TALMUD ESER SEFIROT

(The Study of the Ten Sefirot)

PART ONE

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 Rav 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 Rav 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 Rav 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*,

*Ohr Pnimi*

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 Rav 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 Rav 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 Rav’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 Rav, “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*, 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 *Hitpashtut 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 males, for they are Shefa that extends from the Maazil. 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 Rav 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 Pnimiut 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 Rav meant in the word “drifted.”

70. The above-mentioned four Behinot are also called “four sides.” The Rav 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.

The Halal that remained after the Tzimtzum was Agol

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 Pnimi

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 Rav 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 Rav 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 Rav 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 Rav “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. However, this is not the case with the Meruba, with the bulging perpendicular angle, the Meshulash (triangle), 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.

A 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. 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, from His Ohr Agol, from above downward, 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 Rav 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 Rav 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.
Histaklut Pnimit

Chapter One ................................................................................................................. 2
Chapter Two .................................................................................................................. 7
Chapter Three ................................................................................................................ 8
Chapter Four ................................................................................................................... 9
Chapter Five .................................................................................................................... 12
Chapter Six ..................................................................................................................... 14
Chapter Seven .................................................................................................................. 15
Chapter Eight ................................................................................................................... 16
Chapter Nine .................................................................................................................... 18
Chapter Ten ...................................................................................................................... 19

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 appearance of the Ratzon for the Tzimtzum 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 its 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 everything 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 in 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 souls as there are bodies where the souls 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 it 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 has 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 Orot 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 Rav 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
Explaining the thought of creation.

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 engagement 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 Rav 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 indiscernible 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 matter 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 each other.

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 system of Kedusha (lit. Holiness) 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 Shoresh. Therefore, every conduct in the Shoresh is desired and loved and coveted by the branch as well, and any matter that is not in the Shoresh, the branch too does not tolerate and hates.

This is an unbreakable law that abides between every branch and its Shoresh. Because He is the Shoresh 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 Shoresh. Also, every thing that is not in Him and does not extend directly from Him, but is rather opposite to 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 Shoresh is motionless 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 Shoresh. We hate their opposites, such as folly, weakness, poverty, ignominy and so on, because they are not at all in our Shoresh, 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 opposite 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: On the one hand he tasted immeasurable pleasure by the multitude of His gifts. On the other hand, it became hard for him to tolerate the plenitude of the benefit and he was ashamed upon receiving it. This matter brought him intolerance due to the plenitude of the presents, showered on him every time.

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 Shoresh.

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*. This is so because “one who eats that which is not one’s own is afraid to look upon one’s face.”

Thus, any person who receives a present is ashamed when receiving it because of the *Shinui Tzura* from the *Shoresh* 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 afraid 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* (lit. 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 through the end of correction, for this is really the entire purpose of creation and the operator.

Like the force that operates in the operated, that which 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. Through 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, all are 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 **Otiot** 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 **Tikkunim** 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 not 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, not more and not 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 making 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 the **Shinui Tzura** in it. 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:

- The first feature is the **Atzmut** of the **Ohr** that expands before the **Tzura** of the “will to enjoy” appears.
- 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, 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 comprehensive 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 Dvekat 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, and 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 integrated in one another in such a way that within Behina Dalet too 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’arah 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 NYH, is Ohr de Hassadim, with He’arah 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 Otiot 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.

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 Sefer of Hochma, while Bina, Zeir Anpin and Malchut are merely Levushim compared to 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.

We should still scrutinize 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. Yet, how do we perceive it as the substance of the essence?

Indeed, it is the same with essences that are near us. It is our conduct to denominate the first *Tzura* in the essence by the name “the first substance in the essence” 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 “incidents” of the essence, formulating 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 a substance.

Thus you find that even in corporeality we haven’t any way by which to understand 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 One

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.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>What is Ohr</td>
</tr>
<tr>
<td>2.</td>
<td>What is Ohr and Kli</td>
</tr>
<tr>
<td>3.</td>
<td>What is Ohr Agol</td>
</tr>
<tr>
<td>4.</td>
<td>What is Ohr Pashut</td>
</tr>
<tr>
<td>5.</td>
<td>What is Ohr Hochma</td>
</tr>
<tr>
<td>6.</td>
<td>What is Ohr Hassadim</td>
</tr>
<tr>
<td>7.</td>
<td>What is Empty Avir</td>
</tr>
<tr>
<td>8.</td>
<td>What is Afterwards</td>
</tr>
<tr>
<td>9.</td>
<td>What is Middle</td>
</tr>
<tr>
<td>10.</td>
<td>What is One</td>
</tr>
<tr>
<td>11.</td>
<td>What is Creator</td>
</tr>
<tr>
<td>12.</td>
<td>What is Dvekut</td>
</tr>
<tr>
<td>13.</td>
<td>What is Equivalence</td>
</tr>
<tr>
<td>14.</td>
<td>What is Hitpashtut</td>
</tr>
<tr>
<td>15.</td>
<td>What is Zach</td>
</tr>
<tr>
<td>16.</td>
<td>What is Time</td>
</tr>
<tr>
<td>17.</td>
<td>What is Darkness</td>
</tr>
<tr>
<td>18.</td>
<td>What is Hochma</td>
</tr>
<tr>
<td>19.</td>
<td>What is Halal</td>
</tr>
<tr>
<td>20.</td>
<td>What is Before and After</td>
</tr>
<tr>
<td>21.</td>
<td>What is Unique and Unified</td>
</tr>
<tr>
<td>22.</td>
<td>What is Unification</td>
</tr>
<tr>
<td>23.</td>
<td>What is Right and Left</td>
</tr>
<tr>
<td>24.</td>
<td>What is Maker</td>
</tr>
<tr>
<td>25.</td>
<td>What is a Kli</td>
</tr>
<tr>
<td>26.</td>
<td>What is Above</td>
</tr>
<tr>
<td>27.</td>
<td>What is Maatziil</td>
</tr>
<tr>
<td>28.</td>
<td>What is the Origin of the Neshama</td>
</tr>
<tr>
<td>29.</td>
<td>What is Below</td>
</tr>
<tr>
<td>30.</td>
<td>What is Unified</td>
</tr>
<tr>
<td>31.</td>
<td>What is Malchut de Ein Sof</td>
</tr>
<tr>
<td>32.</td>
<td>What is from Above Downward</td>
</tr>
<tr>
<td>33.</td>
<td>What is Fulfilling</td>
</tr>
<tr>
<td>34.</td>
<td>What is Above Below</td>
</tr>
<tr>
<td>35.</td>
<td>What is a Place</td>
</tr>
<tr>
<td>36.</td>
<td>What is a Square</td>
</tr>
<tr>
<td>37.</td>
<td>What is a Triangle</td>
</tr>
<tr>
<td>38.</td>
<td>What is Touching</td>
</tr>
<tr>
<td>39.</td>
<td>What is the Middle Point</td>
</tr>
<tr>
<td>40.</td>
<td>What is Sof</td>
</tr>
<tr>
<td>41.</td>
<td>What is Igul, Igulim</td>
</tr>
<tr>
<td>42.</td>
<td>What is Elyon</td>
</tr>
<tr>
<td>43.</td>
<td>What is Separation</td>
</tr>
<tr>
<td>44.</td>
<td>What is Vacant</td>
</tr>
<tr>
<td>45.</td>
<td>What is Pashut</td>
</tr>
<tr>
<td>46.</td>
<td>What is Tzimtzum</td>
</tr>
<tr>
<td>47.</td>
<td>What is Kav</td>
</tr>
<tr>
<td>48.</td>
<td>What is Near</td>
</tr>
<tr>
<td>49.</td>
<td>What is Rosh</td>
</tr>
<tr>
<td>50.</td>
<td>What is Ruach</td>
</tr>
<tr>
<td>51.</td>
<td>What is Ratzon Pashut</td>
</tr>
<tr>
<td>52.</td>
<td>What is a Name</td>
</tr>
<tr>
<td>53.</td>
<td>What is Toch</td>
</tr>
<tr>
<td>54.</td>
<td>What is Movement</td>
</tr>
<tr>
<td>Question</td>
<td>Reference</td>
</tr>
<tr>
<td>----------</td>
<td>-----------</td>
</tr>
<tr>
<td>1. Ohr (Part 1, Histaklut Pnimit, 18)</td>
<td></td>
</tr>
<tr>
<td>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).</td>
<td></td>
</tr>
<tr>
<td>2. Ohr and Kli (Part 1, Chap 1, Ohr Pnimi, 6)</td>
<td></td>
</tr>
<tr>
<td>The will to receive in the Ne’etzal is called Kli; and the Shefa that he receives is called Ohr.</td>
<td></td>
</tr>
<tr>
<td>3. Ohr Agol (Part 1, Chap 1, Ohr Pnimi, 100)</td>
<td></td>
</tr>
<tr>
<td>An Ohr that makes no discernment of degrees.</td>
<td></td>
</tr>
<tr>
<td>4. Ohr Pashut (Part 1, Chap 1, Ohr Pnimi, 30)</td>
<td></td>
</tr>
<tr>
<td>An Ohr that that is mingled with the Kli to the point of indiscriminating the Ohr from the Kli.</td>
<td></td>
</tr>
<tr>
<td>5. Ohr Hochma (Part 1, Chap 1, Ohr Pnimi, 50)</td>
<td></td>
</tr>
<tr>
<td>An Ohr that is Nimshach to the Ne’etzal in the first Hitpashtut, being the general sustenance and Atzmut of the Ne’etzal.</td>
<td></td>
</tr>
<tr>
<td>6. Ohr Hassadim (Part 1, Chap 1, Ohr Pnimi, 5)</td>
<td></td>
</tr>
<tr>
<td>An Ohr that clothes the Ohr Hochma and Nimshach to the Ne’etzal at the first Hitgabrut.</td>
<td></td>
</tr>
<tr>
<td>7. Empty Air (Part 1, Chap 1, Ohr Pnimi, 5)</td>
<td></td>
</tr>
<tr>
<td>It is Ohr de Hassadim before it is clothed in Ohr Hochma.</td>
<td></td>
</tr>
<tr>
<td>8. Afterwards (Part 1, Histaklut Pnimit, 34)</td>
<td></td>
</tr>
<tr>
<td>That which stems from its previous Behina. (See item 20).</td>
<td></td>
</tr>
<tr>
<td>9. Middle (Part 1, Chap 2, Ohr Pnimi, 2)</td>
<td></td>
</tr>
<tr>
<td>See item 39.</td>
<td></td>
</tr>
<tr>
<td>10. One (Part 1, Chap 2, Ohr Pnimi, 1)</td>
<td></td>
</tr>
<tr>
<td>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.</td>
<td></td>
</tr>
<tr>
<td>11. Creator (Part 1, Histaklut Pnimit, 18)</td>
<td></td>
</tr>
<tr>
<td>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.</td>
<td></td>
</tr>
<tr>
<td>12. Dvekut (Part 1, Chap 1, Ohr Pnimi, 30)</td>
<td></td>
</tr>
<tr>
<td>It is Hishtavut Tzura that brings the spirituals together and attaches them to one another, while the Shinui Tzura departs them from one another.</td>
<td></td>
</tr>
<tr>
<td>13. Equivalence (Part 1, Chap 1, Ohr Pnimi, 10)</td>
<td></td>
</tr>
<tr>
<td>When there is no discernment whatsoever among the four Behinot of the will to receive it is said that they are even and equal.</td>
<td></td>
</tr>
<tr>
<td>14. Hitpashtut (Part 1, Chap 1, Ohr Pnimi, 1)</td>
<td></td>
</tr>
</tbody>
</table>
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, moths 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. *Ratzon*

See 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 One

Table of Questions for Topics

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

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

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

58. What is the origin of the “will to receive?”

59. What makes the Ohr exit the Maatzil and become a Ne’etzal?

60. What is the first substance of every Ne’etzal?

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

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

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

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

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

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

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

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

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

70. What are the four Otiot of HaVaYaH?

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

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

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

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

75. What is the meaning of “He is One and His Name One?”

76. What is the name “Ein Sof?”

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

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

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

80. What is the purpose of the Tzimtzum?

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

82. Why didn’t the Tzimtzum create a Sof?

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

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?

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

86. Which Behina remains empty of Ohr?

87. Why will Behina Dalet too be filled with Ohr?

88. What caused the creation of the Olamot?

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

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

91. How do the Holy Names reveal?

92. What is Gmar Tikkun (End of Correction)?

93. What is the Shoresh of every corruption?

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?

95. What are the two Behinot of the Ohr?

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

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

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

99. Why is Ohr Hassadim inferior to Ohr Hochma?

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?

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

104. Is there 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.
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 *Otiot* 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.”
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)

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.
TALMUD ESER SEFIROT

(The Study of the Ten Sefirot)

PART EIGHT

The Eser Sefirot of Olam ha Atzilut

1. .................................................................4
2........................................................................4
3........................................................................5
4........................................................................6
5. *....................................................................7
6........................................................................8
7........................................................................9
8......................................................................10
9......................................................................11
10....................................................................11
11....................................................................11
12....................................................................12
13. *.................................................................12
14....................................................................12
15....................................................................13
16....................................................................14
17. *.................................................................14
18. *.................................................................15
19. *.................................................................18
20....................................................................18
21....................................................................24
22....................................................................24
23. *.................................................................25
24....................................................................25
25. *.................................................................26
65. ............................................................................................................... 60
66. ............................................................................................................... 60
67. ............................................................................................................... 60
68. ............................................................................................................... 60
69. ............................................................................................................... 60
70. ............................................................................................................... 60
71.  * .......................................................................................................... 61
72. ............................................................................................................... 61
73. ............................................................................................................... 61
74. ............................................................................................................... 61
75. ............................................................................................................... 61
76.  * .......................................................................................................... 61
77. ............................................................................................................... 61
78. ............................................................................................................... 62
79. ............................................................................................................... 62
80. ............................................................................................................... 62
81. ............................................................................................................... 62
82. ............................................................................................................... 62
83. ............................................................................................................... 62
84. ............................................................................................................... 62
85. ............................................................................................................... 62
86. ............................................................................................................... 63
87. ............................................................................................................... 63
88.  * .......................................................................................................... 63
89. ............................................................................................................... 63
90. ............................................................................................................... 63
91. ............................................................................................................... 63
92. ............................................................................................................... 64
93. ............................................................................................................... 64
94. ............................................................................................................... 64
1. * When the Maatzil wanted to revive the dead and correct these broken Melachim that were fallen into Olam Beria, He sentenced and raised MAN from below upward. Thus, there was a Zivug Elyon de HB de Inner AK, generating the new MA there, and the Melachim were corrected.

Ohr Pnimi

1. Revive the dead.

Meaning the first seven fallen Melachim that fell into the separated BYA. This fall is considered death since they are separated there from the Light of life, meaning the Ohr Hochma, as it says, “wisdom preserveth the life of him that hath it.” This is the reason that Ohr Hochma is called Ohr Hayo (Light of life).

Also, the three Olamot BYA are called The Separated Olamot, since the Ohr Hochma cannot expand in these places and everything in them will die without Hochma. They cannot be corrected except through ascent to Atzilut, meaning to the place where there is Hochma that can expand in them.

Hence, when they rise to Olam ha Atzilut they are considered to have been revived, having been granted the Ohr Hayo. It is written, “When the Maatzil wanted to revive the dead,” meaning to raise them from BYA to Atzilut, which is the revival of the dead. This is the meaning of the correction of the seven Melachim.

He sentenced and raised MAN from below upward.

Meaning from ZON to Keter. The matter of raising MAN has already been explained (Part 7, Ohr Pnimi item 24) and study it there. However, here we should understand another principal issue: These MAN are the seven Orot that remained of the seven Melachim, meaning the Reshimot that the Orot de ZAT left after their departure.

This is so because once the Masach de Nekudim purified from its Aviut entirely, it returned and rose to its Shoresh in Rosh de Nekudim with all the Reshimot contained in it. Since it has already come there, in Behina Aleph in the Zivug of Daat de Nekudim (see Ohr Pnimi item 70), you find that its last Behina is Behina Aleph.

Hence, the Masach did not become Av because of its Hitkalelut in the Rosh, but only to the extent of the Aviut de Keter, since the last Behina was lost. Thus, only Komat Malachut could have come out on it. Thus, you find that the Hey Tata’a (lower Hey), incorporated in the Masach, rose from the Eynaim to the Keter, and the Zivug was made on Sefirat Keter. It turns out that the above rising of MAN is to the place of Keter.

2. It has already been explained that the seven Orot of the Melachim de BON rose, mingled and clothed the three Kavim HB and Keter, which expanded to the end of the above-mentioned place, being HGT.

Now that above Hitpashtut returned to be collected upward and became as it first was, when only three were in their place above. It raised the seven lower Orot with them to their place, and now all seven lower Orot were up in Bina’s place. This is because she is the Mother of the sons, and there is the place of the Herayon and Ibur.
2. **Now that above Hitpashtut returned to be collected upward etc. It raised the seven lower Orot with them to their place etc. all seven lower Orot.**

This above-mentioned Hitpashtut was entirely from Behinat Hey Tata'a (lower Hey) in the Eynaim. Now, that the Masach has been purified entirely from all the Aviut de Guf of Behinat Hey Tata’a in the Eynaim, they too rose and departed with the Masach and the Reshimot to their Shoresh in the Rosh.

[Written aside by the author: this is where the Zivug de Katnut de Hey Tata’a in the Eynaim comes from. However, it is insufficient from Zivug de Gadlut in GAR since GAR too are not corrected for Gadlut. They must raise MAN for Zivug AB SAG de AK that lowers the Hey Tata’a from the Eynaim. Thus, when it says that He sentenced and raised MAN, and hence there was the Zivug de HB, it is only for the descent of the Hey Tata’a from the Eynaim, like the new Ohr de Nekudim that fissured the Parsa.]

Here we must remember what the Rav has written above (Part 7 item 49), that these Achoraim that fell to HGT are the Behinat MAN de AVI, which ZON always raise for them until Gmar Tikun.

Also, you know that the Hitpashtut of the three Kavim KHB to HGT are the Achoraim de Keter and AVI that fell to HGT (see Part 7 Ohr Pnimi item 60). It follows, that the Reshimot that rose, meaning the seven Orot, are the MAN for ZON de Atzilut of all Hey Partzufim.

The Achoraim de Keter and AVI, which are the Hitpashtut of the three Kavim KHB, are the MAN for GAR of all the Partzufim de Atzilut, and remember that. You will also learn here how ZON, which are the seven Orot, raised the MAN de AVI, which are their Achoraim. This is because the Hizdakchut of the Masach of ZAT raised the above-mentioned Hitpashtut above, to their Shoresh, to GAR, as the Rav explained (Part 7 item 49).

**In Bina’s place. This is because she is the Mother of the sons, and there is the place of the Herayon and Ibur.**

This is because the matter of raising MAN applies only to Sefirot Bina. Even raising MAN to Malchut is only after it was corrected with the corrections of Ima. The reason is that the entire connection of raising MAN is by Bina’s correlation with ZON de Ohr Yashar (see Part 7, Ohr Pnimi item 24). Hence it does not apply to the other Sefirot, which are not in possession of this correlation.

3. **When the seven Orot rose upward, the Kelim that descended into Beria rose upward to Atzilut as well. However, they did not join together. The seven Orot were in a state of Ibur and “Gimel contained in Gimel”, and the Nekudat (Nekuda of) Malchut was their seventh, in the form of Psia le Bar. Likewise, the seven Kelim were also in that manner, Gimel contained in Gimel, and Malchut along with them.**

3. **The Kelim that descended into Beria rose upward to Atzilut as well.**
He tells us that the ascent of the Orot, meaning the Reshimot in the correction of the MAN, correct their Kelim along with them to the extent that the Reshimot were connected in this ascent. This is because the Reshimot always receive the Tikun Kelim. This is what he means when he says that when the seven Orot rose upward, the Kelim that descended to Beria rose up in Atzilut as well.

**However, they did not join together.**

This means that although the place of the Reshimot is in their Kelim, and although the Kelim have already been connected by them to rise into Atzilut, the Reshimot are still unable to clothe in their Kelim. This is because the Reshimot themselves still haven’t received their complete correction through that ascent of MAN; they still need Zivug, called months of Ibur (will be explained in their place). By the Reshimot being in the intestines of Bina, they acquire all the MAD from the Zivugim de Ibur and become completely corrected, and then clothe their Kelim.

4. **However, the Behinat MAN we have mentioned above, when they rose for the Zivug Elyon, is in itself the matter of the ascent of the seven Orot above in Bina. Remember this forward regarding the meaning of the topic of raising MAN.**

In this Zivug, all Eser Sefirot from Keter to Malchut must be corrected because even GAR are not corrected. Hence, this Behinat “raising” of these MAN was above in AB SAG de AK.

_Ohr Primi_

4. **Even GAR are not corrected.**

This because nothing of the Mochin de Gadlut that they’d received in Nekudim remained in them, but only what was in them when they were first created by the Zivug de Hey Tata’a in the Nikvei Eynaim. Hence they lack all the Behinot Gadlut. This is why it is written that even the GAR are not corrected.

Hence, this Behinat “raising” of these MAN was above in AB SAG de AK.

This means that there is no raising of MAN but only from the Tachton to its Elyon by one degree, meaning from ZON to AVI, from AVI to AA etc. but not to the one higher than it by two degrees.

It is written that since GAR also need Tikun, and they too need raising MAN, it is necessary that the Upper Behina of raising MAN will be the Rosh SAG. This is because the MAN de ZAT are corrected in AVI de Nekudim, MAN de AVI in Keter de Nekudim, MAN de Keter in Rosh ha Aleph de Nekudim, and MAN de Rosh ha Aleph de Nekudim are corrected in Rosh SAG, meaning every Tachton in its Elyon.

He says above that all the MAN together, meaning both ZAT de Nekudim and GAR de Nekudim, rose to GAR de Nekudim, which are seven Reshimot of seven Orot de ZAT being the Achoraim de HB and Keter. However, that does not mean that all were corrected there together, but only gradually. Each Tachton raised the MAN of its Elyon to its Ali Elyon, which in turn, corrects them for the Elyon. Thus, each sorted out a part of the general MAN and raised them to its Ali Elyon, until they ascended to the Upper AB SAG.
5. *Thus, by raising this above MAN, which are the aforementioned Orot, the Behinat HaVaYaH de AB de Yodin mated, namely the collective Behinat Mochin de AK with Behinat Taamim de SAG, which are AHP.*

This is because these Taamim de SAG did not have any breaking in them, and hence mated along with the Behinat AB de AK. This does not refer to the departing Orot from the Hevel AHP, only to the Behina of their actual self and Pnimiut.

Ohr Pnimi

5. Mochin de AK with Behinat Taamim de Ruach.

Though all the Nekudot, even Rosh ha Aleph in them, extend from Nekudot of SAG, for which the MAN should have risen only up to the Nekudot in Rosh de SAG, in fact, they rose to Nekudot of SAG. However, because with this ascent, the Zivug de AB SAG occurred, during which the He'arat AB that reached SAG lowered the Hey Tata’a from the Eynaim de SAG to Peh de SAG, this connected the AHP that came out of Rosh de SAG. They return to Behinat Rosh, and the Nekudot connect with the Taamim de SAG into a single degree.

In that state, the Nekudot de SAG do not merit a name any longer, as they are annulled in the Upper Behina in them, being the Taamim. Hence, the ascent of MAN is also considered to have risen to the Taamim, for the Nekudot do not bear a name, as they are nullified before them, as the Rav has written (Part 6 item 6).

Know, that from here comes the rule that every ascent of MAN is from the Tachton to the Ali Elyon, and the Ali Elyon corrects them from the Elyon. This is because ZON raise the MAN their Elyon, which are YESHSUT, to the Ali Elyon, which are AVI. AVI correct them for YESHSUT, and so it is in all the degrees.

It is so because any ascent of MAN induces the lowering of the Hey Tata’a from the Nikvey Eynaim down, by which it acquires the GAR. Hence, when ZON raise the MAN de YESHSUT, they induce the lowering of the Hey Tata’a from the Eynaim de AVI downward. In that state YESHSUT connect with AVI into a single degree and YESHSUT acquires its GAR, meaning Behinat AVI. You see that the MAN that ZON raised for YESHSUT rose to Behinot AVI, meaning to the Hey Tata’a in the Eynaim de AVI, which in turn, lowered it, thus correcting the Mochin de YESHSUT.

Thus, the Tachton raised the MAN for its Elyon, which are AVI. AVI mated together on the MAN and lowered the Hey Tata’a from their Eynaim downward, and thus connected YESHSUT to their own degree, and YESHSUT acquired its GAR. Now you can understand the Rav’s comparison (Part 6 item 6) of AB SAG to AVI and YESHSUT there.

This matter began in the first ascent of MAN in the Olamot, being the ascent of MAN of the Inner NHY de AK to the Taamim de Rosh SAG in the Rav’s words above (Part 6 item 6), which lowered the Hey Tata’a from Eynaim to Peh de SAG.

However, since here the Hey Tata’a rose to Keter, which is the Metzach, hence, the Hey Tata’a descended from Metzach to Peh. It is written, “By raising this above MAN, which are the aforementioned Orot, the Behinat HaVaYaH de AB de Yodin mated, namely the collective Behinat Mochin de AK with Behinat Taamim de SAG, which are AHP.” This is because Rosh SAG is
called Avzen, Hotem, Peh, because the Upper Behina in it is the Ohr of the Avzen, meaning Bina.

It clothes Partzuf AB de AK from the Chazeh upward to Peh de AB. Hence, HGT de AB de AK are considered Behina Mochin to SAG, and also as the general Mochin that extend from AK. this is because the first Partzuf de AK is higher than the Olamot and they only shine through HGT de AB, which are the Mochin de SAG de AK. After the He’arat Mochin from these AB extends to Rosh SAG, meaning to the Taamim, the Hey Tata’a descends from Metzach to Peh.

These Taamim de SAG did not have any breaking in them.

You must know here, that the breaking begins even before Olam ha Nekudim, meaning in the lower nine de Partzuf SAG de AK, called Nekudot de SAG, which expanded from Tabur de SAG down to its Stium Raglin (Part 6 item 3). Because they expanded from Tabur downward in the place of NHY de AK ha Pnimi, they mixed with Behina Dalet, which caused the Tzimtzum in both Olamot, called Tzimtzum NHY de AK.

Because of the mixing of Behina Bet, which is Bina, in Behina Dalet, which is Malchut, Bina acquired the Behina Tzimtzum of Malchut. Hence, Bina and ZON departed from all the degrees outside, where AHP de Rosh came out into Behinat Guf and Bina and ZON de Guf came out to Behinat NHY below Tabur. Bina and ZON of the Eser Sefirot de NHY went completely out of Atzilut and became the Separated BYA.

Thus, in SAG too, Bina and ZON de NHY came out and fell to BYA as in the breaking of the vessels. However, this occurred only in Nekudot de SAG that expanded from Tabur down and mixed with Hey Tata’a. It does not concern the Upper half of SAG at all, called Taamim, which end above Tabur de AK. this is the meaning of the words, “The ascents of MAN were to the Taamim de SAG, which did not have any breaking in them.”

Departing Orot from the Hevel AHP, only to the Behina of their actual self and Pnimiat.

There are two kinds of AHP:

1. Rosh de SAG, called Taamim de SAG. Because its Koma is up to Bina, it is named AHP.

2. The Havalim of AHP, which departed from the degree. They are considered branches that come out of SAG, which are Se’arot Dikna de SAG that become Shorashim to the GAR de Nekudim (Part 6 item 4). That is why it is written that the Zivug de AB was with the AHP, being the Taamim de SAG, and not with the Partzuf Se’arot, which came out, being Behinot Nekudot de Rosh SAG that were broken.

Although the Elyon is related to the Eser Sefirot de Nekudim, it is only the Nekudot de SAG, meaning the Se’arot Dikna. However, they are nullified in Taamim de SAG and do not bear a name at all, since the Zivug de AB connects them to the degree of Rosh de SAG during the Zivug (Part 8, Ohr Pnimi, beginning of item 5).

6. When they mated together, a new Ohr was born from them, through this Zivug. This new Ohr is called MA de Alephin. It too is
divided into four Behinot Tunto, containing the entire Atzilut in this manner: Taamim de MA is Behinat Atik Yomin; Nekudot de MA are AA; Tagin de MA are AVI; Otiot de MA are ZON. This MA de Alephin comes out from the Metzach de AK.

Ohr Pnimi

6. MA de Alephin.

Meaning HaVaYaH filled with Alephin, like that: Yod He Vav He (יה י הת). The filling with Alephin indicates the correction of the breaking because this new Ohr that comes out of the Zivug de AB and SAG returns the AHP that were broken from the degree, to the degree as before.

This matter is implied in the shape of the Aleph (א), because it contains two Yodin and a Parsa in between. The first Yod is Keter and Hochma that remained in the degree. This is the Mayim Elyonim. The bottom Yod is the AHP, meaning Bina and ZON that were broken from the degree, and went out. This is the Mayim Tachtotim.

The Kav that separates between them is the Parsa, and the Rakia that separates between the Mayim Elyonim and the Mayim Tachtotim. A new Ohr emerges by the Zivug Elyon de AB SAG, fissuring that Parsa and connecting the AHP back to the degree.

Even though the matter of the breaking of the AHP happened back in Partzuf Nekudot de SAG, HaVaYaH de SAG is still filled with Yodin, not with Alephin. The breaking was at the bottom half of SAG, which are Nekudot. This is because there weren’t any breaking in the Upper half, as the Rav said, that there weren’t any breaking in Taamim de SAG. Hence, its Upper half, which are Yod Hey, are filled with Yodin, while its bottom half is already filled with א in its Vav.

This א implies the breaking of the AHP that occurred there. Know, that this א in the filling of Vav de SAG is considered the Shores of the name MA de Alephin (see Part 6, Table of Questions, item 1).

Tunto, containing the entire Atzilut.

The Taamim are Keter, Nekudot are Hochma, the Tagin are Bina, and the Otiot, ZON. The Taamim de MA, which are Keter, is Atik Yomin de Atzilut, AA is Hochma de MA, AVI are Bina de MA, and ZON are ZA de MA, called Otiot.

Comes out from the Metzach de AK.

It means that the ascent of MAN was to the Metzach, meaning to Sefirat Keter de Rosh, called Galgalta, where the Metzach is. The reason for it is the last Behina of the Nekudim is Behina Aleph. Hence, all that remains in the Masach is the Behinat Aviut of the Keter (see Part 8, Ohr Pnimi item 1).

We must remember that there is no ascent of MAN but to Bina. Hence, it does not mean that these MAN rose to Keter de Keter, but to Bina de Keter. Indeed, Galgalta, is regarded as merely Bina de Keter. You will also learn that Galgalta is divided like Bina and like Tifferet. Its Upper third is always covered and concealed in the Achoraim de Bina, but only in the two bottom thirds, which are Behinat ZAT de Bina.

The Behinan from Chazeh de Tifferet downward is where He’arat Hochma appears (Part 7, Ohr Pnimi item 45). Know, that this is the meaning of Panim and Achoraim de Galgalta. It is so because from the Metzach upward it is
Behinat Upper third of Tifferet, concealed and covered in the Achoraim de Ima. For that reason the Se’arot Reisha cover there.

From the place of the end of Se’arot down to the Eynaim is a place called Metzach. It is considered the two revealed thirds of Tifferet from the Chazeh downward where Yesod de Ima has already stopped.

It is written, “This MA de Alephin comes out from the Metzach de AK.” This is so because the existence of the manifestation of the He’arat Hochma begins there. However, above there it is covered with Se’arot Reisha for it is Behinat GAR de Bina and the Upper part of Tifferet, where He’arat Hochma cannot appear.

7. We have already explained above that things advance gradually:
The Hevel of the Awzen is unfelt. A little bit of Hevel comes out of the Hotem, and the Hevel of the Hotem is less than the Hevel of the Peh, though they are all equal in that they raise Hevel.

However, the Ayin has no Hevel, only Histaklut. The reason for this difference is that the three are Behinat Taamim, but the Ayin is Behinat Nekudot SAG, which is below the degree of Taamim.

Ohr Pnimi

7. Things advance gradually.

It means that the sequence follows the gradual order of the Aviut in the Masach, as it contains five Behinot Aviut, discerned according to the Sefirot de Ohr Yashar. The first three Behinot, which are Behina Dalet, Behina Gimel, and Behina Bet, called “Peh”, “Hotem”, “Awzen”, are actual Havalim.

This is because they raise Ohr Hozer called Hevel in a manner sufficient for the emergence of Partzuf in RTS. They are the three Partzufim, Galgalta, AB, SAG de AK. However, Behina Aleph de Aviut does not raise sufficient Hevel for the Hitpashtut to the Guf. Hence, it is named Histaklut Dak.

Behinat Aviut de Shoresh, called Keter, does not have Hevel for Hitpashtut in the Guf. However, by the ascent of Hey Tata’a to the Eynaim, Behina Aleph too becomes capable for the emergence of a Partzuf, which is the Partzuf called Nekudim, or BON.

Also, by the ascent of Hey Tata’a to the Keter, meaning to the Metzach, Behinot Shoresh de Masach also become worthy of the emergence of a Partzuf. This Partzuf is called the new MA, which is the Eser Sefirot de Atzilut.

Hence, this Ohr Hozer that comes out on the Hey Tata’a that rose to Metzach, is only called manifestation of He’arah, or Ratzon, and not as Hevel, or Histaklut. This indicates that it does not have actual Aviut, but Behinat Shoresh of the Aviut, hence the name Ratzon.

The four Behinot Aviut are gradual magnifications in the will to receive. However, their Behinat Shoresh is only a Behinat will to bestow, without any will to receive, except that it is a Shoresh for them. For that reason it is named a mere Ratzon, or “Ratzon of the Metzach”.

8. This new Ohr MA that comes out of the Metzach is the very last, hence it has no Behinat Hevel, like the three, and no Behinot Histaklut, like the Nekudot of the Ayin. It has only Behinat He’arah.
This is the meaning of what is written in the Zohar (Idra Zuta): “Appearing in the Metzach.” This is because there is only a separate manifestation of He’arah.

It is also the meaning of what is written in many places in the Zohar, “When the Re’uta came to create the Olam of Atzilut.” it means that Metzach of the Ratzon de AK came up in His will to create Olam ha Atzilut by the new Ohr MA that comes out of Him, by which the entire Atzilut was corrected. Thus, the meaning of Ratzon is the aforementioned Metzach of the Ratzon, because the translation of the Ratzon is Re’uta.

9. Behinat AB is in the Rosh of AK, which are Behinat Mochin, and their place is inside, opposite the place of the Metzach, where the Mochin, which are Behinat AB, mate with Behina SAG, being AHP de Taamim de SAG. These are below the Mochin, at the end of the Rosh. Because of the great Ohr there at the Metzach, due to that Zivug, a new Ohr extended from it downward, named “The New MA”.

10. When this new Ohr came out, named MA de Alephin, it sorted out what it could sort out from the Nekudot de SAG that had the breaking in them. These joined and participated with Him, and then the MA became Behinat Dechura and SAG became Behinat Nukva.

However, since this SAG has become Nukva to MA, it now acquired a different name, which is BON de Heyin, like this: Yod, Heh, Vav, Heh (יהוה איהו הוהי). It is no longer called SAG, but BON.

Ohr Pnimi

10. It sorted out what it could sort out from the Nekudot de SAG that had the breaking in them.

This examination begins at Rosh ha Bet de Nekudim, which is Keter de Nekudim. However, Rosh ha Aleph de Nekudim that stands above Tabur did not connect with this new MA because there wasn’t any breaking in it. This is because the Masach stands below it and the Aviat in the Masach cannot blemish above its location.

SAG became Behinat Nukva.

This does not refer to SAG de AK, only to the Eser Sefirot of the Nekudim, which the Rav calls SAG because their Kelim are from the Behinat lower nine of SAG, called Nekudot de SAG.

11. The thing is that the name SAG is the general TNTO. Though these are only Nekudot de SAG, it is not called SAG, like the rest of it, because they are but a single item in the name SAG. Hence, when this item, being the Nekudot, connected with the name MA and became Nukva to it, it is now called BON.

Ohr Pnimi
11. Only Nekudot de SAG, it is not called SAG, like the rest of it.  
As it is written in the previous item, the Eser Sefirot de Nekudim are sometimes called SAG, because their Kelim are from Nekudot de SAG, meaning its lower half. It is written, “Though these are only Nekudot de SAG, it is not called SAG, like the rest of it, because they are but a single item in the name SAG.”

The essence of SAG is the Taamim in it. This means that before the Masach in it began to purify, there is Komat Hochma there. However, once it begins to purify from this Koma, there is no longer Komat SAG in it (see Part 6, Ohr Pnimi item 1).

