panim* and *Achor de Keter* of *Bina* is also opposite from *Kli de Hochma* though not completely opposite since the *Shoresh* of *Bina* is *Etzem Hochma*. However, her nature is to always yearn for *Ohr Hassadim*, as the Rav has written regarding "because He delighteth in mercy."

*Bina* is called "He" and she craves and wants *Hassadim*. Hence, when she has *Hassadim* in the *Partzuf*, she becomes *Etzem Hochma* once more, as the Rav wrote above regarding **"Abba ve Ima stay as one and come out as one."**

However, *Kli de Bina* is primarily distinguished by her craving for *Hassadim*, hence her *Panim* is *He'arat Hassadim* and her *Achor* is *He'arat Hochma*, the opposite of *Kli de Hochma*. Now we shall briefly explain the *Kelim* of the seven lower *Sefirot HGT NHYM*. You must remember the Rav's words above (Part 4, Chap 6 item 8) that *ZA* has only five *Ktzavot*, being five *Hassadim* from *Hesed* to *Hod* though *Yesod* does not take its own private *Hesed*, but all five *Ktzavot* are incorporated in it.

In essence, there are two general *Orot* in all the degrees, which are *Ohr Hochma* and *Ohr Hassadim*. There are also five *Behinot Aviut* in the *Masach* according to the five *Behinot de Ohr Yashar* called *KHB Tifferet* and *Malchut*.

These five *Behinot* are called *KHB TM* only when the *GAR* are *Behinat Ohr Hochma*.

However, in a place where all those five *Behinot* contain only *Ohr de Hassadim*, they are called *HGT NH*. The names of the first three *Behinot KHB* have been changed to *HGT* and the names of the last two *Behinot Tifferet* and *Malchut* have been changed to *Netzah* and *Hod*.

He writes, **"they are five Hassadim from Hesed to Hod."** This means that even the First three *Behinot* are also only *Ohr Hassadim* and not *Ohr Hochma* at all, and understand and remember that. The *Yesod* and the *Malchut* are only two containers of the above five *Ktzavot*.

One container is from the perspective of their being five sweetened *Hassadim* in *Midat ha Rachamim*, and one container is from the perspective of their being in *Midat ha Din*. At that time they are called five *Gevurot* or that the five *Hassadim* and five *Gevurot* are contained together.

However, in order to understand the attributes of these five *Ktzavot* we need the Rav's words here regarding *Matei ve Lo Matei* for they were not explained anywhere else in all of the Rav's writings. Hence, these words of his need close attention.

Let us clarify once more the birth of the first *Hesed* of these five *Hassadim*, brought in the Rav's words (item 37). *ZON de Hochma* departed to *Keter* since the *Aviut de Behina Bet* purified to *Behina Aleph* and its *Zivug* raises only *Ohr de VAK* that are now contained in the first *Hesed*. At that time the *Kli de Hochma* turned its *Panim* downward since it cancelled its *Behinat Panim* and turned its *Achoraim* upward.

This means that its previous *Achor*, meaning *He'arat Hassadim*, has now become a place of bestowal. By that it equalized itself with the *Panim* of *Bina*, as it is written, "because He delighteth in mercy." In that state he gave her the seven *Orot* that are now contained in the first *Ohr Hesed*. Thus, *Ohr Hesed* is found in *Kli de Bina*.

You must remember that besides this *Ohr Hesed* there are two other *Orot* that precede it in that *Kli de Bina*. They are the *Zachar*, born of the *Zivug ZON de Kli de Hochma*, which is truly *Behina Bet*, *Komat Bina* like the *Nekeva de Hochma* herself.

However, since he is born through the turning of the *Panim de Kli de Hochma* (see the Rav's words item 35 and in *Ohr Pnimi* there) it is thus considered *Behinat VAK* of *Hochma*. You should also know that he is the *Shoresh de Israel Saba* in all the *Partzufim*.

There is yet another, second *Ohr* there, being the *Reshimo de Kli de Bina*, which is there from the time of *Hitpashtut Aleph*. [Besides the *Masach* being incorporated of all the *Reshimot* in those *Kelim* as it travels to the *Maatzil*, it is certain that the majority of the *Reshimot* remained in their place in their own *Kelim* and did not ascend with the *Masach* to the *Maatzil*.]

That *Reshimo* is the *Behinat Nekeva* that exists in *Kli de Bina*, and you should know that she is the *Shoresh* to all the *Behinot* of *Tvuna* in all the *Partzufim*. However, this *Ohr Hesed* that *Hochma* now gave to *Bina* is considered the son of *Bina* and not actually her.

Keep in mind the relationship between the *ZON* in *Kli de Hochma* with the *ZON* in *Kli de Bina*, as in fact they are *Ohr* of the same *Koma* of *Bina*. However, *ZON de Bina* relate to *ZON de Hochma* as *Israel Saba ve Tvuna* relate to Upper *AVI*. The *YESHSUT* are only the *VAK* of *AVI* themselves though they are both discerned as one *Koma* of *Aviut de Behina Bet*. From this you can see that the primary division of *AVI* and *YESHSUT* to two *Partzufim* *GAR* and *VAK* is only to procreate the *Katnut* of the seven lower *Sefirot*. This is because it is impossible for *Kli de Hochma* to dispense the *Ohr Hesed*, which is *Behinat VAK* without *GAR* if not through the *Achoraim* of *Hochma*.

Hence, it turns the *Panim* backwards, and this inversion divides the *Kli de Hochma* into two *Partzufim*: *Partzuf GAR*, where the *Panim* remain in their place, and *Partzuf VAK de Hochma*, which turned its *Panim* backward, giving *Ohr VAK* that lacks *GAR*. *YESHSUT* is also named *VAK* after the inversion of the *Panim de Kli de Hochma*.

However, in order to procreate the *Gadlut* of *ZA*, meaning the *GAR* that belong to those five *Hassadim*, *Kli de Hochma* must return its *Panim* upward once more as in the beginning.

Then it is considered that *ZON de Bina* and the *ZON* of *Hochma* that were divided into *GAR* and *VAK* due to the inversion of the *Panim de Hochma*, now the *Hochma* returned and revoked that inversion of the *Panim*. Now there is no longer dispensing of *GAR* and dispensing of *VAK* in the *Kli de Hochma*.

You find that *ZON de Bina* return and rise to *ZON de Hochma* and become one *Partzuf* once more. Know, that this matter is implemented in the *Partzufim* of *Atzilut* as well.

When *AVI* want to dispense *Mochin de GAR* to the *ZA*, *AVI* and *YESHSUT* become one *Partzuf* once more. This too is for the above reason that the *He'arat VAK* was cancelled from the *Hochma* and the *Panim* returned to its place as in the beginning.

From the explained you can thoroughly understand the order of the birth of the first *Ohr Hesed* in its *Behinat Gadlut* brought in the *Rav's* words (item 39). To summarize his words, it returned to being *Lo Matei* in *Keter* and then *Matei* in *Hochma* when *Ohr* of *Hochma* that was in *Keter* descended to *Hochma*. At that time the sons in *Bina* are grown and then *Bina* ascends to *Hochma* because of the craving in her to cleave to her, the seven *Orot* descend and are given to the *Hesed Panim be Panim*.

Interpretation: The *ZON de Keter* purified once more and departed to the root *Keter* that stands under *Malchut de Rosh*. At that time the *Kli de Keter* turned its *Panim* below and gave its remains, being *ZON de Hochma*, to the *Kli de Hochma*.

The *Behinat Panim* of *ZON de Hochma* returned to its place as in the beginning and then **"Bina ascends to Hochma."** It means that *Bina* and *Hochma* have become one *Partzuf*, similar to *AVI* and *YESHSUT* that became one *Partzuf*.

Consequently, that *Hesed* in *Kli de Bina* receives the *He'arat Ohr Hochma* since the *Kli* is united with the *Ohr Hochma*. You find that *Hesed* returned to *Behinat GAR*, which is called that it has become grown.

He writes, **"Then the seven sons in Bina are grown and do not need their mother."** That means that they have acquired *Behinat He'arat Hochma* and *GAR*, and in that the *ZAT* are discerned as grown.

It has already been explained above that before the *Ohr Hesed* acquires the *Gadlut* it cannot spread below. This is because it cannot separate from the *Kli de Bina* which is its entire sustenance and *Atzmut* in the *Behinat GAR*. Hence, it is considered to need its *Ima*, though

now that it has already attained the *Ohr Hochma* itself it no longer needs the sucking of the *Kli de Bina*, hence, it is written, **"and do not need their mother."**

At that time the *Kli* of *Bina* turned her *Panim* downward and the seven *Orot* in her descend and all of them are given to *Hesed Panim be Panim*. You must remember that the *Behinat Panim de Kli de Bina* is for *He'arat Hassadim* and her *Achor* is for *He'arat Hochma*.

When she is in that state she cannot administer *He'arat Ohr Hesed* with *He'arat Hochma*. However, it has been explained that the returning of the *Panim de Kli* of *Hochma* instigated the unification of the two *Kelim Bina* and *Hochma* into one because the *Kli de Hochma* has already cancelled her *He'arat VAK*.

Hence, you find that the *Kli de Bina* has inverted her *Panim* backwards by the force of this unification. The previous *Achor* has now become *Behinat Panim*. It means that that *Achor* that prevented the distribution of *He'arat Hochma* has now become the dispenser of *He'arat Hochma*.

This is because her *Kli* received that property of *Panim* and *Achor* found in *Hochma*. For that reason the *Bina* has now dispensed the *ZAT* to *Kli de Hesed* in *He'arat Hochma*.

Now you can thoroughly see the attribute of *Sefirat Hesed de ZA* to its fullest. The *Behinat Etzem* of the *Kli de Hesed* is *Behinat Keter de VAK* as it has already been explained that *HGT de ZA* are the change of the name of *KHB*. Yet, *KHB de Ohr Hassadim*, meaning *KHB* of the *Koma de Behina Aleph* are called *HGT*.

Thus, *Kli de Hesed* is *Behinat Kli de Keter de ZA* though it is still not considered *Keter*, only *Hochma de ZA*. This is because of the *Ohr* in it, as it has no *Ohr Keter* at all, but only *He'arat Hochma* that it received when it was in *Kli de Bina* and united into one with the *Kli de Hochma*. This is why it is called *Hochma*. There are other reasons too, but there is nothing to add here.

Now we shall explain the order of the emanation of the *Kli* of *Gevura* brought in the Rav's words here in item 40. He writes, **"Afterwards the *Ohr* returns to being *Matei* in *Keter* and then both *HB* ascend there. In that state you find that there is a big distance between the sons and the *Ohr GAR* for there are two distances between them, *Bina* and *Hochma*, which have no *Ohr* in them. Hence, at that time *Ohr Hesed* ascends to *Bina* and is called *Lo Matei* in *Hesed*. In that state the *Kli Hesed* turns its *Panim* and gives the six *Orot* below in *Gevura*."** Thus far his words.

You must remember the two issues there are in the matter of the inversion of the *Panim* downwards. We have learned above that they are, one – from the perspective of the *Kli*, meaning her place of dispensing, whether *Behinat Hochma* or *Behinat Hassadim* and not *Hochma*.

The second matter is from the perspective of the *Zivug*. Concerning the measure of the *Aviut* of the *Masach*, the most *Av Behina* in the degree is considered the *Panim* and the *Behinat* least *Aviut* is the *Behinat Achor* in that degree.

Accordingly, you always find that the *Elyon* wants to bestow upon the *Tachton* and must turn its *Panim* downward. This means that he is purified from the measure of the *Aviut* in him, which is his *Panim*, and remains in a lesser *Aviut*, equal to the degree of the *Aviut* of the lower degree. This is so because then it is considered close to him and can administer in him.

Now you can see that in every place that the matter of the distribution of *Bina* to *Kli de Hesed* is brought here, *Bina* purified from *Behina Bet* to *Behina Aleph*. This is because then she is *Panim be Panim* with the *Kli de Hesed* from the *Masach* side in her. It turns out that when *Bina* dispenses the *Ohr Hesed* to the *Kli de Hesed*, the *Bina* purifies to *Behina Aleph*. There was a whole order of gradual *Hizdakchut* here: First, the *Keter* purified from *Behina Gimel* to *Behina Bet* at which time the *Ohr Keter* disappeared to the *Shoresh* and gave *Behina Bet* to *Kli de Hochma*. Afterwards *Kli de Bina* unites with it into one and then *Behina Bet* too purifies to *Behina Aleph*. At that time the *Orot de Kelim* of *Hochma* and *Bina* disappear to *Keter* and *Behina Aleph* is dispensed to *Kli de Hesed* in *He'arat Hochma*.

It has already been explained above that when the four Orot Zachar and Nekeva de Hochma and the Zachar and Nekeva de Bina rise to the Keter, they awaken Behinat Aviut de Behina Gimel in the Keter once more. The Eser Sefirot in Komat Hochma elicits there by the power of the Zivug Elyon as in the beginning and the Ohr Hochma returns to Kli de Keter. This is called Matei in the Keter.

However, in the TNTO, the Yod is considered *Taamim* and *Keter*, the first *Hey Nekudot* and *Hochma*, the *Vav Tagin* and *Bina*, and the lower *Hey Otiot* and *ZON*.

You find that at the coming of *Hesed* to its *Kli* it causes the existence of *Matei* in the *Keter*. This is because then the *Behina Bet* in *HB* purifies to *Behina Aleph* and their four *Orot* rise to *Kli de Keter*, inducing a new *Zivug* there on *Komat Behina Gimel*. The *Ohr Hochma* is once more *Matei* in the *Kli* of *Keter* as in the beginning.

It is written, **"Afterwards the Ohr returns to being Matei in Keter and then both HB ascend there."** It means that because of the ascent of the four *Orot de HB* the *Ohr* is *Matei* in *Kli de Keter*.

**"In that state you find that there is a big distance between the sons and the Ohr GAR for there are two distances between them."** Interpretation: It has been explained that the *Panim de Keter* is for *He'arat VAK* without *GAR* as it is written, "because He delighteth in mercy," (*Ohr Pnimi* item 40, par "And the *Panim*").

These are the two distances that now rest on the *Ohr Hesed* and deprive the *He'arat GAR* from it, which it previously received from the *Hochma*. It is written, **"In that state you find that there is a big distance between the sons and the Ohr GAR."**

It means that these two *Achoraim de Bina* and *Keter* draw the *GAR* very far from the sons, which are *ZAT* that are contained in the *Ohr Hesed*. It is written, **"for there are two distances between them, Bina and Hochma, which have no Ohr."**

In other words, had the *Ohr* been in *Hochma*, it would have been possible for the *Ohr Hesed* to receive from *Hochma* and *Achor de Bina* would not have prevented it since it did not prevent it in the beginning. However, now that there is no *Ohr* even in *Hochma* due to the *Achoraim de Keter*, hence that *He'arah* that *Hesed* previously received is also prevented from *Hochma*.

He writes, **"Hence, at that time Ohr Hesed ascends to Bina."** After the *GAR* disappears from the *Ohr Hesed* and returns to its *Katnut*, it needs its *Ima Bina* once more to suck *He'arat GAR* of the *Kli* from there as in the beginning.

He writes, **"In that state the Kli Hesed turns its Panim and gives the six Orot below in Gevura."** This is because the *Panim de Kli de Hesed* is for *He'arat Hochma* after it received *He'arat Hochma*, and its *Achor* is for *He'arat Hassadim*.

This is so because in several places where there is *Hochma* and *Hassadim* in the degree, the *Hochma* is considered *Panim* and the *Hassadim* as *Achoraim*. For that reason the *Achor de Hesed* is considered *He'arat Hassadim*.

However, now that the *He'arat Hochma* has disappeared from it and its *Ohr* disappeared to *Kli de Bina*, it turns out that he turned his *Panim* downward and gave the remains of the *Ohr* in it to *Kli de Gevura*, and then *Matei* in *Gevura*.

Now you can thoroughly understand the property of *Sefirat Gevura de ZA* to the fullest. Essentially, the *Kli de Gevura* is the *Behinat Hochma* of the *VAK*, as has been explained above that the *HGT* are *Behinat KHB de VAK*.

Thus, the *Kli de Gevura* is indeed considered *Behinat Bina*. This is so because its *Ohr* is *Behinat VAK de He'arat Hochma* in *Hesed*, such as *ZON* of the Upper *Bina*, which are *Behinat Vav Ktzavot* of the Upper *Hochma*. Thus, the *Ohr* of *Gevura* is *Behinat Bina de VAK*. Accordingly, the two *Sefirot de ZA*, *Hesed* and *Gevura* have been explained. They are *Behinat Hochma* and *Bina* of the *ZA* though their *Kelim* have the value of *Keter* and *Hochma*.

**41. Afterwards it returned to being Lo Matei in Keter, and then it is Matei in Hochma. At that time Bina is suitable to remain there in Hochma as in the beginning, but because of the Ohr Hesed in her place she comes down with him.**

**It is so "because He delighteth in mercy" and you already know that *Bina* is called "He". When *Bina* descends in her place, *Hesed* does not need her and he descends to his place, and is called *Matei* in *Hesed*.**

**Then the *Ohr Gevura* ascends in *Hesed* and this is called *Lo Matei* in *Gevura*. At that time *Kli* of *Gevura* turns her *Panim* downward and gives the five *Orot* below in *Tifferet*. This is called *Matei* in *Tifferet*.**

*Ohr Pnimi*

#### **41. *Lo Matei* in *Keter*.**

This is so because the *Aviut de Behina Gimel de Nekeva* and *Behina Dalet de Zachar* in *Kli de Keter* purified once more. At that time the *ZON de Keter* departed to its *Shoresh* and then turned its *Panim* downward.

In other words, it cancelled its *Panim* and the *Achoraim* became *Panim*. After that it gave the remains of it, being the *Aviut de Behina Gimel de Zachar* and *Behina Bet de Nekeva* to *Kli de Hochma*, and then it is *Matei* in *Hochma*.

**At that time *Bina* is suitable to remain there in *Hochma* as in the beginning.**

After the *Panim* returned to its place in the *Hochma*, the *HB* immediately return to one degree. At that time *Bina* is in *Kli de Hochma*.

However, it does not remain so here since *Hochma* turned her *Panim* down and her *Achoraim* up. She returned the *ZON de Bina* to *Kli de Bina* and they were divided into two *Partzufim* once more, and examine it carefully.

First, when *Kli de Hochma* received her *Orot ZON* and the *Panim* of *Hochma* returned to its place as in the beginning, it is certain that *Bina* and *Hochma* joined and became one *Kli*. It is so for the same reason mentioned above regarding the birth of *Gadlut Hesed*.

Here too when the *Hesed* is in *Kli de Bina*, joined with *Kli de Hochma*, he receives *He'arat Hochma* as in the beginning. Thus you find once more that *Hesed* has grown and does not need its *Ima*.

Yet, it is still impossible for it to descend from itself to its *Kli*, except through the influence of *Bina*. Hence, *Hochma* had to return *ZON de Bina* to *Kli de Bina*, as then *Bina* returns her *Panim* downward too and returns the *Ohr Hesed* to its place, to its *Kli*.

**But because of the *Ohr Hesed* in her place she comes down with him.**

In other words, had *Bina* remained connected to *Kli de Hochma*, *Hesed* would have remained in her place and would not have descended to his *Kli de Hesed*.

**"Because He delighteth in mercy."**

This is the whole property of *Bina*; she craves *Hassadim* more than the *Ohr Hochma*. This is the cause of the *Hizdakchut* of *Aviut de Behina Gimel de Zachar de Hochma* to *Behina Bet* and afterwards the *Behina Bet de Bina* to *Behina Aleph*, whose *Ohr* is *Ohr Hassadim*.

At that time she is *Panim be Panim* with the *Kli de Hesed* and then gives the *Ohr Hesed* back to *Kli de Hesed*. It is written, **"When *Bina* descends in her place, *Hesed* does not need her and he descends to his place."** This is so because after he had already received *He'arat Hochma* from the time the *Kli de Bina* and *Kli de Hochma* were connected, he no longer needs the sucking of the *Kli de Bina*, hence he descends to his place.

***Lo Matei* in *Gevura*. At that time *Kli* of *Gevura* turns her *Panim* downward.**

The entire division of *Gevura* from *Hesed* was because of the two distances, meaning because of the return of *ZON de Keter* to their place when their *Achoraim* detained the *Ohr Hochma* from the *Kli de Hochma*. At that time the *He'arat Hochma* stopped from *Hesed*, hence he turned his *Panim* downward and gave *Behinat VAK* to the *Gevura*.

Thus, now that *Hesed* attained his *GAR* once more, it is natural that *Behinat Ohr Gevura* that departed from the *GAR* returned to *Kli de Hesed* once more as in the beginning before they separated.

See and understand that it is completely similar to the comportment of the *Kelim de Hochma* and *Bina*. The division of the *Orot de ZON de Hochma* and *ZON de Bina* was made

because of the inversion of the *Achoraim de Kli de Hochma*. This means that *Hochma* abandoned the dispensing of her *GAR* and gave only *VAK*, which are *Behinat ZON de Kli de Bina*.

Similarly, the *Orot de Hesed* and *Gevura* were divided by the inversion of the *Panim de Kli de Hesed*. After the *He'arat GAR* was deprived of him because of the two distances, he turned his *Panim* and dispensed *VAK* without *GAR*, which is the *Ohr* of *Gevura*.

After it is *Lo Matei* in *Keter* and his force of *Achor* was cancelled and he returned the *Ohr Hochma* to *Kli de Hochma*, the *Panim* of *Hochma* returned to its place as in the beginning. Thus, the *Orot de ZON de Hochma* and *ZON de Bina* reunited into a single *Partzuf*.

Similarly here, after the *Hesed* acquired *He'arat Hochma* when he was in *Kli de Bina* at the time she was joined with *Hochma*, he returned with the *Gadlut* to his place. At that time his *Panim* returned as in the beginning, and thus the *Orot* of *Hesed* and *Gevura* unite into one *Ohr*.

All this is because the *Ohr* is only divided into *GAR* and *VAK* because some element compels it to. Consequently, as soon as that element is cancelled they return to a single *Ohr* as in the beginning.

He writes, "**Lo Matei in Gevura. At that time Kli of Gevura turns her Panim downward and gives the five Orot below in Tifferet. This is called Matei in Tifferet.**" This is because when the *Ohr Gevura* joins the *Ohr Hesed* into one, that connection operates on their *Kelim* as well.

Since the *Kli de Gevura* joined with the *Kli de Hesed*, by that she returned her *Panim* below, since she cancelled her *Panim* that detained the dispensing of *GAR* and returned her *Panim* upwards. In other words, she turned to dispense *He'arat GAR* like the *Kli de Hesed*.

At that time she dispensed her remains, ascribed to *Tifferet*, to the *Kli de Tifferet* and *Tifferet* receives *He'arat GAR* as well. This is the meaning of *Tifferet* being called *Vav* with a *Rosh*. It is the same *He'arat GAR* that it receives through the dispensing of the *Ohr Gevura* when *Gevura* is connected into one with the *Ohr Hesed*.

Now you can understand what is brought in several places that *Tifferet* is merged of *Hesed* and *Gevura* together. It means that it receives the remains of the *Ohr Gevura* from the time it is connected into one with the *Ohr Hesed*.

Now we understand *Sefirat Tifferet de ZA* from its origin. Its *Kli* is *Behinat Bina de VAK* because the *HGT* are the *KHB* of the *VAK*. However, it is regarded as merely *Behinat Sefirat Daat de VAK*.

This is so because of its *Ohr*, which is *Behinat Daat*. However, first we must know what is the *Ohr Daat*. After all we only have ten *Sefirot KHB HGT NHYM*. It is known that it is written in *Sefer Yetzira* (Book of Creation), "Ten and not eleven." Thus, what is that *Ohr Daat*?

Know, that the source of that *Ohr* is the interchanging of the *Orot* here in *Hitpashtut Bet*. Here *Ohr Hochma* comes to *Kli de Keter*, *Ohr Bina* to *Kli de Hochma*, *Ohr Hesed* to *Kli de Bina* and *Malchut* to *Kli de ZA*, as we learn from the *Rav's* words.

Note, that this *Ohr Hesed* that comes to *Kli de Bina* is the origin of the *Ohr Daat*, hence the *Rav* calls it "*Bina's son*". Its *Behinat AVI* are the *Zachar* and *Nekeva* in *Kli de Bina*. The *Zachar* is *Behinat Hochma de Kli de Bina* and the *Nekeva* is *Behinat Bina de Kli de Bina*. *Ohr Hesed* is the *Behinat Daat* between this *HB*, which is always called "the son of *HB*".

More precisely, the *ZON de Kli de Hochma* are both considered *Behinat Hochma* and *Behinat Abba*, and the *ZON* in *Kli de Bina* are both considered *Behinat Bina* and *Behinat Ima*. The *Ohr Hesed* in *Kli de Bina* is considered *Behinat Daat* and *Behinat son* of these *AVI*.

This clarifies that the *Ohr Hesed* was originally emanated from the remains of the *Ohr* of *ZON de Hochma* after they purified into *Behina Aleph*. It came to *Kli de Bina*, which is discerned as its *Ima*, and lingered there in the intestine of the *Kli de Bina* until it acquired *He'arat Hochma*, meaning until it grew. At that time it came out to the place of the *Kelim de VAK*, called "*Avir ha Olam*", and there is nothing more to add here.

Now we have explained the *Ohr Daat* from its *Shoresh*, that it is a son and a progeny that was renewed because of the interchanging of the *Orot* in *Hitpashtut Bet*. For that reason it comes and clothes *Kli de Bina* though it is only *Ohr ZA* and *Behinat VAK*, having no equivalence with *Behinat GAR*.

This is so because the difference between *GAR* and *VAK* is so far, as between an *Ohr* and its *Kli*. Yet, because of the interchanging of the *Orot* this *Ohr de VAK* came and clothed the *Kli de GAR*. This is a very wonderful matter. Examine this for there is no need to elaborate here in what is not necessary for our issue.

From all that has been explained thus far you can see that these three *Sefirot HGT de ZA* are not considered that essence of *ZA*, but *Behinat GAR KHB* or *HBD de ZA*. It has been written above that the five *Ktzavot HGT NH* are the very five *Behinot KHB, ZA* and *Malchut*. Yet, when they are *Behinat Ohr Hassadim* and *Ohr VAK*, their names change to *HGT NH*. Thus, the actual *Behinat ZA* begins at the fourth end of the five *Hassadim Netzah* since it is opposite the fourth *Behina*, called *ZA*. The *Tifferet*, however, is opposite the third *Behina*, called *Bina*, and remember that.

Therefore, *Orot de HGT* are also *Behinat GAR*, but begin from *Hochma* for the above reason. The *Ohr Hesed* is considered *Ohr Hochma* of the *VAK*, *Ohr Tifferet* is considered that same *Ohr Hesed* from the point of its clothing in *Kli de Bina*, meaning *Behinat Ohr Daat* and the son of *HB*.

This is the actual *Behinat Ohr VAK*. The *Orot de Hesed* and *Gevura*, however, are considered *Behinat He'arot Hochma* and *Bina* that reached that *Ohr Hesed* though they are not the *Atzmut Ohr Hesed* in its own essence.

The reason for it is the attitude of the *Kelim*. *Hesed* and *Gevura* are originally in *Behinat Kelim de Keter* and *Hochma*. Since this *Ohr Hesed* never clothed in these *Kelim*, it also does not clothe the *Kelim de Hesed* and *Gevura*.

However, since it clothed the *Kli de Bina*, it takes its place in the *Kelim de VAK* in the *Kli Tifferet* in the place of *Bina*. Hence, the *Tifferet* is considered the gist of the *Partzuf de ZA*, the *Guf de Ilana*. The above *Atzmut Ohr Hesed* inside it is considered the *Shokaim de Ilana* (shins of the tree), and all the other *Sefirot* of the *ZAT* are considered the *Anafim* that hang in the *Tifferet*.

**42. After that it is *Matei* in *Keter* once more and then *Lo Matei* in *Hochma* and *Bina* since the two rise to *Keter* together. In that state it is *Lo Matei* in *Hesed*, as he rises to the place of *Bina*, as in the beginning because of the two distances between them.**

**At that time it is *Matei* in *Gevura* and then it is *Lo Matei* in *Tifferet*, as the *Ohr Tifferet* ascends in *Gevura* because of the yearning. At that time the *Kli Tifferet* turns his *Panim* and gives the four *Orot* in *Netzah*, and this is called *Matei* in *Netzah*.**

*Ohr Pnimi*

**42. It is *Matei* in *Keter* once more and then *Lo Matei* in *Hochma* and *Bina* etc.**

You already know that the coming of *Hesed* to its *Kli* makes it *Matei* in *Keter* (see *Ohr Pnimi* item 40, par. "You find"). This is so because there is no giving of *Orot* except *Panim be Panim*, as the *Rav* says above.

Hence, *Bina* must purify from *Behina Bet* to *Behina Aleph* and then the *Orot de HB* depart to the *Keter* and induce a *Zivug Elyon* there on *Aviut de Behina Gimel*. At that time the *Ohr Matei* in *Komat Hochma* as in the beginning.

Then *Lo Matei* in *HB* because the *Achoraim de Kli de Keter* stop and detain the *He'arat GAR*. Because of that *Lo Matei* in *Hesed* too since there are two vacant distances without *Ohr*, which are *HB*.

Since the *Ohr* is *Lo Matei* in *Hochma* you find that even the *He'arat Hochma* in *Hesed* stops from it and *Hesed* returns to its *Katnut*. In that state it needs its *Ima Bina* once more to suck *He'arat GAR* from her.

Thus, *Hesed* ascends to the *Bina* and his *Kli* turns its *Panim* downward and the *Ohr de Gevura* descends to the *Kli de Gevura* and is *Matei* in *Gevura*. At that time it is *Lo Matei* in *Tifferet* since the *Achoraim de Gevura* stop and detain the *He'arat GAR* of the *Ohr Tifferet*. For that reason the *Ohr Tifferet* rises to *Kli de Gevura*, as it did not descend from the *Gevura* except by the force of the *He'arat GAR* of the dominion of *Hesed* over *Gevura*. Now that the dominion of *Gevura* has come once more, the *Gevura* raises his *Ohr* to her once more, as in the beginning.

At that time *Kli de Tifferet* turns its *Panim* downward for it must revoke the influence of its *GAR*, which was its previous *Panim*, and make its *Achor* the *Panim* of bestowal. After that it lowers the remains of the *Ohr* in it to *Netzah* and this is called *Matei* in *Netzah*.

Now we shall understand *Sefirat Netzah de ZA* thoroughly. The *Kli de Netzah* is the *Behinat ZA* itself since the *Hesed* of the five *Hassadim* corresponds to *Behina Gimel* of the *Keter* and the *Dalet Behinot de Ohr Yashar*. It is so because the *HGT* are considered *KHB de Hassadim* and *Netzah* and *Hod* are *Behinot ZA* and *Malchut de Hassadim*.

You find that from the perspective of the *Ohr Sefirat Tifferet* is the gist of the *Ohr ZA*. The *Etzem Ohr Daat* clothes the *Kli de Tifferet* and this is because of the interchanging of the *Orot*. Since *Ohr Hochma* clothed in *Keter* and *Ohr Bina* in *Kli de Hochma*, you find that *Ohr ZA* clothes in *Kli de Tifferet*, which is *Behinat Bina* of the five *Hassadim*.

However, from the perspective of the *Kelim*, the *Netzah* is considered the *Atzmut* of *ZA* and the *Ohr* of *Netzah* is the *Behinat VAK* that remains in *Kli de Tifferet* after its *Histalkut* from there to *Gevura*. The difference between it and *Sefirat Gevura* is that the *Ohr* of the *Gevura* is evaluated as *VAK de Hochma* although it is also discerned as *VAK*.

This is so because it is the remains of *Hesed* from the *Behinat He'arat Hochma* in it, and is evaluated like the *Ohr ZON de Kli de Bina*. However, the *Ohr Netzah* is *Behinat VAK de Ohr ZA* since we learned there that the *Ohr* of *Tifferet* is actually *Behinat Ohr ZA*.

We must predominantly discern here that how the *Orot* and the *Kelim de HGT* here relate to the *Orot* and *Kelim de NHYM* is the same as how the *GAR* relates to *VAK*. This is because the *HGT* correlate to *GAR de Hey Behinot* and *NHYM* correlate to *ZA* and *Malchut de Hey Behinot*.

**43. After that it returns to being *Lo Matei* in *Keter* and then it is *Matei* in *Hochma*. It is also *Matei* in *Bina* because of the *Hesed* there "because He delighteth in mercy."**

**At that time it is also *Matei* in *Hesed* for then *Hesed* descends to his place, and it is then *Lo Matei* in *Gevura* because *Gevura* ascends with the *Hesed*. At that time it is *Matei* in *Tifferet* and *Ohr* descends in *Tifferet*.**

**Then it is *Lo Matei* in *Netzah* since the *Ohr Netzah* ascends with the *Tifferet*. At that time it is *Matei* in *Hod* since then the *Kli* of *Netzah* turns his *Panim* and gives the three *Orot* to *Hod*, at which time the *Hod* turns his *Panim* to *Yesod* and shines in him.**

*Ohr Pnimi*

**43. *Lo Matei* in *Keter* and then it is *Matei* in *Hochma*.**

This is because the *Zachar* and *Nekeva de Ohr Keter* purified to *Behina Bet*. Then their *Achoraim* was cancelled and they dispensed the *Ohr Bina* to the *Kli* of *Hochma*, they are *Matei* in *Hochma* and the *Panim de Hochma* returned to its place as in the beginning.

**It is also *Matei* in *Bina* because of the *Hesed* there.**

This means that *Hochma* turned her *Panim* downward, gave the *Zachar* and *Nekeva* of *Bina* to *Kli de Bina* and is *Matei* in *Bina* too. He explains the reason: "**because of the *Hesed* there**" so that he may correct the *Hesed* and lower it to his *Kli* (see *Ohr Pnimi* item 41).

***Matei* in *Hesed* for then *Hesed* descends to his place.**



Through the *Hizdakchut Behina Bet* in *Bina* to *Behina Aleph*. This is *Behinat Ohr* of the five *Hassadim* that belong to the *VAK*. At that time the *Ohr Hesed* descends to its *Kli*, is *Matei* in the *Hesed* and its *Panim* return to its place.

**Lo Matei in Gevura because Gevura ascends with the Hesed.**

The whole *Ohr Gevura* is discerned as the *Achoraim* and the *VAK* of the *Ohr Hesed*. Since the *Panim* of *Hesed* returned to its place the *Achoraim* that was in *Gevura* was cancelled and incorporated once more in the *Panim de Ohr Hesed*. In that state the *Kli de Gevura* returns and turns its *Panim* downward, giving the *Ohr Tifferet* in *He'arat GAR* to the *Tifferet* (see *Ohr Pnimi* item 41).

**Lo Matei in Netzah since the Ohr Netzah ascends with the Tifferet.**

This too is for the above reason that *Ohr Netzah* is only *Behinat Achoraim* and *VAK* of the *Ohr Tifferet*. Thus, when the *Panim* of *Tifferet* returned to its place it pulls its *VAK* to it as *Hesed* pulled the *Ohr Gevura* and as *Hochma* that pulled *ZON de Bina* to herself.

**Matei in Hod since then the Kli of Netzah turns his Panim.**

After the *Ohr de Netzah* rose to the *Panim* of the *Kli de Tifferet* it thus turns the *Panim* of its *Kli* to its *Achoraim*. This is because the previous dispensing of *GAR* is detained in it in *Behinat Achor*. Now it has become the place of bestowal as the *Panim de Kli* of the *Hesed* that now controls it. At that time it gives its remains to the *Hod* in dispensing of *GAR*. Now we have found the way to understand the *Sefira* of *Hod* of the *ZA* from its origin. Know, that this *Sefira* is the axis that all the corrections depend on and revolve around. Its *Kli* is the last fifth *Behina* of the five *Behinot KHB ZA* and *Malchut*, meaning the original *Kli Malchut*. This is because the four previous *Hassadim* correspond to *KHB ZA*, and *Hesed* is fifth, meaning the *Hod* which is opposite *Malchut*.

You already know that all those *Kelim de Hitpashtut Bet* are the *Kelim* of *Hitpashtut Aleph* that have been emptied of their *Orot*. It turns out that the *Kli de Hod* is the *Behina Dalet de Hitpashtut Aleph* that has been emptied of her *Ohr* and did not leave any *Reshimo* after her (see the Rav's words Part 4, Chap 2 item 6).

However, the *Ohr* of the *Hod* is not the *Ohr Malchut*, but the *Ohr ZA*, meaning what reached her from the remains of *Netzah* when he was connected with the *Ohr de He'arat GAR* of the *Tifferet*. Moreover, it is the most important *Ohr* among the *Sefirot* of *NHYM*. From the perspective of the *Orot* it is *Behinat GAR* of *ZA*, not *ZA* himself.

Thus, he is more important than *Netzah*, as *Netzah* is from the *Behinat Achoraim* and *VAK* of the *Ohr Tifferet*, but the *Hod* is called the "fifth *Hesed*" since he is *Behinat He'arat GAR* that is in *NHYM*. Though it is *Behina Dalet* from the perspective of the *Kli*, being the greater *Din* in the *Eser Sefirot*, its gist is of course the *Ohr* in it. This *Ohr* is now very sweetened, meaning from *He'arat GAR* in *Tifferet*, and examine carefully.

**Hod turns his Panim to Yesod and shines in him.**

You already know that all this *Ohr* that extends in *Matei ve Lo Matei* from *Bina* to *Hod* is *Ohr de Hassadim*. In other words, it is the *Behinat Koma* that emerged on the *Aviut de Behina Aleph* that remained after the *Hizdakchut* of *Bina*.

The matter of the difference of *Matei ve Lo Matei* is primarily through the changes of *He'arat GAR* in *Hassadim* or *Hassadim* without *He'arat GAR*. However, there was no difference between them in the stature of the *Koma* since they are all at the level of *Behina Aleph*. Here *Sefirat Hod* turned its *Panim* backward though it had not completed the *Hizdakchut de Behina Aleph*, only cancelled the *Behinat He'arat GAR* in it, which is the *Panim* and turned the *Achor* into *Behinat Panim*. However, here we must know what the Rav has written that the *ZON* in *Kli de Bina* mated and procreated one *Hey*. The *Vav* inside the *Hey* was given to *Kli de Yesod* and the *Dalet* on the *Vav* was given to the *Kli de Malchut*.

Interpretation: *Bina* turned her *Panim* for the first time and purified from her *Aviut de Behina Bet* into *Behina Aleph* that equalized her *Panim* to the *Panim de Kli de Hesed*. At that time she also lowered one *Ohr* that was born by the *Zivug* of the *Zachar* and *Nekeva* in herself.

This *Ohr* is *Behinat Nukva* and is therefore called *Hey*. Thus, *Behinat Zachar* and *Nekeva* descended to the *Kelim de VAK* too, as they descended to the *GAR de Hitpashtut Bet*. The *Zachar* is the above *Ohr Daat* and the *Nekeva* is that *Ohr* born by the *Zivug* of *ZON de Bina*, called *Hey*. All these *Orot* that come and are born through a *Zivug*, the Rav names *He'arot* (see item 35).

He says there that *Hochma* turned her *Panim* and shines for *Bina*. He also says that the *Hod* turned his *Panim* to the *Yesod* and shines in him. Also, he says below that so it was in all the *VAK*, which turn their *Panim* and shine below. All these are *Hamshachot* (pl. for *Hamshacha*) of the *Orot* that come by the *Zivug*, for which he names them *He'arot*. It is written, "**Hod turns his Panim to Yesod and shines in him.**" It means that there was not a complete *Hizdakchut*, only what is sufficient to illuminate the *Hey* of *Bina* to the *Yesod*. Afterwards, when there was a complete *Hizdakchut*, the *Ohr* that belongs to *Yesod* descended to *Yesod*.

Yet, this *Hey* that was born from *ZON de Bina* is the beginning of the association of *Midat ha Rachamim* in *Din*, hence it is worthwhile to expand the understanding of it. We have already discussed this *Hidush* that was made in *Hitpashtut Bet* when the *Ohr ZA* was emanated and elicited through the *Hochma* and not through *Bina* as it would be in the *Eser Sefirot de Ohr Yashar* and as it was in *Hitpashtut Aleph*.

This *Hidush* came here by the inversion of the *Orot*. Besides that there is yet another great *Hidush* here: *Ohr Malchut* was emanated by the *Bina* and not by the *ZA*, as in *Eser Sefirot de Ohr Yashar* and as it was in *Hitpashtut Aleph*.

The *Ohr Daat* was emanated from the *Hizdakchut* of the *Zachar* and *Nekeva* of *Kli de Hochma*, which is the *Ohr Zeir Anpin*. Similarly, *Ohr Malchut* emerged by the *Hizdakchut* of the *Zachar* and *Nekeva de Kli de Bina*, namely the *Hey*, which belongs to *Malchut*, as she is *Ohr Nekeva*.

Now you will thoroughly understand the difference between *Ohr Daat*, which is *Ohr ZA*, and the *Ohr* of the above *Hey*, which is the *Ohr Malchut*, meaning according to their emanation. In fact, when they were emanated, both came out in *Behinat Koma* of *Behina Aleph*.

This is so because *Behina Bet de ZON* of the *Kli de Hochma* purified to *Behina Aleph*, which is *Ohr Hesed*, (see item 37), called *Ohr Daat* or *Ohr ZA*. Similarly, the *Behina Bet* of the *Zachar* and *Nekeva de Bina* purified into *Behina Bet*, which is the above *Ohr Hey*, being the *Ohr Malchut*.

Therefore, you find that the *Ohr Hesed*, which is the *Ohr ZA*, and the *Ohr* of the *Hey*, which is the *Ohr Malchut*, are of equal *Koma*. This is so because both are *Behina Aleph*, as both came from the *Hizdakchut* of *Behina Bet*.

Yet, the difference between them is as great as the measure of the difference between *ZON de Hochma* and *ZON de Bina*. It has been clarified above that *ZON de Bina* are considered the *Achoraim* and *Behinat VAK* of the *ZON de Hochma*.

It is therefore obvious that the consequences that stem from them are also as far as *GAR* is far from *VAK*. The *Ohr Hesed* that was emanated by the *ZON de Hochma* is considered the *Behinat Panim* and *GAR* compared to the *Ohr Hey*, which is considered the *Achoraim* and *VAK* compared to the *Ohr Hesed*, being the *Ohr ZA*. It is analogous to the ratio in the progenitors, and examine well.

Now we can thoroughly understand what the Rav stresses above (item 38), "**However, Bina did not turn her Panim to shine in Hesed below since there was no power in Hesed and VAK to receive such a great Ohr Panim be Panim, only Achor be Achor.**" In that he refers to the above *Ohr Hey*, which he names *He'arah* since it came out through a *Zivug* and in the regular order of *Hizdakchut* and emanation of the *Orot* from one another. He stresses in that regard that the *Ohr* of this *Hey* did not come to the *VAK* before the seven *Orot* that come in the regular order of the *Hizdakchut*. It is similar to the *Zachar* of *Bina*, born out of the *Zivug ZON de Hochma*, which comes to *Kli de Bina* before the *Ohr Hesed* comes through the ordinary *Hizdakchut*, as the Rav has written before (item 35).

The reason is that if the *Ohr* of the *Hey* had come before the *Hizdakchut* to *Behina Aleph*, meaning before the time of the descent of *Hesed*, like the *Zachar* of *Bina*, it would have been the *Koma* of the *Hey* that was in *Behina Bet*. This is so because the *Aviut de Bina* had not yet purified to *Behina Aleph*, but only when *Hesed* was given to the *Kli de Hesed*.

This is what the Rav stresses, **"since there was no power in Hesed and VAK to receive such a great Ohr."** How is it possible that the *Ohr Koma* of *Behina Bet* would come and clothe the *Kelim de VAK*, which are *Behina Aleph*?

Thus, first *Bina* was compelled to purify from *Behina Bet* to *Behina Aleph*, at which time the *Ohr Hey* purified to the measure of *Behina Aleph*. Then both of them came out, meaning the *Ohr Hesed* and the *Ohr Hey*, and came to *Kli de Hesed*. This *Hey* then moved from *Kli* to *Kli* until it came to the *Kli* of *Yesod* which is its place.

Now you can also see what the Rav answers there and says that the *Hochma* could have illuminated to the *Bina* before it purified to *Behina Aleph*, before *Abba ve Ima* remain as one and come out as one. He wishes to say that *Hochma* emanated and gave the *Zachar de Bina* to the *Kli* of *Bina* before she was purified to *Behina Aleph*.

This is because the *Kli* of *Bina* is indeed a *Kli de Behina Bet* like the *Koma* of the *Ohr Hochma*, hence it does not need to purify and lessen its *Koma* to *Behina Aleph*. This is not so with *Bina* to the *Kelim de Hesed* and the rest of the *VAK*, which are *Kelim* of *Behina Aleph*, as how can they receive the *Ohr* of the *Hey* while it has *Koma de Behina Bet*?

It is written, **"at which time the Hod turns his Panim to Yesod and shines in him."** It has been explained that this *Hey* is considered the *Ohr Achoraim* and *VAK*.

Thus, since the *Panim* of the *Hod* is from *Behinat He'arat GAR*, it therefore cannot dispense the *Ohr* of the *Hey*, which is *Behinat Ohr Achoraim*, unless through turning the *Panim* downward and the *Achoraim* upward. In other words, her *Achor*, which dispenses *VAK* and prevents *GAR* will not become the giver, and will then give the above *Ohr Hey* to *Yesod*.

**44. It is the same matter in all the VAK since when the Orot are given in them they turn their Panim and shine below. This is because it is precisely Bina who did not turn her Panim to Hesed since there is no power in Hesed to receive the Ohr Bina. The VAK, however, have the ability in themselves to receive Ohr from one another since all the VAK are equal.**

*Ohr Pnimi*

**44. It is the same matter in all the VAK since when the Orot are given in them they turn their Panim and shine below.**

As it has been written above, this *Hey* emerged by the *Zivug* from the *Zachar* and *Nekeva de Kli de Bina*, when *Bina* purified from *Behina Bet* to *Behina Aleph*, to give the *Ohr Hesed* in *Kli de Hesed*. At that time the *Ohr* of this *Hey* emerged with it too, *Hesed* gave to *Gevura* etc. until she reached *Kli de Hod* and *Hod* gave to *Yesod*.

It is written, **"It is the same matter in all the VAK since when the Orot are given in them they turn their Panim and shine below."** In other words, that same *Ohr* of the *Hey* that came out by a *Zivug*, whose dispensing is always referred to by the Rav as *He'arah*.

**45. After that it returned to being Matei in Keter and then Lo Matei in Hochma and Bina since they both rise there. It is also Lo Matei in Hesed because it rose to Bina and it is Matei in Gevura.**

**At that time it is Lo Matei in Tifferet and then it is Matei in Netzah and Lo Matei in Hod. In that state the Hod turns its Panim and gives the two Orot to Yesod, then it is Matei in Yesod. Then the Yesod turns its Panim and shines to Malchut, etc. in all the VAK.**

*Ohr Pnimi*

**45. Returned to being Matei in Keter etc. and Lo Matei in Hod.**

It has already been repeatedly explained above that the dispensing of *Bina* to the *Kli de VAK* causes *Matei* in *Keter*. In that state the *Achor* of *Kli de Keter* dominate, preventing any

*He'arat GAR* in the *Partzuf*, even in the *Kli de Hochma*, much less in the *Kelim* below that receive from the *Kli of Hochma*. Hence, the *He'arat GAR* departs from the *Kli de Hod* and the *Kli* turns its *Panim* down, giving the rest to *Yesod*.

However, regarding their turning of the *Panim* of the *Kli de Hod*, there is also a matter of the *Hizdakchut* of the *Aviut de Behina Aleph* to *Behinat Keter*. The *Ohr* that comes out has but *Komat Malchut*, as the Rav has written above that *Komat Malchut* clothed the *Kli de Yesod*.

In this manner, there were two *Behinot* regarding the turning of the *Panim de Hod*, both the matter of the administering of the *Achoraim* instead of the *Panim* as before, and the matter of the *Hizdakchut* of the *Aviut de Behina Aleph*. The latter dominated all five *Ktzavot*, *Hesed* through *Hod*, and now *Hod* has purified from its *Behina Aleph* and gave only *Komat Malchut* to the *Kli de Yesod*. The reason for it is that there is no more than five *Ktzavot* in the *Koma de Behina Aleph*.

Now *Sefirat Yesod de ZA* has been clarified for us. Its *Kli* is from *Behinat Malchut* since the *Kli de Hod* of the *ZA* is also a *Kli of Malchut*, and all the more so the *Kli* that follows it. Thus, all of these three *Kelim Hod*, *Yesod* and *Malchut* are a mere *Hitpashtut* of *Kli Malchut*. They expand primarily because of that above-mentioned *Hey* that descended from the *Zivug ZON de Bina*, but also because of the *Ohr Achoraim* that remained from the *Kli de Hod* after it turned her *Panim* because of the dominion of the *Achor de Keter*. It is so because these two *Orot* are specific to the *Kli de Yesod*.

Thus, the *Kli de Yesod* is discerned as *Kli Malchut* and the *Ohr* in it is combined of *Din* and *Rachamim*. This is because the *Ohr* of the *Achoraim* that remains of *Sefirat Hod* after she had turned her *Panim* is discerned as the hardest *Din* in all five *Ktzavot de ZA*.

This is so because it is the *Kli de Behina Dalet* from the time of *Hitpashtut Aleph*. However, when *He'arat GAR* of *Tifferet* it was to the contrary, considered *Hesed* reached it.

This is so because the *He'arat GAR* turns everything to *Hesed*. Yet, when the *He'arat GAR* is absent, only the *Midat Din* remains in it, and that *Midat Din* came down to the *Kli of Yesod*. You must know that that was a *Hidush* in the *Partzuf*. Until now none of *Midat ha Din* appeared in the *Partzuf* in all five *Ktzavot*. On the contrary, the *Ohr de Hassadim* of the *Koma de Behina Aleph* dominated the entire *Partzuf* though once in *He'arat GAR* and once without *He'arat GAR*.

Now, however, *Komat Ohr Hassadim* has already purified from *Sefirat Hod* and there is only *Komat Malchut* there. Since the *He'arat GAR* disappeared from the *Partzuf*, there appeared the entire *Din* force in *Kli de Hod* and that residue descended to *Kli de Yesod*. Thus you find that this *Din* force is a *Hidush* that has now appeared in the *Kli de Yesod*.

Thus, now all five *Ktzavot* are considered *Behinat Hey Gevurot* because of the *Hidush Tzura* that they have acquired in the *Kli de Yesod*. Hence, now there are two *Behinot*: *Hey Hassadim* in the *Hey Ktzavot* from *Hesed* to *Hod*, and the second is since they are five *Gevurot*, meaning in the *Kli de Yesod*.

However, there is yet another *Ohr* of the *Hey* in the *Kli de Yesod*, meaning what reached it from the *Zivug ZON de Bina*. It is a very big *Ohr* since from the *Shoresh* of its emanation, it is *Behina Bet*, since it comes from the *Zivug de ZON* of *Behina Bet*.

Afterwards, when it descended along with the *Ohr Hesed* to the *Kelim de VAK*, it was lessened to *Komat Malchut* once more. However, since it is from *Zivug de Behina Bet*, it is considered *Ohr Hesed*, but on a low *Koma*.

Thus, from her perspective the *Hey Ktzavot* are regarded as *Hey Hassadim* once more, sweetening the above *Hey Gevurot* that descended to the *Kli de Yesod* from the residue of the *Ohr Hod*. Thus we have thoroughly learned that the *Ohr Yesod* is a combined *Ohr of Hesed* and *Din*, called *Hey Hassadim* and *Hey Gevurot*.

The *Hey Gevurot* are from the remains of the *Ohr VAK*, and the *Hey Hassadim* are from the residue of the *Zachar* and the *Nekeva de Kli de Bina*. They mix and join together in the *Kli of Yesod*. Bear in mind that all this is done here during, and because of the dominion of the *Achor de Kli de Keter*.

**46. Afterwards it returned to being *Lo Matei* in *Keter* and then it is *Matei* in *HB* and *Hesed* and then it is *Lo Matei* in *Gevura*, *Matei* in *Tifferet* and *Lo Matei* in *Netzah*, *Matei* in *Hod* and *Lo Matei* in *Yesod*, as it ascended in *Hod*.**

**At that time it turns its *Panim* and gives *Ohr* to *Malchut* below in her place, and then it is *Matei* in *Malchut*. Now the first *Behinot* are complete, which is the reality of the *Hitpashtut*. Thus, all ten *Orot* reached the *Malchut*.**

*Ohr Pnimi*

46. *Lo Matei* in *Keter* etc. *Matei* in *Hod* and *Lo Matei* in *Yesod*, as it ascended in *Hod*. At that time it turns its *Panim* and gives *Ohr* to *Malchut* below in her place, and then it is *Matei* in *Malchut*.

The matter of *Lo Matei* in *Keter* has already been explained, being because of the regular *Hizdakchut* through the *Bitush de Ohr Makif* and *Ohr Pnimi*, at which time the *Behina Gimel* in the *Kli* purified into *Behina Bet*. The *Ohr* that elicits in that *Zivug* is *Komat Bina* and that remains gave the *Keter* to the *Kli de Hochma*.

Since the *He'arat GAR* returned to the *Partzuf*, all the *Behinot Panim* and *Hochma*, *Bina*, and *Hesed*, *Tifferet* and *Hod*, returned to their original place. Then the *Ohr Yesod* rises and joins the *He'arat Panim de GAR* of the *Hod* for the above reason.

At that time the *Kli de Yesod* turns its *Panim* downward, meaning it administers *Behinat He'arat GAR*, relating to the dominion of the *Kli de Hod* on it. However, it is not from *Behina Aleph* but only from *Komat Ohr Malchut*, as the *Ohr* that remains in the *Kli de Yesod* is only *Komat Malchut*, and then it is *Matei* in *Malchut*.

However, here we must know what is the *Ohr* of *Yesod* that rose to *Hod* and what is its residue, which it gave to the *Kli de Malchut*. We thoroughly know the origin of the above *Hey* that descended to *Kli de Yesod*.

You already know that this *Hey* is a result of the *Zivug ZON* in *Kli de Bina*. We must also discern a shape of *Dalet* over *Vav* in this *Hey*.

This *Vav* in the *Pnimit* of the *Partzuf* has no *Rosh* and there is a significant indication here since this *Hey* consists of the *Zachar* and *Nekeva* in *Bina*. Hence, the *Behinat Nekeva* in the *Hey* is the *Dalet* and the *Behinat Zachar* in the *Hey* is the *Vav* without the *Rosh* inside it. The meaning of the words is that the matter of the cessation of the left leg in the *Hey* implies the cessation of the *GAR* from the *VAK* that had been prepared and made inside the *Kli de Bina*. There is a great *Hidush* to discern: the *Nekeva* is more important than her *Zachar* since the *Zachar* is resultant from the *Zivug Zachar* and *Nekeva de Kli de Hochma* when the *Zachar* is in *Behinat Harkanat Rosh* (see the Rav's words item 35).

The *Hochma* turned her *Panim* and shines to *Bina Panim be Panim*, only *He'arah*. It means that the *Zachar* in *Kli de Hochma*, which is *Behina Gimel*, turned its *Panim* and purified into *Behina Bet* like the *Nukva* of *Kli de Hochma*.

You find that the *Zachar* lowered its *Rosh* since the *GAR de Hochma* is called *Rosh*. Now, after it departed from the *Aviut de Behina Gimel*, the entire *Ohr Hochma* disappeared from it, and it equalizes with *Komat Bina* of its *Nekeva*. At that time they mated and procreated the above *Zachar* of *Kli de Bina*.

It is known that any offspring and resultant is considered *VAK* of its *Maatzil*, meaning the *Zachar* and *Nekeva de Hochma* that gave birth to it. When they procreated it they both had only *Komat Bina*, hence their offspring is merely *VAK* of that *Koma*.

However, the *Nekeva* of the *Kli de Bina* is discerned as the *Reshimo* of *Bina* that remained in that *Kli* from the time of *Hitpashtut Aleph* that the *Ohr Bina* of *Hitpashtut Aleph* left there when departing from there. That *Ohr Bina* had *Komat Keter* there since all *Eser Sefirot de Hitpashtut Aleph* had *Komat Keter*.

Thus, you see the great importance of this *Reshimo* that remained in *Kli de Bina*. However, it became a *Nukva* to the *Zachar de Keter de Kli de Bina*, which lacks even the *GAR de Bina*. That was so because this *Reshimo* has a very small *Ohr*, as all her *Ohr* has already departed. She is but a *Reshimo*, meaning a very small *Ohr* that must remain after every *Ohr*

when it leaves its place. Hence, since the *Reshimo* has no *Ohr*, she became a *Behinat Nekeva* to the above *Ohr Zachar*, which is much lower than her, so as to receive *Ohr* from it, and examine that.

Now you will thoroughly understand the meaning of this above *Hey* that was emanated from those *Zachar* and *Nekeva*. The truncated *Vav* without the *Rosh* that stands inside that *Hey* is the *Behinat Zachar* in that resultant. This is because it is *Behinat VAK de Komat Bina* without the *Behinat Rosh de Komat Bina*.

The *Dalet* that surrounds that truncated *Vav* in the *Hey* is the *Behinat Nekeva* in this resultant. It is regarded as the *Rosh* over the truncated *Vav* since it is completely *Behinat GAR*.

Yet, it lacks the *Ohr*, which the truncated *Vav* has, whose entire *Ohr* is only what she receives from that truncated *Vav*. Hence, it is called *Dalet*, indicating that she is poor and devoid of *Shefa* from her own *Behina* and must receive from her *Zachar*.

That cessation that was made in the left leg of the *Hey* indicates that she divided into two separate degrees from one another. This is what has now been made by the ascent of the *Ohr Yesod* to *Sefirat Hod*.

You know the two kinds of *Orot* in the *Kli de Yesod*. The first is the *Behinat Dinim* that remained in the *Hod* after the *He'arat GAR* disappeared there, and the second is the *Ohr* of the *Hey* that was drawn to it from the *ZON* in *Bina*.

After the *Ohr Matei* in *Hod*, being *Behinat He'arat GAR* that departed from the *Ohr* of *Yesod* when that *Ohr* is in *Hod*, it causes its residue to descend to *Yesod*. Now you find that when the *Ohr* descended to the *Hod* once more, the residue that descended to *Yesod* has certainly returned to its *Shoresh*, to *Hod* since now it has *He'arat GAR* there once more.

That *Ohr* that rose there took the *Behinat* truncated *Vav* inside the *Hey* in the *Yesod* along with it and raised it to the *Hod*. Thus, two *Orot* rose from the *Yesod*. The first is the *Ohr* above *Malchut*, meaning the residue that it took from *Hod* first. The second is the truncated *Vav* inside the *Hey*.

The reason for it is that although that *Vav* is not at all from *Behinat Hod*, it still rose there. This is so because it was first connected to the *Ohr* of *Malchut* in order to sweeten it.

The *Ohr Malchut* is discerned as the *Hey Gevurot* and the *Hey* is the *Behinat Hey Hassadim*, and they were sweetened in one another. That sweetening comes only from the *Vav* inside the *Hey* since it is the entire *Ohr* inside the *Hey* though it certainly took the *He'arat GAR* in her from the *Dalet*, meaning only during the *Lo Matei* in *Hod*, and it was in the *Yesod* without *He'arat GAR*.

Now, however, that it is *Matei He'arat GAR* in *Hod* once more, it no longer needs the *He'arat GAR* in the *Behina* of the *Dalet*. Therefore, it only took the *Behinat Vav* when it rose up there, not the *Behinat Dalet* that surrounds it. You should also know that that *Behina* of *Dalet* that surrounds it came down and clothed the *Kli Malchut*.

Now we can thoroughly understand *Sefirat Malchut*. This is because the *Kli* in her is *Kli Malchut*, extending from *Kli de Hod* and the *Ohr* in her is the *Behinat Dalet* that surrounds the *Vav* from the *Behinat Hey* that extends from *ZON de Bina*.

However, the *Ohr* of *Malchut* herself is what clothed here in the *Kli* of *Yesod*. For that reason *Malchut* is called *Aspaklaria* that does not shine, as the *Rav* says above (Part 4).

You find that there are four males and four females in this *Hitpashtut Bet*. The first two couples are *ZON de Keter* and *ZON de Hochma*. The males in them are more important than the females since the *Zachar de Keter* is from *Behina Dalet de Hitlabshut* but the *Nekeva de Keter* is only from *Behina Gimel*.

The *Zachar de Kli de Hochma* is from *Behina Gimel*, but the *Nekeva de Kli de Hochma* is from *Behina Bet*. Thus, the males are greater than the females.

However, in both, the males and females are found in one *Kli*. They are close since the males are from the *Reshimot* that remained after the *Histalkut* of *Hitpashtut Aleph*, hence they are devoid of *Ohr*. The females, however, are from the new, second *Hitpashtut* and are filled with *Ohr*.

However, in the *Zachar* and *Nekeva de Kli de Bina*, the *Nekeva* is greater than the *Zachar*. This is because the *Zachar* is *Behinat VAK de Bina*, hence they are both in one *Kli*, as the *Nekeva* is from the *Reshimo* and lacks *Ohr* and the *Zachar* comes from the *Zivug* of *ZON de Hochma*, hence it is filled with *Ohr*.

Also, though the *Zachar* in *Kli de Keter* is a *Reshimo*, considered devoid of *Ohr*, that absence concerns only its *GAR*. From the perspective of *VAK*, however, it is filled with *Ohr*. Yet, there are many discernments in the *Zachar* and *Nekeva* of the *VAK*. The *Zachar*, being the *Ohr ZA*, is emanated by the *Hochma*, which is the *Ohr Hesed* in the *Kli de Bina* and then expands to the *Kli de ZA*. The *Nekeva*, however, is a upshot of *Bina*, meaning the *Hey* that was emanated by the *ZON* of *Bina*.

We must still discern another *Behinat Zachar* and *Nekeva* there, namely the *Zachar* and *Nekeva* in *Yesod* and *Malchut*. There the *Zachar* is smaller than the *Nekeva* since the *Zachar* is the *Behinat Vav* without the *Rosh* inside the *Hey* that extends from the *Zachar* of *Bina*, which is *Behinat VAK*. Nevertheless, they are not in one *Kli* but the *Zachar* is in the upper *Kli*, which is the *Yesod*, and the *Nekeva* is in the lower *Kli*, being *Malchut*.

These two above *Behinot ZON* inside the seven lower *Sefirot* are sometimes considered one, and sometimes two. This is because in *Gadlut*, the *Nekeva* has all the above *Hey* and all the *VAK* are then considered the *Zachar* of that *Hey*.

However, in *Katnut* only the *Yesod* is considered *Behinat Zachar* and then *Malchut* has only the *Dalet* in the *Hey*, as the truncated *Vav* takes the *Yesod*. There are many changes in that too and this is not the place to elaborate.

We must also note here that there are three divisions in the lower seven, which are *Behinat Rosh*, *Toch*, *Sof*. The first are *Hesed* and *Gevura*, which are *Behinat Rosh* of the *VAK*. The second are *Tifferet* and *Netzah*, which are the *Behinat Toch* of the *VAK*. The third are *Hod*, *Yesod*, *Malchut*. These are the *Behinat Sof* of the *VAK*.

The matter of *Matei ve Lo Matei* depends only on *Keter* and *Hochma*. This is so because the *Achor de Keter* denies *He'arat GAR* from the entire *Partzuf*, except when *Keter's* dominion is cancelled, meaning by the *Hizdakchut* of the *Aviut* in the *Masach* in it, which belongs to its *Koma*. At that time the *Ohr* departs from *Keter* and its residue is *Matei* in *Hochma* from which appears *He'arat GAR* in the *Partzuf*.

Hence, if *Matei* in *Keter*, *He'arat GAR* is denied even from the *Hochma*. Therefore, at that time the *Behinat VAK* of the seven lower *Sefirot* control, namely the *VAK de Rosh* in them, which is *Sefirat Gevura*.

If *Lo Matei* in *Keter*, at which time *Matei* in *Hochma*, then comes the dominion of the *He'arat GAR* in the *RTS* of the seven lower *Sefirot*, meaning their *Behinat He'arat GAR de Rosh*, which is *Hesed*. Also, their *Behinat He'arat GAR* of their interior, which is the *Tifferet*, their *Behinat He'arat GAR de Sof*, which is *Hod*, from which comes the *Behinat GAR* without the *VAK* to the *Malchut*, called *Dalet* over the *Vav* in the form of the *Ot Hey*.

This *Dalet* means cessation of *Ohr* from the *Partzuf*. Because all the *Aviut* in the *Masach* purified and the *Zivug* stopped, there is no *Ohr Hozer* to clothe the *Ohr Yashar* there any longer, and the *Ohr Yashar* stops too. All the *Sefirot* return to the *Maatzil* through *Hitkalelut* of all the *Reshimot* in them within the *Masach*, as the *Masach* ascends to the *Maatzil*.

**Now the first Behinot are complete, which is the reality of the Hitpashtut.**

This refers to *Hitpashtut Bet*, called *Partzuf AB de AK*.

**Thus, all ten Orot reached the Malchut.**

It means that the *Hizdakchut* reached *Komat Malchut*. At that time the *Masach* is clean from any *Aviut* from the *Behinat Guf* until its *Tzura* is equal to the *Behinat Masach* of *Malchut* of the *Rosh*. It is considered to have risen there and become incorporated in the *Zivug de Lo Pasik* in the *Malchut* of *Rosh*.

In that state the *Reshimot* of the *Sefirot Guf* contained in it in the full measure of their *Aviut* reawaken, and it thickens once more in the *Aviut* from the *Behinat Guf*. Thus its *Tzura* has been differentiated from the *Malchut* in the *Rosh* once more and it is therefore considered to

have departed there and become separated. At that time a *Zivug Elyon* comes out on it, extending a new *Koma* of *Eser Sefirot* to the *Guf*.

It has been explained there that the last *Behina* does not leave a *Reshimo*. Since here the last *Behina* was *Behina Gimel*, you find that *Behina Gimel* did not leave a *Reshimo*, hence it is not contained in the *Masach*.

The greatest *Reshimo* in it is *Behina Bet*. Hence, when the *Masach* regained the *Aviut* through its *Hitkalelut* in the *Zivug* of *Rosh* it could not thicken more than *Behina Bet*. You find that the *Koma* that came out there reached no more than *Komat Bina*. This is the second *Behina* of the *Hitpashtut* of the *Ohr* after its second *Histalkut*.

**47. The second Behina is simple since now it returned to being Matei in Keter. At that time it is Lo Matei in Hochma, Bina and Hesed, and Matei in Gevura. Lo Matei in Tifferet and Matei in Netzah, Lo Matei in Hod and Matei in Yesod, and Lo Matei in Malchut, etc. etc.**

*Ohr Pnimi*

**47. The second Behina is simple since now it returned to being Matei in Keter.**

As has been explained in the previous item, after the second *Histalkut* that was made, the *Masach* with the *Reshimot* contained in it returned to the *Masach* in the *Malchut* of the *Rosh* where a new *Zivug* emerged on that *Masach*. Since all it had is *Aviut* of *Behina Bet*, it extended only *Komat Bina*. This *Komat Bina* expanded once more into the *Guf* to the *Kli de Keter*, and this is *Matei in Keter*, meaning the *Ohr Bina* in *Kli de Keter*.

Here too the *Kelim* preceded the *Orot* since all those *Kelim* that remained empty after the second *Histalkut* of *Partzuf AB* passed to this new *Partzuf*. It is written above regarding *AB* that all the empty *Kelim* that remained after the first *Histalkut* passed to *Hitpashtut Bet*, called *AB*, and so it is here. Also, all four *Behinot* of *Zachar* and *Nekeva* that were in *Partzuf AB* apply here too, but with a different *Koma* since there is only a small *Koma* here in the *Partzuf* in general.

Let us explain the four couples of *Zachar* and *Nekeva* in this *Partzuf*. That *Koma* of the *Ohr Bina* that descended to the *Keter* is the *Behinat Nekeva* of the *Kli de Keter*.

The *Reshimo* of *Behina Dalet de Hitlabshut* was made into the *Behinat Zachar de Kli de Keter de AB* in *Partzuf AB* (see *Ohr Pnimi* item 6, and all the *Rav's* words there apply here too). Similarly here, the *Reshimo* of *Behina Gimel* from the *Behinat Hitlabshut* that remained in *Kli de Keter* of *Partzuf AB* was made here into the *Zachar de Keter* of the *Partzuf de Komat Bina*.

It receives from the *Ohr Hochma* that rose under the *Malchut* of *Rosh de AB* during the second *Histalkut* and does not return to the *Guf* of *Partzuf Bina*. In other words, it is exactly like the *Zachar de Keter* of the *Partzuf AB*.

Hence, *Keter* of *Partzuf Bina* too denies the *He'arat GAR* from the *Partzuf* since the *Achoraim* of the *Ohr Hochma* under the *Malchut de Rosh* is below, meaning it does not expand to the *Guf*.

It controls the *Kli de Keter*, which also turns its *Achoraim* below, meaning without expanding to the *Guf*. It controls the *Kli de Keter*, which also turns its *Achoraim* below and illuminates only *He'arat VAK* and denies *He'arat GAR* from the *Partzuf*.

It is written, "**Matei in Keter. At that time it is Lo Matei in Hochma, Bina and Hesed.**" This is because the *Achoraim* of *Kli Keter* deny any *He'arat GAR* from the *Partzuf*, even from the *Kli de Hochma*, much less for *He'arat GAR* of the *Rosh, Toch, Sof* of the seven lower *Sefirot*.

It is written, "**Matei in Gevura. Lo Matei in Tifferet and Matei in Netzah, Lo Matei in Hod and Matei in Yesod, and Lo Matei in Malchut.**" It means that then the *Ohr* comes to the *Kelim de VAK* of the *Rosh, Toch, Sof* of the seven lower *Sefirot*, which are *Sefirat Gevura, Sefirat Netzah* and *Sefirat Yesod*.

The *Ohr Lo Matei* in the *Kelim de GAR* of the seven lower *Sefirot*, being *Hesed, Tifferet, and Hod*. This is so because the *Achoraim de Keter* denies them of *He'arat GAR*, as we have explained.



**Etc. etc.** When *Lo Matei* in *Keter* since the *Behina Gimel* and *Behina Bet* in it purified and the *Ohr Keter* returned to its place, *Keter's* power of dominion has ceased. At that time it residue descends to *Hochma* and the *Kelim de He'arat GAR* in the *RTS* of the seven lower *Sefirot*, which are *Hesed*, *Tifferet*, and *Hod*, attain their dominion, and the *Malchut* receives her *Behina* of *Dalet* .

Now we shall explain the *Zachar* and *Nekeva de Kli de Hochma*. The *Zachar* and *Nekeva* in the *Kli de Keter* mate and procreate *Zachar* and *Nekeva* in their image. The *Zachar* extends from the *Tzura* of the *Zachar*, meaning *Behinat VAK* without *GAR*, since the *Achoraim* of the *Ohr Hochma* that stand under *Malchut de Rosh* is turned down toward the *Ne'etzalim* in the *Guf*.

Hence, the *Zachar de Keter* has only *VAK* without *GAR* and for that reason the *Zachar* that is born from him has only *VAK* without *GAR*. The *Nekeva de Keter* also administers her *Tzura* to the *Nekeva* that was born from her, which is the *Behinat Ohr Bina*.

After that the *Kli de Keter* purifies and turns its *Panim* downward, meaning it purifies to *Behina Aleph* and gives these three *Orot* to the *Kli de Hochma*. These are the *Zachar*, which is *Behinat VAK de Hochma*, and *Nekeva*, which is *Behinat Ohr Bina* and *Koma* of *Behina Aleph* which is the *Ohr Hesed* that also contains the seven lower *Sefirot*. In other words, it is just as we have explained in the emanation of *ZON de Kli de Bina* in the above *Partzuf AB*. The only difference is that here the degrees are lower and all the *Behinot Ohr* in the *Kli de Bina de AB* are here in the *Kli de Hochma*, and the *Kli de Bina* is incorporated here with the *Kli de Hochma*. However, *Reshimot ZON* from the time it was in *Partzuf AB* from before the second *Histalkut* did remain in the *Bina*, though not distinguished by a name since they are equal with the *ZON* in the *Kli de Hochma*.

Also, there was a *Zivug* in *ZON de Kli de Bina* in *Partzuf AB* that procreated one *Hey* that came down with the *Ohr* of the seven lower *Sefirot* until it reached *Yesod* and *Malchut*. The *Vav* in her took the *Yesod* and the *Dalet* in her took the *Malchut*.

In just that manner the *ZON* in *Kli de Hochma* mated here in *Partzuf Bina* and procreated one *Hey* too, which in turn descended with the *ZAT*, *Kli* by *Kli* until it reached the *Kelim de Yesod* and *Malchut*. The *Yesod* took the *Vav* in her and *Malchut* took the *Dalet* in her.

Thus we have explained the four males and four females in the *Kelim de Eser Sefirot* of the new *Partzuf* here from *Komat Bina*. This is because the *Zachar* of *Kli de Keter* is *Behinat VAK de Hochma* and the *Nekeva de Keter* is the *Komat Bina*.

The *Zachar* and *Nekeva* in the *Kli de Hochma* are also *VAK de Hochma* to the *Zachar*, and *Komat Bina* to the *Nekeva*. In every place, the upshots are considered *Behinat VAK* compared to their progenitors. Here, however, the *Zachar de Keter* has a great, immense *Ohr*, called *VAK de Hochma* because of the *Achoraim de Ohr Hochma* in the *Rosh* that control it so as to give only *VAK*.

Hence, its progeny is considered *VAK* too, like him, since he comes in *Kli de Hochma* that has no *Achoraim*. Also, the *Nekeva* is considered *Komat Bina* as the *Nukva de Keter* that procreated her since she also has a *Reshimo de Komat Bina* in the *Kli de Hochma* that remained there since the time of the *Hitpashtut AB*. It connects with this *Nukva* and thus she too attains *Komat Bina*. Thus we learn that the *Behinot ZON de Kli de Hochma* is *VAK de Hochma* to the *Zachar* and *Komat Bina* to the *Nekeva*, like *ZON de Keter*.

We have already learned that the *ZON de Kli* of *Bina* are the *Behinot* of the *Reshimot* that remained from the time of the previous *Hitpashtut de AB*. They are mixed with the *Zachar* and *Nekeva de Kli de Hochma* since they are close to one another.

The *Zachar* in *ZON de ZAT* is the *Ohr Hesed* that was emanated by the *ZON de Kli de Keter* after their *Hizdakchut* to *Behina Aleph*. The *Nekeva* in the *ZAT* is the above *Hey* that was emanated by the *ZON* in *Kli de Hochma*. This *Hey* was also divided into *ZON*, meaning to *Vav* and *Dalet*. The *Vav* clothed in the *Kli de Yesod* and the *Dalet* in the *Kli Malchut*, and these are the *Behinot* Small *ZON* in the *ZAT*.

You find that all the conducts of emanation present in *Hitpashtut Bet*, called *AB de AK*, were also present in *Partzuf Bina de AK*, only one degree lower. The *Behinat ZON de Hochma de*

*AB rose in Partzuf Bina to ZON de Keter. The Behinat ZON de Bina de AB rose here to ZON de Hochma.*

*Also, the Ohr ZA emanated in Partzuf AB from the Kli Hochma is emanated from the Kli Keter here. In addition, the Hey that was emanated from the Kli Bina in Partzuf AB, is emanated here from the Kli de Hochma, etc. similarly.*

*All this stems from the general decline that was here when Hochma remained in the Rosh and only Ohr Bina came to clothe in the Guf. You find that Ohr Bina clothed Kli de Keter and Ohr ZA came to Kli de Hochma, meaning after the ZON de Keter purified to Behina Aleph. Ohr Malchut is in Kli de Bina since that Hey that was emanated from the Hochma came to the Kli de Bina and from there expanded to the ZAT.*

*Now we shall explain the order of Matei ve Lo Matei, practiced in Partzuf Bina de AK, also called Partzuf SAG de AK and the matter of Matei ve Lo Matei that is permanent in this Partzuf. We have already explained the order of the first Hitpashtut of this Partzuf (Ohr Pnimi item 47).*

*We learned there that when Komat Bina expanded to the Partzuf and Ohr Bina Matei in Kli de Keter, the Ohr reaches all the Kelim of the dominion of VAK in the Partzuf according to their impressions during Hitpashtut Bet before its Histalkut.*

*This is so because these are the very Kelim that had come into that Partzuf Bina. Hence, the Ohr reached the three Kelim de Behinat Achoraim in the Rosh, Toch, Sof in ZAT, which are Gevura, Netzah, Yesod.*

*Their He'arah continues until the ZON de Kli de Keter purified to Behina Aleph and these ZON rose to their Shoresh. At that time Matei in HB to the Zachar, meaning in the ZON in Hochma and Bina, which are Behinat VAK de Hochma, and Behinat Komat Bina to the Nekeva.*

*Then He'arat GAR reaches the Partzuf and Matei in all the Kelim de Panim present in the RTS in the ZAT. These are Hesed, Tifferet, Hod, and the fourth Ohr to Malchut.*

*We could say that Lo Matei in Hochma before the Kli de Keter purified to Behina Aleph, at which time it turned its Panim and gave the Ohr Hesed to the Kli de Hochma. Thus, ZON de Hochma too should have lessened to Behina Aleph.*

*The thing is that the Kli de Keter dispensed the ZON to Kli de Hochma from Behinat He'arah before it purified to Behina Aleph [as the Rav wrote regarding the Zachar de Kli de Bina that was emanated from the Kli de Hochma during Hitpashtut Bet (item 38 and Ohr Pnimi there)].*

*Only after the ZON descended to the Kli of Hochma did the Kli de Keter purify and lowered Behina Aleph, meaning the Ohr Hesed, to the Kli of Hochma. Now there are three Orot in this Kli, which are Zachar, in VAK de Hochma, Nukva in Komat Bina, and Ohr Hesed, which is the Ohr ZA.*

*You also know that ZON de Hochma mated and procreated Hey, which is the Behinat Nekeva to the Ohr Hesed that came to Kli de Bina. At that time the ZON de HB purified from Behina Bet to Behina Aleph and turned their Panim downward, as with Hitpashtut Bet, giving the Ohr Hesed with the above Hey to the Kli de Hesed.*

*After that Gevura rose to the Kli de Hesed and the Kli de Gevura turned its Panim downward, giving her residue in He'arat GAR to the Tifferet. Then Lo Matei in Netzah since it rose to the Tifferet and turned its Panim down, giving its residue to Hod in He'arat GAR.*

*After that Lo Matei in Yesod since it rose to Hod, at which time Yesod turned its Panim and gave its residue to Malchut, which is the Dalet of the above Hey.*

*You should also remember what the Rav wrote above that the Kelim illuminated for each other before they turned their Panim to give the Orot. This is because they are all on an even Koma.*

*This means that they gave the Hey that was born from the above Zivug ZON to each other before they turned their Panim. Only Bina could not give the above Hey to Hesed before she turned her Panim. This is so because there is a difference of Koma between the Bina and the Kli de Hesed; one is GAR and the other is VAK.*

This is not so between the *Kelim de ZAT* themselves, whose *Koma* is even (see item 38). Therefore, after the above reached the *Kli de Hesed*, the *Kli de Hesed* gave it to the *Kli de Gevura* before she turned her *Panim* downward.

Hence, afterwards, when she turned her *Panim* downward, she gave the above along with her residue to the *Kli de Tifferet*. *Kli de Tifferet* gave the above to *Kli de Netzah* before it turned its *Panim* downward.

Afterwards, when the *Kli de Netzah* turned its *Panim* downward, it gave the above to *Kli de Hod*, along with its residue. Similarly, *Kli de Hod* gave the to the *Kli de Yesod* before turning its *Panim* down. Afterwards, when it turned its *Panim* downward, it gave the *Dalet* of that to the *Kli de Malchut*.

You already know the two matters regarding the turning of the *Panim* downward (see *Ohr Pnimi* item 40, paragraph, "You must remember"). The first is from the *Behinat Kli*. It turns the place of her administration from *He'arat VAK* to *He'arat GAR*, or vice versa. The second is from the *Behinat Masach*, where its greater *Aviut* is the *Behinat Panim*, and the lesser *Aviut* is the inverting of the *Panim*.

In all the *Kelim de ZA*, whose *Koma* is even from *Behina Aleph*, the turning of the *Panim* in them is only from the *Behinat Kelim*. Still, the *Masach* did not purify during the turning of the *Panim*, except in the turning of the *Panim* in *Yesod*.

In that state the *Masach de Behina Aleph* had already purified to *Komat Malchut*. Thus, after the *Ohr* of the *Dalet* reached *Malchut* as well, *Malchut* too purified and the entire *Aviut* ceased in the *Masach*.

In that state the *Zivug* had been cancelled and all the *Ohr* departed from the *Partzuf*. Then all the *Orot* rise in *Behinat MAN* to the *Kli de Keter*, to the *ZON de Keter* there, and then their *Masach* thickens to *Behina Bet* once more.

It mates with the *Ohr Elyon* once more and once again extends *Komat Bina*, as in the beginning. *Ohr Bina* is then *Matei* in *Kli de Keter*, and is *Matei* in *Gevura*, *Netzah* and *Yesod* as well. It is not *Matei* in *Hochma*, *Bina*, and *Hesed*, *Tifferet*, *Hod*, and *Malchut*.

After that the *Masach de Behinat ZON de Keter* purifies once more and then *Matei* in *HB*, *Hesed*, and *Tifferet*, in *Hod* and in *Malchut*. It is *Lo Matei* in *Keter*, *Gevura*, *Netzah*, and *Yesod*.

Since it is *Matei* to *Malchut*, the *Zivug* stops, and the *Orot* depart and rise to *Kli de Keter* as *MAN* to the *ZON* there. *Komat Bina* extends to the *Keter* once more and it is once more *Matei* in *Keter*, *Gevura*, *Netzah*, *Yesod*, and *Lo Matei* in *Hochma*, *Bina*, *Hesed*, *Tifferet*, *Hod*, and *Malchut*, and so on and so forth.

This is so because thus the *Orot* always turn in this *Partzuf*, once in *Keter*, *Gevura*, *Netzah*, *Yesod*, and once in *Hochma*, *Bina*, *Hesed*, *Tifferet*, *Hod*, and *Malchut*. They are like candlelight, swaying here and there.

The reason for it is that the *Masach de Behina Bet* is a frail *Masach*, as it is *Behinat Achoraim de Bina* to the *Hochma*. It sucks its power from there, as you already know that the *Behinat Achoraim de Bina* on the *Hochma* is rooted back in *Bina* of the *Ohr Yashar*. It turns backwards to *Hochma* and extends *Hassadim* from *Keter* in the form of *Yod* and *Nun* of the *Tzadik*, which are opposite to one another.

For this reason the craving for *Hassadim* was imprinted in *Bina*, to prefer the *Ohr Hassadim* to the *Ohr Hochma*, as it is written, "because He delighteth in mercy," as the *Rav* says above (item 43). Hence, after the *Zivug* is made on the *Masach* of *Behina Bet* and the *Ohr* expands to the *Partzuf*, *Bina* already has *Ohr Hassadim* abundantly.

At that time the *Masach* weakens and purifies because the *Achoraim de Ima* on the *Hochma* cancel too. Though she prefers *Ohr Hassadim* to *Ohr Hochma*, it is only when there is a need for *Ohr de Hassadim*. However, after there is *Ohr Hassadim* abundantly, she turns herself back to the *Ohr Hochma* and cancels her *Achoraim*.

Naturally, the *Masach* that is supported by these *Achoraim* gradually purifies as well, until it purifies into *Behinat Keter*. At that time the *Zivug* stops, and when the *Orot* depart from the

*Partzuf* and their *Reshimot* ascend to *Kli de Keter*, contained in the purified *Masach*, *Bina* feels the lack of *Hassadim* once more and her *Achoraim* return to *Hochma*, to its place. In that state the *Masach* of *Behina Bets* there thickens once more by the force of the *Achoraim de Bina*, and the *Zivug* returns once more, extending the *Koma de Behina Bet*. The abundant *Ohr de Hassadim* returns to the *Partzuf* and *Bina* annuls her *Achoraim* over *Hochma* once more.

After that the *Masach* purifies once more, until it purifies entirely. *Ohr Hassadim* ceases once more and the craving *Reshimot* again rise to *Behinat MAN* to the *Kli de Keter*. She feels the lack of *Hassadim* once more and returns her *Achoraim* to *Hochma*, at which time the *Masach* thickens to *Behina Bet* once more and mates with the *Ohr Elyon* and so on and so forth like a swaying candlelight.

It has now been explained how the *Matei ve Lo Matei* in this *Partzuf* is fixed and always existing. The *Koma de Behina Bet Matei* to the *Kli de Keter*, *Netzah* and *Yesod* also *Matei* in *Gevura*. These are *Behinat Ohr Hassadim* without *He'arat GAR*, but it is in great abundance since they extend from the *Kli de Keter*.

For that reason *Bina* cancels her *Achoraim* and the *Masach* purifies. At that time *Matei* in *Hochma*, *Bina* and *He'arat GAR* reaches the *Partzuf*, and *Matei* in the *Kelim de Panim* as well, which are *Hesed*, *Tifferet*, and *Hod*, until *Matei* in *Malchut*.

At that time the *Aviut* of the *Masach* ceases and the *Zivug* stops. The *Masach* with the *Reshimot* of the *Orot* rises to *Kli de Keter* because of the *Hishtavut Tzura*.

In that state *Bina* feels the lack of *Hassadim*, returns her *Achoraim* to *Hochma* as in the beginning and the *Masach* thickens to *Behina Bet* once more and mates with the *Ohr Elyon*. *Ohr Bina* is *Matei* to the *Kli de Keter* once more; it is again *Matei* in *Keter*, *Gevura*, *Netzah*, and *Yesod*, and *Lo Matei* in *Hochma*, *Bina*, and *Hesed*, *Tifferet*, *Hod*, and *Malchut*, and so on and so forth.

**48. Now there are several *Behinot*: The first is the unending craving of the *Ohr* of the *Tachtton* to cleave to the *Elyon*. When there is *Matei* in *Yesod* there is *Lo Matei* in *Malchut* since then the *Ohr Malchut* ascends there in *Yesod* because of the craving.**

**It is similar in all the other *Sefirot* except the *Hesed* with the *Bina*. This is because when there is *Lo Matei* in *Bina*, there is *Lo Matei* in *Hesed*, due to the two distances. When it is *Matei* in *Bina*, it is also *Matei* in *Hesed*, as *Ohr Hesed* is not equal to the entire *Ohr Bina*.**

**However, that one moment when *Bina* descends to her place, she finds *Hesed* in her place and *Hesed* descends to his place instantly. This is the meaning of the *VAK* being a degree in and of themselves and cannot cleave to *Bina*, which is from *GAR*.**

**The matter of *Matei ve Lo Matei* in *GAR* is also a different matter. This is because when it is *Matei* in *Keter*, both *Hochma* and *Bina* rise up in *Keter*. For that reason the *GAR* are regarded as one.**

**When *Lo Matei* in *Keter*, then *Matei* in *Hochma*. *Bina* should remain there and be *Lo Matei* in *Bina*. However, "because He delighteth in mercy," it is *Matei* in *Bina* too.**

**49. You should also know that the measure of time of *Lo Matei* in the *Sefira* is only one moment. This is the meaning of, "For His anger is but for a moment."**

**It is so because the *Histalkut* of the *Ohr* when it is *Lo Matei* was because of the wrath and also because the *Tachttonim* do not have the strength. However, the continuation of *Behinat Matei*, which is the return of the *Ohr* below to revive the *Olamot*, has no measure since it will be according to the act of the *Tachttonim*.**

**This is the meaning of, "life in His will," according to the desire that will then be, meaning according to the act of humans, so will the stretch of these lives be. Indeed, we have explained above that the first *Histalkut* of the *Orot* was in order to make a *Kli*.**

**Now that the *Orot* returned a second time in *Hitpashtut Bet*, the *Kelim* were annulled as in the beginning. Hence, the first *Ohr*, being *Ohr Keter*, had to have remained above in all of them and not permeate these *Kelim*.**

**Thus, only nine *Orot* came in this order, *Ohr Hochma* in the *Kli* of *Keter*, and *Ohr Bina* in the *Kli* of *Hochma*, etc. similarly. Finally, *Ohr Malchut* permeates *Kli Yesod*.**

**Now the first *Ohr* did not return to the *Kli* that concerns it, which first departed from it. Instead, a different, smaller *Ohr* came in its place. Hence, the *Kelim* remained as *Kelim*; they did not return to being *Orot*, as before.**

**When the *Orot* began to enter the *Kelim*, the nine *Orot* entered *Keter*, which is the *Ohr Hochma*. This is called *Matei* in *Keter*. After that the *Ohr* that reaches *Keter* departed, namely *Ohr Hochma*, and this is called *Lo Matei*. We should not elaborate in that since we have already elaborated sufficiently in *Behinat Matei ve Lo Matei*.**

**Yet, the reason that all nine *Orot* entered the *Kli* of *Keter* together in *Hitpashtut Aleph* is that one entered the other. *Ohr Malchut* entered the *Kli* of *Keter*. Afterwards this *Ohr* was pushed down to the place of *Hochma*. Then *Ohr Yesod* entered *Keter* etc. similarly.**

**Finally, all ten *Orot* entered in the amount of the ten *Kelim*. The reason is understood with the above. In the beginning, when *Ohr Keter* was with them and they all illuminated from its side, none of those *Kelim* had the strength to receive inside, but only one *Ohr*.**

**Now, however, when *Ohr Keter* did not enter the *Kli*, but remained above and turned its *Achoraim* downward, because of that there is now strength to instill all the *Orot* together into one *Kli*. This is so because all nine *Orot* that now enter *Keter*, are smaller than the first *Ohr Keter* and there is ability to receive them.**

**Also, when all eight *Orot* entered *Kli de Hochma*, it has the power to receive them, as they are all smaller than *Ohr Hochma*, etc. similarly in all of them.**

*Ohr Pnimi*

**49. The measure of time of *Lo Matei* in the *Sefira* is only one moment.**

This means that the length of time of the departure of the *Ohr* from the entire *Partzuf* is a moment, meaning the time for the ascents of the *Orot* to *MAN* to the *Kli de Keter*, to the *ZON* there. It is so because at that time there is no *Zivug* in the *Partzuf* since the *Masach* purified from its entire *Aviut*. For that reason it is considered a time of wrath.