12. Though it is necessarily so, that although they are only Behinot Nekudot, there is a Behina in them that joins with the Taamim de MA, and a Behina that joins with the Nekudot de MA. The same applies for the other divisions, though all together, they are only Behinot Nekudot de SAG.

Through this connection of MA with it, these Nekudot have now connected and became Nukvin (pl. for Nukva) to them. That reason they are called Melachim, from the word Malchut, indicating that they’ve become Nukva to MA de Alephin.

Ohr Pnimi

12. There is a Behina in them that joins with the Taamim de MA.

This is because the Eser Sefirot de Nekudim came out in five Partzufim GASMB. Hence, there is also TNTO in them, where each Behina connects in its opposite Behina in the TNTO of the new MA, though there are some changes in them that will be explained below.

13. *The realization of the place of the Hitpashtut of these male and female Partzufim was made of the joining of MA and BON. Their place is the place where the Nekudot that came out through the Nikvey Eynaim were at first, meaning from Tabur de AK to the Sof of its Raglain.

The Ohr Metzach is called MA there. Though it came out above the Metzach, it expands from there downward and begins its existence from Tabur to the Sof of its Sium Raglin.

Ohr Pnimi

13. The Ohr Metzach etc. and begins its existence from Tabur to the Sof of its Sium Raglin.

This is because all Eser Sefirot of the new MA are an upshot of the Eser Sefirot de Nekudim, since they came out on the Behinat Masach de Guf de Nekudim that purified and rose to the Metzach (Part 8 Ohr Pnimi item 1). Hence, it cannot clothe Rosh ha Aleph de Nekudim, standing from Tabur de AK upward, but begins at the Peh de Rosh ha Aleph, which is at the place of Tabur de AK. Its existence necessarily begins from the Tabur to its Sium Raglin.

14. What has changed now from the beginning, when the Nekudot of the Eynaim came out, is that then the Nekudat Keter was by itself,
alone in its place. After it was the *Nekudat Hochma* alone by itself,
and similarly were all ten *Sefirot*.

However, a great *Tikun* was added now. The point of *Keter* extended and expanded from its place down to close to the *Sium Raglin of AK*. This entire measure of *Hitpashtut* is called *Olam ha Atzilut*, and that point is called *Nukva de Atik Yomin*.

Likewise, *Atik Yomin Dechura* that was made of the *Taamim de MA* expanded similarly too, and so did all the rest, *AA* and *Nukva, AVI* and *ZON*. They clothed one another up to *Behinat ZON* so that the *Raglaim* of all the *Partzufim de Atzilut*, whether *Atik, AA, AVI*, or *ZON*, all ended equally. They end together, slightly above *Sium Raglin de AK*, and this is the *Sium* of the entire *Atzilut*.

By so doing, they became *Neshama* to one another, one clothing the other. Also, by that the creatures can receive the *Orot Elyonim*, which are now covered and clothing one within the other. Their *Kelim* grew too by expanding all the way down. Since they are big *Kelim*, they have the strength to receive their *Orot*.

*Ohr Pnimi*

14. The point of *Keter* extended and expanded from its place down etc.

This means that one *Sefira* of *Keter* expanded into a complete *Partzuf Rosh* and *Guf* in itself. It is called *Partzuf Atik de Atzilut*, whose place begins at *Tabur de AK* and expands to *Sium de Atzilut*.

The reason for this *Hitpashtut* is the ascent of the *Hey Tata’a* to the *Keter*. In *Nekudim*, when *Hey Tata’a* rose to the *Eynaim*, it caused each degree to divide in two: *GE* became the *Elyon*, and *AHP* became the *Tachton*, as in the division of *AVI* and *YESHSUT*.

Now the *Hey Tata’a* rose to the *Keter* and all lower nine came out of the degree of *Keter*. Hence, *Keter* was divided and made into a complete degree in itself. From the *Metzach* upward they are the *GAR* in it, and the *Rosh* in it. From the *Metzach* down it is *Behinat Guf* and *ZAT* in it. It is called *Atik de Atzilut*. Similarly, each and every *Sefira* of the *Eser Sefirot de MA* was divided into a whole *Partzuf* in itself, *Rosh* and *Guf*.

They clothed one another up to *Behinat ZON*.

This is because each *Partzuf* is born and comes out of the *Peh* of the *Rosh de Elyon*, hence clothing the *ZAT de Elyon* from the *Peh* down.

Slightly above *Sium Raglaim de AK*, and this is the *Sium* of the entire *Atzilut*.

The *Sium Raglaim de AK* is at the actual *Nekuda de Olam ha Zeh*, as it is written, “And His feet shall stand upon the mount of Olives.” However, the *Sium of Atzilut* is made in *Tzimtzum Bet de AK*, where *Bina* and *ZON de Eser Sefirot de NHY* from *Behinat SAG de AK* came out of *Olam Atzilut* and became the Separated *BYA*.

Thus, the distance between the *Sium* of the *Atzilut* and the *Sium Raglaim of AK* is as the measure of the above *Bina* and *ZON de Eser Sefirot de NHY*. It is written that the *Sium of the Atzilut* is slightly above *Sium Raglaim of AK*. 
Their Kelim grew too by expanding all the way down. Since they are big Kelim, they have the strength to receive their Orot.

This is because the Gadlut of the Kelim means multiplicity of Masachim. The Masachim diminish the Orot to expand in measure and weight so that the Orot can exist in the Kelim.

15. This Ohr of the new MA that comes out of the Metzach is the eighth Melech, called Hadar (mentioned in Parashat Vayyishlach), where death is not mentioned in the Torah, since he did not die like the others. On the contrary, he corrects and sustains the first seven Melachim that died before him.

16. When he came out, he immediately began to sort these Behinot Melachim out, to make Behinot Nukva to him, called BON de Heyin. Hence, it is said about him, “and Hadar reigned in his stead; and his wife's name was Mehetabel.” This is as the Zohar says, “Until now, the male and female were not mentioned at all. Now, however, because of them they all exist, for now there are visible male and female,” as mentioned in Idra Raba.

17. *This above-mentioned Behinat Ibur was forced to wait and be delayed for twelve months, as it is written in the Tikkunim in an article called “The Measurement Line”. The reason was to correct the entire Atzilut, which are the twelve Behinot Atik and Nukva, AA and Nukva, Upper AVI, YESHSUT and ZON, Yaakov and Leah. These are twelve complete Partzufim, hence the reason this Ibur had to last twelve months.

Ohr Pnimi

17. This above-mentioned Behinat Ibur was forced to wait and be delayed for twelve months.

Komat Malchut, which is the most restricted Katnut possible, is called Ibur. This comes from the word Avara (impregnation) and Dinim, as it is written “But the LORD became pregnant in me for your sake.”

However, here we should understand, that they are three Sefirot in thickness, in the form of Gimel Kavim, called NHY. This is because a lesser measure than that is not called a Partzuf, as it is written, “and behold a well in the field, and, lo, three flocks of sheep lying there by it,” which are NHY.

Even though the Koma is but one Sefira of Malchut, still, because there is Tikun Kavim there, it contains three Behinot: right, left, and middle. These three Behinot in Komat Malchut are called Netzah, Hod, Yesod, hence we discern them as standing thickwise one within the other.

This indicates that although there are three Sefirot there, they do not increase Komat Malchut in any way. Instead, all those three are on a Koma of a single Sefira.

The issue of the months of pregnancy refers to renewals of He’arot that the Partzuf generates and manifests during the situation of Behinot Ibur. These are seven months, nine months, or twelve months. Any Hidush He’arah is called
“Month”, and here the Rav says that this Ibur consists of twelve months, to manifest twelve Partzufim.

The reason was to correct the entire Atzilut, which are the twelve Behinot.

It means that through the ascent of this MAN to the Metzach, which is Behinat Bina de Keter, where the Eser Sefirot on Komat Malchut came out, called Ibur, this Ibur needs to fully correct the entire Atzilut, all the way. Also, because they are twelve Behinot, they need twelve months.

The reason for that is because all the Behinot diminished, fell and broke during the breaking of the vessels de Nekudim, all together rose to MAN to this Ibur. The Rav said above (item 2) that they contain all the Partzufim from Olam Atzilut and BYA, all of them (see Ohr Pnimi item 4). This is because all four Achoraim of the Upper AVI and YESHSUT, contained in the three Kavim KHB, rose and regrouped above (Ohr Pnimi item 2), as well as the seven Orot of the Reshimot that remained of the seven Melachim that fell to BYA.

The four Achoraim de AVI and YESHSUT contain all the Partzufim de GAR that came out in Atzilut. Also, the seven Orot contain the ZON, four Olamot Atzilut and BYA. Thus, all the Olamot contained in the MAN that rose to the Zivug to Keter, and thus must all be corrected by this Zivug de Ibur.

You already know that there is an opposite value between the Orot and the Kelim. In the Kelim, the Elyonim grow first, and in the Orot it is the opposite, the Tachtonim clothe first. Hence, Komat Ibur, called NHY clothes kelim de KHB.

It turns out that by the above-mentioned general Zivug, all twelve Partzufim came out from the Behinat Ibur, one below the other, KHB de Atik and Nukva, and afterwards KHB de Arich Nukva. After that KHB de AVI, then KHB de YESHSUT, then KHB de ZON, and then KHB de Yaakov and Leah. All of them came out by the single Zivug Elyon, though they came one below the other in a gradual order.

18. *This Behinat Ohr Metzach is sometimes mentioned in the book of Zohar in that manner, which is “When the Upper Metzach appeared etc.” The thing is that the profusion of Ohr in that place causes He’arah to expand and extend below.

Reisha de AK is the place of the Mochin in it, being HaVaYaH de AB. Their place is inside the Rosh and the Metzach coats and covers opposite them. That was the place of the Zivug of the Orot Mochin, called AB, with Orot de Awzen Hotem Peh, called SAG.

Hence, from that place itself, which is the Metzach, standing opposite the Mochin, came this new Ohr MA that was born out of the above Zivug. This Ohr that came out of the Metzach expanded from there down, and its primary existence stood from Tabur de AK down until close its Sium Raglin.

Ohr Pnimi

18. The profusion of Ohr in that place causes He’arah to expand and extend below.

We have learned that all four Achoraim de AVI and YESHSUT and all seven Orot of the seven Melachim, all rose to MAN to the Metzach. It has also been explained that first there was a Zivug on the Masach only on Komat Malchut,
called Ibur. That corrected only a very small portion of the general MAN that rose there, only the Behinot NHY in each Partzuf from the Partzufim of Atzilut. Accordingly, most of the MAN remained there without any Tikun. Also all these four Komot Rosh and Guf, contained in the Achoraim of the Upper AVI and the four Orot DIHG'T, the four Komot Rosh and Guf contained in the Achoraim de YESHSUT, and the four Orot NHYM, all these remained there without Tikun.

It is written, “the profusion of Ohr in that place causes He’arah to expand and extend below.” It is so because thus they became MAN to the Upper AB SAG. It is as he wrote that by this Zivug from the He’arat AB, the Hey Tata’a descends from the place of Metzach to the place of the Peh. Then the Zivug is made on the Hey Tata’a in the place of Peh, and Komot Keter de MA extends on it. This is the Behinat Zachar de Atik, meaning the first Koma of the new MA.

This Ohr that came out of the Metzach expanded from there down.

This is because this new Ohr that came out of the Zivug de AB SAG expanded and came to Rosh ha Aleph de Nekudim, standing from Tabur de AK upward, and from it to Rosh de Atik, standing in the place of GAR de Nekudim. Also, Rosh de Atik came out from the place of Peh de Nekudim upward to the Tabur de AK, and Eser Sefirot de Guf from Peh de Nekudim downward to Sium of the Atzilut.

We must thoroughly understand the difference between here and the previous Partzufim. In all the previous Partzufim the ascent of the Masach was after the completion of its Hizdakchut to the Rosh of its Partzuf Elyon, meaning its Shoresh.

Here, the Masach rose to the Ali Elyon since the Elyon of the new MA is Partzuf Nekudim. It had to rise to the Peh of GAR de Nekudim and not to AB SAG, which are the Partzuf Elyon of Nekudim. However, this thing was already explained by the Rav above (item 4), where he says that the reason is that GAR de Nekudim themselves are not corrected, hence the Behinat raising MAN there was to AB SAG.

GAR de Nekudim did not break, nor were they even touched by the cancellation of the Achoraim, since they are only Behinot additions to what they received through He’arat NHY de AK. However, their own Behina, meaning everything that came out at the beginning of their creation, was not cancelled from them even a bit.

Yet, since the Masach rose to them with all the Reshimot in it, their ascent caused the manifestation of the absence in them. This is because the whole issue of the correction of GAR de Nekudim was by the Achor be Achor, meaning the small He’arah that they received from the Ohr of the Ayzen (Part 7, Ohr Priimi item 5).

It is so because through the He’arah of the Achoraim de Bina, they are not blemished at all by the Hey Tata’a in the Eyaim, which is at Keter de Nekudim above them, preventing He’arat Hochma from them. Without it, they would not receive Hochma too, because of the He’arat Bina in them, which has no wish for Hochma, but for Hassadim, “for she delights in Mercy.”

The Masach and the Reshimot rose to them, as all these Reshimot are Behinot ZON that require He’arat Hochma. They had already had He’arat Hochma, for even the four Achoraim de AVI and YESHSUT are also Reshimot from the Komot that emerged on the MAN of Yesod de AK, called Vav and Nekuda, which are Behinot ZON.
Then, *Ima de Nekudim* had to stop her *Behinat Achoraim*, and could not do so because of the *Hey Tata’a* above her. For that reason the deficit appeared because of the *Tzimtzum Hochma* by the force of the *Hey Tata’a* over her. Because the deficit appeared, they too had to rise to *MAN* to their *Elyon* to receive *Tikun*.

Thus, *GAR de Nekudim* were forced to rise with the *Masach* and the *Reshimot* to their *Rosh de Elyon*, which is *Rosh de SAG de AK*, and all of them became *Behinat MAN* to the *Rosh de SAG*. In the beginning, the *Masach* was incorporated in the *Zivug de Rosh SAG* itself. By that it did not become more *Av* from the *Behinat Aviut* in the *Keter de Masach* because the last *Behina* it had as a *Masach* in *Partzuf Nekudim* is *Behina Aleph*, and it is known that the last *Behina* is always lost by the past *Hizdakchut*.

It turns out that the *Masach* cannot become more *Av* now, but only in *Behinat Shoresh*, which is *Behinat Aviut de Keter*. It is therefore considered that the *Masach de Rosh SAG* rose for that *Zivug* to its *Behinat Metzach*, meaning *Galgalta*, which is *Keter de Rosh*.

The *Metzach* is a part of the *Galgalta*, but it is its *Behinat Bina*. The *Ohr Elyon* mated with the *Masach* and *Eser Sefirot* came out on it on *Komat Malchut*. This is so because even though the *Hey Tata’a* is also incorporated in this *Masach*, yet because she stands at *Keter*, only *Aviut de Keter* can manifest in her, producing only *Komat Malchut*. You already know that this *Zivug* is called *Behinat Ibur* and has three *Kavim*, called *NYH*.

However, this is still not all of it. In this *Zivug* the *Reshimot* are not corrected in the *Masach*, only the smaller part in them. Thus, there was still great pressure there, due to the abundance of *Ohr* of all the *Reshimot* that need correction. It is known that the *Reshimot de ZON* have a great connection with *Behinat Bina*, being *SAG*, to receive *Behinat He’arat Hochma* from her through the connection of *Bina* and *ZON de Ohr Yashar*.

Hence, he rose a second time to *MAN* to *SAG de AK*. Then *Rosh SAG* returned the *Panim* to the *Mochin* in it, meaning *Behinat HGT de AB*, clothed in its *Rosh* in *Behinot Mochin* and *Neshama*. The *AB SAG* are found to be mating and the new *Ohr* that comes out of this *Zivug* lowers the *Hey Tata’a* that rose to *Metzach* there, when reaching *Rosh SAG*.

This is because *Orot de AB* are always complete and there is no breaking in them, for which it lowered the *Hey Tata’a* to the place of the *Peh*, meaning in the place of the *Zivug*, operating in *AB* itself. Because the *Hey Tata’a* came to its place in the *Peh*, the *Masach* received *Behina Dalet de Hitlabshut* from her, and *Behina Gimel de Aviut* in her.

In that state the *Ohr Elyon* that mated with the *Masach* generated *Eser Sefirot* on *Komat Keter*. This *Koma* emerged on the *Masach* and *Reshimot* now contained in *Rosh SAG* itself. From there the *Masach* descended to the place of *Tabur de AK*, meaning to the *Tachtion de SAG*, and the same *Eser Sefirot* came out in *Komat Keter*, which is *Behinat Rosh ha Aleph de Nekudim*.

The *Masach* descended from there to the place of *Peh de Nekudim* and there too *Eser Sefirot* came out in *Komat Keter*. These *Eser Sefirot* are *Behinat Rosh de Atik Dechura*. From *Peh de Nekudim* down, *Eser Sefirot de Guf* expanded from above downward, which are called *ZAT de Atik*.

In fact, the *Masach* should have come down to the place of *Chazeh de Nekudim* for there is its true *Shoresh*. This is because this *Masach* was from *Behinat Guf de Nekudim*, meaning from the *Hitpashtut* of the seven *Melachim*.

However, *GAR de Nekudim* needed it, for they receive *Komat Keter* from it, and hence hold it in their place. Moreover, it is considered their *Behinat Zachar*.
[another version from the manuscript of Baal HaSulam, requires scrutiny: It is truer
to say that Atik clothes the Gef of Rosh ha Aleph de Nekudim. This is because
Atik is Rosh ha Aleph de Atzilut. We can also answer that even though
GAR de Nekudim actually stand below Tabur de AK, because of Behina Dalet
that mixed in them, yet in fact, they clothe from Peh de Rosh SAG downward,
and the Atzilut below Tabur de SAG.], meaning because it gives them GAR,
which they do not have when they are first created.

19. *When the Tikun of the eighth Melech came, called Hadar, he first
sorted out the Nitzotzot and the Kelim from among them too. Every
thing he sorted from them was but the female parts in all the
Partzufim. It is so because in the beginning, it started to sort out
the purest among them through the Ibur Elyon.

From that Nukva de Atik was made, after the Ohr of the 248 Nitzotzin
mixed with the Ohr of the Nekudat Keter that remained in Atzilut. Also,
the Kelim of the Melachim mixed with the new Kelim of the new MA.
Nukva de Atik and Atik were made of all of that, and it follows similarly in
all of them.

Ohr Pnimi

19. He first sorted out the Nitzotzot and the Kelim from among
them too.

It means that besides sorting the Orot de BON, which are the Reshimot, he also
sorts the Nitzotzin and the Kelim because by sorting the Orot and the Reshimot,
the Kelim receive their correction too. This is so because the Reshimot correct
and raise to themselves the Kelim that are related to them.

This matter of sorting out means that he gives them from his He’arah, as we’ve
explained above. The Rosh de Eser Sefirot of the new MA that came out by the
Zivag Elyon de AB SAG clothes the place of GAR de Nekudim, and they receive
Komat Keter from him.

This is considered that the new MA sorted GAR de Nekudim and corrected them
to be Behinat Nukva to him, meaning receive his bestowal. It is called “sorting”
because each degree of the new MA sorted precisely those parts of BON related
to his degree because all the Reshimot of BON from the GAR and ZAT rose to
MAN at once (Ohr Pnimi item 17).

The new MA sorted them gradually, one by one, meaning according to the
appearance of his own degrees. This is because when Atik de MA was created,
it sorted the better among the general MAN, meaning the GAR de Nekudim. He
added them to himself, to Behinat Nukva de Atik, and then when AA de MA was
created, it sorted the part that belongs to his degree. He added it to himself, to
his Behinat Nukva and so on similarly. It is for this reason that it is called
sorting.

The female parts in all the Partzufim.

All the males were made of the new MAN, and all the females were made of the
Orot and the Nitzotzin and the Kelim that remained of Nekudim after the
breaking of the vessels. However, in AVI and ZON there is Hitkalelut of the
BON in the males, and the Hitkalelut of MA in the females too. This will be
explained in its place.

It started to sort out the purest among them through the Ibur Elyon.
The beginning of the sorting is during the first Zivug of the ascent of MAN to Metzach de SAG that was in Rosh SAG itself. At that time only Komat Malchut came out (Ohr Pnimim item 17).

Since that Koma and Ibur of the new MA had just come out, he immediately sorted for himself the Orot, Nitzotzin, and Kelim that belong to him from the general MAN, in the same quantity and quality of the Behinot Ibur. They rose from BYA to Atzilut and were corrected there in the form of Gimel within Gimel, and we have already explained that the Koma Ibur is the three Sefirot NYH.

They clothe the three Kelim Elyonim KHB because of the opposite value between Kelim and Orot (Ohr Pnimim item 17). You find, that now they were sorted and only the best, highest Kelim among the Kelim and Nitzotzin that fell to BYA, meaning Kelim de KHB, rose from BYA by the Koma de Ibur. That is the meaning of the words, “in the beginning, it started to sort out the purest among them through the Ibur Elyon.”

Nukva de Atik and Atik were made of all of that.

He wishes to say, ZAT de Nukva de Atik. However, GAR de Nukva de Atik were not sorted even a little bit from the Nitzotzin and Kelim de BYA. Rather, she is made of GAR de Nekudim from the same Behinot that the breaking did not touch at all.

20. Aferwards, through Zivug de duchra de Atik with its Nukva, they brought up and sorted Nitzotzin that were fallen below, the suitable part for Nukva de Arich. They entered the place of the Ibur as Mayin Nukvin, where they sweeten and correct by spending the time of the Ibur, becoming Behinot Partzuf.

Ohr Pnimim

20. Through Zivug de duchra de Atik etc. the suitable part for Nukva de Arich.

The Rav was very brief here, relying on other places. Between the above Zivug de Ibur and the Zivug Dechura with Nukva de Atik, between them was the Zivug de Gadlut through AB SAG. It ejected the Hey Tata’a from the Metzach to the Peh, and Eser Sefirot de Rosh and Guf de Atik came out on Komat Keter (Ohr Pnimim item 18).

This is so because a Zivug is not performed when the Partzuf is in Behinat Ibur. Only after the Zivug de Gadlut de AB SAG, when Atik and Nukva acquired Komat Keter, did they mate and sorted the Nukva de AA. He also does not explain here how the Zachar de AA is emanated here, for he only comes to clarify the sorting out of the females of Atzilut, and how they are all made of the name BON.

Indeed, the matters of MA and BON, and how they connect, are generally quite scattered in the Rav’s words, and they are also very brief. There is a great need to gather the essentials in a single place to make it possible to interpret all the many details that the Rav introduces before us.

First we must understand the difference between the new MA and the BON. Know, that the entire difference is the matter of the ascent of Hey Tata’a. In BON, all its Kelim are from Behinat Hey Tata’a in the Eynaim, as they so emerged at their creation, and in the new MA, all its Kelim are considered as Behinat Hey Tata’a that rose in Galgala. It is so because this is how it emerged
in the beginning of its creation, and anything that comes out in a Partzuf in the beginning of its creation never changes.

Even though it later receives additional Gadlut, the Kelim of the Katnut do not change by that, much less multiply. Instead, the same Kelim he had during the Katnut, in quantity and quality, grow in Koma and Aviut during his Gadlut, and remember that.

The Zivug de Ibur of the new MA has already been explained. Its origin is the Masach de Guf of the Nekudim that purified and rose to Rosh de SAG. By force of its Hitkalelut in the Zivug there, it became Aviut only in the measure of the Aviut of the Keter.

Hence, when it mated with the Ohr Elyon, it did not raise Ohr Hazer, but only on Komat Malchut. This is because the last Behina he had in Guf de Nekudim is Behina Aleph, and that disappeared with the Hizdakchut of the Masach.

However, you should remember that Behinat Hitlabshut always remains, even from the last Behina. Hence, here too there is Behina Aleph de Hitlabshut. It turns out that Komat Behina Aleph, which is Komat ZA, came out here as well. However, it is Komat Zachar, having Zivug only in the Hitkalelut with the Nekeva, which has Aviut, as there is no Zivug but only from Behinat Aviut (Part 6, Histaklit Pinmit item 14).

Thus, there really is Komat ZA here, but considering the Behinat Kelim, there are only Kelim from Komat Malchut here. For that reason it is only named NIHY, being the three Sefirot in Komat Malchut.

Nevertheless, of course there is Komat ZA there as well, being HGT, meaning the three Sefirot thickwise from Komat ZA, but they are clothed inside NIHY. This is because this Koma comes from Reshimot de Hitlabshut, from which there are no Kelim.

Know, that the name MA is primarily Komat ZA because Komat Malchut is never called by the name MA. Hence, MA is always considered half of the Partzuf of the Zachar. Because there is no Zivug from its own Behina, as there is only Behinat Hitlabshut in it, it cannot be corrected except by joining and mixing with the Aviut of the Behinat Nekeva. Thus we have explained the Zachar and Nekeva from the Behinat new MA itself, being the Reshimot de Behina Aleph de Hitlabshut and the Behinat Hey Tata’a in Galgalta, which is Komat Malchut from the Behinat Aviut.

We might ask: “How then is there Behinat MA in all the Partzufim, since MA is only Behinat Hitlabshut, unfit for Zivug with the Ohr Elyon? For that reason it joins with the Aviut in the Reshimot of Kelim de BON. That is also the reason that BON is considered the Nekeva of MA, since his own Nukva operates only in Rosh de RADLA, which is the first Rosh of the new MA. From there downward it takes the Reshimot de Aviut of the BON for itself, as its Behinat Nukva, and remember that.

However, we have already explained that the MA of the first Rosh, though it too has its own Behinat Malchut there, it still sorted GAR de BON for itself as Behinat Nukva. Indeed, that Zivug is very hidden, and there are also doubts regarding the Behinot of Nukva there, and this is not the place to elaborate on them. I have already explained the doubts in my commentary on the Tree of Life “Panim Meirot and Panim Masbirot”, and study it there.

There is a very important rudiment to know here: The Nekeva of the above new MA, which is its Malchut, remains concealed in Rosh de Atik. However, she does not appear at all in all the Partzufim below Atik.
Know also, that the Hey Tata’a, concealed in the above Rosh de Atik, manifests in the two bottom thirds of Netzah and Hod de Atik, though because of that they went out of Atzilut as Dadei Behema. However, it does not appear in the entire Atzilut, but only from her Behinat He’arah, and nothing of her Behinat Atzmut.

The primary difference between Kelim de MA and Kelim de BON is during the Katnut, meaning in the Ibur. On the part of the Kelim de BON, there should be a complete Behinat ZA even in Behinat Ibur, meaning three Kavim HGT and three Kayvim NHY. This is because the Katnut de BON is Hey Tata’a in the Eynaim, leaving two Kelim in the Behinat Atzilut of all the degrees, which are Keter and Hochma, and ejects Bina and ZON to Behinat BYA.

Hence, each Partzuf has two Orot Ruach Nefesh, clothing two Kelim Keter and Hochma. However, on the part of the Kelim de MA, where the Hey Tata’a rose in Keter, only one Sefira remained in the Atzilut of all the degrees, namely Sefirat Keter. The lower nine of all the degrees went outside the degree.

For that reason there is only Behinat ZA de Hitlabshut in the Zivug of the Katnut, which is Behinat HGT, but it has no Kelim, while Komat Malchut de Aviut does have Kelim. Thus, HGT must clothe inside NHY, meaning in Kelim de Komat Malchut.

From this explanation you will understand the difference between GAR de Atzilut and ZON de Atzilut. In GAR de Atzilut there are only two Zivugim: Zivug de Katnut, called Ibur, and Zivug de Gadlut, though in ZA there are three Zivugim: Ibur, Yenika, Mochin.

The reason is that there is a great difference between the Nukvin (pl. for Nukva) of the two Partzufim Atik and AA, and the Nukvin de AVI and ZON. The Nukvin de Atik and AA are from Behinat Keter de Nekudim where the breaking did not strike at all. For that reason they were left with all the Ohr from the Eser Sefirot that extended to them from the Nikvey Eynaim de SAG, meaning the entire measure that came out during the Katnut de Nekudim.

It thus follows, that during the Zivug de Atik and Nukva to generate Behinat Katnut de AA, called Ibur, it is born out of there complete, in Komat ZA, which are Orot de Ruach Nefesh in Kelim de HGT NHY. The Zachar de Atik is Behinat MA, and there are no Kelim in his HGT since he is considered ZA of Hitlabshut. Yet, through its stay in Behinat Me’i (intestine) de Nukva de Atik, where her Katnut is also from the Hey Tata’a in the Nikvey Eynaim, he acquires the Kelim de HGT operating in the Nikvey Eynaim.

Thus, even the first Zivug of Katnut de Atik and Nukva brought out Partzuf de AA, complete in Komat ZA in Kelim de HGT and Kelim de NHY. Similarly, when AA and Nukva mated for the Katnut de AVI, called Ibur, they too were born in Komat ZA, complete.

This is so because Nukva de ZA too does not need her Zachar in the Behinat Zivug de Katnut, since she is Behinat Keter de Nekudim. Hence she gave AVI the Kelim de HGT from the Behinat Hey Tata’a in the Eynaim, and AVI came out in complete Kelim de HGT and NHY.

However, they lack GAR, for which they rose a second time for MAN, for Zivug de Gadlut, where Atik and Nukva emanated the GAR at one time for AA. Also, AA and Nukva mated and emanated GAR to AVI. It turns out that they were completed in two Zivugim.

It is not so with ZA because the Nukva is not complete in AVI, even from the Behinat Katnut de BON. Hence, even the Behinat Katnut de BON needs to receive from her Zachar from the Behinat MA.
It turns out that the Zivug de AVI de Katnut for the Ibur de ZON was in Ibur by the force of MA. Since MA is only Komat ZA of Behinat Hitlabshut, and in Behinat Aviat it has only Komat Malchut, it therefore has only Kelim de NHY. As a result, Komat HGT must clothe inside NHY.

Because of that ZA is born only on Komat NHY, where the Behinot HGT is clothed in it, and it has only Kelim de MA, which are Komat Malchut, where it is divided into NHY by Tikvah Kavim.

Hence, it needs Zivug de Yenika in order to be completed with Kelim for HGT. It is so because through Yenika from its mother’s milk it acquires the Behinot Kelim from the Hey Tata’a in the Eynaim, as it is written, “His eyes are washed with milk, and fitly set.”

It acquires Kelim de HGT through this Zivug, and then Komat ZA is fully completed in Behinat Nefesh Rauch in it. Rauch clothes the Kelim de NHY, and in order to acquire GAR too, it needs to rise to MAN for a second Ibur de Mochin. Then AVI mate in Behinat Gadlut, and give him Mochin de GAR, and he is then fully completed.

Thus, ZA is not completed before it undergoes three Zivugim: Ibur Aleph for Gimel within Gimel, meaning HGT inside NHY, because it only has Kelim from the side of MA at that time. Then Zivug de Yenika, by which it acquires Kelim from the part of BON, from the Hey Tata’a in the Eynaim, at which time it acquires Kelim de HGT, and HGT expand from within the NHY as they already have Kelim. After that, Ibur Bet de Mochin, when it acquires its GAR.

However, GAR de Atzilut, which are AA and AVI, do not need a Zivug de Yenika, since they acquire Kelim de BON from the Zivug de Ibur Aleph too. This is because Nukva de Elyon has complete Orot de BON from the Behinat Hey Tata’a in the Eynaim, and does not need the Behinat Zachar de MA for that.

Consequently, as soon as they are born, they have complete Kelim for HGT and NHY. However, they need Ibur Bet de Mochin. Thus, they do not need more than two Zivugim, which are Ibur Aleph de Katnut and Ibur Bet for Mochin.

Now we come to the essence of the Rav’s words here. He says: “in the beginning, it started to sort out the purest among them through the Ibur Elyon. From that Nukva de Atik was made.” It means the first raising of MAN where all the Behinot of Achoraim de AVI and YESHSUT and the seven Orot of the seven Melachim rose, being that they were all contained in the Masach de Nekudim that purified and rose to Behinat Masach de Rosh SAG (Ohr Pnimim item 2).

Then, Behinat Katnut of Atik and its Nukva came out there because Behinot BON too, contained in the Masach that rose, joined with this new Zivug, but with the better parts in them, which is Behinat Keter de BON. After that Atik and Nukva rose to MAN to Behinat Zivug Bet de Gadlut, to Rosh de SAG.

In that state the Rosh de SAG mated with AB, which are the Mochin. The He’arat AB lowers the Hey Tata’a from the Eynaim of Rosh SAG to the Peh, like the place of the Zivug which occurs in AB itself. The Komat Keter emerges, Atik and Nukva come down to their place and produce Eser Sefirot from below upward in Komat Keter for their Behinat Rosh.

Then they expand from above downward to their Behinot Guf as well. However, we should remember that their Behinot Katnut, which came out in the first Zivug, still haven’t changed in them. This is because any Eser Sefirot of this Rosh and Guf expanded in the first Kli de Keter that they had during the Katnut. From Bina de Keter upward, Eser Sefirot de Rosh on Komat Keter came out. From Bina down, Eser Sefirot de Guf came out.
Thus, *Kli de Keter*, which was but a single *Nekuda* before, now expanded into a complete *Partzuf*, *Rosh* and *Gof*, through the *Siyum* of the *Atzilut*.

It is written, “*Afterwards, through Zivug de duchra de Atik* with its *Nukva*, they brought up and sorted *Nitzotzar* that were fallen below, from the suitable part for *Nukva de Arich Anpin*. They entered the place of the *Ibur* as *MAN*, becoming *Behinat Partzuf*.”

Interpretation: It is known that all the *MAN* in general that belong to all four *Olamot* *ABYA* rose together as *Reshimot* incorporated in the *Masach*, up to *Rosh de SAG*. However, each *Partzuf* took only what relates to its own *Bechina*, and left the rest for its following *Partzuf*. The second *Partzuf* also took the *Behinat MAN* from that entirety that belongs to its degree, and left the rest for the *Partzuf* that follows it, and so did all the degrees through the end of *Assiya*.

We have already explained the two *Behinot MAN* that *Rosh de SAG* sorted for the two *Zivugim de Katnut* and *Gadlut de Atik* and *Nukva*. He left all that remains in the general *MAN* to the sorts of *Atik* and its *Nukva*, for *AA* and its *Nukva*.

First, *Atik* sorted the *Behinat MAN* relating to the *Zivug de Katnut de AA* and *Nukva*, which is for their very creation, because the essence of the *Partzuf* is from the *Zivug de Katnut*. Conversely, the *Zivug de Gadlut* is not the essence in any *Partzuf*; it is considered as mere addition, being in the *Partzuf* intermittently, not permanently.

Hence, the *Partzufim of Atzilut* come out in two *Zivugim*, even the *GAR* among them. The reason for it has already been explained in previous parts, which is by the ascent of the *Hey Tata’a* in the *Eynaim* through the association of *Midat ha Rachanim* with *Din*.

Consequently, in the *Partzufim of Nekudim* the *Hey Tata’a* came out permanently. Here in *Atzilut*, however, the *Hey Tata’a* came out at the *Metzach* permanently, but it is permanently associated with the *Behinat Hey Tata’a* in the *Eynaim*.

Know, that this addition that was made here is the cause for this entire correction. Because the breaking that occurred in *Nekudim* due to the *Parsa*’s weakness, when the new *Ohr* of *Gadlut* fissured the *Parsa*, the *Parsa* no longer had the strength to refrain from expanding the *He’arah* to the Separated *Olamot* *BYA* too. Thus, *Tzimtzum Bet* was revoked entirely.

Now, however, through the ascent of the *Hey Tata’a* to the *Metzach*, the *Parsa* received great strength from the *Keter*, which is the *Shoresh* of every *Partzuf*. Hence, the *Parsa* covered and fortified so that even during the *Zivug de Gadlut*, when a new *Ohr* comes and fissures the force of the *Parsa*, that new *Ohr* still does not shine below *Parsa de BYA*. It follows that now there is subsistence for the *Gadlut*, as it does not revoke the *Katnut*. This will be explained below.

After *AA* and its *Nukva* came out in *Behinat Katnut, AA* returned and rose to *MAN* to *Atik* and *Nukva*. Then *Atik* and *Nukva* sorted the *MAN* from the collective that *SAG* left them for *AA*, meaning *Behina Gimel de Avin* in the general *MAN*.

At that time there was a *Zivug in Atik* and *Nukva*, and *Eser Sefirot* came out in *Komat Hochma*. This *Koma* is considered *Behinat MA*, for the rule is that all the *Komat* that came out anew are considered *HaVaYaH de MA de Alephin*. That *AA de MA* sorted for it the bottom half of *Keter de Nekudim*, which became its *Behinat Nukva* as he gives her his *Komat Hochma*.

*Atik* gave the remainder of the *MAN* after *Komat AA* to *AA* and his *Nukva*. They sorted form them the *MAN* that relates to *AVI de MA*, meaning to the two
Zivugim de Katnut and Gadlut that first sorted the MAN that relates to the Katnut de AVI. Thus, AVI were born in Komat ZA.

Afterwards, AVI rose to MAN to AA and Nukva, and they sorted the MAN de Behina Bet and generated Eser Sefirot in Komat Bina. AVI de MA descended to their place and dressed HGT de AA, while sorting ZAT de Hochma and Bina de BON for their Behinat Nukva.

AA left the remains of the MAN after the sorts to AVI, which in turn, sorted out the MAN that relates to ZON. First, they sorted the MAN that belongs to Katnut, mated on the MAN and generated Katnut de ZON, which is Komat NHY and HGT within it.

After that they descended for Zivug de Yenika and were completed in Komat HGT too. They came down and clothed below Tabur de AA, and AVI left for ZON the remains left after the sorts of ZON.

They, in turn, sorted them form Partzuf Atik de Beria in the same above manner, Atik for AA and so on likewise as in the five Partzufim of Atzilut. Also, ZON de Beria sorted from the remains of the general MAN that AVI de Beria left for them for Atik of Olam ha Yetzira. Atik sorted for AA etc. until ZON de Yetzira. ZON de Yetzira sorted for Atik de Assiya; Atik de Assiya for AA de Assiya etc. until ZON de Assiya were sorted in AVI de Assiya.

The rest of the sorts of ZON de Assiya are already considered complete Sigim, unfit to join Kedusha. For that reason they fell to the Klipot, from which ABYA de Klipot were constructed.

However, many Nitzotzin of Kedusha remained in them, even of the more important among them. They are sorted by the souls of the righteous in each generation until the end of correction.

When all the sorts are through, the construction of ABYA de Klipot will fall down, for their entire sustenance will have been sucked out, being the Nitzotzin suitable for Kedusha. Then it will be said, “He will swallow up death for ever.”

21. Similarly, Arich sorted for Nukva de AVI, and AVI for ZON, the entire Behinat Malchut in them. This is why they are called Melachim, because all the Malchuiot (pl. for Malchut) were made of them.

Similarly, in every Eser Sefirot themselves in each and every Partzuf, they were sorted in the above-mentioned order. What could not be sorted and rise in Olam ha Atzilut, even for the bottom Nukva de ZA, remained in Beria.

Afterwards, all the parts of Beria were made of them, with its entire order of degrees. The Nitzotzot of Beria cannot be sorted by AVI de Atzilut since they cannot ascend above ZON, though they are sorted out in the Beten of Nukva de ZA through he Zivug with ZA.

22. There too it sorts only Behinat Atik de Beria. Atik de Beria is sorted there. AVI de Beria are sorted in Arich, and likewise always because it is impossible for any part to be sorted above the place of its degree, neither in place and nor in time. Instead, they follow one another, both in the order of degrees, and in the order of their time of correction. This is explained sufficiently.
23. *Only the Behina of the apparent Malchut is not in AA, but in its Ateret Yesod. It is so because all that is Dechura, but there is no actual Nukva. In Atik Yomin too there is no Nukva in itself, only the Ateret Yesod de Atik is Nukva, as in AA. However, afterwards, Malchut appears from that Upper most Reisha de Lo Etyada, called Atik Yomin, who is above all these nine Sefirot de AA.

Ohr Pnimi

23. Only the Behina of the apparent Malchut is not in AA etc. …In Atik Yomin too.

As we have explained above (Ohr Pnimi item 20), the Hey Tata’a de MA was concealed in Rosh de Atik, and her Atzmut does not appear in the entire Atzilut.

Malchut appears from that Upper most Reisha de Lo Etyada.

It is called Rosh de Atik Yomin, which is the first Rosh of Atzilut, and where the Hey Tata’a was concealed. Her He’arah appears in Malchut of Olam ha Atzilut, meaning in Malchut that became a complete Partzuf for Nukva de ZA.

24. This is the meaning of “A virtuous woman is a crown to her husband.” In the end of days, she will be greater than the sun, and this is the meaning of “became the chief corner-stone.”

When Malchut appears below, she appears from that Reisha de Lo Etyada. This matter will clarify for you how every Behinat Malchut of the Upper Olam herself becomes the Behinat Atik of the Olam below it. It turns out, that the nine Sefirot are of AA, and the Upper Reisha de Lo Etyada above all, is the Behinat Atik.

Ohr Pnimi

24. This is the meaning of “A virtuous woman is a crown to her husband.” In the end of days, she will be greater than the sun, and this is the meaning of “became the chief corner-stone.”

This relates to the concealed Malchut in Rosh de Atik Yomin. She does not appear in her Atzmut, but only when all the Maksim de Atzilut enter into Behinot inner Orot in her lower nine, being the lower nine of Rosh and Guf de AA with his four Malbushim, which are AVI and ZON.

Afterwards, the hidden Malchut in Rosh de Atik appears, as it says, “she became the chief corner-stone,” being Rosh ha Aleph, and all the Olamot de ABYA are her upshots.

It is written, “the nine Sefirot are of AA, and the Upper Reisha de Lo Etyada above all, is the Behinat Atik.” This means that AA and all its four dresses, AVI and ZON, are considered Hitpashtut of her nine lower Sefirot, while she is Keter to them.

Malchut of the Upper Olam herself becomes the Behinat Atik of the Olam below it.

All the Sefirot de Tachton are influenced by the Elyon through a Masach. They are greatly lessened by the Masach they travel through, except Malchut of the
Elyon, which does not travel through the Masach but fissures the Masach and passes to the Tachton (see Part 3, Chap 7, item 1).

25. *Regard AA and Atik. The Zachar took the entire MA, and the Nukva took the entire BON, since she is corrected and does not need him. However, from AVI onward the males had to first take the BON of the Nekeva, even the Katanut in her, in order to correct it. Afterwards they were given to her entirely and its Shoresh from the Katanut remained in them.

In Gadlut, he takes both his and hers and the BON is given to her Partzuf alone, while the MA, only its He’arah, which is He’arat Hassadim, but not the gist, since the gist remains in him.

It is the opposite in BON, because his gist is in her, with only He’arah. Yet, since he took it first, he has a large Shoresh from it, and thus his Daat is complete. However, the Nekeva takes only the He’arah from MA, and her gist is from BON, hence her Daat is small, even in Gadlut.

Ohr Pnimi

25. Regard AA and Atik. The Zachar took the entire MA, and the Nukva took the entire BON.

The Zachar de Atik is Komat Keter that came out on the Hey Tata’a that descended from the Metzach to the Peh. This is the new MA because all the Orot that came out by Zivagim in Olam Atzilut are called HaVaYaH de MA. Also, all the Orot and the Kelim, whose Zivug was made in Olam ha Nekudim are called HaVaYaH de BON.

Hence, Nekudat Keter of Olam ha Nekudim, whose Upper half was taken by Atik into his Behinat Nukva is considered HaVaYaH de BON. Thus, the Zachar is only MA and the Nekeva is only BON.

Similarly, the Zachar de AA is Komat Hochma that came out on the Behina Gimel in Olam Atzilut, hence it is MA. His Nekeva is the bottom half de Nekudat Keter of Olam ha Nekudim, hence it is all BON.

Since she is corrected and does not need him.

This means that the episode of the breaking of the vessels did not concern Sefirat Keter de Nekudim at all; she has all the Ohr that came out with her when she was first created. For that reason she is corrected in herself and does not need MA to correct her.

With regard to the Zivug de Katanut, she does not even need to receive Ohr from the new MA, since her Ohr is more important than the MA, as she is from Behinat Hey Tata’a in the Eynaim (Ohr Pnimi item 20). However, she receives her GAR from MA in terms of her Gadlut.

From AVI onward the males had to first take the BON of the Nekeva, even the Katanut in her, in order to correct it.

Since there was an annulment in their Achoraim due to the breaking of the vessels, hence, even when they are in a state of Zivug de Katanut, the BON needs the correction of the new Ohr de Katanut of MA. Thus, before it comes to the Partzuf Nekeva, the BON had to connect with the Zachar inside its Kelim de MA, to correct and complete it. Afterwards the Zachar gives the BON to the
Kelim of the Nekeva, and the Zachar is regarded as the Behinat Elyon of the Nekeva, even during the Katnut.

Thus, the Shoresh of BON is regarded as remaining in the Zachar, while only a branch of it departs to the Nekeva. It is known in every Elyon and Tachton that although the Ohr relates entirely to the Tachton, since it passes through the Elyon, the gist of the Ohr remains in the Elyon, and only a branch of it is poured on to the Tachton.

Its Shoresh from the Katnut remained in them.

This means that a Shoresh of BON remains in the males since they first received it during the Katnut. Hence, though they later gave it to their Nukva, the gist of the Ohr remains in the males, as we have said above.

The MA, only its He’arah etc. but not the gist, since the gist remains in him.

This means that there is Hitkalelut of the Nekeva in the Zachar here. Because BON first comes to the Zachar, it is mingled with the MA in the Zachar. Thus, BON receives the He’arah of MA. Afterwards, when poured on to the Kelim de Nekeva, there is also Behinat Orot de MA to the Kelim de Nekeva, though the gist in her is the name BON.

In the Zachar, however, it is the opposite. This is because the gist in him are the Orot de MA, and BON that he took due to the Hitkalelut of the Nekeva in him is only considered He’arah in him, not the gist.

His Daat is complete etc. However, the Nekeva etc. her Daat is small, even in Gadlut.

The Zachar has complete Hassadim and Gevurot since Hassadim are from MA and the Gevurot are from BON. Since the Shoresh of BON remains in the Zachar too, the HG in his Daat are also complete. However, the Nekeva does not have from the Atzmut of MA, being the Hassadim in Daat, but only a He’arah, hence her Daat is small.

26. This entire MA and BON de Gadlut is called “the departing addition”. None of it remains but the BON de Katnut in both. This is in ZON. However, the MA and BON always remain in AVI, since they already had complete BON there at the time of the Melachim, in all ten Sefirot.

Nonetheless, they too needed the MA and BON in the above way as in ZON, where the gist of the MA is in the Zachar, and its He’arah is in the Nukva. It is the opposite in BON because HB are only from Bina de MA, and their Shoresh is Dinim and not Rachamim, though they are MA.

Ohr Pnimi

26. MA and BON de Gadlut is called “the departing addition”.

Only what came out in the beginning of Atzilut is considered the Etzem of the Partzuf, meaning the Behinat Katnut in it. However, what it attains afterwards by new Zivugim is regarded as additions to its basic structure, and can depart from it.

None of it remains but the BON de Katnut in both. This is in ZON.
It seems that we should say “MA and BON in Katnut” since the Katnut is primarily the MA, and even the BON is rooted in MA and needs it. We must insist and sustain the version, and interpret that he calls MA de Katnut by the name “BON”. This is because the Yenika that manifests the Kelim de HGT comes from Behinat BON, from Behinat Hey Tata’a in the Eynaim (see Ohr Pnimi item 20). Because this Behinat BON is higher than MA, he names the entire VAK “BON”.

Thus, the Behinot Ibur and Yenika de ZA are considered the very creation of ZON, namely the Orot of Nefesh, clothed in Kelim de Ibur, and the Orot de Ruach, clothed in Kelim de Yenika. However, Zivug de Gadlut de MA and BON, which are Behinot GAR, even if they are GAR de Neshama, they are considered additions, and depart when there is cause for Histalkut.

In AVI, since they already had complete BON there at the time of the Melachim, in all ten Sefirot.

Meaning MA and BON de Gadlut because MA and BON de Katnut remain even in ZON. This is because they already had complete BON in the time of the Melachim from Behinat GAR too. It means that the matter of the annulment of the Achoraim in them was not because of themselves, but because of the sons, being ZAT.

Hence, after the BON was erected once more in Behinat GAR, it is considered the Etzem of their creation. The rule is that anything that comes out complete in Olam ha Nekudim is considered the Etzem (essence) of the Partzuf here in Olam Atzilut. Since it was erected once, it never again departs.

The Achoraim of AVI de Nekudim were cancelled and they returned to being Achor be Achor there. Yet, as it was not because of them, they are considered whole. Hence, once they were corrected in Atzilut in Behinat Panim be Panim, they never return to Achor be Achor, as the Rav said in several places.

Nonetheless, they too needed the MA and BON in the above way as in ZON.

During the Melachim there was complete BON of Eser Sefirot in them, which helped them that MA and BON de Gadlut would not depart from them. However, since there was the cancellation of the Achoraim in them before they were corrected, they needed sweetening and correction from the MA. Before it clothes in the Kelim of the Nekeva, it must first connect with the MA, as it is in ZON. For that reason there is MA and BON in the Zachar, and MA and BON in the Nekeva.

Their Shoresh is Dinim and not Rachamim, though they are MA.

It means that the Shoresh of the Dinim is there, since “Dinim fall from Bina” in the form of Butzina de Kardinuta, concealed in the Me’i de Bina.

27. *This clarifies the connection of the name MA, the new Ohr, with the name SAG. Now it is called BON, being the sorts of the seven Melachim with the Achoraim de AVI too. This became Zachar and that became Nukva.

Ohr Pnimi

27. BON, being the sorts of the seven Melachim with the Achoraim de AVI.
Meaning from \(AA\) downward, as well as in the lower seven \(Atik\). However, \(GAR\) do not have any \(Achoraim de Keter\) in them, much less of \(ZAT\) de \(Nekudim\).

28. We shall explain the division of the name \(MA\). It is known that the \(Yod Sefirot de Atzilut\) are divided into five \(Partzufim\). However, \(Partzuf de Arich\) is divided into another two, namely \(Atik\) and \(Arich\).

It is known that the \(Taamim\) are in \(Keter\), the \(Nekudot\), in \(Hochma\), the \(Tagin\) in \(Bina\), and the \(Otiot\) in the bottom seven, as it is mentioned in the \(Tikkunim\). So they are precisely in the division of the \(Eser Sefirot\), whether in \(AB\), \(SAG\), \(MA\) or \(BON\).

However, the \(Yod Sefirot de Atzilut\) made of these connections of \(MA\) and \(BON\) do not take them in this order.

\(Ohr Pnimi\)

28. The \(Yod Sefirot de Atzilut\) are divided into five \(Partzufim\).

This is according to the five known \(Behinot\): Komat \(Keter\) comes out on \(Masach de Behina Dalet\), Komat \(Hochma\) on \(Masach de Behina Gimel\), Komat \(Bina\) on \(Masach de Behina Bet\), Komat \(ZA\) on \(Masach de Behina Aleph\), and Komat \(Malchut\) on \(Masach de Behinat Keter\). You already know that Komat \(ZA\) that comes out on \(Behina Aleph\) consists of six \(Sefirot HGT NHY\), hence the above five Komot are regarded as \(Eser Sefirot\).

The \(Yod Sefirot de Atzilut\) made of these connections of \(MA\) and \(BON\) do not take them in this order.

It is so because of the difference between \(MA\) and \(BON\). These five Komot that came out in \(Atzilut\) are called the new \(MA\), since any \(Hidush Ohr\) that came out in \(Atzilut\) in addition to the \(Orot BON\) that were already in the \(Kelim\) during the seven \(Melachim\), are called “the new \(MA\). Also, the old \(Orot\) that were during the \(Melachim\) are named \(BON\).

However, you must understand that all the \(Orot\) of the above five Komot that came out on the five \(Behinot\) in the \(Masach in Atzilut\) itself, are regarded according to the new \(MA\). However, each and every Komot \(de MA\) takes for itself a single \(Sefira\) from \(BON\) to be her \(Behinat Nekeva\). There are changes in them since \(Keter de BON\) is divided into two; its Upper half connects to Komat \(Keter de MA\), and its bottom half connects to Komat \(Hochma de MA\), and some more changes.

Hence, the \(Partzufim of Atzilut\) are found to be not very accurate in their order of Komot since the \(Behinot BON\) in the \(Partzuf\) must also be taken into consideration.

29. Indeed, \(Atik\) and \(Arich\), called \(Keter de Atzilut\), take the two \(Behinot\) of the name \(MA\) between them, which are \(Taamim \– Keter\), and \(Nekudot \– Hochma\). This is because each \(Dechura\) side of \(Atik\) is made of \(Keter\), being \(Taamim de MA\), and each \(Dechura\) side of \(Arich\) is made of \(Hochma\), being \(Nekudot de MA\). Thus, only \(Keter de Atzilut\), which is \(Behinat Atik\) and \(Arich\), takes the \(Keter\) and \(Hochma\) of \(MA\) to the \(Dechura\) side of them, and only the both of them are called \(Keter de Atzilut\).
29. **Atik and Arich, called Keter de Atzilut, take the two Behinot of the name MA between them.**

MA is primarily in order to correct the BON. Hence, we name the Partzufim according to their relation to the MA, since it is their Behinat Zachar. It means that all the Ohr, poured in the Partzufim, is the Behinat MA, and thus it naturally controls their order.

In light of that, since Atik and Arich are both Behinat Keter of the Nekudim, they are also considered as Keter de Atzilut. Their state is necessarily according to how they relate to MA. Keter de MA is the Behinat Zachar de Atik, and Hochma de MA is the Behinat Zachar of AA.

It has already been explained that because of the ascent of the Hey Tata’a to the Keter, Hochma too departed from the Behinat Rosh de Keter. Hence, Partzuf AA relates to Partzuf Atik like a Guf, as it is Hochma de MA, clothing the Guf de Atik, though with regard to BON, they are both Keter. This is for the above reason that the situations are controlled by MA, as it is the owner of the Ohr in the Partzufim.

**Keter and Hochma of MA to the Dechura side of them.**

We must thoroughly understand that great change that was made here: The Zachar and the Neveva of a single Partzuf, which are necessarily on the same degree, are compelled to be from two Sefirot. Moreover, the Zachar is to be from Seferat Hochma and the Neveva from Seferat Keter. There is also, the matter of the division of the Seferat Keter between the two Partzufim and why Atik did not take the bottom half of Seferat Keter de BON too.

First, we shall explain why all three Roshim of Nekudim in Zivug de Gadlut in AVI de Nekudim, connected to AVI to be as Eser Sefirot de Rosh in Komat Keter, while here in the new MA it was not so. Moreover, in its Zivug de Gadlut, the Hey Tata’a came out from the Metzach and returned to her place in the Peh by He’arat AB, and the Eser Sefirot came out in Komat Keter. However, it only helped Seferat Keter, and all other bottom nine Sefirot did not return to the Rosh. Furthermore, they did not receive anything from the Zivug.

The Rav writes that when Atik was corrected, it was not corrected from what is below Atik at all. Also, when AA was corrected, it was not corrected from what is below it whatsoever, and likewise with AVI and likewise ZON.

You already know the Shores of the new MA. It is the Masach de Guf de Nekudim that raised the Reshimot of the seven Melachim and the four Achoraim de AVI and YESHSUT and the Achoraim of NHY de Keter. It brought them to Rosh de SAG, to the Behinat Metzach, which is Behinat Bina de Gaalgalta de SAG. Komat ZA de Hitlabshut came out on it, and Komat Malchut de Aviut from Bina de Keter and above (Ohr Pnimi item 20).

Since the place of the Zivug is Bina de Keter, they received Behinat Achoraim de Bina there and were corrected Achor be Achor in the form of Tikun Kavim, called Gimel Go (within) Gimel. This is so because there is only Komat Malchut de Aviut here, and thus there is only Komat NHY here. Komat HGT that departed is but Behinat Hitlabshut and has no Kelim, and this is called Gimel Go Gimel, or Behinat Ibur.

Only the Ketarim were made of this Komat Ibur in all the Reshimot that rose to MAN there, and not all the Eser Sefirot in Keter, but only from Bina upward. This is because the He’arat Achoraim de Bina in them did not let them expand
to ZON since the force of the Achoraim de Bina is only before it expands to He’arat ZON.

However, when she expands to He’arat ZON she is compelled to arrest her Achoraim and mate in Hochma, receive He’arat Hochma from him for the ZON (Part 7, Ohr Primi item 24). Thus, ZON is in the same situation here as ZAT de Nekudim, where the He’arat Rosh did not reach them because of the He’arat Achoraim de AVI.

You find, that besides Hochma leaving the Behinat Rosh into Behinat Guf, ZON de Keter itself also departed from Behinat Rosh into Behinat Guf, since the Hey Tata’a stands in Bina de Keter. Even the He’arah of Gimel Go Gimel did not reach them.

There is yet another matter here in the new MA. Since Hey Tata’a rose to Keter, Parsa was greatly strengthened, since as long as Parsa was in Behinat Hey Tata’a in the Eynaim she did not have the strength to exist during the Zivug de Gadiut de AB SAG too. This is so because the new Ohr de Zivug AB SAG descended and lowered the Hey Tata’a from the Eynaim to the Peh, fissured the Parsa, and illuminated in Nekudim. Consequently, the Parsa did not have the strength to detain the Ohr from expanding to BYA, and this is the reason for the breaking.

Now that the force of Parsa has been doubled by the Hey Tata’a that rose to Keter, she was greatly strengthened. Thus, even the Zivug de Gadiut, which lowers the Hey Tata’a from the Metzach to the Peh does not cancel the Gevul de Katnut of Parsa in any way. On the contrary, the kelim only grow.

Thus, the new Ohr that descended from the Zivug de AB SAG and lowered the Hey Tata’a from the Metzach to the Peh, and the Eser Sefirot de Rosh de Atik that came out in Komat Keter, were also not cancelled by that ancient Gevul de Katnut.

ZON de Keter did not return to the Rosh, but by receiving the Koma of the Rosh from above downward, the Kelim grew in a way that HGT de Guf became KIB, NHY into HGT, and new NHY emerged for them. However, they remained in Behinat Guf, and the form of Rosh did not return on them, as in AVI de Nekudim.

Hence, even though Atik was corrected in a complete Koma de Eser Sefirot through Keter, still, none of it reached Partzuf AA. This is because even its own Guf did not return to Behinat Rosh, much less the rest of the bottom nine Sefirot.

Therefore, this entire Koma de Keter came out and expanded only on the single Sefira of Keter, and the rest of the Sefirot did not receive anything from it. It was likewise in Sefirot Hochma, which expanded in itself by the two Zivugim Katnut and Gadiut, into RTS, and none of it reached Bina at all, etc. similarly.

Now you will understand that these Eser Sefirot in Komat Keter that came out in the Koma de Histaklut Eynaim de AVI contain within them all the other Komot that came out in Nekudim. They come here in the new MA one-by-one in five special Zivugim, meaning a special Sefira in each Koma, as has been explained above.

It is also not on an equal Koma as it was in Histaklut Eynaim de AVI, but one below the other: Komat Keter came out only in Atik, Komat Hochma came out in AA, Komat Bina in AVI, and Komat ZA in ZON. This is so because each Tachtot comes out from the Behinat Guf de Elyon since the Hey Tata’a is above it.
It turns out that Komat AA is considered Behinat Guf with regard to Keter, and is not considered as Rosh, but only with regard to Sefirat Hochma. Thus, AA lacks the Behinot GAR de Yechida because it is considered Guf with regard to the Ohr de Yechida.

Also, AVI are considered Guf with regard to AA, which is Hochma. They are only considered Rosh with regard to the new Zivug made on the Masach de Behina Bet, which is Bina.

Nevertheless, all three Partzufim Atik, AA and AVI, are considered complete Partzufim in Rosh and Guf. AA still has Rosh and GAR from the new Zivug de Behina Gimel; AVI have Rosh and GAR from the new Zivug de Behina Bet. It is like the Partzufim GASMB de AK where each Tachton is a Guf to the Elyon, though it has complete Rosh in itself.

However, since ZON came out only on Komat ZA, which is Nefesh Ruach, hence they lack the GAR entirely, and came out as Behinat Guf without a Rosh. Examine the great lessening that occurred because of the ascent of the Hey Tata’a to the Metzach; Not only did it divide the Sefirot and each and every Sefira came out in its own Koma, they also came out one below the other, until it caused ZA to come out without a Rosh.

However, through the new Ohr that descended from the Zivug de AB SAG in Nekudim, Eser Sefirot KHB ZON came out in AVI, and all their Komot were equal up to Keter, even the Malchut in them.

In addition, we must remember that there is a great difference between the Kelim de GAR of the Nekudim and the Kelim de ZAT de Nekudim. The Kelim de GAR are from Behinat First Hey, and have none of the Behinat Hey Tata’a.

Those Kelim came out by He’arat NYH de AK through the Tabur, by which the Hey Tata’a in the Eynaim came down to Peh of the Nekudim and AVI returned to Behinat Rosh. However, because Ina wants Hassadim, she still does not return her Panim to Abba to receive Hochma, except by MAN. These GAR are from the Behinat Kelim de AVI, which have no Behinat Hey Tata’a (Part 6, Histaklut Pnimit item 9).

However, the Kelim de ZAT came out by the MAN de Vav and Nekuda from the Yesod de AK. These MAN returned to AVI Panim be Panim, mated on the MAN, and generated Komat Eser Sefirot from below upward in Komat Keter, called Histaklut Eynaim de AVI.

From there downward it ejected the seven Melachim: First, Melech ha Daat; after the Hizdakchat to Behina Gimel they ejected Melech ha Hesed etc. Hence, only the Koma from below upward that emerged by the MAN de Yesod de AK is considered as Behinot Rosh de ZON, but not the Komot that emerged before the MAN, in the form of Panim be Achor. It is so since they have connection with ZON as they do not have any part in the Behinat Hey Tata’a.

It turns that those Eser Sefirot that departed to AVI de Nekudim in Komat Keter should be divided between the GAR in them, which have no connection with ZON, and the ZON in them, considered Rosh of ZAT de Nekudim. Now you see that these first three Partzufim Atik, AA and AVI that came out in Nekudim, are not connected with ZON de Atzilut any longer since they are from the Behinat GAR in the Roshim of AVI de Nekudim.

You can therefore understand that there are three Behinot in the Eser Sefirot de Nekudim, and there is a great difference in the way the are corrected:

- The first Behina is the Behinat Katnut that emerged in Nekudim by the ascent of Hey Tata’a in the Eynaim, meaning what emerged in their basic creation, being only Behinat Achor be Achor.
The second is Behinot Panim be Achor that came out in Nekudim by the He’arat Tabur de AK that lowered the Hey Tata’a from the Eynaim de Keter de Nekudim to the Peh de Nekudim. It returned the AVI to the Rosh, where Ima still remains in the Achoraim to Abba though she is turned completely into Behinot Rosh, “because He delighteth in mercy.”

The difference between the first Behina and the second Behina is that in the first Behina where the Hey Tata’a was above AVI, AVI had on the He Yet, al imprin Yashar that to compl in Kom Rosh.

The third Behina is the two Roshim that came out in GAR de Nekudim in Behinat Panim be Panim, on the MAN de Vav and Nekuda that they received from the Yesod de AK and their Behinat from above downward, called ZAT de Nekudim.

The best among them is the first Behina, meaning Achor be Achor that remained in AVI de Nekudim, which did not suffer from the breaking at all. After them it is the second Behina, meaning GAR de AVI that came out in Behinat Panim be Achor, since they are clean from Hey Tata’a, and the He’arat Ruach Nefesh that expanded in them to ZA is of the same merit.

Hence, there is a great difference between the two above Behinot: After they were corrected in Atzilut, their correction remained permanent and the blemish of the Tachtonim does not cause them any Histalkut.

However, this is not the case in the third Behina, as it comes by the MAN de Yesod AK, which is the Behinot Vav and Nekuda, meaning there is Behinat Hey Tata’a there. For that reason, its correction is not permanent, but all the Tikkanim that come in this Behina are in the form of ascending and descending, according to the actions of the Tachtonim. Remember all the above as it is an introduction to understand the Rav’s words before us.

30. AVI, called Hochma and Bina de Atzilut, take only the Bina of MA between them, which is the Behinat Tagin de MA. ZA de Atzilut and Nukva, which are the seven bottom Sefirot de Atzilut, take the Behinot Otiot of the name MA, which are also the seven bottom Sefirot of the name MA; ZA takes six and Nukva takes the seventh.

Thus, the division of the Eser Sefirot de MA in the Eser Sefirot de Atzilut has been thoroughly clarified. You find, that they are not aimed together.

31. Each side of the Nukva in Atzilut is made of the name BON, since Atik takes the Taamim de BON to make its Nukva, and they are the first five Sefirot in Keter de BON since every Sefira consists of ten. Also, it takes GAR from Sefirat Hochma and the first four from
**Bina de BON**, and all this is for Nukva. Also, it takes seven Ketarim for the above-mentioned Nukva, from the bottom seven de BON.

*Arich* takes the last five de Keter de BON for Nukva and *Abba* takes the bottom seven de Hochma de BON. *Ima* takes the bottom six de Bina de BON and *ZON* take all the bottom seven de BON, except for the Ketarim in them, which *Atik* took.

**Ohr Pnimi**

31. *Atik* takes the Taamim de BON to make its Nukva, and they are the first five Sefirot in Keter de BON.

It has already been explained in the previous item that the Eser Sefirot de Nekudim that came out all at once there cannot be corrected in the new MA there, but only one by one. Hence, when Atik, which is Sefirat Keter, was corrected, it could not sort any Behinat Hochma.

For that reason the bottom half of Keter de Nekudim did not connect with Behinat Atik de MA, since it is the Behinot NHY de Keter that clothed the Mochin in AVI. Hence, they descended from the degree of Keter to the degree of Hochma and are no longer fit to connect in Rosh ha Aleph in Keter de Atzilut.

by saying that they are the first five Sefirot he means that they are half the degree. Since the time of the ascent of the Hey Tata’a in the Eynaim, all the degrees have been divided into two halves GE and AHP. Only the Upper half remains in the degree, being GE, but the bottom half went out of the degree and is considered lower than it.

In the Tree of Life (Gate No. 40, Study No. 8) the Rav writes: “This is a great rule by which you will understand everything. The second Partzuf is always the Upper half.”

This is the most important key in the wisdom that must always be kept before one’s eyes, because most of the connections in the wisdom are explained by it. In fact, the Upper part contains only two Sefirot, which are the ones that came out when it was first created, called GE, while the bottom part that went out of the degree contains three Sefirot Bina, ZA and Nukva. However, since they are the two Upper Sefirot, they are considered as half.

Also, it takes GAR from Sefirat Hochma and the first four from Bina de BON.

The reason for it is that the place of the position of the Rosh de Atik de MA is from the place of the Peh de Nekudim and upward through Tabur de AK (Ohr Pnimi item 18), meaning the place where GAR de Nekudim stand. Hence, everything that remains in GAR de Nekudim after the breaking of vessels is taken by the Zachar de Atik that clothes them there. It is indeed what came out there when they were first created, which is the actual Behinat Katnut de GAR and Behinat Achor be Achor.

However, since they are Behinat Galgalta ve Eynaim of the degree, he therefore calls them GAR. This is because the whole matter of Gadlut is only the return of Bina and ZON to the degree because by lowering the Hey Tata’a to the Peh, Bina and ZON return to the degree, and then acquire GAR de Gadlut.

Thus, the gist of what emerged in Katnut is GAR, meaning Galgalta ve Eynaim, and the gist of the addition that comes during the Gadlut are Bina and ZON.
Hence, he names *Katnut* “Panim” or “GAR”, and the *Gadlut* he names “Achoraim” or “ZAT”.

It turns out that since *Atik Dechura* clothes in the place of *GAR de Nekudim*, it takes everything that remains there of these *GAR* into his *Behinat Nukva*. However, from *Bina*, being *Ima de Nekudim*, he takes the first four *Sefirot*, meaning *Hesed of Bina* too. This is because *Ohr Hesed* is always in *Bina* when she is in *Achoraim* to *Abba*.

He only leaves there when *Ima* turns her *Panim* to *Abba*, as the Rav wrote above (Part 5, *Ohr Pnimi* item 40). The seven *Ketarim* of *ZAT de BON* that *Atik Dechura* took, it took only for its *Behinat Guf*.

**Arich takes the last five de Keter de BON for Nukva and Abba takes the bottom seven de Hochma de BON. Ima takes the bottom six de Bina de BON and ZON take all the bottom seven de BON.**

In order to understand these connections of *MA* and *BON* and the necessity in the rations that the Rav ascribed to them, it is necessary to write at some length. Thus a truly comprehensive concept of the *Eser Sefirot de Atzilut* may be given, how they result from one another, both the *MA* part in each of them, the *BON* part in each and every one of them, and the necessitated connection in each and every *Sefira*.

Let us briefly repeat the words that have already been explained. It all begins in the ascent of *MAN* to *GAR de Nekudim* in general, and from there to *Rosh de Sag*, until the *Hey Tata’a* rose to the *Metzach de Sag*. The *Masach* only gained the *Aviut* found in the *Keter*. Such a fine *Aviut* generates only *Komot Malchut*, called *NYH* because of the *Tikun Kavim* in her.

However, there is also *Behinat Hitlabshut* of the last *Behina* there, which is *Komat ZA de Hitlabshut*. Hence, it is considered that *HGT* are also clothed in *Kelim de NYH*. This is called “*Gimel Go Gimel*” or “*Ibur de Atik*” (examine closely in *Ohr Pnimi* item 17).

This *Ibur de Atik* is actually *Behinat Ibur* that corrects the general *MAN* that rose there since it was in the form of twelve months. Hence, it immediately raised all the *Kelim* of the seven *Melachim* from *BYA* to *NYH de Atzilut* by way of a general *Ibur* to the *Kelim* as the Rav says above (item 3). However, a particular *Ibur* is still necessary, where every *Tachton* is corrected in it by its *Elyon* (see item 20).

It is also called *Zivug de Katnut*, and after that there was a *Zivug de Gadlut*. Know, that there are two *Behinot* here in the *Zivug de Gadlut: Panim be Achor and Panim be Panim*, because the *Tachton* is only born from the *Zivug Panim be Panim de Elyon*.

Hence there are three *Zivugim* to discern here: 1 – *Zivug de Katnut*, which is *Achor be Achor* and *Ibur*; 2 – *Zivug de Gadlut*, which is the lowering of *Hey Tata’a* from the place of the *Metzach*, which is *Behinat Panim be Achor*, since there is no *Behinat Panim be Panim* but through *MAN*; 3 – The *Zivug* on the *MAN* that rose to the *Nukva*, which is *Panim be Panim*.

You also know that all these *Komot* that come out by *Zivugim de Katnut and Gadlut* in *Atzilut* are called “the new *MA*”. Moreover, even the *Behinot Masach* and *Aviut* of the *Reshimot*, which are only from the *Sefirot* of the *Eser Sefirot de Nekudim*, being certainly *BON*, are still considered *Kelim de MA*.

This is so because the *Zivug* from the *Ohr Elyon* came out on them, and they are the measurements of the *Komot in Atzilut*. Hence, they necessarily became the *Kelim to MA*, since the *Masach in Malchut* of the *Rosh* expands to *Eser*
Sefirot from her and within her, making Kelim for the Eser Sefirot de Toch and Sof, called Guf.

However, only the Orot, meaning the Reshimot, the Nitzotzin and the old Kelim that have already been used for Halbasha of Orot during the Melachim in the GAR and the ZAT, are named BON, and remember that.

Thus, the construction of the Katmut de Atik was made of the Hitkalelut Masach in the Hey Tata'a, from her Atzmut, which is the better part of the MAN and the Reshimot. It is known that from the perspective of the Zivug, the more Av is better. However, because of the weakness in the Masach, having only Behinan Keter of its Aviut, it therefore raised the Hey Tata'a to Keter, to Metzach, which is Bina de Keter, and from here stemmed the Komat Ihur de Atik.

The cause for the Zivug de Gadlut de Atik is the remains of MAN that was left there in Rosh de SAG without any Tikun. This is because only Komat NHY came out of the Behinan MA, connecting with the Upper half of Keter de BON in Tikun Kavim Achor be Achor.

The rest of the MAN, being all four Achoraim de AVI and YESHSUT, and the seven Orot de ZAT, remained without any He’arah. These MAN induced the Zivug AB SAG where the He’arat AB lowered the Hey Tata’a from Metzach to Peh. Since the Hey Tata’a descended in her place, the Aviut de Behina Dalet reawakened in the Masach, and the Ohr Elyon that mated with the Masach generated Komat Keter.

After the Aviut de Nekudim in the Masach was recognized, the Masach returned to Peh de Nekudim and generated Eser Sefirot de Rosh in Komat Keter from below upward, from Peh de Nekudim to Tabur de AK. It is the same place of GAR de Nekudim (Ohr Pnimi item 18).

It has already been explained that this Behinan Gadlut is Behinan Panim be Achor because HB in these Eser Sefirot are not Panim be Panim without MAN. Hence, Komat Keter de Rosh has not yet expanded into Behinan Guf, since Bina de Rosh stands Achor be Achor with Hochma. Thus, only Behinan Ruach Nefesh descended to Guf, which is Komat ZA without He’arat Hochma.