He thus tells us that the matter of *Matei ve Lo Matei* in the *Partzuf* sways here and there incessantly since at the moment of *Lo Matei* in *Malchut*, the *Orot* rise to *ZON de Keter* and the *Achoraim de Bina* return to their place at once. Then the *aviut de Behina Bet* returns and the *Ohr of Komat Bina Matei* to the *Keter* at once.

Thus, this whole thing is like candlelight, swaying here and there. This is because the darkness that is made in the *Partzuf* during the ascent of the *Orot* to *MAN* and before the *Zivug* is made, is very short.

**Because of the wrath and also because the *Tachtonim* do not have the strength... in order to make a *Kli*.**

All of these three reasons are one thing. This is the meaning of what our sages wrote, "In the beginning, it came up in the thought to create the world in *Midat ha Din*; He saw that the world does not exist, He brought *Midat ha Rachamim* and associated it with *Midat ha Din* (Part 4, Chap 1, *Ohr Pnimi* item 4).

It means that the *Shoresh* of *Midat ha Din* is *Behina Dalet*. This is what emerged first, in *Hitpashtut Aleph*, when there was only one *Kli* of *Malchut* there from the *Behina* of *Aviut de Behina Dalet*. This is the meaning of, "came up in the thought to create the world in *Midat ha Din*."

However, he saw that the world does not exist, that there is no force in the *Tachtonim* to receive the *Ohr* from this hard *Mida* (the noun of *Midat*). Hence, he associated *Midat ha Rachamim* with it, which is the *Behinat Bina*, called *Midat ha Rachamim* in all the places. This is implied in the *Zohar* (Ruth) relating to the verse, "So they two went," which are the two *Heyin* of the Name *HaVaYaH* that were contained as one. It explains that the first *Hey* is the Name *HaVaYaH* is *Behinat Bina*, and the last *Hey* of the Name *HaVaYaH* is the *Behinat Malchut*. They were associated together for the purpose of correcting the world, meaning *Midat ha Rachamim* with *Midat ha Din*.

This association did not occur at once, but bit-by-bit, in the order of the concatenation of the *Partzufim* and the degrees. This work was done entirely by the *Histalkut* of the *Orot*. It is so because during the first *Histalkut* the *Masach* of *Behina Dalet* had already begun to mingle in the first nine *Sefirot* through its ascent from degree to degree until it reached the *Maatzil*. Also, most of the force of the *Din* disappeared from the *Masach* there since *Behina Dalet* did not leave a *Reshimo* for the *Hamshacha* of the *Orot*.

That became the *Shoresh* of the division of the degree to *Zachar* and *Nekeva*, since only half a *Reshimo* of *Behina Dalet* returned for *Hitpashtut Bet*, meaning the *Reshimo de Hitlabshut*. This became the *Behinat Zachar de Kli de Keter* of *Hitpashtut Bet*, and it is indeed considered half a thing since it lacks the *Behinat Hamshacha* of *Orot*.

For this reason it has become obligated to complete the degree of *Behina Gimel* in *Behinat Hamshacha*. Note, that the rule that a *Zachar* without a *Nekeva* is half a *Guf* extends from here.

Afterwards, in the second *Histalkut*, the *Reshimo* of *Hamshacha de Behina Gimel* disappeared as well, and only *Behina Bet* remained, though the *Zachar* of *Behina Gimel* from *Behinat Hitlabshut* participated with her in *Kli de Keter*. This association extends here too in all the couples of *Zachar* and *Nekeva* in this *Partzuf Bina*.

However, it still could not be finished before the elicitation of *Bina* outside *GAR* and the coming to *Behinat VAK*. This matter was prepared by the *Matei ve Lo Matei* that sways in this *Partzuf Bina*, as it is written in its place.

At that time *Olam Nekudim* came out, where the *Bina* emerged from *Behinat GAR* to *Behinat VAK*. Yet, there was the breaking of the vessels and the matter was ended in *Olam ha Tikun*, in *Olam ha Atzilut*, where the complete association of *Midat ha Rachamim* with *Midat ha Din* emerged.

Thus you see how the *Matei ve Lo Matei* in this *Partzuf* is the origin of the association of *Midat ha Rachamim* with *Din*. He says that the matter of the *Histalkut* of the *Ohr* that always sways because of the *Matei ve Lo Matei* is "because of the wrath," meaning due to the force of the *Din* in *Behina Dalet*, and the world does not exist in it.

This is so because the *Tachtonim* do not have the strength, which is also the same, meaning that the world cannot exist in it. It is "in order to make a *Kli*," meaning so that the *Atzmut* can clothe in it in a way that there will not be *Hizdakchut* and *Histalkut Orot* any more.

This was made only at the completion of the association of *Midat ha Rachamim* and *Midat ha Din* together, and not before. This is so because until then the *Orot* were departing in each *Partzuf* and the *Kelim* were not fit for their task. He writes, "in order to make a *Kli*." Thus, all these three reasons that the *Rav* mentions are one thing.

**The act of humans, so will the stretch of these lives be.**

Note that this does not refer to the order of the emanation of the *Partzufim* from above downward since there are still no people here who can corrupt or correct. Instead, this refers to the time after the four *Olamot* are proper. At that time the actions of the *Tachtonim* can prolong the Upper Life in this *Partzuf*, or shorten it.

The good deeds draw increased *Shefa*. Also, it is known that any *Hidush* of administration must extend from *Ein Sof*. Thus, if one causes a renewal of administration in one's actions, it extends from *Ein Sof*, travels through *Olam ha Tzimtzum* and from there to the first *Partzuf de AK*. From there on to the second *Partzuf de AK* and from there to this third *Partzuf*, where the matter of *Matei ve Lo Matei* is set. From here on to the rest of the degrees in the four *Olamot ABYA*, reaching this world to be received by Man.

Hence, if the act is complete, you find that the *Shefa* travels through this *Partzuf Bina* and sways there in a way of *Matei ve Lo Matei*. When the time of *Matei ve Lo Matei* reaches that degree to which the *Shefa* is ascribed, it does not move from there quickly, but stretches the time.

By that the *Shefa* extends the time of reception when it reaches a person in this world too. This is called that one's life is prolonged. If, however, the act is flawed, the *Shefa* sways through there very quickly because when the *Shefa Matei* in the designated degree, it does not extend time. Instead, it immediately comes to a state of *Lo Matei*.

Thus, when the *Shefa* reaches a person in this world, he unable to keep it, but only to a very short time. This is the meaning of the wicked being "of few days, and full of trouble." However, here we must remember the meaning of time in spirituality as it has been explained in the end *Histaklut Pnimit* Part 1.

**50. \*When the Orot reenter, Ohr Hochma enters in Keter. At that time the Ohr Keter inside it, which remained during the Histalkut since the Kli is not completed before the Ohr drifts three degrees away from it, and this does not apply to GAR, then the Ohr Keter that remained there inside the Ohr Hochma now enters and clothes inside it.**

**It becomes a Neshama to it since it is the Ohr Keter and becomes Dechura while the Hochma around it becomes Nukva. At that time the selected Ohr clothes inside Hochma and what slightly darkened due to the distance of the Orot from there will remain as Kli.**

**It is so for two reasons: A – because of the distancing of the Ohr from there, which induces darkness to it. Moreover, even the best of it leaves and clothes inside the Ohr Hochma that enters there.**

**At that time the first Ohr that remains from Keter is deducted and becomes a Kli for Keter since the Ohr Hochma severs them. Thus, on the contrary, the coming of the Orot in their current Hitpashtut is the cause of the making of the Kli in these GAR. The Kelim were not made during their Histalkut.**

**There is yet another reason: The Ohr of Behinat Keter remained above since it never again entered these Kelim, but only remained at the end of these Yod Shorashim or Orot above. It turned its Achoraim downward, hence the Orot are now fewer than in the beginning, even during the Histalkut.**

**It is similar in the second Kli of Hochma that Ohr Bina entered inside it. At that time the Ohr Hochma clothes inside it and the Ohr that remains darkens and becomes a Kli because of its distancing, though it is not complete remoteness.**

**Now there are Zachar and Nekeva in the Keter together and Zachar and Nekeva in**

**Hochma. You find that Keter and Hochma are never cancelled from existence and make females from males since their Orot themselves remain in their place, though they are not as complete as in the beginning. Moreover, the rest of the Orot that have now come, are added to them and become females to them.**

*Ohr Pnimi*

**50. Three degrees away from it, and this does not apply to GAR.**

It has already been explained above in *Ohr Pnimi* regarding the Rav's words (item 27) that there are two necessary conditions to complete the Kli. The first is completing the outer half of the wall. This is discerned as the place to receive the *Ohr Makif*.

Since there is no *Ohr* that does not have *Pnimi* and *Makif*, there is also no *Kli* that does not have a *Kli Pnimi* and *Kli Hitzon*, qualified to receive the two *Behinot* in the *Ohr*. Hence, the Rav calls them two halves of the wall (see Part 4, Chap 5, item 5), since it is a necessary condition in the wall of the *Kli*, meaning as a qualification of the *Kli* to receive any *Ohr* within. This is the first condition.

The second condition is that at one time it will be empty of any *Ohr*, even *Behinat Ohr Makif*, as it is the *Histalkut* of the *Ohr* that makes it a *Kli*.

For this reason the *Kelim* that were made in *Hitpashtut Aleph* were only for the *ZAT*, which are *ZON* since *Malchut* attained the inner *NRNHY* in completeness during the *Hitpashtut*. Hence, when she rose to *ZA*, she acquired the first *Ohr Makif* and when she rose to *Bina* she attained the second *Ohr Makif*. When she rose to *Hochma* she no longer received any *Ohr*, as the Rav says (Part 4, Chap 6, item 15).

Hence, when she drifted three degrees away from her *Kli*, namely *Hochma*, *Bina*, and *ZA*, and came to *Hochma*, the two above conditions were completed, as she had already attained the outer half of the wall to receive the two *Makifim*. After that she does not receive any *Ohr*, hence her *Kli* is completed.

However, the *ZA* is not finished before it comes to the *Maatzil* because when *ZA* ascends to *Keter*, it receives the second *Ohr Makif* there. For that reason there is no longer complete *Histalkut* of the *Ohr* from its *Kli*. Afterwards, when it departs from *Keter* too and comes to the *Maatzil*, its *Kli* darkens and ends.

However, the *GAR*, which are *KHB*, did not receive any *Makifim* there in *Hitpashtut Aleph*. Also, the *Ohr* did not stop entirely from them since even when the *Bina* comes to *Keter* she still receives her *Behinat* inner *Yechida*. For this reason they lack the two conditions and that is why they were not made into *Kelim* to the *GAR* in that *Hitpashtut Aleph*.

**The selected Ohr clothes inside Hochma and what slightly darkened due to the distance of the Orot from there will remain as Kli.**

This means that the *Reshimo* consists of *Ohr* and *Kli* like the collective *Ohr* from which it remained. You already know from the Rav's words above (Part 4, Chap 6 item 2) that before it departed in *Hitpashtut Aleph*, the two *Orot* were mixed with the *Kelim*, and there is no discrimination of a *Kli* there.

Hence, the other *Reshimot* that remain of these *Orot* too, were also mixed of *Ohr* and *Kli* together (see Part 4, *Histaklut Pnimit* item 48). It is all the more so in the *Kelim de GAR* as even the *Kelim* themselves are still not considered *Kelim*.

Hence, now the *Orot* returned in *Hitpashtut Bet* and came *Zachar* and *Nekeva* in *Kli de Keter*. The *Zachar* is from the *Behinat Reshimo de Ohr Keter de Hitpashtut Aleph*. The *Reshimo* is divided into two *Behinot Ohr* and *Kli* in it.

The best in it, the *Behinat Ohr*, becomes the *Behinat Ohr* of the *Zachar de Kli de Keter*, and the worst in it, the *Behinat Kli* that was mixed in it, departs from it because of the *Ohr Hochma* that clothed that *Kli de Keter* too. Since the *Ohr Hochma* clothed in the *Kli* of the *Reshimo* the *Hochma* separates between the *Ohr* of the *Reshimo* and its *Kli*. At that time the *Kli* darkens and the *Behinat Kli* ends in it, as the Rav says.

**Their current Hitpashtut is the cause of the making of the Kli in these GAR.**

This is so because the *Ohr* of *Hochma* that clothed the *Kli de Keter* separated between the *Ohr* and the *Kli* of the *Reshimo*, which weakens the *Reshimo* of *Hitpashtut Aleph* too. As



long as the *Reshimo* is complete, the *Kli* is strengthened by the *Reshimo* in it even after the *Ohr* drifts three degrees away from it.

However, now the *Behinat Reshimo* too has weakened after the *Behinat Kli* has been deducted from it. By that it also attains the *Behinat* outer half of the wall, since the *Kli* consists of the *Behina Gimel* too because of her clothing of *Ohr Hochma*, which is *Behina Gimel*, being *Behinat Hitzoniut* to *Behina Dalet*.

Similarly, the *Kli de Hochma* of *Hitpashtut Aleph* that *Ohr Bina* clothes, attains half of its outer wall since *Ohr ZA* is *Behina Aleph*, being *Hitzoniut* to *Behina Bet*. Thus, the *Kelim de GAR* were made by the current *Hitpashtut* and the *Etzem* of the *Hitpashtut* causes them to be made into *Kelim*.

The Rav gives three reasons here regarding the completion of the *Kelim de GAR*:

1. Due to the exit and distancing of the best *Ohr* of the *Reshimo* from the worst, most *Av Ohr* in it. Hence, the *Ohr Av* of the *Reshimo* became a complete *Kli*.
2. The coming of a new *Ohr* of *Hochma*, clothing that *Ohr Av* of the *Reshimo* which comes between and separates the best *Ohr* of the *Reshimo* from the most *Av Ohr* of the *Reshimo*. This makes the *Av Ohr* a complete *Kli*.
3. Because of the *Achoraim* of the *Ohr Keter* that remains standing in the *Rosh* and did not expand to the *Guf* once more in this *Hitpashtut Bet*. These *Achoraim* lessen the *Ohr GAR* even more than it was during the departure itself. Thus, it darkens the *Kelim* more than a distance of three degrees and therefore they have not become *Kelim* during the making of the *Achoraim* of the *Kelim* under the *Malchut* of the *Rosh*.

***Zachar and Nekeva in the Keter together and Zachar and Nekeva in Hochma.***

The *Reshimo de Keter de Hitpashtut Aleph* has become the *Zachar de Keter*, and the *Reshimo de Hochma* of *Hitpashtut Aleph* has become the *Zachar de Hochma*. Also, *Ohr Hochma de Hitpashtut Bet* that comes anew has become the *Behinat Nekeva de Kli de Hochma*.

**51. It is the same matter in *Bina* too, except there is a difference in her, which is that some *Ohr Bina* remains in her during the *Histalkut*, and now *Ohr Hesed* enters her.**

**It is known that *Hesed* is the son of *Bina* and it cannot be the *Zachar* while the *Ohr Bina* itself a *Nekeva* to it. If we say that the *Ohr Bina* will be a *Zachar* and the *Ohr Hesed* will be a *Nekeva*, that too is impossible.**

**This is why that turning *Panim be Panim* that we described above is needed. When the eight *Orot* are given to her, *Hochma* turns her *Panim* downward and the *Zachar* and *Nekeva* of *Hochma* mate there in their place.**

**They educe one *Ohr* through their *Zivug*, called *Yod*, which is then dispensed below by turning their *Panim* to *Bina*. At that time that *Yod* clothes inside the *Ohr Bina* as the others did, the *Yod* becomes a *Zachar*, and the *Bina Nukva*.**

**Afterwards, when the seven *Orot* are placed in the *Kli* of *Bina*, the *Ohr Hesed* is placed in her and the *Ohr Hesed* remains in her in *Behinat MAN* permanently.**

*Ohr Pnimi*

**51. That the *Ohr Bina* will be a *Zachar* and the *Ohr Hesed* will be a *Nekeva*, that too is impossible.**

This is so because the *Eser Sefirot* are discerned as two males, being *Hochma* and *ZA*, and two *Nekevot* (pl. for *Nekeva*), which are *Bina* and *Malchut*. *Zachar* means *Hitpashtut* of *Ohr* and *Nekeva* means reception of *Ohr*.

Your sign is that the *Zachar* faces downwards to dispense to the *Tachtonim*, and the *Nekeva* faces upward, to receive. This relationship is rooted back in the *Eser Sefirot* of *Ohr Yashar* since *Keter de Ohr Yashar* is the *Shoresh* and the first *Hitpashtut* from the *Shoresh* is *Ohr Hochma*. The second *Hitpashtut* is *Ohr de Hassadim*, meaning the *ZA*, and they are both discerned as *Zecharim* (pl. for *Zachar*).

*Bina* is the *Nekeva* of *Hochma*, and *Malchut* is the *Nekeva* of the *ZA*. He writes that it cannot be said that *Ohr Bina* will be a *Zachar* and *Ohr Hesed* will be a *Nekeva*. This is so because the nature of the *Orot* is opposite at their *Shoresh*: *Ohr Hesed* is *Zachar*, meaning *Ohr ZA*, and *Ohr Bina* is *Nekeva*, as we have explained.

**Hochma turns** her *Panim* downward etc. This has already been explained above (*Ohr Pnimi* item 35, sub header "**Hochma**") and study it there.

**Mate etc. one Ohr through their Zivug, called Yod.**

Regarding this *Zivug* see *Ohr Pnimi* item 35. Although this *Zachar* comes from the *Zivug de HB*, it is considered their *Behinat VAK* where each upshot is regarded as *VAK* of its progenitors. However, since it is *VAK de Hochma*, which is *Yod*, its own value is also considered *Yod*. However, a true *Behinat VAK* is always named in *Vav*.

**That Yod clothes inside the Ohr Bina.**

This means the *reshimot* that remain in the *Kli de Bina* from the time of *Hitpashtut Aleph*, after the *Ohr Bina* departed from there. It is so because all the *Orot* left *Reshimot* there in their *Kelim* during their *Histalkut* from them, as the *Rav* says above (Part 4, Chap 2 item 2), and that *Reshimo* in *Kli de Bina* became the *Behinat Nekeva* to the .

**52. This Ohr of Bina is among the first Orot that remained there, and this Yod that it came into from the Zivug de ZON inside Hochma is renewed. Hence, how will Bina, which is the Shoresh, become a Nekeva to this renewed Ohr, which is from Hochma?**

The answer is that we have already explained that this *Ohr of Bina* is not a great *Ohr*, since there are three distances between it and the *Ohr*, though they are not three complete distances. It is not so in the *Hochma* above.

In addition, this *Ohr Bina* remained here during the *Histalkut*, when his intention was not to shine, but the Upper *Nukva* in *Hochma* intended to shine at the time of the *Hitpashtut*. Hence, the son, begotten by both can be more interior than this *Bina*, much less form the *Hesed* that now came, though it too is from the *Behina* of *Hitpashtut*. However, it is still three degrees below *Hochma*.

*Ohr Pnimi*

**52. This Ohr of Bina is among the first Orot that remained there.**

It means that this is what remains of the *Orot* of the first *Hitpashtut de AK*, as mentioned in the previous item.

**53. Generally speaking, there is YH in Keter, which is ZON, Keter and Hochma. In Hochma there is ZON, and this is another YH, and it is HB. In Bina there is another YH, which is ZON. It is the renewed Hochma from the Zivug Elyon in ZON in Hochma, which is Yod. The Bina is Nekeva to him and it is the Ot Hey. Thus there are YH here as well. There is also Ohr Hesed in her, which is Behinat son.**

In addition, every one of these *GAR* is called *Ot Yod* in the filling. The *Keter* contains *Yod YH*, and the *Kli* itself is the *Dalet* of the *Yod*. *Hochma* too contains *Yod*, which is *YH*, *ZON*, and the *Dalet* is the *Kli*.

However, *Bina* is called *Yod* in the *Behinat* three *Orot* in her, ordered as *YDV*, and they are *Hochma*, *Bina*, and *Hesed*. Yet, the *Kli* is not mentioned here.

There is yet another reason why the drop of *Yod* from the *Zivug Hochma* is the

husband of this lower *Bina*: Since when *ZON* in *Hochma* mate, they do not educe that drop from her *Atzmut*, but from above, meaning from the *Keter*. This is why his force is greater than the *Ohr* of the lower *Bina*.

*Ohr Pnimi*

53. *Bina* is called *Yod* in the *Behinat* three *Orot* in her, ordered as *YDV*.

The *Zachar* is named *Yod* after the *Hochma*, being her upshot. The *Nekeva*, which is *Bina*, with the *Ohr Hesed* in her, is the *Hey*. The *Ohr Hesed* is considered the *Vav* in the *Hey* and the *Bina* is considered the *Dalet* that surrounds the *Vav*. This is so because it is the *Behinat GAR* of that *Vav*.

54. However, there was no existence of *ZON* in the rest of the *Sefirot*, as they are all males, and they are also complete *Kelim*. Only that *Ohr* that has reentered is present.

Thus, the *Ohr* of *Gevura* entered in *Hesed* and etc. similarly until you find that the *Ohr* of *Malchut* is in *Kli* of *Yesod*. Here there is also a first question: How will a *Zachar* be turned into a *Nekeva*?

Know, that this is why *ZON* in *Bina* had to mate and educe one *Hey* in its mold. It was divided into two, which are *DV*, and the *Ot Vav* entered the *Kli Yesod*, as a *Zachar* of *Malchut* there, since this *Ot Vav* is several degrees higher than the *Ohr Malchut* in *Yesod*.

This is why they are *ZON*. Afterwards, the *Ot Dalet* descended in *Malchut* and completed there in her place. Thus, there are *ZON* in the *Dalet Behinot*, which are *KHB Yesod*. This is the reason for the above question in these four, unlike in the others.

*Ohr Pnimi*

54. *Ohr* of *Malchut* is in *Kli* of *Yesod*.

After the *Behina Aleph* of the *Ohr Hod* had purified into *Behinat Keter*, meaning extending only *Komat Ohr Malchut*, the *Ohr* was given to the *Kli* of *Yesod*. This is why he writes, "*Ohr of Malchut is in Kli of Yesod*" (see above *Ohr Pnimi* item 45).

*Vav* entered the *Kli Yesod*, as a *Zachar* of *Malchut* there, since this *Ot Vav* is several degrees higher.

This *Vav* is from *Komat Behina Aleph*. After *Bina* purified into *Koma de Behina Aleph*, the above *Hey* to the *Kelim de VAK* along with the *Ohr Hesed*.

*Hod* too gave the above *Hey* to the *Yesod* as mere *He'arah* and not through the *Hizdakchut* of *Behina Aleph* (see the *Rav's* words item 43). After the *Hod* illuminated the *Hey* in it, it purified into *Komat Malchut* and gave this residue to the *Yesod*.

Thus, the from the that took the *Yesod* has *Koma* of *Behina Aleph*, like the *ZA*. Hence, it is the *Zachar* of the *Kli de Yesod* to the *Ohr* of *Komat Malchut* in it, which is the *Nekeva* in it. He writes, "This *Ot Vav* is several degrees higher than the *Ohr Malchut* in *Yesod*." The first is that it is *Komat Behina Aleph*, and the second is that it comes from the *Zivug* of *ZON de Bina*.

55. \*We have already explained that there are five *Orot* in two *Kelim*. This is because there is *ZON* in the *Kelim* of *Hochma* and there is *ZON* in the *Kli* of *Bina*, and a son, which is the above *Hesed*.

These ascents depend on the actions of the *Tachtonim*. Sometimes all five *Orot* ascend, and sometimes only four ascend and the *Ohr Hesed*, which is a son, remains below in the *Kli* of *Bina*.

We have explained above that there is *ZON* in each of these *GAR*. They are called *YH*, *Yod* in the *Zachar*, and *Hey* in the *Nukva*.

**Know, that when all these five Orot rise in Keter, they are sometimes incorporated in the Nukva, and sometimes in the Dechura. Sometimes some of them are in Nukva and some of them in the Dechura. Know, that when only four Orot ascend, they always incorporate only in the Nukva.**

*Ohr Pnimi*

**55. There is ZON in the Kli of Bina, and a son, which is the above Hesed.**

The Zachar is the Yod that was born by the ZON de Kli de Hochma, and the Nekeva is the Reshimo that remained in the Kli de Bina from the time of Hitpashtut Aleph. The son there is the Ohr Hesed that dispensed Hochma to the Kli de Bina after ZON de Hochma had purified to Behina Aleph (see item 51).

**These ascents depend on the actions of the Tachtonim.**

When Lo Matei in Hochma and Bina because they purified to Behina Aleph and Komat HB disappeared from the Partzuf, HB rise to the Keter. Through their ascent to ZON de Keter, they induce the return of the Aviut of Behina Gimel to the Masach de ZON de Keter. At that time they mate with the Ohr Elyon once more and once more extend Komat Hochma as in the beginning (see Ohr Pnimi item 36). It is similar in the second Behina of the Hitpashtut, meaning Partzuf Bina de AK.

When Lo Matei in Hochma, Bina, and Hesed, Tifferet, Hod, and Malchut (see Ohr Pnimi item 47, par. "You already know the two matters"), all the Orot rise to the Keter, to the ZON there. This causes the return of the Aviut de Behina Bet to the Masach there.

Then Komat Bina emerges once again as in the beginning on these two kinds of ascents, namely the ascents of Hitpashtut Bet, called Partzuf Hochma de AK, and the ascents of the second Behina of the perpetual Hitpashtut in Matei ve Lo Matei, called Partzuf Bina de AK (see the Rav's words item 47). All the words of the Rav before us revolve around that. Regarding his statement that they are dependent on the actions of the Tachtonim, that has been explained above (Ohr Pnimi item 49, subsection "The act of humans").

**Sometimes all five Orot ascend, and sometimes only four ascend and the Ohr Hesed, which is a son, remains below in the Kli of Bina.**

It is so because only four Orot rise in Partzuf Hochma, which are ZON de Kli de Hochma, and ZON de Kli de Bina. But, the Ohr Hesed that contains the entire ZAT does not ascend throughout the rest of Hitpashtut Bet of the first Behina until the completion of that Hitpashtut (see item 46 and Ohr Pnimi item 47).

In this manner, only the four Orot in HB rose to Keter throughout all exits and entrances. It is so because only Behina Bet purified and her Koma disappeared in the Shoresh in Keter. Yet, Behina Aleph did not purify but only at the end of the Hitpashtut, which is only at the coming of the Orot to Yesod and Malchut. At that time the perpetual Hitpashtut of Matei ve Lo Matei begins, called Partzuf Bina.

Five Orot ascend in this Partzuf since here too the Ohr Hesed that contains the whole ZAT rises to Keter. This is so because here the Matei ve Lo Matei applies perpetually, because every time it Matei to Malchut, it is after the Hizdakchut de Behina Aleph.

When Malchut too purifies, all the Orot rise to Keter. Thus, every time it is Lo Matei in the Malchut, the five Orot, which are ZON de HB, and the Hesed that contains ZAT, rise to the Keter. He writes that sometimes four Orot rise, meaning in Partzuf Hochma, and sometimes five Orot ascend, meaning in Partzuf Bina.

**Only four Orot ascend, they always incorporate only in the Nukva.**

You know that there are Zachar and Nekeva in the Kli de Keter. There are two Kelim in Partzuf Hochma de AK, which is Hitpashtut Bet, one for the Zachar and the other for the Nekeva. Hence, when the Orot rise to the Keter, they all come, meaning the four Orot, to the Kli of the Nekeva since she receives them for MAN within her, but not the Zachar since all the ascents for MAN are only to the Nekeva.

However, when five *Orot* rise, it is depicted only in a *Partzuf* where there is perpetual *Matei ve Lo Matei*. Every *Lo Matei* in *Malchut*, all the *Orot* rise to *MAN* to the *Keter*, meaning the *Hesed* too.

Since there is not more than one *Kli de Zachar* in *Partzuf Bina*, the *Nukva* too clothes the *Kli de Zachar*. Hence, the *Orot* must ascend to the *Kli de Zachar*, since the *Nukva* is there too.

**56. We shall now explain this division, and say, that before these *Orot* rise above to be incorporated in the *Keter*, the name *YH* in the *Keter* is *Pashut* without filling. Yet, there will be filling in them when these *Orot* ascend upwards.**

**There are three fillings, in *Yodin*, in *Heyin*, or in *Alephin*. When only four *Orot* ascend, they are all incorporated in the *Nukva*, which is the *Hey* of the name *YH* in the *Keter*. At that time the filling of that *Hey* is in *Yod*, like this: *HY*.**

*Ohr Pnimi*

**56. The name *YH* in the *Keter* is *Pashut* without filling.**

It is so because the *ZON de Keter* purified from the *Behina Gimel* in them, the *Zivug* stopped, the *Komot* of the *ZON* departed to their *Shoresh*, and only the *Reshimot* of *ZON* remained in *Kli de Keter*. At that time they are considered a simple name *YH*, without the filling in them, meaning the measure of *Aviut* that extends the measure of their *Koma* and fills them with their *Ohr*.

**In *Yodin*, in *Heyin*, or in *Alephin*.**

The *Aviut de Behina Gimel* that extends *Komat Hochma* is called "filling of *Yodin*". *Aviut de Behina Bet* that extends *Komat Bina* is also called "filling of *Yodin*", except the *Aleph* in the *Vav* in it, such as this *Yod* , *Hey* , *Vav* , *Hey* . The *Behinat ZA* is *HaVaYaH* in filling of *Alephin*, and the *Behinat Malchut* is *HaVaYaH* in filling of *Heyin*.

**When only four *Orot* ascend, they are all incorporated in the *Nukva*, which is the *Hey* of the name *YH*.**

It means that the *Kli de Nukva* is the *Hey de YH*, because only the *Kelim* are called *Otiot* and not the *Orot* themselves, and remember that (see the Rav's words in Part 4, Chap 3, item 12). The fulfillment of that *Hey* is in the *Yod*, like this: . It is so because the *Aviut de Behina Gimel* is called *Yod*.

It has been explained above (*Ohr Pnimi* item 40) that because of the ascent of the *Zachar de Hochma* from *Aviut de Behina Gimel*, the *Nukva de Keter* returns and receives this *Aviut de Behina Gimel* in her *Masach*. It follows that the *Hey*, which is *Nukva de Keter*, is filled with *Yod*.

**57. The thing is that when four *Orot* ascend in the *Nukva* the lower three are cancelled in the first, since *Ohr Hochma* always cancels the others, and then all three are annulled in the *Ot Yod* , which is the *Hochma*. This is why the filling of this *Hey* is with *Yod*.**

*Ohr Pnimi*

**57. *Hochma* always cancels the others, and then all three are annulled in the *Ot Yod*.**

It means that *Komat Hochma* contains within it all the other lower *Komot*, as the Rav says above (item 37): "We have a great rule in our hands: the *Elyon* is greater than everything below it." Thus, each *Koma* is named only after its highest *Sefira*.

**58. However, know that *ZON* in the *Keter* rise above in their *Shorashim*, which is the meaning of *Lo Matei*. At that time the nine *Sefirot* in each of them rise, and two *Malchuyot* (pl. for *Malchut*) remain below, the *Zachar Malchut* and the *Nekeva Malchut*. They are called *YH* since they are *Pshutim* (pl. for *Pashut*), without filling.**

*Ohr Pnimi*

**58. Two *Malchuyot* (pl. for *Malchut*) remain below, the *Zachar Malchut* and the *Nekeva Malchut*. They are called *YH* since they are *Pshutim* (pl. for *Pashut*), without filling.**

This means that the *Reshimot* that remain from the *Orot ZON* after their departure are the *Behinat Malchut* of the *ZON*. This is because a *Reshimo* is considered *Behinat Malchut* of the *Ohr* that departed and they are simple, without filling, meaning the measure of *Aviut* in the *Masach* that extends the measure of the *Koma*. Since their measure of *Aviut* has purified, the *Orot* departed, and this is why they are simple.

**59. Yet, you should know that then the two *Melachim* are equal. Although the *Zachar* is greater than the *Nukva*, still, now they are equal since the *Behinat Ohr Zachar* is in the form of *Histalkut*, as mentioned above. When these *Orot* wanted to depart in order to make a *Kli*, these *Orot* remained in *Keter Hochma Bina*, as we have said above, I wish to say the *Reshimot*.**

**It turns out, that the *Ohr Zachar* of the *Keter* is in the form of *Histalkut*, the *Ohr Nukva* in the *Keter* is in the form of *Panim*, and hence the *Ohr Zachar* and the *Ohr Nekeva* are equal this time. Moreover, since the *Zachar* left itself outside, under the *Shorashim*, the *Zachar* has a great craving to ascend once more, which is not so in the *Nukva*.**

**Hence, almost all the *Ohr Zachar* rises upwards and only very little *Ohr* remains. Yet, because the *Nukva* does not have a *Shoresh* above like the *Zachar* in the *Keter*, she does not have such a craving and desire to rise, and most of the *Ohr* remains in her *Kli*.**

**For that reason they cannot be equal, the two *Malchuyot* together, *Zachar* and *Nekeva*. Yet when they return, the *Zachar* comes with all its *Ohr* and also takes a great *Ohr* from the *Shoresh* of *Keter* above it. Thus, when they return, the *Nukva* cannot receive the entire *Ohr* of the *Zachar*, only the *VAK*.**

**60. In order to understand that, there is one thing you must know first, and this is it: There is a difference between the first time in *Atzilut* and the time that follows. The first time in all of them is when the *Ohr Zachar* of *Keter* remains during the first *Histalkut*.**

**Afterwards, in *Hitpashtut Bet*, when the *Hochma* enters the *Kli* of *Keter*, it does not enter the *Kli* of the *Zachar*, but only enters in the *Kli* of the *Nekeva* itself, which is the *Hey* of the *YH*. Thus *ZON* are in two *Kelim*.**

**However, in *Histalkut Bet*, when both *ZON* rose up and equalized together, they all received *He'arah* from the *Keter Elyon* together. Hence, when they come and return in their *Kelim*, both enter the *Kli* of the *Zachar* and the *Malchut* of the *Nukva* remains in her *Kli* of *Hey* .**

*Ohr Pnimi*

**60. There is a difference between the first time in *Atzilut* and the time that follows.**

It has been explained above that first the *Ohr* expanded in *Matei ve Lo Matei* in ten exits and ten entrances of all ten *Orot* until it came to the *Malchut*. After that it became *Matei ve Lo Matei* a second time, perpetual. This means that every time the *Hitpashtut* reaches *Malchut* it returns.

It has been explained that the first *Behina*, meaning the *Matei ve Lo Matei* that reached the *Malchut* once, is called *Partzuf Hochma de AK*, or *AB de AK*. The perpetual *Matei ve Lo Matei* that goes back and forth is another *Behina*, called *Partzuf Bina de AK*, or *SAG de AK*.

He writes, "There is a difference between the first time in *Atzilut*," meaning the *Matei ve Lo Matei* once until it reaches *Malchut*. "The time that follows" means the *Matei ve Lo Matei* after it reached the *Malchut* in the first time, which is the perpetual *Matei ve Lo Matei*.

**The first time in all of them etc. are in two *Kelim* etc.**

It is so because these two *Kelim* of *Zachar* and *Nekeva* emerged right at the time of the coming of the *Ohr* back to the *Partzuf* by the double *Haka'ot* (pl. for *Hakaa*) of the *Reshimo* that remains in *Keter* to the *Ohr* that comes to the *Partzuf* anew.

The Rav explains (Part 4, Chap 4, item 6) that a small *Ohr* does not strike a bigger *Ohr*. Still, because there is merit in the *Ohr Hochma* that comes anew from above unlike the *Reshimo*, whose *Zivug* and her *Ohr* have already departed, the *Hochma* can strike the *Reshimo* and educe *Nitzotzin* from her.

Yet, this reason is sufficient only for the *Ohr Hochma*. Because of its coming anew from the *Zivug* above, it thus equalizes with the *Reshimo* whose *Zivug* has already departed.

However, this is not enough for *Partzuf Bina de AK* since although *Ohr Bina* came anew, its power is still not enough to strike the *Reshimo* and educe *Nitzotzin* for the *Kli*. For that reason a *Kli* for the *Nekeva* was not made here, but it is clothed in the *Kli de Zachar* that remains of the previous *Hitpashtut Bet*.

Furthermore, the Rav has already written (Part 4, Chap 3, item 10) that the whole reason for the beating of the *Orot* on each other is only between two opposite and contradicting *Orot* in their nature. The *Reshimo de Keter* prevents *He'arat GAR* because of the *Achoraim de Ohr Keter* that stands at the *Rosh* (see *Ohr Pnimi* item 40, paragraph "The *Masach de Keter* purified"). Also, the whole *He'arah* of *Ohr Hochma* is only *Behinat GAR*, as it is written there.

Since they are divided in their nature, they beat on each other. However, in *Partzuf Bina*, whose *Reshimo* remains from the *Ohr Hochma de Hitpashtut Bet* and the *Ohr* that comes anew is the *Ohr Bina*, it is known that *Hochma* and *Bina* are not in disparity of nature. On the contrary, *AVI* stay as one (as the Rav says in item 39).

Hence, there is no *Hakaa* between the *Reshimo* and the *Ohr Bina*, there are no *Nitzotzin* for new *Kelim* from the *Nekeva*, and for this reason, the *Nekeva* clothes in *Kli de Zachar*. This does not contradict what the Rav wrote above (item 3), that the *Ohr Hochma* clothed in the bad *Ohr de Reshimo de Keter* and the *Ohr* of the *Reshimo de Keter* inside *Hochma*. Thus, the *Ohr Hochma* and the *Reshimo* have only one *Kli*, while here he says that they have two *Kelim*.

The thing is that they clothe each other like the particular degrees in the *Partzufim* of *Atzilut*. This means that the *Kli de Hochma* clothes in *Kli de Keter*, and the *Ohr Av* of the *Reshimo* clothes inside *Kli de Hochma*. *Ohr Hochma* clothes inside the *Ohr Av* of the *Reshimo* and the selected *Ohr* of the *Reshimo* clothes inside the *Ohr Hochma*.

**In *Histalkut Bet*, when both ZON rose up etc. both enter the *Kli* of the *Zachar*.**

The *Histalkut* of the *Matei ve Lo Matei* of the first time is called *Histalkut Bet*. This is because *Partzuf Keter de AK* is *Hitpashtut Aleph*, and the *Histalkut* of *Partzuf Keter* is called *Histalkut Aleph*. *Partzuf Hochma de AK* is *Hitpashtut Bet* and the *Histalkut* of *Partzuf Hochma* is called *Histalkut Bet*.

As in the first *Histalkut*, the Rav explained above (item 6) that prior to *Hitpashtut Bet*, the *ZON de Keter* rose up, being the *Reshimo de Behina Dalet de Hitlabshut* and the *Reshimo de Behina Gimel*. There, both received *He'arah* from the *Keter Elyon*.

Similarly, in the second *Histalkut*, prior to the *Hitpashtut* of *Partzuf Bina*, the two *Reshimot* rose. These are the *Reshimo de Behina Gimel* of *Hitlabshut* and the *Reshimo de Behina Bet*, which are *Behinat ZON de Keter de Partzuf Bina*.

Both of them rose to the *Malchut de Rosh* and there received *He'arah* from the *Keter Elyon* together. Through this *He'arah*, the *Nekeva* acquired *Hishtavut* with the *Zachar*, and for that reason the *Nekeva* could clothe the *Kli* of the *Zachar*.

**61. This is always so after the first time since the ZON always remain in the *Kli Zachar* and mate there together. It turns out that the *Yod*, which is the *Kli* of the *Zachar*, were both ZON.**

**When they mate, the *Nukva* does not tolerate the *Ohr Zachar*, except from its *VAK*.**

**Two sons stem from the Zivug of these ZON that were incorporated in the simple Ot Yod, following their example. They are the VD (Vav Dalet) filling of Yod.**

*Ohr Pnimi*

**61. The Nukva does not tolerate the Ohr Zachar, except from its VAK.**

This is because the *Ohr Hochma* remains in the *Rosh* under the *Malchut* because its *Achoraim* is below and prevents *He'arat GAR* from the *Keter de Guf* (*Ohr Pnimi* item 40, par. "We must understand that thing.").

There it explains it regarding *Partzuf Hochma*, and the same applies in *Partzuf Bina* as well. This is because there is one reason for both: Since the *Ohr* that remains in the *Rosh* cannot expand to the *Guf* by itself. Although its *Reshimo* shines in the *Guf*, such a *He'arah* is still considered to be through the *Achoraim*, preventing *He'arat GAR*. This is why he says, "the *Nukva* does not tolerate the *Ohr Zachar*, except from its *VAK*."

**Two sons stem from the Zivug of these ZON that were incorporated in the simple Ot Yod, following their example. They are the VD (Vav Dalet) filling of Yod.**

It means that as the *ZON de Keter* in the *Partzuf Hochma de AK* emanated the *ZON* to *Kli de Hochma* of that *Partzuf*, so here the *ZON de Keter* in *Partzuf Bina* educed the *ZON* to the *Kli Hochma* here, through their *Zivug* together. The difference is in the measure of the *Koma*, since in *Partzuf Hochma* the *ZON de Kli de Hochma* are regarded as *YH* (see the *Rav's* words item 53).

Here, however, there is only *Behinat Ohr Bina* even in *ZON de Keter*. Hence there is no longer *Behinat GAR* in the *ZON de Hochma* that were emanated by their *Zivug*, but *Behinat VAK de GAR*. This is because it is similar to the *ZON de Kli de Bina*, emanated from the *ZON de Hochma* in *Partzuf Hochma de AK*.

It is so because the *Komat ZON de Keter* of *Partzuf Bina* is equal to the *Komat ZON de Hochma* in *Partzuf Hochma de AK* (see *Ohr Pnimi* item 47, par. "Now we shall explain"). For that reason the *Zachar* in *Kli de Hochma* here is not called *Yod*, but *Vav*, since the *VAK* is always called *Vav*. He writes that they are *VD* in filling of *Yod*, like the *ZON* in *Bina de Partzuf Hochma*.

**62. The thing is that since the Zachar does not mate in the Nukva, only in the form of its VAK, its son is in the shape of Vav as well. Yet, the Nukva is the shape of Dalet, since she has all the Yod Kelim, except her Ohr VAK is annulled in her first four, hence the name Dalet. Thus, the filling of Yod, which is VD, and all this, is called Yod, which are ZON.**

**Afterwards she is the Ot Hey of the YH, which is the Kli of the Nukva, and Malchut of the Nukva remains there. When the four lower Orot rise in this Ot Hey, it is filled with the Ot Yod, and becomes Hey, though the shape of this Hey is such as this VD, hence it is ten.**

*Ohr Pnimi*

**62. The Zachar does not mate in the Nukva, only in the form of its VAK etc. is in the shape of Vav etc. the Nukva is the shape of Dalet.**

This is so because the *Zachar* extends from a *Zachar* which is *Behinat Ohr Hochma*. However, since it does not mate for these *ZON*, but from the *Behinat VAK* in it, the *Zachar* has only *VAK de Hochma*. For this reason it is called *Vav*.

The *Nekeva* extends from the *Nukva de Kli de Keter*, which is the *Komat Bina*. It is called *Dalet* because although it has *GAR*, its *VAK* are contained in the *GAR*.

**Thus, the filling of Yod, which is VD.**

This explains the matter of the ascents of the *Orot* of *Partzuf Bina*. It states that if five *Orot* ascend, they all ascend to the *Zachar*. It has been explained that the reason is that the *ZON* in this *Partzuf* have only one *Kli*, which is a *Kli de Zachar*, called *Yod*.



It has also been explained that all those five *Orot* that rose to *Kli de Keter* are incorporated in the *Orot Elyonim*, which are *ZON de Hochma*, called *Vav Dalet*. We have also learned that this is the meaning of the *VD* in filling of your, since when they rise to the *Kli de Zachar*, called *Yod*, and the ascending *Orot* are called *VD*, the *Zivug* returns to the *Partzuf*. This is the deduction that he wanted to teach to us in this study. Below he will also bring the ascents of *Partzuf Hochma* to the *Kli de Nukva* of the *Keter*.

**When the four lower *Orot* rise in this *Ot Hey*, it is filled with the *Ot Yod*.**

This refers to the conclusion from the second division, when four *Orot* ascend, meaning in *Partzuf Hochma*, when they rise to the *Nukva de Kli de Keter*.

It has been explained that the *Kli* of the *Nukva de Keter* is called *Hey* and the *Orot* that ascend to it are its filling, since they return the *Zivug Elyon* to her.

This explains why these four *Orot* are called *Yod*, named after the highest *Sefira* in these *Orot*, which is the *Behinat Zachar* of the *Kli de Hochma* (being *Behina Gimel* and *Ohr Hochma*, extending to *ZON de Hochma* through a *He'arah* from *ZON de Keter*). It is called *Yod*, and all the *Orot* incorporate in it. Hence, this is filled with the *Ot Yod* and becomes *HY*. The Rav speaks above (item 55) of three divisions regarding the ascents of the *Orot* and their incorporation in *ZON de Keter*: The first, when they rise and incorporate in the *Nukva de Keter*, the second, when they incorporate in the *Dechura de Keter*, and the third is when some incorporate in the *Nukva*, and some in the *Dechura*. Only the first two divisions have been explained here, and he did not explain to us the third division at all.

However, he has already explained that third division to us (item 7), as that is where he began to talk of these three kinds of *Hitkalelut*. He mentions three general kinds there:

1. When the *ZON* incorporate in one another in one *Kli*.

2. When their *He'arot* mingle in one another when they are in two *Kelim*. 3. When they incorporate in one another when they are two *Orot* without *Kelim*.

The meaning of the words is as written above.

The first incorporation is that the *ZON* are incorporated in one *Kli*, meaning in *Partzuf Bina de AK*, where there is no *Hakaa* of *Reshimo* and the *Ohr Bina* on each other. For this reason the *Kli* for the *Nekeva de Keter* did not emerge. Thus, the *Nekeva* clothes in the *Kli de Zachar*.

The second incorporation is that the *ZON* have two *Kelim*. It is in *Partzuf Hochma de AK* where there is *Hakaa* of the *Reshimo* and the *Ohr Hochma* on each other. Two *Kelim* emerge, one for the *Zachar* and one for the *Nekeva*.

The third incorporation is when *Lo Matei* in *Keter*, and the *ZON* themselves rise to the *Malchut* of the *Rosh*. At that time they expand and exit their *Kelim de Guf*. They are two *Orot* without *Kelim*.

The Rav did not explain the first two incorporations at all because he relied himself on what has been elaborately explained here, because these are the first two incorporations that have been thoroughly explained before us. The third division is what he did not explain here, being the third incorporation there, which the Rav explained extensively above.

He explains there that the *ZON* that rose to the *Rosh* have two *Zivugim* there: the first *Zivug* is when the *Nekeva* is incorporated in the *Zachar*. That *Zivug* comes out on *Aviut* of *Behina Dalet*, at the measure of the *Zachar*. At that time they extend the *Ohr* in *Komat Keter Elyon*.

The second *Zivug* is when the *Zachar* is incorporated in the *Nekeva* and the *Zivug* comes out on the measure of *Aviut* of the *Nekeva*, meaning *Behina Gimel*. Then the *Ohr* is extended only at the level of *Komat Hochma* (see there and in *Ohr Pnimi* item 9).

It has been explained there (*Ohr Pnimi* item 6) that in this ascent of the *ZON* to the *Rosh*, all the *Sefirot* below *Keter* are also included. However, they are all annulled in the *ZON de Keter*, hence they do not merit a name.

Here, all five *Orot* in the *Partzuf* rose, and the *Ohr Hesed*, which contains the *ZAT*, was included in these *ZON*. At that time all five *Orot* are somewhat incorporated in the *Kli de Nekeva*, and somewhat incorporated in the *Kli de Zachar*.

In other words, when the *Nekeva* incorporates in the *Zachar* and the *Zivug* is made in the *Behinat Zachar*, the five *Orot* are incorporated in the *Zachar*. In the second *Zivug*, when the *Zachar* is incorporated in the *Nekeva* and the *Zivug* is made in *Behinat Nekeva*, the five *Orot* are also contained in the *Nekeva*. Thus, the five *Orot* are somewhat incorporated in the *Zachar*, by the first *Zivug*, and somewhat in the *Nekeva*, by the second *Zivug*.

**The shape of this Hey is such as this VD, hence it is ten.**

This is because there is a *Hey* whose shape is *Vav Dalet*, and there is a *Hey* whose shape is *Yod Dalet*. He says that the *Hey* that implies the *Nekeva de Keter* has a shape of , which is ten in *Gimatria*, indicating that this *Hey* has ten *Kelim*. It means that all *Eser Sefirot* of the *Koma* are contained in the *Hey*, as he has written above that the entire new *Koma* that came out in *Hitpashtut Bet*, which is the *Komat Hochma*, is the *Behinat Ohr Nekeva de Keter*.

## Part V

# Table of Questions for the Meaning of the Words

### 1. What is A Thin and Frail Ohr?

The *Komat Ohr* extending on a *Masach* of *Aviut de Behina Aleph* is called "A Thin and Frail *Ohr*", as it does not extend anything of *Behinat GAR*.  
(Item 29 and *Ohr Pnimi* there)

### 2. What is a Selected Ohr?

Two *Behinot Orot* are contained in each *Reshimo*: the first is a residue of *Ohr Yashar*; the second is a residue of *Ohr Hozer* that a residue of *Ohr Yashar* is clothed in it. The part of the *Ohr Yashar* of the *Reshimo* is called "Selected *Ohr*", and the part of the *Ohr Hozer* of the *Reshimo* is called the "Inferior *Ohr*" in it.  
(Item 50 and *Ohr Pnimi* there)

### 3. What is a Renewed Ohr?

The *Ohr* extended by a *Zivug de Hakaa*, which comes to the *Partzuf*, is called "Renewed *Ohr*". The *Orot* that exist in the *Partzuf* from the time of *Hitpashtut Aleph*, being the *Reshimot* that the *Orot* left there after their departure, are called "First *Orot*".  
(Item 52)

### 4. What are First Orot?

See answer No. 3.

### 5. What is Achor?

A *Behina* that does not operate in the *Kli*, whether for bestowal or for reception, is called *Achor*, or *Achoraim*.  
(Item 15 and *Ohr Pnimi* there)

### 6. What are Alephin?

A measure of *Koma* educed primarily on *Aviut de Behina Aleph* is called *HaVaYaH de Alephin*.  
(Item 56 and *Ohr Pnimi* Sub Header "In *Yodin*")

### 7. What is Et?

*Malchut* is called *Et*. It implies that it contains the alphabet from *Aleph* to *Tav*. It is so because the *Malchut* is the *Shoresh* of the twenty-two *Otiot*, and for this reason they are called *Otiot*.  
(Item 30 and *Ohr Pnimi*)

### 8. What are Two Distances?

If there are two distances without *Ohr* between a *Kli de Hesed* and a *Kli de Keter*, meaning when *HB* are empty of *Ohr*, the *He'arat GAR* is prevented from the *Partzuf*.

(Item 40)

### **9. What is Only He'arah?**

A giving of *Orot* in the *Sefirot* from one to another is through the *Hizdakchut* of the *Masach*. First, all the *Orot* contained in *Masach de Behina Gimel* come to *Kli de Keter*.

After the *Aviut de Behina Gimel* is purified to *Behina Bet*, whose *Koma* is unsuitable for *Keter*, it gives it to *Hochma*. Also, after *Behina Bet* purifies to *Behina Aleph*, and that *Koma* is unfit for *Hochma*, it gives it to *Bina*, etc. similarly.

There is a *Behina* of giving of *Orot* from *Sefira* to *Sefira* through a *Zivug* and procreation, and this is called *He'arah*, not "Giving of *Orot*".

(Item 35)

### **10. What is Habata?**

Receiving or giving of a *Sefira* from another is called *Habata*, since they look at each other.

(Item 15 and *Ohr Pnimi*, sub header "**Parts**")

### **11. What are Hey Hey ?**

The general *Histalkut de Hitpashtut Aleph* is called "The First Hey" of the name *HaVaYaH*, and the general *Histalkut de Hitpashtut Bet* is called "The Last Hey de *HaVaYaH*".

(Item 25 and *Ohr Pnimi*, par. "We understand")

### **12. What are the Heyin?**

The measure of the *Koma* of *Behinat Malchut* is called *HaVaYaH* in filling of *Heyin*.

(Item 56 and *Ohr Pnimi* Sub Header "**In Yodin**")

### **13. What is a Preparation to Receive?**

When there is a corrected *Masach* in the *Partzuf* at a suitable measure of *Aviut* fit for a *Zivug* and to extend the *Ohr Elyon*, the *Partzuf* is then considered to have a "Preparation to Receive" the *Ohr Elyon*.

(*Ohr Pnimi*, item 6, sub header "**Preparation**")

### **14. What is a Histaklut through Achor?**

When the *Kli de Panim* is cancelled and still receives through its *Achoraim*, such as after the *Aviut de Behina Dalet* has been cancelled, and it receives *He'arah de Behina Gimel* from its upper *Behina* into its *Behina Gimel*, it is considered to be looking at the *Ohr Elyon* through its *Achoraim*. This is because *Behina Gimel* is considered *Achor* with respect to *Behina Dalet*. See *Panim* and *Achor de Masach*.

(*Ohr Pnimi*, item 15, sub header "**It looks**")

### **15. What is Histalkut Aleph?**

It is the *Histalkut Orot* to the *Maatzil* that was made in the *Olamot* for the first time, which is in *Partzuf Keter de AK*.

(Item 60)

### **16. What is Histalkut Bet?**

It is the second *Histalkut* that was made in the *Olamot*, which is *Partzuf Hochma de AK*.

(There)

### **17. What is Inversion of the Panim Downward?**

The more *Av* in the wall of the *Kli* is called *Panim* because the *Zivug Elyon* is made on it and the *Ohr* extends through it, but the part that is not so *Av*, is called *Achor* since it does not operate in the *Kli*. If the *Ohr Pnimi* departs from the *Kli* and the *Kli* receives *Ohr* from a low *Koma*, and this *Koma* is suitable to the measure of the *Aviut* in this *Kli*, that *Ohr* will be received in the part that is not so *Av*, suitable for that *Koma*.

It turns out that it now turned its *Panim* downward, the *Av* part in the *Kli* has been cancelled and its *Achoraim* are upward, as the *Achor* part of the *Kli* has now become the receiver of the *Ohr*.

If, for example, the *Kli* is of *Behina Dalet*, the *Ohr Pnimi de Behina Dalet* has departed, and the *Kli* receives *Ohr* from its adjacent *Behina Gimel*. Thus, the *Kli* receives only in the part

that is not so *Av*, called the *Achor* of the *Kli*, meaning in the *Aviut de Behina Gimel* found there.

You find that the *Achor* has become the *Panim* of the *Kli*, and the previous measure of *Panim* in it is cancelled. It is now completely inoperative in the *Kli*; and this is considered turning its *Panim* downward.

(*Ohr Pnimi*, item 15, sub header "**At that time**")

### **18. What is Hitkalelut?**

Sometimes, two *Orot* from two *Behinot* can incorporate and unite with one another and receive *He'arah* from one another like one *Behina*. It can be depicted in three ways:

- Either they are both without *Kelim*, meaning *ZON* that rise to the *Rosh* and incorporate there in both *Zivugim*;
- or they are both in two *Kelim*, meaning in *Hitpashtut Bet* when *ZON* are incorporated there in *He'arat Keter* and *Hochma* when they are in two *Kelim de Behinat Keter*; or in the second *Behina* of *Hitpashtut*, called *Partzuf Bina de AK*, where *ZON de Keter* have only one *Kli* there and receive *He'arah* from each other.

Item 25 and *Ohr Pnimi*, par. "**However**")

### **19. What is Hitpashtut Aleph?**

*Hitpashtut* indicates a descent of the *Ohr* from above downward to *Hitlabshut* in the *Kelim*. Any *Hitpashtut* is called *Guf*, and *Hitpashtut Aleph* refers to the *Guf de Partzuf Keter de AK*, which is the first *Guf* in the *Olamot*.

### **20. What is Hitpashtut Bet?**

This is the *Guf de Partzuf Hochma de AK*, called *Partzuf AB de AK*. There is another, second *Behina* of *Hitpashtut Bet*, which is *Partzuf Bina de AK*, called *Partzuf SAG de AK*.

### **21. What are Yodin?**

The measure of *Aviut* of *Behina Gimel* and *Behina Bet* is named *Yodin*.

(Item 56 and *Ohr Pnimi* Sub Header "**In Yodin**")

### **22. What are Ten Exits and Ten Entrances?**

When the *Orot* entered in the *Kelim* of *Hitpashtut Bet*, they came by way of *Matei ve Lo Matei*. In the beginning they all came to *Keter*. After they are *Lo Matei* in *Keter*, they came in *Hochma*. After they are *Lo Matei* in *Hochma*, they came in *Bina* etc. similarly. Thus, the *Orot* made ten exits and ten entrances until the *Ohr* reached *Malchut*.

(Item 22)

### **23. What are YV?**

*Yod* implies the *Behinat Nekudim* of *Hitpashtut Aleph*, meaning the *Hitpashtut Orot* from *Hochma* down, which is found there. The *Vav* implies the *Behinot Nekudim de Hitpashtut Bet*, which is also from *Hochma* downward. However, there is no insinuation for the *Ohr Keter de Hitpashtut Aleph* and *Hitpashtut Bet* in the four *Otiot HaVaYaH*.

### **24. What is The Descent of the Degree?**

In *Hitpashtut Bet*, *Ohr Keter* did not return there, but remained in the *Peh*. Hence, *Ohr Hochma* came and clothed in *Kli de Keter*, and *Ohr Bina* in *Kli de Hochma* etc. It follows, that *Keter* descended to the degree of *Hochma*, and *Hochma* descended to the degree of *Bina* etc.

(Item 10)

### **25. What is Generality?**

When the *Zachar* and *Nekeva* receive *He'arah* from each other, it is called "Generality". There are three kinds of Generality:

1. When they are without *Kelim*, meaning when they ascend to *Malchut de Rosh*;
2. When they are in two *Kelim*, when he is in *AB*;
3. When they are in one *Kli*, which is in *SAG*.

(See *Hitkalelut*)

### **26. What is Keter de Shorashim?**

The *Eser Sefirot* of the *Rosh* are considered *Shorashim* of the *Eser Sefirot* of the *Guf*, and *Keter de Rosh* is *Keter de Shorashim*.

(Item 3)

### **27. What is *Keter de Anafim*?**

The *Ohr Keter* of the *Eser Sefirot de Guf* is called *Keter* of the *Anafim*.

(There)

### **28. What is *Matei ve Lo Matei*?**

*Matei* indicates the *Hitpashtut Ohr Elyon* to the *Sefira*; *Lo Matei* indicates *Histalkut* of the *Ohr* from the *Sefira*.

### **29. What is A Filling?**

The measure of the *Aviut* in the *Masach* in the *Kli*, that the *Zivug Elyon* is made on is called "Filling", since it is the cause of the filling of the *Kli* with *Ohr*.

(Item 56)

### **30. What is *Malchut de Shorashim*?**

The *Malchut* of the *Rosh* is called *Malchut* of the *Shorashim*, since every *Eser Sefirot de Rosh* are called *Shorashim*.

(Item 3)

### **31. What is A Giving of *Orot*?**

The matter of the giving of *Orot* from *Sefira* to *Sefira* is through the *Hizdakchut* of the *Masach*. First, all the *Orot* came to *Kli de Keter*. When *Behina Gimel* of the *Keter* purified to *Behina Bet*, she gave the *Orot* to *Hochma*.

When *Aviut de Hochma* purified from *Behina Bet* to *Behina Aleph*, she gave the *Orot* to the *Kli de Bina* etc. similarly, until the *Ohr* reached *Malchut*.

There is another matter of the administration of the *Orot* born by a *Zivug* and given from one *Sefira* to another. These are called "Only *He'arot*" (see Only *He'arah*).

Item 37 and *Ohr Pnimi*, sub header "Any")

### **32. What is the meaning of *Histalkut*?**

There is a *Behinat Reshimo*, whose *Ohr* is going to return to the *Partzuf*, and there is *Behinat Reshimo*, whose *Ohr* will never again return to the *Partzuf*. For this reason it is considered to be in the form of *Histalkut*, meaning that the *Ohr* that departed from it will not return to the *Partzuf*.

(Item 59)

### **33. What are the *Anafim* of the *Peh*?**

*Eser Sefirot de Guf* are a *Hitpashtut Malchut* of the *Rosh*. This is because *Malchut de Rosh* expands from her and comes to the *Eser Sefirot* from above downward, which are called *Guf*. Hence, the *Sefira de Guf*, are found to be the *Anafim* of the *Peh*, which is *Malchut de Rosh*.

(Item 1)

### **34. What are *Panim*?**

The place of the designated *Kli* for bestowal or reception is called *Panim*.

### **35. What are *Panim* and *Achor de Kli*?**

Each *Kli* is designated for dispensing of *GAR*, or dispensing of *VAK*. If the *Kli* dispenses *GAR*, then the place of the administration of *GAR* is its *Panim*, and the place of the administration of *VAK* is its *Achor*. If the *Kli* dispenses *VAK*, the place of the administration of *VAK* is its *Panim*, and the administration of *GAR* is its *Achor*.

(*Ohr Pnimi* item 40, par. "The meaning of")

### **36. What are *Panim* and *Achor de Masach*?**

The thickest *Behina* in the *Masach* is the side of its *Panim*, and the *Behina* that is not so *Av* is the *Behinat Achor* in it.

(*Ohr Pnimi* item 15, par. "You already know")

### **37. What is *Pashut* (lit. Simple) without Filling?**

When the *Masach* purifies from its *Aviut*, the *Zivug* stops from it, the *Ohr* departs from the *Kli*, and the *Otiot* are considered to be without filling. This is because the *Kelim* are the *Otiot*

and the filling is the measure of the *Aviut* in the *Masach*. Since it purified from the *Aviut*, it lacks the filling.

(Item 58)

### **38. What Needs its Mother?**

*Ohr Hesed* in *Kli de Bina* is considered a "Thin and Frail *Ohr*". This is because it is from *Behinat Zivug de Aviut de Behina Aleph*, in which there is no *He'arat GAR*, being the *Atzmut* and sustenance of any *Ohr*.

Hence, it must remain in the *Kli de Bina* as long as it does not attain *He'arat Hochma*, so as to suck *GAR* from *Behinat Kli de Bina*. This is why it is considered needing its mother, meaning *Bina*. When it attains *He'arat Hochma*, it is considered to have attained its *Gadlut* and does not need its mother *Bina* anymore.

(Item 39 and *Ohr Pnimi*, sub header "The seven sons")

### **39. What is Reiah of the Eynaim?**

The *Ohr Elyon* that expands for *Zivug de Hakaa* is called *Reiah*, from the verse, "And God saw the light, that it was good." It implies to *Ohr Hochma*, which is the *Atzmut* of the *Ohr Yashar* that expands from *Ein Sof*.

(Item 30)

### **40. What are the Shorashim of the Sefirot?**

The *Reshimo* that her *Ohr* will not return to the *Partzuf*. For example, the *Ohr Keter* remains concealed under the *Malchut* of the *Rosh* and does not descend back to the *Guf* in *Hitpashtut Bet*, but only its *Reshimo* operates in *Kli de Keter* in its place. That *Ohr Keter* that remained above is considered a permanent *Shoresh* there, shining from there to its *Reshimo*.

(Item 59)

### **41. What is Shoresh Above?**

*Eser Sefirot de Rosh* are considered the *Shorashim* of the *Eser Sefirot de Guf*.

(Item 9)

### **42. What are Shorashim Elyonim?**

These are the *Eser Sefirot de Rosh* (see item 40).

(Item 40)

## Part V

## Table of Questions for Topics

### **43. What is YH in Keter, HaVaYaH in the rest of the Partzufim?**

The *Hitpashtut* and *Histalkut* that were in *Partzuf Keter de AK* is called *YH*. *Hitpashtut Bet* and *Histalkut Bet* that were in *Partzuf AB de AK* is called *VH*.

The *YH* in *Hitpashtut Aleph* are also contained in *Hitpashtut Bet* since all the forces in the *Elyon* are necessarily present in the *Tachton* as well. You find, that *YH* is in the *Keter*, meaning in *Partzuf Keter de AK*, and *HaVaYaH* in the rest of the *Partzufim*.

(Item 23, and *Ohr Pnimi* par. "He writes")

### **44. Why do the four Otiot HaVaYaH imply discernments of lacks?**

The *Otiot* are *Kelim*. It is known that the *Histalkut* of the *Ohr* and its absence cause the making of the *Kli*. Hence it is necessary that in each *Ot* of the four *Otiot HaVaYaH* there is some *Behina* of lack of *Ohr*. This is the cause for the making of that *Ot*, meaning that *Kli*, and for this reason the *Otiot* are *Behinot* lacks.

(*Ohr Pnimi* Item 24)

### **45. What do the YV de HaVaYaH imply?**

The *Yod* implies the *Hitpashtut Ohr* of the *Nekudot de Partzuf Keter*, which are the *Komot* that came out there from *Hochma* down. *Vav* implies the *Hitpashtut Ohr* of the *Nekudot of Partzuf AB de AK*, meaning from *Hochma* down of this *Partzuf* too.

However, there is no sign for the *Hitpashtut* of *Komat Keter* in the four *Otiot HaVaYaH*, neither for *Keter de Partzuf Keter*, nor for *Keter de Partzuf AB*. It is so because there is no discernment of a lack there, for which the *Otiot* would be written (see answer 44).

(Item 24)

**46. What do the Hey Hey de HaVaYaH imply?**

The First *Hey* implies the general *Histalkut de Hitpashtut Aleph*, and the last *Hey* implies the general *Histalkut de Hitpashtut Bet*.

(There, and *Ohr Pnimi*)

**47. Why are the Shorashim of the Sefirot in < em>Malchut of the Rosh?**

Because the whole matter of the vessels of reception, called *Guf*, are because of the *Ohr Hozer* that *Malchut* raises in her *Hakaa* on the *Ohr Elyon* from her and above in the *Eser Sefirot de Rosh*. Through this *Ohr Hozer*, *Malchut* acquires strength to expand from her and within her from above downward to *Eser Sefirot de Hitlabshut*, called *Guf*.

It means that the entire amount that the *Ohr Hozer* clothed in the *Eser Sefirot de Rosh* from below upward themselves invert and clothe the *Eser Sefirot* of the *Guf*. Thus, *Eser Sefirot de Guf* are *Anafim* (lit. Branches) of the *Malchut de Rosh*.

(Item 1)

**48. Where does the Ohr Keter that did not expand to the Guf stand?**

It stands under *Malchut* of the *Rosh*, meaning under its *Shoresh*.

(There)

**49. What is the function of the Ohr Keter that did not return to the Guf?**

It gives to its *Anaf* (lit. Branch) that stands at the *Kli de Keter de Guf*, which is the *Behinat Zachar* of *Keter*. It also detains the *He'arat GAR* from expanding to the *Partzuf*.

(*Ohr Pnimi* item 40 par. "We must understand")

**50. Why must the Kelim de Guf receive the Orot through the Ohr Keter?**

Because although the *Orot* departed from the *Guf*, they still receive enough *Ohr* to sustain them. They receive this *He'arah* through the *Keter* that departed from them and rose under *Malchut de Rosh*, since it is the *Shoresh* for every *Eser Sefirot de Guf*, as the *Ohr Keter* always contains all the that expand through it.

(Item 3, and *Ohr Pnimi* there)

**51. What is the meaning of the location of the Ohr Keter under Malchut de Rosh?**

It indicates that it is an *Ohr* without a *Kli*, hence it cannot expand from above downward to the *Guf*. Its being under the *Malchut de Rosh* and above the *Kelim de Guf* indicates that it is a middle, an intermediate between *Behinat Rosh* and *Behinat Guf*, shining from its place to the *Guf* through its *Reshimo* that stands at *Keter de Guf*.

(There)

**52. What is the inversion of the Panim de Ohr Keter to the Shorashim and its Achoraim to the Anafim?**

It causes its *Anafim* in the *Guf*, which are *ZON* in *Kli de Keter* that receive its *He'arah*, to not be able to bestow that great *Ohr* that they receive from it to the *Tachtonim* from *Keter de Guf*. This is so because *Achoraim de Ohr Keter* are *Behinat* detainment and cessation on its *He'arah* so as not to expand from *Kli de Keter de Guf* downward.

(Items 4 and 5)

**53. What is the sufficient Yenika of the Orot?**

It is a sufficient *He'arah* to descend below to *Hitlabshut* in the *Guf* to mate and generate offspring.

(Item 3)

**54. What is sufficient He'arah to generate offspring?**

Through two *Zivugim* that are induced in *Malchut*, *ZON* acquire the force to descend downward to *Hitlabshut* in the *Guf* and generate offspring.

(*Ohr Pnimi* item 3, Sub Header "The Keter")

**55. What causes the *Ohr Keter* to return its *Panim* to the *Anafim*?**

Through the ascents of the *Zachar de Keter*, namely *Behina Dalet de Hitlabshut*, with the *Nekeva de Keter*, namely *Behina Gimel* in complete *Aviut* both from *Hamshacha* and from *Hitlabshut*, these *ZON* incorporate in one another in a common *Aviut*.

At that time the *Zachar* attains both from *Behinat Hamshacha* and these common *MAN* themselves cause a *Behinat Zivug Elyon* in *Malchut* of the *Rosh* and the *Koma* that comes out of this *Zivug* attains up to *Keter de Rosh*. Also, the *Ohr Keter* in *Malchut* receives this great *Ohr* and administers it to its *Anafim*, which are *ZON*. This is considered that it returned its *Panim* to its *Anafim*.

(*Ohr Pnimi* item 9, par. "Thus, *Malchut de Rosh*")

**56. What causes the *Ohr Keter* to return its *Achoraim* to the *Anafim*?**

The ascents of *ZON* to the *Rosh* mean that the *Aviut* in them purified and their *Tzura* equalized with *Behinat Malchut de Rosh*. This causes the *Zivug* in *Malchut de Rosh*, extending the *Ohr* from *Keter Elyon* (see answer 55).

At that time the *Ohr Keter* returns its *Panim* to the *Anafim* and dispenses them the *Ohr de Keter Elyon*. However, after the second *Zivug*, when *ZON* have already sucked enough to descend to the *Guf* for *Hitlabshut* in the *Kelim*, the *Orot de ZON* are found to be returning and thickening in the *Aviut de Guf*.

At that time they cause that *Behinat* intermediate *Aviut* (mentioned in answer 51) that exists in the *Ohr Keter*. This is its *Behinat Achoraim*, preventing its *He'arah* from the *Guf* since it lacks the *Behina Dalet de Hamshacha*. For this reason no vessel of reception extends from the first *Zivug*, and this lack of vessels of reception is in itself its *Behinat Achoraim* to the *Anafim*.

(*Ohr Pnimi* item 10)

**57. How will the *Sefirot de Guf* generate changes in the *Rosh*?**

These changes and operations that the *Behinot Guf* cause to be renewed in the *Eser Sefirot* of the *Rosh*, do not refer to the very essence of the *Eser Sefirot de Rosh*, but only to the *Malchut* and the *Masach* in it. This is according to the *Ohr Hozer* that she raises up from below upward.

For this reason *Malchut* is considered the *Shoresh* of all the *Kelim* and the *Orot* in them and all the incidents in the *Eser Sefirot de Guf*. Hence, when her *Anafim* acquire equivalence of form with her, they instantly return to her, as a branch that returns to its root.

Through this return, the branches are renewed and they cause *Behinat* renewed *Aviut* in the *Masach* in *Malchut*. The *Ohr Elyon*, which does not stop for a moment mates on the new form of *Aviut* that the *Masach* attained by the *Hitkalelut* of the *Anafim* in it. At that time a *Koma* of new *Eser Sefirot* comes out "in potential", appearing "de facto" from there to the *Guf*.

(*Ohr Pnimi* item 6, Sub Header "They")

**58. What are *ZON de Keter de Hitpashtut Bet*?**

The *Zachar de Keter de Keter* is the *Behinat Reshimo de Kli de Keter de Hitpashtut Aleph* that was renewed in the *Zivug Elyon* of the *Rosh*. The *Nekeva* is the actual *Ohr* of *Komat Hochma* that came out through a *Zivug de Ohr Elyon* on *Aviut de Behina Gimel* from *Malchut de Rosh* upward, which turned over and descended to the *Guf* from *Malchut* down.

(Item 9, and *Ohr Pnimi*, Sub Header "This extends")

**59. What causes *ZON* to rise to *Malchut* of the *Rosh*?**

The *Hizdakchut Masach* in *Tabur de Hitpashtut Aleph* until it became *Zach* in equal form to the *Masach de Malchut de Rosh* is considered that the *Masach* of *Tabur* rose to the *Rosh*. As it ascends, in the order of degrees of the *Eser Sefirot de Guf*, the *Masach* is incorporated with all the *Reshimot* in the *Guf*.

The two *Reshimot de Zachar* and *Nekeva de Keter* are the Upper ones among them, containing all of them, hence when this *Masach* rose to the *Rosh*, it brought these *Reshimot*



along with it, meaning *ZON de Keter*. Thus, the *Hizdakchut* of the *Masach de Hitpashtut Aleph* caused *ZON de Keter* to ascend upward to the *Rosh*.

(*Ohr Pnimi* item 4, Sub Header "Rise")

**60. What is a sufficient reception for ZON from the He'arat Rosh?**

After the two *Zivugim* of *ZON* in the first *Zivug* ended, which was the *Hitkalelut* of the *Nekeva* in the *Zachar*, they extended the *Ohr* from the *Keter Elyon*. However, they still did not have the strength to turn over and expand downward to the *Guf*.

This is so because the *Aviut de Behina Dalet* of the *Zachar* was lacking the *Behinat Hamshacha* of *Behina Dalet* since *Malchut* did not leave a *Reshimo*. That *Aviut de Behina Dalet de Hitlabshut* was sufficient to make a *Zivug de Rosh* by joining with the *Reshimo de Behina Gimel*. However, she was still not enough to make a *Behinat* vessel of reception for *Hitlabshut* in the *Guf* through this *Ohr Hozer*.

Hence, the *ZON* could not descend to the *Guf* until a second *Zivug* was made, where there was a *Hitkalelut* of the *Zachar* in the *Nekeva*, and the *Zivug* came out on *Behina Gimel*, which has *Behinat Hamshacha* as well. At that time *Malchut de Rosh* could expand from her and within her to *Eser Sefirot de Guf* through the *Chazeh* and the *ZON* could come down.

(*Ohr Pnimi* item 4, Sub Header "Once")

**61. What is the result of the ascent of ZON to the Malchut of the Rosh?**

*ZON's* ascent upwards was caused by the making of a *Zivug* on *Behina Gimel*. That, in turn, lowered only *Komat Hochma* to the *Guf* and *Ohr Keter* remained in the *Rosh*.

Thus, the degrees descended because the *Ohr Hochma* clothed in *Kli de Keter* and the *Ohr Bina* in *Kli de Hochma* etc. It therefore follows that each and every *Kli* remained lacking much of that measure of *Ohr* that it had in *Hitpashtut Aleph*.

For this reason the *Aviut* in the *Kelim* had been recognized and they were completed in a way that they will not be cancelled by the *Ohr* clothing in them. It follows that the ascents of *ZON* caused the completion of the *Kelim*.

(*Ohr Pnimi* item 5, Sub Header "It was")

**62. Why are all the Eser Sefirot of Histalkut Aleph that rose to the Rosh called ZON de Keter?**

This is because the Upper *Sefira* contains all the *Sefirot* below it. Hence, the *Reshimo de Behina Dalet* contains all the *Reshimot* below her, but because she lacks *Behinat Hamshacha*, she must therefore join with the *Behina Gimel*. Hence, *Behina Gimel* too merits a name, and they are all named after the two *Reshimot*, which are *ZON de Kli de Keter*.

(*Ohr Pnimi* item 6, par. "Know, that the essence")

**63. How do the Reshimo de Keter connect with the Reshimo de Hochma into Behinat ZON of a single degree?**

The *Reshimo de Behina Dalet*, which is the *Zachar de Keter*, is only half a *Reshimo*, its weaker half, which is only *Behinat Hitlabshut*. However, the *Reshimo de Behina Gimel* is complete with two *Behinot Aviut: Hitlabshut* and *Hamshacha*. The *Zachar* becomes needy of the *Nekeva*, to the extent that there is *Hishtavut* between them, and they become *ZON* of a single degree.

(*Ohr Pnimi* item 6, par. "You should know")

**64. What is the place of ZON de Keter when they ascend in the Rosh?**

Under the root *Ohr Keter* that stands under *Malchut* of the *Rosh*, since the *ZON* are the *Anafim* of that *Ohr Keter*.

(Item 9, and *Ohr Pnimi* par. "Remember these three names")

**65. Who causes the ascent of the Malchut of the Rosh to Yesod de Rosh?**

The coming of *Behina Gimel*, which is the *Nekeva de Kli de Keter* to the place of *Malchut de Rosh*. It causes a corresponding ascent of *Malchut de Rosh* to *Yesod de Rosh*, being *Behina Gimel de Rosh*.

(*Ohr Pnimi* item 6, Sub Header "They remain")

**66. What does preparation of the Tachtonim to receive mean?**

See answer to question No. 13.

### **67. What are the three kinds of Generality?**

- The first is the *Hitkalelut* of the *Orot ZON* when they are without *Kelim*, meaning when they ascend to the *Rosh*. At that time they have both purified and acquired the form of *Malchut de Rosh*, which is not considered an actual *Kli*, where *ZON* are incorporated in one another in two *Zivugim*.
- The second is when they are in two *Kelim* and their *He'arah* is incorporated in one another, which is in *ZON de Kli de Keter* of *Partzuf AB*.
- The third is in *Partzuf SAG de AK*, when the *Nekeva* is clothed there in the *Kli Zachar de Keter*.

(*Ohr Pnimi* Item 62 par. **"However, he has already"**)

### **68. Why are the *Reshimo de Keter* and *Reshimo de Nekeva* called *Zachar* and *Nekeva*?**

The *Reshimo de Behina Dalet* is half a *Reshimo* from the *Behinat Aviut de Hitlabshut*, devoid of *Behinat Aviut de Hamshacha*. Hence, she is not suitable to extend any *Ohr*, unless in joining with the *Reshimo de Nekeva*, namely *Aviut de Behina Gimel*, which is complete with *Behinat Hamshacha* too. For this reason these two *Reshimot* are considered as two parts of a body; one gives the *Hitlabshut*, and one gives the *Hamshacha*. For this reason they are called *ZON*.

### **69. What are the *Behinot* of the *Orot de ZON de Keter* of *Hitpashtut Bet*?**

The *Zachar* is the *Behinat Ohr Keter*, and the *Nekeva* is *Behinat Ohr Hochma*.

(Item 4, and *Ohr Pnimi* there)

### **70. How do the three *Orot*, *Ohr Keter* and *Zachar* and *Nekeva de Keter* stand at the *Malchut* of the *Rosh*?**

Each *Anaf* stands under its proximate *Shoresh*. The *Ohr Keter* under the *Malchut* of the *Rosh*, the *Ohr Zachar*, which is the *Reshimo* of that *Ohr Keter* stands below it, and the *Ohr Nekeva*, which is the *Reshimo de Aviut de Behina Gimel*, considered an *Anaf de Behina Dalet*, stands under the *Zachar*.

(Item 9, and *Ohr Pnimi* par. **"Remember these three names"**)

### **71. How many *Zivugim* are there to the *ZON de Keter* in the *Rosh*?**

They make two *Zivugim*: The first is on the common *Aviut* from *Behina Dalet de Hitlabshut* with *Behina Gimel de Hamshacha*. This *Zivug* extends nearly *Komat Keter*. The second is a *Zivug* made only on *Aviut de Behina Gimel*. This *Zivug* extends only *Komat Hochma*.

(Item 9, and *Ohr Pnimi* Sub Header **"The Nekeva"**)

### **72. How is the *He'arat Keter Elyon* extended by the *ZON* that rose to the *Rosh*?**

*ZON de Kli de Keter* that participate in their kinds of *Aviut* together cause the ascent of *Malchut* to the *Yesod de Rosh*, which is *Behina Gimel de Rosh*. Also, they are incorporated there together like *ZON de Keter de Guf*.

This is so because *Malchut* is *Behina Dalet* and the *Yesod* is *Behina Gimel*. Thus, the *Ohr Yesod* did not rise upward and *Malchut* did not purify from her *Behina Dalet* when she rose to the *Yesod*, but only to the extent of the lack of *Hamshacha* that the *Zachar de Kli de Keter* lacked.

Hence, the *Zivug* that emerged on the common *Aviut* of *Yesod* and *Malchut de Rosh* extended nearly *Komat Keter*. The *Orot de Rosh* did not change their places and the *Ohr Keter* remained in its place and did not descend to the degree of *Hochma*. For this reason the *He'arat Keter Elyon* was elicited by that *Zivug*.

(Item 9, and *Ohr Pnimi* par. **"However, note"**)

### **73. How is it possible that *Malchut de Rosh* would rise to *Behina Gimel* and the *Orot* would not change their places?**

When *Malchut de Rosh* is not completely purified to *Behina Gimel*, but receives *Behina Dalet de Hitlabshut* of the *Zachar de Kli de Keter* inside her, she then participates with *Behina*

*Gimel de Rosh*. In this manner she extends the *Ohr de Keter Elyon* and the *Orot* do not change their places, see answer 72.

(Item 9, and *Ohr Pnimi* par. "The reason for it")

**74. When are the ZON together in the Yesod de Rosh?**

During the ascent of *Malchut de Rosh* to *Yesod de Rosh* only in the form of association, not in the form of *Hizdakchut*, see answer 73.

(Item 6)

**75. What is the Hitkalelut of the Nekeva in the Zachar?**

*Behina Gimel*, which is the *Nekeva* that has *Behinat Hamshacha* as well, participates with the *Behina Dalet de Zachar* and incorporates with him in one *Masach*. At that time it draws upon it nearly *Komat Keter*.

(Item 9, and *Ohr Pnimi* Sub Header "The Nekeva")

**76. What causes the descent of the degrees?**

*Malchut de Rosh* ascends to *Yesod* from *Behinat Hizdakchut* to *Behina Gimel* and a *Zivug Elyon* in *Komat Hochma* emerges on the *Masach* in her. At that time the degrees descend there since the *Ohr Hochma* clothes in *Kli de Keter*, the *Ohr Bina* in *Kli de Hochma*, etc. It follows that *Keter* descended to the degree of *Hochma* and *Hochma* descended to the degree of *Bina* etc. This is so because the *Kli* is drawn primarily after the *Ohr* in it. When *Ohr Hochma* clothes *Kli de Keter*, the *Keter* descends to the degree of *Hochma* etc.

(Item 10, and *Ohr Pnimi* Sub Header "Hence, the Shores")

**77. Why does the He'arat Keter Elyon de Zivug Aleph of the Rosh not extend to the Guf?**

Because a *Behinat Hamshacha* from the *Aviut de Behina Dalet* is missing there. Because of that lack, *Malchut* cannot expand from her and within her to *Eser Sefirot de Guf* to *Malchut de Malchut*, called *Tabur*.

(Item 10, and *Ohr Pnimi* par. "He writes")

**78. What makes Ohr Keter exit Malchut of the Rosh?**

When *Keter's* time to go back down to the *Guf* from above downward comes, though it has not returned, still the *Behinat Guf* contained in it since it was in *Hitpashtut Aleph* has awakened. This is in disparity of form from *Behinat Malchut* of the *Rosh*, and it is known that *Shinui Tzura* separates and parts the spirituals. For this reason it is considered to have left *Malchut* of the *Rosh*.

(Item 10, and *Ohr Pnimi* par. "Still")

**79. What caused the Zachar de Keter mingle with the Nekeva in Zivug Bet?**

The previous *Hitkalelut* of the *Nekeva* in the *Zachar* that was in the first *Zivug* that equalized them together, caused the *Zachar* later mingle with the *Nekeva* in a second *Zivug*. (Item 11)

**80. What does the Hitkalelut of ZON de Keter do in the two Zivugim of the Rosh?**

It is through these *Zivugim* that *ZON* are incorporated. The *Zachar* is incorporated in the new *Koma* of *Ohr Hochma* that expands and descends to the *Guf* entirely, and the *Nekeva* acquired *He'arah* from *Keter Elyon*. In that they unite and mingle in *Kli de Keter* of the *Guf* as well, and both receive from the *Achoraim* of the *Ohr Keter* as well.

(*Ohr Pnimi* item 40, par. "We must understand")

**81. How were ZON de Kli de Keter emanated?**

Through the ascent of the *Masach de Tabur* of *Histalkut Aleph* to the *Rosh*. It raised these two *Reshimot de Behina Dalet* and *Behina Gimel* with it. These, in turn, are *ZON de Kli de Keter*, where they mingled in *Malchut* of the *Rosh* in the two *Zivugim*, received their completion, and descended to the *Guf* to the *Kli Keter*.

(*Ohr Pnimi* item 40, par. "The Masach")

**82. How were ZON de Kli de Hochma emanated?**

The *Nukva* left the *Achoraim de Kli de Keter* because of the *Bitush de Ohr Makif* and *Ohr Pnimi*, and also purified from *Behina Gimel* to *Behina Bet*. At that time *Komat Bina* emerged on *Behina Bet* and gave to *Kli de Hochma*.

Also, the *Zachar de Keter*, which is *Behina Dalet*, purified into *Behina Gimel* and gave this residue to the *Kli* of *Hochma*. He became the *Zachar de Kli de Hochma*, and *Komat Bina* that was emanated from the *Nekeva* became *Behinat Nekeva de Kli de Hochma*.

(*Ohr Pnimi* item 35, par. "However, we must remember")

### **83. How were ZON de Kli de Bina emanated?**

The *Zachar* was emanated by the inversion of the *Panim de Kli de Hochma* to illuminate without giving *Orot*, meaning only the inversion of the *Panim* from *Behinat GAR* to *Behinat VAK*. It still did not purify to *Behina Aleph*.

At that time *ZON de Kli de Hochma* mated and procreated the *Zachar de Bina*, which is *Yod*, from the *Behinat VAK* in them. They gave it to the *Kli de Bina*, where he became *Behinat Zachar de Bina*.

Afterwards the *Kli de Hochma* purified into *Behina Aleph*, over which extended a *Koma* of *Ohr Hesed* and gave it to the *Kli de Bina*. This is considered a son of *Bina*, and the *Reshimo* found in the *Kli de Bina* from the time of *Hitpashtut Aleph* became the *Behinat Nekeva* of *Bina*.

(*Ohr Pnimi* item 35, Sub Header "Hochma turns")

### **84. How many Zivugim are there in ZON de Keter, in ZON de Hochma and in ZON de Bina when they rise in Malchut of the Rosh?**

Two *Zivugim*: 1 – The *Hitkalelut* of the *Nekeva* in the *Zachar* and the *Koma* that extends in the measure of the *Zachar*; 2 – The *Hitkalelut* of the *Zachar* in the *Nekeva* and the *Koma* extended in the measure of the *Nekeva*.