Know, that here came the He’arat Ihur to half the lower Keter. This is because you know that the two halves of Keter became a single degree in Gadlut GAR de Nekudim. However, because of the breaking of the Melachim, where the Hey Tata’a returned to the Eynaim, the two halves of Keter were divided into two degrees once more, Elyon and Tachton. GE remained in the degree and the AHP departed from there to the lower Behina.

Thus, now by the new Zivug de AB SAG, the Hey Tata’a descended to the place of Peh once more, and thus the two halves of Keter became a single degree once more.

Yet, the lower half of Keter did not return to Rosh de Atik. This is because of the double strength that was now made in Parsa (Ohr Pnimi item 29). However, she received He’arah below in her place, and this He’arah is the He’arat Ihur de AA in NHY de Atik, which is from Rosh de Atik in the form of Panim be Achor.

This is so because the Upper half of Keter returned to Behinan Rosh completely, by the force of the Komat Keter in the Zachar de Atik, which gave her Behinan new AHP. Hence, the old AHP from Behinan BON too, still received a great Tikun.

Yet, because Bina de Atik is still in the Achoraim to Abba, these AHP can only receive He’arat Ihur, and understand that thoroughly. Thus, we have explained the Rosh and Guf de Atik and Behinan Ihur de AA.
After AA, which is the bottom half of Keter, was completed in all the Behinot de Ibur and was born in Behinat Ruach Nefesh, it rose to MAN to Rosh de Atik, meaning to the Upper half of Keter, which is Nukva de Atik. Thus, it caused Behinat Bina de Atik to return her Panim to Hochma de Atik. Consequently, the Zivug was Panim be Panim in HB de Rosh Atik.

Behinat GAR reached Guf de Atik too, and when the Aviut de AHP de Keter was acknowledged from the Behinat Nekudim as they were Behinat Mochin to HB de Nekudim, it descended from there to Behinat Guf de Atik. It generated Eser Seferot from below upward in Komat Hochma, and from Behinat Panim be Achor as well, as Rosh de Atik before the raising of the MAN.

The reason it did not come out in Komat Keter is because the more important Behinat Aviut, which is Behina Dalet, was already sucked by Partzuf Atik for itself. Hence, only Aviut de Behina Gimel remained in the general MAN.

Thus, the Koma that came out on Aviut de Behina Gimel is called the new MA, and the Kelim de AHP de Keter that already served as Mochin in HB de Nekudim during the Melachim, are called BON, and are Nukva de AA. However, only Ruach Nefesh expanded into their Behinat Guf because Bina de Rosh de AA is in Achoraim to Hochma, as mentioned in Atik.

Since AHP de Keter de BON were corrected in Behinot GAR to Nukva de AA, He’arat Ibar came from her to ZAT de Hochma and Bina de Nekudim, which are Behinat AHP de HB that Atik took. This is because Atik took Behinat GE de HB de Nekudim, which are the Behinat Katnut that remained after the breaking of the vessels and the AHP, which are the Achoraim de HB that were cancelled, which are considered ZAT.

Now they received He’arat Ibar from Nukva de AA because there is a direct link for Nukva de AA, being AHP de Keter, with AHP de HB, from the time of the Melachim. At that time they were clothed in each other and AHP de Keter were their Mochin. Hence, now too it was fitting that AHP de HB would rise to Rosh de AA and clothe the AHP de Keter there. Thus, they would both be corrected in a single Tikun.

However, they cannot ascend because of the strength of the Parsa, and for that they receive the He’arat Nukva de AA in their place below, and this He’arah is considered He’arat Ibar. It is so because Bina de Rosh de AA is still in Behinat Achoraim to Hochma, and so they receive only the He’arat Ubar. Thus, we have explained the Gadlut de Rosh and Guf de AA in Behinat Panim be Achor, and the Behinat Ibar de Hochma and Bina de Atzilut, called AVI.

AVI de Atzilut, being ZAT de HB de BON, were completed in all the Behinot de Ibur and were born in Behinat Ruach Nefesh because of the He’arat Rosh de AA in Behinat Panim be Achor. Afterwards, AVI rose to MAN to Nukva de Rosh de AA, which is AHP de Keter BON.

Thus, they caused Bina de Rosh de AA to return her Panim to Hochma de Rosh AA Panim be Panim, and He’arat GAR reached Guf de AA too. After the Aviut in ZAT de HB that rose to MAN was recognized, they returned to their place in Guf de AA, and generated Komat Bina from below upward from the Behinat Aviut.

There is also Komat Hochma from the Behinat Hitlabshut, and they too were in Behinat Panim be Achor, as in Atik and AA. The reason they did not come out in Komat Hochma is because the Aviut de Behina Gimel had already sucked AA from the general MAN, and they were only left with Aviut de Behina Bet. Komat Bina that came out on Behina Bet is called the new MA, and the Behinat Kelim de ZAT de Hochma and Bina is called BON.
After the Rosh de AVI was completed in Behinat GAR de Bina in Behinat Panim be Achor, He’arat Rauch Nefesh came to Guf de AVI, and He’arat Ibur came to ZAT de Nekudim. This is so because they are related as Rosh and Guf of a single Partzuf from the time of the Melachim. After the ZAT were completed in all the Behinot de Ibur, they were born and came outside in Behinat Ruach Nefesh.

Thus we have explained Rosh and Guf de AVI in the Behinat Katnut de ZON. MA de ZON is the He’arat Ibur that received from Rosh de AVI, considered ZAT de MA, and BON de ZON is ZAT de Nekudim.

32. We have clarified that the Dechura in Atik Yomin was made entirely from Keter of the new MA, which are the Taamim de MA. The Nukva in it is made of the First Hey de Keter de BON, which are the Taamim de BON, GAR de Hochma de BON, the First four of Bina de BON and the seven Ketarim de ZAT de BON.

Now we shall explain the matter of AA. The Eser Sefirot of the Dechura in it was made entirely of the Hochma of the new MA, which is Nekudot de MA, and the Nukva in it is made only of the bottom five of Keter de BON, which expanded and became complete Eser Sefirot in Nukva.

33. The Behinat Dechura de AA is explained, hence we shall now explain the Behinat Nukva, since she is made of the sorts of the Melachim de BON. We must clarify the appearance of this sort, and the entire AA will be clarified along with it.

This is because the entire Atzilut was only sorted and corrected by Iburim (pl. for Ibur), and every Partzuf was corrected and sorted by the Partzuf Elyon above it. By mating with the Nukva, it sorted the parts that this Tachton needs, they were there in the Nukva in Behinat Ibur of twelve months, and it was corrected.

Ohr Pnimi

33. Every Partzuf was corrected and sorted by the Partzuf Elyon above it.

It is written in the previous item that both the Ibur and the Zivug de Gadlut of every Tachton was made in its Elyon. This is because the two Zivugim de Atik were made in the Rosh de Atik, and the two Zivugim de AVI were in Rosh de AA. Also, Zivug ZON was made in Rosh de AVI, as is written and explained above.

By mating with the Nukva, it sorted the parts that this Tachton needs.

It is written above, in the previous item, that all the sorts from the Reshimot and the Kelim de BON were made by the Zivug Zachar and Nukva de Partzuf Elyon. The Nukva de Elyon raised the sorts that relate to it, which were on the same degree as her during the Melachim, and the Zachar de Elyon corrected them with its luminescence.

34. It turns out that the two Behinot in Atik Yomin, Dechura and Nukva, mated together, and raised the five parts of the lower Keter.
de BON, as MAN. They sorted the Orot from the Behinat Kelim and were there in Behinat Ibur of twelve months, and AA was corrected there.

35. We shall first explain the matter of Partzuf AA, and how the Eser Sefirot in it are divided. Nine Sefirot are Behinat AA, since the Nukva in it does not manifest, and the entire Behinat AA is called Keter of the general Atzilut. This Keter is divided into nine Sefirot, and this collective is called AA.

We have already explained the matter of the Hitlabshut of all the Partzufim of Atzilut one within the other. It turns out that only the Rosh of each Partzuf appears, and all these Roshim are then one below the other, all depicted as a single Partzuf, containing the entire Atzilut in general.

Since only the Levush Keter appeared from the entire AA, since even the Hochma in it is concealed inside that Keter, hence the entire AA is only called Keter. The two uncovered Roshim de AVI come immediately after that and become Behinat HB of the general Atzilut.

Reisha de ZA comes in their place through its Tabur and becomes a Guf to the Atzilut in general. Then Nukva de ZA appears, called Malchut of the general Atzilut. However, there is not a single Partzuf that does not have ten general Sefirot, clothing within another Partzuf as its separate Guf. So are the second in the third, and so are all of them.

Ohr Pnimi

35. The entire Behinat AA is called Keter of the general Atzilut.

You must know, that there are three general discernments in all the Partzufim of Atzilut: The first is the Behinot Shorashim to the Mochin; the second is the Behinot Mochin themselves; the third is Behinot ZON that receive the Mochin. This matter is necessitated here by the Partzuf Elyon, which is SAG de AK, as it is known that all the forces in the Elyon must necessarily be in its Tachton too.

You find there, in the beginning of the rooting of the attribute of Midat ha amim with Din, meaning the ascent of the Hey Tata’a in the Eynaim de SAG, that it ejected the AHP from all the degrees outwardly. Rosh SAG de AK itself acquired that association to the Eser Sefirot of its Rosh, and the beginning of that Zivug of the Hey Tata’a in the Eynaim came out in it.

Although its degree in itself, did not diminish at all because of this ascent, it became the Shoresh to this Behinat association, where the Behinat breaking of the degree appeared in it as Se’aro Dikna.

Hence, two Behinot Shorashim emerged opposite it in Atzilut, called Atik and AA. The Shoresh for all the Mochin that come in the association of Midat ha Rachanim with Din is Atik, similar to Rosh SAG de AK, where the Zivug of the Hey Tata’a in the Eynaim was made.

As the departure of the AHP could not manifest in the Rosh SAG itself, so this matter too did not appear in Atik, but only in AA, which is of similar value to Dikna de SAG de AK. Everything that is done by the Zivug in the Rosh SAG appears only in its Dikna, and so it is in AA and Atik too, where all the Zivugim
made in Atik for Mochin de Atzilut do not appear in Atik itself, only in AA (see Part 6, Ohr Paim item 2).

Thus we have explained the two Partzufim of Atik and AA, considered roots of Mochin to Atzilut, like SAG de AK and its Dikna, which are the roots of the association of the Hey Tata’a in the Eynaim.

After the Reshimot in SAG de AK were recognized as Behinat Guf, they descended to their place in the Guf, the place of Tabur de AK, where the Mochin of the Hey Tata’a in the Eynaim appeared in Behinat Rosh. It is much the same here in Atzilut, where after the Zivug was made in AA and Atik on the MAN that rose for the Mochin, they descend to their place in the Guf, to Chazeh de AA, to manifest the Mochin in its suitable place. They are called AVI de Atzilut, meaning the Mochin.

Now you can understand the division of AVI de Atzilut to the four Behinot of AVI. You must only keep in mind all that has been explained regarding the ascent of the Masach that was purified from the Guf de SAG into Behinat renewal of the Zivug in Rosh de SAG, until it came to ZAT de Nekudim, as brought in the two previous parts.

Let us mention the things briefly: The Masach that rose from Guf de SAG consisted of three Behinot Reshimot: Reshimot de Taamim de SAG (see Part 6, Histaklut Pnimit item 24). MA Elyon de SAG came out on their Zivug and after the Zivug its place was apparent from the Peh de SAG through above Tabur de SAG. Since the Taamim never descended below Tabur and did not mix with the inner NHY de AK at all, it thus has nothing of Behinat Hey Tata’a and is considered as Upper AVI, as the Rav says above (Part 6 item 6).

The second Behina de Reshimot, are the Reshimot of Nekudot de SAG. These are the lower nine de SAG that expanded from Tabur down to the Sium Raglin de AK, where they mixed with the Inner NHY de AK and mingled with the Hey Tata’a.

The Eser Sefirot de Nekudim came out on their Zivug in the form of Hey Tata’a in the Eynaim, which ejected the AHP from all the degrees. After their Zivug in Rosh SAG, their place in Tabur de AK became apparent, and Rosh ha Aleph came out from Tabur upward to the Chazeh de SAG, which is the Peh de MA Elyon. GAR de Nekudim have two Roshim, Keter and AVI, whose place is from the Sium Tifferet to Tabur de AK.

Know, that these three Roshim that came out by the Zivug on the Reshimot de Nekudot de SAG are all called YESHSUT, and they are three Behinot YESHSUT. They are called that for the reason the Rav has written above, that the Behinot SAG, mixed with the Inner MA and BON de AK, are always called YESHSUT. The ones that are clean from this mixture are called Upper AVI.

Since these came out on the Reshimot de Behinot Nekudot de SAG, they are necessarily mixed with the Hey Tata’a of MA and BON de AK. However, they contain three degrees: the first YESHSUT stands from Tabur de AK upward. It is the best of them, because the Hey Tata’a operates in it from below upward, and it is known that the Aviut cannot operate anything above its origin of creation.

Hence, this YESHSUT is considered clean from Hey Tata’a; it is not even regarded as Nekudim, but is completely similar to Behinat Taamim of SAG, meaning the Upper AVI. Yet, it is certainly lower than them for it still has the Orot that come from the Zivug of Hey Tata’a.

Nevertheless, it is considered the Shores of the Nekudim. However, the above-mentioned MA Elyon, which is Behinat Upper AVI, is not even considered the
Shoresh for Nekudim, since it does not have anything of these Orot, related to Hey Tata’a in the Eynaim.

The second degree is Rosh ha Bet de Nekudim, called Keter. Since it is Behinot AHP of the first YESHSUT. Hence, the force of the Hey Tata’a already controls it, and it is thus considered Behinat Nekudim. However, in itself, it is divided into Galgalta ve Eynaim and AHP in its Eser Sefirot, which are two Roshim.

For that reason, it is considered that in Keter too the Hey Tata’a operates from below upward in its Behinot Nikvey Eynaim. For this reason, the dominion of the Hey Tata’a in the Eynaim appears primarily in the third Rosh, called AVI de Nekudim.

It is considered the Shoresh to the Mochin, which are AVI, where the Hey Tata’a controls, but for itself, it is considered that the Hey Tata’a is below it. The third YESHSUT, being AVI de Nekudim, are considered the actual Behinat Nekudim, meaning Behinat Hey Tata’a in the Eynaim, where it appears in all its control.

Now we have explained the two Behinot of Atzilut, which are the roots of Mochin de Atzilut, called Atik and AA, relating to Rosh de SAG de AK and its Dikna. The Zivug was made on the Masach there only in the form of Hitkalelut for the Tachton, and after the Aviut in the Masach had been recognized, it had to descend to its place.

This occurred in a similar manner in the Zivug in Atik and AA, meaning only in the form of Hitkalelut, which is merely called Shoresh for the Mochin. The second Behina was also clarified, being AVI de Atzilut, which are the complete Mochin of Atzilut. However, they are not Upper AVI, but only the fourth YESHSUT, relating to the fourth YESHSUT de SAG de AK, being AVI de Nekudim.

Similarly, the four Behinot AVI emerge here too, and the fourth are the Mochin de Atzilut, meaning they clothe in ZON de Atzilut, considered the receivers of the Mochin. The entire matter of this association revolves around them for the management of the world comes only from ZON.

However, although we have clarified four Behinot in AVI, they are still considered as only two primary Behinot. Upper AVI are one Behina, and all three degrees of YESHSUT are considered as one Behina too.

ZON de Atzilut, which are the receivers of the Mochin, relate to ZAT de Nekudim, born from the MAN de Yesod de AK, called Shuruk. They are divided into two Behinot in Atzilut: the “Big ZON”, and the “Little ZON”. This is before two Behinot came out in ZAT de Nekudim, which are the four Melachim DHGT from AVI and the four Melachim TNHYM from YESHSUT. In Atzilut they came out in the same manner: the Big ZON related to DHGT, and the Little ZON related to TNHYM.

It is written, “all these Roshim are then one below the other, all depicted as a single Partzuf, containing the entire Atzilut in general.” It means that all the Partzufrim of Atzilut primarily manifest only in ZON. This is the Hitdash Mochin that was made in Atzilut, in the form of the association of Midat ha Rachanim with Din, which should uncover the matter of the conduct of reward and punishment in this world.

This relates only to ZON, for only in them this conduct applies, that when the Tachtonim are worthy, they raise MAN and the Mochin appear in ZON, and when they are not worthy, the Mochin exit. However, the actions of the Tachtonim do not blemish above ZON whatsoever.
Thus, the Mochin is primarily for the reception of ZON. However, in order to give them to ZON, they must come down through the previous eight Partzufim, Atik and Nukva, AA and Nukva, for Behinot Shorashim for the Mochin, and AVI and YESHSUT for the Mochin itself. ZA cannot receive them but from the fourth YESHSUT, as we’ve said, and thus they are all one Partzuf with one function.

36. Let us explain the order of these nine Sefirot divided in it, in AA. AA is different from all the rest because all the other Partzufim, whether Atik, or AVI or ZON, their Rosh is one Galgalta, which is the Behinat Keter in the Partzuf.

Keter comes from the word Koteret (heading), as it is written, “the wicked doth beset the righteous,” meaning surrounds him. The Gulgolet (Heb. for Galgalta) is like one heading, surrounding the entire Behinat Rosh.

There are two Mochin within that Galgalta, called the HB of that Partzuf, Hochma on the right and Bina on the left. These two are the majority of the Mochin. However, the third Mochach below them is made of those two in general, determining between them, in the middle. It is called the Daat of the Partzuf. We shall explain what is not included in the Eser Sefirot of the Partzuf, and all these three Mochin HaVaYot will be built inside that Galgalta, called Keter. After that the seven lower Sefirot HGT NHYM will expand in the Guf one atop the other in the form of Kavim.

37. However, there is only one separated Mocha inside that Galgalta, called Hochma de AA. Since this Hochma and that Mocha too, contain Behinat three Mochin, as we will explain later, yet all three are but Behinat Hochma itself.

Thus, it turns out that in that Reisha de AA there was only one Galgalta, which is Keter de AA, and inside it, one Mocha which is Hochma de AA. However, Bina de AA could not stand there in Behinat Reisha.

38. We have learned that the reason for it is that Behinat Nukva de Atik was made of the First five de Keter de BON, where there was never any cancellation or even a blemish. However, the sorting of the Melachim began in Nukva of AA as she was made of the last five de Keter de BON, that were a little blemished.

From there on the flaws add in the rest of the Partzufim, as mentioned there. Hence in Reisha de Atik, where there was no blemish whatsoever, his Bina was able to receive the Ohr Elyon de AK that extends within Reisha de Atik, when she is up there. For that reason she too stood at Reisha de Atik, and then the Daat, made of the connection of HB, stands there too.

Ohr Pnimi

38. Behinat Nukva de Atik was made of the First five de Keter de BON… …the sorting of the Melachim began in Nukva of AA.
It has already been explained above, in the previous item, that Atik and AA are related in the same manner as Rosh de SAG and its Dikna. For that reason, Atik did not sort from the BON for its Nukva, but only those Behinat that were not controlled by any flaw due to the breaking. This is because the matter of the Hey Tata'a in the Eynaim that we discern in the descent of the degrees of SAG de AK is of similar value to the Behinat Reshimot de BON. Its degrees descend according to the blemish they were blemished by the breaking of the vessels.

That mixture is not at all apparent in Rosh SAG, though there is Hitkalelut Zivug de Hey Tata'a in the Eynaim in it. Similarly, Atik, which relates to it, cannot take any Behina from the somewhat blemished BON by the breaking of the vessels for its construction.

Hence, it did not take from BON, but from its Behinat Katnut, meaning everything that emerged in it from its very creation, meaning only the Upper half of Keter BON, meaning only its Behinat Galgalta ve Eynaim. These did not receive anything within them, even from the He'arat NYH de AK that emerged through the Tabur in the form of Holam above the Otiot.

For that reason it has nothing of the Behinot ZAT de Nekudim, since the He'arat Holam through the Tabur is the Shoresh to the ZAT de Nekudim. This is because this Ohr descended from Zivug de AB SAG made on MAN de NYH de AK that rose to them. Also, NYH de AK are considered the Shoresh of ZON de Nekudim since AVI generated ZAT de Nekudim on their MAN.

This He'arat that came out through the Tabur to Keter de Nekudim lowered the Hey Tata'a from the Eynaim de Keter to Peh de Nekudim and returned AVI to Behinat Rosh. In that state Keter itself gained its GAR too, since it now has complete Eser-Sefirot as it acquired its AHP from the return of AVI to its Rosh. However, before AVI returned to the Rosh, Keter had only Galgalta ve Eynaim, which are Behinot Orot de Ruach Nefesh. This is because Orot de HGT are clothed in Galgalta and Orot de NYH are clothed in the Eynaim.

Hence, although it is not completed by the He'arat Tabur de AK but only in the three lower Kelim Bina and ZON, they still returned KHB de Orot to it from the aspect of the Orot. This Bina and these ZON that Keter gained by the He'arat NYH de AK are considered Sigim with respect to Atik because the cancellation during the Melachim happened in them, and they fell back to Behinat VAK. This is called the annulment of NYH de Keter.

For that reason Atik gave these Bina and ZON de Keter to AA, since it relates to the Behinat Dikna de SAG, the place of the manifestation of the Katnut, which is at Rosh de SAG. Hence, AA received Behinot Bina, and ZON de Keter of the blemished BON into its Behinat Nukva.

It is written, “Behinat Nukva de Atik was made of the First five de Keter de BON, where there was never any cancellation or even a blemish.” As it is written, that it was made from the Behinat Katnut de Keter that came out in it from its very creation. It remained complete, and not a thing of it was cancelled even a bit.

However, the sorting of the Melachim began in Nukva of AA since she was made of the last five of Keter de BON which were a little flawed. This means, as we have explained, that AA was made of Bina and ZON de Keter, which Keter gained the new Ohr of NYH de AK that illuminated on it through the Tabur. This Ohr was cancelled once more and Bina and ZON de Keter descended from Rosh to VAK once more, hence, they are flawed.

From there on the flaws add in the rest of the Partzufim.
This is because Bina and ZON that Hochma gained by Ohr de NHY de AK that came out through the Tabur was blemished more than Bina and ZON de Keter. This is because Hochma participated in the MAN de Shuruk, which are the Behinat Hey Tata’a itself.

Bina and ZON de Bina de BON were blemished even more than Hochma. This is because Bina de Nekudim did not extend her Bina and ZON by He’arat Holam, as Abba, but only through the MAN de Shuruk that she received from Yesod de AK, which is the Behinat Atzmut de Hey Tata’a, from which ZON were born. The Behinot seven Orot of ZAT are blemished most since they broke in Panim and Achor and descended to BYA.

39. The sorting from the Melachim that had some flaw n them was in Reisha de AA. Hence, his Bina is more Dinim than Hochma, as Dinim always awaken from her, since she is Nukva. Thus, she could not receive the Ohr Atik that clothes inside Reisha de AA in a high place in Reisha.

This is because there is great Ohr there, close to Atik, and thus she came down in the Behinat Garon de AA. Since she was further there, she had the ability of receiving the Ohr of Atik.

Ohr Pnimi

39. In Reisha de AA etc. his Bina etc. she came down in the Behinat Garon.

It means that these AHP that Nukva de AA were made of, consist of Eser Sefirot GE and AHP, also considered as Panim and Achoraim. This is because there are two Behinot in them: One – they joined to complement AHP de Keter. This is considered Behinat Galgalta ve Éynaim in these AHP; Two – they expanded to being Mochin to AVI de Nekudim.

This is considered as Behinat AHP in these AHP. Hence, when Nukva de Atik sorted these AHP for the Nukva de AA she only sorted Behinat GE, which are Behinot Keter and Hochma de AHP that belong to Behinat Keter de Nekudim, which is Nukva de Atik.

However, Bina and ZON of AHP, which are NHY de Keter that turned into Mochin in Hochma and Bina de Nekudim are considered as the degrees of AVI de Nekudim, and not as the degree of Keter. Hence, Bina departed from the Rosh de AA.

There is yet another important reason that Bina could not stand at Rosh de AA. The rule is that everything that is not flawed by the breaking received its correction from the new MA, completely and permanently, and never leaves there. However, the Mochin do not remain permanently in the flawed Kelim by the breaking, but are rather in a state of “coming and going”.

Hence, Behinat AHP de AHP, namely their Bina and ZON, are considered flawed with regard to Rosh de AA that received Komat Hochma from Atik. Hence she cannot receive this great Ohr permanently in Rosh de AA, and thus descended outside the Rosh.

It is written, “thus she came down in the Behinat Garon de AA. Since she was further there, she had the ability of receiving the Ohr of Atik.” This is so because with her descent to the Garon she receives her Mochin temporarily; sometimes she connects with the Rosh to a single Partzuf and has Mochin de
GAR from AA, and sometimes she is not connected and then has no Mochin. In this manner she is worthy of receiving.

There is a third reason, as the Rav wrote, “Bina is more Dinim than Hochma, as Dinim always awaken from her.” Interpretation: you already know that the flaws add and accumulate in the Partzufim (item 18 here and Ohr Pnimi item 29). This is so because there are three Behinot in them: First, what came out in Atzilut, which were not flawed at all, which Atik took. Second, what came out in Nekudim by the He’arat Holam through Tabur de AK from which GAR came Panim be Achor. The third is the He’arat Shuruk from Yesod de AK where GAR came from in Behinat Panim be Panim.

These three Behinot apply only in GAR de Nekudim. After that there is Behinot ZAT de Nekudim that broke Panim and Achor. The best from Behinat Achoraim de AVI is what comes from the He’arat Holam by the He’arat Tabur.

This He’arah of Holam did not reach the AHP from the Behinat Bina even in AHP de Keter. It is so because Bina did not return her Panim to Abba to receive He’arat Hochma from him and complete her AHP before the MAN de Shuruk that she received from Yesod de AK reached her. Thus, all the Behinot AHP de Bina are from He’arat Hey Tata’a, contained in Shuruk. This is the meaning of the Dinim awakening from Bina.

40. However, the Bina of the rest of the Partzufim below AA had the ability to stand at the Rosh of the Partzuf. The reason is that Ohr Atik is a greater Ohr than all of Atzilut, since Ohr Ein Sof clothes inside it. Since Atik had already been clothed inside AA, the Ohr was greatly lessened. When AVI return a second time, to clothe AA too, Ohr Atik is found to be very distant from them.

Thus, their Bina has the ability to receive the Ohr Atik, after she is distant, while sitting at the Rosh of the Partzuf, and all the more so in ZON, which drew even farther.

41. *After we have clarified the matter of AA, we shall now clarify the order of its ten Sefirot, and how they clothe Atik Yomin. We have already explained above that this is the reason it is called Atik Yomin, as its seven days clothe AA separately. This is their order: Keter de AA clothes Hesed de Atik, and Hochma to Gevura, and Bina to Tifferet.

42. The reason is that since they are the Upper three of AA, which are Behinat Reisha and require more Ohr than in the Guf, hence a complete Sefira of Atik is clothed in each of them. However, the lower seven of Guf de AA do not require as much Ohr as the Rosh, hence the last three de Atik will suffice to shine in them.

This is their order: Atzmut NHY de Atik in HGT de AA, as mentioned, and that too is because HGT de AA later became Mochin in the First Three de Abba and Ima. Hence, their He’arah is primarily in HGT de AA to shine for Mochei (pl. for Mochin) AVI. Afterwards Ohr came out alone from Yesod de Atik and expanded in NHY de AA.

Ohr Pnimi
42. **They are the Upper three of AA, which are Behinat Reisha and require more Ohr than in the Guf.**

Because HGT de AA became Mochin to AVI. These words are profound indeed, and require length.

First, we must know that the matter of Hitlabshut NHY de Elyon in the Behinot Mochin in the Tachton, and the matter of the Halbasha of the Tachton to Guf de Elyon are separate matters. Note, that NHY de Atik clothe Mochin in Rosh de AA, and yet, Rosh de AA clothes HGT de Atik, not NHY de Atik.

Also, in AVI, NHY de AA clothe in the Mochin in Rosh de AVI, and yet, the Roshim de AVI clothe only HGT de AA and not NHY de AA at all. The reason is simple: These NHY de Elyon that clothe the Mochin in the Tachton are Behinat NHY de Eser Sefirot de Rosh de Elyon and have no dealings with the Halbasha of the Tachton to the Guf de Elyon.

Know, that there are three Behinot NHY de Elyon: the first – NHY de Eser Sefirot de Rosh of the Elyon from its very creation. The second – the NHY that appear in it by the ascent of MAN of the Tachton. The third – the new NHY that appeared in it by the ascent of the MAN of the progeny of the Tachton.

We shall understand the matters according to the order of the creation of the three Partzufim Atik, AA, and AVI. You know, that by Zivug AB SAG that the Hey Tata'a generated from the Metzach and lowered to her place in the Peh, Eser Sefirot came out on Komat Keter.

This was done first by Hitkalelut of the MAN of Nekudim in Rosh de SAG, and afterwards, when the Aviut of the Reshimot was acknowledged, they descended to their place, to Peh de Nekudim. There they once more generated Eser Sefirot de Rosh from Peh de Nekudim to Tabur de AK on Komat Keter, called Rosh de Atik (Ohr Pnimi item 20).

This sufficed for Behinat Rosh de Atik and to its Behinat Guf because Bina of this Rosh stands as she always does in Behinat Achoraim to Abba. Hence, she only imparts the Guf with Ruach Nefesh, and the Guf lacks GAR. Thus we have explained the creation of Rosh and Guf de Atik, and now we shall explain Partzuf AA.

**Partzuf AA** is sorted by Nakva de Atik. Since she is the Upper half de Keter de Nekudim, meaning the Behinot ve Eynaim de Keter that came out when it was first created, through her connection with MA, she now acquired GAR de Keter. She extends her AHP from the time of the Nekudim once more, meaning the NHY de Keter that were then cancelled by the concealment of GAR de Keter.

Now that she acquires the GAR by the new MA once more, she returns and draws them to her, to complete her old Eser Sefirot. Since these AHP are also from Behinot NHY de AK, hence, they became MAN there, and caused Bina de Atik to return to being Panim be Panin with Hochma.

It is known that the coming of ZON in the place of Bina always awakens Bina to return her Panim to Abba. This is in order to draw He’arat Hochma for ZON, who is connected to them to provide them with He’arat Hochma from the perspective of Bina and ZON de Eser Sefirot de Ohr Yashar. It is known that only Behina Gimel de Aviut remained in them. This is because Behina Dalet, which was in the general MAN, was taken by Atik. Hence, only Komat Hochma emerged on them.

It turns out that Nakva de Atik acquired her Behinat AHP from the time of the Nekudim by that new Zivug that emerged in her. It means that she was once more completed with Eser complete Sefirot GE and AHP, though not in the Komat she has from MA, which is Komat Keter, but only in Komat Hochma.
Now it is considered to have two Behinot of NHY in Keter de Nukva. The first is NHY de Keter that she has from Kelim de MA, and the second, NHY de Komat Hochma that she now acquired by the new MAN de AHP.

Two Komot extend below from this Zivug: the first is to the Guf de Atik itself, because after Bina de Rosh returned Panim be Panim, its He’arah reaches the Guf too. Now the Guf gains Behinot GAR, but only GAR de Komat Hochma, and not Komat Keter, as it is in the Rosh.

This is so because the Zivug Panim be Panim, made in the Rosh, was only on the new Behinot MAN, which do not have more than Aviut de Behina Gimel. The second Koma extends to Behinat Rosh de AA, to the place of Chazeh de Atik, which clothes it from the Chazeh to the Peh.

Now you can understand the matter of Hitlabshut NHY de Elyon to Mochin in the Tachtom. Indeed, they are a part of the Tachtom and are not fitting to remain in the Elyon. This is so because they are the same AHP that completed Nukva de Atik during the Zivug of MAN de AA.

Even though they joined her during the Zivug, they are still unworthy of remaining in her, since they are from Behinat Komat Hochma. After their own Aviut had been recognized, their flaw from the time of Nekudim becomes known too, that they do not merit being in the place of Atik. Hence, they descend to the place of Guf de Atik along with Komat Rosh de AA.

Here you should know what the Rav writes below, that when they are born, all the Partzufim fall to Beria and suck there from the two bottom thirds de Netzah and Hod de Atik there. The reason is that this Masach, which contains all the Reshimot in the Achoraim de Keter and the four Achoraim de AVI and ZAT, this Masach is from Behinat Guf de Nekudim that rose to Behinat Rosh de SAG after its Hizdakchat.

From there it descended from degree to degree until it generated all the Partzufim de ABYA. Hence, since the Guf de Nekudim illuminated in the entire BYA, thus, before the Aviut was recognized in its Guf, meaning while it was still contained in Aviut de Rosh, it could be in Behinat Atzilut.

However, after its Aviut de Guf is recognized, it is time for the Koma to depart from the Hitkalelut in the Rosh and descend to her own place, to the place it was prior to its Hizdakchat. This is called the birth of the Partzuf.

Then the Behinot Guf de Nekudim become apparent, which were in the Masach prior to its Hizdakchat, when it was in Behinot BYA. Hence, each and every Koma that came out on this Masach was compelled to come to Beria at the moment of its birth, meaning when its Aviut is recognized.

However, by Yenika from the two bottom thirds of Netzah and Hod de Atik, which are in Beria, they acquire the Behinot Atzilut in them once more, until they rise and clothe the Guf de Elyon. The same also happened to AA, and after the Aviut de Guf in the Masach that was in it from Behinot BYA too was recognized, it was compelled to leave Behinat Rosh de Atik and come to the place of Beria, under Parsa de Atzilut. This is called the birth of the Partzuf.

It turns out that the Behinot NHY de Mochin that it received from the Elyon remain in the Guf de Atik. After AA sucked from the two bottom thirds of Atik, returned to Atzilut and clothed HGT NHY de Atik, it then returned and received the NHY de Rosh de Elyon, which clothed in it as Mochin.

Thus we see that the beginning of the reception of AA to NHY de Atik was while it was still contained in the Zivug de Rosh de Atik. However, since during its birth, it was compelled to come down to Beria, it must therefore return and receive them from HGT de Atik once again.
It was similar in the creation of AVI by Nukva de AA. This is because AVI were made of Behinat ZAT de HB de BON, meaning AHP that were cancelled from AVI after they’ve lost their GAR. During the Nekudim, ZAT of these AVI were on the same degree as NHY de Keter de Nekudim, and also clothed them in Behinot Mochin.

Hence, after Nukva de AA, which is Behinat NHY de Keter Nekudim received Behinot GAR by the Zivug de Atik, she extended Behinot AHP de AVI to Behinat MAN too. AA and Nukva mated on these MAN Panim be Panim and generated Eser Sefirot in Komat Bina, since only Aviut de Behina Bet remained in the Reshimot, as AA took Behina Gimel for himself.

Two Komot came out by this Zivug, as with Atik, one for Guf de AA itself, which was only in Behinat Nefesh Ruach before, and could not receive from its Rosh, since Bina stands in Achoraim to Abba. Now, through the MAN from AVI that returned Panim be Panim, Guf de AA too received the GAR. However, they are GAR de Behina Bet, not from Behina Gimel, as it has in the Rosh, and a second Koma came out to Rosh de AVI, whose MAN are theirs.

Here too it is considered that NHY de AA clothed in Rosh de AVI, meaning Behinot AHP that Nukva de AA took from the MAN to complete the Eser Sefirot during the Zivug as with Atik for AA. When AVI were born, meaning when their Masach was recognized, they descended to Beria too for the same reason mentioned in AA. The Behinot NHY and the Mochin remained in Guf de AA until they returned to Atzilut through the Yenika and clothed HGT de AA, and then Behinot NHY returned and received their Mochin.

You should know that AA cannot mate on the MAN de AVI but only when it connects and becomes one Partzuf with Atik. This is because Nukva de AA is only half of the bottom Keter de Nekudim, which is only Behinat NHY. In order to sort out the MAN de AVI and mate on them, Keter must be as complete as it was during the Nekudim, when it clothed for Mochin in AVI de Nekudim.

Moreover, the Zivug is primarily named after the Nukva de Atik because the bottom of Keter is cancelled and incorporates in one complete degree with the Elyon when connecting with its Upper half. The Tachton, on the other hand, does not even bear a name, as the Rav says (Part 6 item 6).

Accordingly, you will find that Atik gives two kinds of Mochin for AA: the first is for Rosh de AA, which are Eser Sefirot on Komat Hochma, clothed in NHY de Atik that appeared because of this Zivug in Rosh de Atik. These NHY descend to AA together with the Mochin, since they are unworthy of Atik.

Atik gives the second Mochin for the Guf de AA. This is because the Guf de AA cannot receive Behinat GAR from its own Rosh, as they are Behinat Panim be Achor. Only through raising the MAN de AVI do Atik and Arich return to become one Partzuf. HB de Rosh also return Panim be Panim and then descend are impart GAR to Guf de AA.

Since that Zivug is also named after Atik, even the Mochin de Guf are imparted from the Zivug Atik, though from a low Koma, since it is from MAN de AVI, which is but Behina Bet. Yet, you must understand that the Mochin de Behina Bet in Guf de AA is also clothed in NHY de Atik, meaning the AHP by which Nukva de Atik was completed during the Zivug of this Koma de Behina Bet.

Now we have explained the two Zivugim de Atik for AA, and the two Behinot NHY de Atik that clothe AA. NHY de Atik from Komat Hochma clothe Rosh de AA, and NHY de Atik from Komat Bina clothe the Guf de AA.

Now you can also see that after the Yenika of AVI from the two bottom thirds de Netzah and Hod de Atik, while still in Beria, they thus acquire the strength to
43. Now you know the reason to what has become known and clarified, that all the Behinot NYH of any Partzuf from the Partzufim, always come as supplements, not as the core. This is why they are considered outside the Guf.

The reason is that in the Rosh of the Partzufim of Atzilut, which is AA, where all the other Partzufim of Atzilut clothe and hold, its NYH have nothing to rely on in it, in Atik Yomin. This is because only the ZAT de Atik clothed the First seven de AA, and there is only He’arah in NYH de AA, which stems from Yesod de Atik and expands in them. For that reason this whole issue continues in every NYH of all the other Partzufim.

Ohr Pnimi

43. Its NYH have nothing to rely on in it, in Atik Yomin. This is because only the ZAT de Atik clothed the First seven de AA.

This means the true NYH de Rosh Atik, from its creation, which are at Komat Keter. These NYH do not clothe AA at all, but only from its Behinat Guf, which are from Komat Hochma, found in HGT de Atik, which are Behinat ZAT de Atik.

Since it is so, AA itself, being Behinat Keter de Nekudim, lacks NYH de Kelim and GAR de Orot. This is so because its GAR are from a lower degree, and since AA is considered the general Keter de Atzilut, and it lacks its GAR, hence, all the degrees descending after it are found to be lacking NYH de Kelim and GAR de Orot. This is so because the GAR of each of them is GAR of its inferior
degree, and its own GAR are missing from it, as we have explained regarding AA.

It is written, “all the Behinot NHY of any Partzuf from the Partzufim, always come as supplements, not as the core.” This is because the Partzuf does not acquire its own NHY unless by joining and Hitkalelut with the Elyon to a single Partzuf, as we have explained regarding AA becoming one Partzuf with Atik by the MAN de AVI that it received. This He’arah is considered an addition, not as the core of the Partzuf, but rising and falling, as we will write below.

44. However, on another occasion, my teacher explained them to me more clearly, in the following manner: It is known, that every Shok consists of three Prakin, as mentioned in the Zohar (VaYechi). However, Yesod consists of but two Prakin, being the Yesod and the Atara in it.

Thus, the two Upper Prakin de NH de Atik clothed the HG de AA, Netzah on the right, and Hod in Gevura on the left Kav: Yesod in Tifferet de AA and the two middle Prakin de NH de Atik in NH de AA. Also, Atret Yesod de Atik in Yesod de AA, and Malchut de Atik in Malchut de AA, because a complete Partzuf of Nukva must be made of it.

For that reason she took one complete measure. You find, that the two bottom Prakin de NH de Atik remained below the entire NH de AA, and remained uncovered.

Ohr Pnimi

44. Every Shok consists of three Point in the heart... ...You find, that the two bottom Prakin de NH de Atik remained.

The difference between Hitlabshut NHY de Elyon to Mochin in the Tachtton has already been explained. Hitlabshut NHY de Elyon to Mochin in the Tachtton, or in the progeny of the Tachtton, means NHY de Eser Sefirot de Rosh. These are the same NHY that completed the Rosh de Elyon in Eser Sefirot during their Hitkalelut in the Zivag de Rosh de Elyon. However, the Halbasha of the Tachtton to the Elyon, meaning to HGT NHY de Guf Elyon, is because the Tachtton is always on the same degree with the Guf de Elyon.

Now you can see that the rumors brought here in the name of the Rav do not contradict each other whatsoever. He says above that NHY de Atik only clothe in HGT de AA and not at all in NHY, but only He’arah emerges from Yesod de Atik and expands in NHY. This refers to the Behinat Hitlabshut NHY de Atik to Mochin in HGT de AA for the Rosh de AVI that clothe those HGT.

He also says here that NHY de Atik clothe also NHY de AA, as in HGT de AA, where the Upper thirds clothe in HGT de AA and the middle thirds clothe in NHY de AA. This relates to the Behinat Halbasha of the Tachtton to the Elyon, which certainly clothes up to the Sium of the Elyon, meaning through the end of Atzilut, since all the Partzufim of Atzilut end equally. It turns out that even the NHY de Tachtton necessarily clothe some of the NHY de Elyon.

However, we have said above that it speaks of Behinat Hitlabshut NHY de Elyon as Mochin. It is certain that NHY de Atik are clothed only in HGT, for the He’arat Mochin de AVI, which they clothe there.

Yet, NHY de Atik are not at all related to NHY de AA, where ZON clothe, to clothe in them for He’arat Mochin. This is because the Mochin de ZON come only by connecting AA and AVI, and have only He’arah from Behinat Atik.
This is the precision that the Rav makes above, “Atzmut NHY de Atik in HGT de AA, as mentioned, and that too is because HGT de AA later became Mochin in the First Three de Abba and Ima. Hence, their He’arah is primarily in HGT de AA to shine for Mochel (pl. for Mochin) AVI. Afterwards Ohr came alone from Yesod de Atik and expanded in NHY de AA.”

As we have explained in the previous item, this means that only AVI rise to MAN in Rosh de Atik along with AA, and thus take the Atzmut de NHY de Atik with them, uncovered by their Hitkalelut in that Zivug. The Zivug de ZON, however, is not done there, but only in AA along with AVI, as we shall explain below.

45. It is known that the Raglaim of AA end at the Sof of Olam Atzilut. Thus, these two bottom Prakin de NH de Atik in Olam Beria are uncovered, without Levush. They joined together and clothed in Malchut de AA, and there became two Dadim to her, on either side of her.

This is the meaning of Dadei Behema, which are below the Raglaim, from which the Melachim that descended in Beria sucked before their place was corrected in AA, AVI, and ZON. Even after they were born, each and every Partzuf first descended there and sucked from them, and then rose to their place.

45. Thus, these three bottom Prakin de NH de Atik in Olam Beria.

These words are seemingly perplexing. What caused the matter of the division of NHY de Atik into three thirds in this manner, until Olam Atzilut was not enough for them, and the two bottom thirds had to depart to Olam Beria? Also, why were all three thirds not clothed in HGT NHY de AA, and how are the Upper thirds of HGT de AA and the middle thirds of NHY de AA related?

These things are indeed deeper than the sea, and we shall explain them here. Know, that the origin of the division of the thirds in this manner extends from NHY de AK. It has been explained above (Part 6, Histaklut Pnimit items 14, 26) that because of Tzimtzum Bet de AK, where the two Heyin, the First and the second, joined together, the point of Tzimtzum in the place of Olam ha Zeh in Behinat Malchut de Eser Sefirot de NHY de AK, rose to the place of Sefirat Bina de Eser Sefirot de NHY de AK.

Thus, the three Sefirot Bina and ZON de Eser Sefirot de NHY de AK remained below the Stum of the Kav de Ein Sof, meaning below the point of Tzimtzum. They became a place for the three Olamot: Beria, Yetzira, Assiya, in the above-mentioned two places.

Even afterwards, when the Ohr that fissured the Parsa descended and clothed NHY de AK, the new Gevul did not change because of that. It is so, although ZAT de Nekudim that departed from He’arat NHY de AK along with AVI de Nekudim, crossed the new Gevul and wanted to expand their dominion below the Gevul, meaning in the three Olamot BYA. Hence, they broke and remained in BYA, meaning the place of their dominion.

NHY de AK, whose ZON departed and became BYA, and their Keter and Hochma remained in Atzilut. These Bina and ZON are merely regarded as the
two bottom thirds of these Eser Sefirot de NHY, as this is how the AHP that came out of all the degrees is considered. You will find that the Rav referred to the AHP de Keter that came out of Keter as Five Bottom Sefirot de Keter BON, which are only TNHYM. Also, the principal part of Sefirot Tifferet, meaning its Upper third, is considered the Upper half de Keter, and only the two bottom thirds of Tifferet belong to the AHP.

Thus, six Sefirot of the degree, KHB HGT, belong to the Upper half de Keter, which is only Galgalta ve Eyvaim, and four Sefirot of the degree, NHYM, belong to the bottom half of the degree. The reason for it has already been explained in Part 7, and there is nothing more to add here. Hence, it is considered that the six Upper Sefirot of the Eser Sefirot de NHY de AK remained in Atzilut, and only four Sefirot, NHYM of these Eser Sefirot came out and were made into BYA, meaning from their Chazeh downward. Similarly, Eser Sefirot de NHY de AK are divided into three thirds, KHB, HGT, NHYM. The two Upper thirds, KHB HGT, remained in Atzilut, and only the bottom thirds, which are NHYM, became BYA.

It is known that there is no absence in the spiritual, and the matter of the second Tzimtzum that was made in NHY de AK are regarded as merely additions to them. Thus, no change was made in the first NHY de AK, who now end at the Nekuda de Olam ha Zeh too, as it is written, “And His feet shall stand upon the mount of Olives.”

It is known that Partzuf Atik de Atzilut is between AK and the Partzufim of Atzilut, where Atzmut Malchut de AK operates, which is Behinat Hey Tata’a before the Tzimtzum, meaning Malchut concealed in RADLA. Her Atzmut does not manifest in all the Partzufim of Atzilut at all, since she is Midat ha Din, without the association of Midat ha Rachamim, which is the First Hey. Hence, it too ends at the Nekudat Olam ha Zeh, as the first NHY de AK prior to Tzimtzum Bet, which is the association of Midat ha Rachamim with Din.

It turns out that NHY de Atik are divided into three thirds, as we have explained above regarding the Eser Sefirot de NHY de AK. The two Upper thirds of NHY, KHB HGT, stand in Atzilut and end equally with all the Partzufim of Atzilut, meaning on the new Gevul de Tzimtzum Bet. The bottom thirds, which are NHYM, are already below the Siyum of Atzilut, expanding in BYA down to the Nekuda de Olam ha Zeh, as the first NHY de AK.

These two Upper thirds of NHY, which are Behinat KHB HGT that remained in Atzilut, are so only with regard to the Kelim. However, with regard to the Ohr in them, they are but HGT NHY, as it is known that HGT NHY de Orot clothe KHB HGT de Kelim.

It is written, “the two upper Prakin de NH de Atik clothed the HG de AA, Netzah on the right, and Hod in Gevura on the left Kav; Yesod in Tifferet de AA.” It means that the Upper thirds of NHY de Atik are KHB de Kelim and HGT de Orot, hence their place is also in HGT de AA.

“The two middle Prakin de NH de Atik in NH de AA. Also, Ateret Yesod de Atik in Yesod de AA, and Malchut de Atik in Malchut de AA.” This means that the middle Prakin de NHY de Atik are HGT de Kelim and NHY de Orot, hence they clothe NHYM de AA. When he says that Malchut de Atik clothes Malchut de AA, it is not the actual Malchut de Atik, but only Behinat He’arakh from its Malchut, since Malchut de Atik is concealed in RADLA and does not manifest (item 23).

It is written, “These two bottom Prakin de NH de Atik in Olam Beria are uncovered, without Levush.” This means that the bottom thirds de NHY de
Atik expand equally with the Raglaim of AK in BYA. However, they are regarded as lacking Yesod and Malchut.

This is so because there is only Tikun Kavim in the form of the association of Midat ha Rachamim with Din, extending from Tzimtzum Bet. Since this Hitpashtut is from Behinat Tzimtzum Aleph, hence, there is no Tikun of the middle Kav there, and thus it is only considered as being in two Kavim, right and left, without sweetening. Thus, there is only the Behinat two bottom thirds de Netzah and Hod there, without Yesod and Malchut, but Malchut is contained in Hod.

**Dadei Behema, which are below the Raglaim, from which the Melachim that descended in Beria.**

It has already been explained (*Ohr Pnimi* item 42) how the birth of a Partzuf makes it fall to the Separated BYA. This is because the Masach upon which the Zivug Elyon for the Koma of the Partzuf comes from the Behinat Guf of the Nekudim that illuminated in BYA. Hence, this force that the Reshimot that the Masach consists of remains to shine in BYA.

However, when the Masach is purified from all the Aviut de Guf that was in it, this mixture of He’arat BYA was not apparent in it either, meaning as long as it was contained in the Zivug de Rosh.

Yet, after the Aviut of the Guf in the Masach was recognized, the force of He’arat BYA that was in it immediately appeared, and it was separated from the Rosh and descended to its place in BYA. Thus, its birth, meaning the recognition of the Aviut de Guf in the Masach, separates it from the Behinat Elyon and brings it to its place, making it fall to BYA.

This is the conduct in all the Partzufim de Atzilut, since they all came out of the Masach de Guf Nekudim that illuminated in BYA, except Partzuf Atik, which was truly corrected to be able to expand to BYA, as it clothes the Atzmut Malchut de AK prior to Tzimtzum Bet.

The principal Tikun, sufficient to raise them to Atzilut once more, is the separation of the force of He’arat BYA from them, and the attainment of the strong force of Sium of Tzimtzum Bet, being Behinat Malchut de AA that contains all the force of Sium of Atzilut. This is the meaning of Dadei Behema, which are the Behinat two bottom thirds de Netzah Hod de Atik found in BYA.

They joined and connected and were corrected in a single association with Malchut de AA. By joining both of them, they became corrected Dadei Behema to bestow the strong force of Tzimtzum Bet in Malchut de AA.

It is written, **“These two bottom Prakim de NH de Atik in Olam Beria are uncovered, without Levush. They joined together and clothed in Malchut de AA.”** This is so because then they can suck the Shefa de Atzilut although they stand in BYA, as they receive He’arat Malchut de AA through the two bottom thirds de NH de Atik that are in the same Olam as theirs. Finally, they receive the Behinat Sium de Atzilut and rise to their place in Atzilut.

They are called Dadei Behema because Malchut is called this when she is without the sweetening from Midat ha Rachamim. Their opposite is Dadei Adam, indicating that Malchut is sweetened in Midat ha Rachamim. This is the meaning of standing in Komat Bina, which is the Shoresh of Rachamim. For that reason they are connected in the place of the heart, which is Bina, and not below in the Raglaim, where there is gripping for the Klipot, as it is written, “Her feet go down to death.” Hence, it is the place of Erva, meaning there is gripping to the exteriors. This is also the meaning of Behema being BON in Gimatria.
46. Thus we have explained how ZA receives his Mochin, which is the Ohr of his true inner Atzmut. When he is in Gadlut, they come to him clothed inside the Achoraim de NHY de Ima and NHY de Abba. All the Partzufim are like that too, because the NHY of the Elyon, their Hitzoniut, becomes a Levush to the Mochin of the Partzuf below it and everything enters and expands in Rosh and Guf to that lower Partzuf.

Ohr Pnimi

46. The Se'arot of its Rosh are opposite the branches of AB, and the Se'arot

Then SAG still expanded to the Raglaim of AK.

47. There is no Mochin that is less than three Behinot HB and Daat. Hochma is the Hesed line, Bina is the Gevura line and Daat is divided into two: half Hesed and half Gevura. This is in order to determine between them, as it is written, “for the Lord is a God of knowledge,” two Daats (pl. for Daat). Also, Hesed is considered five Hassadim and Gevura, five Gevurot, as mentioned in Idrat Nasso (in the Zohar).

Ohr Pnimi

47. AK contains.

Orot stem from it, which are its branches.

48. There were two Daats in Zeir Anpin, one from Mochin that were extended to him from Abba and one from Mochin that were extended to him from NHY de Ima. Each of them consists of five Hassadim and five Gevurot.

49. The reason for it is that after all he also receives Mochin de AA by Hitlabshut NHY de Atik in itself. Atik does not have two separate Partzufim, Dechura and Nukva. Rather, they are both one Partzuf.

Hence, there were two Partzufim there in ZA de AVI. Two Behinot Mochin entered: one in NHY de Abba and one in NHY de Ima. However, in this Atik Dechura and his Nukva, they all form one Partzuf.

For that reason there are only three separate Mochin in AA. This is also why he has only one Daat with five Hassadim from the Dechura side, the MA in him, and five Gevurot from the Nukva side, the name BON in him, since all is one Behinat HaVaYaH.
50. Remember and do not forget that rule that always, in all the Partzufim of Atzilut, all the Hassadim extend from the name New MA that comes to correct the Atzilut, and all the Gevurot from the name BON of the sorts of the Melachim. This is also the meaning of the Zivug to sweeten the Nukva Gevurot named BON that are now being sorted anew in every single Zivug as MAN by the Hassadim from which the new MA extends.

51. Also, it has already been explained there that what Atik sorted in the first time was to correct the Atzmut of Partzuf AA in the beginning of its correction and placed them in AA as Mochin.

Partzuf AA Zachar and Nukva was made of these HG that Atik placed in AA in the first time. They remain there permanently and when AA also returns to sort for AVI, to correct them for the first time, the Zivug of Atik Zachar and Nukva must precede it. After that they return to extend new Mochin to AA and Nukva so that they can sort the parts of AVI.

Afterwards the new HG come to them, the Hassadim from the name MA and the Gevurot from the name BON. Then the parts of AVI are erected there inside the AA, as mentioned there.

Thus, there are two kinds of Hassadim and Gevurot: one, this is the first, to correct the Partzuf; two, the new ones, which extend in every single Zivug and every single time. These do not stay there permanently; they are only erected and the form of the fetus is made of them, and it is born there.

Ohr Pnimi

51. The Se'arot of its Rosh are opposite the branches of AB, and the Se'arot

Orot stem from it, which are its branches.

52. *I have notified you before that there is Behinat Atik and Nukva, AA and Nukva, and AVI and ZON. However, there is a difference regarding the above-mentioned Nekevot. The Nekeva is Dinim, and is from the sorts of the Melachim. How then can the name Nekeva be right there in Atik and AA, which are totally Rachamim, as we’ve mentioned in the two Idrot (Zohar)?

Moreover, the existence of Zachar and Nekeva indicates diminution and separation. There is no greater unity as when the Zachar is alone.

We have found in many place places in the Zohar and in Idra Raba (a Parasha in the Zohar): “In that image of Adam there exists a rule of Dechura and Nukva, which is not so in Atik. We also find in many places that Behinot Zachar and Nekeva did not begin but from AVI downward.
It is thus mentioned in the Idra Zuta (a parasha in the Zohar):
“That Hochma expanded, and you find Dechura and Nukva.”
Hochma is the father, Bina, the mother, and because of it there is
Zachar and Nukva.
Thus, why do we say that there is Behinat Nukva even in Atik and AA? We
find the opposite of that in many places, especially in Parashat Bereshit
(in the Zohar): “The reason of all reasons said that called, ‘See now that I,
even I, am He, and there is no god with Me’.
There is one that merges, such as Dechura and Nukva, and he said about
him: ‘I called him one, but he is one, not counted and not merged.
Because of that he said ‘there is no god with Me,’ which is Behinat Nukva,
called Elohim, which is Din.”

Ohr Pnimi

52. AK contains.

Orot stem from it, which are its branches.

53. In order to reconcile these texts, you should know that in all the
Eser Sefirot there are certainly Zachar and Nukva, but there is a
dispute in how they are present. The explanation of the matter is
that most of the death is in ZON since the seven Melachim that
died were in them.
Hence there is Zachar and Nukva in separate Partzufim from one another.
The reason you sometimes find them joined is only when they are Achor
be Achor. This is because at that time their Achoraim are attached
together, one wall serves both, and a separation of the Achor is required
to separate them.

Ohr Pnimi

53. The Se’arot of its Rosh are opposite the branches of AB, and
the Se’arot

Orot stem from it, which are its branches.

54. However, in AVI there was annulment and not actual death as it
was in ZON. Hence there were separate Behinot Zachar and
Nekeva in them too, meaning regarded as two Partzufim, as in
ZON.
Yet, there is a great cohesion added there, which is that they are
always attached together Panim be Panim in one wall that serves
both. There is no separation between them whatsoever as in ZON,
which connect when they are *Achor be Achor* and separate when they are *Panim be Panim*.

*Ohr Pnimi*

54. The *Se'arot* of its *Rosh* are opposite the braches of *AB*, and the *Se'arot*

*Orot* stem from it, which are its branches.

55. This is the reason that they said in many places in the Zohar that *AVI* never stops the joint connection, they emerge as one and remain as one; one is not separated from the other. Hence their *Zivug* is perpetual and unending.

56. However, in *AA*, which is considered the *Keter* of the *Nekudot*, even the cancellation did not occur although it is from the last five of *Keter de BON*.

It is known that there was some annulment in the *NHY* of *Keter de Nekudim* when they descended to become *Mochin* for *AVI*. Hence there was also *Behinot ZON* in it, but a correction and additional connection was added to them, being that both were one *Partzuf*, the *Zachar* and *Nekeva* in it. Thus, the *Behinat* name *MA* in it is placed in each right side and the *Behinat* name *BON* in it was on the left side in it, and both were cleaved together as one *Partzuf*.

*Ohr Pnimi*

56. The *Se'arot* of its *Rosh* are opposite the braches of *AB*, and the *Se'arot*

*Orot* stem from it, which are its branches.

57. This is the meaning of what is written in the Zohar that *Keter* is a single *Zachar* without a *Nukva*, meaning without a separate *Nukva*. When we say that there are *Zachar* and *Nukva* it is because these two *Behinot MA* and *BON* are in it, on its right and on its left. They are *Behinot Zachar* and *Nekeva* in every place, but not that it has separate *ZON* in two *Partzufim*; examine that deeply.

Now you can see how *AVI* clothe *AA* on its right and on its left. It is so because this is how it is in *AA* itself; the right side in it is *MA Dechura* and the left side is *BON Nukva*.

58. In *Atik Yomin*, which is considered the First *Hey* of the *Keter* of *Nekudim*, there was never any cancellation. Hence, *Behinot Zachar*
and Nekeva in it, namely MA and BON, become completely mixed and they are entirely mingled in one another on the right, in itself, and on its left, and they are not like AA.

This is the meaning of what is written in the Zohar (Idra Raba), “there is no left in that blocked Atik, it is all right.” The thing is that in AA the Zachar is on the right and the Nekeva on the left. Yet, in Atik Yomin, its right side consists of MA and BON, and also on the left side.

Hence they are equal and there is no difference between its right and its left. However, the Behinot Nekeva and Zachar in it are in a different form, meaning they are two Behinot right and left. It means that there is also Behinat MA from the Panim side and Behinat BON from the Achor side between its right side and its left side. In that it is a great and wonderful connection.

\textit{Ohr Pnimi}

58. \textit{AK contains.}

\textit{Orot stem from it, which are its branches.}

59. *Know, that Upper AVI were made thus: Abba from the Nekeva, Upper half of Bina de MA and Ima from the Zachar, completely Hochma de BON. Yet, it is called Hochma de BON Ima since it is Behinat BON. Bina de MA is called Hochma since it is de MA, and examine that. It turns out that in fact they are both called only Hochma and they are Behinat First Yod in the Name.

\textit{Ohr Pnimi}

59. The Se'arot of its Rosh are opposite the branches of AB, and the \textit{Se'arot}

\textit{Orot stem from it, which are its branches.}

60. Ima is many times greater than Abba in three aspects: One, because this is half Bina de MA and this is complete Hochma de BON. Two, because one is Hochma and the other is Bina. Three, because one is MA and the other is BON, whose merit is greater than MA since it is Behinat SAG. This is because it is known that the Melachim that died are all SAG.

Hence, you find that Ima now came out concealed and clothed inside Abba, and because of all these reasons both are called Abba, or only Hochma, as she is not at all apparent. For that reason they are both the Yod in the Name, since VAD (Vav and Dalet) in the filling of Yod is shaped as Hey.
This is so because *Ima* is concealed inside the *Yod* and is not mentioned, but only a simple *Yod* which is *Abba*. This is the meaning of “crown to her husband.”

*Ohr Pnimi*

60. *AK* contains.

*Orot* stem from it, which are its branches.

61. *Israel Saba* was made of the lower half of *Bina de MA* and *Tvuna* from complete *Bina de BON* and then both are considered *Bina de MA* and *BON*. Hence, they are both regarded as only *Bina*, and this is the First *Hey* in the Name.

In that state *Abba* is hidden and concealed since he is the *Yod* of the filling *Hey Yod*. This is because now she has no merit over him, as now they are both from *Behinat Bina*. Since he is *Behinat Zachar* he overpowers her. However, in *AVI* the *Ima* has a great advantage over *Abba*.

*Ohr Pnimi*

61. The *Se’arot* of its *Rosh* are opposite the braches of *AB*, and the *Se’arot* stem from it, which are its branches.

62. It turns out that in fact *Abba* is the general Upper *AVI*, the *Yod* in the Name and *Ima* is the general *Israel Saba ve Tvuna*, the First *Hey* in the Name. However, sometimes we call *Abba* and *Israel Saba – Abba*, since they are both *Bina de MA*, and *Bina and Tvuna – Ima*, since they are both only *BON*, which is *Nekeva*.

Now you can see what is written in a different place about “and I will not come in fury” that *Zivug Israel Saba ve Tvuna* is *Zivug de Lo Pasik* called *Zivug Bina* and *Bina*. But, “and I will not come in fury” is *Hochma* with *Bina*, which is Upper *AVI*, whose *Zivug* stops.

It is told in another interpretation that “*Ima* came out from between the arms of *Abba*”. This is the meaning of *YESHSUT*, called “*Ima* came out from under the two arms of the Upper *AVI*”, called that they both come alone.

*Ohr Pnimi*

62. The *Se’arot* of its *Rosh* are opposite the braches of *AB*, and the *Se’arot*
Orot stem from it, which are its branches.

63. *

64.  

Ohr Pnimi

64. The Se'arot of its Rosh are opposite the branches of AB, and the Se'arot

Orot stem from it, which are its branches.

65.  

Ohr Pnimi

65. The Se'arot of its Rosh are opposite the branches of AB, and the Se'arot

Orot stem from it, which are its branches.

66.  

Ohr Pnimi

66. AK contains.

Orot stem from it, which are its branches.

67.  

Ohr Pnimi

67. AK contains.

Orot stem from it, which are its branches.

68.  

69. 
70.

71. *

*Ohr Pnimi*

71. *AK contains.*

*Orot* stem from it, which are its branches.

72.

*Ohr Pnimi*

72. *AK contains.*

*Orot* stem from it, which are its branches.

73.

*Ohr Pnimi*

73. *AK contains.*

*Orot* stem from it, which are its branches.

74.

*Ohr Pnimi*

74. *AK contains.*

*Orot* stem from it, which are its branches.

75.

76. *

*Ohr Pnimi*

76. *AK contains.*
Orot stem from it, which are its branches.

77.  

Ohr Pnimi

77.  AK contains.

Orot stem from it, which are its branches.

78.  

79.  

Ohr Pnimi

79.  AK contains.

Orot stem from it, which are its branches.

80.  

81.  

Ohr Pnimi

81.  AK contains.

Orot stem from it, which are its branches.

82.  

Ohr Pnimi

82.  AK contains.

Orot stem from it, which are its branches.

83.  

84.  
84. *AK contains.

*Orot* stem from it, which are its branches.

85.

86. *AK contains.

*Orot* stem from it, which are its branches.

87.

88. *AK contains.

*Orot* stem from it, which are its branches.

89. *AK contains.

*Orot* stem from it, which are its branches.
90.

_Ohr Pnimi_

90. *AK* contains.

*Orot* stem from it, which are its branches.

91.

_Ohr Pnimi_

91. The *Se'arot* of its *Rosh* are opposite the braches of *AB*, and the *Se'arot*

*Orot* stem from it, which are its branches.

92.

_Ohr Pnimi_

92. *AK* contains.

*Orot* stem from it, which are its branches.

93.

94.
TALMUD ESER SEFIROT
(The Study of the Ten Sefirot)

PART SEVEN
The Eser Sefirot of the seven Melachim that died

1. * ................................................................................................................ 4
2. .................................................................................................................. 4
3. .................................................................................................................. 6
4. .................................................................................................................. 6
5. .................................................................................................................. 7
6. .................................................................................................................. 9
7. * ................................................................................................................ 9
8. .................................................................................................................. 9
9. .................................................................................................................. 10
10. ............................................................................................................. 11
11. ............................................................................................................. 13
12. ............................................................................................................. 13
13. ............................................................................................................. 13
14. ............................................................................................................. 13
15. ............................................................................................................. 14
16. ............................................................................................................. 14
17. ............................................................................................................. 14
18. ............................................................................................................. 14
19. ............................................................................................................. 15
20. ............................................................................................................. 15
21. ............................................................................................................. 16
22. ............................................................................................................. 16
23. * .......................................................................................................... 17
24. ............................................................................................................. 21
Talmud Eser Sefirot (Part 7)

64. ............................................................................................................ 66
65. ............................................................................................................ 66
66. ............................................................................................................ 67
67. ............................................................................................................ 68
68. ............................................................................................................ 68
69. ............................................................................................................ 68
70. ............................................................................................................ 68
71. * .......................................................................................................... 69
72. ............................................................................................................ 69
73. ............................................................................................................ 70
1. *Know, that the Shores 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 Shores 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 there is Ohr Zachar there, which 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.

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. These Sigim and Melachim, their Shoresh is the name First BON.

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 Tacht on and fill up with the Orot of the Tacht (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 of Nekudim where the Behina Dalet was mixed in each and every one of their Behinit.

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 Behinit 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 to 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 NHYM of the Katnut contain Eser Sefirot as well, meaning Eser Sefirot in each contains HGT NHYM, 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 Nitzotot, 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, but many Sigim remained inside the Klipot, they have a hold of ZON too, in the extent that they take their authority from these Kelim de ZAT.

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 Eser 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 do not 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, 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, and 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 Sefirot 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’arach 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 is 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 Nitzotzin 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 not 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 is the eighth Melech, called Hadar, which 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 which 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 within 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 Behinot 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 fitting 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 indicates 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 is completed in ZAT 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, from the actual Melachim themselves, from each and every part of them, and that a part of them in 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 are 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 appear.

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 actions 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 remain 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, that 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 acquire all these Mochin that were drawn by them at once.

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 of them 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, Arich 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. These Sigim and blood return to be sorted in Beria, that which Beria evaluates as Sigim, returns 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 the Nukva, since they are all soldiers and armies of the Malchut, 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 scrutinies.

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 scrutinies 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 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 these scrutinies 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 Itro 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, which 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,” thus far its words.

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, and it is counted as a deficit.” 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 very sustenance of the Klipot. They are called “Multimple 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 (י"כ ו"ת נ"ה).
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 (lit. 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 Otiot are Mem, Tav – Peh, Reish, Het (ה Abyss).

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 Otiot 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, which 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 AVI. 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 thoroughly understand the matters. 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 in the Eynaim de Keter that prevents He’arat Hochma de Rosh from them.

This is so because they have no wish for Ohr Hochma. Even if they had been at a near location, they would still reject the Ohr Hochma from them, as they are in
Achoraim with it. For this reason they still have Behinat complete Rosh from this Behina de Bina, and this is why the flaw of the breaking did not govern them at all in this Behina. It means that the Kelim de Panim sustained entirely, namely 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 in the Eynaim. 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 NYH. 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, Hod, 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, which 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 Panimi 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 from the Ohr Panim of the Zachar since they are Kelim that reject Hochma and crave only Ohr de 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 He’arat Hochma, they could not receive the Ohr Hassadim, but were in Behinot 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 turns it into Behinat GAR and Ohr Panim. Before that, when they were in Behinat Achor be Panim, though they received in the Behinat Kelim de 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, Zach, 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 extended through the Achoraim de Ima, and the third degree is extended 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 Bina, meaning that which causes her Zivug Panim be Panim with 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 another 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 only to a place of lack, meaning in 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, which is from the Sium of the Nukva downward, because after her begins darkness, 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 raising of MAN by their Tachton. It is explained there in AVI, and so it is 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 she has 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 are corrected in the Achoraim de Ima, when they reject Ohr Hochma, meaning Ohr Panim, no lack is felt in them where the exteriors can grip. This is 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 is enough for both of them 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 he deed, he 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 he raised them for MAN to the Nukva. These Nitzotzin and Kelim that he raised came from the seven Melachim de Nekudim that had already had Ohr Hochma before they broke. Also, they are parts of Nukva, and 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, which are the Sigim in them, and from here on they remain forever in Kedusha.

One wall for both of them. One wall for both of 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 for both of 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. *The reason that now two complete Achoraim were made for them was in this manner: Through Mitzvot and good deeds of the lower
Adam, he induced a Zivug Elyon in AVI, and they returned to give them, to ZON, Behinat another Mochin. These are the Behinat Hassadim and Gevurot of Daat de ZA, and this is the essential drop that AVI give in their Zivug.

The reason is that the Orot of two Mochin de ZA, called HB, do not appear in ZA. This is because they are clothed in the form of Netzah Hod de Ima, and only a lessened He’arah exits by the force of the Hakaa of disclosed Orot Hassadim. These strike them and educe some He’arah from them outwardly.

It is not so in Hassadim and Gevurot that clothe inside Yesod de Ima that end at Chazeh de ZA because from there they appear in complete disclosure, exit into ZA, and shine in it. For this reason, the most important are the Hassadim and the Gevurot.

Ohr Pnimi

28. **Induced a Zivug Elyon in AVI.**

This is because when Adam raises MAN to ZON, ZON too raise MAN to AVI; then AVI above them, and further up above the Elyon to the end of all the degrees. At that time a new Mochin come from Ein Sof through the degrees until they reach AVI, and from them to ZON, as there is no Hidush Ohr in the Olamot except from Ein Sof alone, and remember that always.

**Another Mochin, which are the Behinat Hassadim and Gevurot of Daat de ZA.**

It is written in the Zohar (Mishpatim p. 172), that “the Rosh of the Melech is corrected in Hesed and Gevura.” However, Hesed rose to Hochma, Gevura to Bina, and the Upper third of Tifferet from the Chazeh upwards became its Daat. This is done by the Hassadim and the Gevurot that it receives from Zivug de AVI.

This is the essential drop that AVI give in their Zivug.

You already know that the whole Zivug de AVI Panim be Panim is because of the ZON that rose to them for MAN (Ohr Pnimi item 24). Thus, first ZON were Achor be Achor, meaning without He’arat Hochma. Instead, they were corrected in Achoraim de Ima, and then they do not need Hochma at all.

This is the meaning of, “their hinder parts were inward.” This is because the Behinat NHY de ZON, which are their Achoraim, are not disclosed outwardly since the Achoraim de Ima extend from the Bina de Ohr Yashar before she emanated ZON outwardly.

It is so because when she emanated the ZON she had already returned Panim be Panim to extend He’arat Hochma for it (Ohr Pnimi item 24, par. “Know”). Hence, since ZON were also corrected in those Achoraim, because of that you find that NHY de ZON too, are still incorporated in their HGT, in their Pnimiut, and only the HGT is disclosed outwardly.

After Adam ha Rishon raised MAN to ZON, these MAN caused ZON to not suffice for Achor be Achor, but need to extend He’arat Hochma. For this reason they too rise for MAN to the Bina. They caused Bina to stop her Achoraim as well, and mate with the Hochma Panim be Panim.

In that state the drop departed this Zivug de AVI for the ZON. It refers to that He’arat Hochma that is suitable for the NHY de ZON, rooted in the Ohr Yashar, and in that the lack of the NHY of ZON is satisfied.
This drop de AVI clothes Yesod de Ima. This Yesod clothes in Tifferet de ZA up to the Chazeh, and this is the disclosed HG that exit from Yesod de Ima from the Chazeh downward, meaning the new NHY, contained in that drop de Zivug AVI.

It has been said, that there is He’arat Hochma in them, that they can now appear outwardly, and there is no fear of the Klipot, as now they are complete without any dearth. For this reason they are called exposed Hassadim and Gevurot.

However, prior to that, when the ZON were corrected in Achor be Achor, these HB were covered and concealed in the Masach de Achoraim de Ima in the form of, “their hinder parts were inward.”