(*Ohr Pnimi* item 9, par. "Hence, when the Masach")

### **85. What is the difference between ZON de Keter de AB de AK and ZON de Keter de SAG de AK?**

In *ZON de Keter de AB de AK*, the first *Zivug* is nearly in *Komat Keter*, and the second *Zivug* is in *Komat Hochma*. However, *ZON de Keter de SAG*, the first *Zivug* is nearly in *Komat Hochma* and the second *Zivug* is in *Komat Bina*.

### **86. What is the difference between ZON de Hochma de AB de AK and ZON de Hochma de SAG de AK?**

In *Hochma de AB* the *Zachar* is in *Komat Hochma* and the *Nekeva* is in *Komat Bina*. In *ZON de Hochma de SAG de AB* the *Zachar* is in *Komat Bina*, extended from *Zivug ZON de Keter*, and the *Nekeva* is the *Behinat Reshimo de Bina* found in *Kli de Hochma* since *Hitpashtut Aleph*.

(*Ohr Pnimi* item 47, par. "Now we shall explain")

### **87. What is the difference between ZON de Bina de AB de AK and ZON de Bina de SAG de AK?**

In *ZON de Bina de AB* the *Zachar* is *Behinat VAK de GAR*, meaning *VAK de Hochma*, and the *Nekeva* is *Behinat Reshimo de Hitpashtut Aleph*. In *ZON de Bina de SAG* they are *Behinat Reshimot* that remained from *Hitpashtut Bet*, from *Orot de ZON de Bina de AB* after their *Histalkut*.

(*Ohr Pnimi* item 47, par. "We have already learned")

### **88. What is the difference between the Five Ktzavot de AB and the Five Ktzavot de SAG?**

*Hey Ktzavot de AB* contain *He'arat Hochma*, but the *Hey Ktzavot de SAG* contain only *He'arat Bina*.

(There)

### **89. What are the five Orot in the two Kelim?**

Two *Orot* in *Kli de Hochma*, which are *ZON*, and three *Orot* in *Kli de Bina*, which are *Zachar* and *Nekeva de Bina* and the *Ohr Hesed* in *Bina*, containing the whole *ZAT*.

(*Ohr Pnimi* item 55, Sub Header "These ascents")

### **90. When is the name YH in Keter Pashut and when is it with a filling?**

When the *Masach* purifies and there is no *Zivug* in *Keter*, the name *YH* is *Pashut*, without filling. When there is a *Zivug* in *Keter*, the name *YH* is in filling.

(Item 56)

**91. When do four *Orot* ascend and when do five *Orot* ascend to the *Keter*?**

Four *Orot* rise in *AB de AK* and five *Orot* rise in *SAG de AK*.

(*Ohr Pnimi* item 55, Sub Header "**Sometimes**")

**92. What is the filling in the *YH de Keter* when four *Orot* rise to *Keter*?**

The *Hey de YH* is filled with *Yod* like this: *Hey Yod*. This is because the lower three of the four *Orot* are cancelled in the *Elyon* in them, which is the *Ohr Hochma* implied in the *Yod*.

(Item 56)

**93. What is the meaning of the *Otiot* of the filling?**

The *Otiot* themselves are the *Kelim*, and their filling is the measurements of the *Aviut* found in the *Masach* in them. They are the measurement of the height of the *Koma*.

**94. What are the fillings of *Yodin*, *Heyin*, and *Alephin*?**

The measure of *Aviut de Behina Gimel* and *Behina Bet* are *Yodin*, the measurements of *Aviut de Behina Aleph* is *Alephin*, and the *Behinot Ohr Malchut* are the *Heyin*.

(*Ohr Pnimi* item 56, Sub Header "**In Yodin**")

**95. What is the meaning of *YH* without a filling?**

When the *Otiot* are without filling, it indicates that there is no *Aviut* in the *Masach* in them and there is no *Zivug de Hakaa* that extends *Ohr*.

(Item 58)

**96. When do *ZON de Keter* equalize with each other and when is the *Zachar* greater than the *Nekeva*?**

The *Zachar* and the *Nekeva* are equal to each other when they are without *Ohr*, but only as *Reshimot*. Although the *Zachar* is a *Reshimo* of the *Keter* and the *Nekeva* is a *Reshimo* of *Hochma*, which is much lower than *Keter*, still, because it is devoid of *Behina Dalet de Hamshacha*, it is not destined to return to the *Partzuf*. For this reason his *Reshimo* is very small.

However, the *Reshimo* of the *Nekeva* is complete in *Behinat Hamshacha* too, and her *Ohr*, which is the *Ohr Hochma*, is destined to return to the *Partzuf* entirely. Thus, a great *Ohr* still remains in her *Reshimo* until she equalizes with the *Reshimo de Zachar*, though she is from *Behinat Keter*.

Nevertheless, after they ascended to the *Rosh* they were mingled there in two *Zivugim*. In the first *Zivug*, the *Reshimo de Zachar* received the *He'arat Keter Elyon*, at which time the *Zachar* is much greater than the *Nukva*.

Even though the *Nekeva* is incorporated in him, she can still receive only *VAK* from him, not the *He'arat GAR*. Thus, the *Nekeva* is considered *Behinat VAK* with respect to the *Zachar*.

(Item 59)

**97. When are *ZON de Keter* in two *Kelim* and when are they in one *Kli*?**

*ZON* are found in two *Kelim* in the first *Behina de Hitpashtut Bet*, called *AB de AK*. In the second *Behina de Hitpashtut Bet*, called *SAG de AK*, *ZON* are found in one *Kli*.

(Item 60)

**98. Why are *ZON de SAG de AK* in one *Kli*?**

Because of the *Hitkalelut* of the *Nekeva* in the *Zachar* in the two *Zivugim* of the *Rosh*, her measure of *Ohr* grew extensively and she needs a new *Kli* that will fit her measure of *Ohr*. She acquires that *Kli* in *Partzuf AB* by the *Hakaa* of the *Reshimo* and the *Ohr Hochma* on each other.

Because there was no *Hakaa* in *SAG*, *Nitzotzin* were not educed for the purpose of the *Kli de Nekeva*. For this reason she must clothe in the *Kli Zachar*.

(*Ohr Pnimi* item 60)

**99. How does the *Nekeva de Keter* receive from *Keter Elyon*?**

In *Histalkut Bet*, when *ZON* rose to *Malchut* of the *Rosh*, two *Zivugim* were incorporated there, similar to the ascents of *ZON* after *Histalkut Aleph*. Here too the *Nekeva* received *He'arat Keter Elyon* in the first *Zivug*, but the difference is that here the degrees descended and there was *Ohr Hochma* in *Kli de Keter Elyon*.

**100. Why does the Nekeva de Partzuf SAG de AK receive only VAK of the Zachar?**

The *Ohr Keter* that remained in the *Rosh* and did not return to *Guf de AB*, it turned to its *Anafim* and prevented *He'arat GAR* from them. Similarly, the *Ohr Hochma* that did not return to the *Guf de Partzuf SAG de AK* turned its *Achoraim* too to the *Anafim* and prevented *He'arat GAR* from them. Thus, the *Nekeva* could not receive from the *Ohr Zachar*, but only *He'arat VAK*.

(*Ohr Pnimi* item 61)

**101. Why is ZON de Hochma of SAG de AK called VH and not YH?**

Because here in *Partzuf SAG*, the degrees and *ZON de Keter* descended similarly to *ZON de Hochma de AB*. Also, *ZON de Hochma* here are similar to *ZON de Bina* in *Partzuf AB*.

Hence, *ZON de Hochma* here contain only *Behinat VAK de Hochma*, like the *Zachar de Bina de AB*, called *Dalet*. The *Zachar*, which is *VAK*, is called *Vav*, since every *VAK* is *Vav* and not *Yod*. Still, in themselves they are sometimes called *YH* too, like *ZON de Bina de AB*.

(*Ohr Pnimi* item 61, Sub Header "Two sons")

**102. When do the Orot ascend and incorporate in the Zachar de Keter and when do the Orot ascend and incorporate in the Nekeva de Keter?**

It is a rule that there is only ascent of *MAN* to the *Nekeva*. Hence, when four *Orot* rise to *Keter*, which are *ZON de Hochma*, *ZON de Bina* and the *Ohr Hesed* remain in the *Partzuf*. This is in *Partzuf AB de AK*, where the *Ohr Hesed* remained before it completed all of its ten inlets. At that time the *Orot* rise in the *Kli de Nekeva* of the *Keter*, since there are two kinds of *Kelim* to *ZON*.

However, when five *Orot* rise to *Keter*, which is only in *Partzuf SAG*, as there is a perpetual *Matei ve Lo Matei* there, every time *de Matei* to *Malchut*, all the *Orot* ascend to *Keter* and it returns to being *Matei* in *Keter*. Thus, five *Orot* ascend here. These are *ZON de Hochma*, *ZON de Bina*, and the *Ohr Hesed*, containing the entire *ZAT*.

Here the *Orot* rise to the *Kli* of the *Zachar de Keter*, called *Yod*, because there is only one *Kli* to the *ZON* here. Thus, although they too rise to the *Nekeva*, here the *Nekeva* itself is here in a *Kli de Zachar*, hence the *Orot* rise after it to the *Kli Zachar* too.

All this refers only to the ascent of the *Orot* to *Keter*, but at the end of the departure, when they rise to the *Rosh*, all the *Orot* incorporate in the *ZON de Keter* and annul in them. This is because the *Orot Elyonim* are somewhat incorporated in the *Zachar* and some in the *Nekeva*, like the two *Zivugim* that *ZON* make there.

In the first *Zivug*, the *Nekeva de Keter* too is incorporated in the *Zachar*, and in the second *Zivug*, made in the attribute of the *Nekeva*, all the *Orot* are contained there in the *Nekeva*.

For this reason some of the *Orot* are contained in the *Zachar* and some in the *Nekeva*.

(*Ohr Pnimi* item 62, par. "However, he has already")

**103. When do the Orot ascend, some in the Nekeva and some in the Zachar of Keter?**

See above answer 102.

**104. Why was the ascent of MAN not caused in Hitpashtut Aleph, when HB rose to Keter, as in the ascent of HB to Keter in Hitpashtut Bet?**

The *Histalkut* of *Hitpashtut Aleph* is considered as one *Histalkut*, instantaneous. This is so because only one *Kli* was made there and all five *Komot* that came out there are considered one *Ohr* because of the *Hizdakchut* of the *Masach*.

Here, however, in *Hitpashtut Bet*, the *Kelim* precede the *Orot*. This is because all the *Kelim* with the *Nitzotzin* and the *Reshimot* in *Hitpashtut Aleph* moved to *Behinot Kelim de Hitpashtut Bet* and were placed one under the other even before the *Ohr* of *Hitpashtut Bet* returned to the *Partzuf*.

Hence, each and every *Kli* here is considered a separate matter in itself. When the *Zivugim de ZON* are made in *Malchut* of the *Rosh* and the *Komat Hochma* descends to the *Partzuf*, she becomes completely clothed in *Kli de Keter* and the *Ohr Lo Matei* in any other *Kli*.

Hence, the *Kli Keter* is considered a special *Partzuf*, having its own *Hitpashtut* and its own *Histalkut*, and similarly in the rest of the *Kelim*. Hence, the *Kli de Keter* became qualified to

return to its *Aviut* and to its *Zivug* through the ascent of the *Orot de HB* in a way that will be explained below (answer 105).

However, the *Kli de Keter de Hitpashtut Aleph* is connected with the nine lower *Sefirot* into one degree and one *Behina*. There is no difference between the *Kelim de HB* and the *Kli de Keter* since all of them together are only one *Ohr* clothed in one *Kli*.

### **105. What is raising MAN?**

Each *Anaf* that is emanated and leaves its *Shoresh* is in its greatest wholeness during the process of its emanation, before it is separated and comes to its own authority and degree. This is so because then it is in the place of its *Shoresh* and is considered a part of it, in the form of eating what its mother eats.

However, afterwards, when it comes down to its place, it diminishes and lessens according to its property. This creates a permanent nexus between each *Anaf* and its *Shoresh*, where the *Shoresh* tends to enhance its *Anaf* to the same measure it was in, before it descended to its place.

This first beginning was rooted in the *Shoresh* and it wishes to keep it always. Yet, because of the *Katnut* of the *Kelim* of the *Anaf*, they cannot receive the administration of the *Shoresh*; they receive only according to their ability.

Hence, when the *Anaf* rises to its *Shoresh* once more, it awakens the *Shoresh* to extend the same *Orot* it had when it emanated it, and adapts itself to the *Anaf* until it can give it the entire *Gadlut* it gave it since the beginning of its creation. This is the meaning of ascents of *MAN*. It means that it awakens new *Orot* in its *Shoresh* because of its ascent to it.

You already know that there are two kinds of inversions of *Panim* downward during the emanation of a lower degree: the first is the inversion of the *Panim* of the *Kli* that the *Keter* cancelled its *Behinat Panim*. This was only to dispense *GAR*, and it made it into *Panim* in order to emanate the *Zachar de Kli de Hochma*.

The second is the inversion of the *Panim de Behinat Masach*, meaning *Hizdakchut* from the great *Aviut* to the lesser *Aviut*, meaning the *Hizdakchut* of *Behina Gimel* of the *Nekeva de Keter* to *Behina Bet*, which is *Komat Bina*, who did that for the *Nekeva de Hochma*.

Thus, when *ZON de Hochma* too were purified from *Behina Bet* to *Behina Aleph* and the *Zivug* stopped from them for their *Koma*, the same two kinds of inversion of *Panim* occurred in them to emanate *ZON* of *Bina*. You find that *Kli de Hochma* too acquired a *Behinat Panim* of *VAK*, like the *Kli de Keter*.

This *Hishtavut Tzura* returned the *Orot de HB* to the *Kli de Keter*, and then *Kli de Keter* too returned its *Panim* of *He'arat VAK* to their place as in the beginning. In order to illuminate its *Anafim* to *ZON de Hochma*, with whom they now united as in the beginning of their *Atzilut* before they came down to their place, *ZON de Keter* returned and corrected their *Masach* in *Aviut* of *Behina Gimel* and *Behina Dalet* as in the beginning.

They extended the same two *Zivugim* of theirs and dispensed their *Orot* to the designated *Anafim* that they are connected with. This is called "ascents of *MAN*".

### **106. Why did all the Orot ascend to MAN to Keter in all the exits and the Lo Matei of Hitpashtut Bet, and not to Rosh, as in Hitpashtut Aleph?**

The matter of the ascent to *Malchut* of *Rosh* means *Hishtavut* with *Malchut de Rosh*. This is only after the *Masach* had been entirely purified from all its *Aviut*. Hence, in all these exits and entrances that were in *Hitpashtut Bet*, before the *Ohr de Matei* to *Malchut*, the *Masach* still did not purify entirely.

This is because until *de Matei* to *Hod*, it still had *Aviut de Behina Aleph*, and when *de Matei* to *Yesod* it still had *Aviut de Shoresh*, which extends *Komat Malchut*. Therefore, it is still in *Shinui Tzura* from *Malchut* of the *Rosh*.

However, after *de Matei* to the *Kli Malchut*, it purified completely like the *Behinat Malchut* of the *Rosh*. At that time it rose to the *Malchut* of the *Rosh* and the *Zivugim* for its lower *Partzuf*, called *SAG*, were made there. This is because the ascents of all the *Orot* to *Rosh* always elicit another *Partzuf*, a son of the previous *Partzuf*.

### **107. What are the first Kelim de Akudim?**

These are the *Kelim* of *Hitpashtut Aleph de AK*. Before him there was no *Hitlabshut* in the *Olamot*.

(*Ohr Pnimi* item 5)

**108. What causes annulment of the *Kelim*?**

The *Hizdakchut* of the *Masach* from the *Behinat Aviut* in the *Kli* causes the annulment of the *Kli*, as it is unfit to receive any *Ohr* when it lacks a *Masach*. Also, the return of the *Ohr Keter* as it was in *Hitpashtut* causes the annulment of the *Kelim*, because the *Kelim* mix with the *Orot*.

(*Ohr Pnimi* item 5, Sub Header "If the *Ohr*")

**109. Where did the *Kelim* for the *Partzuf of Hitpashtut Bet* come from?**

They were gathered from many *Behinot*:

1. From the *Kelim* that were emptied in *Histalkut Aleph* and were arranged here one below the other, *Keter* first, *Hochma* next, and so on, and *Malchut* last. These are primarily *Kelim de Zecharim*, though the *Nekevot* too were mingled there with the *Zecharim*.
2. The *Nitzotzin* from the *Hakaa* of the *Reshimot* with the descending *Ohr Hozer* that fell into these *Kelim*, as written in Part 4.
3. The *Kelim de Ohr Hochma* itself. After *Malchut* of the *Rosh* extended *Komat Hochma* of *Rosh*, she expanded once more from above downward into *Eser Sefirot* from her and within her to her *Malchut*, called *Chazeh*.
4. These are the *Kelim* that were made by the *Hakaa* of *Ohr Reshimo* and *Ohr Hochma* on each other. The *Kelim* for *GAR* were made from their *Nitzotzin*.
5. These are the *Kelim* that were made anew in *Hitpashtut Bet* itself by *Histalkut Bet* here in ten exits *de Lo Matei*, though they belong to *Partzuf SAG*.

**110. Where did the *Kelim* for *Partzuf SAG de AK* come from?**

All the *Kelim* that were emptied from the *Orot* of *Partzuf AB*, moved to *Partzuf SAG* by the very same ways explained above in answer 109 regarding the transference of the *Kelim de Hitpashtut Aleph* to *Hitpashtut Bet*.

**111. Why do *ZON de AB* have two *Kelim* and *ZON de SAG* only one *Kli*?**

Since there were no *Haka'ot* here to generate *Nitzotzin* for the *Nekeva*.

**112. Why did all the *Orot* come to *Kli de Keter* together in *Hitpashtut Bet*?**

Because that *Zivug* which is made on the *Behinot Reshimot* called *ZON de Kli de Keter* was at nearly *Komat Keter*. Hence, they could only come down and clothe in their designated *Kli*, being *Kli de Keter*. However, after they were purified and their *Koma* lessened to the *Koma* of the other *Sefirot*, they descended and clothed in them to that extent.

(*Ohr Pnimi* item 35, par. "Now you can")

**113. What are *Panim* and *Achor de Kelim*?**

A place of bestowal is called *Panim*, and the place through which it does not bestow is called *Achor*. It makes no difference if that place is administration of *GAR* or administration of *VAK*.

(*Ohr Pnimi* item 40, par. "The meaning of *Panim* and *Achor*")

**114. Why are the *Kelim de Hitpashtut Bet* arranged one below the other?**

Because thus was their beginning when they were made in *Histalkut Aleph*, where *Keter* is above all and *Malchut* is at the end.

**115. What are the *Panim* and *Achor de KHB*?**

- The *Panim de Kli Keter* is *He'arat VAK* that prevents *GAR*, and the *Achor* is *He'arat GAR*.



- The *Panim de Kli de Hochma* is *He'arat GAR* and the *Achor* is *He'arat VAK*.
- The *Panim de Kli de Bina* is *He'arat VAK*, which is *Hassadim*, but it depends on a reason in the form of "because He delighteth in mercy." If there is *He'arat Hassadim* in the *Partzuf*, the reason is cancelled, and then it cancels her *Achoraim*.
- The *Panim de Kli de Hesed* is *He'arat GAR* and its *Achor* is *He'arat VAK* since it extends from the *He'arat Hochma* and resembles her.
- The *Panim de Gevura* is *He'arat VAK* and her *Achor* *GAR*. This is because she extends from the *He'arat Kli de Bina* and resembles her.
- The *Panim de Tifferet* is a mixture of *He'arat HG* together, meaning from the *Behinat Gevura* when she is incorporated in the *Panim de Hesed*, and his *Achor* is *He'arat VAK*.
- The *Panim de Netzah* is *He'arat VAK* and his *Achor* is *He'arat GAR*.
- The *Panim de Hod* is *He'arat GAR* and his *Achor* is *He'arat VAK*.
- The *Panim de Yesod* is *He'arat VAK*, and his *Achor* is *He'arat GAR*.
- The *Panim de Malchut* is *He'arat GAR*.

(*Ohr Pnimi* item 40, par. "The meaning of Panim and Achor")

**116. Why are there no Kelim in the Partzuf due to the Hitpashtut Bet of itself?**

This is because a *Kli* is not completed before the *Ohr* drifts three distances from it. Because of that only the *Kelim de ZON* were completed, and they move to the next *Partzuf*, where the *Ohr* returns in the same empty *Kelim*. Thus, the *Kelim* that were made in *Histaklut Bet* of the *Partzuf* are only for the needs of the second *Partzuf*.

**117. What is the difference between Hitpashtut Aleph and Hitpashtut Bet?**

In *Hitpashtut Aleph* there was only one *Hitpashtut* and one *Histaklut*, though it departed gradually. However, in *Hitpashtut Bet* it expanded by and order of *Matei ve Lo Matei*, creating ten exits and ten entrances until *de Matei* to *Malchut*.

(Item 20)

**118. How are the Kelim de GAR made?**

The *Kelim de GAR*, being *KHB*, were made by *Hitpashtut Bet* itself, since the *Ohr Hochma* dressed there in *Kli de Keter* and the *Zachar de Keter* clothes inside the *Ohr Hochma*. By that the bad *Ohr* falls from within the *Reshimo* and becomes a *Behinat Kli* below the *Ohr Hochma*, as the *Ohr Hochma* clothes in it.

It follows, that *Hochma* separates between the *Ohr Reshimo*, which is the *Zachar de Keter*, and the bad *Ohr* that was separated from him, the *Kli de Keter* becomes very dark, and in that state its *Behinat Kli* is finished. The *Kelim de Hochma* and *Bina* are made similarly.

(Item 50)

**119. What are the causes of the completion of the Kelim de GAR?**

There are three causes here:

1. Because of the division and the departure of the good *Ohr* of the *Reshimo* from the bad *Ohr* in it.
2. Because of the coming of the *Ohr Hochma* in the middle, separating between the good *Ohr* of the *Reshimo* and the bad *Ohr* that was separated from it.
3. Because of the *Achoraim* of the root *Ohr Keter* that did not return for *Hitpashtut Bet*. It remained standing under *Malchut* of the *Rosh* with its *Achoraim* to the *Anafim*,

meaning to the *Sefirot de Guf*. These *Achoraim* of the *Ohr Keter* diminish the *Ohr* extensively and darken the *Sefirot KHB* even more than they had during *Histalkut Aleph* itself. For this reason they darken the *Kelim* as if the *Ohr* is far three degrees.

(*Ohr Pnimi* item 50. par. "The Rav gives")

**120. What are the parts in the *Kli* that are worthy of looking into the *Ohr* even during the *Histalkut*?**

These are the *Behinot* that exist in the *Hitzoniut* of the *Kli*. They are not as *Av* as the inner half of the wall. For example: if the *Pnimit* of the *Kli* is *Behina Dalet* and *Komat Keter* leaves it, the *Hitzoniut* of the *Kli*, which is *Behina Gimel*, is fit to receive more *Ohr* from the *He'arat Zivug* of its Upper *Behina*, being *Komat Behina Gimel*. Also, her *Behina Bet* is fit to receive more of the *He'arat Zivug* in the degree above the Upper.

(Item 15)

**121. What causes the *Kli* to turn its *Panim* downward and its *Achoraim* upward?**

When the *Ohr* departs from the degree and the *Zivug* is made in the degree above it, such as in *Behina Bet*, the *Ohr Hozer* descends from the *He'arat Zivug de Behina Bet* to the lower *Behina Gimel*. At that time there is a *Bitush* between the *Reshimo de Behina Gimel* and the descending *Ohr Hozer*.

This is so because the *He'arah de Behina Bet* is in oppositeness to the *Reshimo de Behina Gimel*. At that time the *Reshimo* leaves its place and rises above the *Kli*, giving room for the *Ohr Hozer* to clothe in the *Kli de Behina Gimel*.

Thus, this *Ohr Hozer* clothes the outer half of the wall of that *Kli*, which fits its measure of *Koma*, being in *Behina Bet* and *Behina Gimel*, which is *Achor de Behina Gimel*. You find that the *Panim de Behina Gimel* remains empty of *Ohr*, and the *Achor de Behina Gimel*, which is the *Behina Bet*, is filled with *Ohr*.

This is called turning its *Achoraim* upwards and its *Panim* downwards. It follows, that the *Ohr Hozer* that descends from the *He'arat Zivug* of the Upper degree causes the *Kli* of the lower degree to turn its *Panim* downward.

(*Ohr Pnimi* item 15, par. "All this refers")

**122. What causes the *Kli* to turn its *Panim* to its place as in the beginning?**

After the *Zivug* stops from the adjacent Upper degree as well and the *Ohr Hozer* that descends into her *Kli* stops, the *Reshimo* returns into her *Kli*. Thus, you find that the *Kli* returns its *Panim* upwards and its *Achoraim* downward as in the beginning.

This is because now the *Achor* of the *Kli* cannot receive the *He'arat Reshimo*, which is *Behina Gimel*, it returns to being *Hitzoniut* of the *Kli* as in the beginning, and the entire *He'arat Reshimo* comes to the *Kli*, which is *Behina Gimel*.

(*Ohr Pnimi* item 16, Sub Header "Will be able")

**123. What is *Histalkut* in the *Ohr Elyon* through the *Achor*?**

The *Ohr* departs from the *Kli* and the *Zivug* is made in the degree above it, such as when it departs from *Behina Gimel* and the *Zivug* is made in *Behina Bet*. At that time the *Achor* of this *Kli*, which is *Behina Bet*, looks at the *Ohr Elyon*, meaning it receives from the *He'arat Zivug* there.

(*Ohr Pnimi* item 15, Sub Header "It looks")

**124. How will the *Orot* be extended from *Keter* to *Hochma* when they are so far from each other?**

Their *Komot* equalize with one another and they are *Panim be Panim* by the *Hizdakchut* of the *Aviut* and the turning of the *Panim* downward.

(*Ohr Pnimi* item 35, par. "However, we must remember")

**125. What two kinds of inversions of the *Panim* are implemented in the degrees?**

An Upper degree cannot dispense to the lower one except through *Hishtavut* with it, at which time they are close to one another. Hence, there is a measure of inversion of the *Panim de Elyon* to the measure of the *Panim* of the *Tachton*, and this is called *Panim be Panim*.

There are two *Behinot* of inversion of the *Panim*:

1. Every *Kli* is defined by its *Behinat* bestowal, by its nature, whether *He'arat VAK* or *He'arat GAR*. This is because *Kli de Keter* naturally administers *VAK*, not *GAR*. Thus, when it dispenses to *Hochma*, whose *Panim* is *GAR*, the *Keter* must invert its *Panim* downward and its *Achoraim* upward to *Behinat Panim*, in order to equalize its *Panim* with the *Panim de Hochma*. It is similar in all the other *Sefirot*.

2. The second is the *Hishtavut Koma*, also named "inversion of the *Panim* downward". For example, *Komat Keter* cannot administer to the degree of *Hochma* except through the *Hizdakchut* of the *Aviut de Behina Dalet* to *Behina Gimel* that extends *Komat Hochma*. In that state, *Komat Keter* is equal to the degree of *Hochma*, and the *Keter* dispenses its *He'arah* to the *Hochma*.

(*Ohr Pnimi* item 40, par. "The Masach")

### **126. What causes the division of the Sefirot Hochma and Bina?**

The inversion of the *Panim de Kli de Hochma* downward and the making of the *Achor*, which is *He'arat VAK*, into her *Panim*, like the *Panim de Kli* of *Bina*. By so doing, *Hochma* is divided into two *Behinot*, meaning administration of *GAR* and administration of *VAK*.

The *Kli Hochma* itself is considered administration of *GAR*, and the *Kli de Bina*, which received *VAK de Hochma*, is considered administration of *VAK*.

(*Ohr Pnimi* item 40, par. "Keep in mind")

### **127. Why do all the Sefirot remain in Panim and Achor after Histalkut Aleph?**

This is because once the *Zivug* stops from the highest *Behina*, from the *Kli* whose *Ohr* has emptied, the *Reshimo* returns to her place and the *Kli* returns its *Panim* to its place as in the beginning (see answer 122). Hence, all the *Kelim* remain in *Behinat Panim* and *Achor* after the completion of the *Histalkut*, meaning the *Panim* of the *Tachtan* in the *Achor* of the *Elyon*.

(Item 18)

### **128. Why did Keter and Hochma remain Panim be Panim after Histalkut Aleph?**

Because *Behina Dalet* did not leave a *Reshimo*. It is known that *Behina Dalet* serves as *Panim* to the *Kli de Keter*, which is the most *Av* in the *Masach*, called *Panim*. That which is not so *Av* is considered the *Achor de Keter*.

It is considered that its *Panim* is downward and equalizes with the *Panim de Hochma* since it has grown close to *Behina Gimel* of the *Hochma*. Even though *Reshimo de Behina Dalet de Hitlabshut* remains there, it is not enough to return the *Panim de Kli de Keter* as in the beginning. Also, this causes the *Ohr Keter* to remain in the *Peh* and not return in *Hitpashtut Bet*.

(*Ohr Pnimi* item 18)

### **129. Why is Keter Achor be Achor with the Ohr Elyon?**

Because the *Kli* lacks its primary *Reshimo*, which is a *Reshimo de Hamshacha*, and the *Reshimo de Hitlabshut* that remains in it is considered the *Achor de Kli de Keter*. Also, her *Ohr* up in the *Rosh* stands with its *Achoraim* to the *Anafim* in the *Guf*.

(There)

### **130. What is the meaning of a Moment in spirituality?**

See at the end of *Histaklut Pnimit* Part 1. It explains there that Spiritual Time is considered motion, and Spiritual Motion is considered a *Hidush Tzura* that is attained there. From that we understand that the slightest *Shinui Tzura*, the slightest there is, is called "A Moment".

### **131. When is the Kli Malchut completed in Histalkut Aleph?**

When the *Ohr Malchut* rose to *Kli de Hochma*, a distance of three degrees has been made between the *Ohr* and the *Kli*, and then the *Kli* darkened and was completed.

(Item 17 and *Ohr Pnimi* there)

### **132. When is Kli ZA completed in Histalkut Aleph?**

When *Ohr ZA* rose to its *Shoresh* to the *Rosh*. This is because then a distance of three degrees without *Ohr* has been made between the *Ohr* and the *Kli*, hence the *Kli* was darkened and completed (see below answer 134).

(There)

**133. Why is any less than three is considered filled?**

This is so because up to three degrees, the *Kli* still receives from *Orot Makifim*. This is so because when *Ohr Malchut* ascends to *ZA*, *Malchut* receives one *Makif*. When it rises to *Bina*, she receives a second *Makif*, but when *Ohr Malchut* rises to *Kli de Hochma*, it no longer receives any *He'arah*, hence the *Kli* darkens and is completed.

(There)

**134. Why is the ascent of ZA to Bina not considered remoteness of degree?**

As long as there is some *Ohr* in a *Kli*, even though it is not its own *Behina*, it is not considered remoteness of degree. Hence, when *Ohr ZA* rises to *Kli de Bina*, at which time *Ohr Malchut* rises to *Kli de ZA*, it is still considered having *Ohr Pnimi* in its *Kli*.

However, afterwards, when *Ohr ZA* rose to *Kli de Hochma*, it is considered remoteness of one degree. When it rises to *Kli de Keter*, it is considered remoteness of two degrees, when the *Kli* still receives from *Orot Makifim*; it is still not completely darkened. Only when it rises to the *Maatzil* is it completely darkened and its *Kli* is completed.

(Items 50 and 27)

**135. When was there Lo Matei in Keter for the first time?**

In the *Histalkut Orot de Hitpashtut Aleph*, called *Partzuf Keter*. For this reason it is called *Histalkut* of the *Ohr Keter*.

(*Ohr Pnimi* item 6)

**136. Why is Histalkut Aleph called Lo Matei in Keter?**

See above answer 135.

**137. Who causes the Lo Matei in Hitpashtut Bet every time?**

The *Bitush* and *Hakaa* of *Ohr Makif* in *Ohr Pnimi*.

(*Ohr Pnimi* item 6)

**138. Why were the Matei ve Lo Matei made into ten Orot and were not made into ten Kelim?**

Because with respect to the *Kli* itself, there is only one *Hizdakchut* and one *Histalkut* here. This is so because in the end, there is only one *Kli Malchut* here, and no *Kelim* were added to the *Kli Malchut* by all these *Histalkuot* (pl. for *Histalkut*). The *Eser Sefirot* that we discern are like one long *Kli* containing ten parts, not equal to each other.

(Item 22, and *Ohr Pnimi* there)

**139. Why is the permanent Matei ve Lo Matei compared to a flame swaying here and there?**

Because at the moment *de Matei* to *Malchut* and the *Ohr* departed from the *Partzuf* entirely, it immediately returned to being *Matei* in *Keter*, until the disappearance of the *Ohr* was like a flame swaying here and there.

(*Ohr Pnimi* item 49)

**140. What is the ratio between ZON de Hochma and ZON de Bina?**

Although they are discerned as one *Koma*, namely *Koma de Behina Bet*, they are still related as *VAK* relates to *GAR*. This is because *ZON de Hochma* are considered *GAR* and *ZON de Bina* are considered *VAK de GAR*.

It is like *YESHSUT de Atzilut* compared to *AVI de Atzilut*. The *Zachar de Kli de Bina* was born from *Zivug ZON de Hochma* when they turned their *Panim* downwards, meaning when they cancelled the *He'arat GAR* in them and received the *Panim de VAK*.

Hence, the *Zachar* was born in *Behinat Achoraim de Hochma* and in *Behinat VAK*. The *Nekeva de Bina* is *Behinat GAR*, which is a *Reshimo* without *Ohr*, and she receives all the *Ohr* in her through the *Zachar*, which is *VAK*, and for this reason the force of the *Zachar* is on her.

Also, the *Kli Bina* is also *Behinat VAK de GAR* in its *Atzmut*, in the form of "because He delighteth in mercy." Thus, *ZON de Bina* are considered *Behinat VAK de GAR*.

(*Ohr Pnimi* item 40, par. "Keep in mind")

#### **141. How is *Hesed* emanated?**

First it was *Lo Matei* in *Keter*. Due to the *Bitush de Ohr Makif* and *Ohr Pnimi* on each other, the *ZON de Keter* were purified, which are *Behina Dalet* and *Behina Gimel* to *Behina Gimel* and *Behina Bet*.

They gave them to the *Hochma* in *Behinot ZON de Hochma*, and then the *Panim de Hochma* returned to their place as in the beginning. Hence, *ZON de Bina* returned and rose to *Hochma* since *VAK* always join their *GAR* when they are disclosed.

Thus, now *Hochma* joined *Bina* into one degree. Consequently, the *Ohr Hesed* which is in *Kli de Bina* now receives *He'arat Hochma*, because of the unification of *Hochma* and *Bina*.

*Hesed* became great because it acquired *He'arat Hochma*. This means that it no longer needs to suck from the *Kli de Bina* to *Behina Aleph* in order to equalize with the *Kli de Hesed*, and the *Ohr Hesed* was lowered to the *Kli de Hesed*.

(*Ohr Pnimi* item 40, par. "Interpretation")

#### **142. What is *Behinat Kli de Hesed*?**

It is *Behinat Keter* of the *Hey Behinot de Ohr Hassadim*, since *KHB* of the *Ohr Hassadim* is called *HGT*.

(*Ohr Pnimi* item 40, par. "Now you can thoroughly see")

#### **143. What is *Behinat Ohr de Hesed*?**

It is evaluated as *Behinat Ohr Hochma* in *Kli de Keter*. This is because *Hesed* has only that *He'arat Hochma* that the general *Ohr Hesed* received while being in *Kli de Bina*.

Also, everything that is found in the general *Ohr Hesed* below the *Ohr Hochma* that it received, no longer belongs to the *Sefirat Hesed*, but to the six lower *Sefirot* below *Hesed*.

Hence, the *Hesed* is considered *Behinat Hochma* in *Kli de Keter*, since its *Kli* is *Behinat Keter*, as written in answer 142.

(There)

#### **144. What is the order of the emanation of the *Ohr* of *Gevura*?**

This is the rule: the coming of the *Ohr Hesed* to its *Kli* causes being *Matei* in *Keter*. This is because then the *ZON de Bina* purified to *Behina Aleph* in order to be *Panim be Panim* with the *Kli* of the *Hesed*.

For this reason the entire *Komat Ohr Bina* disappeared and four *Orot de HB* rose to the *Keter*. At that time they induced a new *Zivug* and *Matei* in *Keter*. You find that the *Achoraim de Keter* returned to its place as in the beginning, and *He'arat GAR* was prevented from the entire *Partzuf*.

Since the *He'arat GAR* stopped from the *Ohr Hesed*, it immediately becomes needy of its mother *Bina* in order to suck *He'arat GAR* from *Kli de Bina*. Hence, it rises to *Bina* and the *Kli de Hesed* turns its *Panim* downward, giving its remains, meaning everything below its own *Behina*, to *Kli de Gevura*.

(There)

#### **145. What is the property of *Sefirat Gevura*?**

Her *Kli* has the ratio of *Hochma* to *Ohr de Hassadim*. This is so because *KHB de Hassadim* are called *HGT* and her *Ohr* is *Behinat VAK de He'arat Hochma* in *Hesed*, which is as *VAK de GAR* compared to the *Ohr Hesed*.

It is like the *Zachar de Kli de Bina*, which is the *Behinat VAK de GAR* compared to *Hochma* (see answer 140). Thus, the property of *Ohr Gevura* compared to the *Ohr Hesed* is as the value of *ZON de Bina* compared to *ZON de Hochma*.

This is the meaning of "I am Understanding (*Bina*), Power (*Gevura*) is mine," since their value is the same and there is no difference between them, but only in the measure of the *Koma*; one is *Komat Behina Bet*, and the other is *Komat Behina Aleph*.

(*Ohr Pnimi* item 40, par. "Now we shall explain")

#### **146. What is the difference between *ZON de Bina* and *Sefirat Gevura*?**

See above answer 145.

**147. What is the order of the emanation of the Ohr Tifferet?**

After it returned to being *Lo Matei* in *Keter*, its *Achoraim* were cancelled on the *GAR* and *ZON de Hochma* returned to their place. *Kli de Hochma* turned its *Panim* without *Hizdakchut* and placed *ZON de Bina* to their place. After that *ZON de Bina* returned to *Behina Aleph*, and lowered the *Ohr Hesed* to its place.

This is because after the *He'arat GAR* returned to the *Partzuf* and *Hesed* acquired *He'arat Hochma*, it no longer needs its *Ima Bina*. At that time the *Ohr Gevura* rises to *Hesed* since when *GAR* reappears, its *VAK* immediately joins with it. In that state *Kli de Gevura* turns its *Panim* downward and places its residue, meaning every thing that is below *Behinat Ohr Gevura*, to the *Kli Tifferet*.

(*Ohr Pnimi* item 40, par. "Now we shall explain the order")

**148. What is the property of the Kli de Tifferet?**

Its *Kli* is *Behinat Bina* of *Ohr de Hassadim*. Its *Ohr* is the *Atzmut Ohr Hesed* that was in *Kli de Bina*. This is because the *Orot de Hesed* and *Gevura* are only *He'arat GAR* and *VAK de Hochma* that the *Ohr Hesed* received, but the *Tifferet* is the *Etzem* of this *Ohr* of *Hassadim*. The value of the *Sefira* is as the value of the *Daat* that mates between *Hochma* and *Bina*, since it is *Behinat Ohr Hesed* in *Kli de Bina*, which is the *Ohr Daat*.

(There)

**149. How is the Ohr Hesed different when it is in Bina from when it is in Tifferet?**

The difference is in the value. It is like the difference between the Lower *Daat* and the Upper *Daat*. When *Ohr Hesed* is in *Bina*, it unites the *HB* into a single *Partzuf*, in the sense that it receives the *He'arat Hochma* from the same time *Hochma* and *Bina* returned to the first *Partzuf*.

When it is in *Tifferet* it is in the form of the Lower *Daat*, uniting all the *Orot Hesed* and *Gevura* into one in the sense that it receives *He'arat Hesed* from the same time *Gevura* rose to *Hesed* and united with it into a single *Ohr*. Because of that beginning, the uniting of *Hochma* and *Gevura* into one has been imprinted in it forever, since it cannot receive its *Shefa* from them in another way. It is like Upper *Daat*, which cannot receive *He'arat Hochma* except through *Hochma* and *Bina* to one *Partzuf*.

(*Ohr Pnimi* item 41, par. "Now we understand Sefirat Tifferet")

**150. What is Ohr Daat at its Shoresh?**

It is a new upshot that emerged during the concealment of the *Ohr Keter* from the *Partzuf de AB* and the replacement of the *Orot*. Because the *Ohr Hochma* clothed in the *Kli Keter*, *Ohr ZA* ascended to clothe in *Kli Bina* to be emanated by the *Hochma*.

In so doing, two *Behinot Ohr ZA* emanated: The first relates to *Partzuf Keter*, when the *Orot* are in their actual place, at which time *ZA* was emanated by *Bina*, clothing in *Kelim de VAK*. The second relates to *Partzuf Hochma*, when the *Orot* changed their places. At that time the *Ohr ZA* was emanated by *Hochma*, clothing *Kelim de GAR*, meaning in *Kli de Bina*.

Hence, from here on all the *Partzufim* contain two *Behinot ZA* in every *Partzuf*. The Upper *ZA*, which acquired a place of *GAR*, is called *Sefirat Daat*, and the Lower *ZA*, standing in its actual place in *VAK* is called *ZA*.

(*Ohr Pnimi* item 41, par. "Now we have explained the Ohr Daat")

**151. What is the essence of Behinat ZA in the Hey Ktzavot?**

From the perspective of the *Ohr*, which is the primary, *Sefirat Tifferet* is the essence of *ZA*. This is because the *Ohr Tifferet* is the *Atzmut* of the *Ohr Hesed* in *Kli de Bina*. For this reason it is called *Vav* with a *Rosh*, as *Behinot GAR* of *Bina* rest on it since it was in *Kli de Bina*.

However, from the perspective of the *Kli*, it is *Sefirat Netzah*, being the fourth tip in the five *Ktzavot*, opposite the fourth *Behina* in the *Hey Behinot KHB ZA* and *Malchut*. Thus you find that the *ZA* in the five *Behinot* is opposite the *Netzah* in the *Hey Hassadim*.

(There par. "From all")

**152. What are the Behinot RTS in ZAT?**

*Hesed* and *Gevura*, which are opposite **HB**, are *Behinat Rosh* of the ZAT. *Tifferet* and *Netzah* are *Behinat Toch* of the ZAT. One is from the perspective of the *Ohr*, and the other is from the perspective of the *Kli* (see answer 151).

*Hod*, *Yesod*, *Malchut*, are the *Behinat Sof* of the ZAT since *Hod* is the fifth tip of the *Hey Ktzavot*, corresponding to *Malchut* in the *Hey Behinot*, and *Yesod* and *Malchut* extended from it.

(There)

**153. What is the difference between *Hesed* and *Gevura*, and *Tifferet*?**

*Hesed* and *Gevura* are not the *Etzem Ohr Hesed*, but *He'arat Hochma* and *Bina* that reached *Hesed* when it clothed in the *Kli* of *Bina*, but *Tifferet* is indeed the essence and the *Atzmut* of the *Ohr Hesed*.

(*Ohr Pnimi* item 41, par. "Therefore, Orot de HGT")

**154. Why is the essence of *Ohr Hesed* not clothed in the *Sefirot* of *Hochma* and *Gevura*?**

It is because of the property of their *Kelim*. *Kelim de Hesed* and *Gevura* are *Behinat Keter* and *Hochma*, in which the *Ohr Hesed* has no *Shoresh*. This is so because it only clothed the *Kli de Bina de GAR*.

For this reason, the *Atzmut Ohr Hesed* cannot clothe in *Behinat Hey Hassadim* too, but in *Kli de Tifferet*, which is the *Bina de Hey Hassadim*, not in *Hesed* and *Gevura*, which are *Keter* and *Hochma de Hey Hassadim*.

*Ohr Hesed* never clothed *Keter* and *Hochma*, and therefore the *Kelim de Hesed* and *Gevura* only have *He'arat Hochma* and *Bina* that reached the reception of the *Ohr Hesed* when it was in *Kli de Bina*. Also, the *Atzmut Ohr Hesed* clothed in *Kli de Tifferet*.

(There)

**155. How is *Sefirat Netzah* emanated?**

When it returns to being *Matei* in *Keter*, when the dominion of the *Achoraim de Keter* returns as in the beginning and *He'arat GAR* is prevented from the entire *Partzuf*, *Ohr Hesed* departs to *Bina* once more. Its *VAK* is *Matei* in *Gevura* and the *Ohr Tifferet* too departs and returns to its *Shoresh* in the *Kli Gevura*, its *VAK* is given to the *Kli de Netzah* and *Matei* in *Netzah*.

(*Ohr Pnimi* item 42)

**156. What is the attribute of *Sefirat Netzah*?**

The *Kli* is the *Atzmut* of *ZA* since it is the fourth tip, opposite *ZA* of the *Hey Behinot*. Its *Ohr* is *Behinat VAK* from the *Atzmut* of the *Ohr ZA*, which is the *Ohr Tifferet* since after *Ohr Tifferet* concealed in its *Shoresh* in *Gevura*, *Tifferet* gave its *VAK* to *Netzah* (see answer 155).

(*Ohr Pnimi* item 42, par. "Now we shall understand *Sefirat Netzah*")

**157. What is the difference between *HGT* and *NHY*?**

Even though every *Behinat* seven lower *Sefirot* is *Behinat VAK*, they still have *He'arat GAR* in them. Hence, as we discern two *Behinot* in *GAR*, *GAR de VAK* and *VAK de VAK*, so we have two *Behinot* in *VAK*, *GAR de VAK* and *VAK de VAK*.

This is so because *HGT* are considered *GAR de VAK*, and *NHY* are *VAK de VAK*. For this reason *NHY* are considered outside the *Guf*, as they are *Behinat Ohr de Hassadim*, lacking *He'arat Hochma*.

The entire sustenance of the *Guf* is only *Ohr Hochma* since it is the *Atzmut* of the *Ohr Elyon*. However, it is impossible that *NHY* will be completely emptied of *He'arat Hochma* since they would be completely cancelled.

Instead, there is a *Behinat Reshimo de HGT* in them, which means a minute *He'arah*, and for this reason the *NHY* are called *Gimel Go Gimel*. It means that the *Reshimot* of the *Sefirot HGT* are concealed in the three *Sefirot NHY* in a way that suffices for their sustenance.

**158. What is the attribute of the *Kli de Hod*?**

The *Kli* is *Behinat Hesed*, the fifth of the *Hey Hassadim* in the *Hey Behinot*, meaning *Behina Dalet*, which is *Midat ha Din*. However, this is from the aspect of her being incorporated in *ZA*, and her *Ohr* is the remains of *Netzah*.

However, from the aspect of the *Hitkalelut Netzah* in *Tifferet*, the *Ohr Netzah* is then incorporated in *He'arat GAR* too from the *Behinat Ohr Daat* that shines in *Tifferet*. Hence, the *Ohr Hod* is considered merely *Behinat He'arat GAR de Ohr Daat*, and nothing of *He'arat GAR de Hochma* and *Bina*.

This is so because its entire *He'arah* extends from the connection of *GAR* and *VAK de Ohr Tifferet*, meaning the connection of *Netzah* with *Tifferet* after the *He'arat GAR* is extended to the *Partzuf*. You already know that the *Ohr Tifferet* is merely the *Behinat Ohr Daat*, and not from *Hochma* and *Bina*, whose place is in the *Kelim de Hesed* and *Gevura*.

(There)

### **159. What is Sefirat Yesod?**

Its *Kli* is from *Behinat Malchut* since it extends from *Hod*, which is the *Shoresh* of *Malchut* of the *Hey Hassadim*, and the *Ohr* in it is mingled of *Din* and *Rachamim*. This is so because it has two *Orot*: The first is the remains of the *Ohr* that *Hod* gave it, which is *Komat Malchut*, which is *Behinat Din*. The second *Ohr* is the *Hey* that reached from the *Zivug de ZON de Bina* that the *Hod* illuminated for before it purified to *Komat Malchut*.

(*Ohr Pnimi* item 45, par. "Thus, the *Kli de Yesod*")

### **160. In which Sefira did Ohr Malchut clothe?**

*Ohr Malchut* clothed in the *Kli Yesod*. This is because after the *Hod* purified from *Behina Aleph* to *Behinat Keter*, the *Koma* educed on that *Masach* has only *Komat Malchut*, and then he gives it to the *Kli de Yesod*.

(*Ohr Pnimi* item 46, par. "That cessation")

### **161. What is the Ohr that clothed in Kli Malchut?**

The *Ohr* of the *Dalet*, surrounding the Truncated *Vav* inside the *Hey* that reached *Yesod* from *Zivug ZON de Bina*, is *Behinat GAR* without *VAK*, meaning without *Ohr Hassadim*. She descended from *Yesod* and clothed in *Malchut*.

(*Ohr Pnimi* item 47, par. "Now we shall explain the *Zachar*")

### **162. What is the ratio between ZON de Hochma and ZON de Bina?**

See above answer 140.

### **163. How many Behinot ZON are there in Hitpashtut Bet?**

They are four *Behinot ZON*: *ZON de Kli Keter*, *ZON de Kli Hochma*, *ZON de Kli Bina*, and *ZON de Kli de Yesod* and *Malchut*.

### **164. What is the attribute of the four ZON couples of Hitpashtut Bet?**

In the first two couples, which are *ZON de Keter* and *ZON de Hochma*, the *Zecharim* are more important than the *Nekevot*. This is because the *Zachar de Keter* is from *Behina Dalet de Hitlabshut*, but the *Nekeva* is only from *Behina Gimel*. The *Zachar de Kli de Hochma* is only from *Behina Gimel*, but the *Nekeva de Kli de Hochma* is from *Behina Bet*. Thus, the *Zecharim* are more important than the *Nekevot*.

However, in *ZON de Kli de Bina*, the *Nekeva* is greater than the *Zachar*. This is because the *Zachar* is *Behinat VAK* of *Hochma* and the *Nekeva* is *Behinat GAR*, as she is the *Reshimo de Ohr Bina* from the time of *Hitpashtut Aleph*.

*ZON*, however, that is in the *Kli* of *Yesod*, the *Zachar* is found to be greater than the *Nekeva* since the *Zachar* is the Truncated *Vav* inside the *Hey*, extending from *Zivug Bina*. It is given to *Yesod* from *Sefirat Hod* without *Hizdakchut*, but as mere *He'arah*, hence it is *Behinat Hassadim de Behina Aleph*, and also extends from a higher place than *Zivug ZON de Bina*. Nevertheless, the *Nekeva* in *Yesod* is the residue of the *Ohr Hod* after its *GAR* disappeared and after it purified from *Behina Aleph* to *Komat Malchut*. Thus, it is found to be much lower than her *Zachar*.

(*Ohr Pnimi* item 40, par. "You find that there are four males")

### **165. In which Behina did the Zivug stop and the Ohr of Hitpashtut Bet depart entirely?**



When the *Ohr Dalet* in the *Matei* in *Zivug ZON de Bina* to *Malchut*. This is because the *Masach* has been entirely purified from all its *Aviut* until it equalized to *Behinat Malchut* of *Rosh*, considered that it rose to the *Rosh*, to the *Maatzil*, at which time all the *Orot* departed from the *Partzuf*.

(*Ohr Pnimi* item 46, par. "This Dalet")

### **166. What is the second Behina of Hitpashtut Bet?**

It is the *Behinat* perpetual *Matei ve Lo Matei*. Every time the *Ohr Matei* to *Malchut*, it immediately returns to be *Matei* in *Keter*, *Gevura*, *Netzah*, and *Yesod*, and *Lo Matei* in *Hochma*, *Bina*, and *Hesed*, *Tifferet*, *Hod*, and *Malchut*.

Afterwards, *Keter* returns to being in *Lo Matei*, and *Matei* in *Hochma*, *Bina*, and *Hesed*, *Tifferet*, *Hod*, and *Malchut*, and *Lo Matei* in *Keter*, *Gevura*, *Netzah*, and *Yesod*, and so on and so forth continually. This *Behinat Hitpashtut* of the perpetual *Matei ve Lo Matei* is called *Partzuf SAG de AK*, or *Bina de AK*.

(*Ohr Pnimi* item 47)

### **167. How was Partzuf SAG de AK emanated?**

When it is *Matei* in *Malchut de AB de AK*, which is the *Behina Aleph de Hitpashtut Bet*, the *Masach* purifies entirely, and equalizes with *Malchut* of the *Rosh*, since the *Hishtavut Tzura* unites the spirituals into one. This *Masach* that rose to the *Rosh* consists of all the *Reshimot* of the *Sefirot de Hitpashtut Bet*.

These are five *Orot*: *ZON de Hochma*, *Bina*, and the *Ohr Hesed* that contains *ZAT*, which are all included in *ZON de Keter*. However, the *Reshimo de Behina Gimel*, which is *Behinat Aviut* of *Hamshacha* that was in *Hitpashtut Bet*, and is the last *Behina* here, disappeared like the last *Behina* of *Partzuf Keter*. This is the *Behina Dalet* that disappeared in *Histalkut Aleph* there.

The rule is that the last *Behina* does not leave a *Reshimo*, and this applies to every single *Histalkut*. Hence, only the *Reshimo de Behina Bet* remained here after the second *Histalkut*. However, the *Behinat Reshimo de Hitlabshut* of *Behina Gimel* remained as well, as the *Behina Dalet de Hitlabshut* remained after *Histalkut Aleph*. This is so because only the *Behinat Hamshacha* is lost from each last *Behina*, but not the *Behinat Hitlabshut*.

Hence, these two *Reshimot*, *Behina Gimel de Hitlabshut* and *Behina Bet*, containing *Behinat Hamshacha*, caused two Upper *Zivugim* in the *Rosh*. It is similar to the two *Zivugim de ZON de Keter* after *Histalkut Aleph*, because they were incorporated in one another.

In the first *Zivug*, the *Nekeva* was incorporated in the *Zachar* in *Behina Gimel*. At that time *Komat Eser Sefirot* came out nearly in the *Koma* of the Upper *Hochma*. However, they still could not expand and descend below to the *Guf* since *Behina Gimel* is devoid of *Hamshacha*. Afterwards, a second *Zivug* was made, where the *Zachar* was incorporated in the *Nekeva* in *Behina Bet*, at which time *Eser Sefirot* in *Komat Bina* extended. Now that she contains *Behinat Hamshacha* too, *Malchut* of this *Komat Bina* can expand from her and within her into *Eser Sefirot* and descend to the *Guf*.

At that time the above *ZON* descend to the *Kli de Keter* of the *Guf*, filled with *Ohr* from the above two *Behinot Zivugim*, and the perpetual *Matei ve Lo Matei* is made in them. Now, every time it is *Matei* to the *Malchut*, they return to the *Keter*, and this is called *Partzuf SAG de AK*.

(*Ohr Pnimi* item 47)

### **168. What are the ZON of Kelim de KHB?**

The *ZON de Kelim de KHB* of *AB de AK* are all *Behinat YH*. The *Zachar de Kli de Keter* is *Behinat Reshimo de Behina Dalet de Hitlabshut*. Its *Ohr* extends from the first *Zivug* in the *Rosh*, but consists of the second *Zivug* of *Rosh* in the *Ohr Hochma* as well.

The *Nekeva* of the *Kli de Keter* is the *Etzem Komat Hochma* that expanded in *Partzuf AB*. Her *Ohr* is from the second *Zivug* of the *Rosh*, but she was contained in the first *Zivug de Rosh* too, in the Upper *Ohr Keter*.

In *ZON de Kli de Hochma* the *Zachar* is from the *Zachar de Keter* after it has purified to *Behina Gimel*. The *Nekeva* is from the *Nekeva de Kli de Keter* after she has purified to *Behina Bet*, and the entire *GAR* in the *Partzuf* extends only through these *ZON de Hochma*. In *ZON de Kli de Bina*, the *Zachar* is born from the *Zivug ZON de Hochma* after they inverted the *Panim* from *GAR* to *He'arat VAK*. The *Nekeva* is the *Behinat Reshimo* that remained in *Kli de Bina* from the time of the first *Histalkut*.

(Items 50 and 51)

**169. What are the names of ZON de KHB?**

They are all called *YH*.

**170. What are the Otiot that designate ZON and the Kelim of KHB?**

Each of them is called *Ot Yod*, filled. The *Zachar de Kli de Keter* is called *Yod*, the *Nekeva*, *Vav*, and the *Kli de Keter*, *Dalet*. Also, the *Zachar de Hochma* is called *Yod*, the *Nekeva*, *Vav*, and the *Kli de Hochma*, *Dalet*.

In *Bina*, however, there is a difference: the *Zachar* is called *Yod*, the *Nekeva* is called *Dalet*, and the *Kli* does not merit a name, but the *Ohr Hesed* in it is called *Vav*.)

(Item 53)

**171. How many Behinot are there in Hitpashtut Bet?**

Four *Behinot ZON*, three in *KHB* one *ZON* in *Yesod*.

(Item 54)

**172. What is the meaning of Only He'arah, without giving Orot?**

It is *Ohr* that is born by *Zivug ZON* for the purpose of a lower degree. However, giving *Orot* refers to an *Ohr* that hangs down and descends from *Sefira* to *Sefira* through the *Hizdakchut* of the *Masach*.

(Item 35)

**173. Why did Hochma illuminate the Vav to Bina before the giving of the Orot?**

It is because giving the seven *Orot* to the *Bina* was through *Hizdakchut* to *Behina Aleph*, but the *Zachar de Bina* that was emanated by *Hochma* was in *Komat Behina Bet*, but in the form of *Achoraim*. Hence, it administered it to the *Kli Bina* only in inverting of *Panim* to *VAK*, before it purified to *Behina Aleph*.

**174. Why did Keter not give the Yod to Hochma from Behinat He'arah?**

This is because the *Achoraim* of the *Ohr Keter* that stands under *Malchut de Rosh* and detains the influence of the *Ohr Keter* to *Kli de GAR*. However, after *ZON de Keter* purified and the *Behinat Ohr Keter* departed to its *Shoresh*, its *Achoraim* were cancelled, and their residue was given to *Kli de Hochma*, being *ZON de Kli* of *Hochma*.

**175. When does Hesed need its mother and when does it not?**

During the control of the *Achoraim de Keter*, which prevents *He'arat GAR* from the *Partzuf* and the two *Sefirot Hochma* and *Bina* are without *Ohr*, there is no *He'arat GAR* in *Hesed*. For this reason it needs its *Ima Bina* and rises to her to suck *GAR* from the place of *Bina*. However, when *Matei* in the two *Sefirot Hochma* and *Bina*, there is *He'arat GAR* in the *Partzuf*, and *Hesed* has *He'arat Hochma*. At that time it does not need its mother and can come down to its own degree.

(*Ohr Pnimi* item 39, Sub Header "The seven sons")

**176. Why does Bina rise to Hochma before it gives the Ohr Hesed to Kli de Hesed?**

Because of the manifestation of *He'arat GAR* in *Kli de Hochma*. As the *Gadlut* illuminated to the *Hesed*, so it extended the *ZON de Bina* to it and united with them into one *Partzuf*. Then *Bina* purified from *Behina Bet* to *Behina Aleph* in order to be *Panim be Panim* with the *Kli Hesed*, and placed the *Ohr Hesed* there.

**177. How did the Hey de Zivug ZON of Bina reach the Kli Malchut?**

*Bina* purified from **Behina Bet** to *Behina Aleph* to give the *Ohr Hesed* to the *Kli de Hesed*. At that time it placed the *Hey* that was born of her *Zivug* along with the *Ohr Hesed* there. *Hesed* gave to *Gevura* in *Only He'arah* before it departed to *Kli de Bina*, *Gevura* to *Tifferet* etc. until it reached her place to *Yesod*. He took the *Vav* in her and gave the *Dalet* to *Malchut*.

(Item 44, and *Ohr Pnimi* there)

**178. What is the difference between the *Ohr Hesed* and the *Hey* from *Zivug ZON de Bina*?**

*Ohr Hesed* is *Behinat Ohr Panim*. Its *He'arah* is from the *Behinat Panim* of *Hochma*, and the beginning of its emanation was also through *ZON de Hochma*. However, the *Hey* is from *Behinat Achoraim* since she was emanated by *ZON de Kli* of *Bina*, which are *Behinat VAK de Hochma*.

Yet, she contains *Behinat GAR* from *Reshimo de Bina*, though these *GAR* are dark since they are from *Behinat Histalkut*, hence, they are subordinate to the *VAK* of the *Zachar*.

(*Ohr Pnimi* item 43, par. "**Now we can thoroughly understand**")

**179. How is the *Hey* separated into two separated degrees?**

When *He'arat GAR* returns to the *Partzuf* and *Matei* in *Hod*, the *Ohr Yesod* departed and rose to its *Shoresh* to *He'arat GAR* in *Hod*. Then the Truncated *Vav* rose along with it when they are united in one another, and the *Ohr* of the *Dalet* descended to the *Malchut*.

(*Ohr Pnimi* item 46, par. "**The meaning of the words**")

**180. Why can't the *Ohr Hesed* be a *Zachar* to *Bina*?**

Since the difference between *VAK* and *GAR* is great, it is utterly impossible that the *Ohr Hesed*, which is complete *VAK*, will be a *Zachar* to *Behinat Bina*, which is *GAR*.

(*Ohr Pnimi* item 51)

**181. Why can't the *Ohr Hesed* be a *Nekeva* to *Bina*?**

Because the *Ohr Hesed*, which is *ZA*, is a *Zachar* at its origin *de Ohr Yashar*, and a *Zachar* does not become a *Nekeva*. In addition, their *VAK* and *GAR* cannot be in one degree.

(There)

**182. Which *Ohr* descended to complement the *Malchut*?**

*Ot Dalet* of the *Hey de Zivug ZON de Bina* complemented the *Malchut de AB*, which does not have an *Ohr*.

(Item 54)

**183. What are the *ZON* in *Yesod*?**

The *Vav* of the *Hey de Zivug Bina* that descended to the *Yesod* is the *Zachar* of *Yesod*, and the *Ohr Malchut* that received from the remains of *Hod*, which is the *Nekeva*.

(Item 54)

**184. How did the *Reshimo de Kli de Bina*, which is *GAR*, become a *Nekeva* to the *Yod* that was born from the *Zivug ZON de Hochma*, which is *VAK*?**

When she is only *Behinat Reshimo* that remained from the time of *Histalkut Aleph*, and she is without *Ohr*, she therefore equalizes with the *Zachar* that extends from the *Zivug ZON de Hochma*, which is filled with *Ohr*.

(*Ohr Pnimi* item 46, par. "**However, here we must know**")

**185. What are the five *Hassadim* and five *Gevurot* in the five *Ktzavot*?**

Two *Orot* contain all the degrees. These are *Ohr Hochma* and *Ohr Hassadim*. Hence, the *Hey Behinot*, called *KHB*, *ZA*, and *Malchut*, are called by these names only when they are *Ohr Hochma*. However, when they are *Ohr de Hassadim* they are called *Hey Ktzavot*. This is so when they have *Komat Ohr de Behina Aleph*, but, when they have only *Ohr Malchut*, they are called *Hey Gevurot*.

(*Ohr Pnimi* item 60)

**186. What are the five *Hassadim* and five *Gevurot* in *Yesod*?**

There are two *Orot* in *Yesod*: One is the *Behinat Truncated Vav*, extending from *Zivug ZON de Bina*, and the other is the *Behinat Ohr Malchut*. It comes to it from the residue of the *Hod* after it purified from the *Behina Aleph* in it to *Komat Malchut*.

The five *Hassadim* were divided into two *Behinot* from this *Hizdakchut*, *Komat Behina Aleph*, and *Komat Malchut*. They are called *Hey Hassadim* when they are in *Komat Behina Aleph*, and they are called *Hey Gevurot* when they are in *Komat Malchut*.

Since *Yesod* received the *Komat Malchut*, it follows that *Yesod* received all *Hey Gevurot* together. It turns out that all *Hey Ktzavot* are incorporated in it in the *Behinat Hey Gevurot* that came to it from the remains of the *Hod* after it diminished to *Komat Malchut*. For this reason the *Yesod* is called the general *Hey Ktzavot*, as they are all in it in the form of *Gevurot*. However, these five *Gevurot* in *Yesod* are sweetened in the *Ohr Hassadim* of the Truncated *Vav* that it received from *ZON de Bina*.

It received this *Vav* from *Hod* before it purified into *Komat Malchut*, hence it is still in a measure of *Koma* of *Behina Aleph*. Thus, the five *Gevurot* in *Yesod* are sweetened in the *Ohr Hassadim* in this *Vav*. It follows that only in *Yesod* are there five *Hassadim* and five *Gevurot* sweetened together.

(*Ohr Pnimi* item 46, par. "The meaning of the words")

### **187. What is Matei in Keter de Hitpashtut Bet?**

Two *Komot*: nearly *Komat Keter* and *Komat Hochma*, called *ZON*. They were extended by two *Zivugim de Malchut* of the *Rosh*, expanded and descended to *Kli de Keter de Partzuf AB*, called *Hitpashtut Bet*. They contain all the *Sefirot* below them in this *Partzuf*.

(*Ohr Pnimi* item 35, par. "Thus, the Zivugim")

### **188. Why is it that when Matei in Keter, Lo Matei in Hochma and Bina?**

Because the *Ohr Achoraim* of the *Ohr Keter* that remained in the *Rosh* and did not return to the *Guf* prevent *He'arat GAR* from the *Partzuf*. Hence, as long as its *Reshimo* shines by the force of its *He'arah* in *Kli de Keter*, you find that it is *Lo Matei* in *Hochma* and *Bina*, as they are from *Behinat He'arat GAR*.

(*Ohr Pnimi* item 40, par. "We must understand that")

### **189. Why is it that when Matei in Hochma, Lo Matei in Bina?**

Since the *Orot de Bina* are only *VAK* that were emanated by the *Achoraim de Hochma* when it turned its *Panim* downward. Thus, when *de Matei* in *Hochma* and the *Panim de Kli de Hochma* returned to its place as in the beginning, *ZON de Bina* instantly returned to their *Behinat GAR*, to the *Kli de Hochma*.

It is because the *VAK* and the *GAR* that come from one degree are difference from each other, but by a reason that compels them to. Hence, when the reason is cancelled they immediately return to their place.

(*Ohr Pnimi* item 40, par. "However, in order to procreate")

### **190. Why is it that when Matei in Bina, Lo Matei in Hesed?**

This is because *Bina* cannot dispense the *Ohr Hesed* before she is purified to *Behina Aleph* and before she turns her *Panim* downward. For this inversion of the *Panim*, the *Ohr Bina* must leave the *Kli de Bina* and *Lo Matei* in *Bina*. Hence, as much as it is *Matei* in *Bina*, it is *Lo Matei* in *Hesed*.

(*Ohr Pnimi* item 39, Sub Header "At that time")

### **191. What is Matei in Hesed and in Tifferet?**

*Ohr de Hassadim* in *He'arat Hochma Matei* to *Kli de Hesed* and *Ohr He'arat Hochma* alone is ascribed to the *Hesed*. It gives to *Gevura* anything below this *He'arat Hochma*, and the *Ohr Hassadim* in its *Atzmut* with *He'arat GAR* through the return of *Gevura* to *Hesed* is *Matei* to *Kli de Tifferet*.

(*Ohr Pnimi* item 40, par. "Now you can thoroughly see", and *Ohr Pnimi* item 42, par. "Now we shall understand Sefirat Netzah")

### **192. What is Matei in Keter Partzuf SAG de AK?**

Two *Komot*. These are nearly *Komat Hochma*, and *Komat Bina*. They are called *ZON* for they were extended by two *Zivugim* in *Malchut* of the *Rosh* that expanded and descended from there to the *Kli de Keter de Partzuf SAG*.

(*Ohr Pnimi* item 47, par. "Let us explain the four couples")

### **193. What is Matei in Hochma de SAG de AK?**

*ZON de Kli de Hochma de SAG* were emanated by the inversion of the *Panim de Kli de Keter*. They are considered *Behinat VAK de ZON de Keter*. However, any *He'arat GAR* in *Partzuf Bina* comes from these *ZON*, which is because of the *Reshimo de Ohr Bina* that

remained in the *Kli Hochma* from the time of *Hitpashtut Bet*. The value of these *ZON de Hochma* is similar to the value of *ZON de Bina* of *Partzuf AB*.

(*Ohr Pnimi* item 47, par. "Now we shall explain the Zachar")

**194. What is Matei in Bina de SAG de AK?**

They contain the *Reshimot de Kli Bina* of *Partzuf AB* and receive their *He'arah* from *ZON de Kli de Hochma*.

(*Ohr Pnimi* item 47, par. "Now we shall explain the Zachar")

**195. What is Matei in Hesed de SAG de AK?**

The *Ohr Hassadim* in *He'arat Bina* and the *Hey* from *Zivug ZON de Kli de Hochma*.

(*Ohr Pnimi* item 47, par. "We could say")

**196. What is Matei in Hod and not Matei in Yesod de SAG de AK?**

When *de Matei He'arat GAR* to the *Kli de Hod*, *Ohr Yesod* returns to it, which is *Behinat VAK* of that *Ohr*.

(There)

**197. Why is it that when Matei in Keter, Gevura, Netzah, and Yesod, Lo Matei Hochma, Bina and Hesed, Tifferet, Hod, and Malchut de SAG de AK?**

Because the *Ohr Hochma* that remained in the *Rosh* and did not return to this *Hitpashtut de SAG* turns its *Achoraim* to its *Anafim* in *Kli de Keter*. Because of these *Achoraim de Hochma*, *ZON de Keter* cannot dispense *Behinat GAR* to the *Partzuf*.

Hence, when the *Ohr Matei* in *Keter*, *He'arat GAR* is prevented from the entire *Partzuf* and only the *Kelim de Behinat VAK* shine, which are *Gevura*, *Netzah*, and *Yesod*. It is *Lo Matei* in *Hochma*, *Bina*, and *Hesed*, *Tifferet*, *Hod*, and *Malchut*, since their *Panim* are *Behinat GAR*.

(*Ohr Pnimi* item 47, par. "Now we shall explain the order")

**198. Why is it that when Matei in Hochma, Bina, and Hesed, Tifferet, Hod, and Malchut, Lo Matei in Keter, Gevura, Netzah, and Yesod de SAG de AK?**

This is because each *Sefira* where *He'arat GAR* is *Matei*, its *VAK*, being in the *Sefira* below it, instantaneously return to it. When *Matei* in *Hochma* and *Bina*, *He'arat GAR* returns to the *Partzuf* and *Matei* in *Hesed*. Thus, its *VAK* in *Gevura* return to it. At that time *Matei* in *Tifferet* and *VAK de Netzah* return to it and *Matei* in *Hod* and *VAK* in *Yesod* return to *Hod*, and *Matei* in *Malchut*.

(*Ohr Pnimi* item 47, par. "We could say")

**199. Why is it that when Matei in Malchut de SAG de AK, it returns to being Matei in Keter, and so on and so forth?**

This is because the reason for the *Hizdakchut* of the *Masach de Behina Bet* is because this *Masach* relies on the *Achoraim de Bina*, which stop the *Hochma*, as the *Yod*, *Nun de Tzadik*, which are opposite to one another. These *Achoraim de Bina* depend on a reason. They are not from *Bina* herself since *Bina* is *Atzmut Hochma* and these *Achoraim* of hers is because *Bina de Ohr Yashar* craves *Hassadim*, as it is written, "because He delighteth in mercy."

Hence, in order to be able to extend *Hassadim*, she turned her *Achoraim* to the *Ohr Hochma*. Thus you find that the lack of *Hassadim* is the reason for the *Achoraim de Bina*.

It follows, that when the *Zivug* was made on the *Masach de Behina Bet* and the *Ohr* is poured to the *Partzuf*, *Bina* already has an abundance of *Ohr Hassadim*. At that time the *Achoraim de Ima* are cancelled since she did not prefer the *Ohr Hassadim* to the *Ohr Hochma*, but when she was devoid of *Hassadim*.

However, once she has *Hassadim* abundantly, she turns herself back to the *Ohr Hochma*, canceling her *Achoraim*. At that time the *Masach* that relies on her *Achoraim* is purified too, as its force of detainment weakens, though it does not purify instantaneously, but gradually. First it is *Lo Matei* in *Keter*, *Matei* in *Hochma* and *Bina*, and *He'arat GAR* returns to the *Partzuf*. This *He'arah* was by inversion of the *Panim* and not by *Hizdakchut*.

Afterwards, *ZON de Keter* purified from *Behina Gimel* and *Behina Bet* to *Behina Bet* and *Behina Aleph*. The *Ohr Hesed* was given to the *Kli* of *Hochma*, and from there to the *Kelim de VAK*, and the *Kelim de Panim* illuminated. These are *Hesed*, *Tifferet*, *Hod*, and *Malchut*.

In other words, it is in the form of *Matei ve Lo Matei* as it was in *Partzuf AB*, until the *Ohr* reached *Malchut*. At that time the *Masach* purified and all the *Ohr* stopped from the *Partzuf*. The **Masach** that consists of all the *Reshimot* rises to the *Kli* of *Keter* and *Bina* feels a lack of *Hassadim* once more.

For this reason she returns her *Achoraim* to *Hochma* and the *Masach de Behina Bet* recovers as in the beginning. Once again it draws the *Koma* of *Behina Bet* to the *Keter* and the *Ohr Hassadim* returns to fill the *Partzuf* abundantly. At that time *Bina* cancels her *Achoraim* and the *Masach* weakens once more, and so on and so forth continuously.

(*Ohr Pnimi* item 47, par. "The reason for it")

**200. Why does the *Masach de Behina Bet* rely on the *Achoraim de Bina*?**

Because indeed, there is only *Kli Malchut* here. The *Tzimtzum* and the *Masach* do not apply to any *Behina* of the Upper nine at all. The whole issue of the *Masach* that rose to the first *Behinat* was only because of the ascent and the *Hizdakchut Behinat Malchut* that equalized them in her measure of *Aviut*.

Hence, when the *Masach* rose to *Bina*, it means that it acquired *Behinat Achoraim de Bina* to its *Behinat* detainment on the *Malchut* that rose there. However, afterwards, in the *Partzufim* below this *Partzuf SAG*, the *Behinat Malchut* already mingled with the *Etzem* of the first nine *Sefirot* in a way that the *Behinat Tzimtzum* itself rests on them. In that state the *Masach* does not rely on the *Achoraim de Bina*, but the force of the *Tzimtzum* itself rests on it, even in *Masach de Behina Aleph*.

**201. Why are the *Eser Sefirot de Rosh* always called **GAR**, and the *Eser Sefirot de Guf* named "The Seven Lower *Sefirot*"?**

You see in the order of the concatenation of the *Partzuf* that the *Ohr Keter* of the *Partzuf Elyon* remains concealed in the *Rosh*. It does not return to the *Partzuf Tachtan*. This is so because the *Ohr Keter* of *Partzuf Keter de AK* did not return to *Partzuf AB de AK* and *Keter de Partzuf AB* received only *Behinat VAK* from it.

Also, the *Keter de Partzuf AB* remained concealed and did not return to *Partzuf SAG de AK*. *Keter de Partzuf SAG* receives only *VAK* from it, and so on in all the *Partzufim*.

It is known the gist of the *Partzuf* is discerned only by the Upper *Sefira*. Since the *Partzuf Tachtan* has only *VAK* of the Upper *Sefira*, all of it is therefore considered as *VAK* with respect to the *Elyon*.

Also, you know that these *GAR* of the Upper *Sefira* that are missing to the *Tachtan* remained standing in the *Rosh* under *Malchut* of the *Rosh*. *Ohr Keter* that is missing in *Partzuf AB* remained there under the *Malchut* of the *Rosh*, and *Ohr Keter de AB* that did not return to *Partzuf AB* remained standing under the *Malchut* of the *Rosh*.

Thus, the whole difference between the *Rosh* and the *Guf* is only in the *GAR*, as *VAK* reach the *Guf* by the *Keter de Guf* that receives *VAK* from the *Ohr Keter* that remains in the *Rosh*. For this reason we called every *Rosh*, *GAR*, and the *Guf*, *VAK* or *ZAT*, since that is the whole difference between them.

**202. Why is every *Partzuf Tachtan* considered *Behinat VAK* with respect to its *Elyon*?**

This has already been explained above in answer 201.

Each *Tachtan* lacks the *GAR* of the Upper *Sefira de Elyon*. For this reason it is considered *VAK de Elyon*, as the gist of the *Partzuf* is the highest *Sefira* in it. This is with respect to the *Elyon*, but in itself, it has the entire *Eser Sefirot*.

For example, *Partzuf AB* has *He'arat VAK de Keter* of the *Partzuf Keter*, hence it is considered *VAK*. However, for itself, the highest *Sefira* in it is *Hochma*, not *Keter*, and he has complete *GAR de Hochma*. Also, *Partzuf Bina* has *VAK* of the Upper *Sefira de Partzuf AB*, which is *Hochma*, but it has complete *GAR* from its own highest *Sefira*, and it is likewise in all of them.

# Part V

## Additional Explanation about the Matter of the Inversion of the *Panim* and the Making Order of the *Kelim*

*Brought here from item 15 to item 20 in the Rav's words*

Although matters are clear enough in their place in *Ohr Pnimi*, I still find that the readers become confused. It is hard for them to arrange the matters and understand the Rav's words there.

It is so because here we must remember the matters of the *Histalkut* of the *Ohr*, and the matter of the *Hizdakchut* of the *Masach* separately, as well as the separate matter of the inversion of the *Panim de Kelim*. On top of that, we must remember the picture of the *Kelim*, each of them in itself.

The making of the *Kelim* is done only after the *Histalkut* of the last *Ohr* from the *Kli*, as the Rav says in item 27. He says: "Know, that all these *Kelim* did not gain *Aviut* and become *Kelim* only after the *Histalkut* of *Ohr Malchut*. At that time He turned His *Panim* from the *Kli*." Thus, the matter of the inversion of the *Panim de Kelim* begins in each and every *Kli* from the time of the *Histalkut Ohr Malchut* from it.

You already know the attribute of the *Kelim*, that each and everyone must have a *Behinat Aviut* that is adequate to its *Komat Ohr* as the *Kli* is only named after the highest *Sefira* in its *Koma*. If the highest *Sefira* is *Hochma*, it is called merely a *Kli* of *Hochma*, though all the *Sefirot* below *Hochma* are necessarily there. Similarly, if the highest *Sefira* is *Keter*, it is only called *Kli de Keter*, etc. similarly.

You also know the measure of the *Aviut* in each *Kli* necessary for the measure of its *Koma*. The *Kli de Keter*, in which there is *Komat Yechida*, must be in a *Kli* of *Aviut de Behina Dalet*. If the *Masach* on the *Aviut de Behina Dalet* in the *Kli* purifies, the entire *Ohr Keter* immediately disappears from there, as it is only *Ohr Yechida*. However, it contains all the *Orot* below this *Ohr*.

Moreover, had the *Kli* itself been lacking this *Aviut de Behina Dalet*, it would not have been qualified to receive the *Masach de Behina Dalet* at all. Thus, it is certain that it is not at all *Kli de Keter* that is arranged only according to the *Aviut* in it.

It is likewise in all the *Kelim*, and this is simple since there is the *Behinat Aviut* in the *Kli* itself, at which time we are talking about the *Masach*. However, if the *Kli* itself is missing, the *Masach* will not be able to complete it, since *Masach* means a detainment on a certain measure of *Aviut* in the *Kli*.

You also know that the matter of the *Aviut* in the *Kli* and the matter of the *Hitlabshut* of the *Ohr*, are two opposites. For example, *Kli de Malchut* has *Aviut de Behina Dalet*. Yet, it is unfit to clothe the *Komat Yechida* for that, since she lacks the *Behinat Hitlabshut* of that *Koma*, which is *Kli Keter*.

It follows, that the distinction between the *Kli de Keter* and the *Kli de Malchut* is in that the *Kli de Keter* has *Behina Dalet de Hamshacha*, as well as *Behinat Keter de Hitlabshut*. Conversely, the *Kli Malchut* has only *Behina Dalet de Hamshacha*, but is devoid of *Behina Dalet de Hitlabshut*, meaning *Behinat Kli Keter*.

Similarly, the difference between *Kli de Hochma* and *Kli de ZA* is that *Kli de Hochma* has *Behina Gimel de Hamshacha*, and also *Kli de Hochma*, being *Behina Gimel de Hitlabshut*. However, *Kli ZA* has only *Behina Gimel de Hamshacha*, and only *Kli de ZA* from *Behinat Hitlabshut*. It is fit to clothe only *Komat Ruach*, which is the *Koma de Behina Aleph*, lacking the *Behina Gimel de Hitlabshut*.

Now you understand that when the *Ohr* departs from *Malchut* because the *Masach de Behina Dalet* purified, and *Malchut* rises to *ZA*, in fact, only the *Ohr Yechida* departed from the *Partzuf*, from the *Kli* of *Keter*. This is because now it lacks the *Behinat Hamshacha*. However, the *Ohr Malchut* did not leave at all, since it rose to *Kli de ZA*. Nonetheless, by that only *Kli de Malchut* was made, not the *Kli de Keter*.

This is so because *Kli Malchut* remained entirely without *Ohr*. However, *Kli de Keter* still has *Ohr*. Although it is *Ohr Hochma*, which is much lower than its *Behina*, it is not considered sufficient *Histalkut* to turn its *Panim* downward.

It will make a *Kli* only after *Ohr Malchut* departs from the *Kli de Keter* too, as the *Rav* says above. Hence *Malchut* alone becomes a *Kli* since she is completely without *Ohr*.

Also, when, for example, *Ohr Malchut* departed from *ZA* and rose to *Bina*, the *Kli de ZA* turned its *Panim* downward even though the *Ohr ZA* has not yet departed, since it rose to *Bina*, but the *Ohr Hochma* has now departed from the *Kli Hochma*. Nevertheless, *Hochma* did not become a *Kli*, only *ZA* was made into a *Kli* since only *ZA* has now been left without *Ohr*, while in *Kli Hochma* there is still *Ohr Bina* there etc. similarly.

It therefore follows, that after all the *Orot* have departed from the *Partzuf*, all the *Kelim* remained *Panim de Tachton* in *Achor de Elyon*, except the *Kelim de Keter* and *Hochma*, which remained *Panim be Panim*. It is so because then all the *Kelim* returned their *Panim* as in the beginning and the *Panim de Kli Malchut*, which is *Behina Dalet*, are found opposite the *Achor de Kli ZA*, which is *Behina Bet*.

Also, the *Panim de Kli ZA*, which is *Behina Gimel* is opposite the *Achor de Kli de Bina*, which is *Behina Aleph*. The *Panim de Bina*, which is *Behina Bet* is opposite the *Achor de Hochma*, which is *Behina Bet* too, but the *Keter* keeps its *Panim* below since it cannot return its *Panim* as in the beginning since the *Reshimo de Behina Dalet* disappeared.

For this reason it remained in *Behina Gimel* below, opposite *Hochma*, whose *Panim* is also *Behina Gimel*. Thus, *Keter* and *Hochma* are found to be *Panim be Panim*.

We must also understand that the matter of the measurements of *Koma* that extend according to the *Aviut* in the *Masach*, are arranged according to the measure of the *Hitlabshut* of the *Sefirot de Ohr Yashar*.

For example, when it states *Komat ZA*, it refers to the measure of *Ohr* that *Behina Gimel de Ohr Yashar*, named *ZA*, can receive inside it, which are two *Orot*, *Ruach Nefesh*. Also, when it talks about *Komat Behina Bet*, meaning the measure of *Hitlabshut* in *Behina Bet de Ohr Yashar*. Also, *Komat Hochma* is as the measure of the *Hitlabshut* of *Hochma de Ohr Yashar* etc. similarly.

## Part VI

# The *Eser Sefirot* of *Olam ha Nekudim*

□

**\* AK contains AB SAG MA BON in its Atzmut. Each of these four consists of all four and Orot stem from it, which are its branches. The AB is in its Mochin and**



**corresponds to AA and Abba de Atzilut.**

**It contains a model of Behinat Atik de Atzilut Above its Galgalta.**

**Its SAG is from Awzen down to its Tabur, corresponding to Bina de Atzilut, and its MA and BON are from its Tabur down, corresponding to ZON de Atzilut.**

Ohr Pnimi

**1. AK contains.**

This concept that I've begun with is the most profound of all the Rav's concepts regarding Olam ha Nekudim, and should have been presented at the end of the part. However, in this section the Rav gave us the key by which he explains all the future issues before us in the Eser Sefirot de Nekudim. Hence, the reader must know and remember it well before examining the concepts themselves.

First, we must know which of the Partzufim of AB the Rav refers to in this case, as we know that there are five Partzufim in AK. However, the Rav has already notified us that in the first two Partzufim of AK, namely Partzuf Keter de AK and Partzuf AB de AK, we have no permission to speak.

The study begins only in Partzuf SAG, from Behinat Awzen down, meaning its Koma (level) is only up to Bina, as Bina de Rosh is called Awzen. That teaches us that the Rav speaks of Partzuf SAG de AK here, and the details and matters elucidated before us revolve only around that Partzuf.

He says that it contains AB SAG MA BON in its Atzmut, which are the four Komot that come out over the above four Behinot. These are Behina Gimel, extending Komat (Koma of) Hochma, called HaVaYaH de AB, Behina Bet, extending Komat Bina, called HaVaYaH de SAG, Behina Aleph, extending Komat ZA, called HaVaYaH de MA, and Komat Malchut, called BON. Each of them contains all four, as he explains henceforth.

**Orot stem from it, which are its branches.**

They are called Se'arot Reisha and Se'arot Dikna, emanated from this Rosh de SAG de AK. Indeed, know that everything said here is but Shorashim to the items in Olam Atzilut. Although they are not operative here, they are nonetheless rooted here.

**The AB is in its Mochin.**

Here we must remember everything that's been explained regarding the emanation of the first three Partzufim of AK, very briefly explained in the Rav's words on Part five. He calls the first Partzuf of AK "Hitpashtut Aleph", Partzuf AB "Hitpashtut Bet", and Partzuf SAG de AK "The second Behina of Hitpashtut Bet". We must generally remember all the words brought by the Rav there, and everything explained there in Ohr Pnimi, for I will not repeat anything here, only use the names.

You already know that any Tachton clothes its Elyon only from the Peh down, meaning from the place it is rooted and where it emerges, which is the Malchut of the Rosh of its Elyon. This is where the Tachton emerges.

Hence, Keter of Rosh de SAG is called Awzen because Ohr Bina, which is called Awzen clothes the Kli de Keter. He, in turn, clothes its Upper Partzuf, called AB, from the Peh down.

Know, that this Guf de AB, clothed in Rosh de SAG, becomes a Neshama and Mochin to the Rosh de SAG. It is written, **"The AB is in its Mochin, and corresponds to AA and Abba de Atzilut."** It is so because Guf AB, clothed in Rosh de SAG, are Behinat Mochin to the Rosh de SAG.

**Corresponds to AA and Abba de Atzilut.**

AA is AB de MA in Atzilut, and Abba is AB de BON in Atzilut, where the five Partzufim de MA and the five Partzufim de BON join together. It is written that Behinat Guf de AB clothed in Rosh de SAG is equivalent to AA and Abba de Atzilut.

Know, that this discourse explains the equivalence of the five Partzufim de SAG de AK with the five Partzufim in Atzilut. This is in order to know how to deduce from one regarding the

other, and how the branches connect and concatenate from their Shorashim. It is also to study the Elyon through its Tachton, and this is immeasurably beneficial.

**A model of Behinat Atik de Atzilut.**

Partzuf Keter de Atzilut is called Atik. He says that above Partzuf AB de AK there is another (first) Partzuf, meaning Partzuf Keter de AK, corresponding to Partzuf Atik in Atzilut.

**Its SAG is from Awzen down to its Tabur.**

Partzuf SAG de AK, whose Koma reaches Bina, is called Awzen. Everything spoken here stems from it, and completes and ends on the Tabur. We must thoroughly understand the essence of that Tabur, upon which Partzuf SAG ends. This Tabur is the entire axis upon which all the items in Olam ha Nekudim revolve.

Know, that in fact, SAG stretches down to the Sium Raglaim of the inner AK, called Partzuf Keter. However, after the Tzimtzum of NHY (to be explained later), it rose and ended at the Tabur.

However, only the Raglaim of Partzuf AB ended there. This is because from there down is the place of Malchut of the inner AK, namely Behina Dalet. Since Malchut de Partzuf AB had only Aviut de Behina Gimel, it could not shine for Behina Dalet of Malchut de inner AK, whose place is called Tabur. For that reason the Raglaim of Partzuf AB ended above Tabur. However, the Koma of Partzuf SAG only reaches Bina. It is known that the Tzimtzum was only on the Ohr Hochma, not on the Ohr Bina. For that reason Partzuf SAG could expand and shine below Tabur too, though she doesn't have Masach de Behina Dalet.