**HB, do not appear in ZA. This is because they are clothed in the form of Netzah Hod de Ima.**

The Mochin de ZA are clothed in NHY de Ima and NHY de Ima are clothed in the HGT of ZA. Hesed ascends to Hochma, Gevura ascends to Bina, and from the Chazeh upwards rises to Daat.

Hochma and Bina remained in Rosh de ZA and have no Hitpashtut into the Guf. However, Daat de ZA in Yesod de Ima has Hitpashtut from the Chazeh downward, which are the new NHY that now appear in ZON.

He writes, “HB, their Orot do not appear” etc. It is not so in Hassadim and Gevurot that clothe inside Yesod de Ima that end at Chazeh de ZA from which they appear in complete disclosure and come out. In other words, they are the Behinat NHY that appear outwardly because they received the He’arat Hochma, and their Achoraim is completed entirely.

29. You find that when Hassadim and Gevurot expand below in the Guf de ZA, the Hassadim are given to ZA and in that complete and finish the construction of its Achoraim entirely. Also, the Gevurot are given to the Nukva and thus complete her Achoraim.

Thus, he has complete Achoraim and she has complete Achoraim. In that state they can return Panim be Panim since their Achoraim are complete and now the exteriors are unable to seize there. It was not so in the beginning, when one had half the Achoraim and the other had half, and they could have a hold in them.

For this reason they can now return Panim be Panim, as there is no fear of the exteriors, as we say in the explanation of the intention in the blessing of the patriarchs of the stance during the weekdays, and examine that closely.

You find that the benefit from the entrance of the Hassadim and the Gevurot in ZA was for two reasons, which are one: They increase and complement the Achoraim de ZON, and in addition, by that they return Panim be Panim.

**Ohr Pnimi**

29. The Hassadim are given to ZA etc. Also, the Gevurot are given to the Nukva.

It has already been explained that the drop of Zivug that extends to ZA is Behinat new disclosed NHY, and it is exposed Hassadim; it is Hassadim and Gevurot that come out of Yesod de Ima that stops in the place of Chazeh de ZA. This is because their own Behina is Hassadim, and the part of Malchut in them is Gevurot.
He writes, “the Hassadim are given to ZA and in that complete and finish the construction of its Achoraim entirely.” This is because now that it acquired NHY in He’arat Hochma in Behinat NHY de Ohr Yashar, the entire Gadlut of its Achoraim is completed and there is no lack in them anymore.

For this reason they can now appear outwardly without any fear of the exteriors. “The Gevurot are given to the Nukva and thus complete her Achoraim.” This is because the Gevurot, which are Behinat NHY in He’arat Hochma, contained in the drop of Zivug AVI from the perspective of the Gevurot in them, are dispensed to the Nukva.

Now the NHY de Nukva too are completed and finished and appear outwardly without any fear of the Klipot. Thus, they are now separated from one another as each has his own Achoraim.

In that state they can return Panim be Panim since their Achoraim are complete and the exteriors are unable to seize there. It was not so in the beginning, when one had half the Achoraim and the other had half, and they could have a hold in them.

It is written above that when they were Achor be Achor it means that they were protected in the Achoraim de Ima that choose the Ohr Hassadim more, and reject Hochma. It is true that that was enough to keep them from the exteriors so that they cannot seize the place of want, meaning the lack of He’arat Hochma since when they are corrected in these Achoraim, they do not want Hochma and do not need it.

Hence, no want is apparent in them where the exteriors could grip. However, they are still regarded as having no NHY because the place of the lack of Hochma manifests primarily in their NHY [written aside in the author’s manuscript: What is missing in the NHY de Kelim is missing in GAR de Orot due to the opposite value between the Kelim and the Orot, and thus it should be said].

It is so because with respect to the Ohr Yashar, they are the essence of ZON de Ohr Yashar, whose essence is not more than the He’arat Hochma in them. This is because the Bina de Ohr Yashar is Ohr de Hassadim without any Hochma, as she wants only Hassadim, “because He delighteth in mercy.” Thus, the GAR in her are considered HGT, as it is known that KHB in Behinat Hassadim are discerned as HGT.

When she emanated the ZON, she saw that Hassadim cannot exist without He’arat Hochma, and for this reason she extended He’arat Hochma into Hassadim once more. This Hamshacha that has already departed from Behinat Bina de Ohr Yashar acquired her own name, which are ZON, or NHYM de Ohr Yashar (see Part 4, Chap 6, Ohr Panim item 80).

Thus you see that the only difference between the Bina and the NHY de Ohr Yashar is only in the He’arat Hochma that she extended. The Behinat Hassadim without the He’arat Hochma is originally a part of Bina herself, and Behinat He’arat Hochma in Hassadim are the part of the NHYM, or ZON (see above Part 1, Chap 1, Ohr Panim item 50).

Now we have thoroughly clarified that the essence of the degree of NHY is only the Behinat He’arat Hochma in them. For this reason as long as there is no He’arat Hochma in them, they carry that lack. Also, this is why the Klipot and the exteriors seize that lack. Because of that too the NHY are called Achoraim, since Achoraim means a place of lack. This is what the Rav wrote above (item 26), that the place of the Klipot and the exteriors is the Achoraim of the Nukva de ZA, and the Achor de ZA.

Because of the fear that the Klipot would grip these Achoraim, the Achoraim were erected Achor be Achor, meaning in the Achoraim de Ima, called “wall”. Through
this wall, the NHYM take caution that the lack of Hochma will not appear in them, and this is the meaning of, “their hinder parts were inward.”

The NHY are concealed in the Pnimiut, being inside the wall of Ima that defends them, and their Panim are disclosed outwardly, meaning the HGT, which they do not need for He’arat Hochma in their origin in Ohr Yashar. We have said that they extend from the Behinat Bina before she extended the Ohr Hochma. For this reason they can be disclosed outwardly, as no want appears in them and no place to grip for the outer ones.

He writes, “In that state they can return Panim be Panim since their Achoraim are complete and the exteriors are unable to seize there. It is unlike it was in the beginning, when one had half the Achoraim and the other had half, and they could have a hold in them.”

In the beginning, when they were erected in one wall, meaning in Achoraim de Ima, they were both adhesive in this wall, which is the wall of HGT, and there was no difference between the ZA and the Nukva. This is because now both are Behinat Hassadim without Gevurot because the whole HGT is now Hassadim because of the Achoraim de Ima, and this is the meaning of “because He delighteth in mercy.”

However, now that they have already obtained the drop of Zivug de AVI, which is the NHY in He’arat Hochma, their Achoraim now grew and were completed. ZA took the NHY from the side of Hassadim, and its Achoraim were completed and finished until there was no lack in it, as there is already He’arat Hochma in it. For this reason his Achoraim, meaning the NHY, can appear outwardly without any fear.

Similarly, the Nukva took these NHY from the side of the Gevurot and her Achor was completed. Now she could separate from the Achor of ZA, as she had a complete Achor of her own, namely the Gevurot de NHY. For this reason they now mate Panim be Panim and dispense He’arat Hochma to their MAN, which are the Neshamot of the righteous.

For two reasons, which are one. They increase and complement the Achor de ZA, and in addition, by that they return Panim be Panim.

This is because the complete Achoraim that they have acquired, meaning the new disclosed NHY, raise the HGT to Behinat HBD and Mochin, and they mate Panim be Panim. The Mochin and the Zivug extend from the disclosed Zivug, and for this reason they are regarded as one Behina.

30. It turns out that as mentioned in the introductions, on the one hand, this He’arah that now comes from these Hassadim and Gevurot that now came anew will be more, and better, and greater than the first He’arah that ZON had already had. This is because he emanated the first only in Behinat Achor be Achor, and this new He’arah returned them Panim be Panim. Hence, this new He’arah will be called Behinat Panim be Panim.

However, on the other hand, this new He’arah will be worse than the first He’arah. This is so because the first He’arah made and emanated all their Partzufim, and this new He’arah performed only the increase of half their Achoraim.

Their return Panim be Panim came anyway, hence the Behina of this new He’arah shall be called Achor be Achor, since its benefit was only to increase half of the Achor alone.
30. **He emanated the first only in Behinat Achor be Achor etc. made and emanated all their Partzufim etc.**

The first He’arah is the concealed HGT and NHY, and the second He’arah is the disclosed NHY. He says that we can call the first He’arah both by the name Panim, and by the name Achoraim.

The second one can also be called Panim and Achoraim. This is so because from the perspective of the first He’arah being the actual emanation of the entire Partzuf, it can be called Panim, all the more so since the HGT are the Kelim de Panim that become HBD in Gadlut.

It can also be named Achoraim because of the situation of Achor be Achor in them. Similarly, the new He’arah can be called Panim although she is only Behinat NHY. Because these NHY are disclosed, they extended the Panim be Panim of the ZON, and can be called Achoraim since they are Behinat completion and increment of the Achoraim, meaning the NHY.

31. **Regarding this introduction, it will be clarified to you, and you shall understand and learn what will be explained regarding the fall of the Achoraim de Kelim de AVI from here on.**

Know, that the thing is that these Behinot of Hassadim and Gevurot that increase the Achoraim de ZON and return them Panim be Panim, is a matter of the Behinot of the Achoraim of AVI that fell. Hence, do not be surprised if at one time we call this Behina Panim, and once it is called Achoraim.

This and those Hassadim and Gevurot with the Behinot they had enhanced in the Achoraim, all fell down. These are the Behinot Hassadim and Gevurot that take AVI from AA so that they return Panim be Panim. This is so because in AVI too, their stance was Achor be Achor too, as will be explained.

31. **These Behinot of Hassadim and Gevurot that increase the Achoraim de ZON and return them Panim be Panim, is a matter of the Behinot of the Achoraim of AVI that fell.**

He explains below that the state of AVI de Nekudim was first Achor be Achor too, like the ZON. For this reason they too were in Behinat, “their hinder parts were inward.” It means that their NHY were concealed and covered in the Achoraim de Ina, which is Behinat original HGT prior to the exit of the NHY from them, meaning the Bina de Ohr Yashar before she emanated the NHY de Ohr Yashar.

However, afterwards, the Hey Tata’a descended from the Eynaim de Keter and HB in it returned to the Rosh, and then the Yesod de AK gave them its drop, which is the Vav and Nekuda that became MAN in them. At that time NHY de Keter clothed in them in the form of He’arat disclosed NHY, and AVI mated Panim be Panim on their MAN.

You find that the Zivug de Gadlut Panim be Panim de AVI on the MAN de Yesod de AK was also through attaining the new disclosed NHY that they have acquired from the Keter because that is where their Zivug Panim be Panim extends from. Afterwards, the Behinat Guf of that Zivug is dispensed to ZAT and they break. Consequently, the Behinat Gadlut de AVI descends to Behinat HGT and VAK.
32. It is known that the drop that raises and shapes the fetus is the Behinat Hassadim and Gevurot, as we have mentioned above. This is the meaning of the Otiot that make up the fetus.

Also, the Otiot are always the Behinot Cheinot. These become Cheinim to AVI in Behinat Achoraim. They are also the ones that descended and fell below with the rest of the Hassadim that descend to depict the Cheinim of the fetus. These are the general seven Melachim that died, which are incorporated in ZON.

33. All these are the Behinat twenty-two Otiot of the Torah. The seven Otiot are Cheinim to the ZON, which are seven Melachim, and fifteen Otiot are Cheinim to AVI because the Achoraim of AVI are greater than any ZON. The sign of the number of Otiot Cheinim de AVI is fifteen, like the number YH.

Also, it is known that AVI are the first two Otiot YH of the HaVaYaH. The Otiot of ZON are SATNZ GT  י"נ ת"נ ז' צ' נ' ק' י' ו' (Shin, Ayin, Tet, Nun, Zayin, and Gimel, Tzadik), and the other fifteen Otiot of the alphabet are in AVI. Six Otiot of them are BDK HYH י"נ ת"נ נ' ו' (Bet, Dalet, Kof, and Het, Yod, Hey), mentioned in the manuscript of the book of Zohar, being the Achoraim de AVI, and the rest of the Otiot are Panim to AVI.

Ohr Pnimi

33. The Otiot of ZON are SATNZ GT י"נ ת"נ ז' צ' נ' ק' י' ו'

It implies to Behina Dalet that mixed in their Cheinim. This mixture is called SATNZ, which are the Sigim (Ohr Pnimi item 2), and the GT implies the Nitzotzin that descended to revive the Cheinim.

BDK HYH etc. being the Achoraim de AVI.

This implies the Behinat exposed NHY, which are the Achor de AVI. BDK means correction, from words Badak (lit. Checked) the house. HYH means Ohr Hochma, since it is known that Ohr Hochma is called Haya. The entire merit of these NHY is the He’arat Hochma in them, hence they are implied in the name BDK HYH, meaning Tikun Hochma in Hassadim.

There is yet another reason why they are implied in the Otiot BDK HYH. It is that these Achoraim de AVI fell in the place of ZON. Afterwards, at the time of the Tikun, ZA sorts scrutinies from these Achoraim and raises them for MAN to AVI. AVI mate Panim be Panim through these MAN, and dispense Mochin to ZA. Thus, all the Mochin de ZA are through the MAN that rise from these Achoraim. For this reason they are called BDK HYH, named after the Tikun of the Mochin de GAR of the ZA that comes through them. As we have said above, BDK means Tikun, and HYH is Ohr Hochma and Mochin.
34. Now you will thoroughly understand why there are Tagin over these thirteen Otiot, more than the other nine, why on seven of them that are SATNZ GT there are three Tagin on each and every Ot of them, and on the other six, which are BDK HYH there are no Tagin on them, but only one Tag (singular for Tagin) on each of their Otiot.

The thing is that the SATNZ GT are Behinat seven Melachim de ZON, from whose Sigim the Klipot called STN AZ were made, hence the name SATNZ. It is a connection of STN, as mentioned in the Zohar, indicating that through the fierce and strong Din came out the SaTaN, which is the Klipot.

It is also called GT, to indicate what they said in the book of Zohar, Parashat Pekudei, that these Melachim are the 320 Nitzotzin that were thrown, like that craftsman that hammered the iron and generated Nitzotzin. It is also as our sages said, “A spark that comes from under the hammer is SATNZ GT.”

35. It has already been explained above that these seven Melachim took their He’arot because of the Histaklut Ohr Eynaim of AK in the Orot Akudim in their Behinat Hitpashtut below in the place of the Guf of AK. This is why they broke, since they lacked the He’arat GAR in it, which are AHP in their place above, hence they broke Panim and Achoraim.

Also, for this reason they were tagged with three Tagin on each of their Otiot, indicating the shortage and absence of the three above-mentioned kinds of Orot, which are the Otiot. The Ohr remained above the Gufim, which are the Otiot, and not inside them, as will be explained below in the meaning of Tagin.

Ohr Pnimi

35. These seven Melachim took their He’arot etc. in their Behinat Hitpashtut below in the place of the Guf.

There are four divisions in the Eynaim: three Roshim, and Guf. This is because the Eser Sefirot de Rosh are divided into three. The first Rosh is Galgalta ve Eynaim, the second Rosh is Awzen, and the third Rosh is Hotem Peh. After that the Guf, which is ZON.

The first Rosh is YESHSUT from the Tabur de AK upward. It does not join Partzuf de Nekudim at all. The second Rosh is Keter de Nekudim, and the third Rosh is AVI de Nekudim.

The Guf is the ZAT of the Nekudim, and it is known that every Partzuf is emanated by the Rosh in the Partzuf Elyon. Also, Partzuf de Nekudim that emerged from the Eynaim was emanated in its Elyon, which is the Rosh de Partzuf SAG de AK.

This Zivug that was in Rosh de SAG for the purpose of the Nekudim, where four divisions emerged, is called Se’arot Dikna de SAG. The first three Tikkunim of Dikna that depend on the Rosh de SAG itself, are the Behinat Rosh ha Aleph, which does not join the Partzuf. They are called Orot AHP in their exit place, meaning the Shoresh of Partzuf AHP, which are the Nekudim.

The Shibolet ha Zakan is the Behinat Rosh ha Bet, and Rosh ha Gimel is called the Orot AHP that are not in their exit place that receive from Rosh ha Aleph. The KHB de Nekudim receive from these AHP in Shibolet ha Zakan. The Keter receives from
the Behinat Awzen in Shibolet ha Zakan, HB receive from the Behinat Hotem Peh in Shibolet ha Zakan, meaning each Behina from its corresponding Behina in the Rosh SAG.

The Keter, which is Rosh ha Bet, receives from Awzen in the Shibolet, which is the Behinat Rosh ha Bet of Dikna. HB de Nekudim, which are Rosh ha Gimel, receive from HP in the Shibolet, which are Rosh ha Gimel de Dikna, and the ZAT de Nekudim, being Behinat Guf of the Nekudim, receive from the Dikna below the Shibolet. These are also the Behinot Guf of the Dikna [and we have already elaborated on that Part 6, Ohr Pnimi item 23].

He says, “these seven Melachim took their He’arot because of the Histaklut Ohr Eynaim of AK in the Orot Akudim in their Behinat Hitpashtut below in the place of the Guf of AK.” It means that the seven Melachim, which are the Behinat Guf of the Partzuf Nekudim, receive from the Behinat Guf of the Dikna from below the Shibolet, which is in turn, their corresponding Behina in Rosh ha SAG.

They are called Akudim de AK since they are above Tabur de AK, and the Nekudim being only below Tabur. He says, “This is why they broke, since they lacked the He’arat GAR in it, which are AHP in their place above.” It means that they do not have a Shoresh in the Rosh, which are GAR, from the beginning of their creation, and their whole He’arah is only from the Behinat Gadlut de AVI de Nekudim. When they could no longer tolerate the Ohr of the Gadlut, they broke Panim and Achor.

36. Yet, Otiot BDK HYH, which are Kelim de Achoraim de AVI, of which it has been explained that AVI took two Orot Hotem and Peh, and only the Ohr Awzen is lacking in them. For this reason only the Behinot Achoraim descended from them.

To indicate that one Ohr of the Awzen that is missing from them, we tag one Tag only on each Ot of them, for it alone departed. It stands hanging above the Ot, which is the Kli.

Ohr Pnimi

36. He writes, “AVI, of which it has been explained that they took two Orot Hotem and Peh, and only the Ohr Awzen is lacking in them. For this reason only the Behinot Achoraim descended from them.” Because they are essentially Behinat Rosh and also had some He’arah from the Ohr Awzen (Part 6 item 24), hence there is Behinat GAR in them from the beginning of their creation, though in Behinat Achor be Achor.

For this reason this whole Behina that they have from their very creation is called Panim. They sustained and were not cancelled but only the Behinat Zivug de Gadlut and Panim be Panim that they have attained afterwards as additions, called Achoraim, and this alone descended and was cancelled from them.

37. We have already explained that what descended from AVI is called by two names, which are Achoraim or Panim. This is because as it lacks the Ohr Awzen, being the more Elyon Ohr of all three Orot, the want that extends to them through its departure is very great, and this is the Behina that makes them return Panim be Panim.

38. These Mochin, which are the above-mentioned Hassadim, extend to AVI with the Kelim of NHY de AVI like the Mochin de ZA that extend
clothed inside NHY de AVI. These NHY de AVI too descended below with the Achoraim de AVI.

In the sense that they come from AA, you find that this matter too shall be called a need for an Upper Nekuda, called Keter. We have already explained that this too is called Behinat want in Keter, and it caused it, as it does not take the Ohr Awzen, only at its tail, not at its Rosh.

However, with regard to these NHY have already expanded as Kelim de Mochin inside AVI, this lack is named after AVI, and not after the Keter.

Ohr Pnimi

38. He writes that the Kelim NHY de Keter that clothe in AVI in Behinat Levushim for Mochin were also cancelled. However, they are not considered Keter since they have already clothed in AVI.

This is because this Rosh ha Bet, which is Keter de Nekudim, did not take anything from the Behinat Zivug de Gadlut of the Nekudim, as it is Behinat Bina de Rosh and GAR from its very creation. Only its Behinat NHY that clothe in AVI that became Levushim for Mochin for them, which came at the time of Gadlut de Nekudim, only they were cancelled.

39. *We shall return to the intention and say that AVI were first Panim be Panim since the Mochin was made for them from the Keter. Hence, their MAN, which causes their erection and sustenance of the Behina de Panim be Panim, was the reality of these seven Melachim that were in the Me’i Bina, and these were its MAN.

This is how it always is. The sons are MAN de Ima while these seven Melachim that were inside the Bina raised MAN and caused a Zivug to AVI. The Mochin were extended to them, AVI were returned Panim be Panim, and they mated together in order to educe these seven Melachim.

When these Melachim came out, had they not died but existed, they would have situated AVI Panim be Panim although they came out below. In addition, they would have been beneficial for their MAN although because they broke and died.

For this reason the Achoraim of AVI too, which locate them Panim be Panim, went below and then returned Achor be Achor, as there is no one to raise MAN for them anymore, and sustain their return Panim be Panim.

Ohr Pnimi

39. AVI were first Panim be Panim since the Mochin was made for them from the Keter.

We have written above (Ohr Pnimi item 31) that the Zivug de Gadlut de AVI was by obtaining the disclosed NHY from Keter de Nekudim.

Their MAN, which causes their erection and sustenance of the Behina de Panim be Panim, was the reality of these seven Melachim.

It has already been explained above that AVI do not return Panim be Panim unless through raising MAN de ZON (Ohr Pnimi item 24) because Bina is in the form of “because He delighteth in mercy” at her Shoresh, and rejects Hochma. However,
when ZON rise to her for MAN, her Shoresh de Ohr Yashar awakens in her since ZON de Ohr Yashar are her sons, which she emanated in He’arat Hochma.

Hence, after ZON rise to her for MAN and Bina awakens to dispense them He’arat Hochma, she then arrests her Achoraim and returns her Panim to Hochma. She mates with him Panim be Panim and renews He’arat Hochma to ZON, and once ZON obtain He’arat Hochma, they come to their place below. From there on Bina is found in a Zivug Panim be Panim with Hochma in order to sustain He’arat Hochma in ZON.

Here [Written aside in the manuscript of the author: “Needs scrutiny. After all Hochma of the sustenance of the Panim, which causes their erection and sustenance of the Hochma, were previously emanated from the ZON mates with him Hochma in order to sustain He’arat Hochma in ZON."

This is why this raising of MAN was made by the inner NHY de AK, and the Yesod de AK illuminated the Shuruk for AVI, the Vav and Nekuda. It is written in the Rav’s words (Part 6 item 31) that the Vav is Behina ZA, and the Nekuda is the Behina Nukva, and they became MAN in Ima. At that time Ima was awakened to bestow He’arat Hochma in them, stopped her Achoraim, and returned Panim be Panim with Abba.

AVI raise MAN higher up, meaning to Keter, and Keter too above it etc. up to Ein Sof. Then a new Ohr comes down from Ein Sof and cascades through the degrees until the drop of Zivug de AVI that descends on the Vav and Nekuda inside them, which are ZON.

They acquire He’arat Hochma, and then expand to their place below, meaning to the bottom seven de Nekudim. In addition, in order to keep the He’arat Hochma in the ZON, Ima must extend the Panim be Panim with Abba.

Now you can thoroughly understand the Rav’s words that ZON not only cause the returning of AVI Panim be Panim when they are up in Ima in the form of MAN, but even after they expand downward to their place, they are still considered the causes of the sustenance of the Zivug AVI Panim be Panim. Because of them Ima must be Panim be Panim with Abba, in order to keep their He’arah in ZON.

He writes, “their MAN, which causes their erection and sustenance of the Behina de Panim be Panim, was the reality of these seven Melachim that were in the Me’i Bina, and these were its MAN.” It means that in the beginning, the seven Melachim were in Behina MAN in the Me’i of Bina since they are the Vav and Nekuda that Yesod de AK administered them, which caused the return of Panim be Panim with Abba when they came to Me’i Ima.

Afterwards, when the seven Melachim expanded and descended to their place, they still induce AVI sustenance and existence of the Behina de Panim be Panim. This is because Bina must extend her Zivug Panim be Panim with Abba because of them, in order to administer and keep the He’arat Hochma in them.

Because they broke and died. For this reason the Achoraim of AVI too, which locate them Panim be Panim, went below.

The whole matter of the Hamshacha of the Zivug Panim be Panim de AVI is only in order to keep He’arat Gadlut in the sons, which are ZON. Hence, when the sons died, Bina no longer needs to extend the Panim be Panim with Abba. For this reason they return Achor be Achor and all the Behinat Orot de Gadlut that were in them descend from their degree and fall to Behinat Guf and ZAT, meaning they were rejected from the Rosh de AVI.

The reason that they descend from the Rosh de AVI is that the Bina returned to her original degree that appreciates Hassadim more than the Ohr Hochma. You find,
that after the sons died and she no longer has a need to extend He’arat Hochma for them, she immediately returns Achor be Achor, meaning to her first state, to extend Hassadim and reject Hochma.

By that she rejected and dropped the Mochin de Hochma outside the Rosh into Behinat ZAT, as it is written, “my princes all of them kings” (Isaiah 10:8). This is because these Achoraim that descended from their degree and became ministers, were Melachim before, meaning when they were up in Rosh de AVI in Behinat Mochin de Gadlut. Now that they have descended into Behinat ZAT, they have become ministers, meaning subordinate and enslaved to the Melachim.

40. It is simple: the Achoraim de AVI did not stop descending until the end of the breaking of the seven Kelim. Each Behinat breaking of one Melech caused a descent of some of the Achoraim de AVI, and this is the explanation of the matter.

When we appreciate the existence of these seven Melachim in the four Partzufim of HB, Israel Saba ve Tvuna, we find that until a third of Sefirat Tifferet, being the fourth Melech, the Achoraim de Upper AVI completed their descent. When all seven Melachim broke, the Achoraim de Israel Saba ve Tvuna came down as well.

Ohr Pnimi

40. These seven Melachim in the four Partzufim of HB, Israel Saba ve Tvuna etc.

We must understand the matter of the assessment of the seven Melachim in the four Partzufim AVI and YESHSUT. This is the key to understand the reign and the death of the seven Melachim de Nekudim, as well as all the Behinat ZON in ABYA that these seven Melachim are their Shoresh. We shall explain them here briefly in general. We shall explain them in detail below, in the interpretation of the Rav’s words below.

Know, that five Partzufim emerged here in Olam ha Nekudim, four Partzufim that are Hochma, Bina, Israel Saba and Tvuna. These emerged in Rosh and Guf. The fifth Partzuf, which is Partzuf Daat, came out in Rosh without a Guf.

You should also know that the order of the breaking of the vessels was in the order of the Hizdakchut of the Masach according to the degree, like the order of the Histalkut of the Orot from the Kelim de Guf of the previous Partzufim de AK.

You should also know that the Kelim de Nekudim preceded the Orot since the Kelim de Nekudot de SAG that expanded below from Tabur de AK, whose Orot departed during Tzimtzum NHY de AK, remained empty of their Orot. They moved and became the Kelim de Nekudim since the Kelim that were emptied by the Histalkut Orot in the Guf de Elyon always became Kelim in the Partzuf Tachton.

In addition, know that all that this speaks of is only the Orot de Gadlut that came to AVI as additions. However, the Rav does not deal here with the Orot de Katnut, meaning from Behinat Achor be Achor de AVI.

It is so because there wasn’t any breaking and annulment in the Behinat Katnut that emerged in the beginning of its creation. The entire cancellation, the breaking, and the flaw, was only in the Orot de Gadlut that came as additions, meaning in the Zivug de Panim be Panim de AVI, and remember that.

First, all the Orot of the Gadlut came out incorporated in Kli de Keter, meaning in NHY de Keter. This is because Keter itself, which is the second Rosh, did not take any part in these Mochin de Gadlut for itself.
Instead, only because these renewals of Orot necessarily come from Ein Sof, hence, this new Ohr must cascade from Ein Sof through all the reasons that precede this Partzuf that receives and extends the new Ohr. For this reason it is considered descending from Ein Sof and hanging down degree-by-degree until it comes to the receiver, being the consequence of all its preceding degrees.

Hence, it is considered that AVI too raised to the Keter, which is the Behinat Galgalta ve Eynaim de AVI, meaning their Rosh, and Keter to its own Rosh as well and so on up to Ein Sof. At that time the new Ohr extended from Ein Sof through the degrees until it came to Behinat drop of Zivug de Galgalta ve Eynaim in the Keter, which are HB in the Keter.

The drop clothes in the new NHY de Keter, meaning complete NHY that can be shown outwardly (Ohr Pnimi item 29, sub header “In that state”) and these NHY de Keter with the Ohr of the drop of Zivug that extends from Ein Sof descend and clothe in Mochin de AVI.

Hence, this above Ohr, called drop of Zivug de HB in Keter clothed in NHY de Keter that descended to Mochin de AVI is considered the entirety of the Ohr that expands in all five Partzufim of the Nekudim, since all the degrees of the Nekudim are but a lessening of this general Ohr. It gradually lessens from degree to degree until it disappears and departs to its Shoresh.

However, since the Ohr Elyon does not stop, it therefore educes new Komot as it lessens one below the other until it disappears and rises to the Maatziel as has been explained in the Histalkut Orot of the previous Partzufim. Thus, that same Ohr clothed in NHY de Keter is the entirety of the Ohr of all the Partzufim of Nekudim.

Yet, after NHY de Keter clothed to Mochin in AVI, they have already departed from Behinat Keter entirely and were considered Kelim de AVI and Ohr de AVI. Know, that this Koma that emerged first is considered Komat Keter de AVI.

Here in the Rav’s words it is called Histalkut Eynaim de AVI on each other. This is because through NHY de Keter that clothed in them for Mochin and mated Panim be Panim, their Eynaim were opened and they looked at each other, meaning a Zivug de Gadlut in Komat Keter de AVI.

Hitpashtut ha Aleph of Komat Keter from above downward is in Melech ha Daat, and from here on began the Hizdakchut Masach de Partzuf AVI. This is so because after Melech ha Daat broke, the Masach was purified from Behina Daat into Behina Gimel and Komat Hochma de AVI emerged from below upward.

The Eser Sefirot de Guf expanded from above downward, clothing in Melech ha Hesed. When Melech ha Hesed broke, the Masach was purified from Behina Gimel to Behina Bet and Komat Bina of AVI emerged from below upward.

The Eser Sefirot de Guf expanded from above downward in Melech ha Gevura, and when Melech ha Gevura broke, the Masach purified from Behina Bet to Behina Aleph. At that time Behinat Daat de AVI emerged, meaning Komat ZA. It is also called Behinat Yesodot de AVI that emerged from below upward, and its Guf expanded in the Upper third of Melech ha Tifferet.

After the Upper third of Melech ha Tifferet broke, the entire Masach was purified and rose to its Shoresh to Peh de Nekudim. It was incorporated there in the Zivug de Rosh and a new Koma de Behina Bet emerged on it, since the last Behina is always lost during the Hizdakchut, and this Koma is called YESHSUT.

First emerged the Taamim in it, which are the Rosh and Guf de Hitpashtut Aleph. The Rosh is called Histalkut Eynaim de YESHSUT on each other, and you already know that the last Behina de Hitlabshut remains in the Masach, though it only expands in Kli de Keter, called Taamim.
Know, that this is what is called Histaklut Eynaim both in AVI and YESHSUT. In AVI it is always considered Behina Dalet de Hitlabshut and in YESHSUT it is considered Behina Gimel de Hitlabshut. The Hitpashtut from above downward in the Behinat Taamim de AVI is called Melech ha Daat, and the Hitpashtut from above downward de Behinat Taamim de YESHSUT is called the two lower thirds of Tifferet.

After Melech ha Tifferet broke, the Masach was purified from Behina Gimel to Behina Bet and Behinat YESHSUT emerged from below upward. Their Guf expanded from above downward to the Behinat Taamim de AVI is called Melech ha Daat, and the Hitpashtut from above downward de Behinat Taamim de YESHSUT is called the two lower thirds of Tifferet.

When the Melachim of NH broke, the Masach purified from Behina Bet to Behina Aleph and Daat de YESHSUT emerged from below upward, called Yesodot de YESHSUT. Its Guf expanded and descended to Melech ha Yesod, and when Melech ha Yesod died, the Masach was purified from Behina Aleph to Behinat Keter.

At that time Komat Malchut emerged from below upward and her Guf expanded to its Shoresh in the Peh where it was once more incorporated there in the Zivug de Rosh.

However, only Aviut de Behina Aleph remained in it since the last Behina, which is Behina Bet, was lost during the Hizdakchut. KomatZA, which is Behinat Daat, whose matter will explained below, emerged on it, and this Koma of Daat has no Hitpashtut from above downward, as we shall explain below.

Thus we have briefly explained all the degrees that came out in Nekudim: the first degree is AVI on Masach de Behina Dalet and Behina Gimel together. The Taamim in the first Koma expanded in Melech ha Daat, and the Nekudot in her are the three Komot that expanded one below the other in the three Melachim Hesed, Gevura, and the upper third of Tifferet.

Then surfaced the second degree, called YESHSUT. Its Taamim, which emerged on the two Reshimot Behina Gimel and Behina Bet, expanded in the two lower thirds of Tifferet. Also, the Nekudot in it are the three Komot that expanded one below the other in the three Melachim Hesed, Gevura, and the upper third of Tifferet.

Then surfaced the third degree, called Daat. It has only Behinat from below upward, and you should know that these three degrees, Hochma, Bina, and Daat, are the Neshama, Ruach, Nefesh.

41. The Daat is the first Melech to come out, and all seven were incorporated in him. You already know that the principal raising of MAN are the Kelim that were already born in the Olam, hence thus far, raising MAN was primarily through Daat that emerged in the Olam first.

We have already explained that in the beginning there was no need for MAN to AVI, only the ascension of the desire. When it is written that these seven Melachim were MAN, it does not mean that they extended Hassadim and Gevurot, since they have already been extended in the beginning.

The evidence of that is that they returned AVI Panim be Panim, and afterwards Hochma placed these seven Melachim in Bina. Thus, we cannot say that they were MAN to Bina, though it means that they were placing them in Behinat Panim be Panim to AVI through their raising of MAN, once they were already in Bina. In addition, in that state they extended the Hassadim and Gevurot further as in the beginning.
We shall return to the matter that after the Ohr Daat emerged and entered its Kli, it raised MAN and extended Hassadim and Gevurot in AVI. This is because Daat consists of Hassadim and Gevurot, and because the seven Melachim were contained in it at that time. For this reason it had the strength to lower Hassadim and Gevurot.

However, since the other Melachim do not raise MAN, since the exit was still not to them, but to the Daat, it is therefore impossible to lower complete Mochin only through ZON together. Therefore, what Daat lowered was Behinot Hassadim and Gevurot in Rosh and Upper AVI in the place of their Daat, resembling him, as he does.

Ohr Pnimi

41. After the Ohr Daat emerged and entered its Kli, it raised MAN and extended Hassadim and Gevurot in AVI.

It has already been explained in the previous item that this Daat does not imply one Sefira of Daat. Rather, it is the first Hitpashtut of the Zivug de Gadalut de AVI de Nekudim, which is a whole Koma of Eser Sefirot that came out on Masach de Behina Dalet de Hitlabshut and Aviut de Behina Gimel.

Its Behinat from below upward is called Histaklut Eynaim de AVI on each other and there are Eser Sefirot in Komat Keter there. The Behinat Taamim, meaning the Hitpashtut from above downward called Guf, is called Melech ha Daat that the Rav speaks of here.

Although there is only Masach de Behina Aleph here in AVI de Nekudim, it has been explained elaborately (Part 6) that they Hey Tata’a descended from the Eynaim through Zivug de AB SAG and came to its place in the Peh, meaning Malchut de Rosh. This is because in AB, the Hey Tata’a is in its place, hence, when the He’arat AB was drawn there, it lowered the Hey Tata’a in Nekudim to the place of Peh as well, and AVI returned to the Rosh.

Know, that when the Hey Tata’a, which is Behina Dalet, came to its lace, it was erected there with a Masach, as it is in Partzuf AB, which is Behina Dalet de Hitlabshut and Behina Gimel de Aviut. It is because that He’arat AB that lowered her to the Peh corrected her with his Masach too, hence the Eser Sefirot emerged on it in Komat Keter.

However, the Rav wrote that Daat extended in Mochin de AVI only Hassadim and Gevurot. However, according to the above it should have extended Eser Sefirot in Komat Keter and Hochma, as it extended in Partzuf AB.

To understand that we must thoroughly know the matter of Zivug de Panim be Panim de AVI. Three degrees in Abba ve Ima have been explained in my words above, until the Zivug de Panim be Panim: The first is Achor be Achor, meaning the state of AVI de Nekudim in the beginning. The second is Panim be Achor, and the third is Panim be Panim.

You find that before AVI return Panim be Panim, they must first be in a state of Panim be Achor. We have already explained there that that state of Panim be Achor came by lowering the Hey Tata’a from the Eynaim to the Peh, at which time AVI return to the Rosh and Abba acquires its Behinat Panim.

However, Ima is still in her Achoraim, meaning in Hamshacha of Ohr de Hassadim, since she chooses Hassadim more than Hochma, by way of “because He delighteth in mercy” (Ohr Pnimi item 23, sub header “Above it, it is Panim be Achor”).
However, afterwards, when the MAN de Behinat ZON comes to her, her Shoresh from Ohr Yashar awakens to dispense He’arat Hochma to these ZON that rose to her. At that time she must stop her Achoraim and mate Panim be Panim with Abba, dispensing He’arat Hochma to the ZON (Ohr Pnimi item 24).

Now you can understand why the Daat extends only Hassadim and Gevurot. It is because these MAN that AVI received from Yesod de AK are the Behinat Daat that mates AVI. The Vayis Hassadim and the Nekuda is Gevurot, which are Behinot ZON.

Because they are ZON and must have He’arat Hochma, they mate to AVI. Hence, this is the meaning of the Daat de AVI. Since the whole matter of the must that Bina needs to extend He’arat Hochma to these MAN extends only from the original connection de AVI.

Bina de Ohr Yashar extends He’arat Hochma in Hassadim during her emanation of ZON de Ohr Yashar. Hence, now too she does not receive from Abba from his Behinat GAR, but from his Behinat ZON, which are actual He’arat Hochma in Hassadim, like the ZON de Ohr Yashar, which is in turn the measure that these MAN awakened her to extend from Abba.

Thus, the whole drop of Zivug de AVI Panim be Panim is not more than Behinat Hassadim and Gevurot, which are ZON in Gadlut, meaning Hassadim in He’arat Hochma, but not at all the Atzmut Ohr de Hochma and Bina. Understand and remember that for it is the key for all the Mochin of the ZON.

Now you can see that the five Komot that emerged here in AVI through the Hizdakchut of the Masach are Behinat NRNHY de Haya de ZON de Nekudim. They are all not more than Behinat Hassadim and Gevurot, even the Yechida de Haya.

It has been explained that the matter of the Zivug de Panim be Panim de AVI came in two degrees, which are Panim be Achor and Panim be Panim. In the beginning, Abba is corrected in GAR, by lowering the Hey Tata’a from the Eynaim to the Peh. Thus, AVI return to the Rosh and this Tikun is still insufficient for Ima to turn her Panim back to Abba.

Because of her Achoraim in the form of “because He delighteth in mercy” she craves Hassadim more than Hochma. Hence, at that time AVI stand Panim be Achor, Panim de Abba in the Achoraim de Ima.

Only afterwards, when MAN de Yesod obtains MAN, she returns her Panim to Abba for the purpose of correcting the MAN in He’arat Hochma. You already know that even now when she mates Panim be Panim with Abba, she still does not receive of him more than these MAN need.

You also know that the Zivug de Hakaa made on the Hey Tata’a that descended to the Peh, educed Eser Sefirot in Komat Keter, which is Ohr Yechida de Hochma. Hence, it is considered that the drop of Zivug that came to the MAN through this Zivug Panim be Panim is the Behinat measure of ZON de Yechida since the Eser Sefirot de Abba are in Komat Keter, which is Ohr Yechida.

Since Ima receives from Abba only as much as ZON need, which are her MAN, hence, this He’arah that she receives is ZON of Yechida de Abba. Know, that with respect to ZON itself, she is Behinat complete Yechida for him, and this is the end of ZON’s growth.

That Koma that emerged in Zivug Panim be Panim de AVI on the Masach de Behina Dalet in the Peh, which is Komat ZON de Yechida is considered Daat de AVI since she is the principal element that copulates them. It is not more than Hassadim and Gevurot: the ZA in it are in the form of Hey Hassadim, and the Nukva in it is in the form of Hey Gevurot.
All this is the Behinat Rosh, meaning the Behinat Eser Sefirot educed from below upward. Afterwards, they descend and clothe the Guf from above downward, meaning in the full amount that they clothed in the Rosh, and these Eser Sefirot that clothed in the Guf are called Melech ha Daat. This is the first Hitpashtut of the Nekudim, and it is the Behinat Taamim de Nekudim.

After Melech ha Daat broke, Behina Dalet purified in the Rosh to Behina Gimel. It means that Hey Tata’a rose from the place of the Peh to the place of the Hotem, and the Zivug on the Masach de Behina Gimel emerged, extended Komat Eser Sefirot up to Hochma, and Komat Keter disappeared from Abba. For this reason, it is now called Guf de Abba.

Thus, you now find that when Bina mates with Abba she extends only ZON de Hochma, since Behinat Hey Hassadim and Hey Gevurot do not receive the Ohr Yechida from Abba now, since the Ohr Keter has vanished from Abba. Instead, they receive Komat Haya, which is the measure of ZON de Hochma.

For this is reason it is considered that Hey Hassadim and Hey Gevurot are the MAN, and ZON descended now from Behinat Rosh de Abba, which is Yechida to the Behinat Guf de Abba, which is Haya. Also, their Hitpashtut from above downward into Behinat Guf is called Melech ha Hesed, which is Behinat ZON de Gadlut in the Ohr Haya.

When Melech ha Hesed broke, the Behina Gimel in the Rosh purified into Behina Bet, Malchut de Rosh rose to the Avzen, and Eser Sefirot in Komat Bina emerged. Komat Hochma disappeared, and it is considered that the Hey Hassadim and Hey Gevurot descended into Behinat Guf de Ima, which is Komat Bina.

Now they receive only the measure of ZON de Bina, and the Hitpashtut of the Eser Sefirot from above downward from this Koma is called Melech ha Gevura, being Behinat ZON de Gadlut in He’arat Neshama. Similarly, after Melech ha Gevura broke, the Masach purified from Behina Bet to Behina Aleph, and Eser Sefirot in Komat ZA emerged from below upward.

This is considered that the Hey Hassadim and the Hey Gevurot emerged to Behinot Yesodot de AVI. It expanded into Behinat Guf in the upper third of Melech ha Tifferet from above downward, and it is Behinat Ruach Nefesh de ZA.

Now we have thoroughly explained how all five Behinot NRNHY de Nekudim are only Hassadim and Gevurot, even the Neshama, Haya and Yechida in them. Even Daat de AVI is only Hassadim and Gevurot, but the He’arah that it receives from Keter de AVI is Yechida, the He’arah that it receives from Hochma de AVI is Haya, and the He’arah that it receives from Bina de AVI is Neshama.

He says, “after the Ohr Daat emerged and entered its Kli, it raised MAN and extended Hassadim and Gevurot in AVI. This is because Daat consists of Hassadim and Gevurot.” It means that in Daat in the Rosh, meaning the MAN that AVI received from Yesod de AK, has only Hassadim and Gevurot because Ima extended only Behinat He’arah from Abba for it.

It is similar to the He’arah that there is in ZON de Abba itself from the Ohr Keter de Abba. For this reason it does not have more than Hassadim and Gevurot in He’arat Keter de Abba, as the Guf has only what expands to it from the Rosh.

It has also been explained that this Melech ha Daat is Hitpashtut Aleph de Olam ha Nekudim, called Taamim, where all the Komor below it are contained in it, and are only a Behinat diminution from its Koma. He says, “and because the seven Melachim were contained in it at that time. For this reason it had the strength to lower Hassadim and Gevurot.”

This is because the greater part of the entirety of the Hassadim and Gevurot extended by the MAN de Yesod AK and because of it returned AVI to a Zivug Panim
be Panim. Hence, even after it expanded from above downward to its place to the Guf to Melech ha Daat, it is considered the cause for AVI to extend the Zivug de Panim be Panim.

It is so because Ima cannot return to her Behinat Achoraim so that the He’arat Hochma in it will not be annulled. Hence, Melech ha Daat too is considered Behinat MAN and the cause of the sustenance and positioning of AVI Panim be Panim.

Yet, when Melech ha Daat broke and Behina Dalet purified, the entire Zivug was not cancelled instantaneously, because there still remained the Aviut de Behina Gimel in the Masach on the path of its gradual Hizdakchut. Thus, it educes the rest of the Komot to the three Melachim Hesed, Gevura, and the upper third of Tifferet.

For this reason, the entire Behinat Panim be Panim did not vanish from AVI, but only their Komat that is attributed to the Daat, resembling him as he does. Yet, the Panim be Panim attributed to the other Melachim still remained in AVI, since they have not come out yet.

42. When this Kli of the Melech called Daat broke, Daat of Upper AVI too descended in the place of Guf de AVI, but this Kli of Melech called Daat descended to Olam Beria after it broke. The other six Orot that were with it entered in the Kli of Melech, called Hesed, and at that time, Upper AVI were still Panim be Panim.

This is because they do not return Achor be Achor until everything completes the descent, as they are adhered Panim be Panim. This adhesion must be removed entirely, and then they will return Achor be Achor.

However, as long as there is some Dvekut left in them, they do not return Achor be Achor. We shall explain below the matter of the complete Dvekut de AVI when they are Panim be Panim, and what it is about.

When Hey Hassadim and Hey Gevurot descended from Rosh de Upper AVI to down in the Guf, it necessarily caused the lack of Ohr, though they did not return completely Achor be Achor. Also, the meaning of this lack is the lack of Histaklut Eynaim of AVI on each other.

Ohr Pnimi

42. He writes, “When this Kli of the Melech called Daat broke, Daat of Upper AVI too descended in the place of Guf de AVI.”

The concealment of the Ohr Keter is considered, with respect to Abba, as the concealment of its Behinat Rosh. Therefore, it is considered that the Behinat MAN that stands at the Rosh of AVI descended to their Behinat Guf, meaning to Komat Hochma without Keter. It is so because the Masach purified to Behina Gimel, which elicits merely Komat Hochma, and what is written, that it fell to Beria, will be explained below.
The other six Orot that were with it entered in the Kli of Melech, called Hesed.

It means that it was done by the Zivug on the Masach that was purified to Behinat Hochma, and the drop of the Zivug de AVI Panim be Panim of this Koma that descended on the MAN in them. It is regarded as the measure of the illumination of ZON de Hochma de Abba, considered its Behinat Haya with respect to the Partzuf de ZON itself, and it expanded in Melech ha Hesed.

It has already been explained that the Masach purifies and lessens gradually, degree-by-degree until it elicits six other Melachim, except Hesed, which are two Komot back in Upper AVI, Behina Aleph and Behina Bet. These are the Melachim Gevura, the upper third of Tifferet, and the four Komot in YESHSUT. These are Behina Gimel, Behina Bet, Behina Aleph, and Behinat Shoresh, which are the two thirds of Tifferet, NH, Yesod, and Malchut.

All these Komot were incorporated in Behina Gimel over which Komot Hochma de Abba and Melech ha Hesed came out, since they gradually lessen from him onward. This is why he says, “The other six Orot that were with it entered in the Kli of Melech, called Hesed,” as they are all incorporated in it, as we have explained.

Histaklut Eynaim of AVI on each other.

It has already been explained that this is what Komat Keter of Abba is called. This is the one that vanishes due to the breaking of Melech ha Da’at, and the resulting Hizdakchut of Behina Dalet. It is because the Masach appears primarily in the Guf, as it is only in potential in the Rosh, not in actual fact. Thus, when the Kli broke, the Behinat Masach was cancelled from that Behinat Aviut that the Kli is from.

43. When the second Melech reigned, which is Hesed, he extended the Hey Hassadim to expand in Guf de Abba. When he died, he descended to Beria, and the five Orot descended in Gevura in the third Melech.

At that time the Achoraim de Abba made by the Hitpashtut of the above Hey Hassadim fell, and now all of them have fallen. The Hassadim descended in the Yesod de Abba, Abba returned his Achoraim to the Panim of Bina, and this Behina is called Achor be Panim, as the Panim of Bina are now facing the Achoraim of Hochma.

Ohr Pnimi

43. Hesed, he extended the Hey Hassadim to expand in Guf de Abba. When he died, he descended to Beria, and the five Orot descended in Gevura in the third Melech. At that time the Achoraim de Abba...fell.

This is because when Melech ha Hesed broke, Behina Gimel purified to Behina Bet, Komot Hochma disappeared, and Eser Sefirot in Komat Bina came out. It is therefore considered that Hochma turned her Panim to Achoraim since Behinat Bina is considered Achoraim de Hochma although it is the Panim of Bina. This is the meaning of, “Abba returned his Achoraim to the Panim of Bina.”

Abba returned his Achoraim to the Panim of Bina, and this Behina is called Achor be Panim, as the Panim of Bina are now facing the Achoraim of Hochma.

This is because the Panim de Ima are Hey Gevurot, as the Rav wrote above, and they are sweetened by Ohr de Hassadim de Abba. The matter of the degree of Achor be Panim is written above (Ohr Pnimi item 23, sub header “Above it, it is
Panim be Achor”), and we should not ask about the Rav’s words there (item 25) that the degree of Achor be Panim is not conducted in AVI.

This is so because there it concerns the Tikun de AVI in Olam Atzilut, and at that time they do not need it, and here it is about the diminution of the Orot and their gradual ascent to the Maatzil. It is not at all important here if they need it or not, and this is simple.

44. If you say that Partzuf Abba does not complete its descent until the third of the Tifferet, we must understand that that third of Tifferet is like Yesod compared to Abba. It is like the ZA with its Mochin from the perspective of Bina, and you need to understand this whole study in the same manner as that study, all in one picture, and then you will understand it.

The entire Yesod is Behinat Panim, having no Achoraim that descended from it. It is not so in the rest of the body, where there is Behinat Achoraim that return opposite the Panim of the Nekeva, though his Achoraim are not adhered with her.

Hence, the Sium Achoraim de Abba complete descending before there is a blemish and a flaw in Yesod de Abba. Afterwards the third Melech reigned, which is Gevura, and extended the Hitpashtut of the Hey Gevurot in the Upper Ima.

When he died, he descended to Beria and the four Orot descended in the fourth Kli, which is the Tifferet, the Hitpashtut Gevurot fell in Yesod de Ima and her Achoraim fell below as well. At that time Ima returned her Achoraim and Achor de Ima were in the Achor de Abba.

Ohr Pnimi

44. The entire Yesod is Behinat Panim, having no Achoraim that descended from it.

It means that it has been explained above that only the Behinat Kelim de Achoraim were cancelled, being all that reached them as additions to their essential making. This refers to the Behinat Zivug de Gadlut that emerged because of the descent of the Hey Tata’a from the Eynaim and the MAN of Yesod de AK.

However, what they had from the very creation, meaning Behina Achor be Achor de AVI that they had in the beginning, this is called Kelim de Panim. These were not cancelled and did not descend (item 31).

It has also been explained that after the Masach purified from Behina Bet to Behina Aleph, the HG fell to Yesodot de AVI, as then Komat Eser Sefirot de ZA emerged. This Koma de Behina Aleph that came out in AVI is entirely Panim. In other words, it was incorporated in Behinat Achor be Achor de AVI that they had in the beginning, “having no Achoraim that descended from it.” this is because it has nothing of Behinat Zivug de Gadlut, meaning from Otiot BDK HYH, which are Behinat Achoraim de AVI.

Achoraim that return opposite the Panim of the Nekeva, though his Achoraim are not adhered with her.

It means that all that did not depart from Behinat Achor be Achor that they had in the beginning, is considered Behinat Achoraim that return opposite the Panim of the
Nekeva. This is because their Achoraim are not cohesive with each other as in the beginning when their Achoraim were adhered Achor be Achor.

For this reason they are considered Behinat Gadlut and addition from the Behinot Otiot BDK HYH that descend from Rosh de AVI. This includes all three degrees above Achor be Achor, which are Achor be Panim, Panim be Achor and Panim be Panim.

Only the first degree of Achor be Achor whose Achoraim are adhered with each other, since both use the same wall, this alone is considered Behinat Kelim de Achor be Panim, whose meaning has already been explained above at length (Ohr Pnimi item 23, sub header “Above it, it is Panim be Achor”) and study it there.

45. After that the fourth Melech reigned, which is Tifferet. When the Ohr reached its upper third up to the Chazeh, it extended Behinat general Hey Hassadim in Yesod Abba and Hey Gevurot in Yesod Ima.

It is for this reason that Yesod is called “Everything”, as it contains Hey Hassadim and Hey Gevurot. We have already explained that picture; Daat contains Rosh de AVI, Hesed is Guf de Abba, Gevura is Guf de Ima, and the upper third of Tifferet is the Yesod de AVI.

When the Ohr came to the two bottom thirds of Tifferet, all the Achoraim of the upper AVI completed their descent, and the Hassadim and Gevurot continued in the Rosh de Israel Saba ve Tvuna because this is the place of their Rosh together.

When he died, three Melachim descended in the fifth Kli, which is Netzah. Then the Hassadim descended from Rosh de Israel Saba, and Gevurot from Rosh de Tvuna down to its Guf. In addition, the Behinat Histaklut Eynaim on each other was deducted from YESHSUT, as it was in Upper AVI.

45. When the Ohr reached its upper third up to the Chazeh, it extended Behinat general Hey Hassadim in Yesod Abba and Hey Gevurot in Yesod Ima.

It is written above that when the Masach de Behina Bet purified after the breaking of the Kli de Melech ha Gevura into Behina Aleph, being KomatZA, the general Hey Hassadim and Hey Gevurot appeared in Yesodot de AVI. Also, the Ohr reached the fourth Melech, which is the upper third of Tifferet down to the Chazeh.
We must still understand the matter of these general Hey Hassadim and Hey Gevurot in Yesod de Abba ve Ima, and what they mean. You will understand the matter in what is written in the Zohar, “Ima expands up to Hod, but has no Yesod.” The thing is that the Rav has already written in Part 5 (item 33) regarding Matei ve Lo Matei, that in Hitpashtut Bet, Ohr Hochma comes in Kli de Keter, and Ohr Bina in Kli de Hochma. Finally, Ohr Malchut in the Kli of Yesod, and Malchut remains without Ohr.

You find that the Masach de Behina Aleph that educed Komat Ohr Hassadim expanded only up to Hod, where it purified into Behinat Shoresh and Komat Malchut emerged on it. This Ohr Malchut clothed in Kli de Yesod, as it is written at length in Ohr Pnimi there (Part 5, Ohr Pnimi item 45) and study it there for it is impossible to bring this length here.

You find that the Ohr Yesod is Behinat Hochma that lacks Hassadim because all the VAK came out there by Ima in He’arat Hochma in Hassadim. After the Masach de Behina Aleph purified, there remained He’arat Hochma alone without any Hassadim, and this is the meaning of, “Ima expanded only up to Hod,” since the entire Behinat Ima is only Ohr de Hassadim.

Since the Hassadim have disappeared, she no longer has any Hitpashtut to shine in Kli de Yesod, but Abba, which is Ohr Hochma, still shines in Yesod. This is the meaning of Abba being long and narrow, because he had expanded more than Ima, as the entire He’arah of Ima has already stopped at Hod, but Abba still illuminates for Yesod, which is the Ohr Malchut.

This He’arat Abba in the Kli de Yesod is considered the Behinat Hey Gevurot, as it is written there in Ohr Pnimi, because of the lack of Hassadim there. The Yesod Abba is narrow because of the Gevurot from the blockage of Hassadim.

Thus, you will understand that after the Masach purified from Behina Bet to Behina Aleph, meaning that the Hey Tata’a rose to the Eynaim once more, which are Behina Aleph de Rosh, the Bina incorporated in Malchut once more. Hence, Hey Gevurot de Ohr Malchut in the Kli de Yesod incorporated in her once again (Ohr Pnimi item 23, sub header “Above it, it is Panim be Achor”).

This is the meaning of, “it extended Behinat general Hey Hassadim in Yesod Abba and Hey Gevurot in Yesod Ima,” meaning because of the ascent of the Hey Tata’a in the Eynaim, where they returned Achor be Achor once more. Hassadim de Abba have no GAR, because of the Hey Tata’a in the Eynaim, and this is the meaning of the general Hey Hassadim in Yesod de Abba. In addition, Ima was incorporated in the Ohr Malchut in Kli de Yesod, which is He’arat Hochma without Hassadim.

The reason they are called the general Hey Hassadim and Hey Gevurot and not just Hey Hassadim and Hey Gevurot, is that it is known that the Shoresh of everything is the five famous Behinot KHB ZON. However, they are evaluated by three fundamental modes, evaluated as Rosh, Töch, Sof.

The five Behinot from the perspective of Ohr Hochma are called KHB ZON, and the five Behinot from the perspective of Ohr de Hassadim in He’arat Hochma are called HGT, Netzah and Hod. Behinat Ohr de He’arat Hochma without Hassadim is called mere Hey Gevurot.

Behinat Hassadim without GAR, or the Behinot Gevurot, protected in the Achoraim de Ima but are in fact without GAR, as here when the Hey Tata’a is in the Êynaim above Bina, are also called the general Hey Hassadim or the general Hey Gevurot, and remember that.

We have yet to understand the matter of the division of the Kli de Tifferet into two halves, which we did not find in any Sefira. The thing is that it is known that the three Kelim, Hesed, Gevura, Tifferet, are Behinot GAR, Keter, Hochma, Bina.
However, they are called *HGT* since they are *Behinot Ohr de Hassadim*. It follows that *Kli de Tifferet* is *Behinat Bina*, and *Sefirat Bina* is considered two *Behinot*: the first is called *Upper Bina*, and the second is called *Tvuna*.

The reason it is divided is, as has been explained above (*Ohr Pnimi* item 29, sub header “*In that state*”), that *Bina de Ohr Yashar* is *Ohr de Hassadim* without any *Hochma*. Moreover, it rejects *Hochma* since it wants *Hassadim* more, by way of, “because He delighteth in mercy.” However, when she emanated to *ZON de Ohr Yashar*, she returned *Panim be Panim* with the *Hochma* in order to extend *He’arat Hochma* to *ZON de Ohr Yashar*.

Thus, there are two situations to the *Bina de Ohr Yashar*: the first is before she emanated to *ZON*, when she is in *Ohr de Hassadim* and her *Achoraim* to *Hochma*, and the second is after she had emanated to *ZON*. At that time she is already in *Behinat Panim be Panim* with *Hochma* in order to extend *He’arat Hochma* to her children, which are *ZON*. Thus, these two situations divide *Bina de Ohr Yashar* into two separate *Behinot*. The first is called *Bina* or *Upper Ima*, and the second is called *Tvuna*.

Now you will thoroughly understand the matter of the division of *Tifferet* into two halves on the *Chazeh*. This is the actual matter of the division of *Bina*: from the *Chazeh* up it is *Behinat Upper Ima*, whose *Achoraim* are toward *Hochma*, as she chooses *Hassadim* in the form of, “because He delighteth in mercy”; and from the *Chazeh* down it is in *Behinat Tvuna*, whose *Panim* is toward *Hochma* and she has *He’arat Hochma*.

He says, “When the *Ohr* reached its upper third up to the *Chazeh.*” After *AVI* returned *Achor be Achor* the *Zivug* was made on the *Masach* that rose to the *Ohr Eynaim*, and elicited *Koma de Behina Aleph*, protected in the *Achoraim of Ima* that reject *Hochma*.

The *Ohr* of this *Koma* that expanded from above downward to the *Guf*, to the *Kli de Tifferet*, could not expand further there, only up to the upper third of *Tifferet*, meaning the *Chazeh*, where it is the part of *Tifferet* that extends from *Upper Ima* in *Behinat Ohr de Hassadim* and in *Achoraim* on the *Hochma*.

Yet, in the part of *Tifferet* from the *Chazeh* downward, there is the *Behinat Tvuna* that extends *He’arat Hochma* for *ZON*. Hence, *Ohr Achoraim* of the *Upper Ima* cannot come to clothe there, since it has already stopped at the *Chazeh*.

**When the Ohr came to the two bottom thirds of Tifferet, all the Achoraim of the upper AVI completed their decent.**

It means that the entire *He’arat Partzuf* of Upper *AVI* stopped and they cannot even shine their *Orot Achor be Achor* from the *Chazeh* downward, since they stop at the *Chazeh*.

It has been explained that the entire *Ohr of Sefirat Hesed* is *Behinat Guf de Abba*, the *Ohr de Sefirat Gevura* is *Behinat Guf de Ima*, and the *Ohr* of the *Upper third of Tifferet* is *Behinat Yesodot de AVI*. You should know that the matter of the *Hamshachach* of the two *Gufim de AVI* to the place of these three *Sefirot*, is in complete accuracy, as that is their place with respect to the *Kelim*.

You already know that the three *Kelim Hesed, Gevura, Tifferet*, are *Behinat KHB de Hassadim*. You also know that the whole *Komat Gadlut de Nekudim* extends through *Zivug de AB SAG*, and is considered *Komat AB* (*Ohr Pnimi* item 41, par. “Although there is only”).

It is known that in *AB*, *Ohr Hochma* clothes in *Kli de Keter*, *Ohr Bina* in *Kli de Hochma*, and *Ohr ZA in Kli de Bina*. Hence, *Guf de Abba*, which is *Ohr Bina* in *Kli de Hesed*, being *Behinat Keter de Hassadim*, clothed here too.
Guf de Ima, which is the Ohr Bina in Kli de Gevura, being Behinat Hochma de Hassadim, and Guf de Yesodot AVI, which is Komat ZA, clothed in the Upper third of Tifferet, which is Behinat Upper Ima de Hassadim. It could not expand to the two bottom thirds of Tifferet because it is Behinat Tvuna de Hassadim there; hence it stops at the Chazeh.

Thus, each Ohr comes precisely to its suitable Kli in the Hey Behinot de Ohr de Hassadim. He writes, “We have already explained that picture; Daat contains Rosh de AVI, Hesed is Guf de Abba, Gevura is Guf de Ima, and the upper third of Tifferet is the Yesod de AVI.” In other words, it is as has been explained that the three Kelim HGT are Behinat GAR of the Hey Behinot in the Hassadim.

For this reason they receive from the Upper AVI too, and only the upper third of the Kli de Tifferet belongs to GAR since from the Chazeh down it is already Behinat Tvuna.

The Hassadim and Gevurot continued in the Rosh de YESHSUT because this is the place of their Rosh together.

This is because the Masach was purified from Behina Aleph to Behinat Shoresh too, and to the Behinat Masach of the Rosh, and was then incorporated there in the Zivug of the Rosh, as has been explained in the previous Partzufim (Part 6, Histaklut Pnimit item 15). The Aviut on the Masach returned, except the last Behina in it, which is Behina Gimel, of which nothing was left but a Behinat Hitlabshut (there item 14).

Hence, only Behina Bet with Behina Gimel de Hitlabshut remained in it, which are Zachar and Nekeva, and two Komot came out on them, Komat Hochma de Zachar, and Komat Bina de Nekeva.

The principal part of the Koma is the attribute of the Nekeva, which is Behina Bet. This is because Behinat Hochma does not have the Aviut that could expand from above downward. This Koma is called YESHSUT, and it is a son and a Tachton to the Upper AVI.

He writes, “and the Hassadim and Gevurot continued in the Rosh de YESHSUT.” This is because Koma de Behina Bet emerged there on the Masach from below upward, in Peh de Rosh de AVI.

When the Aviut de Guf in the Masach was recognized, it is considered that it descended to the place of Guf of AVI, meaning the place of the Chazeh of the Guf. It elicited Eser Sefirot de Rosh from the Chazeh up to Peh de AVI, and the Eser Sefirot of their Guf came out from the Chazeh down, meaning in the place of the two lower thirds of Tifferet.

He writes, “because this is the place of their Rosh together,” meaning the place of their Rosh is from the place of the Chazeh to the Peh, as has been clarified in the previous Partzufim (see Part 6, Histaklut Pnimit item 11 concerning all the operations in the birth of a Partzuf, as it is impossible to bring here the entire length from there).

Remember what we have explained above regarding the difference between AVI and YESHSUT, which stems from the Bina de Ohr Yashar. It is divided into two Behinot: 1 – Before she emanated ZON de Ohr Yashar, at which time it is only Hassadim without Hochma; and 2 – after she emanated ZON de Ohr Yashar, at which time she is Panim be Panim with Hochma because she must extend He’arat Hochma for ZON.

Hence, the Eser Sefirot de Bina are discerned as dividing into GAR and ZAT. Her KHB are Behinat the upper half of Bina, from Behinot Hassadim without Hochma, and her ZON are considered the lower half of Bina, which is in He’arat Hochma.
Thus, YESHSUT, which are Behinat lower half of Bina, is considered the ZAT of Bina, meaning her Behinat ZON. They cannot be without Ohr Hochma since their quintessence is He’arat Hochma, as with ZON (Ohr Pnimi item 39).

For this reason only YESHSUT are considered the Rosh of ZON because since Bina extended the He’arat Hochma for ZON, she is considered Behinat Tvuna, and not as Upper Ima, since Upper Ima is discerned only before she emanated to ZON. Remember well that difference between Bina and Tvuna in their origin for you will need it in all the places.

We might argue that here Upper AVI were Rosh to the ZON, because their Guf clothed in HGT de ZA. The thing is that in fact, AVI with YESHSUT are considered one Partzuf, GAR and ZAT.

The issue of their division comes only through the ascent of the Hey Tata’a to the Eynaim. Hence, since the Hey Tata’a descended from the Eynaim through the Zivug Panim be Achor, they were both joined into one Partzuf through the MAN that AVI received from Yesod AK in it Panim be Panim.

For this reason Upper Ima too received He’arat Hochma into her ZAT, which is now considered Behinat Upper Ima too. However, now that the Masach purified into Behina Aleph once more, and the Hey Tata’a returned to the Eynaim, AVI and YESHSUT were divided into two Partzufim once more. Now Upper Ima is considered Behinat Hassadim without Hochma once more, meaning only Behinat Achor be Achor.

The matter of He’arat Hochma does not belong to her, but to the ZAT that have now become a separate Partzuf, being YESHSUT. From here on only YESHSUT are considered the Rosh of ZON, and not Upper AVI.

Regard and see that even when they were in a single Partzuf, before the Hey Tata’a rose to the Eynaim, when Upper AVI were still Rosh to ZON, they still administered only to HGT de ZA, which are as KHB de Hassadim from the perspective of the Kelim, and not the essence of ZON. This is because the essence of ZON are Netzah and Hod from the perspective of the Hassadim; Netzah is ZA, and Hod is Malchut.

Hence, they could only receive from the Rosh of YESHSUT in a way that GAR de AVI, meaning Upper AVI in addition with the ZAT in a single Partzuf, administered to GAR de Hassadim. After ZAT de AVI were cut off from them and became a separate Partzuf named YESHSUT, they dispensed to ZAT de Hassadim, which are NH, which are ZON de Hassadim.

The Hassadim descended from Rosh de YESH, and Gevurot from Rosh de Tvuna down to its Guf.

After the Kli de Tifferet from the Chazeh down died, the Masach de Behina Gimel that is mingled with the Nekeva purified. At that time, the Komat Hochma in them disappeared and Hey Hassadim and Hey Gevurot descended from the Rosh de YESHSUT into Behinat Guf de YESHSUT. This means that a Zivug was made on the remnants de Aviut that remained in the Masach, which is Behina Bet that educes Komat Bina, considered Behinat Guf with respect to Komat Hochma.

However, this does not refer to the actual Behinat Guf, which is from above downward, since the entire YESHSUT is Behinat Rosh, meaning Behinat from below upward, and their Guf is TNHYM of the Nekudim, as the Rav writes here.

The Behinat Histaklut Eynaim on each other was deducted from YESHSUT.

It has already been explained above that the Koma of the Hitkalelut of the Nekeva in the Zachar, being Komat Behina Gimel de Hitlabshut here, is called Histaklut Eynaim on each other, referring to the Hitkalelut in one another. This Komat Hochma expanded only in Kli de Tifferet from its Chazeh down since Kli de Tifferet
is Behinat Bina de Hassadim; it is still considered Behinat GAR from the Behinat Kelim de Hassadim.

For this reason this great Ohr de YESHSUT clothed only it, and not the Kelim de NH, which are Behinat ZAT, even from the perspective of Hassadim, which are ZON de Hassadim. You already know that the Ohr that extends to the Partzuf always clothes the more Zach Kli, which is most similar to it in Hishtavut Tzura.

46. After that Netzah reigned and extended Hey Hassadim in the Guf de Israel Saba. When he died, the rest of the Melachim descended in Hod and the Achoraim de Israel Saba descended, and returned the Achoraim facing the Panim of Tvuna.

After that Hod reigned. He extended the Hey Gevurot in the Guf de Tvuna, and when he died, two Melachim came down in Yesod. At that time the Kelim de NH descended to Beria because both are only one Melech, “as both or only parts of the Guf.”

Even though they reigned one after the other, they are still regarded as only one Melech. At that time the Achoraim de Tvuna descended too and Israel Saba ve Tvuna returned Achor be Achor.

Ohr Pnimi

46. Netzah reigned and extended Hey Hassadim in the Guf de Israel Saba.

It is written above regarding AVI, that the MAN of ZON extend only Hassadim and Gevurot. It is the same here too since the same MAN that were in Upper AVI later descended into Behinat Zivug de YESHSUT. Also, it has already been explained that Behinat Eser Sefirot de Guf that expand from Guf de Israel Saba, come in the Melech of Netzah.

Both are only one Melech.

This is so because both extend from the Behinat Guf de YESHSUT, meaning Masach de Behina Bet, hence they are one Koma and one Melech.

Achoraim de Tvuna descended too and Israel Saba ve Tvuna returned Achor be Achor.

This is because when the Melachim of NH died, the Masach purified from Behina Bet to Behina Aleph and the Hey Tata'a returned in the Eynaim. At that time they returned Achor be Achor meaning to Behinot Achoraim of Upper Ima in order to protect the lack of GAR in them.

47. After that reigned the sixth Melech, which is Yesod. He extended the general Hey Gevurot in Yesod Tvuna and general Hey Hassadim in Yesod Israel Saba. When he died, these Behinot descended too.

After that reigned the seventh Melech, which is the Malchut, only in her own Kli. She extended general Hey Hassadim in Malchut de Israel Saba and general Hey Gevurot in Malchut Tvuna, since Malchut too has a generality, as in Yesod.

He too is called Kala (lit. Bride), as the Yesod is called Kol (lit. Everything), and when she died the general Hey Hassadim and Hey Gevurot descended
from Malchut de Israel Saba and from Malchut de Tvuna, and the Kli de Malchut descended to Beria. Now all the Achoraim of the four Partzufim de AVI of Israel Saba ve Tvuna completed their descent entirely.

Ohr Pnimi

47. Yesod. He extended the general Hey Gevurot etc. After that reigned the seventh Melech, which is the Malchut.

When the Zivug was made in Behina Aleph, they expanded in Kli de Yesod and extended the general Hey Hassadim and Hey Gevurot in Yesodot de YESHSUT, as has been explained above in AVI. After Melech ha Yesod died, the Masach was purified into Behinat Shoresh, and Komat Malchut came out in YESHSUT, and the Ohr descended into Kli Malchut from above downward, which is the seventh Melech.

48. If you say, “Why were the general Hassadim and Gevurot not in the general account of the Upper AVI as they were counted in Malchut de Israel Saba ve Tvuna?” We must understand that it is known that the Behinat Atara is in the Upper third of Tifferet, which is the Behinat Malchut, and she is incorporated in Yesod.

Here, however, she, the Malchut de Tvuna, is more revealed than Malchut de Bina. This is because Malchut de Tvuna is actually Malchut with respect to the general Bina and Tvuna together in one Partzuf, but the Malchut of the Upper Bina is Behinat Guf of the generality. It is the place of the Chazeh of Tifferet of the generality of Partzuf Bina and Tvuna together, and it is not the actual Malchut.

Ohr Pnimi

48. Malchut de Tvuna is actually Malchut with respect to the general Bina and Tvuna together etc. but the Malchut of the Bina is Behinat Guf of the generality.

Interpretation: Upper Ima and Tvuna are indeed Behinat Eser Sefirot with respect to Bina de Ohr Yashar. Upper Ima is GAR, and the Tvuna is ZAT. However, they were divided because of the ascent of the Hey Tata’a in the Eynaim, hence Malchut de Tvuna is the Malchut of both Ima and Tvuna together.

Yet, Malchut of the Upper AVI “is Behinat Guf of the generality. It is the place of the Chazeh of Tifferet of the generality of Partzuf Bina and Tvuna together, and it is not the actual Malchut.” It means that afterwards, in Atzilut, Tvuna clothes from Chazeh of Upper Ima downward, and the place of the Chazeh, Behinat Guf of the generality of both, and she is not Bina.

According to the above, you will understand the matter thoroughly. It has been explained that Upper Ima expands through Hod. However, she does not have Yesod (Ohr Pnimi item 45). This is because the Hassadim stop there and there is only He’arot Hochma there without Hassadim, which is not at all the Behina of Ima, as she is the opposite, Behinat Hassadim without Hochma.