You already know that Partzuf is Hitpashtut Bet of the inner AK, expanding and filling the Kelim, emptied in Histalkut Aleph. This is the meaning of Hitpashtut Bet, as has been written, and thus Behinot ZON of the inner AK below Tabur remained without Ohr.

This is so because Hitpashtut Bet, meaning AB, cannot shine for them, as it doesn't have the Masach needed for Kelim de Behina Dalet. For that reason, the Orot de Partzuf SAG came and filled in for the absence of AB. They expanded to the same Kelim de ZON below Tabur, which could not be filled by AB.

It turns out that the Histalkut of the Orot of the Kelim de Partzuf Keter de AK, called "Inner AK", could not be fulfilled once more, only through the two Partzufim AB and SAG. AB filled it to the Tabur, and SAG filled it from Tabur down to its Sium Raglaim.

SAG is divided within itself into Taamim and Nekudot, being Keter de Guf, and the lower nine de Guf from Hochma down (see Part 5, item 24, and Ohr Pnimi there). Only the first Hitpashtut of the Partzuf, before it begins to diminish, is the Ohr Yashar of that Partzuf, called Ohr Rachamim.

However, from the moment the Masach begins to purify and diminish its Koma, they are no longer Behinot Ohr Rachamim. It is so even though the Ohr Elyon does not stop mating with it on the four Behinot of its purification as it generates the four levels of Hochma, Bina, ZA and Malchut on its way. This is the reason they are called Nekudot.

The Orot clothed the Sefirot of the first three Partzufim GAS de AK by way of Matei ve Lo Matei. Thus, first the Ohr expanded only to Kli de Keter. Then it is Lo Matei in Keter, meaning its measure of Aviut in the Masach has been purified. In that state the Ohr is Matei in Hochma.

This is so because the Ohr expanded in Behinat Rachamim, called Taamim, only in Kli de Keter. However, the Ohr reached Kli de Hochma only after the Hizdakchut of the Masach and the diminution of the Koma, and likewise in the rest of the Sefirot.

For that reason, all the Sefirot below Keter are called Nekudot, as they are already from Behinot Ohr Hozer and Din. It is written at length in the words of the Rav above (Part 4, Chap 3).

It's been explained above (Part 5, item 47, Ohr Pnimi) that the two Orot that came down and clothed Kli de Keter, are called ZON. The Zachar has Behina Gimel de Hitlabshut and his Koma reaches Hochma; the Nekeva has Aviut de Behina Bet and her Koma reaches Bina. Hence, Kli de Keter too was forced to end on Tabur, evened with the Raglaim of AB, for the same reason as AB's. The Zachar has Komat (Koma of) Hochma there in Kli de Keter. For

that reason the Tzimtzum is implemented on him as on Partzuf AB, and he must end above Tabur because he cannot shine to the Kelim de ZON de Behina Dalet.

You find that the Rav's words that Partzuf SAG expands to the Raglaim of AK refer only to Behinot Nekudot de SAG, which are the nine lower Sefirot from Hochma down. However, Taamim de SAG, being the Keter de Guf de SAG, stop at the Tabur. It is so because it cannot shine from Tabur down due to the Ohr Hochma in it.

Only after ZON de Keter are purified from Behina Gimel and Behina Bet in them into Behina Bet and Behina Aleph, which is given to the Kli de Hochma de SAG, these Orot no longer have any Koma of Hochma. Then these Orot de SAG expand to the Kelim de ZON in the inner AK below Tabur, as do the Orot in the other Komot, Bina, ZA and Malchut.

It has been explained in the Rav's words above that these four Komot HB, ZA and Malchut de SAG that expanded below Tabur, rose once more to the place of the Taamim de SAG above Tabur. They did not expand from Tabur downward any longer.

It is written here, that Tabur ends on the Tabur, meaning after the ascent of these Orot above Tabur. The ascents of these Orot are henceforth called Tzimtzum NHY. Understand all the above thoroughly and repeat it until it is seemingly placed in a box, for you will need all the above in every single word in the explanation of the Nekudim and the breaking of the vessels, and it is impossible to always repeat such lengthiness.

**And its MA and BON are from its Tabur down, corresponding to ZON de Atzilut.**

It refers to the Eser Sefirot de Nekudim, considered MA and BON of this SAG. They correspond to the ZON de Atzilut, which also clothe Partzuf AA from Tabur down, and the reason for these words will be explained henceforth.

**2. As in its Pnimit, so in the Orot that stem from it, which are its branches. The Se'arot of its Rosh are opposite the braches of AB, and the Se'arot Dikna are from the AHP, corresponding to the branches of SAG.**

**AVI are contained in them, and between the two of them, they took Bina de MA after the correction. It is the name SAG, that contains the both of them, and they are incorporated in Mazla de Dikna de AA. Study it thoroughly for so it is here, but then SAG still expanded to the Raglaim of AK.**

Ohr Pnimit

**2. The Se'arot of its Rosh are opposite the braches of AB, and the Se'arot Dikna are from the AHP, corresponding to the branches of SAG.**

These Se'arot Rosh and Dikna did not come out immediately with the emanation of the Partzuf, but after the Tzimtzum of NHY and the ascent of the lower Hey to the Eynaim. It will be explained henceforth that the lower Hey, which is the joint Masach for Behina Bet and Behina Dalet together, rose to Hochma de Rosh de SAG, called Eynaim. There it mated with Ohr Elyon and raised Ohr Hozer from Hochma to Keter, meaning from Eynaim to Galgalta, extending only Komat ZA.

In that state the Eser Sefirot de Rosh SAG divided into Galgalta and Eynaim and to Awzen, Hotem, Peh. Since the place of the Zivug became the Eynaim, and the Eynaim operated instead of Peh de Rosh, the three Sefirot AHP became Behinat Guf.

They receive from this Malchut that stands at the Eynaim, pouring to them from above downward, and only two Sefirot Galgalta and Eynaim remain there in Behinat Rosh, meaning in Behinat from below upward. Thus, the Eser Sefirot de Rosh are divided into two Behinot: Rosh and Guf. It is so because only their Keter and Hochma remain as Behinat Rosh, but Bina, ZA and Malchut in them departed from Behinat Rosh and became Sefirot de Guf.

This Zivug, which divides the Eser Sefirot de Rosh into two Behinot, Rosh and Guf, is made in the Hochma de Rosh SAG itself. However, for itself, it remains unchanged, as it is known that there is no absence in spirituality. There is only an addition here, for they are considered Eser Sefirot of the branches of Rosh de SAG, called Eser Sefirot de Se'arot.

They are the ones that were divided on the two above Behinot Rosh and Guf. The Keter and Hochma in them, which remained in Behinat Rosh, are considered the branches of AB, in the form of Se'arot Rosh. The three Sefirot AHP in them, which became the Behinat Guf, are considered Se'arot Dikna, the branches of SAG.

It is written, **"The Se'arot of its Rosh are opposite the braches of AB, and the Se'arot Dikna are from the AHP, corresponding to the branches of SAG."** It means that that division of the Eser Sefirot of the Rosh into two Behinot GE and AHP that occurred in Rosh de SAG, this innovation is called Se'arot. Also, Behinot Galgalta and Eynaim that remained in Behinat Rosh is considered the branches of AB, and Behinot Awzen, Hotem, Peh in them that went outside the Rosh, are considered the branches of SAG. The reason for it will be explained henceforth.

**AVI are contained in them, and between the two of them, they took Bina de MA after the correction. It is the name SAG, that contains the both of them, and they are incorporated in Mazla de Dikna de AA.**

He tells us that as AVI de Atzilut were incorporated and came out of the Eser Sefirot de Dikna de AA, so the Eser Sefirot de Nekudim emerged from the Se'arot Dikna de Rosh SAG. Know, that there are three Behinot AVI: the Inner AVI, Upper AVI, and YESHSUT. All of these three are contained in Se'arot Dikna, as there are thirteen Tikkunim of Dikna, which are three HaVaYot, meaning three Behinot of Eser Sefirot.

The first Eser Sefirot are considered the first four Tikkunim, ending at Shibolet ha Zakan. The Inner AVI emerged from this Shibolet ha Zakan, being GAR de Nekudim. The Upper AVI emerged from the middle four Tikkunim, ending on the Upper Mazal, called Notzer Hessed. Israel and ST de Atzilut, emerged from the last Eser Sefirot, being the five lower Tikkunim, ending at the bottom Mazal, called ve Nakeh.

It is written, **"they are incorporated in Mazla de Dikna de AA."** The above-mentioned AVI are called Abba together, and the above-mentioned YESHSUT are called Ima together. Abba is incorporated in the Upper Mazal, and Ima is incorporated in the Lower Mazal, and both are incorporated in Mazla.

However, the four Upper Tikkunim, that end on Shibolet ha Zakan belong to the Inner AVI. Only GAR de Nekudim emerged from them, which are Behinat inner AVI. Remember these things for you will need them in every single word that follows.

**Then SAG still expanded to the Raglaim of AK.**

This has already been clarified above (Ohr Pnimi item one, in the paragraph beginning with "Its SAG").

**3. In the beginning, AK was thus: its first three are AB – Keter, SAG - Hochma and Bina. This SAG was clothing with its lower half, which are its Nekudot, over Tabur de AK down, inside MA and BON de AK, and all this is Pnimit AK: Atzmut, Orot and Kelim.**

Ohr Pnimi

**3. In the beginning, AK was thus: its first three are AB – Keter.**

The words here are about the same issue presented above, only in different wording. I copied them only because there are some small innovations here. Here too it revolves around Partzuf SAG de AK and connects it with Partzuf AB de AK that's clothed in it. You already know that Partzuf SAG clothes from Peh de Rosh de AB down, meaning the Behinat three Sefirot HGT de Guf de AB. It is written, **"Its first three are AB – Keter."** This is so because HGT de AB become GAR de Partzuf SAG, where Rosh de SAG clothes them from without. The Peh, being Malchut de Rosh de AB, is Behinat Keter de Rosh SAG above it, and HGT de AB are the inner Mochin in it.

**SAG - Hochma and Bina.**

It means that there is Hochma and Bina in Partzuf SAG itself. Even though the entire Koma of SAG is only Bina, it still contains Zachar and Nekeva. It means that the Masach that rose to Malchut de Rosh AB for the Zivug for Partzuf SAG consists of two Upper Reshimot, being

Reshimo de Behina Gimel de Hitlabshut (only, without Hamshacha) and a complete Reshimo de Behina Bet.

For that reason two Zivugim were made on them: the first in Komat Hochma, and the second in Komat Bina, and they are called ZON. The Reshimo de Behina Gimel de Hitlabshut that Komat Hochma extended on is called Zachar, and the Reshimo de Behina Bet, which is complete with Behinat Hamshacha too, is called Nekeva. The principal Ohr de Partzuf SAG, which is Komat Bina, came out over her.

These ZON were clothed only in Kli de Keter of the Guf de SAG and do not extend from them to the lower nine Sefirot de SAG, though ZON de Kli de Keter were purified into Behina Bet and Behina Aleph (see Part 5, Ohr Pnimi, item 47).

It is written, "**SAG - Hochma and Bina.**" this is so because the Partzuf is always named after its Upper Sefirot. Since the above Sefirot of ZON have Komat Hochma and Bina in them, SAG is called Hochma and Bina.

He tells us that so as to understand the following text, that this SAG later became Behinat AB, though it is known that AB's Koma is up to Hochma. How then could SAG be turned into AB? For that reason he mentions here that there is Hochma and Bina in this SAG, for the Zachar is Behina Gimel de Hitlabshut, being Behinat AB, which is why it later turned into Behinat AB, and remember that.

**Its lower half, which are its Nekudot, over Tabur de AK down, inside MA and BON de AK.**

You must remember the meaning of Taamim and Nekudot, presented above in the Rav's words (Part 4, Chap 3, item 11). The first Hitpashtut to the Partzuf, before the Masach begins to purify, is called Taamim. This is Ohr Yashar and Rachamim.

However, when the Masach begins to purify, Ohr Elyon stretches from the Maatzil and mates with the Masach during the gradations of its Hizdakchut. The four Komot emerging at that time, being Hochma, Bina, ZA and Malchut, are called Nekudot, as they are Behinat Ohr Hozer and Din.

At the same time you must understand that only the Orot in Kli de Keter de Guf de SAG are called Taamim, but all nine lower Sefirot below Keter de Guf de SAG are called Nekudot. You should also know that Kli de Keter de Guf de SAG expands to the Tabur, meaning to the Sium Raglaim of the Guf de AB, and that place of Sium is called Tabur.

It is written, "**Its lower half, which are its Nekudot, over Tabur de AK down, inside MA and BON de AK.**" It refers to its lower nine Sefirot because all lower nine Sefirot are called Nekudot here, for they all descended below Tabur and clothed the inner MA and BON de AK.

**And all this is Pnimit AK.**

It means that all this is Behinat Partzuf SAG in its own structure, and not at all the braches that stem from it outwardly, which he will explain later.

**4. After that it generated the exterior Behinot to clothe it. First it generated Orot from the general, interior AB, which is the Se'arot of the Keter, surrounding its Rosh from without to the Metzach and to the Awznaim.**

**Afterwards it generated the Se'arot of the Zakan that extend from the general SAG called Nekudim, from which the collective three Mochin in it were made.**

Ohr Pnimi

**4. The Se'arot of the Keter, surrounding its Rosh from without to the Metzach and to the Awznaim.**

It has already been explained that the Se'arot divide into two Behinot: Rosh and Guf. Until the Awznaim, which is Bina, it is considered Rosh, because the place of the Zivug was in Nikvey Eynaim, being Hochma de Rosh. For that reason the Orot expanded from there down to the Awzen Hotem Peh, to Behinat Hitlabshut, called Guf.

You already know that there is a great difference between the Rosh and the Guf. This is the reason it is written that the Se'arot extend until the Awznaim, because until there it is regarded as Rosh. However, from the Awznaim down it is already considered Guf.

**Se'arot of the Zakan that extend from the general SAG called Nekudim.**

You must know that these AHP that came out from Behinat Rosh to Behinat Guf are always called "The General SAG". The reason is, as the Rav writes in the following, that this entire SAG de AK we deal with, is considered as all AB, except for the Nekudot in it, which are its bottom half, to be called YESHSUT.

Only that is considered SAG, for only that came out through the Nikvey Eynaim into Behinat AHP de Guf. This YESHSUT is called the "General SAG" in every place; it is the Rosh of the Eser Sefirot de Nekudim.

It's been explained above that the beginning of the Zivug in Nikvey Eynaim, which came out of the AHP into Behinat Guf, was made in Rosh de SAG itself, but as Se'arot. The Se'arot Rosh until the Awznaim are considered Behinat from below upward, which is Rosh. Hence, it is still considered AB, as no change is apparent in it yet, due to the ascent of the lower Hey to Nikvey Eynaim.

However, from Nikvey Eynaim down, which are Se'arot Dikna, they are already considered AHP that came out of the Rosh and became Behinat Guf. Hence the AHP de Se'arot alone, called Se'arot Dikna, are regarded as the General SAG, which is Behinat Nekudim. This will be explained elaborately in its proper place.

It is written, **"Afterwards it generated the Se'arot of the Zakan that extend from the general SAG called Nekudim."** That means that from the Behinat Awznaim down the Se'arot of the Zakan extended in the Behinat general SAG, called Nekudim. However, these Se'arot that extend from the Nikvey Eynaim, meaning from Malchut in Hochma from below upward, are still considered AB; they are not branches of the general SAG.

Thus, the Se'arot Rosh are branches that extend from AB, and Se'arot Dikna are branches extending from the general SAG, and remember that.

**The collective three Mochin in it.**

It means that the first three Sefirot KHB de Nekudim are made of these Se'arot Zakan, though not from itself, but from them in general, grouped in the fourth correction of the Se'arot Zakan, called Shibolet ha Zakan. As it is written elaborately afterwards. It is written, **"from which the collective three Mochin in it were made."**

**5. First the Taamim de SAG extended, which is AHP through its Tabur. It did not bring the other Behinot out afterwards, for they are clothed inside MA and BON as the Orot of the collective AB, of which only the Se'arot that extend from the AB of the general AB appeared. The rest of them are concealed inside the general SAG.**

Ohr Pnimi

**5. First the Taamim de SAG extended, which is AHP through its Tabur.**

It means that in the beginning, Taamim de SAG came out before the branches of the general SAG came out, meaning the Se'arot Rosh and Dikna, occupying Komat AHP through its Tabur, which are Behinat Ohr Yashar and Rachamim (see Ohr Pnimi, item 1). He says there, that there is also Behinat Zachar there, whose Koma is up to Hochma, but he still calls the Partzuf AHP.

This is so because the primary Ohr and the Koma is considered Behinat Nekeva, which has Behinot Aviut de Hamshacha. The Nekeva has only Komat AHP, namely Komat Bina, and the reason it ends on the Tabur has already been explained there elaborately.

**For they are clothed inside MA and BON.**

The matter of the Hitlabshut has already been explained (Ohr Pnimi, item 1). The AB did not return to fill the Kelim that were emptied from Tabur down in the inner AK. It is so because the AB doesn't have a Masach of Behina Dalet, and therefore cannot shine from Tabur down, the place of Behina Dalet.

Thus, the Kelim de ZON in the inner AK from Tabur down remained without Ohr. Afterwards, when Partzuf SAG expanded, its nine lower Sefirot, having but Komat Ohr Bina, which is an Ohr that was not restricted, descended below Tabur de AK and there filled the ZON with Ohr.

It is written, **"It did not bring the other Behinot out"** below Taamim de SAG, being the lower nine Sefirot de SAG, because they are clothed in MA and BON. It means that the lower nine Sefirot de SAG that clothe in ZON below Tabur of the inner AK, are called MA and BON.

Remember these words for this matter of Hitlabshut of the lower nine Sefirot de SAG in the inner MA and BON is fundamental for every incident in Olam ha Nekudim.

**6. Then it wanted to bring the Hitzoniut of the inner MA and BON in it outwardly. In that state all the inner Behinot SAG, concealed in the inner MA and BON rose, and the inner MA and BON rose along with them. Thus these MA and BON are their MAN, to the Taamim de SAG themselves, which are not clothed inside MA and BON.**

**They are in the role of AVI to YESHSUT, because as Upper AVI mate for ZON and YESHSUT are contained in them, so here the Taamim de SAG mate with the entire AB.**

**Moreover, the Nekudot, Tagin and Otiof de SAG join them and annul before them. Consequently, they do not bear a name, as the above-mentioned YESHSUT. Then they procreate Behinat BON de Hitzoniut and their Levush outwardly. Thus, the Nekeva was now born first.**

Ohr Pnimi

**6. All the inner Behinot SAG, concealed in the inner MA and BON rose.**

This issue of ascent is as the ascent of the Orot in Histalkut Aleph in the inner AK, and as the ascent of the Orot de Histalkut Bet in Partzuf AB. It implies a complete Hizdakchut of the Masach from its entire Aviut until it equalized with Behinat Masach de Rosh. This Hishtavut means that the Masach and all the Reshimot contained in it rose to Malchut de Rosh and incorporated in her in the Zivug of the Rosh.

The same occurred in this Partzuf SAG, for after it is Matei in Malchut de SAG, meaning when the Masach had been purified into Komat Malchut, it too came from there was completely purified from its Aviut. It equalized entirely with Malchut de Rosh and the Zivug stopped from the Partzuf, and all the Orot left to the Maatzil, as has been explained above (Part 4, Chap 4, Ohr Pnimi, item 50).

It's been explained there that the Orot leave Reshimot after their departure. It has also been explained that as the Masach passes from Sefira to Sefira during the Hizdakchut, until it is completely purified and comes to the Rosh, becomes contained in those Reshimot. It follows, that the Orot de SAG that clothed in the inner ZON, these Orot that have already mixed with the Aviut de Behina Dalet in the Kelim below Tabur, left Reshimot behind them although they have departed. These Reshimot de Behina Dalet mingled in the Masach that rose to Malchut de Rosh, so that when the Masach rose to Malchut de Rosh, it brought those Reshimot of the inner ZON along with it, called the inner MA and BON.

It is written, **"In that state all the inner Behinot SAG, concealed in the inner MA and BON rose."** This applies to the Reshimot of the lower nine Sefirot de SAG itself, clothed and concealed inside the Reshimot of the inner MA and BON from Aviut de Behina Dalet.

The Reshimot de Orot de SAG are contained and mixed in Reshimot de MA and BON.

Because of that they rose and mingled together with the Masach de SAG to the Malchut de Rosh, and there incorporated in the Upper Zivug, as he will explain henceforth.

We might ask: but it has been explained that Partzuf SAG remained in Behinat permanent Matei ve Lo Matei. How then, does he say here that in SAG there is also the Histalkut of all the Orot to the Rosh.

Indeed, you already know that there is no absence in the spiritual, and all the changes we discern in the spirituals are but additional forms, without the former Tzura ever being canceled. It is the same here, for though there is a matter of Histalkut Orot here too, after the Orot de SAG mixed with the inner MA and BON, the perpetual Tzura of Matei ve Lo Matei still remains in tact.

**And the inner MA and BON rose along with them.**

It has already been explained above that the Reshimot de SAG mingled with the Reshimot of MA and BON, and all were incorporated in the Masach and rose along with it to the Rosh.

**MA and BON are their MAN.**

The Masach ascends to Malchut de Rosh to mingle there in the Zivug of the Rosh, to be renewed and expand from there to a new Partzuf as in the previous two Partzufim, AB and SAG. This Masach has now acquired a new name, which is MAN, the initials for Mayin Nukvin (Aramaic – Female Waters).

It is so for the reason explained above that two kinds of Reshimot mingled here in one another: the Reshimot de Orot de SAG, being Behinat Aviut de Behina Bet, with the Reshimot of the Orot that clothed the inner MA and BON. Those are, in turn, Behinat Aviut de Behina Dalet.

It is known that Behina Bet is the first Hey of HaVaYaH, and the Aviut de Behina Dalet is the last Hey of the name HaVaYaH, which are two females. When the Masach rises to mingle in the Zivug of the Rosh, it mingles with these two females together. For that reason it is now called Mayin Nukvin, in plural tense, since it is incorporated of both females.

Know, that this connection caused the making of ten Kelim in the ten Sefirot, and the Tikun of two Kavim. This is the meaning of the association of Midat ha Rachamim with Din: the first Hey is Midat ha Rachamim, and the last Hey is Midat ha Din. Now they came together in the Masach, in a single Zivug.

It is written, **“these MA and BON are their MAN.”** it means that they induced the matter of the MAN that was renewed from here on in the Olamot, because they are the ZON of the inner AK, reaching up to Keter due to the Behina Dalet in it.

They were incorporated and came in the Reshimo de Behina Bet which come from the Orot de SAG, and were brought together in the Aviut in the Masach. At that time they were called MAN.

Know, that from the moment they were joined, they never again parted. The only differentiation in them is in the Pnimit and Hitzoniut. Sometimes Behina Dalet is inside and Behina Bet or Behina Aleph is on the outside, and sometimes Behina Bet is in the inside and Behina Dalet is exposed without, as was here the first time they joined.

The Rav writes here, **“the inner Behinot SAG, concealed in the inner MA and BON.”**

Thus, Behina Bet is concealed inside, while Behina Dalet is uncovered outwardly. This will be explained further in its place.

**Their MAN, to the Taamim de SAG themselves, which are not clothed inside MA and BON.**

It has been explained above that the Taamim de SAG, being the Orot in Kli de Keter de Guf de Partzuf SAG, must end evenly with the Sium Raglaim of AB, meaning above Tabur. This is because the Zachar clothed in Kli de Keter has Komat Hochma, as does AB.

It follows, that the Orot of Taamim de SAG are not clothed in MA and BON below Tabur. This is why it says that they became MAN to the Taamim de SAG themselves, which are not in MA and BON, namely the ZON in Kli Keter de Guf de SAG, ending above Tabur. The matter of it being made here and the Ohr that was drawn because of it will be explained later in its proper place.

**AVI to YESHSUT.**

This syllogism must be thoroughly understood, as there are two very different halves of SAG here. Those are the Upper half of SAG, which is Kli de Keter de Guf de SAG, called Taamim, ending above Tabur and not descending and mixing with the inner MA and BON. It remains in its Aviut of Behina Bet, and Behina Gimel of Hitlabshut.



The lower half of SAG, meaning the lower nine Sefirot from Hochma down is called Nekudot de SAG. It descended and mingled with the inner MA and BON and two kinds of Aviut were mingled in it: that of Behina Bet and that of Behina Dalet together.

He says that its Upper half, which did not mix with Behina Dalet, is called Upper AVI, and its lower half, which was mixed with Behina Dalet as MAN, is called Israel Saba ve Tvuna.

Remember these names well for the Rav uses them all throughout the rest.

Know, that this is the root of the division of AVI to two Partzufim, called AVI and YESHSUT. Both emerge as AHP that came out, meaning Se'arot Dikna, and these AHP already receive from the lower half of SAG, corrected with MAN. However, because they are ten complete Sefirot of Rosh, where AVI are from Behinat Nikvey Eynaim and up, they are still not considered incorporated in the MAN.

This is so because the Masach de MAN is erected below them, meaning in Nikvey Eynaim, and the Aviut does not operate at all from below upward. However, since YESHSUT is considered the AHP of the Partzuf, extending from Nikvey Eynaim down, where Masach de MAN already operates on them, YESHSUT are ascribed to the lower Partzuf de SAG, that's already mixed with Behina Dalet.

**Upper AVI mate for ZON and YESHSUT are contained in them.**

The matter of AVI and YESHSUT de Atzilut has already been explained. They are considered a single Rosh of Eser Sefirot GE and AHP. They were divided into two halves of the Rosh through the ascent of the lower Hey to Nikvey Eynaim. The Upper part, Galgalta and Eynaim, is not considered connected with Behina Dalet in the Lower Hey yet, since she is below the Eynaim. It is called AVI.

The other half of the Eser Sefirot de Rosh, which are the AHP below the lower Hey in the Nikvey Eynaim, is considered connected with the Behina Dalet in the lower Hey. Hence, they are regarded as Guf, which receives from the Nikvey Eynaim of the Rosh from above downward.

These two halves of the Rosh join together into a single Partzuf for the procreation of ZON. It is so because that lower Hey in Nikvey Eynaim returns and descends to the place of the Peh, to Malchut of the Rosh, the AHP return to the Rosh as well and unite with AVI into a single Behina of Eser Sefirot de Rosh. Then they beget Mochin for ZON de Atzilut.

It is written, **"As Upper AVI mate for ZON and YESHSUT are contained in them, so here the Taamim de SAG mate with the entire AB. Moreover, the Nekudot, Tagin and Otivot de SAG join them and annul before them."**

Explanation: the issue of the birth of Mochin de ZA has been explained above. AVI join with YESHSUT into a single Rosh, and the Zivug is done on Masach de Behina Bet in the general Peh of this Rosh. The Eser Sefirot that come out on this Masach have Komat GAR de Bina, which become Mochin and GAR for ZA.

However, it is not so for the purpose of Ibur ZA, meaning the Katnut of ZA. Although this Zivug should be made in AVI too, which are always Behinat Rosh, here YESHSUT are mixed with AVI because the drop of ZA contained in NHY de AA ascends and mingles in Masach de YESHSUT.

YESHSUT, in turn, are incorporated in AVI, and the Zivug takes place in the Masach de YESHSUT, incorporated as MAN in Masach de AVI. The Koma emerging on this Zivug is close to Behina Aleph, lacking GAR, and then ZA comes out without Mochin, but only as Behinat Guf.

In the beginning, only Behinat Katnut de Nekudim emerged, like the above ZA de Atzilut. Hence, Nekudot de SAG, mixed with Behina Dalet, rose and mingled within the Taamim de SAG. Those, in turn, did not mix with Behina Dalet and are regarded as Upper AVI.

The Taamim de SAG rose to Rosh de SAG with the MAN of the Nekudot and the Zivug was made on the MAN de Nekudot, incorporated in the Taamim, not on the Behinat Masach of the Taamim. Then MAN rose to the Eynaim, which are Behina Aleph, because the Ohr Hozer ascending from Hochma to Keter extends only Komat ZA, and it is this Koma which descended from Tabur down once more to the Eser Sefirot de Nekudim.

It is written, **"Moreover, the Nekudot, Tagin and Otiot de SAG join them and annul before them."** This is so because the lower nine of SAG, which are Hochma, Bina, ZA and Malchut, are called Nekudot, Tagin, Otiot. Nekudot are HB, Tagin are MA, meaning ZA, and Otiot are BON, which is Malchut. They became MAN and rose to the Taamim de SAG, where they joined with them and incorporated in those Taamim. Hence the Zivug took place there in the Eynaim de Rosh of the Taamim.

**BON de Hitzoniut and their Levush outwardly.**

Do not err in interpreting that Komat Malchut (always referred to as BON) was born here, because the Zivug performed in Nikvey Eynaim is from Behinat Aviut de Behina Aleph, which is Komat ZA. Moreover, there is Behina Bet from Behinat Hitlabshut here, which is close to Komat SAG.

Indeed, you shall see that the Rav calls it by the name BON de Hitzoniut, and not merely BON, as it is actually Behinat SAG. This Koma is actually called YESHSUT, which is SAG. However, Behinat exterior AHP of this YESHSUT descended to Behinat Nekudim below Tabur, where the root Nekeva of all the Olamot is built, whose value is actually SAG, not BON.

This is so because the inner BON, Behina Dalet, remained entirely in the inner AK, and not a single Behina of it appeared in all the Olamot. Thus, Malchut of YESHSUT that emerged through Nikvey Eynaim is called BON, as she inherited the place of the inner BON, as he says, **"Then they procreate Behinat BON de Hitzoniut."**

**Thus, the Nekeva was now born first.**

As it says above, Malchut de YESHSUT that emerged through the Eynaim, from which the Eser Sefirot de Nekudim were emanated, is the root Nekeva in all the Olamot.

**7. \*When the Maatzil wanted to emanate Olam ha Nekudim, His intention was to make them Kelim so as to have strength in the lower Olamot to receive the Ohr Elyon. The MaatzilI, Ein Sof, saw that there is still no strength and ability in the Tachtonim to receive these Orot that exit through the Nikvey Eynaim and expand from the place of Tabur de AK to its Raglaim.**

**Consequently, before He emanated these Orot, there was another, second Tzimtzum in AK, as the above-mentioned Tzimtzum in Ein Sof: He brought all the Ohr that expanded in the Pnimiut of this AK from the place of its Tabur down, above the place of the Tabur into its Upper half of the Guf. As a result, the aforementioned place from Tabur down remained without Orot.**

Ohr Pnimi

**7. There is no strength and ability in the Tachtonim to receive these Orot that exit through the Nikvey Eynaim.**

It is so because the Ohr Hozer that comes out on Behinat Aviut de Behina Aleph, is only fine Ohr; it does not reach Behinat Guf de Hitlabshut, as has been explained in previous parts. You also know, that the Eynaim are a name for Sefirat Hochma of the Rosh, which is Behina Aleph, being the reason that he writes that there was still no strength and ability to receive the Orot de Nikvey Eynaim.

**There was another, second Tzimtzum in AK, as the above-mentioned Tzimtzum in Ein Sof.**

This is seemingly perplexing, for in the two previous Partzufim there was the same Histalkut Orot from the Guf de Elyon to emanate to the Tachton, which the Rav calls Histalkut Aleph and Histalkut Bet (see Part 5, item 60). But how is this Histalkut of NHY de AK different that gives it the name Tzimtzum Bet, and even resembles it to the first Tzimtzum in the Olamot? The thing is that there is indeed something completely new here, unlike the Histalkut Ohr that was in AB and Galgalta de AK. Here there is a new point of Tzimtzum, added to the first point of Tzimtzum that was in the Tzimtzum of Ein Sof.

This is so because of the mixture of the Reshimot de SAG and the Reshimot de Behina Dalet in one another. Because of that the place of the Tzimtzum on Sium de Behina Dalet ascended to the place of Sium de Behina Bet, which is Behinat Tabur de Olam ha Nekudim. In this manner, the matter of the ascent of the Orot de NHY to HGT de AK, generated the new point of Tzimtzum and Sium to the Olamot, exactly like the first Tzimtzum in Ein Sof, as the Rav says. You should also know, that from the place of the new Tzimtzum, being the Tabur of the Nekudim, to the place of the first Tzimtzum, being ha Olam ha Zeh, is where the three Olamot below Atzilut stand, called BYA.

**The Ohr that expanded in the Pnimiut of this AK from the place of its Tabur down, above the place of the Tabur into its Upper half of the Guf. Consequently, the aforementioned place from Tabur.**

It has already been explained that the Rav speaks of two Partzufim here: the first Partzuf of AK, called in Inner AK, where Aviut de Behina Dalet operates, and the third Partzuf of AK, called SAG, where Aviut de Behina Bet operates. It is written about it in item 1 Ohr Pnimi; study it well there for it is impossible to go to that length again.

Tabur means the place of the Sium Raglin de Hitpashtut Bet de AK, called AB. This is because it's been explained there that this AB has only Masach de Behina Gimel. For that reason it cannot shine below Tabur of the inner AK, being the place of Kelim de Behina Dalet.

AB doesn't have Masach de Behina Dalet, and it is therefore considered to end on the Tabur, and the Kelim of the inner AK remain empty, without Ohr, from Tabur down, as they were during the first Histalkut before AB expanded.

However, after the third Partzuf expanded, called SAG, its Behinot Nekudot expanded, which are its lower nine Sefirot, having only Ohr Bina. They clothed and filled the empty Kelim from Tabur de Inner AK down.

Thus, these Orot from Tabur de AK down are two Partzufim: the Inner AK, and SAG de AK. It is so because the nine lower Sefirot de SAG clothe half Tifferet and NHY of the Inner AK, meaning the place from its Tabur down.

It is written, **"all the Ohr that expanded in the Pnimiut of this AK from the place of its Tabur down,"** meaning the two kinds of Ohr, being the lower nine of SAG and ZON de Behina Dalet de Inner AK Himself.

**"He brought all the Ohr that expanded in the Pnimiut of this AK from the place of its Tabur down, above the place of the Tabur into its Upper half of the Guf."** This means that these two kinds of Orot departed from that place below Tabur, called TNHY, and rose to the place above the point of Tabur, which is Taamim de SAG.

**He brought all the Ohr... ..above the place of the Tabur.**

This raising of the Orot from below, from Tabur de AK, to the place above Tabur, is the most elementary issue in this wisdom; hence, we must thoroughly understand it. This is actually a very long issue, clarified only through the understanding of all the Rav's teachings regarding the emanation of Nekudim.

However, its axis revolves primarily around the association of Midat ha Rachamim with Din, namely the joining of Behina Bet, which is Bina, with Behina Dalet, which is Malchut. This is brought in the Zohar (Ruth), regarding the verse, "And they both went," explaining that the two Heys in the Name HaVaYaH, meaning the first Hey, Bina, and the second Hey, Malchut, fused and became as one.

This thing is rooted here in the ascent of the Orot of NHY de AK below Tabur to HGT above Tabur. It is so because in the beginning, the Ohr of the lower nine of SAG, which are Behina Bet below Tabur de AK, expanded, clothed and connected with ZON de Behina Dalet there. In that, Behina Dalet received strength so that afterwards she would be able to ascend along with the lower nine of SAG, meaning Ohr Yashar Rachamim of Hitpashtut SAG, called Nikvey Eynaim. Thus, Behina Dalet, the lower Hey, came and clothed in the Masach in Nikvey Eynaim. She was incorporated there in the Upper Zivug on this Masach that raises Ohr Hozer from Hochma to Keter, extending Koma of Behina Aleph, being Komat ZA.

However, since there is also Behinat Hitlabshut of Behina Bet there, it is considered Komat Israel Saba ve Tvuna. It turns out that there is Behina Dalet incorporated in this YESHSUT that emerges from the Zivug de Eynaim, which is the lower Hey of HaVaYaH. Thus, the two Behinot: Midat ha Rachamim, which is Behinat YESHSUT, and Midat ha Din, namely Behinat Lower Hey, joined here in a single Partzuf.

Thus you find that this connection and association of Behina Bet with Behina Dalet was made by the ascent of the Orot NHY de AK to its HGT above Tabur. This is because Behina Bet and Behina Dalet rose from there, mingled in one another, until they came to the place of the Zivug together with the Ohr Elyon, called Nikvey Eynaim, where they were actually made into one Partzuf.

This Partzuf is called Olam ha Nekudim. Remember that concept, as it is the basis of all the following teachings. The details of this issue and the reason for the Histalkut of the Orot de NHY has already been explained (Ohr Pnimi, item 6).

**8. The learned one shall understand and will conclude one thing from another, how in all the Olamot, the Ne'etzalim that shine in the Olam below them are always Behinat lower half de Tifferet and NHY. It is so because we've found how half Tifferet and NHY de ZA shine in its Nukva, NHY de AA and AVI shine for ZA, and NHY de Atik Yomin to AA.**

**Also, this Tifferet and that NHY de AK shine to Atik Yomin and to the entire Olam Atzilut, as will be explained. Furthermore, you shall see that the Tzimtzum is necessary for every elicitation of Orot to emanate them. It shall be clarified how AA too restricted its Orot NHY to emanate ZA and its Nukva later in its place.**

**9. \*Thus, after He restricted Himself, He placed one Parsa in the middle of its Guf, inside its place of Tabur, to separate between the two. This is the meaning of the verse, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."**

**It is also mentioned in the Zohar (Bereshit): "There is one membrane in the middle of one's intestines; it stops from above downward, draws from above, and gives below." Then the entire Ohr remains above this Parsa and it is there squeezed tightly. Then it breaches this Parsa and comes down to shine in the rest of the Guf from Tabur down.**

Ohr Pnimi

**9. He placed one Parsa in the middle of its Guf... ..draws from above, and gives below.**

Parsa means the ending of the Masach of the Partzuf, like the toes of the Raglaim. The difference is in the values of the Pnimiut and the Hitzoniut. The Parsa is the Behinat Sium for the Hitzoniut of the Partzuf as well.

This Parsa was made after the Zivug Elyon performed in Nikvey Eynaim. It means that the place of the Zivug ascended from the place of the Peh, being Malchut of the Rosh, to the place of Nikvey Eynaim, which is the Hochma de Rosh.

In that state the Eser Sefirot of the Rosh were divided into two degrees Rosh and Guf, with a great distance between them, as in the Rosh there are as yet no Kelim and actual Hitlabshut. This is so because the Ohr Hozer operates there from below upward, not from above downward, which means Hitlabshut.

Malchut of the Rosh expanded into Eser Sefirot from her and within her by the force of the Zivug performed in the Masach in her, and then the Ohr clothed in her from above downward, meaning in complete Hitlabshut. Now the place of the Masach and the Zivug rose to Nikvey Eynaim, which is Hochma de Rosh.

Consequently, the Ohr Hozer ascends, clothes the Ohr Yashar from Hochma up to Keter, and Malchut in that Hochma is then found to expand with the Ohr Yashar in her from above downward to the three Sefirot Bina and ZON de Rosh.

These Bina, ZA and Malchut, called AHP, then become Behinot Sefirot de Guf, meaning vessels of reception for that Ohr that stems from the Zivug in Nikvey Eynaim. Thus, a whole Partzuf, Rosh and Guf, was made here of Eser Sefirot of a single Rosh, where only the Galgalta ve Eynaim remained in it as Rosh, and the Awzen, Hotem, Peh that were in it, became Behinat Guf to that Rosh.

To the same extent that the root Malchut of the Rosh ascended from the Peh to Nikvey Eynaim, so were the Eser Sefirot de Sium of that Partzuf SAG divided. It is so because the ending Eser Sefirot of the Partzuf begin in the SAG, from the place of the Chazeh to Sium Raglin. Behinot Keter and Hochma in it expand from the Chazeh to Tabur, and the three Sefirot: Bina, ZA and Malchut in it expand from Tabur to Sium Raglin.

It turns out that now, as Bina, ZA and Malchut de Rosh departed from Behinat Rosh and became Behinat Guf, so Bina, ZA and Malchut de Sefirot of the Sium completely departed from the Atzilut of the Partzuf.

Thus, that ending Masach of the Partzuf, which stood at the Malchut of the ending Eser Sefirot, which is the place of the toes of the Raglaim, now rose to Hochma of these Eser Sefirot, being the place of the Tabur. The three Sefirot: Bina, ZA, and Malchut below Tabur went completely outside the Partzuf and Behinat Atzilut of the Partzuf was completely canceled in them.

Now you can thoroughly understand that those nine lower Sefirot de SAG that previously expanded from Tabur to Sium Raglin of the Inner AK, rose to Behinat MAN to the Taamim de SAG and to Behinat Nikvey Eynaim. They did not come back down afterwards, to their first place, meaning to Sium Raglin de AK, as the place of the point of Sium of Partzuf SAG had already changed to the place of the Tabur. A Masach that ends SAG was spread there, and they remained above Tabur and the Parsa. Only ZON of AK ha Pnimi that was incorporated in them came down below Tabur.

The matter of **"draws from above, and gives below"** and the breaching of the Parsa by the Ohr will be explained later.

**10. Certainly, through the Histalkut Ohr above Tabur, it was sufficient for Olam Atzilut to be able to receive their Ohr, but it was insufficient to give strength to Olam Beria, so that it too would be able to receive its Ohr. For that purpose He added another Behina, to place that Masach and Parsa there.**

**It turns out that they are two things, the Tzimtzum of the Ohr above, so that Atzilut might receive its Ohr. The reason that new Ohr emerged through its ascent is certainly that this Ohr came diminished. Thus, although it comes from SAG Himself, they could receive it. The matter of the Parsa occurred so that Beria too would be able to receive His Ohr.**

Ohr Pnimi

**10. The Tzimtzum of the Ohr above, so that Atzilut might receive... ...a new Ohr elicited.**

This refers to the Ohr that emerged by the Zivug in Nikvey Eynaim, whose point has been explained above. Only Behinat Atzilut was corrected through this Ohr, meaning Behinat Nekudim through the Tabur de Nekudim, and until there is the place of the Atzilut, to be after this Olam. However, nothing of that Ohr came to the place below Tabur de Nekudim.

**New Ohr emerged through its ascent is certainly that this Ohr came diminished. Thus, although it comes from SAG.**

SAG diminished from Komat Bina to Komat ZA by the ascent up to the place of the Nikvey Eynaim, which is Hochma and Behina Aleph. Hence, the Kelim can receive it as Behinat Atzilut.

Know, that this new Ohr is the Ohr de Kelim de Panim de GAR; it is the Atzmut of the Ohr de GAR and Nekudim. However, that new Ohr that was later emanated by Zivug AB SAG, which descended, breached the Parsa and illuminated for Nekudim, is not Behinat Atzmut Ohr of Nekudim. Rather, it is considered an addition of Ohr and Behinat Gadlut.

It is written, **"new Ohr emerged through its ascent is certainly that this Ohr came diminished. Thus, although it comes from SAG Himself, they could receive it."** This refers to the Kelim de GAR de Nekudim, and he calls them Olam ha Atzilut, because they are the Shorashim to Olam ha Atzilut.

**11. \*We should provide the reason why these two things were needed: first, the Tzimtzum; second, the laying down of the Parsa. The thing is that for the Tachtonim to be able to receive the Ohr, it must be diminished and come through Masachim.**

**In Olam ha Nekudim there was the main outset of the uncovering of the Kelim. For that purpose, the aforementioned Tzimtzum had to diminish the Ohr so that the Kelim of Nekudim could tolerate it. Also, since they are restricted there, they are squeezed tightly, and thus come out intensely through the Eynaim and expand below.**

**12. It was also necessary to place the Parsa and diminish the Orot that come out through the Parsa. The reason for the additional diminution through the Parsa is not for Olam ha Nekudim itself, which is Olam Atzilut, but for Olam Beria below it, so it would be able to receive the Ohr elicited for it. Now you can understand how there is Masach and Parsa between Beria and Atzilut.**

**However, from Atzilut to what is above it there is no need for an actual Masach, only remoteness of location, which is the above Tzimtzum. This is because the Ohr rose above Tabur and drew far from the point opposite the Tabur and down from without.**

Ohr Pnimi

**12. Parsa is not for Olam ha Nekudim itself, which is Olam Atzilut, but for Olam Beria below it.**

It has already been explained above that the matter of the Parsa is the Masach that ends Partzuf SAG, like the toes of the Raglaim before. However, there is a big correction in it, which the Zohar calls "draws from above and gives below."

This is because it is considered a double Masach, made of two Behinot: Behina Bet and Behina Dalet together. Hence, when Beria should receive the Ohr from Atzilut there is the matter of the fissuring of the Parsa in it. This fissuring means annulment of the Gevul of the Sium in it and the Hitpashtut Orot de SAG below Parsa, though it is only a temporary annulment, which is afterwards blocked once more.

Thus, it is like an opening that clothes and opens. It depends on the descent of Behina Dalet de Parsa from within Behina Bet de Parsa. When the two Behinot are tightly connected to each other, the Parsa is closed like the Masach that stands at the Etzbaot (toes) Raglaim, where there is no Hitpashtut of the Partzuf past its Etzbaot Raglaim.

When Behina Dalet leaves the Parsa and comes down to the place of the Etzbaot Raglaim of the Partzuf, as was before, the force of the Sium of the Parsa is then revoked. This is called the "Fissuring of the Parsa". Then the Orot pass from there down to Olam Beria, and this is what the Zohar means by the words, "draws from above and gives below."

### **Masach and Parsa between Beria and Atzilut.**

By the force of the Parsa that's been corrected here under Partzuf SAG de AK, the Gevul of Olam ha Nekudim was set on its Behinat Tabur. It is on this Tabur de Nekudim that that Parsa was made between Atzilut and Beria, and this inference helps understand the Parsa between Atzilut and Beria, for they are one issue.

### **Atzilut**

What is above it does not need an actual Masach, only remoteness of location. It means that the Sium Raglaim of SAG on the Parsa is because of ascent of the Orot below Tabur to

MAN to Nikvey Eynaim. Hence, the AHP of the Rosh came out of the Rosh, and Bina, ZA and Malchut de Eser Sefirot of the Sium, went outside the Guf of Atzilut.

Therefore, it seems that Parsa comes to correct the emanation of the Orot of Nekudim because they emanate from the Orot of the Eynaim. That is the reason he says that it is true that the matter of the Sium itself de Partzuf SAG on the Parsa, came along with attribute of Atzilut in Nikvey Eynaim.

However, this is still not considered Masach and Parsa, but only remoteness of location. It is so because before that, the Sium of Partzuf SAG was even with the Raglaim of AK ha Pnimi. Now, however, owing to the Zivug that rose in the Ohr Eynaim, the Sium of the Partzuf ascended to the place of Tabur, and this new Gevul is referred to as merely remoteness of location.

The Parsa, however, is a different matter, which is added to the remoteness from Tabur up, for the purpose of Beria, because there is a special Tikun in the Parsa, because of which Orot Atzilut pass into Beria.

**13. The learned one shall thus understand what is written, that any emergence of renewed Orot and additional Olamot is only by Tzimtzum Ohr. This is because so was Tzimtzum Ein Sof to elicit AK, and AK to elicit Nekudim, which is Atzilut. All this is very close to the abolition of the Melachim (kings), and prohibited to elicit in the Peh, as it is a high place.**

Ohr Pnimi

**13. Renewed Orot and additional Olamot is only by Tzimtzum Ohr.**

No Hidush occurs in the Olamot but only because of Hidush Kelim. However, in the Ohr, there is never any change; as it shines in the Rosh of the Kav, so the Ohr shines at the end of Assiya.

The matter of the formation of the Kelim is as the Rav says above (Part 4, Chap 1, item 9): **"because the reason for the Hitpashtut of the Ohr and its Histalkut later caused the Kli to be."** thus, the Tzimtzum and the Histalkut of the Ohr is the essence of the existence of the Kli. The reason for this is explained in detail in Part 4 and Histaklut Pnimit item 58.

**Tzimtzum Ein Sof to elicit AK.**

This is explained in Histaklut Pnimit Part 4 item 63.

**close to the abolition of the Melachim.**

This has been explained above (Part 4, Chap 4, item 7, and Ohr Pnimi there, item 400). The comparison between the Tzimtzum of Ein Sof to produce the AK, which is the first Kav that Ein Sof illuminated into the place of the Tzimtzum and second Tzimtzum, which is Tzimtzum NHY de AK, has already been explained. They are both Behinat Sium and cessation to Orot Atzilut.

The difference is that the point of cessation made by Tzimtzum Aleph and the point of Sium Raglin de Partzuf AK was in Olam ha Zeh. This is because the Raglaim of AK end in Olam ha Zeh, as it says, "And His feet shall stand upon the Mount of Olives."

Tzimtzum Bet made the place of the Sium and cessation of Atzilut de SAG. This point of new cessation is called Parsa. It is also the Sium Raglin of all the Partzufim of Atzilut that come after Partzuf SAG. This is because any innovated force in the Elyon necessarily controls its Tachtonim as well. This is the place of the severance and the cessation between Olam Atzilut and the three Olamot BYA.

**14. After the above-mentioned Tzimtzum and Parsa, it is found that there are many Orot there in the place of the Chazeh, and their ascent for Mayin Nukvin was beneficial there. You will understand that from what's been written regarding AVI: each were divided into two - Abba and Israel Saba; Bina and Tvuna. The learned one shall understand that so was here.**

**This is so because the name AB of AK are the Mochin inside Galgalta, and the name SAG is from Awzen down to the Tabur in its Pnimit, not in the Behinat exiting**

**Orot, but the inner Orot of AK themselves. Thus, AB, which is Dechura, which are its Mochin, mated with the Taamim of SAG from the inner AHP. Those, in turn, are the Shorashim for the exiting Orot and branches, and these Taamim of SAG, Nukva, mated together.**

Ohr Pnimi

**14. And their ascent for Mayin Nukvin was beneficial there. You will understand...  
...AVI: each were divided into two.**

The issue of the MAN has already been explained above (Ohr Pnimi item 6), and there is no need to repeat the words. The matter of AVI that were divided into two has already been explained (Ohr Pnimi item 6), and study it there for it is impossible to repeat all that.

You will find that two Zivugim were made there for the Eser Sefirot de Nekudim: first by the ascent of NHY de AK, incorporating both Behina Dalet and Behina Bet together to MAN de Taamim de SAG, and from there to Nikvey Eynaim de Rosh SAG. This generated a division of the Eser Sefirot de Rosh SAG there into two Behinot Rosh and Guf: GE became the Rosh, and AHP departed as Behinat Guf. This is so because the same division of Galgalta and Eynaim and AHP was not done in the Etzem of Rosh de SAG, but in the Behinat Eser Sefirot de Se'arot.

However, the Rosh de SAG cannot bestow upon its Tachton except through this Partzuf of the Se'arot, because any force renewed in the Elyon necessarily controls its Tachton. Thus, all the Orot bestowed upon the Tachtonim come out by the Zivug in Nikvey Eynaim and receive from the Behinat AHP de Se'arot. Also, they must be divided into GE and AHP, as the Eser Sefirot de Se'arot.

The Koma that emerged by the ascent of MAN to Nikvey Eynaim has already been shown to be only Komat ZA, with the GAR missing, called YESHSUT, because Behina Bet de Hitlabshut remains there, as in the previous Partzufim. It is divided into two Behinot: GE into Behinat Rosh, and AHP into Behinat Sof. Their place is from Chazeh de SAG down, where the Rosh, which is Behinat GE, expands from Chazeh to Tabur de SAG. In and of itself, it is named YESHSUT, and AHP de Nekudim, which are GAR de Nekudim, expand from the Tabur down. It is written, **"After the above-mentioned Tzimtzum and Parsa, it is found that there are many Orot there in the place of the Chazeh, and their ascent for Mayin Nukvin was beneficial there."** It means that after YESHSUT departed from Nikvey Eynaim, descended and expanded from the place of the Chazeh to Tabur, the Orot increased there in the place of the Chazeh.

You already know that Parsa consists of two Behinot: Behina Dalet and Behina Bet. It has been explained above that sometimes Behina Dalet descends from the Parsa, the Parsa is fissured and the Gevul is canceled.

This Hitpashtut of YESHSUT from the place of the Chazeh to Tabur caused the descent of Behina Dalet from the Parsa, because it became MAN to the Taamim de SAG. Then, the Inner AB inside the Rosh de Taamim de SAG mated with Rosh de SAG, called AHP (see Ohr Pnimi item 1), as Ohr de Awzen is clothed in Galgalta de SAG.

The lower Hey came back down from Nikvey Eynaim de SAG to the place of the Peh through this Zivug de AB and SAG, meaning Malchut de Rosh, as it was in the beginning. Then the Zivug was made in Peh de Rosh on Behina Dalet there, and a new Koma emerged from Peh de Rosh SAG up to Keter.

This new Ohr came down from there to YESHSUT in the place of the Chazeh, and lowered Behina Dalet in Behinat Nikvey Eynaim too, which is the place of Tabur. It lowered her to the place of the Peh, being Malchut de Rosh in the Sium of GAR de Nekudim. Because of that, GAR de Nekudim, which are originally AHP de YESHSUT, joined with YESHSUT in the Chazeh, which is their GE, and together they became Behinat Eser Sefirot of one Rosh in Komat Keter.

This is so because now the Zivug is made on Behina Dalet that descended to Malchut at the Sium of GAR de Nekudim. This is the meaning of the new Ohr that fissured that Parsa that the Rav presents afterwards.



Now we have thoroughly clarified the two Zivugim for the purpose of Nekudim. From the first Zivug came only Behinat Katnut of the Nekudim, meaning only Komat ZA, without GAR, and this Zivug was made in the Nikvey Eynaim, taking AHP de Rosh out into Behinat Guf. Similarly, two Behinot Rosh and Guf, called YESHSUT also came out in the Koma that came out of there on its Behinat Nikvey Eynaim. From Nikvey Eynaim up it is called YESHSUT, and the point of Tabur is Behinat Nikvey Eynaim where YESHSUT ends.

Also, from Nikvey Eynaim down, meaning from Tabur down, the Awzen Hotem Peh of YESHSUT expanded, which are the GAR de Nekudim. Know, that although the new Ohr that came out of this first Zivug lacks GAR, it is still the essence and the Atzmut of the Ohr of the Nekudim.

The second Zivug made for the purpose of Nekudim extended the GAR and the Mochin to them. This Zivug was made by two Partzufim: AB and SAG. The separation caused by the Tzimtzum of NHY and their ascent to Nikvey Eynaim was reunited through this Zivug. In other words, the GE and AHP that were separated from each other into Rosh and Guf, were reunited by the Zivug de AB SAG and became Eser Sefirot of one Rosh once more. This is so because the lower Hey was removed from the Nikvey Eynaim to the place of Peh as in the beginning. Thus the Parsa broke, which is the place of the new Sium for SAG in the place of Hochma of the ending Eser Sefirot, being the origin of the Tabur.

Now this new Gevul has been canceled, because as Behina Dalet came down from Nikvey Eynaim to the place of the Peh in Rosh de SAG, so Behina Dalet came down from the place of Tabur and the Parsa to the place of Sium Raglin de AK, as in the beginning.

**15. Then these Orot from its Tabur down that rose in the place of the Chazeh were there as Mayin Nukvin to the Nukva, which are Taamim de SAG, and through these MAN was the aforementioned Zivug.**

**A new Ohr was procreated through this Zivug and this new Ohr came down and fissured that Parsa. This is so because above her, in the place of the Chazeh there are now many Orot, and the place hasn't the strength to tolerate them.**

**Thus, the Parsa fissured and the Ohr descended through there from Tabur down, and filled that entire place that was empty of this newborn Ohr. This is the meaning of the verse in the Zohar (Bereshit): "draws from above, and gives below."**

**16. Indeed, the Ohr that was first down and ascended, remained after that forever in the Chazeh and did not come down in the Parsa. However, since they are tight up there, they elicited branches from them, through the Eynaim, which are the Nekudim that expanded outside AK from Tabur to Sium Raglin, and this is their essence.**

**However, that new Ohr that descended in its Pnimit through the Parsa too, fissured the Kli and the Guf of AK and illuminated in these Nekudim, both through holes in the gate, and through the Tabur and the Yesod. It turns out that this new Ohr fissures twice: once through the Parsa and a second time through the walls of the Kelim of AK.**

Ohr Pnimit

**16. Fissures twice: once through the Parsa and a second time through the walls of the Kelim of AK.**

The first fissuring was made for NHY de AK themselves, because Parsa limited and ended Atzilut de SAG so that no Ohr descend from the Parsa down anymore, and the Kelim de ZON in these NHY were emptied of Ohr. Now, through the second Zivug de AB SAG, this Gevul de Parsa has been lifted.

Consequently, the Orot extending from this Zivug into the Kelim de ZON there, expanded once more, which is called the first fissuring. The second fissuring was made for Nekudim, meaning through the Tabur and Yesod that these Orot de ZON de AK ha Pnimi illuminated to the Eser Sefirot de Nekudim.

**17. \*However the first Ohr that was down in the beginning and then ascended, did not descend again. It remained there from Tabur up and laid its Shoresh there for good.**

**From there it expanded and went out through the Eynaim, and these are the Nekudim. It continued to expand and stretch from without until the Sium Raglin of AK.**

**Thus, all the Ohr extending through Tabur, though it is from Behinat Eynaim, is all swallowed and incorporated in Akudim, hence becoming indistinguishable. However, only the Ohr that extends below Tabur to its Raglain is called Nekudot, as now it stands alone.**

Ohr Pnimi

**17. The first Ohr that was first down and then ascended did not descend again.**

It has been clarified in the above item that through the Zivug of AB with SAG, the lower Hey descended from the place of the Tabur to Bina de Nekudim, being the general Peh de Rosh de YESHSUT and Nekudim. Then GE in YESHSUT and the AHP, which are KHB de Nekudim, became one Rosh, by which Mochin de GAR extended to the Nekudim.

The Rav tells us here that despite that, the actual Orot of YESHSUT did not connect and join with their AHP, namely Nekudim. It is written that the first Ohr that was there never descended again. It remained there from Tabur up even after the second Zivug.

This occurred for two reasons:

1. That then YESHSUT too rejoined with the Taamim de SAG into a single degree. It is so because the whole division of SAG into two halves – Taamim (considered AB de SAG with the value of AVI), and Nekudot (being the first Ohr, called YESHSUT, below Tabur, considered SAG de SAG).

Thus, this entire division was because of the association of YESHSUT with Behina Dalet. Hence, now that Behina Dalet descended back to her place, the difference between Taamim and YESHSUT is no longer there and they both return to the same degree as before.

2. This is because the matter of the cancellation of the Gevul de Sium from the Parsa was only for the time being, hence the name fission. After the Orot came down, it immediately was blocked once more.

Hence, YESHSUT cannot come down below the Parsa, even after the descent of the lower Hey from there, because she did not come from there permanently. Because of that, the Parsa remained as strong as before and YESHSUT remained permanently above the Tabur, and only its He'arah reaches, to complete the GAR de Nekudim.

**18. Also, that Ohr that comes down through the Parsa a second time, by this above Zivug fissures the Guf and the Kli de Adam Kadmon as well, then exits and shines in these Nekudim. Thus we have to kinds of Ohr for Nekudim.**

**19. There is yet another, necessary, third Ohr. When the Ohr Ayin comes down through Akudim, it looks at these Orot AHP; it sucks from there and takes the Ohr to make the Kelim of the Nekudot from them. It takes from three Orot, Orot Awzen Hotem Peh.**

Ohr Pnimi

**19. It looks at this Orot AHP... ..to make the Kelim of the Nekudot.**

Here the Rav speaks from the perspective of the Eser Sefirot de Se'arot, for you already know that because of the ascent of the lower Hey to Nikvey Eynaim, the Rosh de SAG was instantly divided into two Behinot, Rosh and Guf. GE remained in Behinat Rosh, and Awzen Hotem Peh came out and became a Guf and a Kli for reception of the Ohr Eynaim.

It's been explained above that this great change did not actually occur in Rosh de SAG, but in the branches that come out of it. In fact, only Behinat AHP of the Se'arot departed and became Behinat Guf and a Kli for reception of the Ohr Eynaim.

It is written, **"When the Ohr Ayin comes down through Akudim, it looks at these Orot AHP."** This means that the Ohr Eynaim is poured and clothed in the Behinat AHP below the Eynaim because Histaklut means bestowal and reception. Since these AHP receive Ohr Eynaim from above downward, they stop being Behinat Rosh and become Behinat Guf. You already know that they are not AHP de Rosh SAG itself, but merely branches of it, called Se'arot Dikna.

These Se'arot Dikna are also regarded as two Behinot, because they necessarily contain Eser Sefirot, as they are a complete Koma, called Ohr Eynaim. Hence, they too are divided into GE and AHP, as their Shoresh from which they came.

Therefore, there are three Behinot in them:

1. This is the AHP in their exit place. In AA de Atzilut they are called, "the tips of the hair under the side-locks of the head on the right and on the left, under the ears through the angles in the cheeks below.

From there the Dikna begins to expand, and this is the Behinat Awzen in the place of its exit. The Behinat Hotem is called Se'arot that surround the upper lip on the right and on the left in its exit place. The Behinat Peh (in its exit place) is called a path in the middle of the upper lip, under the Hotem where there is no hair.

All these three Tikkunim of Dikna are considered Behinat Rosh and only Behinat Galgalta ve Eynaim. They are the first Behina of the Dikna.

2. The second Behina is Behinat AHP that went out of the Rosh de Dikna, originally considered Behinat Rosh. However, they are Ohr Eynaim, and the act of this Ohr is to have only GE in the Rosh, and the Awzen Hotem Peh in it are not in its Rosh, but exit to become Behinat Guf.

Also, from this perspective the second Behina of AHP de Dikna is considered Behinat Guf, and these AHP outside Dikna are called Shibolet ha Zakan. They are the fourth Tikun of Dikna de AA, which are the Se'arot hanging in the middle of the lower lip.

It is considered the place where the three corrections gather in Behinat GE, regarded as the Rosh de Dikna. It is called the gathering place because this Shibolet is the vessel of reception to the Orot in Rosh de Dikna. Everything in the Rosh, which are AHP in its exit place, is influenced and gathered in this Shibolet.

3. The third Behina de Dikna is all the other Tikkunim of Dikna, extending through the Chazeh, meaning through its completion. These are its actual Behinat ZAT, meaning they are originally Behinat Guf and vessels of reception.

It is written, **"When the Ohr Ayin comes down, it looks at these Orot AHP."** This means that Ohr Eynaim is poured into the AHP, for which they become Behinat Kelim, receivers. By that they move from being Behinat Rosh to Behinat Guf.

It is written, **"and takes the Ohr to make the Kelim of the Nekudot from them."** In other words, the Kelim de Nekudim receiving from them must also be as their attribute, as he will explain henceforth.

**20. The thing is that in this manner it's been explained that the Orot of the Awzen expanded to Shibolet ha Zakan, and Orot Hotem Peh pass through there as well. Hence, when Ohr Eynaim de AK extends through there, it must mingle with them and take their Ohr.**

**Ten Nekudot are they: the first three among them take Ohr from what extends from the Histaklut Ayin in AHP, from their place to the place of the joining of Shibolet ha Zakan. They only receive them in Shibolet ha Zakan because that is where they begin, and not from what is in Shibolet ha Zakan upward.**

**However, the seven lower Nekudot take only what extends from the Histaklut in the Orot of the Hotem and Peh from Shibolet ha Zakan down. It is known that the Hotem reaches the Chazeh, and the Peh through Tabur, and not from Shibolet ha Zakan up.**

Ohr Pnimi

**20. Ohr Eynaim de AK extends through there, it must mingle with them and take their Ohr.**

As said above, the forces in the Elyon are necessarily enforced in the Tachton. It is written, **"Hence, when Ohr Eynaim de AK extends through there, it must mingle with them and take their Ohr."** this means that the Nekudim that receive the Ohr Eynaim necessarily passes through the AHP. Hence, the Ohr Eynaim must take their Ohr because it will operate in the order of their Kelim and divide by the same three Behinot that exist in AHP de Dikna. Then it will pass them to Behinat Kelim de Nekudim.

You should also remember that any Elyon is considered a Maatzil to the Tachton, the cause of the Tachton. Accordingly, the AHP de Dikna are considered Maatzil to the Eser Sefirot de Nekudim.

**The first three among them take Ohr from what extends from the Histaklut Ayin in AHP, from their place to the place of the joining of Shibolet ha Zakan.**

You already know that three Behinot are determined in each Partzuf that extends from the Ohr Eynaim. Two are Behinot Rosh and Guf, found in the Eser Sefirot de Rosh itself, being Galgalta and Eynaim to the Rosh, and AHP to the Guf. The third Behina is the Guf itself, called the "Lower Seven", as has been explained in the previous item regarding Se'arot Dikna, and the Nekudim are divided by the exact same way.

The first Behina of Nekudim, being the Behinat Galgalta ve Eynaim in them, meaning the Rosh of the Eser Sefirot de Rosh, called Israel Saba ve Tvuna. Its place is above Tabur, until the Chazeh. The Rav says about it (item 17) **"all the Ohr that extends through Tabur, though it is from Behinat Eynaim, it is all swallowed and incorporated in Akudim, hence becoming indistinguishable."**

Note, that the Rav emphasizes that even though it is from Behinat Eynaim, it is still considered Akudim, and not Nekudim. The reason for it is that the Aviut in the Masach is inactive when operating from below upward. That YESHSUT is the true Behinat Rosh de Nekudim, meaning Galgalta ve Eynaim, where the Masach on the joint Aviut from Behina Bet and Behina Dalet stands below Nikvey Eynaim de YESHSUT, which is the place of Tabur's point.

Hence, no distinction of the association with Behina Dalet operates in it, extending from the Ohr Eynaim. This is the reason it's considered Behinat Akudim, like the SAG, where only Behina Bet is apparent, and where there is no distinction of the Aviut of Nekudim.

It is written, **"it is all swallowed and incorporated in Akudim, hence becoming indistinguishable."** Thus, the first Behina of Partzuf Nekudim has been explained, called Israel Saba ve Tvuna, which is incorporated in Akudim.

The second Behina of Partzuf Nekudim is the Behinat AHP departing from the Rosh, which is considered its Guf. This is because they receive and clothe the Ohr extending from Nikvey

Eynaim, as in Behina Bet of the Dikna, called Shibolet ha Zakan, the place of the accumulation of the Orot de AHP in their exit place.

Remember and understand these external AHP, for in fact, they are originally Bina and ZA and Malchut of the Rosh, joined with Keter and Hochma found in the first Rosh called YESHSUT. Just because they receive the Ohr Eynaim, they stopped being Rosh, and became Guf, hence the name "The Second Rosh", whereas YESHSUT is called "The First Rosh". This second Rosh is the Rosh of the Nekudim, called GAR de Nekudim, but the first Rosh, YESHSUT, is considered Akudim, not Nekudim, as the Rav says above.

The third Behina of the Nekudim is the real Guf of the Nekudim, meaning below the Peh de Rosh, like the previous Gufim in the Partzufim of AK. They are called the seven lower Sefirot of Nekudim, like the Tikkunim of Dikna found below Shibolet ha Zakan and extending through the Chazeh to the Tabur.

The upper area of the Dikna Nimshach through the Chazeh, and the lower area of Dikna Nimshach through the Tabur. This is so because they are considered the seven lower Sefirot of Dikna, being ZA that contains six Sefirot HGT NHY, and Malchut is the seventh.

The upper area of Dikna is six Sefirot, called ZA, extending from the Hotem de Rosh. For that reason it ends at the Chazeh, because the place of ZA is from the Chazeh to Shibolet ha Zakan. The lower area of Dikna is Malchut, whose Kli is from Chazeh to Tabur, hence ending at the Tabur. The seven lower Sefirot of Nekudim are similar, being ZA that contains six Sefirot, and Malchut being the seventh.

It is written, **"The first three among them take Ohr from what extends from the Histaklut Ayin in AHP, from their place to the place of the joining of Shibolet ha Zakan."** It explains that GAR de Nekudim are Behinat AHP coming out of the Rosh. They become vessels of reception on the Ohr that descends from above downward from Nikvey Eynaim of the first Rosh like Shibolet ha Zakan that receives from Behinat Nikvey Eynaim of the first Rosh de Dikna.

These are AHP in their place, meaning three Tikkunim Elyonim of Dikna that depend on the Etzem (bone) of the Rosh above the Peh, on the right and on the left. The path without the hair in the middle of the upper lip and these three are called AHP in their place, meaning they are above the Peh. The Malchut in them is still regarded from below upward, as the upper cheek, and they are Behinat Galgalta ve Eynaim.

The Masach in the Eynaim is the upper lip, but Shibolet ha Zakan, connected to the lower lip, is already Behinat Guf, though from Behinat AHP that went out to the Rosh.

It is known that the whole amount of Ohr found in the Rosh of the Partzuf descends and is poured to the Guf. It turns out that all the Orot of the three upper Tikkunim of Dikna, being Behinat AHP in their place, come down and pour and connect to Shibolet ha Zakan.

This is why he says that in Shibolet ha Zakan the rest of the Orot AHP in their place through the Shibolet, connect. Also, from it, they are the GAR de Nekudim. Remember these words for the rest of the Rav's words.

**They only receive them in Shibolet ha Zakan because that is where they begin.**

It has already been explained elaborately that GAR de Nekudim are not the actual Behinat Rosh of Nekudim. Rather, they are considered the second Rosh, which are the Behinat AHP that exit the first Rosh, being Behinat Shibolet ha Zakan.

It is written, **"because that is where they begin, and not from what is in Shibolet ha Zakan upward."** this is so because above Shibolet ha Zakan it is Behinat first Rosh. Also, the first Rosh de Nekudim, being YESHSUT, receives from there. However, GAR de Nekudim have no hold there, for they are evaluated as Guf.

**The seven lower Nekudot do not take but only what extends from the Histaklut in the Orot of the Hotem and Peh from Shibolet ha Zakan down.**

It's been explained that the seven points are the real Behinat Guf of Partzuf Nekudim, meaning the above third Behina. Hence they receive from below, from Shibolet ha Zakan, being from the two areas of Dikna, through the Chazeh and through the Tabur, regarded as the Lower Seven.

**21. We therefore find that three points take He'arah for their Kelim from the three Orot AHP, specifically in the Shibolet. However, ZAT take only from two Orot, Hotem and Peh, from the Shibolet down to the Tabur. This is so because the Ohr of the Upper Awzen has already ended and was blocked at Shibolet ha Zakan, and thus the He'arah of the three upper points is greater than the seven lower ones.**

Ohr Pnimi

**21. The Ohr of the Upper Awzen has already ended and was blocked at Shibolet ha Zakan.**

Three Kelim are distinguished from Tabur up, made by the Histalkut Orot (see Part 5, item 27). Kli Malchut from Tabur to Chazeh was made in the Histalkut Ohr Malchut to ZA, and when Ohr ZA departed, Kli de ZA was made from Chazeh to the Shibolet. When Ohr Bina departed, Kli de Bina was made in the place of the Shibolet.

It turns out that Ohr Bina ends in the place of the Shibolet because she doesn't have a Kli below Shibolet ha Zakan, Ohr ZA ends at the Chazeh and Ohr Malchut at the Tabur. This is why it is written that the Ohr of the Upper Awzen ended and was blocked at Shibolet ha Zakan.

There is yet another reason for the blocking of the Ohr de Awzen in the place of Shibolet ha Zakan: indeed, Shibolet ha Zakan and Parsa are one. They are both made of the force of Tzimtzum NHY and the ascent of the lower Hey to the Eynaim. After all, the AHP departed into Behinat Guf, and consequently, Behinat Peh descended and became Behinat Tabur, where the Parsa was placed.

The difference is that the Peh originates in Malchut de Rosh, and descended to Behinat Tabur only because of its reception into the Ohr Eynaim. Parsa, on the other hand, is in the place of the original Tabur, which was Behinat Tabur in the Partzufim preceding the Ohr Eynaim too.

It turns out that just as there is Parsa in the original Tabur of the general AK, above its NHY, which are ZON, so there is Parsa above Mazla, which are Behinat NHY and ZON de Dikna. The upper area is ZA and the lower area is Malchut, and both of them together are called Mazla.

This Parsa above Mazla is Shibolet ha Zakan. As Parsa ends SAG and it stops above Tabur and the Parsa, so Shibolet ha Zakan ends the Ohr Awzen, being Behinat SAG in the Rosh. It does not shine below the Shibolet, but only Hotem Peh de Rosh, which are ZON, as in NHY of the general AK.

Hence, the Ohr of the Upper Awzen is blocked at Shibolet ha Zakan in such a way that there is no He'arat GAR there, namely Ohr de Awzen, but only VAK, without GAR, namely only Behinat Hotem Peh.

**22. For this reason, the first three Melachim did not die, since they have great He'arah and their Kli is very fine, as it is made of Behinat Upper Awzen, the Hotem and the Peh. Their Kelim were made in Histaklut Ayin in Orot de Awzen Hotem Peh, because they took their Kelim from a place where Orot de Awzen, which are Behinat Neshama, are still drawn, being Shibolet ha Zakan. However, the Seven Lower Melachim died because their Kelim were made only of Histaklut Ayin in Hotem Peh, lacking the Upper Awzen.**

Ohr Pnimi

22. It is written (item 22), **"For this reason, the first three Melachim did not die."** It is so because they had Ohr de GAR from the beginning of their creation, meaning Ohr Awzen, which is Ohr Bina.

**"However, the Seven Lower Melachim died"** because they do not have from the Ohr GAR in the beginning of their creation. For that reason they could not tolerate the He'arat GAR that came to them from Yesod de AK.

**23. Thus, even in GAR themselves there is division between one another. It is so because not even the Achoraim descended from Keter, but only the Achoraim of NHY. However, in AVI of Nekudim, their Achoraim descended alone, and their**

**Panim remained in their place.**

**The reason for it is that these Orot, extending through Shibolet ha Zakan, were divided into three: Keter took from Behinat Awzen herself, from what the Reiah elicits in the Histaklut in the Ohr Awzen, especially that two other Orot mingle with it. From that the Kli for Keter Nekudim is made. Abba took from the Reiah elicits from the Orot Hotem, and the Ohr Peh was also incorporated in it.**

Ohr Pnimi

**23. Keter took from Behinat Awzen herself, from what the Reiah elicits in the Histaklut in the Ohr Awzen, especially that two other Orot mingle with it.**

In order to thoroughly understand the attribute of these three Sefirot Keter, Hochma, Bina, that the Rav explains here, we must understand the order of the creation of this Partzuf called Nekudim.

You must remember the Rav's words above (Part 5, items 6-14) regarding the creation of Partzuf AB from the two upper Reshimot of Partzuf Galgalta de AK, including everything explained in Ohr Pnimi there. We shall only mention the headlines here, as it explained there that the emanation of each Tachton is because of the Histaklut Orot from the Guf de Elyon.

In that state, the Reshimot of the Sefirot of the Upper Guf incorporate in the Masach de Tabur Elyon, purified to its Shoresch, called Peh, which is then incorporated in the Upper Zivug in the Rosh. The Koma elicited by that Zivug is regarded as the Partzuf Tachton. It has also been explained that the last Behina does not leave a Reshimo of her Aviut after her, but only from Behinat Hitlabshut. Thus, the Reshimot that rose to Peh of the first Partzuf lacked the Reshimo de Behina Dalet from Behinat Hamshacha. It is left with only Reshimo de Behinat Hitlabshut, unfit for Zivug with the Ohr Elyon, as it lacks the Aviut. This is where the Shoresch for the Behinat Zachar and Nekeva in the Olamot is made. The Reshimo de Behinat Hitlabshut that always remains after the Histaklut Orot de Guf Elyon is considered Zachar. It means that it is a part of the Guf unfit to draw Ohr Elyon, except by collaboration with the Nekeva, which completes what it lacks.

That was also the case with Reshimo de Behina Dalet de Hitlabshut, which associated with Behina Gimel. Thus, the Zachar was completed in Behinat Hamshacha too, by the force of Aviut de Behina Gimel. At that point, the Upper Zivug emerged on it, meaning on the Masach that's made of the two Reshimot: Behina Dalet de Hitlabshut and Behina Gimel de Hamshacha.

The Rav explains there, that they perform two Zivugim by way of Hitkalelut. In the first Zivug, the Nekeva, being Behina Gimel, is incorporated in the Zachar, being Behina Dalet. At that time they elicit Komat Keter Elyon, because the Zivug on Aviut de Behina Dalet elicits Komat Keter.

However, since it lacks Behina Dalet de Hamshacha, it cannot come down to the Guf, meaning to Behinat Hitlabshut in the Kelim. This is because there is no Hitpashtut Kelim, but only in Behinat Aviut, meaning by the force of the Hamshacha. This is what Behina Dalet lacks and hence its need for a second Zivug.

This is done by the Hitkalelut of the Zachar in the Nekeva, meaning in Behina Gimel, where there is Behinat Hamshacha. However, the Koma emanated by this Zivug is merely Komat Hochma, and after these two Zivugim are made, they can come down and clothe in the Guf, and they clothe in Kli de Keter of the Guf.

It is the same in all the Partzufim because so was the order of the creation of Partzuf SAG from AB too. There too the last Behina that remained after the Histaklut Orot de Guf de AB was only in Behinat Hitlabshut, called Zachar, meaning Behinat Hitlabshut de Behina Gimel. This is so because the last Behina de AB is Behina Gimel, and it too must connect with a Nekeva to complete its Behinat Hamshacha and be suitable for Zivug with the Ohr Elyon. Hence, it joined with Behina Bet, which remained complete in Behinat Hamshacha too. At

that time they were both incorporated in two Zivugim, as has been explained in Rosh de Partzuf Galgalta.

The same occurred in the creation of Partzuf BON, being Olam ha Nekudim, which was emanated and emerged from Rosh de SAG. After Orot NHY de AK departed with the lower nine Sefirot de SAG, the last Behina disappeared here too. She did not leave behind a Reshimo de Hamshacha, but only from Behinat Hitlabshut, called Zachar, which is unfit for Zivug with the Ohr Elyon, except when associated in the Behinat Hamshacha of the Nekeva, which is merely Behina Aleph here.

This is so because the last Behina de Partzuf SAG is Behina Bet, of which nothing remained but Behinat Hitlabshut. It turns out that the complete Reshimo is Behina Aleph.

These Zachar and Nekeva rose to Nikvey Eynaim and incorporated there in the two above Zivugim, as with the AB and the SAG. In the first Zivug, the Nekeva was incorporated in the Zachar, which is Behina Bet de Hitlabshut. Then Komat Bina was elicited on them, as it is known that Behina Bet extends Komat Bina.

It turns out that the Nekeva too, which is Komat Behina Aleph gained Behinat GAR in her Hitkalelut with the Zachar. However, they still could not descend to the Guf, for lack of the Aviut of Hamshacha from Behina Bet. When they made the second Zivug, and the Zachar was incorporated in the Nekeva, which is Behina Aleph, and extended Komat ZA, they descended to Behinat Hitlabshut in the Guf, as the Rav explained regarding Partzuf AB (see Part 5, item 14).

Now you can thoroughly understand the property of GAR de Nekudim. Keter de Nekudim is the Zachar, being Behina Bet de Hitlabshut, and Hochma and Bina de Nekudim are both Nekeva, which are Behina Aleph. They were incorporated in one another in the two Zivugim de Rosh de SAG.

From there they came down through Dikna to their place below Tabur and expanded into their own Partzuf, meaning to the above three Behinot, made of two Roshim (pl. for Rosh) and Guf. The first Rosh is YESHSUT, only in Behinat GE, and the second Rosh is GAR de Nekudim, which are the AHP that came out of the first Rosh. These are the ZAT de Nekudim.

You can therefore understand Partzuf Dikna too. It's been explained that every Tachton emerges by the force of the Reshimot ascending from the Histalkut Orot de Elyon to Malchut de Rosh of the Elyon itself. These are Behinat Zachar and Nekeva, and in the beginning they incorporate in the Masach de Rosh de Elyon and make two Zivugim there, in two kinds of Hitkalelut.

There they extend two Komot: the first Koma on the measure of the Zachar, and the second Koma on the measure of the Nekeva. All this takes place in the Rosh of the Elyon itself. After that they expand and descend to their correct place.

Know, that these two Komot that the Zachar and the Nekeva of Partzuf Nekudim extended when they were in Rosh de SAG are the entire Partzuf Dikna in the Rosh de SAG itself. Despite that, they are indistinguishable in Rosh de SAG itself, only in the branches that come out of it, being the Se'arot.

Now you see that the first Tikun of Dikna, being the two straits of the Zakan, extending under the Awznaim, is the Zachar. In other words, it is the Koma that emerged in the Hitkalelut of the Nekeva that emerged in the measure of the Zachar, whose Koma reaches Bina.

The two lower Tikkunim are the Se'arot on the upper lip under the Hotem on the right and on the left. After that there is the path without the hair in the middle, extending in a straight Kav in the middle of the lip, under the Hotem, to the Peh. Both are the Nekeva of the Rosh, meaning Koma de Behina Aleph that emerged in the Hitkalelut of the Zachar with the Nekeva.

It has already been explained that the Nekeva too has Komat Bina, for she mingled in the first Zivug in the measure of the Zachar. However, there is still a great difference between them. This is so because the Zachar himself is Behina Bet, and thus has Ohr Bina, while the



Nekeva is only Behina Aleph in and of herself, which is Ohr ZA. Consequently, she has He'arah only from Ohr Bina, but not the Atzmut of Ohr Bina.

Thus, all the Orot de Zachar and Nekeva in these three Tikkunim come in Hitlabshut in Shibolet ha Zakan, which is the AHP that came out into Behinat Guf. Hence, these two above-mentioned Komot are discerned in the three upper Tikkunim of Dikna in Shibolet ha Zakan.

It is written, **"Keter took from Behinat Awzen herself, from what the Reiah elicits in the Histaklut in the Ohr Awzen."** This is because Keter de Nekudim is Behinat Zachar, having Koma de Behina Bet.

For that reason it extends from the Histaklut in the Ohr de Awzen, meaning from the Zivug that emerged on Komat Bina, which is the Ohr of the Awzen. From there it extended to the Zachar in Behinat Shibolet ha Zakan, and from Shibolet ha Zakan it descended to its place below Tabur, to Behinat Keter de Nekudim. Thus, Keter has the Etzem of the Ohr Awzen.

It is written, **"Abba took from the Reiah elicits from the Orot Hotem, and the Ohr Peh was also incorporated in it."** Abba de Nekudim is Behinat Nekeva, having only Behina Aleph. Ima de Nekudim is also incorporated in Abba, for both are considered Behinat Nekeva to the Keter.

Hence, for itself, it has only Ohr Hotem, which is Ohr ZA, as Behina Aleph elicits only Komat ZA. In addition, the Ohr Peh, which is Malchut, was also incorporated in the Ohr of the Hotem, because they are one Koma that came out in the second Zivug, on the measure of the Nekeva.

**24. The Kli of Keter, which took its great He'arah from the Awzen, did not break. However, AVI, who take only from the Hotem and the Peh, the Achoraim of their Kelim broke.**

**If Abba ve Ima had received this Ohr Hotem and Peh of AK when they were above, close to the place of the Nikvey Awzen, though they only received a little He'arah from the Orot Awzen itself, the Achoraim of their Kelim would have endured.**

**However, because they receive only from the Sium of the Awzen, being the place of Shibolet ha Zakan, though they take some He'arah, it doesn't help them, and hence the Achoraim of their Kelim break. However, Keter takes the actual Ohr Awzen. Although it takes it at its Sium, since it takes its Atzmut, it is still enough. Consequently, even its Achoraim do not break.**

**Conversely, AVI take only a general He'arah, and even that in remoteness of location. Thus we have clarified these three Behinot, which are: Keter, that remained entirely; AVI, which broke and their Achoraim fell; ZON, whose Achoraim and Panim fell.**

Ohr Pnimi

24. It is written, **"If Abba ve Ima had..."** but since they only receive from the Sium of the Awzen, the place of Shibolet ha Zakan, even though they take some He'arah, it doesn't help them. That is why the Achoraim of their Kelim break.

In fact, they were incorporated in the first Zivug on the measure of the Zachar, at which time they also acquired the Ohr Koma de Behina Bet of the Zachar, in which case AVI too have He'arat Awzen, like the Zachar. However, as has been explained above, in and of themselves they are merely Reshimo of Behina Aleph. Hence, this Hitkalelut with the Zachar is merely Behinat He'arah de Ohr Awzen, not Atzmut, as the Zachar.

Had they received this He'arah **"when they were close to the place of the Nikvey Awzen,"** meaning if AVI de Nekudim were Behinat Nekeva in the first Rosh de Dikna, which are the two Tikkunim called Se'arot of the lip, and the Orcha (Path), then their Achoraim certainly wouldn't have broken, like the first Rosh of Nekudim called YESHSUT, which endured entirely.

However, because they are Behinat second Rosh, and take only from the Behinat Shibolet, and also have no Atzmut Ohr Awzen, but only He'arah, their Achoraim break.

It is written, **"However, Keter takes the actual Ohr Awzen. Although it takes it at its Sium, since it takes its Atzmut, it is still enough. Consequently, even its Achoraim do not break."** It means that Keter is the Zachar, having Koma de Behina Bet by itself.

Hence the Ohr Awzen is considered its Atzmut. The matter of the difference between the Achoraim and the Panim will be explained in its place.

Now you can thoroughly understand the matter of the Ohr Awzen that was blocked on the Shibolet, brought in the Rav's words above (Part 6, item 21). The two reasons in the Ohr Pnimi have already been explained there. Here we find, regarding the Zachar and Nekeva in the Ohr of the Eynaim, that even the Zachar doesn't have a complete Behina Bet, only half this Reshimo, meaning only the Behinat Hitlabshut in it.

Hence, there was no Behinat Hitpashtut in the Kelim from the first Zivug that emerged on Komat Bina (see Part 6, Ohr Pnimi, item 23). Even after the second Zivug in the Hitkalelut of the Zachar with the Nekeva, they descended and expanded to the Guf, which are the exterior AHP, called Shibolet in the Dikna, and GAR de Nekudim in Partzuf Nekudim.

However, then too they could not shine the Ohr Bina into the Kelim below them, because of the absence of Behinat Aviut de Hamshacha that exists in Behina Bet.

For that reason the Ohr Awzen was blocked in the Shibolet, which is the Kli of these ZON, as they cannot give from their Ohr Bina. Similarly, in GAR de Nekudim the Ohr Awzen was blocked in the Bina, and they cannot give anything outside them.

This has been explained in detail above (Part 5, Ohr Pnimi, item 40). Here too it is considered that Ohr Bina remains in the Rosh under Malchut de Rosh, as the Ohr Keter in AB, and as Ohr Hochma in SAG, because the whole issue there applies here too.

**25. \*These Nekudim expanded from Tabur de AK to its Sium Raglaim, as in the arrangement of ZON, clothing AA. However, there ZON clothes AA all around its sides and surroundings, whereas here, their primary He'arah is only through Panim de AK.**

**Yet, some He'arah expands from these Nekudim, whether in their Behinat Orot, or in their Behinat Kelim, clothing this AK on every side, as we've explained above in the AHP. Still, their primary He'arah is through the Panim.**

Ohr Pnimi

**25. Their primary He'arah is only through Panim de AK. Yet, some He'arah expands from these Nekudim etc.**

This matter has already been explained in detail (Part 4, Chap 5, Ohr Pnimi, item 2) and study it there. The gist of it is that the sides are Behinat right and left in the Partzuf. In other words, multiplicity of Hassadim is called "Right" and scarcity of Hassadim is called "Left".

The place of the reception of Hochma and GAR is called Panim, and the place unfit to receive GAR is called Achor. Hence, the Rosh and Toch of every Partzuf through the Tabur is called Panim because until the Tabur it is fit to receive Ohr GAR, and the place from Tabur down is called Achor because it cannot receive GAR there.

You already know of the new Tzimtzum that occurred by the ascent of MAN to Nikvey Eynaim. AHP de Rosh departed from there and became Behinat Guf, and the Peh became Behinat Sium on He'arat GAR, like the Tabur. This is why the Ohr de Awzen was blocked at the Shibolet.

This is also the reason that He'arat Ohr Eynaim is called Panim, as they don't shine for Kelim de Achor from the Peh down, but only Behinat small He'arah, through the sides, extending from Behinat "right and "left", meaning He'arat Hassadim.

**26. The place of Keter from the Nekudot is from Tabur de AK through the Sium of the Guf. HBD are in the first three Prakin de NHY de AK, HGT in the three middle Prakin, and NHY in the lower three Prakin, as in ZON that clothes over AA.**

Ohr Pnimi

**26. HBD are in the first three Prakin de NHY de AK, HGT in the three middle Prakin etc.**

There are four divisions that you find here: Keter, Hochma Bina Daat, Hesed Gevura Tifferet, Netzah Hod Yesod. In order to understand that we must first know the two changes here regarding the Partzufim Galgalta AB SAG preceding Partzuf Nekudim.

The first is the matter of Kli de Daat, which did not exist in the Eser Sefirot. Thus, where did it come from here in the Eser Sefirot de Nekudim? The second is the matter of the Guf of Partzuf Nekudim. The Rav says about the Gufim of the three preceding Partzufim that they begin from Keter, as in Part 5 regarding Matei ve Lo Matei.

However, here he says that the Guf begins from Kli de Daat, not from Keter. He counts only the seven lower Sefirot as the entire Guf, and not the Eser Sefirot, meaning only Daat, HGT and NHYM.

The thing is that you already know that the GAR of Nekudim are Behinat AHP de Israel Saba ve Tvuna, being the first Rosh of Nekudim. Because of the lower Hey that rose to the Eynaim, and the place of the Zivug that ascended to Nikvey Eynaim, the AHP of this Rosh became a vessel of reception and Guf. This Guf de AHP are the GAR of Nekudim.

Thus, the two Kelim, Keter and Hochma de Rosh remained in YESHSUT as Behinat Rosh Aleph, and the three Kelim Bina, ZA and Malchut, came in GAR de Nekudim and were made into the second Rosh. They are the Rosh of Nekudim.

You already know that the entire amount in the Rosh passes and clothes in the Guf as well. It turns out that since there are only three Kelim Bina, ZA and Malchut in Rosh de Nekudim, the Guf too has no more than these three Kelim, since everything that exists in the Guf must be received from the Rosh.

Hence, Guf de Nekudim has only the seven lower Sefirot, which are Bina and five Kelim of ZA, as Netzah and Hod are for one Kli here, and Kli Malchut is the seventh. However, in the three previous Partzufim Galgalta AB SAG, meaning before the Eser Sefirot were divided into two degrees and the Eser Sefirot were complete in the Rosh, this entire amount passed to the Guf too. Hence their Gufim also had Eser Sefirot from Keter to Malchut.

The matter of the renewal of Sefirat Daat in the Eser Sefirot has also been explained: it comes from Behinat misplacement of the Orot. In Partzuf AB, Ohr Hochma clothed in Kli de Keter, Ohr Bina in Kli de Hochma, and Ohr Hesed in Kli de Bina etc. This Ohr Hesed, clothed in Kli de Bina, became Sefirat Daat, which is the MAN de Bina.

The matter of Hitlabshut Ohr Hesed, which is Komat ZA in Kli de Bina, considers that Bina descended to the degree of ZA. As brought in the Rav's words above regarding the Zivug de Komat Hochma (Part 5 item 12), due to the misplacement of the above Orot, there was a decline in all the degrees. Keter came down to the degree of Hochma, and Hochma to the degree of Bina.

We find that because of Hitlabshut Ohr ZA in Kli de Bina, Bina's name was changed into Sefirat Daat. You can therefore understand the matter of the exit of Ohr ZA from inside AK to the outside, which the Rav speaks of henceforth.

You will find that in the inner Partzuf, called Galgalta de AK, there was Ohr ZA in Kli de ZA, as it should have been. However, in Partzuf AB de AK, Ohr ZA rose and clothed Kli de Bina, and in Partzuf SAG de AK, Ohr ZA rose and clothed Kli de Hochma. In Partzuf Nekudim, Ohr ZA rose to Kli de Keter.

It is written above that a Partzuf that exits the Ohr Eynaim has only Komat Behina Aleph, being the Komat Nekeva de Keter, which is the primary Ohr. However, Komat Bina in the Zachar does not expand below GAR de Nekudim.

We could therefore say that since its been shown that Behinat Keter de Nekudim is merely Kli de Bina, because Rosh Aleph took Keter and Hochma, Keter de Nekudim should have been called Sefirat Daat. Also, it's been written that Ohr ZA in Kli de Bina is called Daat.

The answer is that since it is Behinat Rosh, it is called Keter in and of itself. However, it also consists of a second Zivug in Komat Behina Aleph, which is Ohr ZA. Therefore, this is still

not considered here that Ohr ZA came out, but only in Olam Atzilut, for there it clothed in Kli de Keter, and is considered to have come outside.

Now you will see that since the Kli de Bina of the Guf has nothing of the Ohr Bina, as Ohr Bina ends and is blocked at the GAR, its name is therefore changed to Daat, as it has none of the Ohr Bina. Thus, the reason that Sefirat came out in Olam ha Nekudim, is because here the Kli de Bina de Guf was made completely empty of her own Ohr. Also, you find that the reason the Guf of Nekudim has only seven Sefirot is because only these three are also at the Rosh, namely Bina, ZA and Malchut.

This is the root for the division of NHY into three thirds. They follow the three Sefirot Bina, ZA and Malchut of Partzuf Nekudim, clothing Netzah Hod Yesod de AK. The Rosh of the NHY are Behinat Bina, and the Toch of the NHY, which are the middle Prakin, are Behinat ZA, and the Sof of the NHY, which are the lower Prakin, are Behinat Malchut.

The reason for the division is that because in this entire Partzuf that shines in NHY de AK, there are no more than these three Sefirot. This is because Keter and Hochma in them remained above Tabur, in YESHSUT above the Parsa, which is considered Akudim and is not counted among the Sefirot de Nekudim.

However, the Rav counts four divisions here: Keter, HBD, HGT, NHY. This is because there were two times in this Partzuf of Nekudim: Katnut and Gadlut. In the beginning of their creation, they emerged in Katnut, because they came out of Nikvey Eynaim, on Komat Behina Aleph, which is merely Ohr ZA. However, afterwards there was a second Zivug of the AB and SAG, as the Rav says, and the Mochin de Gadlut de Nekudim came out, being the GAR.

That is why the Rav divides them now by an order of Tikun Kavim. ZA that clothes AA de Atzilut, meaning Hochma, Hesed, Netzah is in the right line, Bina, Gevura and Hod, on the left line, and Keter, Daat, Tifferet, Yesod in the middle line.

Yet, in the beginning of their emanation, the lower seven only came out in one line, one by one, as the Rav writes henceforth. It turns out that the Rav speaks of the Gadlut de Nekudim [a second version: emendation from the manuscript of the author Baal HaSulam: This is perplexing since there was no Tikun Kavim in VAK, but here he gives an example from ZA de Atzilut and NHY de AA].

It is written that Keter from the Nekudot clothes from Tabur de AK to Sium of the Guf, and HBD are in the first three Prakin de NHY de AK. It turns out the one Rosh, meaning GAR de Nekudim, were separated from one another because the Keter clothes Tifferet de AK and HB clothe the Roshim de Yarchin de AK, and we must understand that.

Moreover, where did Sefirat Daat come to Rosh de Nekudim from? After all, the Rav will count it henceforth among the seven lower Sefirot of ZA. The thing is that you know that GAR de Nekudim are Behinat AHP that came out of the Rosh. Keter is Behinat Awzen and Bina, HB are Hotem and Peh, meaning ZA and Nukva. ZA in Behinat Tikun Kavim is in Behinat Hesed Gevura Tifferet, and the Nukva is NHY.

It's been explained above that through the Zivug de AB SAG, Behina Dalet descended from the Nikvey Eynaim to the Peh as in the beginning, the AHP rose to the Rosh once more, and Ohr GAR came down to them (see Part 6, item 14 and Ohr Pnimi, item 17). It explains there that despite that, no change was made in the previous situation, and YESHSUT did not return and descended below Tabur because of that, only its He'arah.

Hence, this Behinat GAR is Behinat HGT that became HBD. It means that Hotem Peh that were on Komat ZA and Malchut first, which are ZAT, the Hesed in them returned to Behinat Rosh and now became Hochma. The Gevura in them that returned to the Rosh has now become Bina and the rest of the Sefirot TNHYM now became Daat. Also, the Behinat Awzen, which is Bina that returned to the Rosh, now became Keter.

Thus you find how the AHP that were in GAR de Nekudim became KHBD during the Gadlut: Awzen became Keter, and the Hochma and Gevura in Hotem and Peh became Daat.

Know, that from here on in Atzilut there were two Behinot HGT NHY made in each Partzuf. This is because of the AHP that went out of the Rosh and became the Guf, being Komat ZA.

Afterwards there is Behinat genuine HGT NHY that were never in Behinat Rosh. These two Behinot divide on the Tabur of each Partzuf because HGT NHY, which are AHP that become the Guf, their place is above Tabur, regarded as Behinat AVI of that Partzuf.

The genuine HGT NHY are considered ZON of that Partzuf and their place is below Tabur. Also, HGT NHY below Tabur, which are the real ZON, they too have that same discernment when they expand in a Partzuf of their own, whose HGT end at the Tabur. They are considered Behinat AHP that came out as the Rosh of that Partzuf, meaning the real ZA. Its NHY below Tabur is its genuine Behinat HGT, meaning that were never in its Behinat Rosh. Now the order of the Halbasha of Partzuf Nekudim to NHY de AK that the Rav explains here is thoroughly clarified. It's already been explained that in its SAG de AK there was the beginning of raising MAN to Nikvey Eynaim, causing the exit of the AHP from the Rosh. However, in itself there was no change, and the AHP of Rosh de SAG did not come out of its Rosh, but is considered to have elicited a special Partzuf of Se'arot there, where this great change occurred (see Part 6, Ohr Pnimi item 19). For that reason we do not discriminate Behinat HGT NHY above Tabur de AK here, as in the Partzufim that follow. Rather, it is Behinat Akudim from its Tabur up, its Eser Sefirot beginning from the Keter. Also, that entirely new Partzuf, where the AHP became HGT, are considered in him as merely HGT NHY below the Tabur of its lower Partzufim.

Thus, its Halbasha resembles ZON de Atzilut clothing below Tabur de AA de Atzilut. Therefore, Keter de Nekudim, which is Behinat Awzen when first emanated, namely Bina, is found clothing the lower third of Tifferet because Sefirat Tifferet is Behinat Bina of the Hey Ktzavot on the part of its Kli (see Part 6, Ohr Pnimi, item 41). It clothes only below Tabur of Tifferet de AK and not above its Tabur, because there it is Behinat Akudim, and Keter de Nekudim has no hold in Behinat Akudim.

**"HBD are in the first three Prakin de NHY de AK."** It's been explained in Ohr Pnimi items 42, 43, that Sefirat Netzah is the Behinat ZA of the five Ktzavot on the part of the Kli, and Sefirat Hod is the Behinat Malchut of the five Ktzavot.

Hence, the Hotem and Peh in GAR de Nekudim are ZA and Malchut that returned to the Rosh and became Hochma and Bina. They clothe the upper thirds of Netzah Hod de AK, which are Behinat Rosh de ZA and Malchut, where Rosh ZA is in Netzah and Rosh Malchut in Hod.

However, now these ZA and Malchut became actual Hochma and Bina because they returned to the Rosh, as in the beginning. Thus, Hochma and Bina de Nekudim are proportional to the Upper Prakin of Netzah and Hod, as from the beginning of their creation they are Behinat ZA and Malchut, the same as them.

The Daat de Nekudim clothes the Upper Perek of Yesod de AK, interred between the Roshim de Yarchin inside the Guf, meaning in Tifferet, which is the Kli de Bina of the five Ktzavot. This is so because Daat is Behinat Ohr Hesed clothed in Kli de Bina.

You already know that these Hotem Peh consist of the seven lower Sefirot, because the Hotem contains HGT NHY and the Peh is Malchut. You also know that only HG in them became Hochma and Bina, while the five Sefirot from Tifferet down became Behinat Daat. It is so because Sefirat Hesed is Behinat Hochma of the five Ktzavot from the perspective of the Ohr in it. Hence, its power is good when it returns to Behinat Rosh, when it once more receives Behinat Hochma. Sefirat Gevura is Behinat Bina of the Hey Ktzavot from the perspective of her Ohr, hence she now returned to being Bina.

Sefirat Tifferet is Behinat Ohr ZA in the Hey Ktzavot. Thus, now that it is clothed in Tifferet de AK, which is Bina, from the perspective of the Kli, it became Sefirat Daat, clothing the Upper Perek of Yesod de AK, clothed in Pnimiut Tifferet de AK. However, from the viewpoint of Halbasha, it clothes only up to Yesod.

The reason is that the Behinat Kli of Yesod is from the Behinat Malchut in the Hey Ktzavot. It is known that the Masach mating with the Ohr Elyon is in Kli Malchut, thus having three Prakin in the Yesod. These are the three places of Zivug: Peh, Chazeh, Yesod. For that

reason Behinat Daat in the Rosh, over which the Zivug was made, clothes the Upper Perek of Yesod, which is Behinat Malchut de Rosh.

**"HGT in the three middle Prakin, and NHY in the lower three Prakin."** You already know that these HGT NHY are ZAT de Nekudim, being Behinat true ZA that were never Behinat Rosh.

It has also been clarified that the real ZON are also divided on the two Behinot on the Tabur. Above Tabur they are Behinat AHP of itself, exiting from the Rosh, called HGT, and below Tabur they are its ZON, where there was never Behinat Rosh, called NHY. In that proportion the three middle Prakin and the three lower Prakin divide as well; HGT clothe the middle Prakin and NHY the lower Prakin.

There is yet another reason, truer in this place. You already know that HGT de Hey Ktzavot are the Behinat GAR in them, and Behinat ZA in the Hey Ktzavot begins in Netzah from the perspective of the Kelim and begins in Tifferet from the perspective of the Orot.

Hence, Rosh, Toch, Sof de NHY de AK are divided thus: the Rosh in them is Behinat AHP that actually returned to the Rosh, the Toch in them is Behinat GAR de Hey Ktzavot, meaning HGT, and the Sof in them are VAK de VAK, being ZA and Malchut de Hey Ktzavot. Thus we have clarified the four divisions in the Eser Sefirot de Nekudim in them during the Gadlut. The first is Keter de Nekudim. It is not counted here in the Partzuf, as it is Behinat Zachar of the Rosh de Nekudim, being Behinat Bina and the Etzem Ohr Awzen, for it has Behinat Bet de Hitlabshut.

The second are Hochma, Bina and Daat, who from the beginning of their creation are but Ohr ZA de Rosh, called Hotem Peh that came out of the Rosh and turned into Behinat ZA de Guf. However, during the Gadlut they became Behinat Rosh once more, having He'arah from the Ohr Awzen through their Hitkalelut with the Zachar.

The third are HGT de Nekudim who were never Behinat Rosh, but from the stand point of the Hey Ktzavot, they are considered KHB. The fourth are NHY of Nekudim, being Behinat ZA and Malchut de Hey Ktzavot.

One might ask: Since AHP returned to the Rosh and became one with the Galgalta ve Eynaim in it, the Hotem Peh, which are Hochma and Bina, became one with the Keter, which is Awzen. Thus, there are only three Behinot here.

Indeed, you should remember that there was no change performed on the Upper Sefirot again, meaning because of their return of AVI to the Rosh. YESHSUT, which is Behinat GE of that Rosh, remained above Tabur in and of itself as in the beginning. Keter de Nekudim too, which is Behina Bet, remained for itself as in the beginning, but only their He'arah reached HB when they returned to the Rosh.

**27. Two kinds of Ohr come out of the Guf de AK: the first from the Tabur, and the second from the Yesod. Also, two Havalim come out through there. It should have said that there should have been three Havalim there, opposite the GAR received from the AHP, but since Ohr Awzen is absent from AVI, the Behinat Hevel opposite the Awzen is absent too. Hence, only two Havalim come out, opposite the Hotem and Peh alone, from which AVI received above. Here below they also receive from them.**

Ohr Pnimi

**27. The Behinat Hevel opposite the Awzen is absent too. Hence, only two Havalim come out, opposite the Hotem and Peh.**

It means that only two Havalim came out of Peh of Yesod, opposite the Hotem Peh. Those are Vav to Ima and Nekuda to Abba, as the Rav says above. However, the Hevel of the Tabur, being opposite the Ohr de Awzen, did not reach AVI, as they only have a hold on the Hotem Peh, as the Rav says above.

**28. However, the Ohr of the lower seven that took only from the Guf down is from the Sium of Shibolet ha Zakan down. Hence, they too don't have Havalim to shine for them, but they are implied in the words, "and the arms of his hands were made supple," which is the meaning of the ten additions thrown off from among the**

## **Tzipornaim, as mentioned in Tikun 69.**

**It is so because they are Behinat Melachim in and of themselves, for the annulment of the Melachim was because he was not yet corrected as one Adam, male and female.**

Ohr Pnimi

### **28. The Ohr of the lower seven that took only from the Guf down is from the Sium of Shibolet ha Zakan down.**

It's been written (Ohr Pnimi item 20), that ZAT take from the Behinat Tikkunim of Dikna under the Shibolet, where the Ohr of Awzen does not reach because it ends at Shibolet ha Zakan (see Ohr Pnimi item 21).

**"And the arms of his hands were made supple," which is the meaning of the ten additions thrown off from among the Tzipornaim.**

Even though he says that the ten Havalim came out through the Tzipornaim of the Raglaim, why does he say that they are from the hands here? Indeed, when it says that the ZAT took from the Havalim that come out through the Tzipornaim of the Raglaim, it means that they took from the Behinat Parsa ha Mesayemet to the Raglaim of SAG. It turns out that he took from the Tzipornaim of the Raglaim.

You must remember what is written above (Ohr Pnimi item 12) that the meaning of this Parsa is Behinat new point of Tzimtzum that moved from the place of Malchut of the Eser Sefirot de Sium to the place of Bina of the Eser Sefirot de Sium.

The place of the Sium of the Kav in Tzimtzum Aleph de Ein Sof was in Malchut of the Eser Sefirot de Sium, which is the actual Olam ha Zeh, as it says "And His feet shall stand upon the mount of Olives." Similarly, the same occurs now in Tzimtzum Bet, called Tzimtzum NHY de AK, the point of Sium in the Bina of these Eser Sefirot, called point of Olam ha Ba.

A Parsa was placed here, ending the new Gevul set up in the Olamot, where the Raglaim of Partzuf SAG de AK end, and Parsa is regarded the Tzipornaim of the Raglaim de SAG de AK. It has been explained (Ohr Pnimi item 21) that the Parsa and Shibolet ha Zakan are one matter. That is why the Rav writes here that from Yesod de AK **"only two Havalim come out, opposite the Hotem and Peh,"** from which AVI received, and the Hevel opposite the Ohr Awzen is absent. This is why the ZAT took from the Tzipornaim of the Raglaim, since they took for the Sium of the Shibolet, ending the Ohr de Awzen.

Understand, that because of the new point of Sium, three Behinat Sium emerged in SAG, in its Rosh, Toch, Sof: the point of Sium of the Rosh, called Nikvey Eynaim, the point of Sium of the Toch, being in the place of the previous Tabur, called Shibolet ha Zakan, and the Behinat Sium of the Sof, called Parsa. Thus, the Parsa is the Behinat Etzbaot Raglaim of SAG de AK.

However, everything we discern in SAG doesn't change Partzuf SAG itself in any way, as you already know that there is no absence and change in the spiritual. Everything we discern in it is but a general Behinat Shoresh (see Ohr Pnimi item 2).

However, all these changes that occur by the force of the new point of Tzimtzum is only in that same new Partzuf that emerged because of the connection of Behina Dalet with Behina Bet through the Nikvey Eynaim, called Partzuf Nekudim. Also, only in the Rosh, Toch, Sof of that Partzuf did the three Parsas emerge and were made in its RTS de facto, and remember that.

You already know that there is a great Tikun in this Parsa that **"draws from above, and gives below,"** because it is Behinat double Masach from two Behinat: Behina Dalet and Behina Bet together. This is done by the ascent of NHY to HGT, and the mingling of Behina Bet that operates in the HGT of Partzuf SAG with Behina Dalet that operates in NHY of the Inner AK.

Hence, the Parsa stands diagonally from Chazeh to Tabur, as it contains within it NHY and HGT together. Thus, during the Gadlut, the lower Hey, being Behina Dalet, descends from

the Parsa and the Parsa is split. In other words, the ending Gevul is canceled and the Orot de SAG pass below the Parsa.

Afterwards, the Parsa immediately returns to its place, and in that manner it draws He'arat SAG from above, and gives below, to Partzuf Nekudim below the Tabur. It is similar in the Partzufim of Atzilut as well.

The above seven lower Sefirot of Nekudim could not receive any Ohr from the SAG because of the Sium of the Parsa. However, now, during the Gadlut, after the Parsa has been fissured, they too are found to be receiving Ohr from the place of the Parsa, the place of Behinat SAG and HGT of the general AK.

Thus, the same Orot that the seven lower Sefirot de Nekudim received from the Parsa is Behinat HGT, being the arms of the hands. That is why it says, "and the arms of his hands were made supple."

We find that before the Zivug de Gadlut, Parsa is considered the Etzbaot Raglaim of Partzuf SAG. This is so because SAG ends there and the Sof of the He'arah is called Raglaim.

However, when the Parsa fissures, at which time the Gevul returns to the point of Sium de Olam ha Zeh as before, the Behinat HGT expands as before.

**29. The fitting Havalim for these seven Melachim came out through the Tzipornaim of the Raglaim. Although the Tzipornaim are ten, and the Nekudot that broke are only seven, the thing is that there are also two kinds of Achoraim that broke, being the nine Behinot, and the tenth.**

**This is so because in Keter too there was some flaw, and it is its Behinat NHY that came inside as Mochin to AVI, and they too broke. Thus, there are ten Behinot, for ten Havalim that came out of the Tzimtzum of his Raglaim.**

**The discriminations of the exit of these ten Havalim through his Tzipornaim were all the absence of their reception from the Ohr of the Upper Awzen. Hence it is this reason that caused the annulment of the Melachim.**

**30. Regarding the Melachim, the Behinat Taamim Nekudot, Tagin, Otiot in them has already been explained above. Here we shall explain them in the Behinat Nekudim.**

**It is written that Behinat Nekudim are the first Orot that came out in the beginning, and the Otiot are the Kelim. Then, when the Kelim broke and were separated each from its dead, the Orot remained as Tagin on the Otiot, which are the Kelim. The Taamim is the new name MA, that later came out from the Ohr of the Metzach for the Tikun of the Melachim.**

Ohr Pnimi

**30. Regarding the Melachim, the Behinat TNTO in them has already been explained above.**

It is written (Part 4, Chap 3, item 11) that Hitpashtut Aleph of the Partzuf, which is Ohr Yashar, Rachamim, is considered the Taamim in it. When it begins to diminish by the power of the Hizdakchut of the Masach, at which time the other four Komot of Katnut from Hochma to Malchut emerge, they are considered Behinat Nekudot in it. Also, The Reshimot that remain from the Behinat Nekudot, from the Behinot Nitzotzin that fall off them into the Kelim are called Otiot.

**Nekudim are the first Orot that came out in the beginning.**

By that he tells us that the order is changed here, compared to the way it was in the previous three Partzufim of AK. There the Gadlut came out first, which are the Taamim, and then the degrees of Katnut emerged, meaning the Nekudot.

However, here in Olam ha Nekudim, the Katnut came out first, and then the Gadlut. This is so because at first, only the GAR came out, in Orot de Ruach Nefesh, namely Komat ZA.



Then AB and SAG mated, the Parsa fissured, and the Orot de GAR went down to the Nekudim, and to the seven lower Sefirot.

It is written, "**Nekudot are the first Orot that came out in the beginning,**" meaning the opposite of the previous Partzufim Galgalta, AB, SAG, where the Taamim came out first. Here the Behinot Nekudot came out first, meaning the Katnut, and then the Gadlut. Notwithstanding, He'arat Gadlut is not called Taamim, because they were not in Behinat Rachamim, as in these Orot and in what caused them was the matter of the breaking of the vessels.

**And the Otiot are the Kelim.**

They also contain the Nitzotzin that fell into them during the Histalkut of the Orot from them, as it was in Akudim.

**The Taamim is the new name MA.**

Those Taamim that emerged in Olam ha Nekudim, meaning the Gadlut that emerged by Zivug AB SAG, being the Taamim de Nekudim, did not exist in Nekudim, but only after the new Taamim de MA corrected them. Hence, they are called after the name of the MA.

**31. \*We shall repeat that we have explained that the Nekudot were divided into three parts: The Elyonim above the Otiot, such as the Holam, in the middle, like the Shuruk, and the Tachtonim like the rest of the Nekudot.**

**The Nekuda of the Holam is the Hevel that exits from Tabur, where the Keter stands. This is because Keter is the Holam on the Tifferet, as Holam is mainly in Tifferet de AK. However, Keter became Nekudot, as it says in the fifth Tikun, that Holam is Keter in the Otiot. The Nikud (punctuation) of Shuruk in the Vav, called Melafom, being in the middle, is the Hevel emerging from Yesod to AVI.**

**It is divided into two because that Nekuda of Shuruk is Vav, the Yod in the middle, and the Yod of Shuruk is for Abba, called the first Yod of the Name. Also, the Vav of Shuruk is for Ima, to produce and generate the VAK de ZA. This is the Behinat Vav that Ima takes.**

**There is yet another reason that the Nekuda, which is like a Yod in the Shuruk, is higher, and Abba de Nekudim suck from it. It is known, that the Vav of the Shuruk, being the letter Vav, Ima de Nekudim sucks from that. This is because the Nekudot of Hochma, the Otiot Bina, and the seven lower Nekudot with the three Behinot, are: one - NHY of Keter, and two - Achoraim de AVI.**

**Thus, these ten came out through the Tzipornaim of the Raglaim. We do not mean to say that these are the Nekudot themselves, only that Ohr came out of all these Havalim to the ten Nekudot that came out through the Ayin, and remember that.**

Ohr Pnimi

**31. The Nekudot were divided into three parts:**

By the three Orot Bina, ZA and Malchut that shine in Nekudim (see Ohr Pnimi item 23). This is so because there is Ohr Bina there from Behinat Hitlabshut called Zachar, being Keter de Nekudim. There is also Koma de Behina Aleph there, being the Nekeva de Nekudim, called Hochma and Bina, where Ohr ZA is in Hochma and Ohr Malchut in Bina.

It is written that the Nekudot are divided into three parts Bina, ZA and Malchut, clothed in Keter, Hochma and Bina of the Nekudot. However, know that ZA and Malchut found in Hochma and Bina are both considered as one part, since they are Behinat Ohr of one Koma, Koma de Behina Aleph.

For that reason the seven lower Sefirot are considered the third part. In this way, that Keter that has Bina from Behinat Hitlabshut, is the upper part, and both Hochma and Bina together are the second part, while the ZAT are the third part.

**The Holam is the Hevel that exits from Tabur, where the Keter stands.**

It is Ohr Bina from Behinat Hitlabshut. It's been explained above (Ohr Pnimi item 23) that no Hitpashtut Kelim came out of this Zivug of Behina Bet de Hitlabshut, but from a Masach that has Behinat Hamshacha. Hence, the Kelim only came out from Behina Aleph of the Nekeva, being Hochma and Bina.

This is why it is written that the Hevel comes out of the Tabur to the Keter of Nekudim. This Hevel is the Ohr Bina (item 27), Behinat Holam above the Otiot (see item 17). This is so because the Otiot are the Kelim and this Ohr Bina that only came out from Behina Bet de Hitlabshut has no Hitpashtut for Kelim. Consequently, it is Behinat Holam above the Otiot and does not touch them, for it cannot clothe within them.

**Shuruk in the Vav, called Melafof, being in the middle.**

It is written above that only AVI, which are the Nekeva de Nekudim, have Hitpashtut Kelim and can clothe within them. Hence AVI are implied in the Shuruk, meaning a Melafof in the middle of the Otiot.

**Yod of Shuruk is for Abba, called the first Yod of the Name.**

Meaning the Yod of the Name HaVaYaH, which is Behinat AB, being Abba. He implies the Behinat five Hassadim of the Yesod that Abba took. This is because it is known that the influence of Yesod is only the Hassadim and Gevurot and Abba takes the five Hassadim, since AB is Hassadim.

**The Vav of Shuruk is for Ima, to produce and generate the VAK de ZA.**

Ima is the first Hey of the Name HaVaYaH. Hence she received the Behinat "truncated Vav inside the Hey" from the Yesod, which is her MAN and is the ZA in the intestines of Bina.

**The Nekuda... ..and Abba de Nekudim suck from it.**

Nekuda implies the lower Hey that rose to Nikvey Eynaim from which came AVI de Nekudim. Now she became Behinat MAN for Abba for the great Zivug of Histaklut Eynaim de AVI.

**The Vav of the Shuruk, being the letter Vav, Ima de Nekudim sucks from that.**

It is as he wrote in the Tree of Life, that through the force of the raising of MAN to Nikvey Eynaim, it splits the HaVaYaH de SAG there, where the Vav in the Peh is Ima.

**Nekudot of Hochma, the Otiot Bina.**

Because AVI have only Komat ZA from the beginning of their creation. Abba is considered Ohr ZA, and Ima the Kli, which is Otiot. This Ohr in the Katnut is called Ohr Nekudot, as the Rav says in item 30 here. This is why it is written Nekudot – Hochma, and Otiot – Bina.

**And the seven lower Nekudot... ..these ten came out through the Tzipornaim of the Raglaim.**

It means that they are the Nekudot under the Otiot, which are the nine Nekudot. In the first two Nekudot: Kamatz, Patach, there was no breaking, as they are Keter and Hochma. In the seven lower Nekudot there was a breaking of the vessels, as the Rav says in the Tree of Life.

These nine Nekudot are Tachtonim under the Otiot because they received the Behinat Havalim coming out through the Tzipornaim of the Raglaim, which are under the Kelim of the Partzuf.

We might ask: He says above that Holam and Shuruk are the Keter and Hochma, meaning the Upper and Middle Nekudot. However, here he considers them Kamatz and Patach. It turns out that Keter and Hochma are also Lower Nekudot.

The thing is that we must distinguish in them the Etzem of their emanation, as they first emerged through the Nikvey Eynaim, when only two Orot came out of there, Zachar and Nekeva. The Keter was the Zachar, reaching up to Bina, from the viewpoint of Hitlabshut, and the Nekeva is both Hochma and Bina together, in the Koma of Behina Aleph.

Hence they are considered Holam and Shuruk here, implying that the Zachar, which is Keter, has no Hitpashtut for Kelim, and he is above the Partzuf as a Nekuda of Tabur above Partzuf Nekudim, as Behinat Holam. He is Keter to the Otiot and does not participate in the Hitpashtut of the Partzuf. Opposite that the AVI are implied in the Shuruk, inside the Otiot,

meaning inside the Partzuf, as they are the Behinat Nekeva, having complete MAN from Behinat Hamshacha too.

However, the Nekudot below the Otiot imply the time of Gadlut of the Nekudim after the AB and SAG mated and the Koma that emerged by their Zivug descended and fissured the Parsa. It means that the Gevul of the Sium Raglin de SAG was canceled, and then the entire Partzuf of Nekudim that stands under the Parsa received from the Raglaim de SAG above the Parsa.

This means that the Eser Sefirot de Sium of the SAG that the Parsa rides on now acquired Behinot Hitpashtut and illuminated for the Nekudim. Thus, the Nekudim are now found to be receiving from the Orot below the Partzuf in its previous form. These are called the Nekudot under the Otiot.

Study that well for that Behinat Holam above the Otiot of Partzuf de Nekudim during its creation descended from there during the Gadlut and clothed in Nekudim, meaning inside the Otiot. We refer to them as under the Otiot only compared to the state of the giver, not with respect to the state of the receiver.

Thus we have learned that these Keter and Hochma too received from Sium Raglin de SAG as the ZAT. Moreover, they are the prime receivers, and they are the ones that gave them to the ZAT.

In that sense they are called Kamatz Patach, for they are under the Otiot. Thus, in order to indicate the Behinat Keter and Hochma from their very creation, they are marked with Holam and Shuruk. Conversely, when indicated with respect to what they received by the Gadlut de Nekudim, they are then called Kamatz Patach.

However, when the Rav writes that Kamatz Patach did not break, he refers to what they have from their very creation, not to what they received from Sium Raglin de SAG. This is because these He'arot were canceled from both Keter and Hochma, and they are called Orot Achoraim or AVI.

**We do not mean to say that these are the Nekudot themselves.**

It means that these Orot and Havalim that came out of the Tzipornaim of his Raglaim are not the Atzmut of the Nekudot. Rather, they are considered as mere additions, because the Behinat Atzmut of the Nekudot came out of the Ohr Eynaim.

**32. \*In the beginning of my studies with my teacher, he would hide, cover and clothe the matters, as I did not yet know the beginning of things, as I have presented them in the previous gates. Hence, when he began to explain to me the matter of Atik Yomin, he explained one study, and we shall write it here.**

**I could not connect it with what I have written thus far, yet I do wish to write it, and perhaps the reader will be able to connect it with the above, for the matters seem to contradict the above. This is its matter:**

**It is known that there were ten Nekudim first, where the first three did not break, and the Kelim and the Orot remained, but the seven lower Nekudot broke and the Kelim descended to Beria. Consequently, the Orot remained in their place in Olam Atzilut without any clothing.**

**Know, that the first three Nekudot, both in the Behinat Orot and in the Behinat Kelim, are the only ones Partzuf Atik Yomin is made of; no other force is involved in them. However, there are many forces involved in the seven lower Nekudot: there is an upper Behina from Behinat Atik in each of the seven Nekudot, and there is a second Behina of AA in each of the seven Nekudot as well. There is also Behinat AVI, and there is the lower amongst them, that of ZON.**

Ohr Pnimi

**32. The first three Nekudot... ..are the only ones Partzuf Atik Yomin is made of.**

Meaning: Partzuf Keter, called Atik, has Eser Sefirot called Inner HaVaYaH. The tip of the Yod is the Keter in it, meaning Keter de Keter; the Yod in it is Abba and Hochma; the first Hey is Ima and Bina, and the Vav in it is ZA. The last Hey in it is Malchut.

Complete HaVaYaH emerges as Malbush out of every single Ot in the Inner HaVaYaH in Partzuf Keter itself. Partzuf AB comes out of its Yod, and Partzuf SAG comes out of its first Hey. AB is called Abba and the SAG is called Ima. Partzuf ZA comes out of the Vav in it, clothing it from Tabur down, and Partzuf Malchut comes out of the last Hey.

Know, that so it is in every complete Partzuf. Partzuf Keter is considered the Pnimi, also containing inner AB, SAG, MA, BON, called Inner HaVaYaH. Besides those, it has Outer AB, SAG, MA, BON, which are Malbushim to it. The AB and SAG clothe above Tabur, and MA and BON, being ZON, clothe below Tabur, as the Rav says (Part 6, item 1).

Thus, in Partzuf Nekudim only Behinat Partzuf Keter in it came out with the AB, SAG, MA, BON in its Pnimit. It did not have time to produce the outer AB, SAG, MA, BON, because the seven lower Sefirot in it broke, and the Achoraim of the GAR in it were also canceled. However, the Behinat Panim of its First Three remained. It means that everything that was in these GAR from the beginning of their creation is called Panim; all of it remained and not a thing of them was canceled.

It is written, **“The first three Nekudot, both in the Behinat Orot and in the Behinat Kelim, are the only ones Partzuf Atik Yomin is made of.”** It is so because the outer AB, SAG, MA, BON have no hold on the GAR de Partzuf Keter.

This is the meaning of the words, **“no other force is involved in them.”** This is because even Partzuf AB begins to emerge from Peh de Partzuf Keter down, which is below Malchut of its Rosh; much less in the rest of the Partzufim.

**There are many forces involved in the seven lower Nekudot.**

It refers to those Behinot from which the four Partzufim outer ASMB that clothe it should emerge. It is so because they haven't emerged from it in Olam ha Nekudim. He will explain henceforth that there is a Behinat AA that should come out of it.

**33. It turns out that the Partzufim AA, AVI and ZON after the Tikun, came out of these Behinot in the seven lower Nekudot, both from the Behinat Orot, and from the Behinat Kelim. Indeed, those Behinot that have the Atik Yomin in them rose and mingled with the first three Nekudot, all of which are Behinat Atik Yomin, and Partzuf Atik was made of all these Behinot as we've explained.**

Ohr Pnimi

**33. The Partzufim AA, AVI and ZON after the Tikun, came out of these Behinot in the seven lower Nekudot.**

Meaning by the selections in the association of the new MA with them. Even Partzuf AA was made of Behinat NHY de Keter that was sorted and corrected through the new MA because of the annulment of the Achoraim that were there during the breaking of the vessels.

Know, that these NHY de Keter from which AA de Atzilut was made is considered the seven lower Sefirot de Keter. The rule is that any thing that was in Partzuf Nekudim from the beginning of creation, meaning as it came out of the Nikvey Eynaim, is considered GAR.

This is because Ohr Eynaim illuminated only to the GAR de Nekudim in the beginning of its creation. Nevertheless, only Behinat Rosh without a Guf came out of the Ohr Eynaim, for Behina Aleph doesn't shine to the Guf, as the Rav says (Part 3, Chap 1, item 6). Hence, all that the ZAT de Nekudim had was He'arat Kelim from Behinat Histaklut Eynaim in AHP.

Now you can see that the entire Behinat Gadlut that reached them as addition to what they had from the beginning of their creation is considered Behinat ZAT and Kelim de Achoraim. This is because they took them from the Behinat Tzipornaim of the Raglaim de SAG.

**34. It is known that the Elyon expands in any Tachton expands to sustain it, but the Tachton does not expand in its Elyon. Hence there is the force of Atik Yomin in the seven lower Nekudot, but no force of AA, AVI and ZON is involved in the first three Nekudot, as they are all Behinat Atik.**

**35. \*However, the Upper Maatzil wanted to create that Behinat Melachim in that manner to begin with, consisting of Behinat Kedusha, but she is Dinim and Gevurot and the Shmarim and the Klipot are mixed in them. He created them like that deliberately so that there would be reward and punishment in the world, to punish the wicked and reward the righteous.**

**This is not the place to elaborate, but He created them like that deliberately, in order to abolish and exterminate them. Thus the holy Nitzotzot would be sorted out from among them, rise up, and the Klipot mixed in them would remain below, as Sigim of gold and Shmarim of wine.**

**36. Know, that these seven Melachim are ten, but they are like the seven Heichalot, which are ten that are called seven. It is so because the top Heichal contains the first three Heichalot, and the bottom contains the last two Heichalot.**

**It is exactly the same in these seven Melachim, for they are ten, but are called only seven. Since these Melachim are Behinot Dinim and Gevurot, you find that they are all in the form of Nekeva, as the Nekeva is all Din.**

**37. \*He wrote, "Come and see the very beginning of faith etc." "trampled over the black Nitzotz," which is the Shoresh of the Din, "concealed in the intestine of Ima," as mentioned in the Zohar (Idra Zuta), "and threw Nitzotzin in 320 directions."**

**Since these Melachim are Dinim and strong Gevurot, they are called Nitzotzin of Esh that came out of the Butzina de Kardinuta (Candle of Darkness). They numbered 320 Nitzotzin, each Nitzotz separated from the other, and they each turned their own way. They were thrown until they went below Olam Atzilut, and being there, they sorted out the offal from within the thought.**

**It turns out that since they are hard Dinim the offal of the Klipa was mixed with them, and when they were thrown down, they were sorted and corrected. The good and the holy among them returned to be corrected by the eighth Melech, called Hadar, rose up, and the offal in them became the Behinot Klipot and they remained below.**

**38. \*Indeed these ten Nekudot were one on top of the other. The measure of their Koma was as the current measure and Koma of Atzilut, this is because the place where those Nekudot reached, until that place it is now Olam Atzilut, and from there down, Olam Beria.**

Ohr Pnimi

**38. Ten Nekudot were one on top of the other.**

He is uneasy with interpreting the ten Nekudot he mentions here. Though only the seven lower Nekudot were one above the other, only the first three among them were in Tikun Kavim, as it is known in all the places.

The reason the seven lower Nekudot were in one Kav one below the other is that the matter of the Tikun Kavim came out by the ascent of NHY to HGT, where Behina Bet and Behina Dalet were mixed together (Ohr Pnimi item 1). This is because then Malchut was incorporated in every single Sefira through Hochma. Consequently, a Kav of Hesed and a Kav of Din were created in every single Sefira. Thus, through the Zivug that raises Ohr Hozer they were united with each other as Rachamim.

The beginning of this Tikun was made in Partzuf Nekudim that came out of Nikvey Eynaim de SAG, though this Ohr reached only GAR of Nekudim, and not the lower seven. Hence, the seven lower Kelim remained without Tikun Kavim.

You should know here that the Kelim of every Partzuf were made of the same Kelim in the Partzuf above it after the Histalkut of their Orot from within them. Now you can see that the

Kli of the Eser Sefirot de Nekudim was made of the lower nine Sefirot de SAG, which extended below Tabur, and the Ohr departed from them during Tzimtzum NHY de AK. Hence, since there was still no Tikun Kavim in SAG, the seven lower Kelim came out in one Kav. However, the GAR that received from the Zivug in Nikvey Eynaim came out in Tikun Kavim. Even though the seven lower Kelim took from the Histaklut Eynaim in AHP as well, this minute He'arah is insufficient for them for Tikun Kavim.

**The measure of their Koma was as the current measure and Koma of Atzilut.**

The new point of Tzimtzum in the Olamot was made of the association of Behina Dalet and Behina Bet and mixing them together, in the place of Behina Bet of the Eser Sefirot de Sium. The first Partzuf to come out in the new measure of Sium is Partzuf Nekudim, and all other Partzufim of Atzilut follow it.

That place from the old point of Tzimtzum, being Olam ha Zeh, and the new point of Tzimtzum, is called the place of the three Olamot, BYA. Since they stand in that place after the new point of Tzimtzum that's been innovated, these three Olamot are called the three Olamot of separation. That is why it is said that the Koma of Nekudim and the Koma of Olam Atzilut have the same length, and from there down, Olam ha Beria.

**39. However, the Ohr of these ten Nekudim was great indeed. Also, the Ohr Elyon was added to it, and they didn't have the strength to receive. It is then that these Kelim died, meaning went below, to the place that is now Beria, and this descent was their death.**

**Indeed, this is only in the seven lower Nekudot, because the GAR had power in their Kelim to receive their Ohr, and they did not die. However, the seven Kelim of the lower seven are the ones that died and descended to the place that is now Beria, and this is their death.**

**Indeed, the time of their death was when they emerged as Nekudim. It is so because when they came out of Akudim, where they were mixed in the Keter together, from which they came out and divided into Yod Nekudim. Then they came out and died instantaneously, as it is written in the Zohar, "The craftsman crushes the iron and Nitzotzin come out, and quench instantaneously."**

Ohr Pnimi

**39. Also, the Ohr Elyon was added to it.**

Besides what they had in the beginning of their creation, from Zivug Nikvey Eynaim, another Partzuf came to them, complete in Gadlut, by the Zivug de AB SAG, where the first Ohr is called the "essence" of their emanation.

**And they didn't have the strength to receive.**

The Kelim were too small to contain the great Ohr that came as an addition because that Ohr was in Behinat GAR, and their Kelim began from Bina down (Ohr Pnimi item 26). Hence, they did not exist until the new MA came and connected them with it; then the Kelim grew and existed.

**GAR had power in their Kelim to receive their Ohr.**

Meaning precisely their own Ohr, which they had in the beginning of their creation, meaning the first Ohr. However, the second Ohr, called "additions" did not exist in GAR too, meaning the annulment of Achoraim de AVI and the blemish of NHY de Keter that the Rav introduces.

**When they came out of Akudim... ..and divided into Yod Nekudim. Then they came out and died instantaneously.**

In the beginning, all the Orot came and mingled in Kli de Keter de Nekudim. This is still considered Akudim, meaning Behinat Partzuf SAG, because it has Behina Bet de Hitlabshut (Ohr Pnimi item 23). There are the Atzmut Ohr Awzen in it, though afterwards, by the He'arat Yesod de AK, NHY of this Keter expanded into AVI, and AVI returned to be Panim be Panim (face to face).

They mated on the MAN of the lower Hey as a Nekuda that Abba took and the great Zivug was made as Histaklut Eynaim de AVI in each other. This great Ohr expanded from above downward to the Kelim de Nekudim, meaning to divide into ten Nekudim. Because each and every Kli consisted of Yod, as it is known regarding the 320 Nitzotzin, they instantly broke and died.

It is written, **"The craftsman crushes the iron and Nitzotzin come out, and quench instantaneously."** They are 320 sparks, because each Melech consists of four Behinot HB TM. Each Behina contained ten Nekudot, thus forty sparks for every Melech. Since they are eight Melachim, thus eight times forty is 320, and this is the meaning of the 320 Nitzotzin mentioned in all the places.

**40. \*In the beginning the ten were simple Atzmut, consisting of Yod, indiscernible in them. The GAR, which were Rachamim, could receive the Ohr Ein Sof, and when it reached the seven Nekudot, they would be canceled.**

**Also, these are the Melachim that died. Since they are Din, while the Ohr that comes is Rachamim, they could not receive it, and since they did not receive the sustenance, they died. Hence it was necessary to correct where Kelim would be made for the Keter. Thus the Ohr that comes and passes through the Masach was corrected and even these Yod became apparent in it.**

**These Melachim are below Malchut de Atzilut, and only Hadar was left of them, since they were Dechar and Nukva, and they are Tifferet and Malchut.**

Ohr Pnimi

**40. The ten were simple Atzmut, consisting of Yod, indiscernible in them.**

It means that they are GAR de Nekudim, even though Tikun Kavim and Behinat Yod Kavim were already in them. This means that Malchut incorporated in each and every Sefira and the ten Kelim became Orot.

However, since they are Behinat Rosh, and the Masach operates in them from below upward, all the Orot are therefore still considered to be contained in Kli de Keter, as in Akudim. Also, the matter of the Yod Kelim is indiscernible in them, because the Behinat Aviut is unapparent from below upward, meaning before the Ohr clothes in the Kelim.

**The GAR, which were Rachamim, could receive the Ohr Ein Sof.**

As it says in the previous item, the Behinat Aviut, which is Midat ha Din from the Hitkalelut Malchut in each and every Sefira, is not apparent in the GAR just yet. This is because there is no actual Behinat Hitlabshut in them, but only in potential, hence they are Rachamim.

**Since they are Din, while the Ohr that comes is Rachamim, they could not receive it.**

It's been written above that the Kelim were small, because the great Kelim in the Gufim of the three previous Partzufim of AK, being Kli de Keter and Kli de Hochma, were absent here in the Guf of Nekudim. This is because they began from Sefirat Daat down, being Kli de Bina (see Ohr Pnimi item 26).

The Ohr that came to them was Rachamim, meaning Orot of GAR, called Ohr of Rachamim, they need to clothe in the Zach Kelim of Keter and Hochma. This is the reason they could not receive it.

**Kelim would be made for the Keter. Thus the Ohr that comes and passes through the Masach.**

He refers to the Masach de Yesod de Atik that was corrected in Atzilut, by which the Ohr was corrected, as written above.

**These Yod became apparent in it.**

It is so because they were corrected in Tikun Kavim and Yod Kelim in the ZAT too through the Ibur and Yenika, and then the Atzmut clothed in the Kelim.

**Below Malchut de Atzilut.**

Meaning they expanded below Parsa de Atzilut and came out of the Gevul of the new point of Tzimtzum that was in Nekudim, and this was their death.

**Since they were Dechar and Nukva.**

Meaning his Nukva was corrected, as she should have been; therefore he remained. This is the meaning of the name New MA, which will be explained in its place.

**41. \*Each of these Eser Sefirot certainly consisted of all the Eser Sefirot, but that was by way of admixture. Let us make an allegory such as this: it is as if water and wine, oil, honey and milk were all mixed together in the same pot.**

**The lower seven were in Behinat Dinim because it is impossible for the world to exist and be conducted except through the Dinim and the Klipot, as it is written in the Mishna, to punish the wicked and reward the righteous, etc.**

Ohr Pnimi

**41. Consisted of all the Eser Sefirot, but that was by way of admixture.**

This means that the Tikun of the ten Kelim was made by Tzimtzum NHY. It means that Behina Dalet incorporated in each and every Sefira because of her connection with Behina Bet, and the Masach and Zivug were corrected in each and every Sefira through Hochma and through the Nikvey Eynaim.

However, that Tikun was only on the GAR de Nekudim. The connection of Behina Bet with Behina Dalet dominated in the ZAT de Nekudim, as these Kelim are Behinat Kelim of the lower nine Sefirot de SAG. That connection was primarily in them, and there the Behina Bet became AB, by the force of their He'arah in the inner ZON de AK (see Ohr Pnimi item 1). Hence the ZAT received that doubled Behinat Aviut first, but it was in them without Tikun. Instead, they were mixed together in one another like the mixture of moist with moist that the Rav brings. It means that the Behinot Dinim themselves and Behinot Rachamim themselves were not apparent, but everything was mixed together beyond recognition. Also, from this mixture formed the Behinot Klipot, as Sigim of gold and Shmarim of wine, and they too mixed with those Kelim beyond recognition.

You must perceive in this matter that although the Behinat Aviut in the Kelim is their entire magnitude and merit, the height of their Koma is measured by it. Indeed, this is provided they have a Tikun of the Masach equivalent to that measure of Aviut.

However, if they do not have that Tikun of the Masach that should be with respect to that Aviut, the Aviut turns into hard and bitter Dinim, since Shinui Tzura is separation in the spiritual. For that reason they cannot suck their sustenance off the Ohr Elyon, for then the Aviut turns into Behinot Dinim and Klipot, meaning to incorrigible nocuous, until they receive their complete Tikun.

**It is impossible for the world to exist and be conducted except through the Dinim and the Klipot.**

Since the world is conducted according to the thought of creation, which is to delight His creatures, meaning give a good reward to the righteous. Such a leadership cannot exist except by the work in the form of "God hath made even the one as well as the other," hence, the place was prepared for the existence of the Dinim and Klipot.

**42. However, the Din was below in the lower seven, but everything was mixed together. Because of that there wasn't any correction in the Yod Sefirot at all. Hence, when Ohr Ein Sof descended and fissured in them from above downward the Ohr descends from Keter to Hochma and from Hochma to Bina, which is the third Sefira.**

**However, when that Ohr Elyon expanded, being complete Rachamim and complete Hesed, and when it reached the lower seven, being Dinim, and Dinim are awakened by them, they could not receive it. This is because they are opposites, one is Hesed and one is Din, and they were canceled by the Ohr Elyon and died, as it says, "And Bela died, And Husham died" etc.**



Ohr Pnimi

**42. Ohr Ein Sof descended and fissured in them from above downward.**

This refers to the new Ohr that came down and fissured the Parsa and the Ohr for Nekudim, as the Rav says. Also, fissuring means the annulment of the Gevul.

**43. Then these seven lower Melachim descended below in Olam Beria, completely under the place of Malchut de Atzilut. Their place under Sefirat Bina remained vacant, and in that space between Sefirat Bina and these seven Melachim another seven Sefirot emerged, mingled together in the image of Adam, consisting of Zachar and Nekeva.**

**This is ZON, called the eighth Melech, whose name is Hadar, and the name of his wife, Mehetabel. This is because Hadar is ZA and Mehetabel is Nukva.**

Ohr Pnimi

**43. Completely under the place of Malchut de Atzilut.**

Under the place of the new Tzimtzum where Behinat Atzilut ends and the place of the Separated Olamot begins.

**Their place under Sefirat Bina remained vacant.**

This is so because the GAR, which are KHB, remained, and only the Melachim from Bina down broke and left a vacant space. After the Tikun, that will be the place where Olam Atzilut will stand.

**44. \*Thus, when you count the Name from AB, each Behinat AB will be Yod from HaVaYaH, and SAG, the first Hey of HaVaYaH, MA is the Ot Vav, and BON is the last Ot Hey. When we count the Name only from Behinat SAG, the Taamim of SAG will be the Ot Yod, the Nekudot, the first Ot Hey, the Tagin Ot Vav, and the Otiot the last Hey.**

**When we divide the Taamim too, the Ot Yod will be in the Awzen, the first Ot Hey in the Hotem, Ot Vav in the Peh, and the last Ot Hey in the Eynaim. This is because the Ayin has Behinat last Hey and first Hey.**

Ohr Pnimi

**44. When you count the Name from AB... ..When we count the Name only from Behinat SAG.**

You must know that the Taamim, Nekudot, Tagin, Otiot relate to the four-letter Name differently than the Eser Sefirot or the five Partzufim in the four-letter Name. It is so because in the Eser Sefirot the tip of the Yod is regarded as the Keter, the Yod, Hochma and the Hey, Bina. The Vav is considered ZA and the last Hey is ascribed to Malchut.

However, in the TNTO, the Yod is considered Taamim and Keter, the first Hey Nekudot and Hochma, the Vav Tagin and Bina, and the lower Hey Otiot and ZON.

The reason for it is that the four degrees of TNTO are but four denominations appearing in the order of the Histalkut of the Orot of the Partzufim prior to the Tikun. As the Rav writes above (item 9), the first Hitpashtut of Malchut de Rosh to the Guf is called Taamim, since it is Ohr Yashar, Rachamim.

That Kli is called Keter because the beginning of the coming of the Orot to the Guf is always in Kli de Keter. It is called Yod of HaVaYaH since it is the beginning of the Hitlabshut of the Guf and the Kelim, and it is therefore ascribed to the Yod, being the beginning of the HaVaYaH.

When the Masach in Kli de Keter purifies and the Koma gradually diminishes on the four Behinot until it disappears entirely from the Maatzil, all these Komot are named Nekudot. This is so because they are created during the Histalkut of the Orot to the Maatzil, and they are therefore considered Ohr Hozer and Din.

Also, they are called Hochma because the Upper Sefira among them is Hochma and the three Komot Bina, ZA and Malchut are incorporated in the Upper One. They are also called

the first Hey of HaVaYaH since they are Behinat Din and Behinat Din is always considered Nukva, which is Hey de HaVaYaH.

In the Reshimot remaining after the Histalkut Ohr, the Taamim are called Tagin, since they overlie the Kelim during the Histalkut of their Orot like Tagin over the Otiot. They are called Bina because they come from Behinat Ohr Yashar and Rachamim and are Behinat GAR. However, since they are in Behinat Histalkut, they are considered Bina, which is Behinat Nukva de GAR.

After their Histalkut from the Ohr Nekudot, the Reshimot are called Otiot, meaning Behinat Kelim. This is because they come from Ohr Hozer and Din, and also because they are from Behinat Histalkut. For that reason they are also called Kelim. They are also considered Behinat ZON since the Ohr of ZON, which are VAK, is Behinat Ohr Kelim.

You find that both the Reshimot de Taamim, called Tagin and Bina, and the Reshimot de Nekudot, called Otiot, are Behinat Histalkut and Achoraim. However, since the Reshimo de Taamim is Behinat GAR, it is therefore called Bina. It is also Behinat Vav de HaVaYaH, meaning Vav in the Rosh. Conversely, since Reshimo de Nekudot are Behinat VAK, they are called ZON and Otiot and are Behinat last Hey de HaVaYaH.

Here the Rav means to show the state and the degree of the position of Partzuf Nekudim between the Partzufim of AK as well as the order of its concatenation from them and its connection with them. Hence, he first arranged for us the five Partzufim according to the four-letter Name, and says that AB which is Partzuf Hochma de AK, is Partzuf Yod de HaVaYaH, and the SAG, which is Partzuf Bina de AK, is Hey de HaVaYaH.

After we know that the SAG is Behinat Hey de HaVaYaH, he elaborates on the SAG itself, regarding its TNTO, whose order is different than the order of the five Partzufim, though they are closely related, as we've explained above.

#### **When we divide the Taamim too.**

This division is done after the ascent of the Orot from NHY de AK to MAN to the Taamim de SAG and to Behinat Nikvey Eynaim de Rosh of the Taamim (see item 14). This caused the division of the Eser Sefirot de Rosh SAG to two Behinat on the Nikvey Eynaim because of the Masach and the place of the Zivug that rose there.

Hence, from Nikvey Eynaim up it became a Rosh, and from Nikvey Eynaim down it became the Guf. The Awzen, Hotem and Peh there, are found to have departed from the degree of Rosh into the degree of Guf.

#### **Ot Yod will be in the Awzen, the first Ot Hey in the Hotem, Ot Vav in the Peh, and the last Ot Hey in the Eynaim.**

As has been explained above, all this was caused by the ascent of Orot NHY de AK to the Nikvey Eynaim. It is so because then the Nekudot de SAG, being the four Komot Hochma, Bina, ZA and Malchut emerging out of SAG after the Hizdakchut of the Masach of Keter de Guf de SAG, called Taamim, expanded below Tabur de Inner AK, where they illuminated to the Inner ZON there.

Two kinds of Orot are found there, Nekudot de SAG, and the Inner ZON, mixed with each other. Behinat SAG is Behina Bet and the first Hey de HaVaYaH, and Behinat Inner ZON are Behina Dalet and the lower Hey de HaVaYaH (see Ohr Pnimi item 6). There it explains the reason for the ascent of the two Heys to MAN to Nikvey Eynaim and the matter of their division into two degrees.

It is written that the last Hey rose to Nikvey Eynaim, meaning through the association with the first Hey. In other words, the AHP went outside the Rosh, as these AHP are Yod Hey Vav, considered Behinat Rosh Tachton containing Eser complete Sefirot, except the last Hey, which is absent there because she remained in the Nikvey Eynaim.

It is written, YHV (Yod Hey Vav) in the AHP and the last Hey in the Eynaim. It is so because now the Rosh of the Taamim has been divided into two Roshim. The last Hey remained in the first Rosh, which is Galgalta ve Eynaim, and the second Rosh contains not more than YHV. The YH are KHB, Vav is HGT NHY, and Malchut, which is the lower Hey, is absent in the second Rosh.

In order to understand these above-mentioned two Roshim, we have to study them from Partzuf Nekudim that emerged through that Zivug de Nikvey Eynaim. This is because in this place, where the Zivug was formed, which is the Rosh de SAG, it did not change by the division made on Nikvey Eynaim (see Ohr Pnimi item 2).

Instead, only that Koma, which came out of this Zivug de Nikvey Eynaim, accepted all those changes branching from the ascent of the lower Hey to Nikvey Eynaim. This Koma that emerged from there is called Olam ha Nekudim.

You should know that three Roshim must be discerned in that Olam de Nekudim, and three Roshim are merely Eser Sefirot of a single Rosh, relating to what they were prior to the ascent of MAN to the Nikvey Eynaim. You should remember the order of the ascents of the Orot to the second Zivug in the Rosh de Elyon, from which the Tachton was born.

They are considered Zachar and Nekeva since they first make two Zivugim in the Rosh of the Elyon, they mingle in one another, and from there descend and expand to their own place in their related Guf de Elyon. There they expand once more to Rosh and Guf (see Part 3, Chap 4, item 50, and Part 6, Ohr Pnimi item 6).

It turns out that after the Reshimot of Nekudim de SAG rose along with the lower Hey to Nikvey Eynaim de Rosh SAG, and were mingled there in the two Zivugim, they returned to their place, the Tabur de AK. There they expanded in Rosh and Guf as the image of the Zivugim they made in the Rosh, meaning in the place of Nikvey Eynaim.

It's already been explained that the Masach de Nikvey Eynaim stands at the Tabur (see Ohr Pnimi item 9), meaning in the place of the Parsa that's been erected there. Thus, it turns out that the Rosh of this Partzuf came out from the Tabur up to the Chazeh de SAG, having only the two Sefirot Galgalta and Eynaim, and the lower Hey is in these Nikvey Eynaim.

This is the first Rosh in Partzuf Nekudim, considered to have the value of RADLA de Atzilut, as it doesn't join Partzuf Nekudim at all, but is Behinat Shoresh Elyon to the Partzuf of Nikvey Eynaim (see Ohr Pnimi item 20).

The three Sefirot de Rosh: Awzen, Hotem, Peh, which came out of the degree of the first Rosh, consist of two Roshim, since they are below its Masach. It is so because they are considered the three Sefirot AHP compared to what is missing from the first Rosh, called YESHSUT. However, they do have Eser complete Sefirot in themselves, GE and AHP.

They are called GAR de Nekudim, standing from Tabur de AK down, and they are the actual Nekudim where these two Zivugim de Katnut and Gadlut occur. In Katnut, the lower Hey is in the Eynaim of that Rosh, and the three Sefirot AHP are considered the lower Rosh and Behinat HGT compared to the Elyon, which is the second Rosh, as it is below its Nikvey Eynaim. In Gadlut, the lower Hey descends to the Peh, meaning to Malchut that contains all three Roshim. Then the GE, being the second Rosh, join their AHP, which is the third Rosh, and they become one Rosh.

Thus, three Roshim are made from Eser Sefirot of one Rosh. The first Rosh, which is GE, is called YESHSUT. It is still regarded as Taamim, and not Behinat Nekudim. The second Rosh is the GE of GAR de Nekudim, being AHP that were taken off YESH and Tvuna, having Eser Sefirot in and of themselves. The third Rosh is the AHP that were taken off the second Rosh, becoming a third Rosh in itself.

The second Rosh is Keter de Nekudim and the third Rosh is Hochma and Bina de Nekudim. The lower Hey is in the Eynaim of the second Rosh, and the YHV is in the third Rosh. In the Zivug of Gadlut that brings them together, when the lower Hey descends to the Peh of the third Rosh, and the two lower Roshim become one Rosh, the Name HaVaYaH is found in its order YH VH, as the lower Hey returned to her place.

### **The Ayin has Behinat last Hey and first Hey.**

This is so because the entire Partzuf Nekudim, called Ohr Eynaim, is from Behinat Nekudot de SAG that rose and departed from NHY de AK and became MAN in Nikvey Eynaim. Thus, the Eynaim are like the first Hey de HaVaYaH because Nekudot de SAG are the first Hey.

The last Behinat Hey that rose along with them to Nikvey Eynaim also became Behinat Eynaim, and thus the Eynaim are regarded as the last Hey de HaVaYaH. We thus learn that

the Masach in Nikvey Eynaim is a double Masach from the two Heys together. It's already been explained that this is the Shoresh for the association of Midat ha Rachamim with Din, the beginning of which was made in the connection of the two Heys, the first Hey, and the lower Hey in Nikvey Eynaim.

**45. This is the meaning of what is written in the Tikkunim (Zohar), "I sleep" opposite the last Hey. In the annulment of Ohr Nekudim, "I sleep", meaning "sleep" ( ???? ), and also "I sleep", the letters of "second" ( ???? ). This is because Hochma is the First Hey, and second to Keter.**

**It is known that Taamim are Keter, Nekudot are Hochma, Tagin are Bina, and Otioth are the lower seven. It turns out that the Ayin is Behinat Hochma, which are Nekudot. This is the reason the sages of the congregation were called "The Eyes of the Congregation", as it says, "then it shall be, if it be done in error by the congregation, it being hid from their eyes."**

Ohr Pnimi

**45. "I sleep" opposite the last Hey. In the annulment of Ohr Nekudim, "I sleep".** The breaking of the vessels was primarily in the Behinat last Hey, and that's where the sleeping comes to her. That is why sleep is implied in the last Hey.

**Hochma is the First Hey... ..Nekudot are Hochma.**

It is written above (Ohr Pnimi item 44) that the Orot that rose to MAN from NHY de AK contain all the Nekudot de SAG, which are from Hochma down, with the ZON de AK. It is known that the Partzuf is named after its highest Sefira, hence the Nekudot are called Hochma.

**46. In these Nekudot are Behinat Melachim that ruled in Eretz (land of) Edom and died. This is also the meaning of "ve ha Aretz Haita Tohu ve Bohu" (Now the earth was unformed and void). Aretz is the last Hey, which is the Behinat Ayin. She is the one who was Tohu ve Bohu, which is the matter of the death of the Melachim, until their Tikun came, at which time it is said "Let there be light. And there was light." It is also the meaning of "open Thine eyes, and behold our desolations."**

**47. In order to understand that verse, we shall explain the matter of the Ayin. It is said that there are nine Nekudot: Kamatz, Patach, Tzere, Segol, Shva, Holam, Shuruk, Hirik, Kubutz. However, they also contain Upper Behinot, such as Holam, and Middle, such as Shuruk. All the rest are below, and their place is under the Otioth. All this will be explained later.**

Ohr Pnimi

**47. Upper Behinot, such as Holam, and Middle, such as Shuruk. All the rest are below.**

This is because three Orot operated in the first Nekudim: the Hevel of the Tabur, which is Behinat Peh of the first Rosh, called YESHSUT. This Ohr is called Holam, for it shines above the Otioth, because the first Rosh is not considered actual Ohr Nekudot, but only a Shoresh. Moreover, even during the Gadlut, it does not unite into one with its AHP, which are GAR de Nekudim (Ohr Pnimi item 31).

The second Ohr is Hevel ha Yesod, which is Behinat Inner ZON that shine to GAR de Nekudim, Vav for Ima, Yod for Abba, as the Rav says in item 31. Also, this Ohr is called Shuruk because it shines inside the Kelim de AVI.

The third Ohr is Ohr that is poured from Peh de Nekudim down to the ZAT de Nekudim, which extend from the Parsa by the Zivug de Gadlut (see Ohr Pnimi item 31).

Hence, these are Behinot lower Nekudot below the Otioth, meaning extending from under the Kelim de Elyon because Parsa is the end of Sium Eetzbaot Raglaim de SAG de AK.

**48. Now, all the last seven Nekudot are in the form of Yodin (pl. for Yod), except the first two Nekudot, Kamatz Patach. These are two Vavin (pl. for Vav), and Yod.**

**The thing is that when we count all the Yodin in these seven Nekudot, they are thirteen Yodin, Gimatria 130, same as Ayin ( ??? ). This indicates that the Nekudot come out of the Ayin, and Kamatz Patach, which are Yod and two Vavin remain, whose Gimatria is 22, implying the twenty-two Otivot from which the Kelim de Nekudim were made.**

Ohr Pnimi

**48. All the last seven Nekudot are in the form of Yodin, except the first two Nekudot.**

It is so because the Kamatz Patach are the Shoresh of all the Nekudot, as the Rav writes here. The Kamatz is Keter and Patach is Hochma. You already know that the GAR de Nekudim are divided by Galgulta ve Eynaim, called Keter, and AHP that have departed from this Keter, called HB.

This division is because of the two Heys that were joined together and rose to Eynaim. As a result, the Eser Sefirot de Rosh de Nekudim divided in the form of the lower Hey in the Eynaim, and YHV in the AHP.

Interpretation: the Masach de Behina Bet de Hitlabshut, which is the first Hey, is named Vav here, since it is Behinat Zachar. The last Hey, having been joined with this Vav in the Nikvey Eynaim, is the Behinat Nekuda inside the Vav. This is because Nekuda indicates Midat ha Din, as a "black Nekuda without any whiteness at all."

However, the connection of the Nekuda with the Vav in the Nikvey Eynaim does not make a Behinat Shuruk there, but only Behinat Kamatz. This is because the Vav is laid down and the Nekuda under her is as a Rakia and Nitzotz.

The reason for it is that the AHP are found to be departing because of this connection of the Rakia and the Nitzotz. Hence, they are called Kamatz, from the words Kimutz (thrift) and Situm (blockage) that occurred by the ascent and connection of the lower Hey in the Eynaim.

The YHV that now shine in AHP are in a state of frugality and blockage, as they suffer from two:

1. Their entire Koma is Behina Aleph, since they are Behinat Nekeva de Keter (see Ohr Pnimi item 23). They need to get He'arat GAR from the Zachar, being Keter. However, because of the Kamatz in Kli de Keter they are no longer considered Behinat Rosh, and cannot incorporate in the Zachar in Keter.

2. They have become Behinat Guf. Hence, these HB are in Behinat Achor be Achor. However, in and of themselves they are YHV, as the Rav says that YHV is in the AHP. This is very interesting since he thus tells us that Behinat lower Hey, which is the Nekuda under the opening in the Nikvey Eynaim makes the Kamatz there. It is written that it did not come down to Behinat AHP.

Only the Behinat Rakia, being the Kav above the Nekuda, which is like an opening, descended by itself to the AHP. It did not take with it anything of the Nekuda, meaning the lower Hey, but the Masach in the Peh is only Vav without the Nekuda incorporated in it in the Nikvey Eynaim.

Thus, it becomes clear that the Masach in Kli de Keter de Nekudim contains within it an opening and a Nekuda, which are Rakia and Nitzotz, meaning the form of Kamatz. The Masach in Kli de HB de Nekudim is but Hitpashtut of the opening contained in the Kamatz in the Nikvey Eynaim, meaning in Kli de Keter, having nothing of the Nekuda.

However, during the Zivug de AB SAG, causing the lowering of the lower Hey from the Nikvey Eynaim to the place of Peh as in the beginning (see Ohr Pnimi item 14), the Kamatz in Kli de Keter descends and connects with the Kli de HB that was only an opening there.

That causes the opening of the Eynaim because the place of the Zivug that was in the form of Kamatz in the Nikvey Eynaim, blocking the Orot, has now opened widely, as the AHP returned to the Rosh. This is because then the Ohr descended to the lower seven Sefirot de

Nekudim, and you can therefore see how all the Nekudot emerged from the Zivug of Kamatz and Patach.

It turns out that the seven lower Sefirot came out after the descent of Kamatz to the place of Peh by the Zivug de Gadlut. It turns out that these seven Nekudot emerged from the Nekuda inside the Kamatz, for as long as the Nekuda was incorporated in the Nikvey Eynaim, the Peh of Nekudim there was only the opening. At that point the seven Nekudot could not expand from the Peh down for the AHP themselves were in Behinat Guf and the opening in the Peh was in Behinat Malchut de Malchut, called Tabur.

However, after the descent of the lower Hey to the place of the Peh, the Orot of the seven lower Sefirot opened and came out to their place. Thus, the entire merit of the lower seven extended from the Nekuda, which is why they were implied in the form of Yodin, meaning only Nekudot. This is because they do not extend from the Rakia, which is an opening, but rather from the Nitzotz.

It is written, **"All the last seven Nekudot are in the form of Yodin, except the first two Nekudot, Kamatz Patach. These are two Vavin, and YHV,"** for the above reason. The Vavin, being Patach, are incorporated only in Keter and Hochma, Vav and Nekuda in Keter, which is the form of Kamatz, and Vav alone in Hochma, which is the form of Patach. However, there is only Behinat Nekuda in the seven lower Sefirot, since this is where they exit.

**The Nekudot come out of the Ayin.**

Meaning that through the descent of the lower Hey from the Eynaim all the Nekudot came out.

**The twenty-two Otiot from which the Kelim de Nekudim were made.**

The Kelim are called Otiot and the number twenty-two contains all the Behinat Kelim in reality. It has already been explained how all the ZAT emerged from the Zivug of Kamatz and Patach. They also produced Behinat knew Kelim, called Kelim de Achor.

**49. It is not surprising that the Kelim were registered and implied in the first two Nekudot, and the best among them. The thing is that the Kelim for the rest of the Nekudot were made of these first two Nekudot, namely Keter Hochma. These are also the ones that procreated and elicited Kelim for the Sefirot below them.**

**There is yet another reason: it is known that the seven lower Nekudot are the seven Melachim that died. However, the first did not die. It is also known that Behinat death is the breaking of the Kli, hence the seven other Nekudot remained without a Kli, but only Ohr, which is the Behinat of the Nekudot.**

**However, the first ones did not die; they remained with their Kelim. Thus, the Orot conceal and clothe within the Kelim. They are named after the Kelim, which are the twenty-two Orot, implied in the Kamatz and Patach as we have mentioned.**

Ohr Pnimi

**49. The first did not die.**

Rather, the Kamatz returned to the Nikvey Eynaim as it was before. Also, the Patach remained alone once more in Kli de Hochma. It is so because when they are in their place as they were when they were first created, they are considered Kelim de Panim, where annulment and breaking do not apply.

**50. The Kamatz indicates the Keter, and the Keter is Taamim. The Patach indicates Hochma, and they are the Nekudot. Hence, these two Nekudot are called Kamatz and Patach, as they imply the above matter.**

**As long as only Taamim de SAG elicit, being the Behinat Orot AHP, the Orot were still blocked and stint. When Behinat Nekudot came, which are Hochma – Patach, being the Behinat Ayin, they then opened in the "opening of the eyes," as mentioned in the Tikkunim. This is the matter of the point of Patach. However, in**

**the Behinot Taamim, which are Keter, it is Kamatz, because the Orot were blocked and stint.**

Ohr Pnimi

**50. The Patach indicates Hochma.**

This means that the Nekudot, meaning the seven lower Sefirot came out of this Zivug de Kamatz Patach, which are Keter and Hochma. Then the Nekudot de SAG emerge and appear, as will be written henceforth.

**Taamim de SAG elicit, being the Behinat Orot AHP... ..When Behinat Nekudot came... ..opened in the "opening of the eyes."**

You must understand the oppositeness that occurred because of the ascent of the lower Hey to the Eynaim, where the Nekudot preceded the Taamim. The primary difference between Taamim and Nekudot is that Taamim de SAG, reaching the Tabur, did not connect with the lower Hey, meaning the Inner ZON de AK.

However, the Nekudot de SAG, which are the lower nine from Hochma down, connected with the lower Hey and rose to MAN to the Eynaim (item 6). Thus, the opposite occurred here in the Partzuf that came out of this Zivug de Nikvey Eynaim.

The Behinot Nekudot, meaning the connection of the first Hey with the lower Hey was made in the Nikvey Eynaim. Hence, the Behinat Taamim, meaning the Behinat first Hey that did not connect whatsoever with the lower Hey, came out in the AHP (see Ohr Pnimi item 48). Thus, the Nekudot were found to be above Nikvey Eynaim and Taamim below, in the AHP. This is the opposite of their stance in SAG where the Taamim are above Tabur and the Nekudot below Tabur.

However, this is still not considered departure to the Nekudot. As long as the Behinot Nekudot are in Nikvey Eynaim, they are not disclosed outwardly, as they are there as Kamatz (see Ohr Pnimi item 48).

Afterwards, by the Zivug de AB SAG where the Nekudot come out from the Eynaim to the Peh under the Taamim, it is considered that the Nekuda departed and separated from there. The Eynaim remain as a mere opening, without a Nekuda, and then the Eynaim open, the AHP return to the Rosh, and the ZAT come to their place.

It is written, **"As long as only Taamim de SAG elicit, being the Behinat Orot AHP, the Orot were still blocked."** Meaning, as long as the lower Hey was in the Eynaim and the Nekudot could not come out, but only the Taamim as YHV cleaned from the lower Hey, **"the Orot were still blocked and stint."**

**"When Behinat Nekudot came, which are Hochma – Patach, being the Behinat Ayin, they then opened in the 'opening of the eyes'."** At that time the Nekuda that was attached to the opening of the Eynaim came down and the Ohr of Nekudot de SAG appeared outwardly, which are Behinat Hochma (see Ohr Pnimi item 45).

**51. Now we shall return to the matter of the verse "open Thine eyes." When the Behinat Ayin comes, which are the Nekudot, it is then said "open Thine eyes." This is because then it is with open eyes.**

**It has already been explained that all these Behinot are in the name SAG. This name implies Bina, which is Upper Gevura, upon which the Dinim are dependent; hence the matter of the annulment of the Melachim was in that Behina of SAG.**

**In SAG itself there is Behinat Taamim too, which are also called AB, although they are in SAG. Yet, the Nekudot de SAG are the essence of SAG itself, which are SAG de SAG, and there was the annulment and the death.**

**This is the meaning of "they are together become impure," for all the annulment was in the name SAG. SAG itself, however, is indicated to come from the words "Nasogu Achor" (they are turned away back), which is the annulment of the Melachim.**

**52. The Ayin is also named after SAG, like the above AHP. This is because when there were the above three Behinot AHP, which are the Taamim, their SAG was Behinat HaVaYaH, which is SAG: Yod, Hey, Vav, Hey. However, in the Ayin, which is Behinat Nekudot, it is the SAG of three times Ekie, which is also SAG in Gimatria, and this is the SAG in the Ayin.**

**53. Now, all these Ekie from these three, take all the Behinot twenty-two Otiot, implied in the Kamatz Patach, to make of them Kelim through the Histaklut Ayin in them. Thus, each of their names Ekie consists of all the Behinot twenty-two Otiot.**

**Thus, the three names Ekie with the three times twenty-two Otiot, with the Kolel (included), amount to 130, which is Ayin in Gimatria. This is how the name SAG is implied in the Ayin too.**

**54. This is the meaning of "open Thine eyes, and behold," because in AHP there are three times SAG, which is Pekach (open) in Gimatria, with the Kolel, and after them comes Behinat Eynaim. This is the meaning of "open Thine eyes," because these three Ekie in the Eynaim are Behinat Ekie in Yodin, Gimatria 161, the same as Einecha (Thine eyes), with the Kolel. This is also the meaning of "and behold our desolations," for here was a great desolation, and annulment of the Melachim. Ohr Pnimi**

**54. "open Thine eyes, and behold," because in AHP there are three times SAG, which is Pekach in Gimatria, with the Kolel, and after them comes Behinat Eynaim.** This means that the prayer is to straighten the order and make the YHV, which are the Taamim, above, and the SAG in the Eynaim, which is the Behinat connection of the two Heys there come down past the place of the Taamim.

It is so because after the Nekuda attached to the opening in the Eynaim comes down, and the opening remains without the connection with the lower Hey, the Eynaim open and form an opening. This is the meaning of **"and after them comes Behinat Eynaim,"** meaning after the Taamim implied in the Gimatria "open".

**"and behold our desolations," for here was a great desolation, and annulment of the Melachim.**

This is because through the returning of the order to its place as in the previous item, the lower Hey will come down and the YHV will return up. Hence, the entire great desolation, which occurred because of the breaking of the vessels, will be corrected with the entire Tikun Kelim we have in Olam ha Tikun today.

## Part VI

# Table of Questions for the Meaning of the Words

### 1. What is Aleph in the Vav de SAG?

There are two Shorashim for the Otiot Yod and Aleph. Indeed, the Yod is considered the genuine Shoresh of the Otiot, since when we want to write any Ot, we begin with Yod, meaning with a point. When we stretch the point sideways and down, the desired Ot appears. Thus, the Yod is the Shoresh of each and every Ot. Despite that, the Aleph heads all twenty-two Otiot.

The thing is that the Otiot in their Upper Shoresh are Kelim for the reception of the Shefa. It is known that Hitpashtut Ohr and its Histaklut cause the making of the Kelim. This is so because the Kelim are made of the Reshimot that remain after the Histaklut Ohr.



From that you will understand that the Shoresh of all sorts of departures is the Shoresh to the Kelim, being the Otiot. It is known that the first Tzimtzum is the Shoresh of any Histalkut in the Olamot. Hence, the Nekuda of Tzimtzum, being the Yod, is considered the Shoresh of all the Otiot.

However, it is known that Tzimtzum Aleph is still not considered the Shoresh of the Olamot, only the Shoresh de Shoresh, because the real Shoresh of the Olamot is Tzimtzum Bet. The difference between them is that Tzimtzum Aleph was only on a single Nekuda, namely Behina Dalet, which is Malchut, the lower Hey. Tzimtzum Bet, however, was also on Bina, meaning the two Nekudot joined in this Tzimtzum, the Nekuda of Malchut and the Nekuda of Bina, which is the association of Midat ha Rachamim with Din.

It is known that connecting two Nekudot together creates a Kav, longitudinally or across. Hence, Tzimtzum Bet is called a Kav, because of the two Nekudot that joined in this Tzimtzum, as it says, "and they two went." Because of that it is called Rakia, or Parsa, which is like a Kav laid across, separating the Elyonim from the Tachtonim.

It has been explained inside the book that the primary innovation that occurred in Tzimtzum Bet is the matter of the division of the Eser Sefirot into two Behinot in all the degrees. This is because Bina, ZA and Malchut of every degree went out of the degree and acquired the value of its inferior degree. Thus, from a single degree, an upper and lower were made, where Keter and Hochma became the upper, and Bina, ZA and Malchut became a lower degree to Keter and Hochma.

These two innovations, which are the connection of the two points together like a line and the division of the degree into upper and lower manifest in the shape of the Aleph ( ): the connection of the two points in the Tzimtzum is the line of the Aleph in this manner – ( ). The upper Behina of each degree is the Yod ( ) over the Kav, containing Keter and Hochma of the degree, as Mayim Elyonim, like this ( ). The lower Behina of each degree is the lower Yod below the Kav, containing Bina, ZA and Malchut, which became the Tachtonim, meaning Mayim Tachtonim, like this ( ).

Thus, you can see how there are two Shorashim to the Olamot: the Yod is the first Shoresh, made in the first Tzimtzum only on the point of Malchut, and the Aleph is the second Shoresh, made in Tzimtzum Bet on the two points Bina and Malchut together.

The first Tzimtzum is a far Shoresh from the Olamot, and only Tzimtzum Bet is considered the Shoresh of the Olamot. Hence, the Yod is not considered the Shoresh of the Olamot, until it is fit to head all the twenty-two Otiot.

Only the Ot Aleph is considered the Shoresh of all the Otiot, since it is regarded as Tzimtzum Bet, being the true Shoresh to the Olamot. Hence, the Aleph is at the head of the twenty-two Otiot, and the Yod is considered a primordial Shoresh, serving the Otiot in hiding.

Now you can understand the meaning of the four fulfillments operating in the Name HaVaYaH. They are: AB – Yod, Hey, Viv, Hey; SAG – Yod, Hey, Vav, Hey; MA – Yod, He, Vv, He; BON – Yod, Heh, Vav, Heh.

The primary difference is whether the Kelim come from Tzimtzum Aleph, or from Tzimtzum Bet. Fulfilling the Otiot with Yodin indicates that they come primarily from Tzimtzum Aleph, and fulfilling the Otiot with Alephin indicates that they come from Tzimtzum Bet.

Now you can see that if all the Otiot de HaVaYaH are fulfilled with Yodin, being HaVaYaH de AB, then the Kelim of that Partzuf have nothing of Behinat Tzimtzum Bet, only Tzimtzum Aleph. Conversely, if the Otiot are filled with Alephin, which is Gimatria MA, then the Kelim of that Partzuf have nothing of Behinat Tzimtzum Aleph, only Tzimtzum Bet.

However, in HaVaYaH de SAG the Otiot are not filled equally, as they are all with Yodin except for the Vav de HaVaYaH, which is with Aleph.

The reason for it is that HaVaYaH is also divided into four Partzufim, which are: Hochma, Bina, ZA and Malchut, by the order of her Otiot. Thus, the Vav in her is Behinat ZA de Partzuf SAG.

It is known that Tzimtzum Bet was only in Partzuf SAG, not in the first two Partzufim in her, being YH, meaning Hochma and Bina in her, but only in ZA in her, standing below Tabur de SAG (see Histaklut Pnimit item 15).

Thus, the beginning of the Shoresh of the Aleph, meaning Tzimtzum Bet, was not in YH de SAG, only in the Vav de SAG. Hence the YH de SAG are filled with Yodin as in HaVaYaH de AB, but the Vav de SAG is filled with the Aleph, as Tzimtzum Bet is unapparent at all before ZA de SAG.

The matter of HaVaYaH fulfilled with Heyin indicates that she lacks the fulfillment, but receives from her Upper Partzuf. Hence she is only double HaVaYaH, for two HaVaYot are BON in Gimatria.

The reason for it is that the fulfillment indicates the measure of the Koma extending by the Zivug of the Ohr Elyon on the Masach there. The Masach in Partzuf ZA, being in Aviut de Behina Aleph, extends the Ohr for Malchut too, whose Masach is very frail. It doesn't have sufficient Aviut for Zivug de Hakaa with the Ohr Elyon, hence she lacks the fulfillment of her Behina. All she has is double HaVaYaH, indicating the part of ZA in her.

Now you can see why Hochma and Bina are not considered the Shoresh of the Olam, and the Olam begins only in ZA. This is the meaning of the six days of creation, as their Kelim contain only from Behinat Tzimtzum Aleph. Thus, only ZA, being Behinat HaVaYaH de MA with fulfillment of Alephin, meaning Tzimtzum Bet, is the Shoresh for all the Olamot.

## **2. What are Otiot?**

See answer No. 1.

## **3. What are AHP in their Place?**

The first three Tikkunim of the thirteen Tikkunim of Dikna are called "AHP in their Place". It means that they did not come out from the Behinot Rosh, and they are Behinot GE de Rosh of the Dikna. They are named AHP only with respect to Rosh de SAG.

(Part 6, item 20)

## **4. What is Butzina de Kardinuta?**

Butzina means illumination and Kardinuta means hardness or darkness. It implies the lower Hey, meaning Behina Dalet. This is the meaning of the lower Hey in the Eynaim in Keter de Nekudim, whose He'arah is uncovered. It is the Nekuda inside the Vav, meaning the Melaform that poured Yesod de AK to HB de Nekudim. Only the Vav actually appeared, but the Nekuda is concealed in it. This means that Butzina de Kardinuta is concealed in Yesod de Ima.

(Part 6, item 37)

## **5. What is the Fissuring of the Parsa?**

The fissuring of the Parsa implies the annulment of the Gevul in her, separating between Keter Hochma, and Bina and ZON inside the Toch of the degree. Through the fissuring, Bina and ZON return to the degree as in the beginning.

(Part 6, item 15)

## **6. What is One Over the Other?**

One Over the Other means that the Sefirot stand by themselves and cannot receive or bestow upon each other. This is due to the disparity of form between each and every one of them, separating them from one another. In that state they stand one over the other according to the order of degrees; the Panim of the Tachton in the Achor de Elyon.

For instance: ZA, whose Panim is Behina Aleph, equalizes with the Achor de Bina, who is also Behina Aleph. Also, Panim of Bina, being Behina Bet, equalizes with Achor de Hochma, which is also Behina Bet, etc. similarly. In that state they are opposite from one another and separated from one another.

(Part 4, Chap 3, Ohr Pnimi item 30)

## **7. What is Holam?**

The Nekudot indicate primarily the He'arat Zivug emerging by the force of the connection of the lower Hey with the first Hey, called Nekudot.

There are three Behinot in that:

1. When the lower Hey is in Keter de Nekudim in the form of Lower Hey in the Eynaim and YHV in the AHP. In that state she is called Holam, which is above the Otiot YHV.

It is so because Ohr Keter is not poured to the HB from Behinat lower Hey, but only from Behinat first Hey.

2. As Nekudot under the Otiot YHV, which are the Kelim of HB. This is by the Upper Zivug of AB and SAG, lowering the lower Hey from the Eynaim to the Peh in the form of Kamatz under the Otiot.

Even now the lower Hey is concealed in the Kamatz, which is Behinat Yesod de Keter, and the YHV still have no He'arat lower Hey.

3. In the form of Nekudot inside the Otiot de YHV. This is by the He'arat Yesod de AK on the Behinat Melaфом, where the Nekuda de lower Hey is inside the Vav.

This He'arah comes inside the Otiot de YHV, which are HB, from which elicit the Lower Seven de Nekudim

(Part 6, item 31, and Histaklut Pnimit item 19)

### **8. What is Taffel?**

The first Sefira in every degree contains all the Behinot below it. Hence, the Upper Behina is always considered the kernel of the degree, compared to which all other Behinot are secondary, and do not merit a name.

(Part 6, item 8)

### **9. What is "Coming out Strongly"?**

The greater the Aviut in the Masach, the more strongly the Ohr comes out. If the Aviut is frail, the Ohr does not come out strongly, meaning there is little Ohr Hozer, and the Komat Ohr it extends does not expand downward. Since the lower Hey connected with the Nikvey Eynaim, the Orot there are found to be coming out forcefully, expanding downward.

(Part 6, item 11)

### **10. What are Twenty-two Otiot?**

The Otiot are the Kelim where the Atzmut clothes. They contain twenty-two heads of discernments, from which all the Partzufim are built. They are called, twenty-two Otiot. See answer No. 1.

(Part 6, item 53)

### **11. What are Male Mayim Elyonim?**

See answer No. 1.

It explains there that Keter of the Nekudim is the Mayim Elyonim above the Rakia, which is the Parsa. HB de Nekudim is the Mayim Tachtonim under the Rakia.

It is known that Keter is the Zachar, and HB is its Nekeva (Ohr Pnimit item 23). Thus, Mayim Elyonim are considered Zachar, and Mayim Tachtonim, being HB, are Behinat Nekeva.

(Part 6, item 9)

### **12. What are Female Mayim Tachtonim?**

See answers No. 11 and answer No. 1.

### **13. What is Melaфом?**

See answer No. 7.

### **14. What is Mazla?**

Se'arot Dikna are called Mazla, as it is written, "Water shall flow from his branches etc."

This is because their Shefa flows bit-by-bit until they join the greater Orot in the Olamot (see below answer No. 29).

(Part 6, item 2)

### **15. What is Mayin Nukvin?**

It is known that two Behinot Reshimot were joined in the Masach through the Hitpashtut of Nekudot de SAG to MA and BON de AK ha Pnimi: Behinot first Hey in SAG, and the lower Hey in AK ha Pnimi. You find that the Masach consists of two females, Bina and Malchut, hence the name of the Masach "Mayin Nukvin". From here on these two females are incorporated in it in every Zivug it makes with the Ohr Elyon.

(Part 6, item 15)

#### **16. What is Death?**

Life is until the place where Kav Ohr Ein Sof reaches. After the Sium of the Kav, meaning below the point of Tzimtzum, the Light of life ceases. This is Behinat Death.

Hence, the Kelim that fell to BYA, below the new point of Tzimtzum, are considered to have died there, as they were departed from the Light of life.

(Part 6, item 39)

#### **17. What is Upper Nekudot?**

See answer No. 7.

#### **18. What are Nekudot Under the Otiot?**

See answer No. 7.

Three He'arot operated in Nekudim: Hevel ha Tabur, Hevel ha Yesod, and Hevel de Tzipornaim of the Raglaim. The Hevel Tabur is the Behinat Nekudot above the Otiot, meaning Holam. Hevel ha Yesod is Behinat Nekudot inside the Otiot, being the Melafom, and Hevel de Tzipornaim of the Raglaim is the Behinot Nekudot under the Otiot.

(Part 6, item 28, and Ohr Pnimi there)

#### **19. What is Nitzotz de Kardinuta?**

See answer No. 4.

#### **20. What are Nikvey Eynaim?**

Behina Aleph in the Rosh is called Nikvey Eynaim because Hochma de Rosh is called Eynaim, and because of the ascent of the lower Hey there, Behinat Nukva was also made in Hochma, called Nikvey Eynaim.

(Part 6, item 7)

#### **21. What are Nikvey Awzen?**

See answer No. 20.

The two Heys joined in the association of Midat ha Rachamim with Din, and the lower Hey rose to the Eynaim. From then on a Behinat Nukva was made in all the Sefirot up to Hochma. These are the Nekavim (foramens) made in Hotem, Awzen, and the Eynaim. However, before they were connected, Behinat Nukva was only in the Peh.

#### **22. What is the Opening of the Eynaim?**

He'arat Hochma is called "Opening of the Eynaim" because Eynaim are Hochma.

(Part 6, item 51)

#### **23. What is Parsa?**

Parsa is the premises of the liver (diaphragm) separating the breathing organs, which are the sustenance, from the feeding organs. It seemingly creates two Gufim within a single Guf. Similarly, when Partzuf MA and BON came out of the Nikvey Eynaim, it was divided into two Partzufim on the Tabur and the Parsa.

From Peh de Rosh SAG to Parsa it is Behinat GAR de MA and BON, considered a complete Partzuf in and of itself. Its Sium Raglaim is on the Tabur, because it came out from the Behinat Reshimot de Taamim de SAG that didn't connect with the lower Hey.

From Parsa down came out the lower BON, being the Eser Sefirot de Nekudim. They came out from Behinat Nekudot de SAG, and connected with the lower Hey below Tabur. Thus, the Parsa divides a single Partzuf of MA and BON into two Partzufim.

(Part 6, item 9, and Histaklut Pnimit item 34)

#### **24. What is Tzimtzum Bet?**

Tzimtzum NHY de AK is called Tzimtzum Bet. This is because similarly to Tzimtzum Aleph on Behina Dalet in Ein Sof, so here there was a Tzimtzum on Behina Bet.

As Kav Ohr de Ein Sof stopped at the Malchut of NHY de AK, so Kav Ohr Ein Sof stopped here on Bina de NHY de AK. Thus Bina, ZA and Malchut remained under the point of Tzimtzum without Ohr, forming the three separated Olamot, called BYA: Beria from Bina, Yetzira from ZA and Assiya from Malchut.

(Part 6, item 7)

### **25. What are Tzipornaim of the Raglaim?**

The Behinot Sium of every Partzuf, which is Malchut de NHY of the Partzuf, is called Eetzbaot Raglaim. From the time of the Tikun of Parsa on, another force was made on the Behinat Sium of the Partzuf, relating to the association of the point of Bina in the Tzimtzum.

When this additional force is in the place of Tabur, it is called Parsa; when it is in the place of Sium NHY, it is called Tzipornaim, namely Tzipornaim of the Raglaim.

(Part 6, item 29)

### **26. What is Separating Rakia?**

The "Separating Rakia" is the Parsa placed in the Eser Sefirot of each degree by the connection of the two points, Bina and Malchut. It distinguishes Keter and Hochma in it as Male Mayim Elyonim, from the Bina, ZA and Malchut in it, being Behinat Female Mayim Tachtonim, See answer No. 11 and answer No. 1.

(Part 6, item 9)

### **27. What is Shuruk?**

The Melaform is also called Shuruk, explained in above in answer No. 7.

(Part 6, item 31)

### **28. What are Se'arot Rosh?**

The first Zivug for Partzuf Nekudim was in Nikvey Eynaim of Rosh de SAG. It did not take out the AHP of Rosh de SAG outwardly, since there is no absence in the spiritual.

The matter of the division of the degree did not affect in Rosh SAG itself whatsoever, only as an addition to the Partzuf, being the Partzuf Se'arot. From Nikvey Eynaim up came out the Se'arot Rosh, and from there down the Se'arot Dikna in Behinot AHP.

(Ohr Pnimi item 2)

### **29. What are Se'arot Dikna?**

See answer No. 28.

### **30. What is Shibolet ha Zakan?**

Shibolet ha Zakan is Behinot AHP that came out of the first Rosh de Dikna because the first three Tikkunim de Dikna are Behinot GE, meaning Rosh de Dikna. Shibolet ha Zakan is the AHP that came out of Rosh de Dikna into Behinat Guf, where the Shefa of the first three Behinot Tikkunim of Dikna accumulates.

(Part 6 item 9, and Ohr Pnimi item 23)

## Part VI

## Table of Questions for Topics

### **31. How are the ascents of the Orot to the Rosh of SAG different than in all the other Partzufim?**

The Reshimot de SAG connected with the Reshimot of the Inner MA and BON. This caused a new Tzimtzum in the Nekuda de Behina Bet.

(Ohr Pnimi item 7)

### **32. How many Orot rose from below, from Tabur, for MAN?**

Two kinds of Orot: the lower nine de SAG, and ZON de AK ha Pnimi.

(Ohr Pnimi item 7)

### **33. What is the new Ohr that emerged by the Tzimtzum NHY and their ascent upward?**

By the Tzimtzum of NHY, the Reshimot contained in it, rose to the Rosh de SAG, to Nikvey Eynaim, which are Behina Aleph, and a Koma de Behina Aleph extended, called MA and BON. When the Aviut de Guf in the Masach was recognized, it descended from there to its place in the Guf, which is Tabur. In addition, it is Behinat Katnut de Nekudim.

(Ohr Pnimi item 10)

**34. Is the Ohr that came out of Nikvey Eynaim Atzmut or additions?**

It is the Atzmut of the Ohr de Nekudim because what appears in the beginning of the creation is the Atzmut.

(Ohr Pnimi item 10)

**35. What is the Koma that came out of Nikvey Eynaim?**

The Koma is primarily Behina Aleph, which is Komat ZA. However, there is also Behinat Zachar there, having a Koma of Behina Bet as Hitlabshut that remains from the last Behina.

(Ohr Pnimi item 14)

**36. How many Zivugim were there for the purpose of Nekudim?**

Two kinds of Zivugim:

- The first Zivug was by the ascent of the Masach and the Reshimot to the Rosh de SAG to Nikvey Eynaim, from which came the Behinat Katnut de Nekudim.
- The second Zivug was by the Zivug de AB and SAG and the fissuring of the Parsa. Consequently, the AHP returned to Behinat Rosh, and from here emerged the Gadlut de Nekudim.

(Ohr Pnimi item 14)

**37. What is the gist and the Atzmut of Nekudim?**

The Ohr that came out of the Nikvey Eynaim is considered the Atzmut of the Nekudim.

(Ohr Pnimi item 14)

**38. What is the first Behina of Nekudim?**

The first Rosh that came out of Tabur de AK ha Pnimi and up to the Chazeh, called YESHSUT, is the first Behina of the Nekudim. However, it is considered Akudim since the Aviut in the Masach that stands in the place of Tabur is completely inactive from below upward, hence this Rosh has nothing of Behinat Nekudim.

(Ohr Pnimi item 20)

**39. What is the second Behina of Nekudim?**

AHP that came out of Rosh ah Aleph and were considered and valued as Behinat Guf and receiving from it, are the second Behina of the Nekudim. Also, they are the GAR de Nekudim.

(Ohr Pnimi item 20)

**40. What is the third Behina of Nekudim?**

The Behinot of the actual Guf of Nekudim, below the AHP, are the third Behina de Nekudim. They are called "the seven lower Sefirot of the Nekudim".

(Ohr Pnimi item 20)

**41. Where do GAR de Nekudim take Ohr?**

GAR de Nekudim receive from the first three Tikkunim of Dikna in their gathering place, called Shibolet ha Zakan. This is because the three Tikkunim of Dikna in their place in the Rosh are Behinat Rosh ha Aleph of the Dikna.

(Ohr Pnimi item 20)

**42. Why did GAR de Nekudim not die?**

Because they received their He'arah from Shibolet ha Zakan. However, the lower seven received their He'arah only from the Hotem Peh and therefore died.

(Item 23)

**43. Why is there no cancellation in the Keter, but only in the Achoraim of AVI?**

Because the Keter is the Behinat Zachar of the MA and BON, having Behina Bet de Hitlabshut, while Hochma and Bina are the Behinat Nekeva, having only Aviut de Behina Aleph. Hence the Zachar has Komat Bina, which is Ohr Awzen, and he also has Behinot GAR from the beginning of its creation.

For that reason even its Achoraim were not canceled, whereas the Nekeva, which is HB, has only Komat Behina Aleph, which is ZA. Thus, she could not receive Komat GAR and their Achoraim were canceled.

(Ohr Pnimi item 23)

**44. Why is the primary He'arah of Nekudim only through Panim?**

Because the Ohr Eynaim doesn't shine to the Kelim de Achor but to the Kelim de Panim, above Tabur, which are here through the Peh. The lower seven are considered from Tabur down because the AHP came out and became Behinot HGT. However, some He'arah does come to them through the sides as Ohr Hassadim.

(Ohr Pnimi item 25)

**45. Why does the Guf de Nekudim begin from Daat and not from Keter, as in every other place?**

Because Rosh ha Aleph took the two Sefirot Keter and Hochma, called GE, and the second Rosh has only Bina and ZON, meaning AHP de Rosh ha Aleph. It is known that Rosh ha Aleph does not join Partzuf Nekudim in any way; only Rosh ha Bet is considered the Rosh of the Nekudim.

It is also known that the entire amount in the Rosh travels through and clothes in the Guf. Thus, since there are no more than three Kelim Bina, ZA and Malchut in the Rosh, there are also not more than these three Kelim in the Guf, lacking Keter and Hochma.

(Ohr Pnimi item 26)

**46. Why is Keter not called Daat?**

Because there is Ohr Awzen in Keter too, since there is Behinat Zachar there, having Behina Bet de Hitlabshut.

(Ohr Pnimi item 26)

**47. From which place in Dikna do GAR de Nekudim extend?**

From Shibolet ha Zakan.

(Ohr Pnimi item 4)

**48. What caused the ascent of the Nekudot from MA and BON?**

Because the Masach had been purified of its entire Aviut and equalized with Malchut of the Rosh, as it is known in the other Partzufim.

Ohr Pnimi item 6)

**49. Which renewal occurred in the ascent of the Masach de SAG compared to the other Partzufim?**

Here in SAG, the Masach consists of Reshimot of two Partzufim: its own Partzuf, and Partzuf Galgalta de AK.

(Ohr Pnimi item 6)

**50. How did Behina Dalet connect in the Masach de SAG after it had already been purified into Behina Aleph?**

Behina Dalet is primarily from Tabur de Partzuf Galgalta de AK downward. Even though the Masach has already been purified from there, it still does not relate to the Kelim in any way, as there is no Hizdakchut in the Kelim.

However, when the Kelim are emptied of Ohr, they are quiet, inactive. Thus, when Ohr SAG reached there, Behina Dalet returned and reappeared as in the beginning.

(Histaklut Pnimit item 7)

**51. Why did Komat Keter not come out of the lower Hey in Nikvey Eynaim as in Partzuf Galgalta?**

Because the First Hey is the principal, since the Masach is from Partzuf SAG. The lower Hey is subordinate to it, having connected in it through He'arat SAG below Tabur.

(Histaklut Pnimit item 7)

**52. Why did the Masach rise to Nikvey Eynaim and not to Peh?**

Because the last Behina does not leave a Reshima, except from Behinat Hitlabshut, from which there is no Hitpashtut Kelim. Also, nothing remains from the Behinat Hamshacha but Behina Aleph, hence it rose to its corresponding Behina in the Rosh, which is the Eynaim.

(Histaklut Pnimit item 7)

**53. Why are all the Tikkunim dependent primarily on MA and BON?**

Because the lower Hey only connected with MA and BON, and not in its previous Partzufim. She comes from the below Tabur de AK ha Pnimi, being the Shoresh of any Tzimtzum and Din in the Olamot.

(Histaklut Pnimit item 8)

**54. Why is Olam ha Nekudim called BON only?**

Because everything that is considered MA broke in the breaking of the vessels, and only its Behinat First Hey remained, being ascribed to BON.

(Histaklut Pnimit item 8)

**55. Which Partzuf of AK does the Rav deal with?**

Partzuf SAG de AK. This is because it is forbidden to engage in the first two Partzufim Galgalta de AK and AB de AK.

(Ohr Pnimi item 1)

**56. Where are the Mochin de SAG from?**

HGT de AK are Neshama and Mochin to the Rosh de SAG.

(Ohr Pnimi item 1)

**57. Why does SAG begin from the Awzen?**

Because Partzuf SAG comes out on a Masach of Aviut de Behina Bet, which raises Ohr Hozer and clothes only up to Bina, whose name in the Rosh is Awzen.

(Ohr Pnimi item 1)

**58. Where does SAG end?**

Before Tzimtzum Bet expanded to the Sium Raglin of AK, and from Tzimtzum Bet onward, it rises and ends above Tabur de AK.

(Ohr Pnimi item 1)

**59. Where does AB end?**

Above Tabur de AK ha Pnimi. This is because the lower Hey is not contained in the Masach de AB, hence it cannot expand below Tabur, where Behinat lower Hey is, meaning Malchut de AK ha Pnimi.

(Ohr Pnimi item 1)

**60. Where do Taamim de SAG end?**

They end equally with Sium Raglin de AB de AK because the Zachar clothed in Kli de Keter, which is Taamim. It has Komat Hochma, like the AB, and it too, like AB, cannot shine to the lower Hey below Tabur.

(Ohr Pnimi item 1)

**61. Where was the place of Nekudot de SAG prior to the Tzimtzum?**

They begin from Tabur de AK ha Pnimi and end at its Sium Raglin.

(Ohr Pnimi item 1)

**62. Why is only Keter de SAG called Taamim?**

Because first all the Orot come in Kli de Keter. Only after the Masach begins to purify and diminish do the other Komot Hochma, Bina and ZON begin to emerge during the degrees of its purification. It is known that before the Masach begins to purify, it is Ohr Yashar and Rachamim. This is only Kli de Keter, hence the name Rachamim.

However, the rest of the lower nine come out along with the Hizdakchut of the Masach; that is why they are called Nekudot. It indicates that they are Ohr Hozer and Din.

(Ohr Pnimi item 3)

**63. Why are the lower nine called Nekudot?**

See above answer No. 62.

**64. What is the SAG de SAG de AK?**

That part of SAG incorporated in the lower Hey is called SAG de SAG, meaning the Nekudot of SAG that came out as lower Hey in the Eynaim and YHV in the AHP. However, that part of SAG not incorporated in Behinat lower Hey is called Taamim de SAG, or AB de SAG, or AVI.

(Ohr Pnimi item 4)



**65. Is the division of the degree apparent also in the Rosh de SAG?**

No division of the degree is apparent in the Rosh of SAG, although it is where the Zivug of the lower Hey in the Eynaim is rooted. Instead, a new Partzuf is added there, in the form of Se'arot, whose AHP departed, called Se'arot Dikna.

(Ohr Pnimi item 2)

**66. What caused the division of MA and BON into two Partzufim?**

The Masach that purified and rose from the SAG consists of two Behinot: Reshimot de Taamim, and Reshimot de Nekudot. Thus, two kinds of Zivugim were made on it:

1. From the Zivug on the Reshimot de Taamim came out the MA and BON Elyon, clothing the place of Taamim, which is from Peh de SAG to Tabur.
2. From the Zivug on the Reshimot de Nekudot de SAG came out the MA and BON Tachtan, clothing the place where Nekudot de SAG stood, from Tabur down. This MA and BON Tachtan is the one called Eser Sefirot de Nekudim.

(Histaklut Pnimit item 24)

**67. What is the merit of MA and BON above Tabur compared to MA and BON below Tabur?**

As GAR compared to VAK, or as AVI compared to ZON.

(Histaklut Pnimit item 24)

**68. What caused the division of AVI and YESHSUT into two Partzufim?**

The issue of the Hitpashtut of the lower nine below Tabur de AK ha Pnimi to the place of the lower Hey and Behina Dalet caused the division of SAG into two Partzufim. This is because the Taamim that did not mix with the lower Hey and end above Tabur, are considered the same as AVI compared to the Nekudot that descended below Tabur and mixed with Behina Dalet. Also, the Nekudot to the Taamim are as YESHSUT to AVI.

(Item 6)

**69. Did YESHSUT and GAR de Nekudim connect after the fissuring of the Parsa?**

The issue of the cancellation of the Gevul of the Parsa was only for the time being. Hence the lower Hey in YESHSUT is considered permanent and not as descending below Tabur to connect with the GAR de Nekudim. Only its He'arah alone descends to the GAR de Nekudim.

(Ohr Pnimi item 17)

**70. How many Behinot are there in Partzuf Dikna?**

There are three Behinot in Dikna:

1. The first three Tikkunim of Dikna, connected at the Rosh in the Upper Lechi (cheek).
2. Shibolet ha Zakan, which is the Behinat AHP that exit from the Rosh.
3. The other Tikkunim of Dikna.

(Ohr Pnimi item 19)

**71. Why was the Ohr Awzen blocked at Shibolet ha Zakan?**

Because the entire Ohr Awzen in the Ohr Eynaim is merely the Behinat Zachar, having Behina Bet de Hitlabshut. It is known that Behinat Zachar has no Behinat Hitpashtut to Kelim. Hence, the Behinat Kli de Zachar is blocked at Shibolet ha Zakan, which is the Behinat Keter de Shibolet.

Also, in HB de Shibolet, being its Behinat Nekeva, its He'arah de Zachar reaches, but it does not expand at all below the Shibolet, as it lacks Behinat Hamshacha.

(Ohr Pnimi item 24)

**72. What are the four divisions of Nekudim?**

There is the Keter of Nekudim here, where the Etzem of the Ohr de Awzen, being Behinat Zachar, has Behina Bet de Hitlabshut, being Behinat GE de Rosh of the Nekudim. There is also Behinat HB, which are Behinat AHP that went outside and became HGT, though they are Behinat Rosh at their Shoresh.

After that there is the Behinat actual Guf of the Nekudim, which is ZAT. There are two Behinot there too: HGT, considered GAR de VAK, and NHY, which are the ZON de VAK. (Ohr Pnimi item 26)

**73. What is the meaning of “and the arms of his hands were made supple,” and not his legs?**

The Parsa consists of Behina Bet and Behina Dalet because of the ascent of NHY to HGT, since Behina Bet operating in HGT, which are the SAG, with Behina Dalet, operating in NHY de AK ha Pnimi. Then the Ohr de Eynaim did not reach ZAT de Nekudim, only the GAR alone.

However, by the force of the Zivug de AB and SAG, a new Ohr came, fissuring the Parsa. It canceled the Gevul because it lowered the lower Hey to her place and Ohr HGT returned and illuminated to NHY as in the beginning. At that time the lower seven of Nekudim received He'arat SAG too, thus the Ohr itself is considered Ohr de HGT, meaning of the SAG.

It is said about that, “and the arms of his hands were made supple,” but the reception place is considered the Tzipornaim of the Raglaim. This is Behinat Gevul in the Parsa, ending the SAG from the lower seven received because of its fissuring. Thus, from the perspective of the Raglaim, it is considered reception, and from the perspective of the Ohr itself, it is considered hands.

(Ohr Pnimi item 28)

**74. Where is the distinction of the lower Hey in the Eynaim and the YHV in the AHP most noticed?**

It is most noticed in the GAR de Nekudim, called Rosh ha Bet.

(Histaklut Pnimit item 10)

**75. What does it mean that the Tzimtzum was to diminish the Ohr de Atzilut?**

All the degrees were divided by two through Tzimtzum NHY, to GE and AHP. Only GE remained in the Atzilut of the degree, and the AHP became the Beria of the degree.

This is what happened in all the degrees until Bina and ZON of Eser Sefirot de NHY became Behinat “separated Beria”. Thus the Atzilut was diminished in all the degrees through Tzimtzum NHY.

(Histaklut Pnimit item 14)

**76. What is the Parsa?**

See answer No. 23 and Answer 79.

**77. What is the correction of the Parsa for the purpose of Beria?**

Through the Tikun of Parsa in such a way that the lower Hey can descend to her place, the AHP that came out and became the Beria of the degree return to the Atzilut of the degree.

(Histaklut Pnimit item 14)

**78. What is the difference between Parsa and Sium Raglin?**

The Parsa is considered the Sium Raglin of the inner Partzuf. Like the Parsa inside the intestines of a person separates the breathing, vitality organs, from the feeding organs, so the Parsa separates SAG above Tabur from the other half of the Partzuf below Tabur. This is so even though these two halves are one Partzuf, but the Etzbaot Raglaim are Behinot Sium for a whole Partzuf.

(Ohr Pnimi item 9)

**79. When was the Parsa made?**

The Parsa was made after the Masach was incorporated in the Zivug de Rosh SAG in the Nikvey Eynaim from which it descended to the place of Tabur. It generated Eser Sefirot de Rosh from Nikvey Eynaim upward, meaning from Tabur up, called YESHSUT, and the two Heyin, the First Hey and the lower Hey connected in these Nikvey Eynaim at the Peh of Tabur.

Then a Behinat Parsa expanded by that connection, generally considered the Behinat Sium on the GAR. However, she particularly ends three Partzufim:

1. She ends Nekudot de SAG so that they do not expand to shine below Tabur once more as prior to Tzimtzum NHY. This is because the point of Sium de SAG was in her

because of the incorporation of the lower Hey in her.

2. She has the point of Sium on the MA and BON Elyon, which also came out of the Nikvey Eynaim, though she came out of the Behinot Reshimot de Taamim de SAG that are not involved in the lower Hey. Thus, they too ended on the Parsa.

Because there is Behina Bet de Hitlabshut in them, meaning the Zachar, whose Koma reaches the Awzen, they are considered SAG, Behinat AVI.

3. The third is that Rosh ha Aleph, the Behinat GE of the Nekudim, considered Akudim because the lower Hey in its Eynaim cannot act at all from below upward.

Thus, the Parsa ends three Partzufim, and the Ohr that descends below Parsa is but Ohr Achoraim, meaning VAK without GAR. Hence, the HB de Nekudim are devoid of GAR.

(Ohr Pnimi item 9)

#### **80. What is the fissuring of the Parsa?**

Canceling the partition between the GE of the degree and its AHP is considered the fissuring of the Parsa, meaning the canceling of the Gevul in it. This is done by lowering the lower Hey to her actual place.

(Histaklut Pnimit item 14)

#### **81. Why is the return of the AHP to the Rosh named after the Parsa?**

The diminution of the Ohr de Atzilut, which is the erection of the degree on the two Sefirot Keter and Hochma alone, and the removing of the AHP from there, is done by the ascent of the lower Hey to the Nikvey Eynaim de Rosh ha Aleph. This is because the lower Hey was associated with the First Hey there, and never descends from there.

However, there are two Tikkunim in the Parsa, extending from this connection: lowering the lower Hey from the Behinat First Hey, and returning the AHP to the Atzilut of the degree. Aleph is the Behinat "diagonal" in her, meaning the connection is not fixed in her, but turns this and that way. This is because she is a branch off the Upper connection in the Nikvey Eynaim de Rosh ha Aleph, and the branch is not as strong as the Shoresh, making such a separation in her possible.

The second: there is a concealment force in her, over the lower Hey in the Nikvey Eynaim de Rosh ha Aleph, so that it does not manifest its force during the descent of the lower Hey to her place.

(Histaklut Pnimit items 15, 34)

#### **82. Why does the Difference between HaVaYaH de AB and HaVaYaH de SAG depends entirely on the filling of Aleph in the Vav?**

See answer No. 1 here.

#### **83. Is the connection of the two Heyin permanent?**

The connection of the two Heyin is permanent, but the difference in them is only regarding the concealment and the revelation, where at one time the lower Hey is disclosed, and another time the lower Hey is concealed, not manifesting its power.

(Ohr Pnimi item 6)

#### **84. In which Behina of SAG was the Zivug for the Nekudim?**

The Masach that was purified from the Guf de SAG consists of two Behinot Reshimot: Reshimot de Taamim and Reshimot de Nekudot. For the purpose of Nekudim there was a Zivug on the Behinot Nekudot incorporated in the Masach, which are the Behinot lower nine de SAG (see answer No. 66).

(Ohr Pnimi item 6)

#### **85. What is the primordial Nekeva of the Olamot?**

Malchut de YESHSUT that the Eser Sefirot de Nekudim emanated from is the primordial female to the Olamot.

(Ohr Pnimi item 6)

#### **86. Where do BYA stand?**

From the place of the new point of Tzimtzum in Bina de Eser Sefirot de NHY, being the place of Tabur de Nekudim, down to the place of the point of Tzimtzum Aleph. This is the Malchut of the Eser Sefirot de NHY de AK, the place of the separated BYA. It is so because Bina is the place for Olam Beria, the ZA for Olam Yetzira and Malchut for Olam Assiya.

(Ohr Pnimi item 7)

**87. How many fissures were caused by Zivug of AB and SAG?**

Two fissures:

- The first whereby the Zivug of AB and SAG a new Ohr descended and fissured the Parsa, meaning lowered the lower Hey from there and the Gevul was canceled.
- The second split the walls of the Kelim de AK through the Peh de Yesod and that new Ohr came to the Eser Sefirot de Nekudim as well.

(Ohr Pnimi item 16)

**88. What is the Shoresh for ABYA?**

The Shoresh for the four Olamot ABYA is Olam ha Nekudim. However, prior to that, there is no Shoresh to the Olamot there since there hasn't been the association of Midat ha Rachamim with Din there.

(Beginning of Histaklut Pnimit)

**89. Where is the beginning of the association of Midat ha Rachamim with Din?**

In Olam ha Nekudim.

(Beginning of Histaklut Pnimit)

**90. Where is the Sium Raglin de AK ha Pnimi?**

At Nekuda de Olam ha Zeh.

(Histaklut Pnimit item 1)

**91. Which is the fundamental action of all the innovations made in Nekudim?**

The Hitpashtut of Nekudot de SAG into the inner MA and BON de AK where they connected with the lower Hey. This is the fundamental action for all the innovations made in Olam ha Nekudim.

(Ohr Pnimi item 5)

**92. What is the association of Midat ha Rachamim with Din?**

The connection of the two Heyin, the First Hey and the lower Hey. This is called "the association of Midat ha Rachamim with Din", because Bina is Rachamim and Malchut is Din.

(Ohr Pnimi item 6)

**93. What is the reason for the association of Midat ha Rachamim with Din?**

The Hitpashtut of the lower nine de SAG inside the Inner MA and BON de AK caused the connection of the two Heyin together, which is the association of Midat ha Rachamim with Din.

(Ohr Pnimi item 6)

**94. What is the name Mayin Nukvin**

After the two Heyin were connected in that Masach, it was called Mayin Nukvin. It is named after the Nukvin (females) connected in it, namely Bina and Malchut.

(Ohr Pnimi item 6)

**95. Why is Bina called Beria?**

Since the ascent of the lower Hey to Nikvey Eynaim onward, when Bina departed from the degree, Bina acquired the name Beria, from the word Batei Barai (outskirts).

(Histaklut Pnimit item 26)

**96. What is the difference between Tzimtzum Aleph and Tzimtzum Bet?**

Tzimtzum Aleph was only on Behina Dalet, and Tzimtzum Bet was on Behina Bet too. Also, Tzimtzum Aleph was absolute, while in Tzimtzum Bet there is the Tikun of the Parsa, which sometimes returns Behina Bet to Atzilut.

(Histaklut Pnimit item 27)

**97. In which Partzuf is there Katnut and Gadlut?**

Only in Partzuf BON is there Gadlut and Katnut. The Katnut is when the lower Hey is in the Eynaim, and the Gadlut is when the lower Hey descends to her place. However, that matter

cannot be seen in the three Partzufim Galgalta, AB and SAG, where the lower Hey is not involved.

(Histaklut Pnimit item 28)

### **98. When was Zivug de AB and SAG made?**

After the Ohr that came out of Nikvey Eynaim expanded to its place and the Atzilut was diminished into merely Keter and Hochma, the Nekudot de SAG remained above Tabur and couldn't come down below Tabur. This whole diminution caused Behinat MAN, and awakening of the Zivug of AB and SAG, whose Ohr returned and lowered the lower Hey to her place, splitting the Parsa, and Ohr SAG expanded below Tabur once more.

(Ohr Pnimit item 14, and Histaklut Pnimit item 17)

### **99. Why is the new MA the Taamim of Nekudim?**

Because those Taamim, meaning the Gadlut that came out on Olam ha Nekudim was not kept there. Only afterwards the new MA came and corrected them, and then they existed. That is the reason the Taamim are named after the new MA.

(Ohr Pnimit item 1)

### **100. Why is Yesod de Elyon, Daat to the Tachton?**

The place of the Masach and the Zivug is called Yesod. Hence, the Behinat lower Hey in the Nikvey Eynaim de Keter de Nekudim is called Yesod of the Keter.

When Yesod de Keter is above HB, their YHV became Behinat HGT. However, when Yesod de Keter, which is the lower Hey, extend below YHV, as Kamatz, then HB return to the Rosh, and YHV that were HGT now become HBD.

It turns out that through Yesod de Keter, Tifferet, which is Vav, becomes Behinat Daat. Thus, Yesod de Elyon becomes Daat in the Tachton because Tifferet is turned into Daat through Yesod de Keter which extends to the place of the Vav de HB, which is Tifferet.

(Ohr Pnimit item 30)

### **101. Why does the lower Hey descend from the Eynaim through Zivug AB SAG?**

Because AB never connected with the lower Hey. Hence, when Mochin de AB are poured to SAG, they lower the lower Hey from the Eynaim of SAG to the Peh, as the lower Hey is not found in the Eynaim de AB.

(Histaklut Pnimit item 17)

### **102. What are the two operations that emerge by Zivug de AB and SAG?**

1. Lowering the lower Hey from the Keter of the Nekudim to her place to Peh de Nekudim, and returning the YHV to Behinat HBD de Rosh.

2. A new Ohr that extends and fissures the Parsa, expanding to the Inner NHY de AK and returning Bina and ZON to Atzilut.

(Histaklut Pnimit item 18)

### **103. Through what were the correction of Tikun Kavim and ten Kelim in ZAT too?**

Through Ibur and Yenika (to be explained in the next part).

(Ohr Pnimit item 40)

### **104. What are the four steps of the lower Hey before it comes into the Otiot?**

1. From Nikvey Eynaim de Rosh de SAG to Nikvey Eynaim de YESHSUT, where they permanently connect to Behinot Shoresh to MA and BON in their Katnut, which is their primary self and Atzmut.

2. From Nikvey Eynaim de YESHSUT to Nikvey Eynaim de Keter de Nekudim, where there is the Tikun of the Parsa for the Gadlut of MA and BON.

3. From Nikvey Eynaim de Keter to Peh de Nekudim, as Kamatz under the Otiot YHV. This is because then the HB return to Behinat Rosh and YHV become HBD. This is enough for the correction of the Rosh, but not yet for the ZAT.

4. Its coming from Yesod AK as Nekuda inside the Otiot, meaning Melafom, which is a

Nekuda inside the Vav into the HB de Nekudim, by which the HB mate and beget the lower seven of Nekudim.

(Histaklut Pnimit item 29)

### **105. How many kinds of Orot operated in Nekudim?**

Three Orot:

1. Ohr that came out through the Eynaim, from which comes the primary Atzmut of the Nekudim, though it is Behinat Katnut de Nekudim.

2. The Ohr that extends through the Zivug de AB SAG that fissured the Parsa and illuminated to the Nekudim through Yesod de AK. From here comes the Gadlut de Nekudim. It is considered a mere addition; it is not considered the Atzmut of the Ohr of the Nekudim.

3. That which extends by Histaklut Eynaim in AHP, which is merely for the purpose of the Kelim of the Nekudim

(Items 17, 18, 19)

### **106. What is the difference between Daat Elyon and Daat Tachton?**

The Behinat Vav de HB that became the Daat Elyon because the Kelim de HB are clean from the lower Hey. However, regarding the Melaform that came to them from Yesod de AK as a Nekuda inside the Vav, the Daat Tachton Nimshach from there, as it contains the entire lower Hey, being the Nekuda inside the Vav.

(Histaklut Pnimit item 12)

### **107. What is the difference between He'arat NHY de Keter and NHY de AK?**

NHY de Keter return only the HB that are clean from lower Hey into Behinat Rosh. This does not help the lower seven mixed with the lower Hey whatsoever. However, NHY de AK illuminates the Behinat Nekuda inside the Otiot, which is the Hitkalelut of the lower Hey, and from there the lower seven de Nekudim extend.

(Histaklut Pnimit item 13)

### **108. Where does the Halbasha of YESHSUT begin?**

It begins from Tabur de AK ha Pnimi because there is the place of the descent of the Masach mingled with the lower Hey, extending from below upward to the Chazeh.

(Ohr Pnimit item 14)

### **109. Why don't the Nekudot clothe any of the SAG, from which they stem?**

Since the Masach that purified and rose from the Guf de SAG consists of two kinds of Reshimot: Reshimot de Taamim, having no Behinat lower Hey since they did not descend below Tabur de AK, and Reshimot de Nekudot, mingled with the lower Hey because of their expansion below Tabur de AK through its Sium Raglin.

Hence, two kinds of Zivugim were made on the Masach. MA and BON Elyon came out of the Zivug on the Reshimot de Taamim, extending from Peh de Rosh SAG through Tabur, meaning in the place where Orot de Taamim de SAG stand. The Eser Sefirot de Nekudim that clothe from Tabur de AK down came out of the Zivug on the Reshimot of the Nekudot de SAG, meaning in the place where Nekudot de SAG stood before they purified. Thus, the Eser Sefirot de Nekudim clothe and fulfill the Kelim de Nekudot de SAG that were emptied of their Orot.

(Histaklut Pnimit item 24, and item 31)

### **110. Where does SAG clothe AB de AK?**

Rosh de SAG clothes AB from its Peh down to the Chazeh. Thus, HGT de AB are Neshama and Mochin in Rosh SAG, and the Taamim de SAG clothe from Chazeh de AB through Sium Raglin of AB. The Nekudot de SAG extend below the Sium Raglin of AB, which is below Tabur de AK ha Pnimit through Sium Raglin de AK ha Pnimit.

(Ohr Pnimit item 1)

### **111. Why do Nekudim clothe NHY de AK?**

See answer 109.

**112. Why is the Holam on top of the Otiot?**

The lower Hey in the Eynaim de Keter in the form of lower Hey in the Eynaim and YHV in the AHP. The lower Hey is there as Holam on top of Otiot YHV. This is because its He'arah does not expand into the HB, which are Behinot YHV because the Zivug was not made on this lower Hey, but only on the First Hey.

(Histaklut Pnimit items 9, 10)

**113. Why is the Shuruk in the middle?**

The Shuruk, called Melafom, is the Ohr of NHY de AK; it is completely Behinat lower Hey. There is a new Ohr inside it that came out through Zivug de AB and SAG, which fissured the Parsa. This Ohr is Behinat Vav, which is a son to the YH, being AB and SAG. It turns out that here the lower Hey is mixed together with the Vav, meaning they shine together.

(Item 31)

**114. Why did Abba take the point of Shuruk?**

First the Zivug was made as Histaklut Eynaim de AVI on the Behinat Nekuda. This Zivug is named after Abba. Afterwards the Masach purified and there was a Zivug on the Vav that Ima took.

(Item 31)

**115. Why are Keter and Hochma once called Holam and Shuruk, and once Kamatz and Patach?**

Holam is considered the beginning of the creation of Keter, which is the lower Hey in the Eynaim de Keter, above the Otiot (see answer 112). The Shuruk is the Ohr Yesod that AVI took from Yesod de AK for the purpose of their Zivug.

However, the Kamatz Patach are Behinot Gadlut de Keter and Hochma. This is because the descent of the lower Hey from Nikvey Eynaim de Keter under the HB de Nekudim, which returns them to Behinat Rosh, the Keter is called Kamatz here, being under Otiot YHV. Also, Hochma is called Patach here, because through its arriving at the Rosh, the Ohr Hochma opens, called "the opening of the Eynaim", and that is why Hochma is called Patach.

(Item 31)

**116. Why are Kamatz Patach from the Nekudot under the Otiot?**

See answer 115.

**117. Which Behina of Kamatz Patach did not break?**

This refers to what they have from their beginning, not to what they received from Sium Raglin.

(Ohr Pnimi item 32)

**118. Why are the seven Nekudot in the shape of Yodin?**

Because the lower seven come out from Behinot Hitkalelut of the lower Hey, called Nekuda. Hence the seven Nekudot are in the shape of Yodin.

(Ohr Pnimi item 48)

**119. What is the difference between the Nekuda of Holam and Kamatz, as they are both Keter?**

Holam means that the Nekuda, which is lower Hey, is above the Otiot YHV. Then they are considered AHP that come out to Behinat Guf, meaning HGT.

The point of Kamatz means that the lower Hey descended from the Nikvey Eynaim and came to her place under the Otiot YHV. At that time the YHV return to the Rosh and become HBD.

(Histaklut Pnimit item 11)

**120. What is the main cause for the emergence of Partzuf MA and BON?**

The ascent of the lower Hey to the Eynaim, meaning the connection of the two Heyin together is the primary cause for the elicitation of Partzuf MA and BON.

(Histaklut Pnimit item 6)

**121. What is the primary cause of a birth of a Partzuf?**

The Bitush de Ohr Makif in Ohr Pnimi.

(Histaklut Pnimit item 1)

**122. How does Ohr Makif appear in the birth of Partzufim?**

All the Partzufim and the Neshamot that emanate and come in the Olamot, all are parts of the Orot Makifim. When all of them manifest it will be Gmar Tikun.

(Histaklut Pnimit item 1)

**123. What mainly operates to emanate a second Partzuf?**

The Masach de Tabur which purifies until it ascends to Hitkalelut of the Zivug in the Rosh. This is the primary operator in the creation of a second Partzuf.

(Histaklut Pnimit item 3)

**124. How many Nekudot of Sium from Tabur to Sium Raglin?**

There are three points of Sium: the point of Tabur ends the KHB; the point of Yesod ends on ZA; the points of Sium Raglin are the force of Sium of Malchut.

(Histaklut Pnimit item 4)

**125. How are there Eser Sefirot from Tabur down, which is only Malchut?**

Since they are ten forces of Sium on the ten Sefirot.

(Histaklut Pnimit item 1)

**126. How are there TNHMY below Tabur?**

The three Sefirot Hod, Yesod and Malchut, are all merely the Hitpashtut of Malchut. Netzah and Hod are considered one Sefira. Hence, the four Sefirot NHYM are all the Hitpashtut of Malchut.

(Histaklut Pnimit item 5)

**127. Why are MA and BON below Tabur?**

Since they consist of the lower Hey, and the place of the lower Hey is below Tabur.

(Histaklut Pnimit item 1)

**128. Why must MA be associated with the lower Hey?**

Since Komat ZA, which is MA and BON, comes out on Masach de Behina Aleph, and it is known that the Aviut of Behina Aleph is frail, and the Ohr Zivug that comes out on it has no Hitpashtut below.

(Histaklut Pnimit item 1)

**129. Why isn't there lower Hey in HB de Nekudim?**

Since they extend from Behinat Histaklut Eynaim in AHP, which are YHV without the lower Hey, and the lower Hey remains concealed in the Eynaim.

(Histaklut Pnimit item 9)

**130. What is the reason that GAR de ZA de Atzilut remain in Ima?**

As the Partzuf Elyon de MA and BON remains adhesive with the SAG and is not considered Nekudim, so it has a Partzuf Elyon to the ZA that remains attached to Ima, not regarded as ZA.

(Histaklut Pnimit item 26)

**131. What are the Achoraim de AVI that were cancelled?**

The Orot that came during the Gadlut as additions and are not from their primary essence, are called Achoraim.

(Ohr Pnimit item 32)

**132. Why are the lower seven in one Kav?**

Because the matter of the Tikun of the three Kavim emerged by the association of the lower Hey with the First Hey. The beginning of this Tikun occurred in the Ohr that came out of the Nikvey Eynaim, and this Ohr did not reach the lower seven de Nekudim, only the GAR.

Hence the lower seven remained without Tikun Kavim, but in a single Kav, like the previous Partzufim.

(Ohr Pnimit item 38)

**133. Where were ZON made?**

The lower seven de Nekudim came out by the Zivug de HB on the He'arat Melaform that they received from Yesod de AK, which are ZON.

**134. Where were the Kelim de Nekudim made?**



The Kelim of every Partzuf are made of the Kelim of the Partzuf Elyon after the Histalkut of their Orot from them. Similarly, the Kelim de Nekudim were made of the Kelim of the lower nine de SAG that the Ohr departed from during the Tzimtzum NHY.

(Ohr Pnimi item 38)

**135. What does it mean that the Kelim were small?**

The two Kelim Elyonim are missing in the Kelim de Guf de Nekudim, being Keter and Hochma, and they only have Behinat ZAT. However, the Ohr that reached them had Eser complete Sefirot. Hence, the Kelim were found to be small and thus broke.

(Ohr Pnimi item 39)

**136. What is the need for Dinim and Klipot?**

Since the thought of creation is to delight His creatures, and this thought is not kept except through a conduct of one opposite the other.

(Ohr Pnimi item 41)

**137. What does it mean that the lower Seven are Din and the Ohr that comes to them is Rachamim?**

Because the Kelim were from Behinat ZAT, which are Din, and the Orot were of GAR, which are Rachamim.

(Ohr Pnimi item 40)

**Questions Regarding Cause and Consequence**

**138. What eventuates from the yearning of Malchut de Ein Sof for greater Dvekut with the Ohr Elyon?**

Three actions eventuate from that:

1. The departure of the Ohr from all four Behinot;
2. A place was made for the Olamot;
3. Kelim de Eser Sefirot de Igulim.

(Histaklut Pnimit item 4)

**139. What eventuates from the Histalkut Ohr from all four Behinot?**

1. Ohr of Kav de Ein Sof on only three Behinot;
2. The Tikun of the Masach that limits and impedes the Ohr from expanding in Behina Dalet.

(Histaklut Pnimit item 5)

**140. What eventuates from the Masach?**

1. Zivug de Hakaa with the Ohr Elyon;
2. Pushing the Ohr that belongs to Behina Dalet, called Ohr Hozer, backwards.

(Histaklut Pnimit item 6)

**141. What eventuates from the Ohr Hozer?**

1. Potential and actual reception of the Ohr Elyon, called Rosh and Guf;
2. Rejection of the Ohr Elyon from Behina Dalet that manifests de facto in Masach de Tabur, which expands into ten forces of Sium, called Eser Sefirot de NHY, or Eser Sefirot de Sof.

(Histaklut Pnimit item 9)

**[For the Creation of Partzuf AB de AK]**

**142. What eventuates from the Masach de Tabur de Galgalta?**

Bitush de Ohr Makif and Ohr Pnimi on one another.

(Histaklut Pnimit item 12)

**143. What eventuates from the Bitush de Ohr Makif in Ohr Pnimi in Partzuf Galgalta?**

1. The Hizdakchut of the Masach until it equalizes with the Behinat Malchut de Rosh, for renewal in Zivug de Rosh.

2. Hitkalelut of the Masach in the Reshimot de Eser Sefirot de Guf as it ascends.

3. The concealment of the Reshima de Hamshacha from the last Behina.

(Histaklut Pnimit items 12, 13 and 18)

**144. What eventuates from the disappearance of the last Behina?**

1. The concealment of Ohr Keter and the diminution of the Koma up to Hochma.

2. Two Upper Reshimot that became Zachar and Nekeva.

(Histaklut Pnimit items 14, 19)

**145. What eventuates from of the two Reshimot Zachar and Nekeva that rose from the Guf de Galgalta?**

1. The ascent of Malchut de Rosh to Hotem de Rosh, which is Behina Gimel.

2. The Zivug was made there on Behina Dalet de Hitlabshut, meaning on the Behinat Zachar, extending Komat Keter there, which is not in Behinat Hitpashtut for Kelim.

3. The Zivug on Behina Gimel was made there, meaning on Behinat Nekeva, extending Komat Hochma, having Hitpashtut from above downward to Behinat Kelim.

(Histaklut Pnimit item 15)

**146. What eventuates from the two Zivugim of ZON that the Masach makes in its Hitkalelut in Hotem in Rosh de Galgalta?**

1. The renewal of the Aviut in the Masach and the Reshimot until they are fitting for Zivug de Hakaa with the Ohr Elyon.

2. The appearance of the Aviut de Guf in the Masach and the Reshimot.

(Histaklut Pnimit items 16, 17)

**147. What eventuates from the manifestation of the Aviut de Guf in the Masach and the Reshimot?**

1. Their exit from the Rosh and their arriving in their corresponding Behina in the Hitzoniut of the Guf de Partzuf Galgalta, meaning in Behina Gimel of the Guf, called Chazeh. 2. That two Zivugim are made there in the place of Chazeh de Galgalta, of the Zachar and the Nekeva, as is their property in the Rosh.

(Histaklut Pnimit item 19)

**148. What eventuates from the two Zivugim that the Masach makes in the place of Chazeh de Galgalta?**

1. That Eser Sefirot de Rosh come out from the Chazeh upward to Peh de Partzuf Galgalta on Komat Hochma.

2. The Eser Sefirot from the Chazeh down to Behinat Hitlabshut, called Guf.

3. The Eser Sefirot de Sium expanding from the Masach de Tabur downward, and end above Tabur de Partzuf Galgalta. This Hitpashtut RTS is called Partzuf AB de AK.

(Ohr Pnimi item 28)

**[For the Creation of Partzuf SAG de AK]**

**149. What eventuates from the Masach de Tabur de AB?**

Bitush de Ohr Makif and Ohr Pnimi on one another.

(Histaklut Pnimit item 12)

**150. What eventuates from the Bitush de Ohr Makif in Ohr Pnimi de AB?**

1. The Hizdakchut of the Masach until it equalizes with Malchut de Rosh for renewal in the Zivug de Rosh.

2. The Hitkalelut of the Masach through its ascent in the Reshimot de Eser Sefirot de Guf.

3. The concealment of the Reshima de Hamshacha from the last Behina.

(Histaklut Pnimit items 12, 13, 18)

**151. What eventuates from the disappearance of the last Behina de AB?**

- The concealment of the Ohr Hochma and the diminution of the Koma up to Bina.
- The two Upper Reshimot that became Zachar and Nekeva.

(Histaklut Pnimit items 14, 24)

**152. What eventuates from the two Reshimot Zachar and Nekeva that rose from Histaklut AB?**

1. The ascent of Malchut de Rosh to the Awzen, being Behina Bet de Rosh.

2. The Zivug on Behina Gimel de Hitlabshut was made there, meaning on the Behinat Zachar, extending Komat Hochma, which is not in Behinat Hitpashtut for Kelim.

3. The second Zivug that was made there on Behina Bet, which is the Behinat Nekeva, extending Komat Bina, having Hitpashtut to Behinat Kelim.

(Histaklut Pnimit item 15)

**153. What eventuates from the two Zivugim de ZON that the Masach made in its Hitkalelut in Awzen de Rosh AB?**

1. The renewal of the Aviut in the Masach and the Reshimot until they are fitting for Zivug de Hakaa with the Ohr Elyon.

2. The disclosure of the Aviut de Guf in the Masach and the Reshimot.

(Histaklut Pnimit items 16, 17)

**154. What eventuates from the manifestation of the Aviut de Guf in the Masach?**

1. Their exit from the Rosh and their arriving at their corresponding Behina in the Hitzoniut of the Guf de Partzuf AB, meaning in Behina Bet de AB, called Chazeh. 2. That they return and make two Zivugim there in the place of Chazeh de AB, like the attribute of the two Zivugim that they made by the Hitkalelut in the Zivug de Rosh AB.

(Histaklut Pnimit items 19, 24)

**155. What eventuates from the two Zivugim that the Masach makes in the place of Chazeh de AB?**

1. That Eser Sefirot de Rosh came out of the Chazeh upward to the Peh de Partzuf AB on Komat Bina, which is the Behinat Nekeva where the Kelim of the Partzuf come from. However, there is also Komat Hochma there from the Behinat Zachar, who has not Hitpashtut for Kelim.

2. The Eser Sefirot from Chazeh de AB downward that expand in Kli de Keter de Guf through the Tabur de Partzuf Galgalta. It reaches the Sium Raglin de Partzuf AB, where this Hitpashtut stops because there is Ohr Komat Zachar there, which is Hochma.

3. The Hitpashtut of the nine lower Sefirot from Tabur down to Sium Raglin de Galgalta de AK, called Nekudot de SAG.

4. The Eser Sefirot de Sium that expand by the Masach de Tabur, called Eser Sefirot de NHY, or Eser Sefirot de Sof of the Partzuf. This Hitpashtut RTS is called Partzuf SAG de AK.

**[For the Creation of Partzuf MA and BON de AK]**

**Named Olam ha Nekudim or BON**

**156. What eventuates from the Masach de Tabur de SAG?**

Bitush de Ohr Makif and Ohr Pnimi on one another.

**157. What eventuates from the Bitush de Ohr Makif in Ohr Pnimi de SAG?**

The Hizdakchut of the Masach until it equalizes with Malchut de Rosh to receive renewal from the Zivug de Rosh.

The second is the Hitkalelut of the Masach in two kinds of Reshimot: Reshimot that are not connected with the Reshimot de NHY de Galgalta, called Taamim, and Reshimot that are connected with NHY de Galgalta, called Nekudot, where the two Heyin, the lower Hey and the First Hey, are connected.

The third is the concealment of the Reshimot de Hamshacha from the last Behina.

(Histaklut Pnimit items 12, 13, 18, and 25)

**158. What eventuates from the concealment of the last Behina de SAG?**

The diminution of the Koma to Behina Aleph. The second is the two Upper Reshimot that became Zachar and Nekeva.

(Histaklut Pnimit items 14, 15)

**159. What eventuates from the two Reshimot ZON that rose in the Nikvey Eynaim de Rosh de SAG?**

The ascent of Malchut de Rosh to Nikvey Eynaim.

The second is that the Zivug on Behina Bet de Hitlabshut was made there, meaning on the Behinat Zachar that Komat Bina extends on, which is not Behinat Hitpashtut. This is performed over the two kinds of the above Reshimot: Taamim and Nekudot.

The third is the Zivug made there in the Behinat Nekeva, meaning on Behina Aleph that Komat ZA extends on. however, she has Hitpashtut for Kelim, and this is done on two kinds of Reshimot too: Taamim and Nekudot.

(Histaklut Pnimit items 15, 30)

**160. What eventuates from the Hitkalelut of the Reshimot in the Zivugim in the Nikvey Eynaim de Rosh de SAG?**

1. The renewal of the Aviut in the Masach and the Reshimot that rose from the Guf de SAG until they are fitting for the Zivug de Hakaa with the Ohr Elyon.

2. The exit of the Dikna as lower Hey in the Eynaim and the YHV in the AHP.

3. The disclosure of the Aviut de Guf in the Masach and the Reshimot.

(Histaklut Pnimit items 16, 17, and Ohr Pnimi item 2)

**161. What eventuates from the manifestation of Aviut de Guf in the Masach and the Reshimot?**

Their exit from the Rosh and their coming to the corresponding Behina in Hitzoniut of the Guf de SAG.

(Histaklut Pnimit item 19)

**162. What eventuates from the descent of the Masach to its corresponding Behinot in the Hitzoniut de Guf de SAG?**

It elicited three Roshim as it came to three places in the Guf: Chazeh, Tabur and the Sium de Guf. From the Chazeh to Peh de SAG it elicited the Eser Sefirot de Rosh de MA and BON Elyon, and its Eser Sefirot de Guf end at the Tabur. From Tabur to Chazeh de SAG it elicited Eser Sefirot de Rosh called YESHSUT, or Rosh ha Aleph de Nekudim.

From the Sium de Guf, meaning Tifferet de AK through Tabur, it elicits the GAR de Nekudim, and all have Zachar and Nekeva. The Komat Zachar is up to Bina, and the Komat Nekeva is Komat ZA.

(Histaklut Pnimit items 20, 21,22, 24 and 30)

**163. What eventuates from the elicitation of the AHP from all the degrees?**

The diminution of Atzilut on Keter and Hochma alone, and AHP of every degree are considered the Beria of that degree.

Second: a new Gevul of the Sium of the Kav de Ein Sof that rose from Malchut de NHY de AK, and the emergence of the three Sefirot Bina, ZA and Malchut de NHY de AK below the point of Tzimtzum. This is called Tzimtzum Bet.

Third: these three Sefirot below the point of Tzimtzum became the place for the three Olamot BYA: Olam Beria in the place of Bina, Olam Yetzira in the place of ZA, and Olam Assiya in the place of Malchut.

Fourth: the Tikun of the Parsa.

(Histaklut Pnimit items 33, 34)

**164. How are the actions connected to one another through cause and consequence from Tzimtzum Aleph to the end of Olam ha Nekudim in Katnut?**

Because of the yearning for greater Dvekut, meaning for Hishtavut Tzura with the Ohr Elyon, Malchut de Ein Sof restricted the Behinat Gadlut of the will to receive. In other words, she did not want to receive in Behina Dalet. Since Behina Dalet was the entire vessel of reception for the Ohr Elyon, the Ohr departed from all four Behinot, and there became a vacant place for the Olamot.

From the Histaklut Ohr from all four Behinot eventuates the Tikun Masach on Behina Dalet to extend the Ohr on the first three Behinot, without extending to Behina Dalet.

From the Masach erected on Behina Dalet comes the Zivug de Hakaa with the Ohr Elyon returning all the parts of the Ohr fitting to come to Behina Dalet and to its Achoraim, called Ohr Hozer.

Two actions stem from the Zivug de Hakaa and the Ohr Hozer that ascended:

1. The potential and actual reception of the Ohr Elyon, called Rosh and Guf, through Tabur.

2. The force of rejection on the Eser Sefirot de Ohr Elyon called Masach de Tabur, from which expand the ten forces de Sium, called Eser Sefirot de Sof, or Eser Sefirot NHY.

(From Galgalta to AB)

From the Masach de Tabur extends the Bitush de Ohr Makif on Ohr Pnimi on one another.

Three actions stem from the Bitush de Ohr Makif on Ohr Pnimi on one another:

1. The Hizdakchut of the Masach and its coming for renewal in the Zivug in the Rosh, because of which all the Orot de Guf departed.

2. The Hitkalelut of the Masach in the Reshimot de Guf during its ascent.

3. The disappearing of the Reshima de Hamshacha from the last Behina.

Two actions stem from the concealment of the Reshima de Hamshacha from the last Behina:

1. The concealment of the Ohr Keter and the diminution of the Koma to Hochma.

2. The two Upper Reshimot became Zachar and Nekeva.

Three actions stem from the two Reshimot Zachar and Nekeva:

1. The ascent of Malchut de Rosh to the Hotem, which is Behina Gimel de Rosh.

2. The Zivug that was made there on Behina Dalet de Behinat Hitlabshut, meaning on the Behinat Zachar, and the Komat Keter that extends there. It is not in Behinat Hitpashtut to Kelim.

3. The second Zivug that was made there on Behina Gimel, meaning on the Behinat Nekeva, extending Komat Hochma there, from which there is Hitpashtut for the Kelim.

The renewal of the Aviut in the Masach and the Reshimot stems from the two Zivugim of ZON that were made in their Hitkalelut in the Rosh de Galgalta, until they became fitting for Zivug de Hakaa with the Ohr Elyon. The second is the manifestation of the Aviut de Guf in the Masach and the Reshimot.

Three actions stem from the two Zivugim made by the Zachar and the Nekeva at the place of the Chazeh:

1. The elicitation of the Eser Sefirot de Rosh from the Chazeh upward to the Peh de Partzuf Galgalta in Komat Hochma.
2. The expansion of the Eser Sefirot from the Chazeh downward, called Guf, to the Masach of its own Tabur.
3. The Eser Sefirot de Sium that expanded from the Masach de Tabur and ended above Tabur de Partzuf Galgalta. This Hitpashtut RTS is called Partzuf AB de AK.

(From AB to SAG)

The Bitush of Ohr Makif and Ohr Pnimi on one another extends from the Masach de Tabur de AB (Histaklut Pnimit item 12).

Three actions stem from the Bitush de Ohr Makif and Ohr Pnimi:

1. The Hizdakchut of the Masach to equalize with Malchut de Rosh in order to be renewed in a Zivug that the Orot de Guf depart with.
2. The Hitkalelut of the Masach with Reshimot de Eser Sefirot de Guf during its ascent.
3. The concealment of the Reshima de Hamshacha from the last Behina.

The concealment of the Ohr Hochma and the diminution of the Koma to Bina extends from the last Behina de Hamshacha. The second is that the two Upper Reshimot were turned into Zachar and Nekeva.

The ascent of Malchut de Rosh to the Awzen extends from the two Reshimot Zachar and Nekeva. The second is that the Zivug was made on Behina Gimel de Hitlabshut there, which is the Behinat Zachar. It extends Eser Sefirot in Komat Hochma there, but has no Hitpashtut to Kelim. The third is Zivug Bet that was made there on Behina Bet, being the Behinat Nekeva. It extends Komat Bina, which expands to the Kelim.

From the Behinat Zachar and Nekeva from the two Zivugim made in the Rosh extend:

1. The renewal of the Aviut in the Masach and Reshimot to make them fitting for Zivug de Hakaa with the Ohr Elyon.
2. The manifestation of the Aviut de in the Masach and Reshimot.

Their exit from the Rosh and their coming to their corresponding Behina in Guf de AB, meaning in Behina Bet, called Chazeh, stems from the manifestation of the Aviut de Guf in the Masach and Reshimot. Two: they return and make two Zivugim there in Chazeh de AB, like their attribute that they made in the Rosh.

Four actions stem from the two Zivugim de Zachar and Nekeva made in Chazeh de AB:

1. Eser Sefirot de Rosh emerge from the Chazeh upwards to Peh de Partzuf AB on Komat Bina, which is the Behinat Nekeva, from which there is Hitpashtut to the Kelim of the Partzuf. However, there is also Komat Hochma there, which is the Zachar of the Partzuf, which has no Hitpashtut for Kelim.
2. The Eser Sefirot from Chazeh de AB downward that expand in the Kelim de Keter de Guf through the Tabur de Partzuf Galgalta, where that Hitpashtut ends.
3. The Hitpashtut of the nine lower Sefirot through Sium Raglin de Galgalta de AK, called Nekudot de SAG.
4. The Masach de Tabur from which expand the Eser Sefirot de Sium. This Hitpashtut RTS is called Partzuf SAG de AK.

(From SAG to MA and BON)

Bitush de Ohr Makif and Ohr Pnimi extends from the Masach de Tabur de SAG. The Hizdakchut of the Masach until it equalizes with Malchut de Rosh extends from Bitush de Ohr Makif and Ohr Pnimi to receive renewal from the Zivug de Rosh there.

The second is the Hitkalelut of the Masach in two kinds of Reshimot: Reshimot that are not connected with Reshimot NHY de AK ha Pnimi, and Reshimot that are connected with the inner Reshimot NHY, called Nekudot. In those the two Heyin are connected together, the First Hey and the lower Hey.

The third is the concealment of the Reshima de Hamshacha from the last Behina.

The diminution of the Koma to Behina Aleph extends from the concealment of the last Behina de Hamshacha. The second is the turning of the two Reshimot into Zachar and Nekeva.

From the two Reshimot that turned into Zachar and Nekeva extends the ascent of Malchut de Rosh to Nikvey Eynaim.

The second is the Zivug that was made there on Behina Bet de Hitlabshut, being the Behinat Zachar, extending Komat Bina from which there is no Hitpashtut for Kelim. Hence, the Zivug is made both on the Reshimot de Taamim and the Reshimot de Nekudot.

The third is the second Zivug that created a Behinat Nekeva there, being on Behina Aleph, over which extends Komat ZA. There is Hitpashtut for Kelim from it, and that Zivug too was made both on the Reshimot de Taamim and the Reshimot de Nekudot.

Three actions stem from the Hitkalelut of the Reshimot in the Zivugim of the Rosh in the Nikvey Eynaim:

1. The renewal of the Aviut in the Masach and the Reshimot that rose from the Guf de SAG and became suitable for Zivug de Hakaa.

2. The elicitation of the Dikna in the form of lower Hey in the Eynaim and YHV in the AHP.

3. The manifestation of the Aviut de Guf in the Masach and the Reshimot.

Three Roshim extend from the descent of the Masach to its corresponding Behina in the Hitzoniut of the Guf, as it comes to three places in the Guf: the Chazeh, the Tabur, and the Sium de Guf, meaning Sium Tifferet de AK.

It elicits the Eser Sefirot de Rosh of the MA and BON Elyon from Chazeh to SAG, and his Guf ends above Tabur de AK ha Pnimi, and from Tabur to Chazeh de SAG, Eser Sefirot de Rosh of YESHSUT, being Rosh ha Aleph de Nekudim. It elicits a second Rosh from the Sium of the Guf up to Tabur, called GAR de Nekudim, and from the Sium de Guf downward emerged the Guf de Nekudim, which is ZAT de Nekudim.

All of them contain Zachar and Nekeva: the Komat Zachar is up to Bina, and the Komat Nekeva is up to ZA.

The second is the departure of the AHP from all the degrees. Four actions extend from the departure of the AHP from all the degrees:

1. The diminution of the Atzilut on Keter and Hochma alone, since the AHP of the degree departed from it, and are considered its Beria.

2. The Tikun of the Parsa.

3. A new Gevul for Sium of the Kav de Ein Sof in the place of Bina de NHY de AK, where Bina, ZA and Malchut de NHY de AK are found below the point of Sium of Kav Ein Sof. This is called Tzimtzum Bet.

4. The three Sefirot de NHY de AK that departed below the point of Tzimtzum Bet became the place for the three separated Olamot called BYA. Bina became the place of Olam Beria; ZA, the place of Olam Yetzira; Malchut, for Olam Assiya.

**165. What ten actions were taken through the completion of Partzuf Galgalta de AK?**

1. The place where the Tzimtzum was made.
2. The Reshimot that remained after the Tzimtzum.
3. The Eser Sefirot de Igulim.
4. The Masach in Kli Malchut.
5. The Hamshacha of Ohr back.
6. The Zivug de Hakaa with the Ohr Elyon.
7. The Ohr Hozer that became a Levush and Kli for the Ohr Elyon.
8. The Eser Sefirot de Yosher from below upward, which are Rosh de Kav.
9. The Hitpashtut Malchut de Rosh from above downward in Eser Sefirot from her and within her through Tabur, which are the Toch of the Kav.
10. The Hitpashtut of the Masach de Tabur in Eser Sefirot de Sium, where from Malchut de Sium downwards it is darkness, not Ohr.

**166. How are these ten actions connected by cause and consequence?**

Four actions extend by the Histalkut Ohr on all four Behinot: the place for the Olamot; the Reshimot, which are Eser Sefirot de Igulim; the awakening for the Hamshacha of Ohr back; the Tikun of the Masach.

The Masach causes two actions: Zivug de Hakaa and raising Ohr Hozer. The Zivug de Hakaa and the Ohr Hozer cause four actions: Rosh, Toch, Sof, and the point of Tzimtzum that ends the Kav.

**167. What are the fourteen actions generally executed in the creation of a Partzuf?**

1. Bitush de Ohr Makif and Ohr Pnimi.
2. The Hizdakchut of the Masach.
3. The Hitkalelut of the Masach in the Reshimot de Eser Sefirot de Guf.
4. The two Upper Reshimot: Zachar and Nekeva.
5. Two kinds of Zivugim in the Masach de Rosh.
6. The renewal of the Aviut in the Masach and the Reshimot.
7. The recognition of the Aviut de Guf in them.
8. The concealment of the Reshima of the last Behina from them.
9. Their departure from the Rosh.
10. Their arrival at the Hitzoniut de Guf of the previous Partzuf at the place of the Chazeh.
11. The Zivug de Hakaa made in the Masach at the place of the Chazeh, extending Eser



Sefirot de Rosh.

12. The Hitpashtut of Malchut de Rosh from the Chazeh downward.

13. Its clothing of the previous Partzuf.

14. Its beginning from the Peh de Elyon.

(Histaklut Pnimit item 11)

**168. How are the fourteen actions of the creation of the Partzuf interconnected?**

Bitush de Ohr Makif and Ohr Pnimi causes three actions: the Hizdakchut of the Masach, the Hitkalelut of the Masach in the Reshimot, and the concealment of the last Behina.

The concealment of the last Behina causes two actions: two Reshimot ZON, and two new Zivugim in the Rosh.

The Hitkalelut in the Zivug de Rosh causes the manifestation of the Aviut de Guf.

The manifestation of the Aviut de Guf causes three actions: the exit from the Rosh, the arrival at its corresponding Behina in the Hitzoniut de Guf, and the new Zivug at the place of the Chazeh.

Three actions stem from the Zivug in the Chazeh: Rosh, Toch, Sof.

Two actions stem from the Hizdakchut of the Masach and the Histaklut of the Orot de Guf: the Halbasha of the Tachton on the Elyon, and the beginning of the Koma of the Tachton from Peh de Elyon.

**169. What are the two actions added in Partzuf SAG?**

The descent of Nekudot de SAG below Tabur de AK ha Pnimi and the division of the Partzuf into Taamim and Nekudot.

**170. What are the thirteen actions added in Partzuf Nekudim?**

See Histaklut Pnimit item 31

**171. How are the thirteen actions interconnected by the above order of cause and consequence?**

See Histaklut Pnimit items 32 through 35.

## Part VI

### Histaklut Pnimit

Bear in mind that Olam ha Nekudim is the first Shoresh that Olamot ABYA stem from. It is here that the association of Midat ha Rachamim with Din is erected and rooted; it is the first beginning. This is the meaning of the ten utterances from which the world was created, referring to the ten Kelim for the Hitlabshut of the Ohr Elyon, as we have already discussed above (Ohr Pnimi, beginning of Part 4).

However, in the first three Partzufim of AK there was only one utterance. In other words, the Ohr Elyon clothed only one Kli, called Malchut, but the nine Sefirot prior to Malchut were clean from any Behinat Kli.

Hence, we should thoroughly understand the evolution of matters brought in the Rav's words in this part, and how they come and connect by way of cause and consequence from the three previous Partzufim. We shall begin in explaining the order of the creation of this Partzuf Nekudim from its Partzuf Elyon, called SAG de AK.

1. It has already been explained that the primary factor in the creation of any new Partzuf is the Bitush de Ohr Makif and Ohr Pnimi on each other. This Masach and Ohr Hozer that it raises, extend and clothe the Ohr Pnimi of the Partzuf. To the extent that it clothes and extends the Ohr Pnimi, it rejects the Ohr Makif from the Partzuf, the Ohr Makif that belongs to the Partzuf (see Part 4, Chap 1, Ohr Pnimi item 7).

This Bitush of the Ohr Makif purifies the Masach from its Aviut until it raises it to its Shoresh, meaning purifies it entirely from its Behinat Aviut de Guf until it equalizes with the Malchut de Rosh of that Partzuf. This is considered that the Masach rose and was incorporated there in the Masach in Malchut de Rosh, in the Zivug from below upward. Then the Masach de Guf was renewed with a new Aviut, raising a new Koma of Eser Sefirot in Rosh, Toch, Sof. This new Koma is considered a new Partzuf, the son of the previous Partzuf, where the new Hizdakchut and Zivug are made (see Part 3, Table of Questions, item 210).

That Ohr of the newly born Partzuf is Behinat part of the Ohr Makif of the Partzuf Elyon. This is because the Ohr Makif appears only by the creation of the Neshamot and the Partzufim of the Tachtonim, as our sages have written, "The Son of David doth not come before all the Neshamot in the Guf end." This refers to the entire well of the Neshamot contained in the inclusive Ohr Makif Elyon. This is also the meaning of the Bitush de Ohr Makif in Ohr Pnimi, as this is the entire manner of its appearance.

You find that the Masach de Guf, which is the Masach de Tabur, is the primary operator in the emanation of the Tachton. This is because it ascends to mingle in the Zivug Elyon of the Rosh and raises the Reshimot of the Eser Sefirot that remain after the Histalkut Orot of the Guf de Elyon to the Maatzil, being Malchut de Rosh (as written in Part 4, Table of Topics, item 210).

The reason for it is that concealment and revelation always come as one in Kedusha. Know, that where you find concealment, this is also the place of the revelation. They cling to one another as the wick to the candle.

Moreover, the covering and the concealment is the only preparation for its appearance. Thus, if it weren't for the concealment, the appearance would never be, as there is no existence for the candlelight without the wick.

You already know that the first appearance of this Masach de Tabur, in its first appearance, meaning in the first Partzuf of AK, was the sole generator of the existence of the darkness and the vacant Halal in the Olamot. Also, the entire difference between Olam Ein Sof that filled the entire reality and Partzuf AK, which is only Behinat thin Kav of Ohr, occurred because of this Masach de Tabur.

This Masach detained the Ohr Elyon, did not let it expand and fill the entire reality as it would, and put a Sof and Sium on the Ohr Elyon in the middle point, as has been written elaborately in previous parts.

Even though the Masach in Malchut de Rosh set up the matter of the detainment and the Haka on the Ohr Elyon, it is done only in potential. This is because there is no any conduct of Halbasha in the Rosh; all the more so detainment on Halbasha. Rather, anything marked as "potential", manifests and appears in the Guf "in actual".

The Behinat Halbasha made in the Ohr Hozer de Rosh, meaning on the first nine Sefirot, appears in the first nine Sefirot of the Guf, whose place is called "from Peh to Tabur". The detainment and the rejection made in the Rosh appear in the Malchut de Guf, whose place is called "from Tabur to Sium Raglin".

Thus it is made completely dark from Sium Raglin down, for the Kav of Ohr extending from Ein Sof stops there. It is known that that ending point is in the Behinat Olam ha Zeh, meaning our very earth, as it says, "And His feet shall stand upon the mount of Olives."

2. We've learned that the entire Behinat Din in reality is packed and sealed in the Masach de Tabur in its first appearance, which is the first Partzuf de AK. Hence, a strong Bitush took place there between the Ohr Makif and the Ohr Pnimi. This is because the Ohr Pnimi that clothed in Akudim of this Partzuf was very small compared to the Ohr Elyon that remained without, which is all the previous Ohr that filled the entire reality, called Ohr Makif with respect to that Partzuf. Also, the place of the Bitush was in the Masach de Tabur. Had it not been for that Masach, the Ohr Makif would enter the Pnimit of the reality as before.

This generated the Hizdakchut of the Masach and the Histalkut Orot of the Akudim of the first Partzuf de AK, called Partzuf Galgalta. The Masach with all the Reshimot that remained of the Eser Sefirot rose and incorporated in the Zivug of the Malchut de Rosh of this Partzuf, except the last Behina, which does not leave a Reshima.

This Zivug occurred there on the Reshimo of the Upper Behina contained in the Masach, which is the Reshimo de Behina Gimel, because the Reshimo de Behina Dalet disappeared, as it is the last Behina. Hence, the Zivug was made there on Behina Gimel, eliciting Komat Hochma by the power of the ascent of Malchut to the Hotem since she was incorporated in the Masach de Tabur consisting only of Behina Gimel (see Part 3, Table of Topics, item 210).

It explains there that after the Aviut was recognized in the Reshimot de Masach de Tabur, which come from Aviut de Guf, they are found to descend from the Rosh to the Guf instantaneously, meaning to Behina Gimel of the Guf, called Chazeh. From the Chazeh up it elicits Eser Sefirot de Rosh through a Zivug with the Ohr Elyon, up to the Peh of the Upper Partzuf. From the Chazeh down, it expands in Eser Sefirot de Rosh, Toch, Sof of the Guf, ending in the place of Tabur de Elyon. It is so because it cannot expand below Tabur, as it lacks Behina Dalet, and under the Tabur it is the place of Behina Dalet.

3. This Masach de Tabur obstructed the Ohr Makif of the first Partzuf de AK and did not let it expand from Tabur down. Now, by the force of the Bitush that the Ohr Makif made in it, it has been qualified to extend and clothe a complete Partzuf in RTS. Thus, it is precisely the force of concealment that overturned and became a force of revelation.

Moreover, the Masach de Tabur of this second Partzuf de AK, is also purified by the force of the Bitush of Ohr Makif on it. Finally, it ascends and mingles in the Zivug de Rosh of that Partzuf, and it too is renewed there with a new Aviut de Behina Bet. This is because here too the last Behina, namely Behina Gimel, disappeared and did not leave a Reshima.

After the Aviut of the Guf in the Masach had been recognized, it descends to the place of Behina Bet de Guf, having the same value as its Chazeh de Elyon, because Tabur of this Partzuf AB is Behina Gimel. Since there is no Behina Dalet at all in the second Partzuf de AK, the Chazeh is considered its Behina Bet.

Hence, the new Koma, emanated from it, descends to the place of its Chazeh and produces Eser Sefirot de Rosh from the Chazeh upward, and Eser Sefirot de Guf with Toch and Sof from the Chazeh downward. This Partzuf is the third Partzuf de AK, called SAG de AK.

Thus we find once more that the force of concealment is turned into a force of revelation. This is because the Masach de Tabur, which obstructed the Ohr Makif de Partzuf AB and did not let it expand below even a bit, has now been renewed and expanded into a new Partzuf with RTS.

4. The matter of Masach de Tabur does not refer solely to the point of Tabur, but to the entire Eser Sefirot in it. Also, the point of Tabur is but the force of Sium on Keter Hochma and Bina, after which there are two more points: the point of Yesod, and the point of Sium Raglin. The force of the Sium on ZA is at the point of Yesod and the force of the Sium on the Malchut is at the point of Sium Raglin. They are all contained in Masach de Tabur, and remember that.

This entire place called "from Tabur to Sium Raglin", is but a single Sefira, the bottom Sefira of the Guf, called Malchut. The first Tzimtzum was on her and the existence of the Masach, detaining and rejecting the Ohr Elyon from clothing in her, had been erected in her.

Since the Ohr Elyon contains Eser Sefirot, this Masach in Malchut contains ten forces of Sium for these Eser Sefirot too. The extension of ten forces of Sium is called "from Tabur down". Now you can see that the whole issue of the above Bitush of the Ohr Makif in Ohr Pnimi, expanding the Gevul of the Masach de Tabur, as has been explained above, all this refers to that place from Tabur down.

5. We have yet to understand what is brought in several places, that the place of MA and BON is from Tabur of the Partzuf downward, as well as the matter of the five Sefirot TNHMYM

of the Partzuf, whose place is from Tabur of every Partzuf downward. According to the above, there is only one Sefira there, Sefirat Malchut.

The thing is that the Rav has already noted in several places that there is no Malchut without NHY, as it is written, "three flocks of sheep lying there by it." The reason for it has already been explained in Part 5, Ohr Pnimi item 45. It states that the three Sefirot Hod, Yesod, Malchut, are all but an expansion of the Kli Malchut. Thus, in Kli Malchut there are three Sefirot HYM.

It is also known that in Behinat Achoraim, the Netzah and Hod are considered one Sefira, and they are mingled in one another indistinguishably. Hence, all these four Sefirot NHYM are only considered Sefirat Malchut, but when the Ohr reaches them from the Behinat Panim, the Netzah is then separated from the Hod, and the merit of Hod becomes apparent. Then they are considered two separate Sefirot.

However, even then, since the four Sefirot were once connected, they no longer part. Rather, it is considered that Netzah contains the four Sefirot NHYM from the Behinat "right", and Hod contains the four Sefirot NHYM from the Behinat "left".

You can therefore see how there are always four Sefirot Netzah, Hod, Yesod, Malchut in the Malchut. Thus, you should know that even though the place from Tabur de AK down is indeed only Sefirat Malchut, still there are four Sefirot NHYM there.

We have yet to explain the issue of MA and BON, which are always from Tabur down. This is a completely different matter, for it is not considered among the Sefirot of the five Behinat de Ohr Yashar, when the place from Tabur down is considered the four Sefirot NHYM. Rather, it is by measurements of Koma, of the five Partzufim Galgalta, AB, SAG, MA and BON.

Know, that from the perspective of the measurement of the Koma, MA and BON are considered as one Koma that comes out by Zivug de Hakaa in the Masach, whose Aviut is from Behina Aleph, extending only Komat ZA. The reason is that here there are but four Behinat of Aviut in the Masach: Komat Keter comes out on Masach de Behina Dalet etc. and Komat ZA on Masach de Behina Aleph.

However, on a Masach that is already purified, such as Behinat Keter, from which Komat Malchut should stem, there is no Hakaa between that and the Ohr Elyon, in such a way that a Komat Partzuf would emerge off it in Rosh, Toch, Sof. This is because it is not in Shinui Tzura from the Ohr Elyon. Hence, there is only Zivug de Hakaa until the measure of Aviut de Behina Aleph.

Moreover, even Behina Aleph is considered a very frail Aviut, and in Masach de Behina Aleph the Zivug de Hakaa is called Histaklut Dak, from which there is no Hitpashtut Partzuf in Behinat RTS (see Part 3, Chap 11, item 6, and Ohr Pnimi there).

This Partzuf MA and BON that came out on Masach de Behina Aleph was only through a special Tikun, meaning by the ascent of the lower Hey to the Eynaim, where the two Heyin connected together, the First Hey with the Last Hey (this Part, item 44). The association of this Aviut with Behina Aleph induced a sufficient Zivug de Hakaa to produce a Partzuf in RTS, called MA and BON. However, without the association of the last Hey, Behina Aleph too is unfit for Zivug on producing a Partzuf.

6. It's been explained that the very cause of the elicitation of the Koma de Behina Aleph, called MA and BON, is the last Hey, meaning Malchut de AK. Thus, two Partzufim are related to the last Hey, being Behina Dalet: the first is Partzuf Galgalta de AK, whose level reaches Keter, and the second is Partzuf Nekudim de AK, which are MA and BON. The Koma of the latter reaches ZA, which in turn elicited because of the ascent of the lower Hey, which is Behina Dalet, to Nikvey Eynaim. The reason Behina Dalet did not produce Komat Keter here, as in Partzuf Galgalta de AK, will be explained below.

Thus you find that the force of Tzimtzum in Masach de Tabur of Partzuf Galgalta broadens through the Bitush of Ohr Makif in Ohr Pnimi (see item 4 here). It is so because once it had purified into Behina Gimel, RTS of the second Partzuf de AK had expanded off it, called AB. After it had purified into Behina Bet, a third Partzuf, called Partzuf SAG, expanded from it in

RTS. Finally, after it had purified into Behina Aleph, Partzuf Nekudim expanded off it, called MA and BON de AK.

7. We must thoroughly understand, that the Masach had already been purified into Behina Aleph, meaning the measure of Aviut found in Kli de Hochma. Thus, how can Behina Dalet participate with her Aviut here too, generating the Koma de MA and BON through the both of them?

Furthermore, if Behina Dalet really has joined with Behina Aleph here, there should have been a Partzuf in Komat Keter here, like Partzuf Galgalta de AK. Thus, why did only Komat ZA come out here, meaning at the measure of Komat Behina Aleph, and not Komat Behina Dalet?

The thing is that it is known that there is no issue of Hizdakchut in the Kelim. Hence, even though the Masach of Behina Dalet that operated in Partzuf Galgalta de AK has been purified when emanating AB, the Kelim themselves were not changed in any way by that. The Aviut de Behina Dalet remained in them as in the beginning, before the Hizdakchut of the Masach.

However, after the Ohr departed from them, no operation manifested off them, since a Kli without an Ohr is like a body without a soul. Therefore, after Nekudot de Partzuf SAG expanded and illuminated from Tabur to Sium Raglin de Partzuf Galgalta de AK (see Ohr Pnimi item 1), because of this He'arat SAG, the Aviut de Behina Dalet came back to life in the Kelim from Tabur de AK down.

In that state the Aviut of Behina Dalet in the Kelim from Tabur de AK down, mixed with the Masach in the Kelim of the Nekudot de SAG. This is because during the ascent of the Masach to the Maatzil, it was incorporated in all the Reshimot in the Sefirot from which the Orot had left (see Partzuf 4, Chap 4, Ohr Pnimi item 50).

Thus, as it is incorporated of the Reshimot de Sefirot de SAG, which are Behina Bet, it was also incorporated of the Reshimot in the Kelim from Tabur down, being Behina Dalet. It raised those two Behinot to the Maatzil together, which is Malchut de Rosh de SAG.

You already know that this Masach consists solely of Aviut de Behina Aleph, because Behina Bet is the last Behina in here, which does not leave a Reshimo after her, only from Behinat Hitlabshut. Thus, the Masach consists of two Reshimot that remained after the Histalkut Orot from the Sefirot de SAG, being Behina Bet de Hitlabshut and Behina Aleph de Hamshacha, called Zachar and Nekeva.

Thus, Malchut de Rosh also rose to Behina Aleph de Rosh, meaning according to the measure of Aviut contained in the Reshimo that remained in the Masach, being Behina Aleph, as the Rav wrote concerning Partzuf AB (Part 5, item 6 and Ohr Pnimi there). However, the Reshimo de Behina Dalet is also incorporated in the Masach that remained in the Kelim below Tabur de Galgalta de AK after the Histalkut Nekudot SAG from within them. Thus, since the Masach is primarily Behina Aleph and Behina Dalet is subordinate to it, and is not at all from its Behina, it is therefore drawn with it to the Nikvey Eynaim, which is Behina Aleph de Rosh. For that reason the Zivug was not made on Aviut de Behina Dalet, extending Komat Keter, but only on Behina Aleph, extending Komat ZA.

8. With all that is explained above, you will see that the Tikkunim depend primarily on MA and BON, standing from Tabur of every Partzuf downward. This is so because that is the place of the Din and lack of every Partzuf, as in the Tabur of the first Partzuf de AK (see items 1, 2), and in all the Partzufim through the end of Assiya.

Also, every Partzuf Tachtan comes only to fulfill and complement the place of this lack in the Elyon, because of the rejection and detainment force, found in the Masach of that Tabur on the Ohr Elyon. It is as he writes above, that any Tachtan uncovers a part of that Ohr which was rejected by the Masach de Tabur de Elyon.

Thus, the more the Partzufim and Neshamot increase, the more that Gevul from Tabur down will expand, broaden and become fit for the reception of the Ohr Elyon. Finally, the comprehensive Ohr Makif, called Ohr Makif de Ein Sof, will appear, and then there will be the Gmar Tikun.

Hence, the Tikkunim depend primarily only on the Partzufim MA and BON that stand from Tabur down. Remember that, as this is an elementary concept in the entire scope of the wisdom.

Thus, this Olam ha Nekudim that the Rav deals with here, is the first MA and BON that appeared in the Olamot. It is called merely BON, because there are no remains of it for Olamot ABYA, but only the Behinat Nekeva, called BON. This is because the Zachar that extends the Mochin, meaning the GAR, is called MA, and the Nekeva that receives the Mochin is called BON.

9. Now we shall come to the actual words of the Rav. We shall begin by explaining the matter of the Kelim of Partzuf Nekudim. The Rav says (Part 6, item 19) that the Kelim came out by the Histaklut Eynaim in AHP.

We must understand why the emergence of the Kelim de Nekudim is different from the other Partzufim. It is known that Malchut de Rosh expands from her and within her into ten Kelim from above downward in the entire measure that her Ohr Hozer clothed the Eser Sefirot de Rosh.

Accordingly, Malchut de Eynaim should expand as Kelim from Nikvey Eynaim down to the extent that she clothed from Nikvey Eynaim up. Hence, there should have been a Histaklut in the Nikvey Eynaim, not in the AHP.

Indeed, there is a profound matter here. We have learned in item 7 that the lower Hey, being Behina Dalet, rose to Nikvey Eynaim, which is Behina Aleph. However, there was still no Zivug on Behina Dalet, but on the Reshimo de Behina Bet de Hitlabshut, called Awzen, Behinat Zachar, and on the Reshimo de Behina Aleph de Hamshacha, called Hotem Peh (see elaborately Ohr Pnimi item 44).

Thus, it turns out that the Kelim de Nekudim do not have anything of Behinat lower Hey, namely Behina Dalet. This is because the lower Hey remained in the Nikvey Eynaim and her Behina did not expand downward.

We might therefore ask: "How were GAR de Nekudim divided into two Roshim, GE, being Keter, and AHP, being HB, as it is known that the Lower Hey is in the Eynaim and the YHV in AHP?"

We must remember that after the Reshimot rose to Zivug in the Nikvey Eynaim de Rosh SAG, they were incorporated in the Zivug de Rosh, and their Aviut was renewed. Then they instantaneously descended from there to their appropriate place in the Guf, namely Tabur. Then the Ohr Elyon descended once more on the Masach and its Reshimot in Zivug de Hakaa, eliciting Eser Sefirot de Guf as in all the Partzufim. Hence, the Lower Hey became incorporated once more in the Masach at the place of the Tabur, and the AHP descended outwardly once more as in the Rosh.

Similarly in GAR de Nekudim themselves, after they divide into GE and AHP, the Lower Hey is found in the Eynaim once more. However, from the Eynaim down the Lower Hey does not expand whatsoever, because the Histaklut, namely the Zivug, is not done in Behina Dalet, meaning the Lower Hey, but in Behina Bet and Behina Aleph, being the AHP. Thus we see that the Kelim de Nekudim are only from Behina Bet and Behina Aleph, and have nothing of Behina Dalet even though Malchut de Rosh is incorporated of the Lower Hey.

Thus, you can see, regarding the matter of the association of Midat ha Rachamim with Din, which are the connection of the two Heyin: the First Hey and the Lower Hey, that association remains fixed and existing in Nikvey Eynaim. It is not so in Behinat AHP, which came out, because in the AHP that came out there is only Behinat Vav, which is only the Masach of the First Hey. This was so because Behinat Lower Hey did not extend to them from the Nikvey Eynaim.

Now you can understand the matter of the two kinds of NHY that illuminated in HB de Nekudim, which are NHY de Keter and NHY de AK, meaning Yesod de AK (Part 6, item 16). Also, the matter of the Daat de Elyon in GAR de Nekudim (Part 6, item 26), and the issue of the Daat de Tachton, which is the Rosh of the ZAT and the first Melech de Nekudim, to be brought below in Part 7.

10. In order to understand that we must have thorough knowledge about the emergence of the seven lower Sefirot through the connection of the lower Hey in the Nikvey Eynaim. Know, that this Lower Hey made four steps before coming to her place in the lower seven of Nikvey Eynaim.

First she came to the Nikvey Eynaim as Holam, meaning after her descent from her Hitkalelut in Rosh de SAG to her place in Tabur de AK. Histaklut Aleph took place on her double Masach and Eser Sefirot came out from Tabur up to the Chazeh, called Rosh ha Aleph, or YESHSUT. In that place the lower Hey in the Masach is in Behinat Holam above Otiot YHV, called GAR de Nekudim. This is the first step.

After that, she expanded from Tabur down to Behinat Guf from the Behinat AHP that come out from the Rosh. These AHP are the GAR de Nekudim. It is known that they are also considered Behinat Rosh in and of themselves, in complete Eser Sefirot, which also divide into Galgalta and Eynaim and AHP (see Ohr Pnimi item 48). GE is the Keter de Nekudim and AHP are the HB de Nekudim.

After that the lower Hey comes once more in the Nikvey Eynaim, meaning in Masach de Kli de Keter, called Yesod de Keter, or NHY de Keter. This is because the place of the Zivug is called Yesod, or NHY, and here the lower Hey is called "the point of Kamatz", meaning Rakia and Nitzotz, or a Kav and a Nekuda below it. This is the second step.

Here is where it is most noticed that the lower Hey is above, in the Eynaim, and YHV are below, in the AHP. This means that these AHP have nothing of the lower Hey, connected in the Nikvey Eynaim, because the Zivug and the Histaklut were made only in the AHP, being only Behinat First Hey. Thus, only Keter carries the lower Hey inside it, but the HB are clean from the lower Hey.

11. The difference between Behinat Holam and Behinat Kamatz is that the point of Holam (being the lower Hey incorporated in the Masach de Rosh ha Aleph that stands at the place of Tabur) remains permanently there. She does not move from there because the first Rosh is not considered Behinat Nekudim whatsoever (Ohr Pnimi item 20).

However, there are ascents and descents in the point of Kamatz, which is the Behinat lower Hey incorporated in Keter of Nekudim. This is because during the Zivug AB SAG this lower Hey is found to be descending from the Nikvey Eynaim to the place of Peh, meaning below the Otiot YHV, when HB de Nekudim return to Behinat Rosh.

This is because these HB de Nekudim were not rejected from the Rosh to Behinat Guf, but only because of the lower Hey that came in the Nikvey Eynaim, meaning NHY de Keter, where she was like the Holam above the Otiot YHV. Hence, the Otiot YHV, which are HB de Nekudim came out to Behinat Guf.

Now, however, when the lower Hey descended from there below the Otiot YHV, meaning as a point of Kamatz, whose conduct is to come under the Otiot, the HB return once more and join the Keter to Behinat Rosh.

This matter is considered as Netzah, Hod, Yesod de Keter having clothed inside Hochma and Bina, and became a Mochin for them. It means that it brought them back to Behinat GAR and Rosh. This is because when NHY de Keter were above them, they were rejected from the Rosh and became Behinat Guf. Now, however, that NHY de Keter have stretched and the lower Hey in them descended under their Otiot, they acquired the Behinat GAR once more. This is why it is called Hitlabshut for Mochin. This is the third step of the lower Hey, since she descended under the Otiot.

12. Now you can see what is always brought in the Rav's words, that Yesod de Elyon is Daat to the Tachton, as here is where it is rooted. When NHY de Keter are above HB like the Holam above the Otiot, these YHV de HB are considered Behinat HGT, meaning a Guf where Yod is Hesed, Hey is Gevura, and Vav is Tifferet.

However, after NHY de Keter stretched and clothed in the HB as Kamatz under Otiot YHV, and the HB returned to the Rosh, the YHV have now become Behinat Hochma, Bina, Daat in the Rosh. The Yod became Hochma, the Hey, Bina, and the Vav, Daat.

Thus, it is considered that Netzah de Keter raised Hesed de HB to Hochma by clothing in them, the Hod de Keter raised Gevura to the degree of Bina, and the Yesod de Keter raised the Tifferet de HB to the degree of Daat. You find that through Hitlabshut Yesod de Keter in Tifferet de HB, the Tifferet became Sefirat Daat. This is the meaning of Yesod becoming Daat through Hitlabshut in the Tachton.

You should know that there are two Behinot of Daat: Daat de Elyon, and Daat de Tachton. This is because the Tifferet de HB that has not become Behinat Daat de HB is called Daat de Elyon, since these Kelim de HB have nothing of the lower Hey, but only from Behinat First Hey (Histaklut Pnimit here, item 9).

For that reason it has no connection with the ZON, which are mixed with the lower Hey (Histaklut Pnimit here, item 6). Know, that this Daat that shines in the Kelim that have Hitkalelut with the lower Hey, is called Daat Tachton.

13. Thus we have clarified that the Zivug and Hitlabshut NHY de Keter in HB de Nekudim is useful only to HB, since it returned them to Behinat Rosh. However, for the ZAT de Nekudim, these GAR do not illuminate at all because of the lower Hey in the Peh de Nekudim. These GAR cannot shine to her because they are not incorporated with her at all. Therefore, we need a second Zivug for GAR to shine for ZAT as well, and this is the Zivug of NHY de AK to HB de Nekudim. From this Zivug the ZAT extend with the Daat Tachton, as will be explained.

First we must thoroughly understand the matter of NHY de AK. You already know that these NHY are the Shoresh of this whole connection of the two Heyin and their ascent to Nikvey Eynaim. First, the SAG expanded to the Sium Raglin de AK, and clothed the Inner NHY de AK, meaning the first Partzuf de AK.

After that, Ohr SAG, being Behina Bet, mixed with the Behina Dalet in the Inner NHY de AK. Therefore, when the Masach rose to Rosh de SAG to be renewed in a new Zivug, it raised with it the Reshimo de Behina Dalet, which was incorporated in it. By that the lower Hey, which is Behina Dalet, rose to Nikvey Eynaim (see Ohr Pnimit item 6), and this ascent is called Tzimtzum NHY de AK.

The Zivug made in the Nikvey Eynaim took Bina and ZON of each degree out, AHP de Rosh became the Guf, and HGT, Bina and ZON de Guf became NHY. Bina and ZON de NHY departed from the Atzilut of the Partzuf completely, meaning to Behinat Separated BYA. For that reason Partzuf SAG de AK ended in the place of Tabur de AK, and the Parsa was stretched below it (see Ohr Pnimit item 6).

14. We must thoroughly understand what the Rav has written above (Part 6, items 11, 12), that the Tzimtzum and Parsa are two separate matters. This is because Tzimtzum NHY de AK was to diminish the Ohr for the purpose of Nekudim, and the Tikun of the Parsa is not for Olam ha Nekudim itself, which is Olam ha Atzilut, but for Olam Beria below it.

This means that here is the beginning and the Shoresh of the three Olamot Beria, Yetzira, Assiya, called "Separated Olamot". This is done by Tzimtzum NHY de AK, where the Reshimot rose from the two Heyin: the First Hey, and the lower Hey. They connected in NHY de AK and came in Nikvey Eynaim, and from this Zivug came the core of the Eser Sefirot de Nekudim, as lower Hey in the Eynaim and YHV in the AHP.

It is known that the Reshimot de ZON that came from NHY de AK returned to their place below Tabur like the GAR de Nekudim, meaning also through the division of the degree, where Bina and ZON departed from the degree. It turns out that that Ohr de ZON that returned to its place after the Zivug de Nikvey Eynaim in Rosh de SAG, did not fill the entire Eser Sefirot from Tabur de AK ha Pnimit down, but only the Keter and Hochma in it. Bina, ZA and Malchut in it went completely out of Atzilut and became the Behinat three Olamot Beria, Yetzira, Assiya, and all this was done through Tzimtzum NHY de AK.

However, the Parsa is a special Tikun for the purpose of Beria, meaning for the purpose of the three Separated Olamot that separated from Ohr Atzilut because of the division of the degree. However, they are all named after Bina, meaning Olam Beria, because this is the highest Sefira.



This matter of the Tikun is truly a profound matter, since in fact, the Parsa too is a division of the degree on the Nikvey Eynaim that extends from Tzimtzum NHY. However, there is a matter of "draws from above and gives below" in it, as the Rav brought from the Zohar (Part 6, item 9).

It means that there is a matter of ascent and descent in it. On the one hand, it is the Rakia that separates between the Male Mayim Elyonim, and the Female Mayim Tachtonim. This is done by force of the division of each degree, bringing Bina and ZON outside, turning Keter and Hochma of the degree into Male Mayim Elyonim. Bina and ZON of the degree were separated and departed as Female Mayim Tachtonim, which is the reason that Parsa is called a "Separating Rakia".

On the other hand, there is a matter of drawing from above and giving below in her, meaning by the Zivug Elyon de AB SAG, the lower Hey descends from the Eynaim to the place of Peh de Rosh, and then the Parsa splits. It means that the difference between Keter and Hochma, to Bina and ZON, is canceled because they return to their degree as before (see Ohr Pnimi item 12).

15. This Tikun of the return of Bina and ZON to the degree is named only after Parsa. However, this was done only because of the Zivug de AB and SAG, and how would Parsa help in that, to merit this Tikun being named after it?

The thing is that anything that manifests does not change after its emanation. Hence, after the lower Hey came in the Nikvey Eynaim once, she never descends from there again. Thus, a second Rosh was erected for the matter of the ascent and the descent of the lower Hey from the Nikvey Eynaim, which receives from the first Rosh.

Thus, the lower Hey in the Nikvey Eynaim of the second Rosh is in Behinat ascending and descending. Also, that difference in the Nikvey Eynaim of the second Rosh between the Keter and Hochma in it and the Bina and ZON in it is called the Tikun of the Parsa, since it is in Behinat ascending and descending. This is so because only it is corrected in this way, for the lower Hey to descend to her place to Assiya and brings back the Bina and ZON that departed from all the degrees.

However, the difference that was made in the Nikvey Eynaim of the first Rosh, called YESHSUT, is never canceled with respect to the Bina and ZON that departed from it. This is because there it is considered the beginning of Atzilut, which is not subject to change. Besides the above there is yet another special Tikun in Parsa: it hides and conceals the force of the lower Hey in the Nikvey Eynaim of the first Rosh, so it does not bestow below when the AHP return to the Rosh. Had it not poured down to the second Rosh, the lower Hey of the second Rosh would have been unable to descend from the Nikvey Eynaim to Peh. This is because the force of the Elyon always dominates its Tachton. However, the Parsa conceals it, and its power is not dispensed below at that time, and remember that. From the above you will understand the differentiation between HaVaYaH de AB and HaVaYaH de SAG. As HaVaYaH de AB is fulfilled with Yodin, so HaVaYaH de SAG is fulfilled with Yodin. The only difference between them is in the fulfillment inside the Vav: the filling of the Vav de HaVaYaH de SAG is with Aleph ( ).

This is so because the meaning of the Tzura of the Aleph is explained regarding the Tikun of the Parsa: its Tzura consists of two Yodin, an upper Yod and a lower Yod, with an inclined Kav, which is the Parsa, diagonally separating between them. This implies the division of the degree that occurred because of Tzimtzum NHY and the ascent to the Nikvey Eynaim. The upper Yod is Behinat Keter and Hochma of the degree from Nikvey Eynaim up, called Male Mayim Elyonim.

The lower Yod is the Bina and ZON of the degree from Nikvey Eynaim down, which departed from it, called Female Mayim Tachtonim. The Parsa between these Yodin is the Rakia that separates between waters and waters. This matter is discerned as the association of Midat ha Rachamim with Din, which is the first beginning of the Olamot. Hence the Aleph is the Rosh and the beginning of the twenty-two Otiot from which the Olamot were created.

16. It has been clarified that the Tikun of the Parsa is not in the first Rosh, which is YESHSUT from the Tabur up, but in the second Rosh, which is from Tabur down. In the Pnimiut they are NHY de AK, and in Hitzoniut they are the GAR de Nekudim, the place of MA and BON de AK, which the Vav of the Name HaVaYaH implies.

Hence, in the YH de HaVaYaH de SAG, which are from Tabur up, there is no issue of Parsa and lower Hey there. They are equal to Partzuf AB, filled with Yodin equally with Partzuf AB. However, the Vav de HaVaYaH de SAG from Tabur down is filled with Aleph, for there is the place of the Tikun of the Parsa and the division to Mayim Elyonim and Mayim Tachtonim. Know, that because of that, HaVaYaH de MA is found to be filling all four Otivot with filling of Aleph. This is because it was primarily emanated in the form of the Parsa and the association of the lower Hey (Histaklut Pnimit here, item 6). However, in HaVaYaH de AB there is no fulfillment with Aleph whatsoever, because the entire differentiation between AB and SAG refers to the association with the lower Hey performed in Partzuf SAG, not in Partzuf AB. Even in the SAG the connection is unapparent, but only from Tabur down in its ZA, and not from the Tabur up.

17. Now you can understand the matter of the Zivug de AB and SAG by which the lower Hey descends from the Nikvey Eynaim and returns to her place as in the beginning. You already know that the Rosh of the SAG clothes the HGT de AB from Chazeh de AB to its Peh, since it is its Behinat Hitpashtut Bet, as written in the previous parts.

After the AB dispenses its Orot to the SAG, and since the Ohr de AB hasn't any Behinat lower Hey in the Eynaim. Hence, when Orot AB come in SAG, they lower the lower Hey in the Nikvey Eynaim de SAG to the place of the Peh too, being her real place, as she is in AB. Below, in Olam ha Tikun, this Zivug is performed by the ascent of MAN from the Tachtonim. Here, however, there is still no conduct of raising MAN, but the Zivug is done by itself, namely by SAG's suction of sufficient amount of Orot de AB. These Orot lower the lower Hey to her real place.

18. After the above-mentioned Zivug de AB SAG is performed, two operations occur: one in Pnimiut AK, meaning the inner ZON from its Tabur down, and one in Hitzoniut AK, meaning in GAR de Nekudim clothing without, from Tabur down. This is because in Hitzoniut AK, the Keter de Nekudim lowers its NHY and clothes them to Mochin in Hochma and Bina de Nekudim.

It means that it lowers the lower Hey from its Nikvey Eynaim, separating it from the HB de Nekudim, which took them out to Behinat Guf. Now it lowered the lower Hey to her real place, to Peh de Nekudim, as a Kamatz under the Otivot YHV (see Histaklut Pnimit here, item 12), and the YHV that were as HGT returned and became Behinat HBD, meaning Behinat GAR and Rosh.

However, this is enough only for Behinat HB de Nekudim themselves, but no He'arah extends to ZAT de Nekudim any longer, because these HB have nothing of Behinat lower Hey. Hence, they have no connection to the ZON that are incorporated of the lower Hey, as he wrote there in item 12, and item 9 here.

The second act extended from the above-mentioned Zivug de AB and SAG to the inner ZON de AK below its Tabur. This is because this Ohr descended and fissured that Parsa in Pnimiut de AK that separates the inner ZON and brings them outside the Atzilut of SAG. Now it is canceled and Ohr SAG returns and expands to the inner ZON as before the Tzimtzum NHY, meaning through Sium Raglin de AK.

This is so because then Bina and ZA and Malchut too, which came outside NHY de AK, and became the three Olamot Beria Yetzira Assiya, have now returned to Behinat Atzilut, meaning NHY de AK, as in the beginning. Now you can understand the Rav's words above, who says that the Parsa is a Tikun for the purpose of Beria, mentioned in item 14. It is so because through the Tikun of ascent and descent in the Parsa, Beria Yetzira and Assiya were returned to NHY de AK, returned to Behinat Atzilut.

19. Since GAR de Nekudim clothe NHY de AK, here too there is a Zivug of NHY de AK with the HB de Nekudim, as in AB and SAG. It dispenses them the Ohr of the Melafom, being the

Vav with the Nekuda, which means that it is Behinat lower Hey that shines inside the Otiot de YHV. The lower Hey is called Nekuda and Behinat Peh de Nekudim is the Vav, which the Nekuda comes inside the Vav, incorporated in the Vav of the HB.

Before they received the Melafom from NHY de AK, they could not dispense ZAT anything because they were not mingled with the lower Hey (see item 9). This is because the lower Hey remained in the Nikvey Eynaim, meaning NHY de Keter of the Nekudim and YHV, meaning that the lower Hey descended to HB, being AHP to the Keter.

However, now the Vav of the YHV received the lower Hey, being the Nekuda inside the Melafom, from Yesod de AK, and Hochma and Bina mingled with the lower Hey. Also, HB returned and mated on her, meaning extended Ohr Elyon on that Masach mixed with the lower Hey, and extended Komat Keter. This Ohr returned and poured also from above downward to the ZAT, to Behinat Guf, as it is written in its place, in Part 7.

This is the fourth step that the lower Hey made, meaning when she came inside the Otiot de YHV, which are HB de Nekudim, as a Nekuda inside the Vav. From here she can expand into the Guf de Nekudim, called the "seven lower Sefirot de Nekudim".

Delve deep into the matter of these four steps that the lower Hey made from the time of her connection with the First Hey inside the Kelim of the inner NHY de AK, until she came inside the Otiot, being the Kelim de HB de Nekudim. From there she could come to her place, meaning ZAT de Nekudim.

This is because she made the first step from NHY de AK to Nikvey Eynaim as Holam, and there are three degrees in this step: the first in Nikvey Eynaim de Rosh de SAG; the second, in Nikvey Eynaim of YESHSUT, being the place of the Tabur; the third, in Nikvey Eynaim de Keter de Nekudim.

In all of these, she was as Holam above the Otiot YHV, meaning as lower Hey in the Eynaim and YHV in the AHP. In this Behina there were the YHV, which are the AHP, completely clean from the lower Hey (see item 10).

She made the second step from the Nikvey Eynaim de Keter Nekudim to Peh de Nekudim as Kamatz under the Otiot de YHV. By that the HB returned to Behinat Rosh because YHV that were in Behinat HGT departed and came to Behinat HBD de Rosh. They are still clean of lower Hey since she is below them as Kamatz.

She made the third step by the Zivug of Yesod de AK, at which time she came to receive inside the Kelim de HB, meaning inside Otiot YHV. Through the Zivug de AVI she descends to her place to ZON de Nekudim, and this is the fourth step.

Know, that this fourth step is called Psia le Bar (stepping outside). It means that here she stepped outside of Atzilut because the Kelim of the seven lower Sefirot, where the lower Hey expanded, illuminate outside Atzilut first by the force of the He'arat Yesod de AK that returned the BYA to Atzilut.

However, the ZAT could not exist like that, and their BYA returned, departed and were separated from Atzilut. This is called "the breaking of the vessels", and for that reason this last step is called Psia le Bar.

We have explained two Psi'ot (pl. for Psia) in the Behinat Holam itself (item 10 above). This is because there is Behinat Holam that does not have Tikun of the Parsa, meaning it can expand under the Otiot, which is the lower Hey in the Nikvey Eynaim de YESHSUT. Also, there is Behinat Holam that does have the matter of ascent and descent, which is the lower Hey in Nikvey Eynaim de Keter de Nekudim. We considered them two Psi'ot, so there are five Psi'ot here: four Psi'ot until it comes inside the Kelim de HB, and one Psia le Bar.

20. We must thoroughly understand the difference between the two Behinot in the above-mentioned Holam. The Behinat lower Hey in the Nikvey Eynaim on the first Rosh does not descend from her place any longer and the lower Hey of the second Rosh, which is the Keter de Nekudim, descends below through the Zivug of AB and SAG.

The reason for it is that it's been explained above (here, item 15) that the primary Tikun in Parsa is to conceal and hide the force of the lower Hey found in the Nikvey Eynaim de Rosh de Elyon when the lower Hey de Rosh de Tachton descends to the place of the Peh.

The matter of this Tikun will not be portrayed in the first Rosh itself, since there, in the place of her first creation, the lower Hey is in association with the First Hey. Had she descended from there, she would have had no way of ascending any longer. Moreover, the whole issue of the Parsa is nothing but an upshot of this lower Hey that rose to Nikvey Eynaim of the first Rosh.

Hence, she cannot descend from her place, as there is no one to conceal her force.

However, after the Parsa is born under the first Rosh, and the AHP that went outside the First Rosh also divided into GE and AHP by themselves, it became possible for the First Hey to descend from these Nikvey Eynaim of that Rosh.

This is because the Parsa conceals the First Hey in the Nikvey Eynaim of the first Rosh in a way that the primary association of Midat ha Rachamim with Din, is made in Nikvey Eynaim of the First Rosh into a fixed, existing Shoresh. However, the Parsa can conceal her force on occasion, not permanently. This act of association, meaning the above-mentioned ascent and descent is placed in the second Rosh.

21. You should also remember the need for two Behinot Zivugim made in Hochma and Bina de Nekudim that were explained above. They are: the matter of Hitlabshut NHY de Keter Nekudim to Mochin in HB, and the matter of the He'arat Yesod de AK of the point Shuruk to HB de Nekudim.

This is because the Zivug de NHY de Keter helped only HB, meaning the Behinat Rosh de Nekudim, as by the descent of the lower Hey to the place of the Peh, the HB returned to Behinat Rosh. However, that did not help at all to the Behinat Guf de Nekudim, being the seven lower Sefirot, as it is written in item 10.

Thus, the He'arah of the inner NHY de AK was necessitated, being Behinat lower Hey in and of themselves (see Ohr Pnimi item 7). After the HB received the He'arat lower Hey from Yesod, as Vav with the Nekuda inside it, meaning the lower Hey, because the Nekuda came inside the Kelim de HB, that Ohr is the core of ZAT that came to Bina de Nekudim. She procreated them and they came down to their place.

22. We must still clarify, that it is known that any Partzuf Tachton clothes its Elyon from Peh de Rosh down, as it is thoroughly written in the previous Partzufim de AK. Thus, why doesn't that Partzuf de Nekudim, emanated from Partzuf SAG, clothe it whatsoever? After all, Keter de Nekudim begins below the Sium of the entire Partzuf de SAG, but it clothes the NHY of the first Partzuf de AK, called Partzuf Galgalta de AK.

We must also ask: what happens with the Reshimot de Taamim de SAG that remained after the Histalkut of these Orot? After all, all the Orot de Guf depart and rise to their Maatzil because of the Hizdakchut of the Masach.

What is even more perplexing, where does the fulfillment to the Guf de SAG from Tabur up to the Peh come from after the Histalkut of the Ohr from there? In all the Partzufim the Tachton fills and clothes to its Guf de Elyon after its Histalkut. However, the Partzuf Nekudim doesn't clothe its Elyon, being SAG, as it stands below its Sium Raglin. Thus, who fulfills it after the Histalkut of its Orot to the Maatzil?

To understand that we must be precise with the Rav's words here (Part 6, item 17). He writes, **"all the Ohr extending through Tabur, though it is from Behinat Eynaim, is all swallowed and incorporated in Akudim, hence becoming indistinguishable. However, only the Ohr that extends below Tabur to its Raglain is called Nekudot, as now it stands alone."**

This we must understand: why is the Ohr from Behinat Eynaim, being Ne'etzal from Partzuf SAG, swallowed and mingled in Akudim de SAG and is unapparent whatsoever through the Tabur? After all, any Partzuf Tachton clothes the Elyon above Tabur too. Also, it is still quite apparent, and is not contained in it and swallowed in it.

23. Here you must remember all the elements in the creation order of a Partzuf Tachton from the Elyon, explained in the previous parts. We will mention just a few:

The primary factor in the birth of a Partzuf is the Hizdakchut of the Masach until it equalizes with the Maatzil. By that it raises all the Reshimot de Sefirot Guf to the Maatzil, which

remain after the Histalkut Orot de Guf. There the Masach mingles with them in the Masach de Malchut de Rosh, called Maatzil, and then the Reshimot are renewed by the Zivug Elyon de Rosh.

When the Aviut in their Guf is recognized, they must exit the Behinat Rosh and return to Behinat Guf as they were in the beginning. However, not to Behinat Tabur de Elyon as they were first, but one Behina higher than the Tabur de Elyon, since the last Behina always disappears during the Hizdakchut, until it leaves no Reshimo.

The Tabur de Elyon is always the last Behina to disappear, hence its corresponding Behina in the Guf de Elyon is found to be one degree above the Tabur de Elyon. This is the conduct in all the Partzufim, (see above Part 4, Table of Topics, item 210).

Partzuf Nekudim, which is MA and BON de AK, emanates from its Elyon, being Partzuf SAG de AK, according to the above order. By the Hizdakchut of the Masach de Guf de Partzuf SAG de AK, it equalized its Tzura with the Maatzil, being Malchut de Rosh SAG, and raised all the Reshimot that the Orot left after their Histalkut from the Guf to the Maatzil.

After their renewal there in Zivug de Rosh, and after their Aviut had been recognized, they came out of the Rosh and descended to their corresponding Behina in the Guf, being one degree above Tabur de SAG. That place is called Chazeh de SAG, and from the Chazeh up emerged the Eser Sefirot de Rosh by a Zivug with the Ohr Elyon. From the Chazeh de SAG down the Eser Sefirot de Guf came out in Toch and Sof through Tabur, meaning through Sium Raglin de SAG, and this is the order in all the Partzufim.

24. It is known that this Masach de Guf SAG purified and rose to Malchut de Rosh SAG, meaning to Nikvey Eynaim, to Behina Aleph de Rosh. It also contains all the Reshimot that remained from Orot de ZON de AK ha Pnimi after the Histalkut of their Orot from them (see Ohr Pnimi item 1).

It turns out that in this Hizdakchut Masach de Guf de SAG there is a great difference from all the Partzufim, as it consists of two Behinot Reshimot from two separate Partzufim: the first is the Reshimot that remain from the ZON de Partzuf Galgalta de AK. These are distant from one another because the Reshimot of itself come from Masach de Behina Bet, and the Reshimot of ZON de AK ha Pnimi come from Masach de Behina Dalet.

Hence, when they were mingled with the Masach and rose to the Zivug de Elyon in Rosh de SAG, two kinds of Zivugim came out on them: the first on its own Reshimot, from which the Ohr Eynaim that expanded to Tabur came out (here item 22). He says about it that it was swallowed and incorporated in Akudim and is unapparent, and its order of Halbasha is as mentioned above. This is because after its Aviut had been recognized, and the Masach descended from Rosh to Chazeh, it generated Eser Sefirot de Rosh from the Chazeh to Peh de SAG, and Eser Sefirot de Guf from the Chazeh down to the Sium Raglin of SAG, meaning the place of Tabur de AK.

The second Zivug was made on the Reshimot incorporated from Behina Dalet, meaning Ohr de Nekudot de SAG that clothed that ZON de Partzuf Galgalta de AK. The Behina Dalet connected in them there (Ohr Pnimi item 6), and this is the Ohr that descended from the Eynaim and expanded below Tabur de AK. The Rav says about it that only it is named "Nekudot" because it came out in Behinat lower Hey in the Eynaim and YHV in the AHP.

25. Indeed, the above division of the two Partzufim from Tabur up and from Tabur down has been rooted in Partzuf SAG itself even before its Histalkut. This is because then too the Rav states (Part 6, item 6) that it divides by Taamim and Nekudot. The Taamim de SAG are that part of SAG that is not mixed with the inner MA and BON, which he compares to AVI, extending through Tabur de AK. The Nekudot de SAG are that part of SAG that clothed and connected in the inner MA and BON, which he compares to YESHSUT, beginning from Tabur down.

Thus, back in Partzuf SAG before the Histalkut of its Orot, two separate Partzufim have been rooted in it, by the force of the connection with the Behina Dalet of the inner MA and BON. Its Partzuf Elyon is called Taamim, being Behinat AVI, and its Partzuf Tachton is called Behinat YESHSUT, called Nekudot.

Thus we have learned that the outer Partzuf MA and BON de AK, emanated from the outer Partzuf SAG de AK is divided into two Partzufim: the Elyon through Tabur, and the Tachton from Tabur down. When you regard both as one Partzuf, like the Taamim and Nekudot de SAG, then the Elyon will be considered GAR, and the Tachton as VAK, which are as AVI to ZON de Atzilut.

26. Now you can understand what is presented in several places, that GAR de ZA remain in Ima during its Atzilut, and do not depart with it. It has been explained above (here item 8) that Olam ha Nekudim is the first ZON that appears in the Olamot, meaning MA and BON. It also explains that the core of MA and BON is its connection with the Behina Dalet (here item 6). It is always emanated from Partzuf SAG, meaning Partzuf Bina, because as it is here, so it is in all the Olamot. Hence, SAG is called Ima, since she is the Maatzil of ZON, meaning MA and BON.

In the first MA and BON you find that the Ne'etzal from the SAG de AK had to come out in two Partzufim: Partzuf GAR from Peh de SAG to Tabur, not incorporated with the lower Hey, and Partzuf VAK from Tabur down, incorporated in the lower Hey.

The Partzuf Elyon above Tabur was mixed and swallowed in Akudim de SAG because it hasn't any of the Behinat Nekudim, meaning the connection with the lower Hey. Only the Partzuf from Tabur down is considered Partzuf Nekudim, meaning MA and BON. Thus, the GAR de MA and BON remain and are swallowed in Guf de Ima, meaning the SAG, and do not leave with the MA and BON.

In other words, they do not connect with them whatsoever since they are an entirely separated Partzuf, as the Rav says, that the Ohr from Peh to Tabur is swallowed and incorporated in Akudim de SAG.

It is known that all the forces in the Elyon must be in all its Tachtonim. Hence, the matter of the division of MA and BON into two Partzufim GAR and VAK that appeared in the first MA and BON, applies in all the Partzufim de MA and BON from here on. The GAR remains adhesive and is swallowed in its Maatzil, meaning Ima, and only the VAK come out with the name MA and BON.

## **Cause and Consequence**

We shall now explain the order of all the operations made in the Olamot through cause and consequence thus far, meaning how every operation is necessarily generated in all its conditions by its original cause.

1. We shall begin with Olam ha Tzimtzum. The Tzimtzum was primarily on Behina Dalet, which is Behinat Malchut de Ein Sof, called the "Middle Point". However, the Histalkut of the Ohr was from all Eser Sefirot, and these Reshimot that the Ohr left after its Histalkut are called Eser Sefirot de Igulim.

Afterwards a Masach was erected in the Malchut of the Eser Sefirot de Igulim and the Ohr Elyon expanded once more, until it struck that Masach in Kli Malchut. From the Hakaa of the Ohr Elyon in the Masach, a great Ohr appeared, called Ohr Hozer.

This Ohr Hozer rose and clothed the Ohr Elyon up to Keter, from below upward, and those Eser Sefirot are called the Rosh of the Kav. After that the Ohr Hozer expanded once more with the Ohr Elyon inside it from above downward, in the same amount it clothed from below upward before in the Rosh of the Kav.

That Hitpashtut from above downward is called Toch and Sof of the Kav, and these Rosh, Toch, Sof of the Kav are called "the first Partzuf of Adam Kadmon", or "Partzuf Galgalta de AK".

2. Thus we have before us ten operations:

1. The place where the Tzimtzum occurred.

2. The Eser Sefirot that the Reshimot laid called Eser Sefirot de Igulim.
3. Eser Sefirot called Igulim.
4. The Masach in Kli Malchut.
5. Hitpashtut Ohr Elyon once more.
6. Zivug de Hakaa of the Ohr Elyon with the Masach.
7. Ohr Hozer that becomes a Levush and Behinat reception for the Ohr Elyon.
8. Eser Sefirot de Yosher, the Rosh of the Kav.
9. Hitpashtut of the Malchut with the Ohr Hozer into Eser Sefirot from above downward. The first nine Sefirot of those Eser Sefirot are called "the Toch of the Kav", and the Malchut of those Eser Sefirot is called "the Sof of the Kav".

10. Nekudot ha Sium of the Kav. From there down it is darkness and not Ohr.

3. Now we shall explain the connections of cause and consequence among them: First, the place where the Tzimtzum is made is caused by the Histalkut Ohr Ein Sof from there. Thus, the first thing to know is that there is no absence in the spiritual. Hence, any slight change in the spiritual does not mean that the first Tzura is absent from its place, as in corporeality. Rather, it means that the first Tzura remains in its place unchanged in any way, and the change in the Tzura refers to an addition to the previous Tzura. Thus, now there are two forms instead of one.

We must also remember that the law of separation in the spiritual is nothing more than the disparity of Tzura. As the ax separates in the corporeal, so disparity of Tzura separates in the spiritual. Thus, if the spiritual acquires some change within, it divides and becomes two. The distance between them is as the measure of the difference of form between them. If it is a slight difference, they are still considered close, but if the disparity is great, they are considered far from one another.

4. The reason for the Tzimtzum and the Histalkut Ohr is that Malchut de Ein Sof, which is Behina Dalet, wanted a more complete Hishtavut Tzura with the Ohr Elyon, as explained above in Part 1 Ohr Pnimi and Histalkut Pnimit. It explains there that there was not even a slight change made in Ein Sof itself by the Tzimtzum that was made, but that this Olam Tzimtzum is only an addition, renewed over the Ohr Ein Sof.

The thing is that Malchut de Ein Sof wanted greater Dveikut. Hence, a change of form occurred in her, for that yearning did not manifest in her in Ein Sof. Thus, it is considered that a new Tzura was added here, and she departed from Malchut de Ein Sof, and acquired her own name, which is Behinat Keter de Olam ha Tzimtzum.

This Keter itself expanded into four Behinot, and when Behina Dalet in it appeared, wanting greater Hishtavut Tzura with the Ohr Elyon, she diminished the will to receive in her and all the Ohr that was there immediately departed. This is because the entire vessel of reception in the spirituals is the will to receive. Without the will to receive there is no Ohr, because coercion applies only in the corporeal, of course.

Thus we have explained the operations, which are the place where the Tzimtzum was made and the Eser Sefirot that the Reshimot made into Eser Kelim de Igulim left. The yearning for equivalence of form in Malchut de Ein Sof activated both of them together, meaning the Hitpashtut Ohr and its Histalkut from there.

From them came the third act, the ten Kelim de Igulim, because these Reshimot that remain after the Histalkut are the Igulim. Thus, these three acts are necessary and stem from one another.

5. The fourth act is the Masach in Kli Malchut de Igulim extending by the Histalkut Ohr from all four Behinot. This is because the Tzimtzum was only on Behina Dalet while the Histalkut was from all Eser Sefirot, for at that time, Behina Dalet was the entire receptacle for the Ohr.

Thus, there immediately awakened in her a Ratzon to extend the Ohr over only the first three Behinot, and not on Behina Dalet, for she couldn't tolerate the darkness. Because of the manifestation of that Ratzon, the fundamental Gevul was elicited and born in the Olamot, as it says, "Thus far shalt thou come, but no further."

This refers to the limitation on receiving only in the first three Behinot. This form of reception is called "Tikun Masach in Kli Malchut". It extended by the Hamshacha of Ohr from the Maatzil once more after the Tzimtzum.

Thus the fourth act and the fifth act have been explained. They are: Masach in Kli Malchut, and the Hitpashtut of the Ohr Elyon once more. This is because the Histalkut Ohr activated both the Masach and the Hamshacha of Ohr Elyon once more, on the first three Behinot, for she couldn't tolerate the darkness.

6. The sixth operation is the Zivug de Hakaa of the Ohr Elyon with the Masach, extending by the force of the Ohr Elyon itself. The Tzimtzum and the Masach made on Behina Dalet came out by the force of the Ne'etzal itself, and the Ohr Elyon extending from Ein Sof that filled the entire reality there without any Gevul does not tolerate the Gevul imprinted in the Masach.

Quite the contrary, it wants to come into Behina Dalet as well, and fill the entire reality as is its custom, but the Masach pushes it back by the force of its Gevul. This is called Zivug de Hakaa. Thus, the Zivug de Hakaa extends from the Ohr Elyon itself.

7. The seventh operation is that the Ohr Hozer, which becomes a Levush and receptacle for the Ohr Elyon, extends by the force of the Hakaa of the Masach in the Ohr Elyon, to the extent that it pushes it back. This is because that full measure of the Ohr Elyon that was fitting to come in Behina Dalet and did not come there because of its detainment on the Masach that pushed it back, is called Ohr Hozer.

Thus, the Ohr Hozer extends from the Hakaa of the Masach on the Ohr Elyon. Remember, that from the Tzimtzum onward, from the time Behina Dalet stopped being a receptacle for the Ohr Elyon, the Ohr Hozer took its place. In other words, the Ohr Hozer became the vessel of reception instead of Behina Dalet before. Other than that, there is no vessel of reception.

8. The eighth operation is the Eser Sefirot de Yosher in Behinat Rosh of the Kav. It extends by the Histalkut of the Ohr during the Tzimtzum (see item 5), for it is the fifth operation. However, they do not connect and clothe to be Shorashim to the Partzuf except through the Ohr Hozer in the above-mentioned seventh operation, relating to its Halbasha on them from below upward.

9. The ninth operation is the Hitpashtut of Malchut with the Ohr Hozer in her from above downward into Toch and Sof. It extends from the Masach in Malchut of the Rosh.

She is considered moving from "potential to actual" because the same measure of rejection and measure of Hitlabshut that emanated by the force of the Masach in the Eser Sefirot de Rosh, were only in "potential". In fact, there are neither rejection nor Hitlabshut there.

Rather, everything that is done in the Eser Sefirot de Rosh in potential manifests later in the Toch and Sof, called Guf, in actual fact.

The measure of the Ohr that the Ohr Hozer clothed in the Rosh in "potential", in that same measure the Ohr Elyon is found to clothe in the Guf de facto. This Hitlabshut is called "the Toch of the Guf" from Peh to Tabur.

The Behinot Sium that the Masach made in the Eser Sefirot de Rosh in potential, meaning the Behinat Hakaa it made on the Ohr Elyon not letting it expand into Behina Dalet appears in the Guf de facto, from Tabur down to Sium Raglin. This is called the part of the Sof of the Partzuf.



Thus, from Sium Raglin of the Partzuf and under, the middle point appears in actual fact, as the Masach stops the Ohr Elyon there altogether, and leaves a vacant Halal without Ohr. Hence, the Behinat Toch of the Guf is considered the position of the first nine Sefirot, and the Behinat Sof of the Guf is regarded as Sefirat Malchut alone, meaning the Behinat limitation and power of Sium in her.

Thus the ninth operation and the tenth operation were explained. These are the Hitpashtut Malchut from above downward to Toch and Sof, called Guf, and the point of the Sium of the Kav, under which it is darkness and not Ohr, both activated by the Masach de Rosh.

10. Thus the cause and consequence through the elicitation of Partzuf ha Aleph de AK has been explained, called Partzuf Galgalta de AK. Now we shall explain the elicitation of the five Partzufim de AK from one another by way of cause and consequence.

First we shall explain the causes for the birth of a Partzuf in general, meaning as it is in all the Partzufim equally, and then we will explain the particular Partzufim.

The first cause in the birth of a Partzuf is the Bitush de Ohr Makif and Ohr Pnimi on one another, by which the Masach de Guf of the Partzuf purifies and becomes as Zach as the Masach in Malchut de Rosh. This is considered ascending and mingling in the Zivug Elyon de Rosh, along with the Reshimot de Eser Sefirot de Guf contained in it.

Its two Upper Reshimot, called Zachar and Nekeva, generate two kinds of Zivugim in the Masach de Rosh. Through this Hitkalelut, the Masach and the Reshimot renew, until it becomes apparent that its Shoresh is from the Aviut de Guf, except the last Behina, which disappears from them.

Then they descend to the Guf once more, in its Hitzoniut, to the place of the Chazeh, and the Ohr Elyon expands in Zivug de Hakaa on this Masach, raising Ohr Hozer from the Masach upward. It extends Eser Sefirot de Rosh, whose Koma reaches the Peh of the previous Partzuf.

After that Malchut expands from the Chazeh downward with the Ohr Hozer in her into Eser Sefirot de Guf in Toch and Sof. These Rosh, Toch, Sof are considered an upshot, a son to the former Partzuf, clothing it from Peh de Rosh through its Sium.

11. Thus there are fourteen operations before us:

1. Bitush de Ohr Makif in Ohr Pnimi.
2. Hizdakchut of the Masach.
3. Hitkalelut of the Masach in Reshimot de Eser Sefirot de Guf.
4. Two Upper Reshimot: Zachar and Nekeva.
5. Two kinds of Zivugim in the Masach of the Rosh.
6. Renewal of the Aviut in the Masach and the Reshimot.
7. The manifestation of the Aviut de Guf in them.
8. The concealment of the Reshimo of the last Behina in them.
9. Their exit from the Rosh.
10. The arriving at the Hitzoniut of the Guf of the previous Partzuf in the place of the Chazeh.
11. Zivug de Hakaa performed on the Masach in the place of the Chazeh extending Eser Sefirot de Rosh.

12. Hitpashtut of the Malchut de Rosh from the Chazeh down to Behinat Guf in Toch and Sof.

13. Clothing the previous Partzuf.

14. Its Koma begins from the Peh of the previous Partzuf.

12. Now we shall explain the cause and consequence connections in them. The first operation is the Bitush de Ohr Makif in Ohr Pnimi extending from the Masach. To the extent that the Masach extends and clothes the Ohr Pnimi in the Partzuf, it rejects the Ohr Makif that belongs to the Partzuf.

This is so because its ability to clothe the Ohr Elyon comes entirely by its Hakaa on the Ohr Elyon that pushes the full measure of Ohr that should expand in Behina Dalet back, not letting it expand in the Partzuf from its Tabur down. It is known that this Ohr that cannot clothe in the Partzuf is the Ohr Makif of the Partzuf.

Hence, the Ohr Pnimi and Ohr Makif are found to be contradicting one another because the measure of the clothing Ohr Pnimi is as the measure of Aviut of the Masach. Conversely, the measure of the Ohr Makif depends on the Zakut of the Kelim.

Thus, the Ohr Makif purifies the Masach and the Ohr Pnimi departs from the Partzuf. For that reason the Masach is the reason for the Bitush de Ohr Makif in the Ohr Pnimi.

13. The second operation, which is the Hizdakchut of the Masach, extends from the Bitush de Ohr Makif in the Ohr Pnimi, as in the first operation.

The third operation, being the Hitkalelut of the Masach in the Reshimot de Eser Sefirot de Guf, comes together with the Hizdakchut of the Masach extending from the Bitush de Ohr Makif in the Ohr Pnimi. Since the Masach is purified gradually, according to the Sefirot, it passes and comes within each and every one, mingling with it during its ascent.

When it purifies into Behina Gimel it comes and mingles in Sefirat ZA, and when it purifies into Behina Bet, it comes and mingles in Bina etc. similarly. Finally, it comes to the Maatzil and mingles with all.

14. The fourth operation, which is the two Upper Reshimot Zachar and Nekeva, extends by the force of the concealment of the Behina because of the Hizdakchut in each and every Partzuf.

For example: after the Hizdakchut of Partzuf Galgalta, Behina Dalet disappears, and after the Hizdakchut of Partzuf AB, Behina Gimel disappears, etc. pertaining precisely to that part of Aviut in her that stands for Hakaa and Hamshacha. However, the part de Hitlabshut in her, does not disappear, and this is called the Zachar. It is unfit to mate with the Ohr Elyon, except when it connects with its closest Behina that has a complete Reshima, which is called its Nekeva.

For instance, after the Hizdakchut of Partzuf Galgalta, the last Behina remains with only half of the Reshimo of Behina Dalet, meaning only the Hitlabshut, called the Zachar. In order to mate with the Ohr Elyon, it must connect with the Behina Gimel, which becomes its Nekeva; then it can mate with the Ohr Elyon. Thus, the matter of Zachar and Nekeva appears because of the concealment of the last Behina of each Partzuf after its Hizdakchut.

15. The fifth operation is two kinds of Zivugim in the Masach de Rosh. It comes together with the Zachar and Nekeva that were made by the concealment of the last Behina. This is so because at first, the Nekeva mingles with the Zachar, and by the Zivug with the Ohr Elyon they extend Ohr in the Koma of the Zachar. From this Zivug it is still not extended to Hitlabshut in the Kelim, due to the absence of Behinat Hamshacha in the Zachar.

Hence, a second Zivug is needed, where the Zachar will be mixed with the Nekeva, at which time Eser Sefirot at the Koma of the Nekeva will be drawn. From this second Zivug the Ohr is qualified to clothe in the Kelim. Thus, the two kinds of Zivugim made on the Zachar and Nekeva in the Masach de Rosh extend because of the concealment of the last Behina after the Hizdakchut of the Partzuf.

16. The sixth operation, which is the renewal of the Aviut in the Masach and the Reshimot, extends by their unification in the Masach of the Rosh, until they operate together with it in the Zivug de Hakaa on the Ohr Elyon. This is because the Tachton that comes in the place of the Elyon truly becomes one with it.

Thus, immediately as they come to the Rosh, they mingle with the Aviut from below upward operating in the Rosh, hence their own Aviut is renewed, meaning the Behinat "potential" Aviut, which is destined to appear de facto and turn into Aviut from above downward.

17. The seventh operation is the recognition of the Aviut de Guf in the Masach and the Reshimot that ascended. It comes along with the renewal of the Aviut that they have acquired during their unification with the Masach of the Rosh.

With the renewal of their Aviut, the Behinat from above downward in them immediately becomes apparent in the Reshimot, meaning the Aviut de Guf that they have already used before the ascent.

In the beginning, before they purified from the Aviut in them, it was not apparent that they are Sefirot de Guf, for they were completely still. Hence, they rose and united with the Masach de Rosh. However, after they acquired the Behinat "potential" Aviut in the Masach de Rosh, and the Reshimot were revived, along with it a certain measure of Aviut de Guf became instantly apparent, imprinted in them since they were in the Guf. This thing is considered Shinui Tzura compared to Malchut de Rosh.

18. The eighth operation is the concealment of the Reshimo of the last Behina in them. It extends by the force of the Bitush de Ohr Makif, whose operation is discernible primarily on the last Behina, and no Reshimo remains of her.

The ninth operation is their exit from the Rosh, extending by the discerning of their Aviut (see item 17). This is considered Shinui Tzura from Malchut de Rosh because the Shinui Tzura and the exit is the same.

19. The tenth operation is their emergence to the Hitzoniut of the Guf of the previous Partzuf at the place of the Chazeh, extending from the concealment of the last Behina. For example, after the Hizdakchut of Partzuf Galgalta de AK its Masach and Reshimot rose to the Rosh, and their Aviut returned except for the last Behina. Thus, they have only Behina Gimel of the Aviut de Guf that they had before the purification, called Chazeh.

Behina Dalet is the last Behina to disappear from them because of the purification. Hence, this Koma, which comes out on the Aviut de Behina Gimel, is considered Hitzoniut over the previous Partzuf, as it is known that the more Av is considered the more Pnimi, and more Elyon. For this reason they are Hitzoniut to Partzuf Galgalta, which is Behina Dalet.

20. The eleventh operation is the Zivug de Hakaa performed on the Masach in the place of the Chazeh. It extends from the Hitkalelut of the Masach in the Malchut de Rosh, which was incorporated and acquired the Aviut of Behinat "potential" from Masach de Rosh (see item 16).

It was compelled to descend from the Rosh because of the Aviut de Guf discerned in the Reshimot that were incorporated in it. However, it is still not enough for actual Aviut de Kelim, but only when it first elicits Eser Sefirot de Rosh from below upward in "potential" through the Zivug Elyon. Afterwards Malchut expands in Eser Sefirot from her and within her from above downward in Behinat Kelim for actual Hitlabshut in Toch and Sof.

Thus the eleventh operation has been clarified, which is the Zivug de Hakaa. The twelfth operation is the Hitpashtut of Malchut de Rosh from the Chazeh down to Behinat Guf in Toch and Sof. Both extend from the ascent and Hitkalelut of the Masach in Malchut de Rosh.

21. The thirteenth operation is the clothing over the previous Partzuf, extending and connected with the Histalkut Orot de Guf of the previous Partzuf. This is because the new Partzuf fill the Kelim that have been emptied of their Orot with its Ohr during the Hizdakchut of the Masach and its ascent to the Rosh. It is considered that it clothes with its new Orot.

22. The fourteenth operation is when its Koma begins from the Peh of the previous Partzuf, extending by its birth and emergence from there, as is the nature of the branch that is attached where it exits and sucks off the Shoresh. Similarly, the entire Shoresh of the new

Partzuf is from the Hitkalelut of the Masach de Guf in the Malchut de Rosh, called Peh. Hence its Koma is attached there, and from there it begins.

23. Thus we have explained the fourteen operations that cause the birth and emanation of a Partzuf from Partzuf in general, as it is in all the Partzufim equally; how each causes and is caused by its prior cause in utter necessity. Now we shall explain the sequence of Partzufim de AK by cause and consequence.

The ten operations that were made for the emanation of Partzuf Galgalta de AK through cause and consequence have already been explained (item 1). After Partzuf Galgalta had been completed, the Bitush de Ohr Makif in Ohr Pnimi began, and following it all the above fourteen operations until Partzuf AB de AK emanated from it in Rosh, Toch, Sof.

Thus, Peh de Partzuf AB is AB at the place of Chazeh de Partzuf Galgalta, for Behina Dalet, called Tabur de Galgalta, was not included in the Masach de AB, as it is the last Behina, which disappears along with the Hizdakchut. Hence, the Eser Sefirot de Rosh AB stand from the place of the Chazeh to the Peh de Partzuf Galgalta, and its Sium Raglin is above Tabur de Galgalta, as it is Behina Dalet there. Also, AB has nothing of Behina Dalet, hence it cannot expand below Tabur de Galgalta.

24. After the Rosh, Toch, Sof de Partzuf AB is completed, the Bitush de Ohr Makif in Ohr Pnimi also returns on it. This activates all fourteen operations, until Partzuf SAG de AK is emanated from it in Rosh, Toch, Sof, namely the third Partzuf de AK.

There too the Masach of its Rosh did not stand in the place of Tabur de AB, meaning in Behina Gimel de Guf, which is Tabur for the AB, but at its Chazeh. This is because the last Behina de AB is included in the Masach de SAG, as it disappears with the Hizdakchut of the Masach.

From the Chazeh to Peh de AB stand the Eser Sefirot de Rosh SAG, and from the Chazeh down the Eser Sefirot de Guf SAG come out in Toch and Sof through the Sium Raglin of the first Partzuf de AK, called Galgalta.

25. Here, in Partzuf SAG, two operations that weren't in Partzuf AB were added:

1. It extended below Tabur de Galgalta de AK as well, clothed and illuminated the Kelim de Galgalta de AK from Tabur downward.

2. It divided into two Partzufim on the Tabur de Galgalta de AK. From Tabur upwards it is called AB de SAG, or Taamim de SAG, and from Tabur de Galgalta downward, SAG is called SAG, MA, BON de SAG, or Nekudot, Tagin, Otiot de SAG.

The first operation, meaning what extends below Tabur de Galgalta as well, extends because there still wasn't a Tzimtzum on the Ohr Bina, obstructing it from illuminating to Behina Dalet. This is because Tzimtzum Aleph was only on Ohr Hochma, hence Partzuf AB, whose Koma is up to Hochma could not expand below Tabur de Galgalta, the place of Behina Dalet. However, the Koma of Partzuf SAG is only up to Bina, and thus it could shine also into Behina Dalet.

The second operation, meaning its division into Taamim and Nekudot, extends from the first operation, from the force of the Zachar de Partzuf SAG. The Zachar de SAG is Behina Gimel de Hitlabshut. In the Zivug ha Aleph of the Rosh, it extended Komat Hochma, which clothes the Kli de Keter de SAG (see Ohr Pnimi item 1).

Thus, Keter de SAG that extends through the Tabur is called AB de SAG, or Taamim. However, the Ohr Zachar cannot expand below Keter, therefore the rest of the lower nine Sefirot de SAG expand from Tabur of Galgalta downwards. This is so because there is no Ohr Hochma in them, but only Ohr Bina, upon which the Tzimtzum doesn't apply. Thus, this part is called SAG de SAG, indicating that there is nothing of AB there.

26. After the Rosh, Toch, Sof of Partzuf SAG were completed, the Bitush de Ohr Makif in Ohr Pnimi returned, and the rest of the fourteen operations related to it. Finally, the fourth Partzuf de AK was emanated from it, called MA and BON de AK. MA and BON too came out in two separate Partzufim from one another on the Tabur de Galgalta de AK, as Partzuf SAG, from which they extend.

However, there are several very important operations added in the order of the emanation of Partzuf MA and BON. This is because they implanted the matter of the association of Midat ha Rachamim with Din, considered the beginning of the Olamot, as the Olamot would not have existed whatsoever were it not for them.

The fundamental cause of all these additional operations is the Hitpashtut of Nekudot de SAG from Tabur de AK downwards, meaning into the Kelim de NHY de Galgalta, which are from Behina Dalet. In this manner the SAG, being Behina Bet and the First Hey, became cohesive with the NHY of Partzuf Galgalta, which are Behina Dalet, the lower Hey de HaVaYaH.

This caused the Tzimtzum Bet in AK, as was the Tzimtzum Aleph in Ein Sof (Part 6, item 7). As Tzimtzum Aleph was on Behina Dalet, so here the Tzimtzum was made on Behina Bet. Also, in Tzimtzum Aleph pushed the Ohr away from all four Behinot, and then returned and extended only the first nine Sefirot. Here too the Tzimtzum was made on Behina Bet, pushed the Ohr from the entire Guf de SAG, and then returned to clothe only the two Sefirot Keter and Hochma in the entire Rosh, Toch, Sof in this Partzuf MA and BON. In Tzimtzum Aleph the Kav of Ohr Ein Sof on Malchut de NHY de AK stopped at the place of Olam ha Zeh, and remained without Ohr. Here too, in Tzimtzum Bet, the Ohr stopped on the Kav from Ein Sof on Bina de NHY de AK. Thus, Bina ZA and Malchut remained below the point of Tzimtzum, without Ohr.

Know, that here is where Bina acquired the name Beria in all the degrees, from the word "Bar" (outside), such as "Batei Barai" (outskirts), meaning outwardly.

It is so because through Tzimtzum Bet here, Bina in all the degrees went outside the degree. Thus, Bina of the Rosh became Behinat Guf; Bina above Tabur became Behinat below Tabur; and Bina of the NHY went completely outside the Atzilut of the Partzuf, remaining without Ohr, like the Nekuda de Olam ha Zeh during Tzimtzum Aleph.

27. However, there is a great difference between the Tzimtzum here and Tzimtzum Aleph, as there the Tzimtzum on Behina Dalet was absolute, and can never change. However, here in Tzimtzum bet, it is not so definite, and might change by a Zivug Elyon.

Hence, from here on there are states in each Partzuf: a state of Katnut, and a state of Gadlut. Consequently, two Roshim were erected here: Rosh Aleph, where the two Heyin are connected to each other permanently, which can never be separated. After that, a second Rosh was erected, where their connection is not permanent, but ascends and descends. The Parsa was set up between them. During the Katnut, the two Heyin are connected in the Nikvey Eynaim de Rosh ha Bet by the force of the dominion of the Upper Rosh. Then the Tachton is considered to be without a Rosh. During the Gadlut, performed by the He'arat AB, the Parsa conceals the Rosh Aleph and its dominion is unapparent. At that time the lower Hey descends from place of the Eynaim de Rosh Bet below Peh de Rosh ha Bet, and the three Sefirot AHP return to the Rosh. Then the Tachton acquires Behinat Rosh and GAR. 28. Know, that Katnut and Gadlut apply only in Partzufim MA and BON in all the degrees, whereas the lower Hey is already in the Nikvey Eynaim of their Rosh. They are considered the Behinat Guf of that Rosh.

Thus you see that the Eser Sefirot de Nekudim are considered the first MA and BON in the Olamot. Even though half of the Partzuf Upper MA and BON clothes from Peh de SAG downwards to the Tabur of Partzuf Galgalta de AK, it also stemmed from the Nikvey Eynaim de Rosh de SAG. However, because the lower Hey is connected to the First Hey in it, it is no longer considered Behinat MA and BON.

This is so because the Masach in it consists of the lower Hey when it came out of Nikvey Eynaim de Rosh SAG, and descended to its corresponding Behina, which is the Tabur. Thus, only the Eser Sefirot de Nekudim are considered MA and BON, and only in them does the above matter of Katnut and Gadlut apply.

Moreover, even the GAR de Nekudim are not considered actual MA and BON, because the lower Hey remains in the Nikvey Eynaim de Rosh ha Bet, which are the GAR de Nekudim.

Also, YHV are without any manifestation of the lower Hey descended in the AHP of this Rosh Bet, which are the HB in it.

Thus, the lower Hey is only at the Keter de GAR de Nekudim, which is this Galgalta ve Eynaim of this Rosh. However, in these HB de GAR, there is only Behinat First Hey. Thus, they too are not considered actual MA and BON. Despite that, the matter of Gadlut and Katnut does operate in them because there is still the lower Hey in them, as Holam over their Otiot YHV, meaning in the Keter.

The real MA and BON are the seven lower Sefirot de Nekudim, which are the true Guf de Nekudim. They are the first Shoresh of MA and BON in the Olamot from now on, though Behinat MA does not exist in them for there was the breaking of the vessels in them (see Part 7). Only the Behinat BON was left of it, hence these MA and BON are only referred to as BON in the Rav's words.

29. The lower Hey made four steps from the time she connected with the First Hey and came in the Nikvey Eynaim de Rosh SAG, until she came to her place, which is Guf de Nekudim, called ZAT de Nekudim.

The first step from Nikvey Eynaim de Rosh SAG to the place of Tabur de Guf de AK ha Pnimi, which is the Nikvey Eynaim de Rosh ha Aleph, called YESHSUT. There she permanently connected with the First Hey and became a fixed Shoresh to Partzuf MAN and BON in its Behinat Katnut.

A second step to Nikvey Eynaim de Rosh ha Bet, where there is the Tikun of the Parsa. The lower Hey is separated from the place of Nikvey Eynaim by the Zivug de AB SAG, and descends to the place of this Peh de Rosh.

A third step is the descent of the lower Hey from Nikvey Eynaim below the Peh. It is called Hitlabshut NHY de Keter to Behinat Mochin and GAR in Hochma and Bina de Nekudim.

Through the descent of the lower Hey under the YHV, they return to Behinat Rosh, and where they were previously only HGT, they have now become HBD. They clothe the three Upper Prakin de NHY de AK: Hochma on the Perek Elyon de Netzah; Bina on the Perek Elyon de Hod; Daat on the Perek Elyon de Yesod.

A fourth step is from Yesod de AK to Daat de HB, as Nekuda inside the Otiot de YHV. Then AVI mate on the collective MAN from Vav and Nekuda, and beget the MA and BON to their place.

30. Thus the main operations added to the emanation of MA and BON were explained here. Let us briefly explain them in an orderly manner:

Because of the Hitpashtut of the lower nine of SAG below Tabur de AK ha Pnimi, illuminating to the Kelim de NHY de AK ha Pnimi, the two Heyin became cohesive and connected. This is because the Ohr SAG is Behinat First Hey, and NHY de AK ha Pnimi is the lower Hey.

Thus, when the matter of the Hizdakchut of the Masach returned to Partzuf SAG as well, the Masach was found to be consisting of two Partzufim here: Partzuf SAG and Partzuf Galgalta, raising them together to the Rosh de SAG, to Nikvey Eynaim, meaning to Behina Aleph from there.

Because the lower Hey is not in its place, but was incorporated and united with the First Hey, meaning the First Hey received and became Behinat lower Hey, hence the Zivug was made on the First Hey alone. Consequently, two Zivugim were made there: one for the Zachar, and one for the Nekeva. However, the primary Zivug occurred in the Behinat Nekeva, which is Behina Aleph. This is because she is complete with Behinat Hamshacha too, from which there is Hitpashtut to Kelim.

When the Aviut de Guf in the Masach was recognized, it departed from the Rosh de SAG and descended to its corresponding Behina in the Guf, being Tabur de AK ha Pnimi. This is because there begins the place of the lower Hey, contained in the Masach, and there it mated with the Ohr Elyon and the Eser Sefirot de Rosh called YESHSUT elicited from Tabur upwards.

Bina, ZA and Malchut of that Rosh already stand below Tabur because the lower Hey stands at its Hochma, which is also the place of Tabur, and the Sefirot below Hochma stand from

the Tabur down. Also, they are the GAR de Nekudim, meaning the core of the Rosh de Nekudim. This is because the first Rosh is not at all considered Nekudim, as the lower Hey in the Masach is below it, and the Aviut doesn't operate whatsoever from below upward. Hence, it is considered Akudim de SAG. For that reason GAR of Nekudim remain the Behinat Rosh of the Nekudim, named Rosh ha Bet.

This Rosh ha Bet has Eser Sefirot too, divided by the GAR. GE are incorporated in the Keter, and AHP are in Hochma and Bina. The lower Hey is in Keter, which is Behinat Rosh ha Bet, and Hochma and Bina, which are AHP, departed from Rosh ha Bet into Behinat HGT, meaning Behinat Guf.

You find in them that the lower Hey in the Eynaim and the YHV in these AHP, meaning the lower Hey does not shine anything in these AHP, which are Hochma and Bina. Instead, they are only Behinat First Hey.

The Tikun of the Parsa is on this Rosh ha Bet, where there are two Tikkunim:

1. The first is that the two Heyin contained in it are diagonal, meaning that a fissuring of the Parsa is sometimes possible there. At that time the two Heyin separated from one another and the lower Hey descended from there downward below Malchut of this Rosh, as Kamatz under Otiot YHV.

2. The second is to hide and conceal at that time the force of the lower Hey that stands at the Nikvey Eynaim of the first Rosh with a tight connection with the First Hey. It is so because had it not been for that concealment, it would have been impossible for the lower Hey of the second Rosh to descend below the Otiot.

Here was the Shoresh for the state of Katnut of the Partzufim made, meaning a possibility of ascent and Gadlut. However, it can never be that it would also diminish more than the Komat Katnut that was in it. This guard extends by the force of the lower Hey in the Nikvey Eynaim of the First Rosh, tightly connected there with the First Hey. Also, the state of Gadlut extends from the lower Hey in the Nikvey Eynaim of the second Rosh.

Two operations were made in order to beget the Gadlut de Nekudim: the first for the Rosh of the Nekudim, where by the Zivug de AB SAG the lower Hey in the Eynaim that stood above HB, which are YHV, descended and went under these Otiot YHV. In that the HB returned to the second Rosh, and the YHV that were HGT rose and became HBD.

This is called Hitlabshut NHY de Keter in Hochma and Bina. The second operation was for the ZAT, which are the true Guf de Nekudim. Yesod de AK illuminated the point of the lower Hey inside the Otiot, within the HB de Nekudim, as Melafom, which is a point in the Vav. They became MAN in HB and mated on them, begetting the ZAT de Nekudim. This will be explained in the next part.

31. We find thirteen operations here:

1. The connection of the two Heyin, the First Hey and the lower Hey.

2. Hitkalelut of the Masach in the Reshimot of the two Partzufim from Partzuf SAG and from Partzuf Galgalta de AK.

3. The Zivug was made only on the Behinat First Hey.

4. The descent of the Masach after its Hitkalelut in the two Zivugim of the Rosh, its arriving at the place of Tabur de AK ha Pnimi.

5. Rosh ha Aleph, called YESHSUT.

6. Rosh ha Bet, called GAR de Nekudim.

7. The exit of Bina and ZON outside the degree in all the degrees.

8. The preparation of the place for the three separated Olamot, called Beria, Yetzira, and Assiya, and the Kav of Ein Sof that previously stopped at the middle point, being the point of Olam ha Zeh. Also, Behinat Malchut de NHY de AK ha Pnimi rose above the new point of Tzimtzum to the place of Bina de NHY de AK ha Pnimi.
9. The division of Rosh ha Bet itself into GE and AHP, where the lower Hey is in the Eynaim and YHV in the AHP.
10. The correction of the Parsa.
11. The correction of Gadlut and Katnut.
12. The lowering of the lower Hey below Otiot YHV, which was for the purpose of Gadlut and Panim be Panim de GAR of the Nekudim.
13. The arriving of the lower Hey into the Otiot for the purpose of the emanation of ZAT de Nekudim.
32. Now we shall explain the connections of cause and consequence in them:
  1. The first is the connection of the two Heyin. They extend from the He'arat lower nine de SAG, which are Behina Bet and lower Hey, into the Kelim of the Inner NHY de AK, being Behina Dalet and lower Hey.
  2. The second is the Hitkalelut of the Masach from the Reshimot of the two Partzufim, SAG and NHY de AK. They too extend from the He'arah of SAG to the Kelim de AK ha Pnimi.
  3. The third is the Zivug that was only on Aviut of the First Hey. It extends because the Reshimo de SAG is the principle, and the lower Hey de NHY de AK is subordinate to it, connected to SAG through its illumination to NHY.
  4. The fourth is the descent of the Masach to the place of Tabur. It extends by the force of the lower Hey contained in that Masach, and the connection of the Heyin being from the Tabur de AK downwards because of the Hitpashtut Ohr SAG there, and not from Tabur upwards.
  5. The fifth is Rosh ha Aleph. It extends from the Hitkalelut of the Masach in the Aviut of the Rosh. Hence, as it descends below as well, it first elicits the Behinat from below upward, which is like all the Partzufim.
  6. The sixth is Rosh ha Bet, called GAR de Nekudim. It extends from the AHP that departed from Rosh ha Aleph.
  7. The seventh is the exit of Bina, ZA and Malchut from all the degrees. It extends by the force of the lower Hey that was connected with the First Hey, and the First Hey receiving the Tzura of the lower Hey. That creates a Zivug in the Nikvey Eynaim, and Bina and ZON exit from the Rosh, and similarly so from all the degrees.
  8. The eighth is the place that became the three separated Olamot BYA and the Kav of Ein Sof that stopped at Bina de NHY de AK. It too extends from the ascent of the lower Hey in Nikvey Eynaim because Bina, ZA and Malchut de NHY came out below the point of the Tzimtzum, which has now risen above Bina de NHY. This Bina became Olam Beria, the ZA, Olam Yetzira, and Malchut, Olam Assiya.
  9. The ninth is the division of the second Rosh into lower Hey in the Eynaim and YHV in the AHP. It extends from the division of Partzuf SAG on Taamim and Nekudot, called AB and



SAG (see above item 25). Hence, the Masach that rose from there to Rosh de SAG elicited two Behinot Rosh there:

- One from Behinat Taamim and AB, from which Partzuf Elyon de MA extends, beginning [another version from the manuscript of Baal HaSulam: in that] in Peh de SAG and ending in Tabur.
- And a second Rosh from the Behinat Nekudot and SAG de SAG, from which the Partzuf Tachton de MA and BON extends, beginning from Tabur de AK downward, which are the Eser Sefirot de Nekudim (see here items 24, 25).

The first Rosh is from Behinat lower Hey in the Eynaim, whose branches are Se'arot Rosh, and the second Rosh is from Behinat YHV in the AHP, whose branches are Se'arot Dikna (Ohr Pnimi items 2 and 19).

It explains there that although the second Rosh is AHP of the first Rosh, still it is a complete Rosh in and of itself. The reason is that the Masach descended to its Behinat Nikvey Eynaim and made the Zivug with the Ohr Elyon on the Aviut de Behinot Nekudot in it, generating Eser Sefirot from below upward.

It is so because in every place where the Tzura of Aviut was renewed in the Masach, a new Zivug was made. Hence, there are three Behinot discerned in Rosh ha Bet:

1. Bina, ZA and Malchut that came out of Rosh ha Aleph.
2. Behinat complete Rosh, meaning that a new Zivug was made on the Behinat Nekudot in it, mixed with the lower Hey.
3. It is necessarily divided into GE and AHP, since the new Zivug made in it was only in the Nikvey Eynaim, meaning Behina Aleph. It is also regarded that its lower Hey is in the Eynaim and YHV in the AHP, and the AHP came out of the Rosh.

It is known that the Masach displays all the Zivugim it consists of in the Rosh de Elyon after it comes down to its place in the Guf de Elyon. Hence, these two Roshim appear below as well:

1. The first Rosh from Tabur upwards, called YESHSUT, considered Taamim and AB.
2. The second Rosh from Tabur down.

They contain the same three above Behinot, which are a complete Rosh in and of themselves. Also, the AHP from the Behinat Rosh ha Aleph, and the Behinat division of the lower Hey in the Eynaim and YHV in the AHP, where these AHP depart from this second Rosh.

34. 10. They contain the same three above Behinot, which are a complete Rosh in and of themselves. Also, the AHP from the Behinat Rosh ha Aleph, and the Behinat division of the lower Hey in the Eynaim and YHV in the AHP, where these AHP depart from this second Rosh.

It is so because originally they are one Partzuf, as the Taamim and Nekudot of SAG extend from one Rosh: the Taamim are Keter de Guf SAG and the Nekudot are the lower nine of that Guf. Hence, the MA and BON too come from their Masach. Although they have two Roshim, they are also considered one Guf.

Thus, this division is similar to the Parsa inside the intestines of a person, where this Parsa divides a single Guf and makes it be like two separate Gufim.

On the one hand, the Gevul in the Parsa is similar to the Gevul in the Tzipornaim of the Raglaim of the Partzuf, since it too stands and ends the Upper Partzuf of MA and BON. It is related to Partzuf AB de SAG and Taamim and is considered AVI de MA and BON, where the Tzipornaim of the Raglaim end on the Parsa.

On the other hand it is in the middle of the Partzuf, since on the part of the Shoresh the Taamim and Nekudot are only one Partzuf. Thus, the middle and the Sium are mixed in it together. Consequently, two corrections shine in it:

1. The force of the connection of the two Partzufim. It is helped by the primary Zivug AB SAG, when the AB de SAG and SAG de SAG became one and the lower Hey descended from the Eynaim under the Otivot YHV, and the AHP in all the degrees return to their degree as in the beginning.

2. The second correction is the concealment of the permanent lower Hey in Rosh ha Aleph, so that it doesn't manifest its force when the AHP return to the Rosh. In that regard, she distinguishes the first Rosh above her as a separate Partzuf, not connected whatsoever with the second Rosh.

35. 11. The eleventh is the correction of Gadlut and Katnut.

12. The twelfth is the lowering of the lower Hey below the YHV, sufficient for the returning of HB de Nekudim Panim be Panim. It extends by the Zivug de AB and SAG by the force of the two Tikkunim in the Parsa.

13. The thirteenth is the permeation of the lower Hey into the Otivot for the purpose of the creation of the ZAT de Nekudim, being the real Guf. It extends from the He'arat Yesod de AK to the Rosh de Nekudim, of the Behinat Shuruk, which is a Nekuda inside the Vav. This matter will be explained in completeness in Part 7.

# TALMUD ESER SEFIROT

(The Study of the Ten Sefirot)

## PART SEVEN

The *Eser Sefirot* of the seven *Melachim* that died

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1. **\*Know, that the *Shoresh* of these *Melachim* is the name First *BON* that emerged from the *He'arat Eynaim* of *AK*, called *Olam ha Nekudim*. Every *Behinat Malchut* that exists in all the *Olamot* was made of this name *BON*.**

This is so because there is *Malchut* in *Arich*, in *AVI*, and in *ZON*, and they were all sorted by the name *MA* that elicited from the *Metzach* of *AK*, which is the *Behinat Zachar*. You already know that there is not a *Sefira* that does not consist of ten *Sefirot*. Hence, each and every *Sefira* in all the *Olamot* must have *Behinat Malchut*, made of the above *Melachim*.

### *Ohr Pnimi*

1. **The *Shoresh* of these *Melachim* is the name First *BON*.**

This means that in *Olam ha Tikun* they are *Behinat Name HaVaYaH* filled with *Heyin*, which is *BON* in *Gimatria*, although they are *Behinat HaVaYaH de SAG* in their origin, meaning *Nekudot de SAG*. It is as the Rav wrote (Tree of Life; Gate 10), that in the future, when all these *Melachim* will be completely corrected, the name *SAG* shall be as before and the name *MA* shall be cancelled. This is the meaning of the return of the world to *Tohu ve Bohu* (lit. Unformed and Void). At that time, there will be only two *Orot*, *AB* and *SAG*.

However, in *Olam ha Tikun*, the *Nekudot de SAG* descended and became the name *BON* there, meaning a *Nukva* of the name *MA* and subordinate to him. Everything she has, she receives from the *Zachar*, which is *HaVaYaH de MA*. This is why we always name the *ZAT de Nekudim*, *BON*, though they are *Nekudot de SAG*.

In fact, the *Partzuf* that emerged by the *Zivug* in *Masach de Behina Aleph*, called the *Ohr Eynaim*, which is *HaVaYaH de MA*, means *Eser Sefirot* at the level of *ZA*. However, it is called *HaVaYaH de SAG* for two reasons: One, because it came out on *Behina Bet de Hitlabshut*, called *YESHSUT* (see Part 6, *Ohr Pnimi* item 14), and *Komat YESHSUT* is called *HaVaYaH de SAG*.

The second reason is that the *Kelim de Nekudim*, which are *Behinat Nekudot de SAG de AK*, meaning the lower nine *de SAG* that descended below *Tabur de AK*. The *Ohr* departed from them and these *Kelim* moved to the *Eser Sefirot de Olam ha Nekudim* (see Part 6, *Ohr Pnimi* item 38). For this reason they are called *Nekudot de SAG*.

**Every *Behinat Malchut* that exists in all the *Olamot* was made of this name *BON*.**

Through the ascent of the *Hey Tata'a*, namely *Malchut*, to the place of the *Eynaim*, which is *Hochma*, *Malchut* mixed and connected to each and every *Sefira* of the *Eser Sefirot*. From then onward, this *Malchut* is connected with the First *Hey*, incorporated in each *Sefira* and in each *Partzuf* (see Part 6 *Ohr Pnimi* item 38).

2. **When the Upper *Maatzil* began to create the world, He emanated, created, made, and did the four *Olamot ABYA*. He began to sort the four above-mentioned *Melachim* that died. What was sorted from Him, rose in the *Kedusha* of the *Olamot*, and what was not sorted remained a *Klipa* and *Sigim*.**

**However, the essence of these *Sigim* and *Melachim*, their *Shoresh* is the name **First BON**. It is one *Partzuf Adam* from its *Rosh* to its *Raglaim*, containing corresponding *Klipot* from its *Rosh* to its *Raglaim*.**

*Ohr Pnimi*

**2. Containing corresponding *Klipot* from its *Rosh* to its *Raglaim*.**

We must thoroughly understand what these *Sigim* are and how they were rooted and come from the name *BON*.

The thing is that you already know that the *Kelim* of each *Partzuf* come to it from its *Elyon*. This is so because once the *Orot de Eser Sefirot de Guf de Elyon* depart and the *Kelim de Eser Sefirot* remain emptied of *Ohr*, these *Kelim* move to the *Tachton* and fill up with the *Orot* of the *Tachton* (see Part 5, *Ohr Pnimi* item 35, par. “The Rav has already thoroughly explained”).

Accordingly, you see that the *Kelim* of the lower nine of *Partzuf SAG de AK* that were emptied of their *Orot* with *Tzimtzum NHY de AK* are the very *Kelim* of the *Nekudim de AK*, called *BON* there. It has been explained in *Ohr Pnimi* (Part 6 item 1, Sub Header “**Its SAG**”) that the lower nine of *SAG de AK* mixed there with the *Behina Dalet* that is in the *Kelim de NHY de Partzuf Keter de AK* (Part 6 *Ohr Pnimi* item 38).

*Behina Dalet* mixed with every single *Sefira* up to *Hochma*, and thus there is a mixture of *Behina Dalet* in the *Kelim de SAG*, in each and every *Behina* in them. It has also been explained above (Part 6 item 1, Sub Header “**Its SAG**”) why the *Orot* and *Kelim* of *SAG* could shine in the place of *Behina Dalet de AK*. This is so because there was no *Tzimtzum* on the *Ohr SAG*, being the *Ohr* of *Bina*; the *Tzimtzum* was only on the *Ohr Hochma*.

Afterwards, these *Kelim* moved to the *ZAT de Nekudim*, and *AVI* of the *Nekudim* mated in *Zivug de Gadlut Panim be Panim*, and extended *Komat Hochma* in their place from below upwards in *Behinat Rosh*. After that they dispensed this *Ohr Hochma* to the *ZAT de Nekudim* where the *Behina Dalet* was mixed in each and every one of their *Behinot*.

Thus, that *Ohr* could not clothe in these *Kelim* since the *Behina Dalet* was already restricted to not receive the *Ohr Hochma*. Therefore, when the *Ohr* extended into the *Kli* and struck the *Behina Dalet* that was mixed in the *Kli*, it instantly departed and left all the *Kelim*. Then the *Kli* too broke and died because of *Behina Dalet* in it. It sucked something from the *Ohr* before it left there, and this sucking caused a disparity of form in *Behinat* oppositeness from the *Maatzil*, which is the Light of Life, hence it is called “Death”.

You find that this mixture of *Behina Dalet* in the *Kelim de SAG*, which are *Behina Bet*, caused a shattering and death in the *Kelim*. For this reason this mixture is called *Sigim* in the *Kelim*. These are parts in the *Kelim* that cannot receive the *Ohr Elyon* and because of them, the corruption falls into all the *Kelim*, even in the parts that were worthy of receiving the *Ohr*, namely the *Kelim de SAG* that are from *Behina Bet*.

He says that when He “began to create the world etc. He began to sort the four above-mentioned *Melachim* that died. What was sorted from Him, rose in the *Kedusha* of the *Olamot*, and what was not sorted remained a *Klipa* and *Sigim*.” This is because after the *Ohr* departed from the *Kelim* and the *Kelim* died and fell to the Separated *Olamot*, to *BYA*, the *Maatzil* returned and sorted the broken *Kelim* of the *Melachim*.

This means that He sorted the *Kelim* that are worthy for *Halbasha* of the *Ohr Elyon*, which belong to the *Kelim de SAG*, which are the *Partzufim* of *Atzilut* in the *BON* part in them.

These *Sigim* that are mixed in *Behina Dalet* that were not sorted, remained in *BYA* within the *Klipot*.

Thus, we learn that the *Sigim* are parts of *Behina Dalet* that mixed with the *Kelim de SAG*. That mixture was rooted in the *Kelim de Nekudim*, called *BON*, as he says, “these *Sigim* and *Melachim*, their *Shoresh* is the name First *BON*,” meaning in *Nekudim*.

**Containing corresponding *Klipot* from its *Rosh* to its *Raglaim*.**

This is because in general, *ZAT* are considered one whole *Partzuf* in *Rosh* and *Guf*. This is because they received the *Ohr GAR* and the *Rosh* from the *Zivug* of *Gadlut de AVI*. The entire *ZAT* broke *Panim* and *Achor*, as it is written below in this Part, and because *Behina Dalet* was mixed in every single *Behina* of the *Kelim* of the *Nekudim*. Because of that there are *Klipot* in it from its *Rosh* to its *Raglaim*, meaning *Sigim* that remained inside the *Klipot*.

- 3. Even though they are seven *Melachim*, they are ten, as we say that they are seven *Heichalot*, when they are actually ten. This is so because the first *Heichal* consists of the first three *Sefirot*, called *Kodesh Kodashim*. The last *Heichal* consists of two, *Yesod* and *Malchut*, which is *Livnat ha Sapir*. So it is here, since they are *Yod Sefirot*, called seven *Melachim*.**

*Ohr Pnimi*

- 3. Though they are seven *Melachim*, they are ten.**

This means that not only do *ZAT HGT NYHM* of the *Katnut* contain *Eser Sefirot* as well, meaning *Eser Sefirot* in each contains *HGT NYHM*, but they also had a *Zivug de Gadlut* that have actual *GAR*, meaning *HBD* too.

- 4. A more elaborate matter is this: We have learned that from these *Melachim*, the suitable *Behinot* were sorted for *Atik*, *AA*, and *AVI de Atzilut*. However, there was some breaking in their *Achoraim*. Not actual death, which is the *Klipa*, but a lessening of *Ohr*.**

Thus, these *Achoraim* fell below their place in the *Kedusha* itself and do not have actual *Sigim*, which are death. All the *Behinot Malchut* in each *Sefira* were sorted from these *Melachim* of the name *BON* in the part of *ZON de Atzilut*. However, some *Nitzotzot*, which were not sorted, remained in them and are mixed inside the *Klipot* and the *Sigim*. Hence, in these there is actual death. You find that all the *Klipot* cling solely to *ZON*, not from *Ima* upwards.

*Ohr Pnimi*

- 4. There was some breaking in their *Achoraim* etc. do not have actual *Sigim*.**

Interpretation: *GAR de Atzilut* too were not completely sorted, and the *Achoraim* that fell from them during the breaking of the vessels did not rise to their place completely until *Gmar Tikun*. However, that does not give any hold to the *Klipot* since these *Achoraim* never left *Olam Atzilut* at all, but descended from a high degree to a low degree.



Conversely, *ZAT de Nekudim*, called *ZON*, have actual *Sigim*, as we have written above. This is why they died and fell to the Separated *Olamot*. Thus, because these *Kelim* were not entirely sorted, to the extent that they take their authority from these *Kelim de ZAT*, so they have a hold of *ZON* too.

**The *Klipot* cling solely to *ZON*, not from *Ima* upwards.**

It is written above in the previous item that unsorted parts remained inside the *Klipot* only from the *Kelim de ZA*, and this is why they have a hold of it. Conversely, nothing fell to the share of the *Klipot* from *Ima* upwards, hence the *Klipot* have no hold at all from *Ima* upwards.

5. **You know that the *Shoresh* of *ZA* is only six *Sefirot*. However, afterwards they grew and became *Eser Sefirot* for it. Similarly, the *Shoresh* of *Malchut* is one *Nekuda*, which is later made to consist ten *Sefirot*.**

**Thus, in their first *Shoresh* they are only seven *Melachim*, six in *ZA* and one in *Nukva*. These cling to the last two *Otiot* of The Name, which are *VH*, and these two *Otiot* are eleven in *Gimatria*.**

**This is the meaning of the eleven signs of the incense, ten inner *Sefirot*, and one *Makif*. Although the *Makif* too consists of ten *Sefirot*, it is called one.**

*Ohr Pnimi*

5. **The *Shoresh* of *ZA* is only six *Sefirot*.**

This is so because when it was born, it had no *Rosh*, which is *GAR*, called *HBD*. He had only *VAK*, being *HGT NHY*, and *Malchut* has only her *Malchut*, lacking all first nine *Sefirot*. Hence, the *Sitra Achra* doesn't have any sucking from the *Rosh de ZA*, since during the *Katnut* it has no *Rosh*.

As we shall see, these are very interesting things, but here we shall only elucidate the reason that *ZA* came out without *GAR*. Indeed, even during the *Gadlut*, it has no more than six *Kelim HGT NHY*. When the Rav writes that it has *Eser Sefirot*, it does not mean that the first three *Sefirot*, namely *KHB*, were added to it, but only that its *HGT* of *Katnut* grew to become a *HBD*, and the *NHY de Katnut* grew to become a *HGT*. All that was added are the three lower *Sefirot*, being *NHY*.

Thus, even during the *Gadlut* it does not attain the first three *Kelim KHB*, and because this is a great principle in the wisdom, we must understand it at its source, each with its own reason.

It is known that the *Shoresh* of *ZA* emerged at *Nekudim*, called *HaVaYaH de BON*. This is *Partzuf MA*, called *YESHSUT* that came out of the *Nikvey Eynaim*. Also, you find a great innovation in this *Partzuf*, unlike all the previous *Partzufim* of *AK*.

The *Gufim* emerged in them in *Eser Sefirot* and *Eser Kelim*, and each *Guf* begins with *Kli de Keter*, as it is written in *Matei ve Lo Matei*. However, in this *Partzuf* that came out of the *Eynaim*, the *Guf* begins from *Daat*; there is no memory of the first three *Sefirot Keter Hochma Bina* in them.

Besides that, there is a great difference in the *Eser Sefirot de Rosh* itself. Until here there is only one *Rosh* for each *Partzuf*: the first is *YESHSUT* that stands from *Tabur de AK* upward to the *Chazeh*; the second is the *Keter* of the *Nekudim*; and the third is *AVI de Nekudim*.

These two changes are interdependent. It has already been thoroughly clarified in Part 6 that all these three *Roshim* are only one *Eser Sefirot de Rosh*. The matter of their division in this manner is because of the ascent of the *Hey Tata'a* in the *Eynaim*, where the *Zivug* was made on the *Masach de Behina Aleph*, called *Nikvey Eynaim*.

The first *Rosh* came out in two *Sefirot Keter* and *Hochma* and in the *Nukva de Hochma*, the *Zivug* was made on the *Hey Tata'a* incorporated there. This *Rosh* is called *YESHSUT*. For this reason, the three *Sefirot Bina*, *ZA*, and *Malchut*, are considered *HGT de Rosh*, as they are below the *Masach* and the place of the *Zivug* and in that they are no longer considered *GAR*.

Nonetheless, these *HGT* are also considered *Rosh*. Moreover, they are the gist of the *Rosh* of *Partzuf Nekudim* because the above first *Rosh*, called *YESHSUT* that stands from *Tabur AK* upward through the *Chazeh* does not join the *Partzuf* at all. Instead, it is regarded entirely as *Akudim* (see Part 6, *Ohr Pnimi* item 20), but its *Behinat AHP* that exited to *Behinat HGT* are considered *Rosh de Nekudim*.

Also, these *AHP* are divided into two *Roshim*. This is so because the *Behinat Awzen*, called *Sefirat Keter de Nekudim* is considered *Behinat Keter* and *Hochma* of this *Rosh*, in the form of *Hey Tata'a* in the *Eynaim*.

The *Behinat Hotem Peh* that came out of this *Rosh* too are *YHV* in the *AHP*. They are considered the third *Rosh*, called *AVI de Nekudim*. Know, that the second *Rosh* too, called *Keter de Nekudim*, is also not considered the *Rosh* of the *Partzuf*. This means that its *Malchut* does not expand from above downward to *Behinat Eser Sefirot de Guf* since it only shines and clothes in the third *Rosh*, meaning *AVI de Nekudim*.

*AVI* alone are the *Rosh* for the *Partzuf* of the *Nekudim*. This means that they *Malchut* expands from above downward to *Behinat Eser Sefirot de Guf de Nekudim* (see above *Histaklut Pnimit Part 6*, section *Cause and Consequence*, item 30).

Know, that even during the *Gadlut*, when *Hey Tata'a* descends from the *Eynaim* in the *Keter* to the *Peh de Rosh*, *Keter* itself still does not join *AVI* in such a way that they will literally be made into one *Rosh*. Instead, only *He'arat NHY* of *Keter* clothes *AVI*. This is the meaning of *AVI* becoming *Behinat HBD*, and the second *Rosh* is in *Behinat Keter* above their *Rosh*.

You see how the *Eser Sefirot* of one *Rosh* were divided and made into three *Roshim*. The first *Rosh* took *Keter Hochma*; the second *Rosh* took the *Bina* in them, called *Awzen*; and the third *Rosh*, called *AVI*, took the *ZAT* in them, called *Hotem Peh*. However, the first two *Roshim* do not join the *Guf* of the *Partzuf*.

You already know that all the *Sefirot de Guf* extend from the *Rosh*. The full measure that *Malchut de Rosh* clothes in her *Ohr Hozer* from below upward in the *Rosh* expands from her and within her in that same amount to *Eser Sefirot de Guf*.

Yet, understand that *Malchut* of the third *Rosh* has no more than the two *Sefirot Hotem Peh*, which are *ZAT de Rosh*. The *GAR* of *Rosh* are in the two previous *Roshim* because *Keter* and *Hochma* are in the first *Rosh*, called *YESHSUT* and *Bina* is in the second *Rosh*, called *Keter*. Thus we have thoroughly explained that it is impossible for *ZON* to have more than seven *Kelim HGT NHYM*, since their *Rosh*, being *AVI*, have no more than these *ZAT*, which are *Hotem Peh*.

We might ask about that: Since both lack *GAR*, what then is the greatness of *AVI* over *ZON*? The *Rav* has already explained that to us above (Part 6 items 21-25). The whole merit of *AVI* over the *ZON* is because *AVI* took a little bit *He'arah* from the *Ohr Awzen*. This is why their *Kelim* did not break, and only their *ZON* did not receive any *He'arah* from the *Ohr Awzen*, but only from the *Hotem Peh*. This is why all their *Kelim* broke.

In general, we have already learned there thoroughly and we shall explain further in this part that this *He'arah* that *AVI* received from the *Ohr Awzen* corrected them by means of *Zivug Achor be Achor*. This means that because of that they had *Behinat GAR* of *Bina*, as we shall elaborate below.

- 6. The essence of how they were seven and became eleven is that the four *Achoraim* broke from *HB* and *YESHSUT*. They were joined above with these seven *Melachim* and became eleven. Do not wonder at how *Klipot* were made of *HB* etc. since this is discerned as what clothes in *ZON* below to become *Mochin* for them, and that *Behina* is considered actual *ZON*.**
- 7. \*Let us complete the scrutiny regarding the primary reason and what it was. His intention is to create this world, which contains reward and punishment. This is impossible except through an officer, which is the measure of repaying the evil. Also, the evil is the *Shoresh* of the *Sigim* and the *Shmarim* of the *Gevurot* and the *Dinim*, as it is written, "in the place of justice, that wickedness was there."**

*Ohr Pnimi*

- 7. "In the place of justice, that wickedness was there."**

This refers to the sentence of the *Sitra Achra* that is turned into harsh and bitter *Dinim*, as it is written, "His ordinances, they have not known them." Now you can understand the words of the *Zohar* (*Truma*, p.164), "The *Sitra Achra* is given an extra count, and it is counted as a deficit, such as eleven."

This is the evil attribute to repay the evil, since the *Sitra Achra* is given more power to hold than they deserve. In that, "a whirling storm; it shall whirl upon the head of the wicked," and this what our sages imply, "A camel that went looking for horns, its ears were cut off."

- 8. The *Sigim* and the *Klipot* cannot appear except through a concatenation of *Olamot*. In the end, the *Sigim* will be sorted and manifest, and all this was through the death of these *Melachim*. All of them are strong *Dinim*, named *BON*, which are *Gevurot*.**

**This is so because all these are *Behinot Nekudot*, being *Nekevot* and *Behinot Ohr Hozer*, *Mayin Nukvin*. The *Tzura* of the *Nekudot* is *Nitzotzot* and they are the strong *Nitzotzin* mentioned in *Parashet Pekudei*, "Come and see, the *Rosh* of the beginning of the faith inside the thought. It hammered a strong spark and educed *Nitzotzin*."**

*Ohr Pnimi*

- 8. *Behinot Nekudot*, being *Nekevot* and *Behinot Ohr Hozer*, *Mayin Nukvin*.**

*Malchut* is called *Nekuda*. This is named after the root *Malchut* over which there was the first *Tzimtzum*, called The Middle Point. Hence, the *Malchuyot* and the *Nekevot* in all the *Olamot* are called *Nekudot*, since they are the subject of the *Tzimtzum* and the *Masach* over which the *Zivug de Hakaa* with the *Ohr Elyon* occurred.

He writes, "through the death of these *Melachim*. All of them are strong *Dinim*," etc. These are *Behinot Nekudot*, which are *Nekevot* and *Ohr Hozer* and *MAN*. It is so because these three

are one matter, meaning the *Behinot* of the *Masach* that raises *Ohr Hozer* and unite and copulate the *Partzufim Elyonim* when they rise to *MAN* from the sorting of *BYA*. The explanation to this matter will be brought below.

9. The thing is that these seven *Melachim* are the *Behinat Gevurot* that emerged in the world first, as it is written, “In the beginning God created.” Afterwards He associated *Midat ha Rachamim* with it “in the day that the Lord God made” so that the world could exist and return to *Tohu ve Bohu*, as it is written, “Now the earth was unformed and void.”

After he says, “In the beginning God created,” which are the seven *Melachim*, there are seven words corresponding to them in the verse “In the beginning.” The name *HaVaYaH* is the *Hassadim* and the eighth *Melech*, called *Hadar*, is the Upper *Hesed*, as mentioned in the *Idra*, and this is the name *MA*.

It is known that the name *MA* is in *Hassadim*, and the name *BON* in *Gevurot*. All are hard *Dinim* from whose *Sigim* the *Klipot* came out, through their death and fall, in the form of the dust of the Upper Earth.

That dust that will be in the ground of the *Mishkan* (lit. Tabernacle), *Olam Beria*, where they were sorted as in a man in the grave. This is because *Beria* under the *Mishkan* is *Malchut de Atzilut* and these strong *Nitzotzin* are thrown there, as it is written in Parashat Pekudei, “Throws *Nitzotzin* in every direction and sorted the waste from the thought.”

Thus, throwing these *Nitzotzin* down to *Beria* is to sort out the waste and the *Klipot* that were in potential in the Upper thought, and have now been executed. As the *Nitzotzin* that the craftsman beats with his hammer instantly quench, so these *Nitzotzin* quenched and died and returned to the dust, and then they were sorted.

#### *Ohr Pnimi*

9. the *Behinat Gevurot* that emerged in the world first, as it is written, “In the beginning God created.”

This refers to what our sages have written, “In the beginning it came up in the thought to create the world in *Midat ha Din*. Saw that the world does not stand, preceded *Midat ha Rachamim* and associated it with *Midat ha Din*.”

We have already discussed it at length (Part 4, Chap 1, *Ohr Pnimi* item 4), and it explains there that the first three *Partzufim de AK* had only one *Kli* from the *Behinat Malchut*, being *Midat ha Din*, hence they had only one *Kav*. In order for the world to exist according to His wish to do good to His creatures, this can only be depicted in the form of a conduct of reward and punishment, by way of Ten Utterances, and the *Tikun* of the three *Kavim*, *Hesed*, *Din*, and *Rachamim*.

This was done by the association of *Midat ha Rachamim* with *Din*, meaning the association of the First *Hey*, called *Midat ha Rachamim*, namely *Bina*, with the *Hey Tata'a*, called *Midat ha Din*, which is *Malchut*. The beginning of this association is made in the *Zivug* of the *Rosh SAG* for *Olam ha Nekudim* in the form of ascent of *Hey Tata'a* to the *Eynaim* and *YHV* in the *AHP*.

This is sufficient only for *Tikun Kavim* in *GAR*, but in *ZAT* there was still no *Tikun Kavim*. For this reason the *Kelim* of the *ZAT* broke and fell to *BYA*, as written there at length.

The association of *Midat ha Rachamim* with *Din* in the *GAR* was not enough to correct the *ZAT* entirely, meaning from *Behinat Hassadim* too. Nonetheless, the association in *GAR de Nekudim* did help to correct the *ZAT* in the *Behinot Gevurot*. Although the *Kelim de ZAT* broke and fell to *BYA*, still, *Nitzotzin* came down with them to revive the *Kelim*.

Know, that these *Nitzotzin* mean the *Tikun* of the *Gevurot* to be ready to receive the *Hassadim* afterwards, when they are sorted, and rise from there to *Atzilut* as *MAN*. He writes, “these seven *Melachim* are the *Behinat Gevurot* that emerged in the world first, as it is written, ‘In the beginning God created.’”

This refers to the *Tikun* of the *Gevurot* to be worthy for sorting and to raise them as *MAN* to receive the *Hassadim* of the new *MA*. They are implied in the words, “In the beginning God created,” as the name God indicated *Gevurot*.

### **He associated *Midat ha Rachamim* with it “in the day that the Lord God made.”**

This refers to the verse, “These are the generations of the heaven and of the earth when they were created, in the day that the Lord God made earth and heaven” (Genesis 2; 4). The name *HaVaYaH* (lit. Lord) implies *Hassadim*, which is *Melech Hadar*, called the new *MA*.

They cause a *Zivug Elyon* there through raising *MAN* from the sorting of the *Nitzotzin* and the *Kelim* in *BYA* to the *Atzilut*, and receive the *He'arat Hassadim* of the new *MA*. At that time the desired association of *Midat ha Rachamim* with *Din* is over, meaning by that the *Tikun Kavim* in *ZAT* is completed too, and all this will be explained elaborately in its place.

- 10. It is written in Idrat Nasso (p. 131), “Some were corrected and some were not corrected.” This does not mean that there are some *Melachim* among them that were corrected and some that were not corrected. Rather, it means that some were sorted and corrected from them indeed, from the *Melachim* themselves, from each and every part of them, and that a part of each and every one of them was not corrected and remained below.**

### *Ohr Pnimi*

- 10. “Some were corrected and some were not corrected” etc. a part of each and every one of them was not corrected and remained below.**

It is a *Partzuf* of one *Adam*, having corresponding *Klipot* from its *Rosh* to its *Raglaim*, meaning opposite all five *Partzufim de ZON de Atzilut*. These five *Partzufim* that were sorted and became *Olam Atzilut*, each of them left parts of it that were still not sorted, but were destined to be sorted by raising *MAN* from the work of the righteous throughout the six thousand years of *Olam ha Tikun*.

Know, that remains of the above *Partzufim de Atzilut* that remained unsorted are the entire good reward awaiting the righteous because the world was created in ten utterances, meaning the ten *Kelim de Atzilut* in *Behinat* association of *Midat ha Rachamim* with *Din*.

It is by that that the conduct of reward and punishment was made in the world, and this is because of the two states of *ZON*, *Katnut* and *Gadlut*. By doing good deeds they raise *MAN* to *ZON*, by which it attains the *Gadlut* and *GAR*, and the *Rachamim* appears.

If they do bad deeds, by that they cause *ZON* to return to the state of *Katnut* and a conduct of *Din* manifests in the world. It is also the same for each and every individual, relating to one's own *Neshama*. Yet, here you should understand that there is no absence in the spiritual, much less in *Atzilut*, where He is One and His name One.

The matter of *Mochin de Gadlut* and *Katnut* that travel back and forth in *ZA de Atzilut* by the acts of the *Tachtonim*, does not mean that when the *Mochin de Katnut* is absent, the previous *Mochin de Gadlut* vanish. Rather, there is only an addition here, as the previous *Mochin de Gadlut* that were extended through the work of the righteous remains for ever, unchanged at all by the bad deeds of the wicked.

Instead, the wicked caused a *Behinat* new *Mochin* to be made, additional to the previous *Mochin*, though the conduct of the world is always through the *Mochin* that is added last. Thus, the chain of time we find in this world, in terms of past and present, extends to us from the *Elyonim*, from the *Pnimiut* and *Hitzoniut*. The past extends from the *Pnimiut*, and the present extends from the *Hitzoniut*. The *Hitzoniut* is always apparent to us in this world, and the *Pnimiut* is hidden from us and does not serve us at all, but is destined to appear before us in the future, at *Gmar Tikun*.

This is the meaning of "Righteous have no rest, not in this world and not in the next world." This does not refer to the next world after they die, as it is known, "Set free among the dead."

Instead, some righteous are awarded the *Orot* of the next world in their life. Our sages tell us that even those great righteous that have already been awarded the next world in their life have no rest. Instead, they must labour in the Holy Work and always come in *Behinat Achoraim* that precede the *Panim* in order to raise *MAN* to a new, higher *Mochin*.

This is so because there is sorting in the *Partzufim de GAR de ZA* too, above the *Orot* of the next world. This is the meaning of the *Partzufim* of the *Neshamot* being destined to clothe up to *Komat AK de Assiya*. At that time they will equalize the *Koma* of the *Hey Partzufim de AK*, and this will be explained in its place.

The matter of this *Halbasha*, that the *Neshamot* are awarded clothing the *Partzufim Elyonim* means the good reward, and this is hidden for the righteous in the future. Because of all the *Mochin*, extended by raising *MAN* that they raise by the good deeds that they do, though afterwards they come in *Behinat Achoraim* and cause *Katnut* in *ZON* again, we see that the previous *Mochin de Gadlut* are not absent. Instead, they come as *Pnimiut*.

Hence, they have a way of always extending new *Mochin*. The first *Mochin* come to them in *Pnimiut*, in a way that they extend a higher *Mochin* every time.

Also, all these *Mochin* that were drawn to the *Partzufim Elyonim* through the *MAN* that they raised, all these belong to their share. Though in the present they enjoy only the last *Mochin* that they have extended, the previous *Mochin* remain forever. However, they do not use them in the present, so that they will be able to increase strength and go from strength to strength. In the future, they will all at once acquire all these *Mochin* that were drawn by them.

This is the meaning of what our sages said, "The Creator is destined to impart every righteous 310 worlds, as it is said, 'That I may cause those that love me to inherit substance, and that I may fill their treasuries'" (end of *Masechet Okatzin*). It means that the *Mochin* that they have extended in the *Olamot Elyonim* is their share in their future.

**11. The thing is that of these 288 *Nitzotzin* of the *Melachim* that died and descended to *Olam Beria*, when the *Tikun* of the eighth *Melech, Hadar*, came, he began to sort out the *Nitzotzot* and the *Kelim* from them too. Everything that it sorted was only the**

*Nukva* parts in all the *Partzufim*. In the beginning, the selected and the best of them was sorted and rose in *Atzilut*.

12. There are also degrees in *Atzilut* itself. First, through the above mentioned *Ibur Elyon*, they began to sort the best among them, of which *Nukva de Atik* was made. After the *Ohr Nitzotzot* of the 288 *Nitzotzot* was mixed with the *Ohr* of *Nekudat Keter* that remained in *Atzilut* and the *Kelim* of the *Melachim* mixed with the new *Kelim* of the new *MA*, all that was made into *Nukva de Atik* and *Atik*. It is so in all the others too.

Afterwards, through the *Zivug de Dechura de Atik* with *Nukva*, they raised and sorted *Nitzotzot* that fell below, the fitting part, to *Nukva de Arich* and entered in the place of the *Ibur* in the form *Mayin Nukvin*. There they sweeten and correct by being there for the time of the *Ibur* and become *Behinat Partzuf*.

13. Likewise, *Atik* sorted for *Nukva de AVI* and *AVI* for *ZON*, the entire *Behinat Malchut* in them. This is why these are called *Melachim*, since all the *Malchuyot* were made of them.

Similarly, every *Yod Sefirot* themselves in each and every *Partzuf* were sorted in the above-mentioned order. What could not be sorted and rise in *Olam Atzilut* even for the bottom *Nukva de ZA*, remained in *Beria*. Later on, all the parts of *Beria* were made of them, in its order of degrees.

The *Nitzotzot* of *Beria* cannot be sorted by *AVI de Atzilut* since they cannot rise above *ZON*. Instead, they are sorted in *Beten* of *Nukva de ZA* through the *Zivug* of *ZA* with it.

However, there too only *Behinat Atik de Beria* is sorted, and there *Arich de Beria* is sorted, and *AVI de Beria* are sorted in *Arich*, and likewise always. This is so because it is impossible for any part to be sorted above the place of its degree, not in place and not in time. They are only one after the other in both order of degrees and the order of the time of their *Tikun*, and this is elaborated sufficiently.

14. See regarding *Ibur ZA*, how it is impossible to open the grave without blood when it is born. These are the parts called *Sigim* in comparison with *Atzilut*, and these *Sigim* and blood come back to be sorted in *Yetzira*, etc. similarly in each degree, and this is enough.

Afterwards it is likewise with the worse in *Yetzira*, and after that with the worst of all in *Assiya*, also according to its degrees. This is so because all the parts of these three *Olamot BYA* are *Behinat Nukva*; there is no *Dechura* among them at all. Even the *Dechurin* (pl. for *Dechura*) among them are but forces of *Nukva*, since they are all her soldiers and the armies, and all were made of the sorting of the seven *Melachim* as we have mentioned.

15. Also, all the creatures and the *Neshamot* of the righteous are all from the sorting of these *Melachim*. They are sorted daily by our prayers and rise up as *Mayin Nukvin*. Then they are corrected and come to the world.

This is the meaning of, “All of Israel are children of *Melachim*,” and this is the meaning of, “Messiah Son of David doth not come until all the *Neshamot* in the *Guf* perish,” being the *Guf* that is mixed of good and evil. Also, all the angels and all the creatures in heaven and in earth, all came from these classifications.

16. After every thing that was made to create the four *Olamot ABYA* had been sorted, *Adam ha Rishon* was created to complete and examine through his actions and *Mitzvot*.

By the power of the *Mitzvot* and the prayers to scrutinize the classifications these *Melachim* were joined in the Tree of Knowledge of Good and Bad in their *Sigim*. Then he too died and his entire offspring after him, to sort his parts that were mixed with good and bad like the *Melachim*.

This is the meaning of the reincarnation, as it is explained in its place. For this reason there are angels that die and are renewed every day, as it is written, “created His servants,” etc. This is enough for the understanding for the pen fails to specify every thing.

17. After all this sorting that was scrutinized during the creation of the *Olamot ABYA*, most of the *Sigim* in them had still not been sorted, as the good leaves and the little good remains with the completely evil. Every day the good is sorted and leaves, and the evil remains.

Hence, these parts that were not sorted before the creation of *Adam ha Rishon* and had to be sorted by *Mayin Nukvin* that *Adam* will raise through his actions, these were the *Behinat Sigim* and *Klipot*. They were also as it is mentioned in *ABYA* since the better part in them were the constituents of *Sigim* in *Atzilut* of the *Klipot*. This too is according to the degrees *Atik* and *Arich* etc. and the worst in *Beria* of the *Sigim*, and that too through her degrees etc. similarly through *Assiya*.

18. Indeed, you should know that when these *Sigim* were sorted and the *Behinot* four *Olamot ABYA* were made of them, they are complete *Sigim* and *Klipot*. All the *Behinot Melachim* that could not be sorted were placed inside them in *Behinat Neshama* and sustenance in them, reviving them, as mentioned in Parashat Ytro p. 69, “There is no *Sitra Achra* that does not have a minute Light.”

This is the meaning of the pursuit of the evil inclination and the *Sitra Achra* to cause the righteous to sin and to cling to *Kedusha*, as they have no sustenance besides that. When *Kedusha* and goodness increase, their lives increase. Now you should not wonder why the evil inclination is in pursuit of *Adam* to cause him to sin.



**19. Everything that we always sort in our prayers from the day of Adam's creation to the days of the Messiah, everything is from those *Behinot* of the *Melachim* placed inside the *Klipot*. There are *Behinot* that are sorted every day, even now, that concern *Atzilut*, there are for each *Olam* in *BYA*, and there are for the *Neshamot* and so on in every item.**

**When all the sustenance and goodness completes its exit from them and complete *Sigim* are left, it is then written, "He will swallow up death for ever." These are *Sitra Achra*, called death because they are the *Sigim* of the dead *Melachim*, and keep that. It is as we have written about Son of David, that he doth not come before all the *Neshamot* in the *Guf* perish.**

**20. Indeed, you should know that as they are four *Olamot* *ABYA* in *Kedusha* and their *Shoresh* is only *Eser Sefirot* that expand in them sort-by-sort and degree-by-degree, so it is in *ABYA de Klipot*. They are all rooted in the sorting of the *Melachim* that could not be sorted, and they are eleven *Sefirot*.**

**It is written in the Zohar (Parashat Truma p.164), "The *Sitra Achra* is given an extra count, and it is counted as a deficit, such as eleven." It means that when it is given the extra count, it is a demerit, since they are ten in *Kedusha* and eleven in the *Klipot*.**

**This is so because while they are eleven, they are only nine, since these eleven are seven *Behinot* seven *Melachim* and two *Achoraim de AVI*, which are only nine. However, in the division of *AVI* into two *Behinot* they will have four *Achoraim*, and then they will all be eleven *Behinot*.**

*Ohr Pnimi*

**20. "The *Sitra Achra* is given an extra count, and it is counted as a deficit, such as eleven."**

He brings evidence to his words above when he says that in general, *ABYA de Klipot* are eleven *Sefirot* vis-à-vis the general *ABYA de Kedusha*, which are *Eser Sefirot*. He explains that the reason they number eleven is because they are from the residue of the *Sigim* that were not sorted.

There are eleven *Behinot* in this matter, which are seven *Melachim* and four *Achoraim, de AVI* and *YESHSUT*, which are eleven, as it is written, "Where are their gods, the rock in whom they trusted." These are the very eleven days from Horev through Mt. Seir, and this is the meaning of the eleven signs of the incense. Since they are the entire sustenance in the *Klipot*, when they are burnt, the vitality of the *Klipot* rises upwards, the *Sigim* and the death are cancelled, and the plague stops.

The Rav does not come down to interpret the words of the Zohar here. However, since there is a great secret in their words, the text should be brought complete and be somewhat interpreted. It says, "The *Sitra Achra* is given an extra count, and it is counted as a deficit, such as eleven. It is as we have stated that in every place where letters are added, such as here, it is a demerit, such as your brothers have said, that they said enough, and on the side of *Kedusha*, he reduced a letter, and it is an addition."

Interpretation: The whole of the *Sitra Achra* is from the breaking of the vessels, as the Rav says, that there are eleven *Behinot*. It is known that their *Tikun* is in the form of the twelve

*Partzufim* of *Kedusha*, as the entire *Tikun* of the breaking of the vessels is in the twelve *Partzufim* of *Atzilut*. Through them, the *Sitra Achra* is gradually annulled until “He will swallow up death for ever.”

He says, “The *Sitra Achra* is given an extra count.” This is so because a “count” is a name for *Malchut*, and *Malchut de Sitra Achra* is considered an extra count. [Written aside in the manuscript of the author: “Count” means wisdom; “Extra” means adding, by way of “All who adds, subtracts.”].

This is the meaning of *Malchut* without a crown, which are nine and not ten since they have no sucking from the *Keter*. A Crown is *Keter*. Hence, they are in impudence, in the form of “*Malchut* without a Crown”. They are the evil eye, in the form of, “Ninety nine die of evil eye, and one from other diseases.”

He says, “such as eleven,” meaning all who adds, subtracts. They add seventy to the eleven [Written aside in the manuscript of the author: and the *Partzuf Elyon* of the twelve departs, which is *Ein Sof* and *Keter*] and are left only in the eleven. [Written aside in the manuscript of the author: eleven because they cancel and break and fall to the authority of the *Klipot*. This is the meaning of the tree shouting, “Do not touch me,” because in the touching of the *Ayin* in the eleven it falls to the *Klipot*.] This is so because they have no sucking in *Keter*.

This is the meaning of, “in the side of *Kedusha* he diminished an *Ot* and it is an addition. It means that the *Ayin* is reduced from the eleven and the combination of *Kedusha* comes out in the addition since it becomes twelve. Understand that in addition to the Rav’s words and with the rest of the words of the Zohar there.

- 21. You find that the *Melachim* that remain from the sorting are the sustenance of the *Klipot*. They are called “Multiple Authorities” since they are separated and are not connected, as they have not been corrected yet. These are eleven days from Horev to Mt. Seir, and they are the *Melachim* that ruled in Mt. Seir, which is Edom.**

**They are the ones who said, “Where are their gods, the rock in whom they trusted,” and these are the eleven signs of the incense that rise upward when they burn. They depart from within the *Sigim*, called death and then the *Sigim* and the death are cancelled and the plague stops.**

- 22. These eleven signs of the incense are but one *Behina*, which is the *Noga* around it, and corresponds to it in *Yetzira*, in *Beria*, and in *Atzilut*. This *Klipa de Noga* is called “*Ruach Elokim Merachefet*” (lit. the spirit of God hovered). Its *Otiot* are *Mem, Tav – Peh, Reish, Het* (ג'ת"ת פ"ר"ח).**

**These are the 288 *Nitzotzin* of the *Melachim* that died and this *Klipa* is made of the 288 *Nitzotzin* that remained inside the *Kelim* and were not sorted. It hovers over the *Klipot* and does not enter them.**

*Ohr Pnimi*

- 22. The *Noga* around it, and corresponds to it in *Yetzira*, in *Beria*, and in *Atzilut*.**

Know, that *ABYA de Klipa* are the opposite from *ABYA de Kedusha*. This is so because in *Kedusha*, all that is higher is more Holy, and every thing that lessens, its *Kedusha* descends to

the *Sof* of *Assiya*. Conversely, in the *Klipot*, the highest *Klipa* opposite *Atzilut* is weak and not so bad, and the lower it descends the stronger are the impurity and the *Klipot*.

Also, there is a difference regarding the mixture of good and bad in *Klipat* (*Klipa* of) *Noga*, meaning in the *Behinat Sigim* that were not sorted. In *Assiya* it is mostly bad, where they father every impurity, meaning the impurity of the dead.

The *Klipot de Yetzira* are mixed good and bad, half each, and she defiles the weekdays too, as *Olam Yetzira* is the pure weekdays. In the *Klipot de Beria* the mixture is mostly good and some bad. It defiles only the *Truma* (Contribution) because *Olam Beria* is *Behinat Truma*.

*Olam Atzilut* is mostly good and there is a little bit of *Klipa* in it. However, even that little bit is not mixed with the *Kedusha*. The *Kedusha de Atzilut* has no impurity, but disqualifies the *Kodashim*, as *Atzilut* is *Behinat Kodashim*.

**“Ruach Elokim Merachefet” (lit. the spirit of God hovered). Its Otivot are Mem, Tav – Peh, Reish, Het (מ"ת פר"ח).**

It means that the *Nitzotzin* are *Behinot Reshimot* from the *Orot* that fled from the seven *Melachim* and died. The *Reshimot* descended with them so that they would have the strength for the revival of the dead. Also the letters *Reish, Peh, Het* (288) and *Peh, Reish, Het* (fled) are the same, and understand that.

- 23. \*Know, that there are four *Behinot* in *Olam Atzilut*, in how the *Zachar* and the *Nekeva* are situated there, whether they are in *Behinot Nekudot* prior to the *Tikun*, or when they are in *Behinot* complete *Partzuf* after the *Tikun*.**

**This is their arrangement: the worst is both being *Achor be Achor*. Above it is *Achor be Panim*. This means that the *Zachar* will turn its *Achoraim* facing the *Panim* of the *Nekeva*, as now the *Nekeva* can receive the *Ohr* from the *Achoraim* of the *Zachar*, through her *Panim*. However, she still does not have the strength to receive from the *Panim* of the *Zachar*.**

**Above it, it is *Panim be Achor*. This means that the *Zachar* turns his *Panim* facing the *Achoraim* of the *Nekeva* and shines in her. There is greater merit in that since the *Ohr* of the *Panim* of the *Zachar* themselves shine in the *Nekeva*, though she still does not have the strength to receive it through the *Panim*. For this reason she turns her *Achoraim* and receives the *Ohr* in the *Panim* themselves through there.**

**By so doing, the *Ohr* becomes a little thicker there, and when the *Ohr* passes through the *Achor* and reaches the side of her *Panim*, she will be able to receive it, since it became a little more *Av*. This is the meaning of, “a wise will better her in the back (*Achor*).”**

**When the *Panim* of the *Hochma*, being the *Zachar*, look in the *Achoraim* of the *Nekeva* and shine in her, he will better her and shine in her additional *He'arah*, more than if they were the opposite, which is *Achor* in *Panim*. This is the second degree.**

*Ohr Pnimi*

- 23. Four *Behinot* etc. the worst is both being *Achor be Achor*.**

These four degrees apply both in *ZON* and in *AVI*, though they originate in *ZON*. Since they are the first elements to understand the *Mochin de AVI* and *ZON*, it is appropriate to elaborate and explain them thoroughly.

It has been explained (Part 6) that *Rosh de Nekudim*, called *AVI*, are only *Behinat Hotem Peh de Rosh* compared to the *Eser Sefirot* of the general *Rosh*. From the perspective of the second *Rosh*, they are *Behinat AHP* that went outside the *Rosh* because the *Hey Tata'a* is in the *Eynaim de Keter*. Thus, *AVI* are found below the *Masach de Rosh*, for which they are considered *HGT* (Part 6, *Ohr Pnimi* item 44, sub-header “*Ot Yod*”).

You must know that even though we have said that these *AVI* are *Behinat HGT*, they are still considered *Behinat GAR* and *Rosh* from the perspective of *Bina*, by the *Tikun de Achor be Achor* in them. This *Tikun* extends from the *Bina de Ohr Yashar* since the *Bina de Ohr Yashar* is *Ohr de Hassadim*, not *Hochma*, by way of “because He delighteth in mercy” (as the Rav has written above, Part 6 item 41 and *Ohr Pnimi* item 40, par. “The *Panim* and *Achor*”).

Hence, it is considered that her *Achoraim* reject *Hochma* and her *Panim* is only *Ohr Hassadim*. It follows, that the *Hochma* and *Bina de Ohr Yashar* are in *Achoraim* to each other (see above Part 1, Chap 1, *Ohr Pnimi* item 50).

It has been explained above in the Rav’s words (Part 6 item 24) that *AVI* took some *He’arah* from the *Ohr Awzen*, meaning the *Ohr Bina* of the *Eser Sefirot* of the general *Rosh*. Hence, the *Achoraim de Ohr Bina* helped to sustain them in *Behinat GAR*.

Although they are below the *Masach de Rosh* at *Nikvey Eynaim de Keter*, and this *Masach*, which is the *Hey Tata'a*, prevents the *He’arat Hochma* of the *Rosh* from them, it is still not considered a flaw for them at all. It is so because in any case, they do not want to receive *He’arat Hochma* at all, as they specifically crave and want *Hassadim*. They reject *Hochma* by the force of the *Achoraim* that rides on them and imprints that desire in them, in the form of “because He delighteth in mercy.”

Now you can thoroughly understand the Rav’s words there (Part 6, item 25) that the *ZAT* that did not receive anything from the *He’arat Awzen*, and because of that the *Kelim* broke *Panim* and *Achor*. However, *AVI*, which received some *He’arah* from the *Ohr Awzen* did not break, only their *Achoraim*. Their *Panim* sustained and did not break although they took *He’arat Ohr Awzen* in remoteness of location.

Now you can understand the matters thoroughly. It has been explained that through the *He’arah* that they received from the *Achoraim de Ohr Awzen*, they were not at all blemished from the remoteness of location. This means that they have departed from the *Behinat Rosh*, by the *Hey Tata'a* that prevents *He’arat Hochma de Rosh* from them.

This is so because they have no wish for *Ohr Hochma*, and even if they had been at a near location, they would also reject the *Ohr Hochma* from them, as they are in *Achoraim* with it. Thus, the flaw of the breaking did not govern them at all in this *Behina*, meaning the *Panim de Bina*, which is *Ohr de Hassadim*.

Only what they later received in their *Kelim de Achoraim* through the *Zivug de Yesod AK*, by which *Zivug* they turned their *Kelim de Achoraim* and made them into *Behinat Panim*, meaning received *He’arat Hochma* in them, only these *Kelim* broke (see Part 5, item 40, par. “The *Panim* and *Achor*”). This is because they had already been blemished by the remoteness of location and have become *Behinat Guf*.

The Rav says above that if *AVI* had not begun in *Behinat Achor be Achor*, they would have broken like the *ZAT* of the *Nekudim*. It means that through this *Tikun* of *Achor be Achor*, which is the *He’arat Ohr Awzen*, they are considered *Behinat Rosh*, being below the *Masach de Hey Tata'a*. For this reason the breaking does not govern them.

However, if that *Tikun* of *Achor be Achor* had not been in them, they would have been considered actual *Guf*, like the *ZAT de Nekudim*, as both are only *Behinat Hotem* and *Peh* (*Ohr Pnimi* item 5, par. “We might ask”).

Thus we have thoroughly clarified the matter of the *Achoraim de Ima* with respect to *Hochma*. Yet, *Abba* too is considered to be with his *Achoraim* toward *Bina* because of the *Hey Tata'a* in the *Nikvey Eynaim* of the *Keter*.

Consequently, *Abba* cannot dispense *Bina* any *Behinat Hochma*, as he is below the *Masach*. This is why it is considered *Achor be Achor*, since *Abba* cannot administer to *Bina* from the *He'arat Hochma*, due to the *Achoraim de Hey Tata'a*, even if *Bina* had returned her *Panim* to the *Hochma*.

Conversely, *Bina* would not have received the *Ohr Hochma* from *Abba*, even if *Abba* had returned his *Panim* to *Bina*, to give her *Ohr Hochma*, “because He delighteth in mercy.” Thus we have thoroughly explained the situation of the first degree, called *Achor be Achor*.

**Above it is *Achor be Panim*. This means that the *Zachar* will turn its *Achoraim* facing the *Panim* of the *Nekeva*.**

You must know that two diminutions occurred in the *Bina* by the ascent of the *Hey Tata'a* in the *Eynaim*: 1 – The *Masach* that was erected in the *Eynaim*, because of which *Bina* came down to the *Behinat* restricted *Malchut*, in which there was a *Zivug de Hakaa* in the *Rosh* and in which the *Partzuf* ended, meaning in *Sefirat Bina de NHY*. The second diminution occurred in her by the force of the *Gevurot*, meaning the blockage of *Hassadim* in the *Kli Malchut* from the source of her emanation.

The matter of these *Gevurot* in *Kli Malchut* was explained above in the Rav's words regarding the *Ohr Malchut* in *Kli de Yesod*, present in *Partzuf AB de AK*, which is *Hitpashtut Bet de AK*. The *Orot* have changed and *Ohr Hochma* came in *Kli de Keter*, *Ohr Bina* in *Kli de Hochma* etc. until *Ohr Malchut* in *Kli de Yesod* (Part 5, item 45 and *Ohr Pnimi* there).

This is the *Ohr Achoraim* that remains of *Sefirat Hod* that no longer has *He'arat Hassadim* of the *VAK de ZA* in it. Hence, it is discerned as *Behinot Hey Gevurot* there in the *Kli de Yesod*.

It has also been explained there that the *Shoresh* of *Malchut* is the *Sefirat Hod*, meaning the fifth *Hesed* of the *Hey Hassadim*, though she has two diminutions in *Yesod* and in *Malchut*. Hence, *Malchut* is discerned as having *Kelim de Panim* from the perspective of her *Hitkalelut* in the *ZA*, that receive *He'arat Hochma* like the *ZA*, but with a blockage of *Hassadim*.

Thus, the *Panim* and *Achoraim* found in the *Kelim* of *Malchut* have been explained, and they are both *Behinat Gevurot*. In herself, she is corrected with a *Masach* that rejects *Hochma*. This is discerned as her *Achoraim*. Also, she has *He'arat GAR* from the perspective of her *Hitkalelut* in *ZA*, which is the fifth *Hesed*, though she is blocked to *Hassadim*. *Bina* received these two diminutions from *Malchut*, by the ascent of the *Hey Tata'a* in the *Eynaim*.

Now you can understand the necessity for these two situations, *Achor be Achor* and *Achor be Panim*. First, the first diminution is erected, being the hard *Achoraim* of the *Malchut* because of the *Masach* and the *Tzimtzum* that lie on *Bina* because of the *Hey Tata'a* in the *Nikvey Eynaim*. This *Tikun* is done by the *Achoraim de Bina*.

After this is corrected, there still remains the second diminution on her, being the blockage of *Hassadim* in the *Kli de Panim* of the *Malchut* that rests on the *Bina* due to the *Hey Tata'a* in the *Eynaim*. This is done by the state of *Achor be Panim*, as the *Zachar*, which is *Hochma*, shines *Ohr Hassadim* in her from his *Behinat Achoraim* into the *Kelim de Panim* of the *Bina*. These suffer from this shortage only, as they do not lack *He'arat GAR*.

Now *Bina* is corrected from the perspective of the *Kelim*, both in her *Achor* part, and in her *Panim* part. However, she still receives only *Ohr de Hassadim* from the *Behinat Achoraim* of the *Hochma*, and she is still unfit to receive the *Ohr Panim*, which is *Ohr Hochma*.

**Above it, it is *Panim be Achor*.**

The first two *Tikkunim*, *Achor be Achor* and *Achor be Panim*, extended from the *Achoraim de Bina*. The *Tikun* of *Achor be Achor* is the *Achoraim de Bina*, which reject *Hochma*, “because He delighteth in mercy.” Hence, the matter of the *Masach* does not diminish her at all, since she rejects *Hochma* anyhow. For this reason she is not blemished by the *Masach* at all.

After the *Achoraim* are corrected, begins the *Tikun* of the *Kelim de Panim* by itself. This is because their entire shortage was from the blockage of *Hassadim*. Now, however, after the *Tikun de Achor be Achor*, they receive abundant *Hassadim* from the *Achoraim de Hochma*.

However, that third degree, which is *Panim be Achor*, meaning the *Panim* of the *Zachar* in the *Achoraim* of the *Nekeva*, comes to him by the *Zivug de AB SAG* that lowers the *Hey Tata'a* from *Eynaim* to *Peh*. At that time *HB* return to the *Rosh*, and the *Zachar*, which is *Hochma*, attains his *Behinat Panim* as in the beginning. However, *Bina* still remains in *Behinat Achoraim*, since she still does not have the power to receive with her *Kelim de Panim*.

**She still does not have the strength to receive it through the *Panim*.**

In fact, she can receive the *Ohr Pnimi* of *Hochma*, as she is already above the *Masach*, as in the previous *Partzufim* of *AK*. *Bina* holds to her *Achoraim* due to the previous *Tikkunim*, *Achor be Achor* and *Achor be Panim*, the first being the *Achoraim de Ima* that want *Hesed* and reject *Hochma*, the second being the *Behinat Gevurot* in her *Kelim de Panim* that are thirsty for the *Ohr Hassadim* from their *Shoresh*.

She does not wish to disclose her *Kelim de Panim* to receive *Ohr Hochma* from the *Zachar*, only *Ohr de Achoraim*, namely *Hassadim*. He says, “she still does not have the strength to receive it through the *Panim*,” because of the great yearning for *Ohr de Hassadim* that she has.

**The *Ohr* becomes a little thicker there etc. she will be able to receive it, since it became a little more *Av*.**

It means that this *Ohr Panim*, received in the *Kelim de Achoraim* of *Bina*, greatly improves her *Achoraim*, until the *Achoraim* themselves ascend to complete *Behinat GAR*. Thus, the *Kelim de Panim* become of secondary importance and receive the *Ohr GAR* from the *Kelim* of the *Achoraim*. It follows that the *Kelim de Achoraim* are more important than the *Kelim de Panim*, as they administer them.

The reason for it is that indeed, the *Kelim de Achoraim* receive only a very small *He'arah* since they are only *Kelim* that reject *Hochma* and crave only after *Hassadim*. However, that diminished *He'arah* that they receive brings the *Achoraim* to be more important than the *Kelim de Panim*.

This is so because when the *Kelim de Panim* received *Hochma*, meaning the *Ohr Malchut* in *Kli de Yesod* in the previous *Partzufim*, they were in great blockage of *Ohr Hassadim*, which is the *Hey Gevurot* in the *Yesod*. However, these *Kelim de Achoraim* have an abundance of *Ohr de Hassadim*, and some diminished *He'arat Hochma* that they receive.

He says, “the *Ohr* becomes a little thicker,” meaning it is a small *He'arah* because of the force of rejection found in the *Kelim de Achoraim*. “The *Ohr* becomes a little thicker there,

and when the *Ohr* passes through the *Achor* and reaches the side of her *Panim*, she will be able to receive it, since it became a little more *Av*.”

In other words, when the *Kelim de Panim* could receive *He'arat Hochma*, they could not receive the *Ohr Hassadim*, but were in *Behinat Gevurot*. Now, however, that they receive *He'arat Hochma* through the *Kelim de Achoraim*, they have both *Hochma* and *Hassadim*.

**“A wise will better her in the back (*Achor*)” etc. more than if they were the opposite, which is *Achor in Panim*.**

This is because now the *Hochma* improves the *Ohr Achoraim* and makes it *Behinat GAR* and *Ohr Panim*. Before that, when they were in *Behinat Achor be Panim*, they only received *Ohr de Achor* from *Hochma*. Now, however, although they receive in the *Kelim de Achoraim*, she receives *Ohr GAR* and *Panim*.

**24. Above all is the fourth degree, being the *Zachar* and *Nekeva* in *Panim be Panim* one opposite the other. This is so because then she receives the *Ohr* of the *Panim* of the *Zachar*, which is a wonderful *Ohr*. Moreover, there is no need for it to first thicken in her *Achor*, she can receive it as she is, pure, through her *Panim*.**

*Ohr Pnimi*

**24. The fourth degree, being the *Zachar* and *Nekeva* in *Panim be Panim*.**

The first two degrees, *Achor be Achor* and *Achor be Panim*, are drawn through the *Achoraim de Ima*, and the third degree is drawn through the *Zivug Elyon de AB SAG* that lowers the *Hey Tata'a* from the *Eynaim*. This *Tikun* is beneficial only for the *Zachar* to acquire its *Panim* as in the beginning. However, the *Nukva* is still cleaved by the force of her *Achoraim*, choosing *Hassadim* and rejecting *Hochma*.

Hence, *Bina* needs raising *MAN* from the *Tachtonim*, which are *ZON*, as only then is she forced to stop her force of *Achoraim* and return the *Panim* to *Hochma*. She does it only for *ZON* since she cannot extend them *He'arat Hochma* except by that. For this reason she returns *Panim be Panim* with the *Hochma*, which is the fourth degree.

Know, that the matter of raising *MAN* that returns to *HB Panim be Panim* is rooted back in *Eser Sefirot de Ohr Yashar*. This is because *Bina de Ohr Yashar* is *Behinat Ohr de Hassadim* and not *Hochma* (Part 1, Chap 1, *Ohr Pnimi* item 50).

Thus, she too is considered to be with her *Achoraim* to *Hochma*. However, when she wishes to emanate the *ZA*, who is essentially *He'arat Hochma*, she must return her *Panim* to *Hochma Panim be Panim* in order to receive *He'arat Hochma* from him to the *ZA de Ohr Yashar*.

It follows that as long as she does not emanate the *ZA*, she is in *Achoraim* with the *Hochma*. After she emanates the *ZA* she is *Panim be Panim* with the *Hochma*, to extend its *He'arah* for it. You find that the original root of the state of *HB Panim be Panim* is the *ZA de Ohr Yashar*.

Now you can thoroughly understand the above words of the *Rav* (Part 5, item 51), who says that the *Ohr Hesed* placed in *Bina*, which is *Ohr ZA*, remains in her always in *Behinat MAN*. It means that when *Bina* wants to extend the *Gadlut* of the *Ohr Hesed* in order to emanate it to its place, she must then return her *Panim* to the *Hochma*. For this reason this *Ohr Hesed* is considered *Behinat MAN* to the *Hochma*.

Thus, the matter of raising *MAN* has been thoroughly explained, meaning a stimulating element for *Zivug HB*. Without that element, *Hochma* and *Bina* would not have mated *Panim*

*be Panim* because of the *Achoraim de Bina* that reject *Hochma*, “because He delighteth in mercy.”

This element is the *ZON*, as they are the progeny of *Bina* and their essence is only *He'arat Hochma*. This is so because the whole difference between *Bina de Ohr Yashar* and the *ZON de Ohr Yashar* is only in that *He'arat Hochma* that the *Bina* extends for the *ZA*.

After all, they are both *Ohr* of *Hassadim*, though *Bina* is *Ohr de Hassadim* without any *He'arat Hochma*, and *ZA* is in *He'arat Hochma* (Part 1, Chap 1, *Ohr Pnimi* item 50). For this reason a *Zivug de Gadlut* cannot be depicted for *AVI* without ascent of *MAN* since as long as the *ZON* do not rise to *MAN* to *Bina*, it is tied in a craving for *Hamshacha* of *Hassadim*, being the essence of her structure back from the *Ohr Yashar*. Remember these words in all the places that bear any mention of raising *MAN*.

- 25. Know, that in *ZON*, all four mentioned *Behinot* were in the above order, but in *AVI* there were only three *Behinot* in them, which are the first, the third and the fourth, though the second *Behina* had no need for them.**

*Ohr Pnimi*

- 25. In *AVI* there were only three *Behinot* in them.**

This is so because the second degree of *Achor be Panim* does not apply to *AVI*. The reason is that the two degrees, *Achor be Panim* and *Panim be Achor*, are erected in them at once, meaning at the lowering of the *Hey Tata'a* from *Eynaim* to *Peh*. At that time *Bina* returns to her previous state and the diminutions of the *Hey Tata'a* do not touch her at all. However, in *ZON*, the *Nukva* needs two corrections for both her diminutions, one for the *Kelim de Achoraim* and one for the *Kelim de Panim*.

- 26. \*Now we shall explain the matter of *Achoraim de AVI* that fell and broke as well. First, we must explain the introduction of *Panim be Panim* and *Achor be Achor*.**

The thing is that the place of the *Klipot* and the exteriors are the *Achoraim* of *Nukva de ZA*, and there they cling. However, there is also some gripping to the *Achor de ZA*.

Before God created *Adam* on earth the *Klipot* had strength to suck *Shefa* from the *Kedusha*, as it is written, “and there was not a man to till the ground.” One of the works on the soil is mowing thorns from the vineyard, for which, practical *Mitzvot* are needed.

However, when *ZAT* were emanated, the lower *Adam ha Rishon* had not been created in the world. *ZON* emerged *Achor be Achor* for fear of the sucking of the exteriors.

This is because had they stood *Panim be Panim*, the *Klipot* would have had a place to grip in their holding place to suck, which are the *Achoraim*. This is because they cannot suck from the *Panim*, and for this reason they had to cleave *Achor be Achor* so that the exteriors would not be able to suck from there.

*Ohr Pnimi*



**26. The place of the *Klipot* and the exteriors are the *Achoraim* of *Nukva de ZA*, and there they cling.**

This is so because the *Klipot* cling to a place that does not shine, called *Achoraim*, meaning precisely to the *Achoraim de ZAT*, which are *ZON*. However, they have no hold at all in *GAR*.

There is also a division in *ZON* between the *ZA* and the *Nukva*. This is because their hold is primarily in *Nukva de ZA*, as she is the ending *Sefira* of the *Partzuf*, which stops the *Ohr* in the *Partzuf* from expanding further by the force of the *Tzimtzum* and the *Masach* in her.

For this reason her *Achoraim* are complete darkness, as it is written, “Her feet go down to death,” being the *Klipot*, called “death”. He writes, “the place of the *Klipot* and the exteriors are the *Achoraim* of *Nukva de ZA*, and there they cling.” It means that the *Klipot* and the exteriors begin from the place of darkness downward, because after her, darkness begins, as she is *Behinat Sium* on the *Ohr* in the *Partzuf*.

**However, there is also some gripping to the *Achor de ZA*.**

Meaning in the full amount that does not shine, called *Achoraim*, because the rule is that *Tzor* is built only over the ruin of Jerusalem. This is so because the entire sustenance and construction of the *Sitra Achra* is on the ruin of the *Kedusha*. Thus, when *Kedusha* is corrected until there is no form of ruin in it, the *Sitra Achra* will be cancelled from the world, as it is written, “He will swallow up death for ever.”

**Before God created *Adam* on earth the *Klipot* had strength to suck *Shefa* etc.**

This means that then *ZON* could not mate *Panim be Panim* because there is no *Zivug Panim be Panim* without a raise of *MAN* by their *Tachton*. It is explained there in *AVI*, and so it is the regarding *ZON*, as *ZON* too are corrected in *Achor be Achor* because of the *Achoraim de Ima*, as we shall see below.

Thus, *Nukva* too does not stop her *Achoraim* before there is an element that compels her to that. This element are the *Neshamot* of the righteous that rise to her for *MAN*. In order to give them *He'arat GAR*, she must stop her *Achoraim* and return her *Panim* to *ZA*, and then mate with the *ZA Panim be Panim*.

Hence, before *Adam ha Rishon* was created, there was no one to raise *MAN* to the *Nukva de ZA*. For this reason they lacked *GAR*, meaning *Ohr Panim*, which is the primary sustenance of the *Partzuf*. This is why there was power in the *Klipot* to draw *Shefa* from the *Kedusha*, meaning from the *Behinat* lack of this *Ohr GAR*.

***ZON* emerged *Achor be Achor* for fear of the sucking of the exteriors.**

It means that they emerged in the *Tikun* of the *Achoraim de Ima* since they rose above to *AVI*, *ZA* was incorporated in *Abba*, and *Nukva de ZA* in *Ima*. By so doing they have acquired *Behinat Achoraim de Ima*, which is as sufficient for them as *He'arat GAR* (*Ohr Pnimi* item 23).

Once they have obtained that, the exteriors can no longer suck from *ZON*, it is considered for them as *Behinat Ohr GAR*. Since there is *Ohr GAR* in the *Partzuf*, there is no place for the exteriors to suck from, as there is grip only in *ZAT* without *GAR*.

**Had they stood *Panim be Panim*, the *Klipot* would have had a place to grip in their holding place.**

This does not mean had they stood in *Zivug Panim be Panim*. On the contrary, then the *Klipot* would have been expelled from *ZON* entirely. Instead, it means that if they had not had that

*Tikun of Achor be Achor*, but the *Nukva* had wanted to receive the *Ohr Panim* of *ZA*, their *Achoraim* would have been exposed. In other words, the lack of *GAR* in them would have been exposed and sensed. In that state the *Klipot* would have had a place to grip, meaning in the lack in them.

Now, however, when they reject *Ohr Hochma*, meaning *Ohr Panim*, there is no lack felt in them where the exteriors can grip, because now the lack of *Ohr Hochma* is not considered a flaw in them, as they do not want *Hochma* anyhow (see *Ohr Pnimi* item 23).

He writes, “had they stood *Panim be Panim*, the *Klipot* would have had a place to grip in their holding place to suck, which are the *Achoraim*. This is because they cannot suck from the *Panim*.” This means that if the *Kelim de Panim* of the *Nukva* had been open to receive the *Ohr Panim*, the lack of *Ohr Panim* would have been exposed in them, and this lack is *Achoraim*, from which the *Klipot* grip and suck.

Remember onward, that *Achoraim* means a place of lack of *Ohr Hochma*. In this manner there is hold and sucking for the exteriors, whose entire sustenance is from the place of lack in the *Kedusha*.

Conversely, *Achoraim de Ima* is *Behinat GAR*, although there too there is a necessary lack of *Hochma*, hence the name *Achoraim*. However, with respect to *Bina*, this is not at all considered a lack since she is so from her *Shoresh* in *Bina de Ohr Yashar*, choosing *Hassadim* and rejecting *Ohr Hochma*.

Because *Bina* is essentially a *Sefira* from the *GAR*, hence her *Ohr de Hassadim* is also considered *GAR*. After *ZON* rise and mingle in *AVI* too, receiving this *Tikun* of *Achoraim de Ima* from them, they too obtain *He'arat GAR* from these *Behinat Achoraim de Ima*, because of which, this lack of *Ohr Panim* is not considered a shortcoming, even in *ZON*.

**27. When Adam ha Rishon was created and performed practical Mitzvot he returned them Panim be Panim. In that state there was no longer fear of the Klipot, as he had already dug, hoed, removed the stones, and cut the thorns from the vineyard.**

**When they are Achor be Achor, ZON have only one wall for both of them. One wall between them is enough and they use one wall, half a wall for ZA and half a wall for Nukva. When Adam returned them Panim be Panim through Mitzvot and good deeds, one Achor was finished and completed, one complete Achor for one, and one complete Achor for the other, and they can return Panim be Panim.**

*Ohr Pnimi*

**27. Practical Mitzvot he returned them Panim be Panim.**

This means that through good deeds that it deed, it cleaved further to *Kedusha* and could scrutinize scrutinies in the *Nitzotzin* and *Kelim* that fell to *BYA*, purifying them from the *Sigim* in them, meaning from the mixture of *Behina Dalet* in them (*Ohr Pnimi* item 2).

In that state it raised them for *MAN* to the *Nukva*. These *Nitzotzin* and *Kelim* that it raised came from the seven *Melachim de Nekudim* that had already had *Ohr Hochma* before they broke are also parts of *Nukva*. Hence, *Nukva de ZA* feels their absence from the *Ohr Hochma*, and hence stops her *Achoraim*, brings her *Panim* back to *ZA*, and mates *Panim be Panim*.

**In that state there was no longer fear of the Klipot, as he had already dug, hoed, removed the stones, and cut the thorns from the vineyard.**

It means that after he sorted the *Nitzotzin* and the *Kelim* from all the *Sigim* in them, called cultivating the vineyard, meaning dug, hoed, etc. they are worthy of rising to *MAN* to *Nukva*, causing a *Zivug Panim be Panim* there with *ZA*. At that time these *Kelim* are corrected in *Behinat GAR* and there is no more fear that they will break, as had happened to these *Kelim* in the first time in *Olam Nekudim*. This is so because the thorns have already ended in the vineyard. From here on they remain forever in *Kedusha*.

**One wall for both of them. One wall between them is enough and they use one wall.**

A “Wall” means *Achoraim*. This refers to *Achoraim de Ima*, corrected in her in *Behinat Achor be Achor*, which satisfies both of them as *He’arat GAR*. It complements the lack of *Hochma* in them, and for this reason they are defended from the exteriors.

He writes, “One wall between them is enough.” It means that it is enough for them to cover and conceal the lack of *Hochma* in their *Achoraim* and the *Klipot* cannot suck from there.

**Half a wall for *ZA* and half a wall for *Nukva*.**

It means that both are contained in these *Achoraim* in a way that the *Klipot* can suck from neither the *ZA*, nor the *Nukva*.

**One complete *Achor* for one, and one complete *Achor* for the other, and they can return *Panim be Panim*.**

This is so because by the *Hassadim* and the *Gevurot* that they obtain from the *Zivug Elyon* of *AVI*, by the *Hassadim* the *Achoraim de ZA* are completed in *Behinat GAR*. Also, the *Achoraim de Nukva* are completed in and of themselves in *He’arat GAR* through the *Gevurot*, as written below, and then they are fitting to return *Panim be Panim*.

**28. \***

*Ohr Pnimi*

28.

**The**

**The**

**The**

**29.**

*Ohr Pnimi*

29.

**The**

**The**

**30.**

*Ohr Pnimi*

30.

**31.**

*Ohr Pnimi*

31.

**32.**

**33.**

*Ohr Pnimi*

33.

**The**

**34.**

*Ohr Pnimi*

34.

**35.**

*Ohr Pnimi*

35.

**36.**

**37.**

**38.**

*Ohr Pnimi*

38.

**39. \***

*Ohr Pnimi*

39.

**The**

**The**

**40.**

*Ohr Pnimi*

40.

**41.**

*Ohr Pnimi*

41.

**42.**

*Ohr Pnimi*

42.

**The**

**43.**

*Ohr Pnimi*

43.

**The**

**44.**

*Ohr Pnimi*

44.

**The**

**The**

**45.**

*Ohr Pnimi*

45.

**The**

**The**

**The**

**The**

**46.**

*Ohr Pnimi*

46.

**The**

**The**

**47.**

*Ohr Pnimi*

47.

**48.**

*Ohr Pnimi*

48.

**49. \***

*Ohr Pnimi*

49.

**The**

**The**

**50.**

*Ohr Pnimi*

50.

**The**

**The**

**51.**

**52.**

*Ohr Pnimi*

52.

**The**

**53.**

**54.**

*Ohr Pnimi*

53.



**55. \***

**56.**

*Ohr Pnimi*

56.

**The**

**The**

**57.**

*Ohr Pnimi*

57.

**The**

**The**

**58.**

**59.**

*Ohr Pnimi*

59.

**The**

**The**

**60.**

*Ohr Pnimi*

60.

**61.**

*Ohr Pnimi*

61.

**The**

**The**

**62.**

*Ohr Pnimi*

62.

**63.**

**64.**

*Ohr Pnimi*

64.

**65.**

*Ohr Pnimi*

65.

**66.**

**67.**

**68.**

**69.**

**70.**

*Ohr Pnimi*

70.

**71. \***

**72.**

**73.**

*Ohr Pnimi*

73.

# Part Seven

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**1. What is Achor be Achor?**

*Tikun Achor be Achor* extends from the *He'arat Ohr Awzen*, which is *Ohr Bina de Rosh*, whose *Achoraim* is to *Hochma* by way of "because He delighteth in mercy." When the *Partzufim* are devoid of *GAR de Hochma*, they are corrected in this *Ohr de Achoraim de Bina*, which suffices for them instead of *GAR*. This is the meaning of "their hinder parts were inward."  
(Item 23 and *Ohr Pnimi* there)

**2. What is Achor be Panim?**

*Tikun Achor be Panim* is applied in *ZON*, which qualifies the *Kelim de Panim de Nukva* to receive the *Ohr Panim*. This is because the *Kelim de Panim de Nukva* are in *He'arat Hochma* without *Hassadim*, as the entire *Nukva* is *Behinat Gevurot*.

Since it is so, she too cannot tolerate *He'arat Hochma* since the *Hochma* is not accepted without *Hassadim*. Hence, the *Kelim de Panim* have no correction except by preceding the *Zivug de Achor be Panim*.

At that time the *Zachar* dispenses *He'arat Hassadim* in those *Kelim de Panim*, and they become suitable for their *He'arat Hochma*. You see that although the *Achor de Zachar* is *He'arah* which is all *Hassadim*, it nonetheless qualifies the *Kelim de Panim de Nukva* to receive *He'arat Hochma*.  
(*Ohr Pnimi* item 23, par. "Now you can understand")

**3. What is an Exiting Ohr?**

As long as the *Mochin de ZA* are clothed in the *Kelim de Ima*, the *Achoraim de Ima* cover and conceal the *Orot de Hochma*. They do not appear from them outwardly inside *ZA*, but in the Middle Line *de ZA* from *Chazeh* downward, where *Yesod de Ima* stops and her force of *Achoraim* to hide the *Hochma* stops. In that state the *Orot* that have *He'arat Hochma* in them appear outwardly from the *Yesod de Ima* inside *ZA*.

()

**4. What is a Thickening Ohr?**

Even when *AVI* are both worthy of *He'arat GAR* and *Ohr Pnimi*, still only the *Zachar* is completed in *Behinat Panim*. The *Nekeva*, however, craving *Hassadim* in her *Shoresh*, by way of "because He delighteth in mercy," is not yet awakened to return her *Panim* to the *Zachar* and receive *Hochma*, except by what compels her, which is through *MAN*.

Hence, as long as she has no *MAN* they are in *Behinat Panim be Achor*, meaning the *Panim* of the *Zachar* in the *Achor de Nekeva*. At that time the *Orot de Panim* of the *Zachar* pass on to her through her *Achoraim* and thicken there.

They clothe in the cover of her *Ohr Achoraim* and thus reach her *Kelim de Panim*. For this reason these *Orot de Panim* are called "Thickened Ohr", as the cover of the *Achoraim* of the *Nekeva* greatly diminish and lessen its value.

(Item 23 and *Ohr Pnimi*, sub header "Above")

**5. What are Otiot?**

*Otiot* are always *Behinat Kelim*, both the *Otiot* of the alphabet and the *Otiot* of the Holy Names, and we must always remember that.

(Item 32)

**6. What is the Achoraim of ZA?**

The *NHY de ZA* are only completed in *He'arat Hochma*. They are considered its *Achoraim*, where the *Klipot* grip as long there is no *He'arat Hochma* in them.

(Item 26)

**7. What is Achoraim of Nukva?**

The *Achoraim* of *Nukva* are *NHY de Nukva*, where there is the principal grip of the *Klipot* as long as they lack *He'arat Hochma*. This is so because it is adjacent to the *Klipot* as it ends the *Ohr Atzilut* and from it downward begin the *Klipot*, by way of "Her feet go down to death." See the word "Grip of the *Klipot*".

(Item 26)

**8. What is Achoraim de Abba?**

The *Reshimot* of the *Eser Sefirot de Gadlut* of all the four *Komot* that were in *Behinat Roshim* to the four *Melachim DHGT*, and the *Behinat MAN* that received from *Yesod de AK*, meaning the *Nekuda* that *Abba* took and the *Vav* that *Ima* took, all these are considered *Achoraim de AVI* that fell from *Behinat Rosh de AVI* and became *Behinat Guf*. Each fell to the place of its *Guf*, and the *Roshim* that emerged from *Behinat Ima*, and the *Vav* ׀ that *Ima* took from *Yesod de AK* are the *Achoraim de Ima*. (Item 43)

**9. What is Achoraim de AVI?**

These are the general Seven *Melachim*, which are the *MAN* and the *Reshimot* of the *Roshim* of the *Melachim*. See item 8. (Item 25)

**10. What is Achoraim de Ima that fell?**

See above answer 8.

**11. What is Complete Achoraim de ZA?**

When *ZA* is in *Behinat Achor be Achor*, he has only *Behinat Achoraim de Ima* that shine in his *HGT*, meaning through the *Chazeh*. From there downward *Yesod de Ima* stops, and for this reason the *NHY* cannot appear in it, fearing the grip of the exteriors (see item 6).

When it obtains the new *HG* in *He'arat Hochma* from *Zivug Panim be Panim de AVI*, the *Achoraim de Yesod de Abba* shine in it from the *Chazeh* downward too, through the end of its *NHY*. At that time it has complete *Achoraim*, as it receives *Achoraim de Ima* in *HGT* and *Achoraim de Yesod de Abba* in *NHY*.

However, before it obtains the *Hey Hassadim* from *Zivug de AVI Panim be Panim*, the *Achoraim de Abba* cannot appear in it. This is because it is *Behinat He'arat Hochma* without *Hassadim* and there is no existence for *Hochma* without *Hassadim*, since *Yesod Abba* is long and narrow. In other words, it stretches in *He'arat Hochma* below *Yesod de Ima*, but it is narrow since it has no *Hassadim* (see *Ohr Pnimi* item 45).

For this reason, the *Ohr Achoraim de Yesod Abba* does not shine in *NHY de ZA* before it obtains the *Hey Hassadim*. This is the meaning of, "He takes *Hassadim* and his *Achor* is rewarded," meaning *Achor de NHY*, by the force of the *Ohr Achoraim de Yesod Abba*. This is because when it has *Hassadim*, *Yesod Abba* can illuminate the *He'arat Hochma* in it. (Item 29)

**12. What is Complete Achoraim de Nukva?**

The entire construction of the *Nukva* is only of *Gevurot*. This is because she begins from the *Chazeh de ZA* downward, where *Yesod de Ima* has already stopped. Hence, her entire *Behinat Achoraim* is built primarily of *Behinat Yesod Abba*, which is all *Gevurot* (see item 11).

This is the meaning of, "Abba founded a daughter." Yet, when she was in *Behinat Achor be Achor*, she used the *Achoraim de ZA*, and one wall operated between them, meaning the *Achoraim de HGT de ZA* (see item 12).

However, after *ZA* obtains the new *HG* from *AVI*, being *Hey Hassadim* and *Hey Gevurot*, the wall *de ZA* is completed with the *Hey Hassadim*, and the *Achoraim de Nukva* are completed with the *Hey Gevurot*. After they are sweetened with *Hassadim* in *NHY de ZA*, *Yesod de Abba* appears there and the *Gevurot* are sweetened and given to the *Nukva* through a *Zivug*.

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**13. What is a Grip?**

A Grip is like an *Anaf* that grips to the tree and sucks its *Shefa* through its holding place. Similarly, the *Klipa* grips the place of lack that she finds in the *Kedusha*. This place is her tube by which she sucks her entire force and sustenance, according to the measure of dearth that she finds there, see item 50. (Item 26)



#### 14. What are *BDK HYA*?

They are the *Behinat Achoraim de AVI* that fell in the place of *ZON*. There is a hint in this combination of *BDK HYA*, where the entire *Behinat MAN de ZA* that it raises to *AVI* have the power to induce a *Zivug Panim be Panim AVI* to extend *Mochin de Haya* from there, which is the *Ohr Hochma*. They come from the scrutinies that *ZA* scrutinizes in these *Achoraim de AVI*. *BDK* refers to *Tikun* and scrutiny, and *HYA* is the *Ohr Hochma*.

(Item 33)

#### 15. What is a Cancellation?

When the *Kli* is no longer fitting to receive anything from the *Ohr Atzilut*, it is completely cancelled from its erection. It is then considered that the *Kli* has been broken.

However, when it is fitting to receive from the degree of *Atzilut*, though from a smaller place than itself, and cannot receive from the *Ohr Elyon* that belongs to its own degree, it is considered that the *Kli* has been cancelled. This means that it does not operate in its function in its fitting place, and that *Kli* was cancelled from the degree, though the *Kli* has not been entirely broken, as it still receives *Ohr*. Though it is below its value, it is nonetheless reception.

(Item 4)

#### 16. What are Scrutinies?

As long as the parts of *Behina Dalet* are mixed inside the *Kli*, the *Kli* is unfit to receive the *Ohr Elyon*. For this reason it needs scrutinies, meaning to sort out the parts of *Behina Dalet* inside the *Kli* and to separate them from there, and then the *Kli* becomes qualified to receive the *Ohr Elyon*.

(Item 4)

#### 17. What are the two lower thirds of *Tifferet*?

You already know that each *Sefira* of the *Eser Sefirot* has *Eser Sefirot* in itself. When the *Kli de Tifferet* is discerned in itself, it is then divided to *Rosh*, *Toch*, *Sof*, which are *HBD*, *HGT*, *NHYM*. They are called "Three Thirds", where the upper third is the place of *GAR*, and the two lower thirds are the place of *ZAT*.

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#### 18. What are *Gevurot*?

*Gevurot* mean lack of *Hassadim*. Even though it is fitting to receive *Ohr Hochma*, it is still called *Gevurot* since *Ohr Hochma* does not exist in the *Kli* as long as there is no abundance of *Hassadim* in it.

(Item 30)

#### 19. What is Grown?

The appearance of *Ohr Hochma* in the *Partzuf* makes it grown. This means that it is completed bit-by-bit until it attains its *Gadlut*, which is *He'arat Hochma*. For this reason *He'arat Hochma* is called Great *Ohr*.

(Item 49)

#### 20. What is *Gadlut*?

*Mochin de Abba*, meaning *He'arat Hochma*, is called *Gadlut*.

(Item 19)

#### 21. What is *Guf de Abba*?

The *Eser Sefirot de Rosh* that come out of the *Nikvey Eynaim* are always discerned as three *Roshim*: the *GE* are considered the first *Rosh*, the *Awzen*, the second *Rosh*, and the *Hotem* and *Peh*, the third *Rosh*.

Compared to the first *Rosh*, the two lower *Roshim*, are considered *AHP*, its *Behinat NHYM*. Hence, the *Eser Sefirot de Gadlut* too, which came out in *AVI de Nekudim*, are dominated by this arrangement.

This is so because they are first emanated from the *Ohr Eynaim*.

The *Behinat Rosh ha Aleph* came out first, called *Histaklut Eynaim de AVI* on each other. Afterwards, the *Behinat Rosh ha Bet* came out, called *Guf de Abba* and *Guf de Ima*. This is because *Rosh ha Bet* is considered *Guf* compared to *Rosh ha Aleph*, and after that the third *Rosh* came out, called *Yesodot* (pl. for *Yesod*) *de AVI*, considered as such with respect to *Rosh ha Aleph*.

You will understand their stature according to their names. The first *Koma*, called *Histaklut Eynaim de AVI* on each other, containing *Behina Dalet de Hitlabshut* and *Behina Gimel de Aviut* are a *Hitkalelut* of the two *Komot Keter* and *Hochma*. For this reason they are called *Galgalta ve Eynaim*, named after the Upper *Behinot, Keter* and *Hochma*.

The second *Koma* is called *Guf de Abba*, containing *Behina Gimel de Hitlabshut* and *Behina Bet de Aviut*. It is called *Awzen* after the Upper *Behina* from the perspective of its *Aviut*.

Also, *Guf de Ima* is called *Awzen* because it contains *Behina Bet* of *Aviut*, which is *Awzen*, and *Rosh ha Gimel*, which is *Hotem* and *Peh*, is called *Yesodot de AVI*. Thus, its *Koma* is in *Behina Aleph*, which is *ZON de Rosh*, called *HP*.

It follows, that the names go hand in hand with the *Komot*. Although these *Guf de Abba ve Ima* are not actual *Behinat Guf*, from *Behinat* from above downward, but it is *Behinat Rosh ha Gimel*, and the appellation *Guf* only fits *Rosh ha Aleph*.

(Item 43)

**22. What is *Guf de Ima*?**

See above answer 21.

**23. What is *Guf YESH*?**

*YESHSUT* is also divided into three *Roshim* as in *AVI* in answer 21. *Rosh ha Bet de YESHSUT* is called *Guf* compared to *Rosh ha Aleph* although in itself, it is a complete *Rosh*. *Rosh* is the *Hey Hassadim* in it from the *Behinat Hey YESH*, and *Rosh ha Bet* is the *Hey Gevurot* in it from the *Behinat Tvuna*, see answer 3.

(Item 6)

**24. What is *Guf de Tvuna*?**

See above answer 23.

**25. What the Completion of the Construction of the *Achoraim*?**

See above answer 11.

**26. What is Complete *Dvekut*?**

Complete *Dvekut de AVI Panim be Panim* is when *Hochma de Abba* illuminates to *Hochma de Ima*, because *Ima* is cleaved entirely to *Abba*.

(Item 42)

**27. What are *Dinim*?**

Two *Behinot Dinim* were made in *Tzimtzum Bet* when *Hey Tata'a* was incorporated in the First *Hey*: the first is the First *Hey* that was mixed with the *Dinim de Hey Tata'a*; this is *Behinat weak Dinim*. The second is the *Hey Tata'a* that is incorporated with the First *Hey* in the place of the *Hey Tata'a*. This is *Behinat hard Dinim*, meaning strong *Dinim*, *Behina Dalet* itself.

(Item 7)

**28. What are Strong *Dinim*?**

See above answer 27.

(Item 8)

**29. What is *Habata of Panim*?**

*Habata* means bestowal. *Habata of Panim* means bestowal of *He'arat Hochma*.

(Item 23)

**30. What is Increasing half the *Achoraim*?**

This means increasing the *Achoraim de NHY* that is missing while it is *Achor be Achor*, by way of "their hinder parts were inward."

(Item 30)

**31. What are *Hey Hassadim* and *Hey Gevurot*?**

The *Eser Sefirot* are discerned in *Hey Behinot KHB ZON*, meaning the *GAR* are *Behinat Atzmut*. However, when their whole *Atzmut* is but *Ohr de Hassadim*, the *Hey Behinot* are called *HGT NH*, meaning *Hey Hassadim*.

If they are in *Behinot Gevurot*, meaning *He'arat Hochma* without *Hassadim*, the *Hey Behinot HGT NH* are called *KHB ZON*.

If their *Atzmut* is *Hassadim* and they also have *He'arat Hochma*, they are called *Hey Hassadim HGT NH*, and if they lack *Hassadim*, but only *He'arat Hochma* is left in them, they are called *Hey Gevurot HGT NH*.

(Item 42)

### 32. What is Diminution of *Ohr*?

If the *Kli* descends below its degree it causes the lessening of the *Ohr* to the *Kli*, since the *Elyon* that descends to the place of the *Tachton* becomes like it.

(Item 4)

### 33. What *Histaklut Eynaim* of *AVI*?

*Eynaim* is an appellation for *Sefirat Hochma* of *Rosh*. When *Hochma de Abba* dispenses to *Hochma de Ima*, it is called *Histaklut Eynaim* of *AVI* on each other, and this is *Komat Keter de AVI*, and in *YESHSUT*.

When *Hochma de YESH* gives to *Hochma de Tvuna*, it is called *Histaklut Eynaim* of *YESHSUT* on each other, and this is *Komat Keter de YESHSUT*.

(Item 42)

### 34. What is *Histaklut Eynaim* of *YESHSUT*?

See answer 33.

### 35. What is Raisng *MAN*?

*MAN* means inducing *Zivug*. It is always *Behinat NHY* or *ZON*. This is so because the *Nekeva* is erected in *Ohr Achoraim de Ima* that is cleaved only to *Ohr de Hassadim*, rejecting *Hochma*.

For this reason she does not bring her *Panim* to the *Zachar* to receive *He'arat Hochma*, except if she has some element that compels her to. This element is the *Behinat ZON* that *Bina* has a connection to, to illuminate it in *He'arat Hochma* through the relation of *Bina* and *ZON de Ohr Yashar*.

Hence, when *ZON* rises to her for *MAN*, she immediately stops her *Achoraim* and brings her *Panim* back to *Hochma*, to receive *He'arat Hochma* from him, mating *Panim be Panim* with him.

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### 36. What is *Dvekut Panim be Panim*?

When *AVI* have *Komat Keter*, at which time *Hochma de Abba* gives to *Hochma de Bina*, *AVI* are found cleaved *Panim be Panim* from their *Rosh* to their *Sof*. It is so because then *Ima* is considered *Behinat Ohr Hochma*, as *AVI* are in *Hishtavut Tzura*, called *Dvekut*.

However, when the *Koma* falls into *Behinat Guf*, at which time only *Bina de Abba* administers to *Bina de Ima*, *Ima* is not entirely *Behinat Hochma*, as is *Abba*, as she receives only from his *Bina*. There is an apparent *Shinui Tzura* from *Ima* to *Abba* and thus, *Zivug* of *Hochmot* (pl. for *Hochma*) *de AVI* is called "Complete *Dvekut Panim be Panim*".

*Zivug de Binot* (pl. for *Bina*) *de AVI* is called *Some Dvekut de Panim be Panim*, because she still receives from *Bina de Abba*, containing some *He'arat Hochma*, but is not complete *Dvekut*.

(Item 42)

### 37. What is *Dvekut* of the *Klipot*?

The *Klipot* cleave to the *Achoraim de Nukva* because the *Nukva* is *Behinat Sium* on the *Ohr Elyon*. From her down it is a place of darkness and not *Ohr*. Hence, there is *Behinat Hishtavut Tzura* at the *Nekudat Sium* of *NHY de Nukva* to the *Klipot* and this is why it is considered that the *Klipot* cleave there, see item 49.

(Item 26)

### 38. What is *Hitpashtut Hey Gevurot*?

The *Shoresh* of the *Hey Hassadim* is in *Yesod*, being below all the *Hey Hassadim*. Yet, when they are not in *Zivug*, their *Koma* is even, as there is *Hitpashtut Hey Gevurot* in them in *Behinat* from below upward to *Behinat* from above downward in all the *Hey Behinot HGT NH*.

(Item 41)

**39. What is Zach?**

*He'arat Hochma* received in the *Kelim de Panim* of the *Nekeva* which is not first thickened in *Ohr de Achoraim*, is called *Ohr Zach*, see answer 4.

(Item 24)

**40. What is Had Samcha?**

Before the *Tikun Kavim*, when *ZAT* were in one *Kav* one below the other, they were called *Had Samcha*, meaning One Line.

(Item 56)

**41. What is the Sustenance of the Klipot?**

See below answer 49.

(Item 21)

**42. What are the Armies of Malchut?**

All the *Partzufim* in *BYA* come from the diminishing of the *Koma* of *Malchut de Atzilut*, and all that is there. For this reason they are considered the soldiers of *Malchut* and her armies.

(Item 14)

**43. What are the Parts of Nukva?**

Only the *Behinat Nekevot* of the *Hey Partzufim* of *Atzilut* were made of these seven *Melachim* that fell to *BYA*. However, the *Zecharim* were made of the new *MA*, as will be explained in its place, hence they are named "Parts of the *Nukva*".

(Item 11)

**44. What is Half the Achoraim?**

See below answer 45.

(Item 30)

**45. What is Half a Wall?**

There are two distances and covers on the *Ohr Hochma*: One – by the force of the *Achoraim de Ima*. This cover is called "The Wall of *HGT*", as it is present only in *HGT* until the *Chazeh*.

There is also *Behinat* covering by the force of the *Achoraim de Yesod Abba*. They too cover *Ohr Hochma* as long as there is no *Ohr de Hassadim* in the *Partzuf*. This cover is called *Achoraim de NHY*, as it operates primarily in the *NHY*, since this is its place.

When the *ZON* is in *Katnut* and their whole *Tikun* comes to them from the *Achoraim de Ima*, which is the Wall of *HGT*, you find that they both use this wall of *HGT*, half for *ZA* and half *Nukva*. This is because the wall of *NHY* that belongs to *Nukva* has no place to appear because of the fear from the exteriors, so that they will not suck from it. This is because the Wall of *NHY* appears only when the *Partzuf* is fitting for *He'arat Hochma* (See answer 11)

(Item 47)

**46. What is The Lower Half of Tifferet?**

The two lower thirds of *Tifferet* are called "The Lower Half of *Tifferet*", whose meaning has been explained above (item 17).

(Item 61)

**47. What is The Upper Half of Tifferet?**

This refers to the upper third through the *Chazeh*, which is the *Behinat GAR de Sefirat Tifferet* (see answer 16).

(Item 61)

**48. What is a Drop that Raises the Fetus?**

The *Behinat Hassadim* and *Gevurot* dispensed from *Zivug Panim be Panim de AVI* that contain *He'arat Hochma*, are the *Behinat* "Drop that Raises the Fetus", which are *ZON*. It means that through it they attain *He'arat Hochma* and become grown, as there is only *Gadlut* in *He'arat Hochma* (as written in item 20).

(Item 32)

#### 49. What is the *Yenika* of the *Klipot*?

The essence of the substance of the *Klipot* is complete evil. It means that it is unfitting to receive at all, as they are from the *Behinat* Vacant *Halal*, which is from the restricted *Behina Dalet* to receive nothing of the *Ohr Elyon*. You therefore find that it is discerned as substance without any sustenance. However, after the breaking of the vessels because of the good and evil mixed in them, these *Kelim* fell to those *Klipot*, and became a *Neshama* and sustenance to them. This is so because although the *Orot* departed from the *Kelim*, there still remained remnants of the *Orot* in them, and these remnants became *Behinat* minute *Ohr* that shines and sustains the *Klipot*.

Thus the structure of the *Partzufim* and the *Olamot* was made for them, like the *BYA de Kedusha*. This was enough for them for their essential structure. However, after the sin of *Etz ha Daat*, and also when people sin, by that they cause proliferation of sustenance and *Shefa* to the *Sitra Achra*, according to the measure of the flaw that they cause in the *Kedusha*.

This is so because the *Guf* of *Adam* is from the *Sigim* of the *Melachim* that were not sorted. It is mingled, good and bad, as it is written, “a wild ass's colt is born a man.”

When purifying one's *Guf*, separating the evil from it, then one receives Upper *He'arot* to one's *Neshama* and *Nefesh*, according to the measure of the purification. Afterwards, when one sins, the *Orot* depart and the *Levushim* from these *He'arot* fall to the *Klipot*. It is just as it happened in the breaking of the vessels, where because *Behina Dalet* was mixed in the *Kelim*, the *Ohr* was forced to leave and the *Kelim* fell to the *Klipa* and became sustenance for them.

It is exactly the same when one sins, meaning when one mixes that evil that he has already purified himself from and separated it from his *Guf*. The Upper *He'arot* immediately depart one's *Nefesh*, and the *Levushim* of these *He'arot* fall to the *Klipot* and become sustenance and nourishment for them.

This is the meaning of the pursuit of the evil inclination and the *Sitra Achra* to cause the righteous to sin and cling to *Kedusha*, as they have no sustenance without it. When good and *Kedusha* proliferate, so do their lives. In other words, the greater one is, the more good and *Kedusha* he has.

You find that when the *Sitra Achra* fails one into sinning, causing the good and *Kedusha* to depart and their *Levushim* fall to the portion of the *Klipot*, they receive abundance of *Shefa* and sustenance from it. Hence, “The greater one is from one's friend, the greater is one's desire,” because the *Sitra Achra* chases him more.

(Item 18)

#### 50. What are *YESHSUT*?

*Behinat ZA de AVI*, meaning their *AHP*, is called *YESHSUT*. In the beginning, during the *Zivug de Histaklut Eynaim* on each other, *YESHSUT* and *AVI* are considered united in a single *Partzuf*.

Afterwards, when *AVI* return to *Behinat Zivug Achor be Achor*, *YESHSUT* depart from them and exit as a separate *Rosh* in *Komat AHP*, becoming a separate *Partzuf* in themselves (see item 21).

(Item 40)

#### 51. What is the Force of the *Klipot*?

The *Levushim* of the *Orot de Kedusha* leave the *Kelim* because of the mixture of evil in them. These *Levushim* fall into the portion of the *Klipot*, and the remains that were left of the *Orot* that were in them add sustenance and force in the *Klipot* (see above item 49).

(Item 26)

#### 52. What are the General *Bina* and *Tvuna*?

When the *Hey Tata'a* descends from the *Eynaim de AVI* to their general *Malchut*, the *YESHSUT*, which are *AHP de AVI*, reconnect with the *Rosh*, which are *AVI*. Thus, *Bina* and *Tvuna* connect into a single *Partzuf*. This is called the general *Bina* and *Tvuna* together in a single *Partzuf*.

(Item 48)

#### 53. What is the General *Hey Hassadim* and *Hey Gevurot*?

The General *Hey Hassadim* and *Hey Gevurot* means, as they were when they were rooted in *Yesod de AB*. This is because there the *Shoresh* of the *Hey Gevurot* appeared in the *Ohr Malchut* that clothed in *Kli de Yesod* in *Behinat Truncated Vav* (see Part 5, *Ohr Pnimi* item 35).

Plain *Hey Hassadim* and *Hey Gevurot* means that when they come in a *Zivug*, each has *HGT NH*, both in *Hassadim* and in *Gevurot*, which are actual five *Sefirot*. However, the general *Hey Hassadim* and *Hey Gevurot* are only one *Sefira*, either of *Yesod*, or of *Malchut*.

(Item 43)

#### **54. What is Disclosed?**

The *Orot de Hochma* have a way of appearing when they are covered in *Achoraim de Ima*, but in *Behinat Levush Dak*. When they do not have that *Levush Dak* too, they are too exposed, and *He'arat Hochma* without any *Levush* comes to the first four *Melachim de Nekudim* from *Achoraim de Ima*. This is why their breaking was hard.

There is also exposed *Hassadim* and *Gevurot*. This is a different matter, because as long as there is no *He'arat Hochma* in *HG*, they are considered covered in the *Achoraim de Ima*, as in this cover they are corrected in *He'arat GAR*. When they have *He'arat Hochma*, they are regarded as appearing outwardly from the covering of *Ima*, as then they have their own stance.

(Item 49)

#### **55. What is Mochin?**

The *GAR* are considered *Mochin*, and this appellation applies primarily when the *Atzmut* are *HG*, not having *He'arat GAR*.

(Item 38)

#### **56. What is Death?**

*Histalkut Ohr Atzilut* from the *Kli*, meaning *He'arat Hochma*, is considered a dead *Kli*, as there is no sustenance for the *Kli* except in *He'arat Hochma*. For this reason the *Ohr Hochma* is called *Ohr Haya*, meaning having precisely that corruption, when she is no longer qualified to receive the *Ohr Atzilut* any more, meaning containing that mixture of *Behina Dalet*.

(Item 4)

#### **57. What is the Death of the Melachim?**

After they have been disqualified from receiving the *Ohr Hochma* anymore, they are severed from *Kav Ein Sof*. This is considered that they have fallen to *BYA* and died, since *Kav Ein Sof* ends in *Atzilut*.

(Item 55)

#### **58. What is Covered?**

See answer 54.

(Item 3)

#### **59. What are MAN?**

See answer 35.

(Item 39)

#### **60. What is Masach Bina?**

The *Achoraim de Bina* that cover and conceal the *Ohr Hochma* is called *Masach Bina*.

(Item 50)

#### **61. What are Mingled in the Klipot?**

The *Kelim de SAG* that are mixed in *Behina Dalet*, meaning the *Kelim* of the seven *Melachim* that fell to *BYA*, are called *Sigim*. The *Nitzotzin* that descended to revive the *Kelim* mixed in these *Sigim*.

(Item 4)

#### **62. What is the Place of the Gripping of the Klipot?**

The place of lack in *Kedusha* is the place of the gripping of the *Klipa* because the *Kelim* and the *Levushim* that belong to that place of lack are in the section of the *Klipot*. For this reason they also suck from the *Shefa* that belongs to those *Kelim* and *Levushim* in their authority.

(Item 26)

**63. What is the Place of BYA?**

The place for *BYA* was prepared during *Tzimtzum Bet*. This is because the *Hey Tata'a* rose there to the *Eynaim* and the *AHP* departed from the degree in *RTS* and the point of *Sium* that was in *Malchut de NHY* rose to the *Behinat Malchut de Hochma de NHY*.

*Bina* and *ZON de NHY* went outside, below the *Sium* of *Kav de Ein Sof*. In that, they were separated from the *Atzilut* and became a place for the Separated *BYA*, from which those three *Olamot* were later formed.

(Item 57)

**64. What is the Place of Rosh?**

From the place of the *Chazeh* to the *Peh* of the *Rosh*, it is always considered to be the place of the *Rosh* of the *Partzuf Tachtan*. This is because each *Tachtan* comes out from *Masach de Tabur de Partzuf Elyon* that consists of the *Eser Sefirot de Guf* of the *Elyon* that stand in this place from the *Chazeh* to its *Peh*.

After the *Hizdakchut Masach* to the point of *Hishtavut* to the *Masach de Malchut de Rosh*, it rises along with the *Reshimot de Sefirot de Guf* and is renewed in the *Hitkalelut* of the *Zivug Elyon de Rosh*. The *Koma*, educed in the renewal of this *Zivug* belongs to the *Tachtan*. Thus, the *Shorashim* of the lower *Eser Sefirot*, called *Rosh*, extend from the *Eser Sefirot de Guf de Elyon* that stand from the *Chazeh de Elyon* to its *Peh*. For this reason the *Rosh* of the *Tachtan* clothes over them, since this is its place and its *Shoresh*.

(Item 45)

**65. What is a Minute Light?**

The *Kelim de Melachim* that remained in *BYA* after the *Partzufim de Atzilut* were sorted from them, are called *Sigim*. They are in the section of the *Klipot*, which became *Behinat Neshama* and sustenance for them, called "Minute Light" of *Kedusha*. It means a small and fine *He'arah* that sustains the *Klipot* (See answer 49).

(Item 18)

**66. What are Nitzotzot that Quenched?**

*Nitzotzin* mean parts of *Ohr Hozer*. The *Orot* that descended from *AVI* from above downward to clothe in the *Melachim* were each clothed in *Ohr Hozer*. When the *Kelim* broke, these *Behinot Ohr Hozer* descended along with them. Since the *Zivug* stopped from them, they are considered to have quenched, been put out, having no more of the *He'arat Zivug*.

(Item 9)

**67. What are Nitzotzot that were not Scrutinized?**

See above answer 66.

(Item 22)

**68. What are Strong Nitzotzin?**

They are mixed with the *Atzmut* of *Behina Dalet*.

(Item 8)

**69. What is a Fall?**

When the degree descends to a lower degree, it is called "A Fall". This is because the *Elyon* that descends to the place of the *Tachtan* becomes like it.

(Item 26)

**70. What are Sigim?**

See answer 61.

(Item 2)

**71. What is a Thickening in the Achoraim?**

When the *Ohr Panim* is first received in the *Kelim de Achoraim* before it comes to its *Kelim de Panim*, the *Ohr* receives *Behinat* covering of the *Achoraim* as it passes there. By that the *Ohr* thickens and lessens, and does not shine in its fullest measure even after it enters the *Kelim de Panim*.

(Item 24)

**72. What is *Etz ha Daat* Good and Bad?**

*Etz ha Daat* was mixed with good and evil. It means that *Behina Dalet*, called evil, was mixed there. After *Adam ha Rishon* had eaten from *Etz ha Daat*, he lost his first *Guf*, which was all good, and a *Guf* from *Behinat Mishcha de Hivia* (Aramaic: lit. The serpent's skin) came to him, mixed of good and evil too. For this reason he is unfitting to clothe the *Kedusha*, except through purification and separation of the evil from the *Guf*.

(Item 16)

**73. What is *Panim be Panim*?**

When the *Nekeva* receives the *Ohr Elyon* from the *Panim* of the *Zachar* into her *Kelim de Panim*, it is called *Zivug Panim be Panim*.

(Item 24)

**74. What are Parts of the *Guf*?**

*Netzah* and *Hod* from *Behinat Achor be Achor* before they have acquired *Behinat Tikun Kavim*, are only one *Kli*, without any apparent difference from one to another.

(Item 46)

**75. What is the *Panim* of the *Zachar*?**

The administration of *He'arat Hochma* is the *Panim* of the *Zachar*, and the *Kli de Panim*, ascribed to the reception of *He'arat Hochma*, is the *Panim* of the *Nekeva*.

(Item 23)

**76. What is the *Panim* of the *Nekeva*?**

See above answer 75.

**77. What is *Panim be Achor*?**

This refers to the *Panim* of the *Zachar* in the *Achoraim* of the *Nekeva*. This is because even when the *Nekeva* is already fitting to receive the *Ohr Pnimi* from the *Panim* of the *Zachar*, because she is corrected with the *Achoraim de Ima*, she still craves *Hassadim* more than *Hochma*.

For this reason she does not stop her *Achoraim* to return her *Panim* to the *Zachar* without an element that obligates her. Thus, she receives the *Ohr Panim* of the *Zachar* through her *Kelim de Achoraim*, from which they are administered to the *Kelim de Panim*. This *Zivug* is called *Panim be Achor*.

(Item 23)

**78. What is Waste?**

Waste refers to the *Sigim* that remain after the scrutinies (see *Sigim*)

(Item 9)

**79. What is Small?**

See answer 19.

**80. What is *Katnut*?**

See answer 19.

**81. What are Complete *Klipot*?**

This refers to the actual substance of the *Klipot*, which are the complete evil, unfitting at all to receive the *Ohr Elyon*, which is the restricted *Behina Dalet* that remained in *Behinat Vacant Halal*.

(Item 18)

**82. What is *Klipat Noga*?**

The *Behinat Nitzotzin* that have a mixture of good and bad are the *Klipat Noga*. When she receives the *Ohr* in her good part, it is dispensed to her bad part too.

(Item 22)

**83. What is Some *Dvekut*?**

See answer 37.



(Item 62)

**84. What is Some Breaking?**

Some Breaking indicates that the *Kli* has not been disqualified from receiving *Atzilut* altogether, but was disqualified to receive from its own degree. It is still qualified to receive in a lower *Behina* it had been in, and this is also called “Cancellation”.

(Item 4)

**85. What is Some Tikun?**

*Tikun Kavim* from *Behinat Achor be Achor* is considered “Some *Tikun*”. This is because the *Ohr Achoraim de Ima* connects all the *Sefirot* until there is no oppositeness between them and equalizes their *Tzura* to each other.

(Item 56)

**86. What is a Connection?**

The first *Koma de AVI*, called *Histaklut Eynaim de AVI*, is also called “The *Rosh de AVI*” (see answer 21).

(Item 69)

**87. What is Rosh de AVI?**

*Rosh ha Aleph de YESHSUT* that emerged from the *Chazeh* upwards is called *Rosh de YESHSUT* (See answer 45).

(Item 45)

**88. What is Rosh de YESHSUT?**

*Rosh ha Aleph de YESHSUT* that emerged from the *Chazeh* upwards is called *Rosh de YESHSUT* (See answer 63).

(Item 45)

**89. What is the Breaking of the Vessels?**

When the *Kli* was disqualified from receiving the *Ohr*, it is considered that the *Kli* broke.

(Item 26)

**90. What is Upper Third of Tifferet?**

When the *Kli de Tifferet* was divided into *Eser Sefirot*, three thirds are discerned in it: the upper third through the *Chazeh* is the *GAR* in it, from *Chazeh* to *Tabur* is *HGT* in it, and from *Tabur* down it is *NHYM* in it.

(Item 45)