Hence, Upper AVI extended only through the Zivug of the Masach de Behina Aleph where there is still Ohr de Hassadim there anyhow. Yet, after the Masach of Behina Aleph purified, their He’arah stopped entirely because she has no Hitpashtut without Hassadim, and Komat Malchut could not come out in Upper AVI. Only in
YESHSUT, after it was distinguished as a distinct Partzuf, Komat Malchut could emerge without He’arat Hassadim.

49. *When the third of Tifferet still hasn’t died, the descent and fall of the Achoraim de Abba ve Ima was not completed. When these Melachim entered their Kli, they were revealed in a great Ohr.

However, after the Upper third of Tifferet died, the Achoraim de AVI fell there. When the rest of the remaining Orot came out in order to enter in their Kli, they were clothed in these Achoraim that fell and remained in Atzilut, and the last Melachim came out clothed in the Achoraim of AVI.

This remained for them always until all the scrutinies could emerge in the future. This is the meaning of the raising of MAN that ZON raise to Abba ve Ima, and it is from these Achoraim de AVI that descended there below in Atzilut itself that they took.

Ohr Pnimi

49. When the rest of the remaining Orot came out in order to enter in their Kli, they were clothed in these Achoraim that fell.

The matter of these Achoraim of AVI has already been explained. They are all the Behinot of Gadlut that were in AVI with respect to Panim be Achor and with respect to Panim be Panim. All this came down from Behinat Rosh and they were made into Behinot HGT without a Rosh.

This is so because their Behina from above downward, which is the Guf, which are the four Melachim Daat HGT through the Upper third of Tifferet, broke and fell to BYA. As a result, the MAN that operated in the Rosh were blemished too, fell with their Orot, and lost the He’arat Hochma in them, obtaining Behinot HGT without a Rosh.

However, they did not descend outside Atzilut because of that, like the Kelim de ZAT, because the Achoraim de AVI that still remain above the Behinot Achor be Achor, meaning from what they’d had prior to the Gadlut, all this remains in its full completeness. Hence the Behinot Gadlut de AVI that fell to HGT were also protected in those Achoraim from Achor be Achor de Rosh.

Yet, there is a big difference between AVI Achor be Achor that remained in the Rosh. This is because those that remained in the Rosh were never restricted because of the Hey Tata’a in the Eynaim.

Rather, these Behinot de Gadlut already extended He’arat Hochma, and departed from them once more due to the ascent of the Hey Tata’a in the Eynaim, though they received the Tikun of the Achoraim de Rosh after they had suffered the corruption. For this reason they are discerned as receiving from the Rosh and are considered Guf.

In spite of that, these Achoraim that fell to HGT and became Behinot new Kelim, corrected in Tikun Kavim, are considered to be like AVI of Rosh, since they receive from the Rosh. This is because the Achoraim de Ima corrects them in Tikun Kavim and connects them into one knot. It means that the middle line that extends from Upper Bina in Ohr Hassadim unites the right and the left, and sentences them in her He’arat GAR as well.

All three Kavim are united by the influence of Ohr de Hassadim because the Elyonim too receive their completion through them. Here you must remember that the Elyonim are Hesed and Gevura, which are of the value of Hochma and Bina.
Tifferet is considered the Tachton that receives Ohr de Hassadim from Upper Bina that have Behinat GAR in her Levush of Achoraim. By so doing, the Hesed and Gevura that require He’arat GAR are completed too.

It has been explained above that Rosh de YESHSUT clothes from the Chazeh de Nekudim to Peh de AVI de Nekudim. Thus, Rosh de YESHSUT clothes these Achoraim de AVI, which is similar to AVI de Atzilut that clothe HGT de AA de Atzilut, and these HGT administer all their wholeness to AVI de Atzilut. Similarly, here the Achoraim de AVI that fell to HGT became the Pnimiut to Rosh de YESHSUT, from which it sucks its wholeness.

He writes, “When the rest of the remaining Orot came out in order to enter in their Kli. They were clothed in these Achoraim that fell and remained in Atzilut, and the last Melachim came out clothed in the Achoraim of AVI.” This is because the Orot de Rosh de YESHSUT themselves were clothed in these Achoraim, as they clothe them in their Pnimiut. Hence, their Gufim too, which are the four Melachim TNHYM clothe these Achoraim de AVI too.

You must know that there is a great difference between the Achoraim de AVI that fell and the Rosh de YESHSUT. This is because these Achoraim come from Behinat Rosh de AVI, but because of the blemish of the breaking of the vessels, they descended to HGT.

Although the Orot came out on the Masach de NHY de AK, which are Behinot ZON, yet the MAN do not act at all in the Rosh, since they are there in Behinat from below upward. Hence, these Orot de Gadlut that came out on the MAN are considered Behinat AVI, and do not consist of the Atzmut Hey Tata’a.

Rosh de YESHSUT came from the Masach de Guf of the Nekudim, meaning from the Masach de Chazeh, which are the Kelim and the Orot that expanded from the MAN de NHY de AK from above downward. Thus, the Hey Tata’a is actually mixed in them, and for this reason these YESHSUT clothed the HGT de Nekudim themselves, these did not break.

Therefore, now these YESHSUT gain much since they clothe the Achoraim de Ima and they really are a higher degree than they. Yet, because of their fall, it became possible for YESHSUT to clothe them.

This remained for them always until all the scrutinies could emerge in the future.

It means that these Achoraim are always made Behinot Levushim for Mochin to the Orot of ZON. Through them, ZA can obtain all its degrees and is protected in them. Were it not for these Levushim, ZA would not have been able to obtain any Mochin, and therefore it needs them until “in the future”, meaning until it obtains all its degrees, which is at Gmar Tikun.

Raising of MAN etc. from these Achoraim de AVI that descended there etc.

The matter of raising MAN when AVI do not mate Panim be Panim but through raising MAN has already been explained above (Ohr Pnimi item 24). Since Upper Ima is in the Achoraim to Abba in the form of “because He delighteth in mercy,” she does not stop her Achoraim except by raising MAN de ZON that awaken her to administer them He’arat Hochma. For them she stops her Achoraim and returns Panim be Panim with Abba.

There was already He’arat Hochma of ZON in these Achoraim that fell from AVI, which were already Behinat Yechida, Haya, Neshama for ZON (Ohr Pnimi item 41, par. “It has been explained”). Hence, when ZON rises to MAN, it returns and scrutinizes scrutinies from Neshama, Haya, Yechida, that are in these Achoraim, and raises them to MAN for him to AVI.
This is because when it raises scrutinies de Neshama to MAN, meaning from that part of the Achoraim that has already served there in AVI in the form of Komat Bina, you find that it causes Zivug Panim be Panim de Neshama to AVI. When it raises from scrutinies of Haya, meaning from that part of Achoraim that has already served there in AVI in the form of Komat Bina, you find that it causes Zivug Panim be Panim de Neshama to AVI. When it raises from scrutinies of Yechida, meaning from that part of Achoraim that has already served there in AVI in the form of Komat Bina, you find that it causes Zivug Panim be Panim de Neshama to AVI.

50. You find that these Orot from the Chazeh down come covered and you already know that the concealment of the Ohr and its covering is the reality of its Tikun. This is because by so doing, there is power in the Kli to tolerate the Ohr, as it comes clothed.

Hence, the breaking of the Kelim from the Chazeh down, which are the two bottom thirds of Tifferet and NHY and Malchut, is not like the breaking of the Kelim of Daat and HG and the Upper third of Tifferet. This is because the breaking of the Elyonim would certainly be greater than the breaking of the Tachtonim.

Thus, when the Tikun of ZA came, during the Tikun of its Partzuf, it came the opposite. This is because its Orot and the Hassadim were disclosed from the two thirds of Tifferet downward, since they have an ability to receive them not through Masach Bina, since their breaking was not great.

However, the Elyonim, which are from the Rosh de ZA through the Chazeh, now they came blocked and clothed in the Tikun inside Masach Bina, which is her Yesod. This is because in the beginning they were disclosed and their breaking was great. Though the NH are covered and blocked, it has been explained that the disclosed Hassadim strike them and their Ohr comes out.

Ohr Pnimi

50. These Orot from the Chazeh down come covered.

This means that the Behinat GAR in them is covered in the Achoraim de Ima. Here you must know that the complete Tikun de ZON is that their GAR will be covered in the Achoraim de Ima, and their ZAT will be disclosed. This is because then their Eser Sefirot are corrected like the Eser Sefirot de Bina de Ohr Yashar, as Bina de Ohr Yashar consists of Eser Sefirot as well, Keter and Hochma above her and ZAT below her, which are her Behinot ZON, called Tvuna (Ohr Pnimi item 45, par. “We have yet to understand”).

It explains there that from the time Bina began to extend He’arat Hochma for ZON, it is already considered Tvuna, and as her ZAT, meaning the Shorashim that remained in Bina that ZAT left in her after they left to their place. Yet, Bina herself is considered as it is in the beginning of its creation, meaning in Ohr de Hassadim and her Achoraim to Hochma.

Thus, GAR de Bina are covered with her Achoraim and only her ZAT manifested in He’arat Hochma. Hence, when ZA is also corrected like her and his ZAT are disclosed in He’arat Hochma, it is then in a complete Tikun.

He writes, “these Orot from the Chazeh down come covered and you already know that the concealment of the Ohr and its covering is the reality of its Tikun.” It means that because Rosh de Tvuna already clothes the Achoraim of the Upper Abba ve Ima that are corrected in Tikun Kavim (Ohr Pnimi item 49, par. “In spite of that”), hence, each of the Orot de TNHYM that expanded from them has Eser Sefirot.
Also, their GAR were covered in the Achoraim de Ima and there was only Behinat He’arat Hochma in their ZAT, which is like the Eser Sefirot de ZA during its Tikun. He writes, “the concealment of the Ohr and its covering is the reality of its Tikun,” as thus the Tikun rises in ZA de Atzilut too. However, the Orot de HGT that did not have any Tikun from the Achoraim de Ima, but their entire Eser Sefirot were revealed, and even the GAR in each of them, for that reason their breaking was harder than NYH.

**During the Tikun of its Partzuf, it came the opposite.**

It is because in the Tikun, you find that its HGT are corrected in Achoraim de Ima, which is the Masach de Yesod Ima, clothed in its Tifferet through the Chazeh. Also, from the Chazeh down the He’arat Hochma in Hassadim appears in it, meaning that its GAR, which are HGT, is covered with a Masach and NYH, which are ZAT de ZA.

In addition, the Hassadim are exposed, which is the opposite of ZA de Nekudim, whose HGT were completely exposed, and whose NYH were covered. This Tikun began in NYH de Nekudim that came out clothed in Achoraim de Ima, and ended in Olam Atzilut.

**The disclosed Hassadim strike them and their Ohr comes out.**

This is because the Hassadim appear only in the middle line de ZA, which is through Yesodot de AVI that are clothed there, though Achoraim de Ima control the Ktzavot. However, the Ohr Hozer rises from below upward, strikes the two Kavim right and left, and educes their Orot outwardly. Know, that these Orot that come out because of the Hakaa are the Orot de NYH of each and every Sefira that were there in each of them in the form of “and all their hinder parts were inward.”

It means that they were incorporated in the HGT of each one (Ohr Pnimi item 28, sub header “This is the essential drop”). Now, through the Hakaa of disclosed Hassadim from the middle line in the Sefirot de Ktzavot, the NYH of each can come out of the Hitkalelut of HGT and appear outwardly in Behinat Achoraim that are completed in He’arat Hochma that no longer have any fear from the sucking of the exteriors.

You already know that Hakaa means lessening because when two opposite Orot meet each other, they lessen one another, and as a result, a new He’arat is born. So it is here, because since the disclosed Hassadim in He’arat Hochma is opposite to the Sefirot in the two Ktzavot, where because of the Achoraim de Ima they are found to reject Hochma, hence they beat on each other. As a result of their Hakaa, new NYH in He’arat Hochma are born and appear, and the rest of the matter will be explained in its place.

**51. In the death of ZA, the Achoraim of AVI descended to its Upper third de Tifferet, but the Achoraim of Israel Saba ve Tvuna were not completed until the death of Nukva de ZA. Hence, the ZA takes the Achoraim de AVI, and Malchut takes the Achoraim de Israel Saba ve Tvuna, and their Orot clothe in them like the Mochin de ZA.**

**52. Now you will understand what is written, that when the ZON are equal together Panim be Panim, then Netzah and Hod de AVI are Mochin to ZA and the NYH de Israel Saba ve Tvuna are Mochin, and enter in Rosh de Nukva.**
52. **Netzah and Hod de AVI are Mochin to ZA and the NHY de Israel Saba ve Tvuna are Mochin, and enter in Rosh de Nukva.**

This does not mean that NHY of the Upper AVI de Atzilut become Mochin for ZA. This is utterly impossible since no Partzuf receives Mochin but only from its Elyon, not from its Ali Elyon.

The Elyon of ZA are YESHSUT and not AVI, which are its Ali Elyon. Rather, it means that AVI become one Partzuf with YESHSUT, as it was here in AVI de Nekudim.

At that time NHY de YESHSUT that are clothed in it for Mochin are discerned as NHY de AVI. This is because then YESHSUT became the actual Guf de AVI, hence its HGT are considered receiving from their Behinat Gufim, such as the reception of the Gufim de AVI by HGT de Nekudim.

This is through what ZA clothes in the Achoraim de AVI that fell to their place, as the Rav says. However, Nukva de ZA cannot receive as he does since Nukva has no Shoresh in HGT, and her entire Atzmut begins from Chazeh de ZA downward, meaning only NHY.

This too came to her through her Hitkalelut in ZA, since she is merely Behinat Hod at her Shoresh. Yet, the completion of her Gadlut is to receive like the reception of NHY de Nekudim of the Behinat Gufim de YESHSUT, which is the final level of Partzuf NHY.

At that time they are the two great Lights that do not need each other since the Nukva receives Partzuf NHY from Behinat Guf de YESHSUT like the NHY de Nekudim. Also, ZA receives its Partzuf HGT from Behinat Guf of the Upper AVI that are connected with YESHSUT like the HGT de Nekudim.

As HGT de Nekudim and NHY de Nekudim did not need each other, so ZA and Nukva will not need each other. Hence, ZA will no longer control the Nukva and will not be considered greater than her, since she does not need him.

53. **You will also understand what is written, that when they were Panim be Panim, two Behinot Ya’akov come out, one in ZA and one in Nukva. It is so because the one that is from Mochin de ZA is from AVI, and the other, which is from Mochin de Nukva is from Israel Saba ve Tvuna.**

At that time they are the two great Lights, she is not greater than him, and he is not greater than her, and they do not need each other at all. Nevertheless, the Achoraim of Abba are on the right hand side, in Hesed de ZA, and the Achoraim de Ima are on the left hand side, in Gevura de ZA, and this study will be addressed in its place.

54. **Here in this place is the place of the descent and the fall of the Achoraim of AVI, as we have said above that they descended in Atzilut itself. Even though the Kelim de ZA broke, yet the Orot de ZA remained clothed in these Achoraim of the Upper AVI, the entire Kav Hesed de ZA in the Achoraim of Abba, and the entire Kav Gevura clothed in the Achoraim de Ima, and study this introduction thoroughly.**
54. The Orot de ZA remained clothed in these Achoraim of the Upper AVI.

This is because after the breaking of the vessels through the Upper third of Tifferet, when all the Achoraim of the Upper AVI had descended, they expanded in the place of Kelim de HGT and were corrected in Gimel Kavim, right, left, and middle. At that time the Orot de HGT rose and clothed these Kelim; Ohr Hesed in the right Kav, Ohr Gevura in the left Kav, and the Ohr of the Upper third of Tifferet in the middle Kav.

55. *Now we shall explain how during the demise of these Melachim, their Kelim descended to Olam Beria, which is not so in the four Achoraim de AVI. Now we have explained the division that was between AVI and the seven Melachim, which are ZON.

We have said that the seven Melachim that actually died descended to Olam Beria, and their Kelim and the Achoraim of AVI were cancelled and did not die. Instead, they descended below in Olam Atzilut itself. We have explained the reason for it there, and said that it became the reason that the seven Melachim did not received Orot AHP de AK, but only from its Guf onward.

56. The reason for this itself was also another difference between GAR, which are KHB, and the seven bottom Melachim. It is so because the GAR first came out with a little Tikun, since when they first came out, they expanded in an order of Gimel Kavim.

It is not so with the ZAT that came out one below the other, and this is the meaning of what is written in the Idra Raba, “How long will we sit in the keeping of one pillar?” He wishes to say, that the Tikun, which is through Kavim, was made, but prior to that, when they were one atop the other, there existed the one Kav.

We have already explained that the Tikun of Atzilut, since it is made of VAK, is made in the form of three Kavim, tied and connected to one another, in the form of the third that decides between them. At that time it is called “single authority”.

Yet, when they are atop the other and they are separated from one another, at that time it is called “multiple authorities”. For this reason, the Achoraim of the GAR were cancelled and did not die, and the seven Melachim died Panim and Achor, since they came out without any Tikun at all.

56. When they first came out, they expanded in an order of Gimel Kavim.

It has already been explained above that the matter of Tikun Kavim begins by the force of the He’arat Achoraim de Ima (Ohr Pnimi item 49, par. “Yet, there is a big difference”).

It is known that AVI de Nekudim first came out in Behinat Achor be Achor. It means that they were corrected in the Ohr Achoraim of the Upper Bina, hence they were not blemished by the Hey Tata’a that rose to the Eynaim, and remained in Behinat GAR de Bina (Ohr Pnimi item 23).
This Tikun is called Tikun Gimel Kavim, where each three, right, left, and middle, come up as one, which is the He’arat GAR by the force of the Achoraim de Bina. For this reason they are considered connected to one another in one knot.

We must also thoroughly note the matter of their division into two Ktzavot and the sentencing between them, since there is a great interest in that. The thing is that through the ascent of the Hey Tata’a to the Eynaim, which are Hochma, Malchut was incorporated in each and every Sefira of the Eser Sefirot. For this reason a Behinat Nukva and Kli was made in each and every Sefira.

Because of that, it is considered that there is Behinat right and left in each Sefira, meaning Hesed and Din. This is because the Sefira itself is Behinat Hesed, and the force of Malchut that was mingled in it through the ascent of Hey Tata’a to the Eynaim is the Behinat Din in the Sefira.

Hence, AVI de Nekudim too are considered right and left, meaning the Kav of Hesed, which is Hochma and Abba, and the Kav of Din, which is Bina and Ima. AVI had no GAR with respect to these two Kavim. Hence the Ohr Achoraim of the Upper Bina was drawn to them in Behinat deciding Kav in the middle of them.

This Ohr Achoraim is considered Behinat middle, and determining. This is because for itself, there is no distinction between right and left, since the whole difference in the Ktzavot is because the left is the Kav of Din, for lack of Ohr Hochma that is fitting for the right Kav. This refers to the GAR de Hochma that cannot receive because of the mixture of the Hey Tata’a inside it since they are two Ktzavot that deny one another.

However, this Kav that extends from Bina, rejects Ohr Hochma in any case, meaning even if there had not been Behinat Din there. Thus you find that it is in equivalence with the two Ktzavot together, and in that the right Kav complements the Behinat GAR that it lacks, which is Hochma.

In addition, it sweetens the left and connects it with the right in complete unification since it no longer contradicts it. Thus, the two Kavim right and left are connected and corrected by the Achoraim de Ima, which is the middle line (Ohr Pnimi item 49, par. “Yet, there is a big difference”).

He writes, “the GAR first came out with a little Tikun, since when they first came out, they expanded in an order of Gimel Kavim.” It means that in the beginning, they emerged in correction of Achor be Achor, and this Tikun means Tikun Kavim.

ZAT that came out one below the other.

It is because ZAT did not come out from AVI with respect to their being in Behinat Achor be Achor, but they emerged from a Zivug of Panim be Panim de AVI. Hence, there was no connection between them whatsoever, but each Sefira was its own Guf. Hesed was Guf de Abba, and Gevura was Guf de Ima etc. because they lacked the Tikun Achoraim de Ima, which is the tie that connects all the ends together.

VAK, is made in the form of three Kavim, tied and connected to one another, in the form of the third that decides between them.

As has been explained in the previous item, the beginning of the Tikun was made in HGT, in the form of NHY de Ima. At that time the NHY too are integrated in them in the form of, “their hinder parts were inward.” Hence, even afterwards, when the Achoraim are completed from the perspective of the He’arat Hochma too, still the first Tikun de Achoraim de Ima remains in them. This is because they come from the essence of the beginning of its creation and does not undergo a change, as every thing that comes from the beginning of its creation never changes, as is known in the Rav’s words.
57. Let us explain the order of the emanation of the seven Melachim. We shall begin with the first, which is the Daat, which emerged first. When the Kli could not endure, the Kli broke and descended in Olam ha Beria, meaning in the place that was to be Olam Beria afterwards, since Olam Beria was not created yet.

Also, this Kli fell in the place of Daat de Beria, as it relates to it similarly. However, the Ohr of the Daat descended too, but remained in Atzilut itself, in the place of Kli Malchut of the Atzilut.

Ohr Pnimi

57. This Kli fell in the place of Daat de Beria, as it relates to it similarly.

The reason for the breaking has already been thoroughly clarified above, and for this reason they were separated from the Kedusha.

In the matter of their fall to the three Olamot BYA that the Rav mentioned, although they still weren’t these three Olamot at all, nevertheless, their Reshimo was already evident. This is because they are the Behinat three Sefirot Bina, ZA, and Malchut of NHY de Sium that went outside Atzilut de AK during Tzimtzum Bet (as written at length in Part 6, Ohr Pnimi item 7).

Since each of these Melachim consisted of Eser Sefirot, which are Rosh, Toch, Sof, the Rosh fell to Beria, their Toch fell to Yetzira, and their Sof fell to Assiya. The Rav writes that the Kli of Daat fell to Daat de Beria, meaning its Behinat Rosh, which is KHBD de Daat, but its HGT fell to Yetzira, and its NHYM fell to Assiya. You will understand the matter of the fall of all seven Melachim similarly.

As it relates to it similarly.

This is because there are Eser Sefirot in each Olam of the three Olamot BYA, hence the Kli de Melech ha Daat fell to Daat de Beria, meaning to its corresponding Behina.

The Ohr of the Daat descended too, but remained in Atzilut etc. in order to shine from afar in its Kli that stands in Beria.

Know, that this Ohr that the Rav says means the Reshimo that remained of the Ohr Daat after its Histalkut from the Kli. This is because every Ohr leaves a Reshimo after its Histalkut, and thus shines to the Kli so that it will not be cancelled and not die, as the Rav said (Part 4, Chap 2, items 2, 8).

The Rav tells us that the Reshimo of Daat did not actually remain in the Kli, as it did in the previous Partzufim, but remained in Atzilut. He writes, “the breaking was in the Kelim and not in the Orot etc. and it is in Behinat Tagin on the Otiot.” This is because for some reason, the Ohr of the Reshimo cannot clothe inside the Kli and it shines to the Kli from afar, called Tagin, as the Rav says above (Part 4, Chap 3, item 11).

58. However, it did not come down there because of a flaw in it, as it has been explained above that the breaking was in the Kelim and not in the Orot, while its descent was there due to a flaw. We should attribute the cancellation to the Orot, as we similarly attributed the cancellation to the Kelim de Achoraim de AVI that fell in Atzilut itself.

However, their descent was in order to shine from afar in its Kli that stands in Beria, so that it would not die entirely and would remain hopeless. For
this reason it shines in it from afar while it stands in Atzilut, and it is in Behinat Tagin on the Otiot.

59. Afterwards Hesed came out, the Kli broke and descended in Bina de Beria, and the Ohr descended in the place of the Kli of Yesod de Atzilut. This is because the Ohr Daat preceded to take the place of Malchut.

After that Gevura came out and broke, the Kli descended in Hochma de Beria, and the Ohr descended in Kli de Netzah Hod de Atzilut, which are two parts of the Guf.

After that Tifferet came out and broke, the Kli descended in Keter de Beria, and the Ohr remained in its place, which is in Tifferet de Atzilut.

Ohr Pnimi

59. Hesed came out, the Kli broke and descended in Bina de Beria, and the Ohr descended in the place of the Kli of Yesod de Atzilut. This is because the Ohr Daat preceded to take the place of Malchut.

It means that when the Orot are clothed in the Kelim, it is considered that the one that is more Av than the other, is greater than the other. This is because it is known that the one whose Masach is more Av educes a greater Koma. Yet, when the Kelim are empty of Orot, their Aviut is considered a demerit, hence it is considered the opposite, that the purer is more important.

He writes, “and the Kli de Hesed fell to Bina de Beria.” This is because the Kli de Daat extends from a Zivug on Masach de Behina Dalet, connecting the Behina Gimel (see Ohr Pnimi item 41), and the Kli de Hesed extends from Zivug on Behina Gimel only.

You find that the Kli de Hesed is more Zach than the Kli de Daat, hence the Kli de Daat is considered above the Kli de Daat, meaning it is more important than it, as it is more Zach. He writes, “and the Ohr descended in the place of Yesod.” This is because according to the value of the Reshimot that clothe them, hence, the Reshimot are also appreciated according to the importance of the Kelim.

Gevura came out and broke, the Kli descended in Hochma de Beria. This means that the one that is purer than the other is more important than the other. It is so because after the Histalkut of the Ohr from the Kelim, the Aviut is regarded as lowness. Similarly, the Kli de Tifferet too is more important than the Kli Gevura, hence it fell to Keter de Beria.

Thus, the four Kelim: Daat, Hesed, Gevura, and Tifferet, fell to KHBD de Beria, which are GAR of Beria like the Kelim DHGT that were the GAR of ZON. However, they fell in oppositeness of degree.

This means that Daat is below them all, as it is the most Av, hence its breaking is the hardest. Kli de Hesed is less than that, as it is only from Behina Gimel de Aviut, and Kli Gevura, which is only from Behina Bet de Aviut, is less than that. The breaking of Kli de Tifferet is the least of all, since it is only from Behina Aleph de Aviut.

All the Reshimot of the Kelim fell similarly: the Reshimo de Daat in Malchut de Atzilut, meaning below everyone at the Sium of the Atzilut. Atop it is the Hesed, in Yesod de Atzilut, and atop that is the Gevura in Netzah Hod de Atzilut. Above all is
the **Tifferet**, which remained in its place, meaning in **Tifferet de Atzilut**, meaning with respect to the **Kelim**.

**De Netzah Hod de Atzilut, which are two parts of the Guf.**

Only while they are still in **Behinat Achoraim**, lacking **He’arat Hochma**. However, when they are in **Behinat Panim**, meaning when there is **He’arat Hochma** in them, they are considered two separate **Sefirot** from one another.

You will find the reason for it in the Rav’s words (Part 5 items 42, 43). He says there that **Sefirat Netzah** extends from **VAK de Keter**, at which time **Lo Matei** in **Hochma**. Hence, the **Netzah** is considered not having **He’arat GAR de Hochma**, and **Sefirat Hod** extends from **Behinat Matei** in **Hochma**. For this reason the **Hod** is considered to be shining **He’arat Hochma** in it.

Thus, the whole difference between **Netzah** and **Hod** is in the **He’arat Hochma**, which is absent in **Netzah**, and present in **Hod**. For this reason the **Sefirot Netzah** and **Hod** de **Nekudim** that have only from **Behina Bet de YESHSUT**, and are also clothed in the **Achoraim** that fell form the Upper **AVI**, do not have **He’arat Hochma**, and are thus considered one **Sefira**.

Hence, at that time they are considered one **Sefira**, and for this reason the **Sefirot Netzah** and **Hod de Nekudim** that have only from **Behina Bet de YESHSUT**, and are also clothed in the **Achoraim** that fell form the Upper **AVI**, do not have **He’arat Hochma**, and are thus considered one **Sefira**.

We might say that accordingly, the **Sefirot Hesed** and **Gevura** too should have been regarded as one **Kli**. This is because its been clarified that the only difference between **Hesed** and **Gevura** is in the **He’arat Hochma** too, existing in **Hesed** and missing in **Gevura**, since the disparity between the **Hesed** and **Gevura** and the **Netzah** and **Hod** is great.

This is so because the force of the **Achoraim de Bina** begins primarily from **Bina** downward in all the **Partzufim**, since each **Behina** sucks from its corresponding **Behina** in the **Eser Sefirot de Ohr Yashar**. These **Achoraim** are not incorporated in the two **Sefirot Keter** and **Hochma** at all, only in **Bina**. Hence, **Hesed** and **Gevura** too, which are **Behinat Keter** and **Hochma de Hassadim**, the force of the **Achoraim** does not operate on their own **Behina** with respect to themselves.

The force of the **Achoraim** operates in its fullest measure only from **Tifferet** downward, which is known to relate to **Bina**. Thus, **Hesed** is always considered containing **GAR** even during the **Katnut** of the **Partzuf**, which is not so with **Gevura**. Also, there is a big difference between **Hesed** and **Gevura**, since **Hesed** still contains **GAR** with respect to itself, whereas **Gevura**, which is not so with the **Gevura**, being in **Achoraim** on the **GAR** from its **Shoresh**.

60. **Now there is no distance among any of the above Orot and their Kelim** that is more than three degrees. This is because more than three degrees are a complete distance and it cannot shine in it. However, the rest of the **Orot** descended from their place as well, except **Tifferet**, which remained in its place and did not descend.

You find, that undoubtedly, though we have clarified that the descent of the other **Orot** from their place was for the needs of the **Kelim**, to shine for them, still, being below their place, their force was slightly weakened.

For this reason they do not have the strength to rise upwards, but the **Ohr Tifferet** that stood in its place, its taste did not change, and its power is
strong. Hence when it sees that it has no Kli, it can rise to the place it came from because it has no wish to stay bare, disclosed without a Levush. It returns to Bina, to the place where it first stood. If it does that, you will find that it will be very distant from its Kli, and it will die completely.

Ohr Pnimi

60. The Ohr Tifferet that stood in its place, its taste did not change etc.

By that he explains the Hitpashtut Kli de Keter up to the Chazeh. Also, he gave below the reason for the Hitpashtut of the Kli de Bina up to Gevura in order to give room for the reigning of Netzah and Hod. It is also the reason for the Hitpashtut Kli de Hesed in order to give a place for the reigning of Yesod. Thus, all these reasons are completely unnecessary according to the Rav’s words in several places (Tree of Life, Gate 9, Chap 84, and in Mavo She’arim, Gate 2, Part 2, Chap 6).

He writes there, “When Tifferet died and the Ohr began to die and depart from the first third through the Chazeh, the general Hey Hassadim and Gevurot descended from the two Yesodot of the two Malchuyot of the Upper AVI. Their Achoraim completed their fall and the Achoraim of Upper AVI were found sitting here below in this manner, since the Achoraim of Abba sit on the right line, in the place that was Hesed de ZA, which is the second Melech.

The Achoraim of Ima in the place where the third Melech, which is Gevura de ZA was. It is known that AVI were as Kavim because they were the Achoraim that fell thus far. This is the Behinat new Kli that AVI made, which expanded thus far, and then Hesed and Gevura rose there.

That Hitpashtut is these Behinat Achoraim itself, which fell down through there etc. and Orot Hesed and Gevura clothed these two Achoraim as well as Orot Netzah and Hod. However, it is all above in the place of Hesed and Gevura, and understand that thoroughly.” Similarly, Kli de Keter was made of Behinat Achoraim de NYH of the Keter that were blemished and fell below.

Accordingly, the matter of the Hitpashtut Kelim de KHB to HGT is one with the fall of the Achoraim de AVI and NYH de Keter, as the Rav says there. Hence there is no longer a question why three Kavim of KHB expanded and there is no matter and place for these reasons.

Moreover, these reasons contradict the Rav’s words above. This is because according to the reasons that he wrote here about the Hitpashtut of the Kavim, to be in order to give room for the Melachim of NYHM, you find that Kav Bina expanded first to Kav Hochma because Netzah and Hod reigned before the Yesod.

Hence, he says here that first Kav Bina expanded and then Hochma, but in fact they are Behinat Achoraim that fell from AVI and Keter. Thus, the Kav Hochma expanded prior to the Kav Bina, since the Achoraim de Hochma fell in the death of Kli de Hesed and Achoraim de Ima fell in the death of Kli de Gevura.

It follows that first the Kav Hochma expanded to Hesed, and then the Kav Bina to Gevura. This is the opposite of what he wrote here, and perhaps both rumors are from the Rav. It is truer to say that these reasons are from Rav Chaim Vital himself and are not at all the Rav’s words.

Besides the above, what also stems from the above reasons is that the Kelim de Melachim de Netzah and Hod fell between the Kelim of HGT as he will say below. This is hard to hear since NYH compared to HGT is like VAK compared to GAR, and how would Kli de VAK fall dwell in the middle of the Kelim de GAR, between Hesed and Gevura?
It has been thoroughly clarified in the Rav’s words in Mavo She’arim, that at the very death of the upper third of Tifferet and the completion of the fall of all the Achoraim de AVI, they became three new Kelim, Hesed, Gevura, and Tifferet together. The four Orot from the four Melachim Daat, Hesed, Gevura, and Tifferet rose there together, and Reshimot de Daat and Tifferet clothed in the new Kli de Tifferet. Also, the Reshimo de Hesed in the new Kli de Hesed, and also the Reshimo de Gevura in Kli de Gevura.

61. For this reason the Maatzil Elyon wanted and extended and magnified the Kli Keter, which did not break and extended through the middle line. This is because the GAR were formed as three lines to begin with, and extended through the middle line up to the place of Tifferet, only through its middle, which is up to the Tabur.

At that time the Ohr Tifferet rose and vanished inside that Kli of Keter that expanded up to its place. You find that only half the bottom Ohr Tifferet rose, since the upper half stands in its place that has already expanded in it through the Kli Keter.

Then the Ohr Daat that descended below in Malchut de Atzilut, seeing that it was already a new Kli in its place, here its place is also in the middle line between the Keter and the Tifferet, and then it too rose and ascended to its place.

At that time, since the Ohr had drawn far from its Kli, it descended down in Malchut de Beria, though the Kli of Tifferet remained in its place, which is in Keter de Beria, since only half its Ohr rose, not all of it, and its Upper half remained in its place.

Ohr Pnimi

61. Only half the bottom Ohr Tifferet rose, since the upper half stands in its place.

It means that after the Masach de Chazeh was purified and rose to its Shoresh to AVI, the Rosh de YESHSUT came out on it through its Hitkalelut in the Zivug de Rosh from there. Their Guf expanded from above downward in the two thirds of Tifferet from the Chazeh downward from their Histaklut Eynaim. Also, after the Kli de Tifferet broke and descended to Keter de Beria, this Ohr that was in the two bottom thirds of Tifferet rose and ascended to the new Kli de Tifferet that was made of the Achoraim de Keter.

The upper half stands in its place.

It means that it did not descend from its degree because of the breaking of its Kli, and this is because of what the Rav wrote above (item 44), that Achoraim de Abba and Achoraim de Ima descended before there was a blemish and deficit in the Yesodot de AVI.

This is because after the Achoraim de AVI have already descended and returned Achor be Achor, the fourth Melech began to reign, being the Upper third of Tifferet. He wrote the reason there, which is because the Yesod is all Panim and has no Achoraim that descended from it.

It explains there in Ohr Pnimi that this entire Ohr that descended through the Zivug Yesodot de AVI is Behinat Achor be Achor. This is because they mated after they’d returned Achor be Achor, and He’arat Achor be Achor is considered Behinat Panim.
Thus, the Ohr of the Upper third of Tifferet up to the Chazeh that extends from the Zivug Yesodot de AVI has no flaw because of the breaking of the vessels, since it extends from Zivug de Achor be Achor. He writes here, “but the Ohr of the upper half of Tifferet that stood in its place, its taste did not change, and its power is strong.”

We might therefore ask, why did the Kli of the Upper third of Tifferet break, since it only had Behinat Achor be Achor, which is all Behinat Panim? The Rav has already written that the Behinat Panim remains only in AVI, yet in the Kelim de ZAT, the Behinat Panim broke in them too.

However, indeed his breaking was not great, but he rather descended from Behinat Rosh de Tifferet to Behinat VAK de Tifferet, meaning to Behinat from the Chazeh downward. What the Rav wrote above, that it fell to Keter de Beria, it is after the Guf de Histalkut Eynaim de YESHSUT expanded in it, and it broke and the Ohr ascended to the Upper half of the new Kli de Tifferet.

At that time it fell to Keter de Beria, meaning to the corresponding Behina, since the Guf de YESHSUT that it expanded in is Behinat Keter de YESHSUT as well. From this you can see that its breaking is not great since all the Kelim of the Melachim descended to ZAT de Beria and only the Tifferet fell to the Keter de Beria, which is close to Atzilut.

Ohr Daat that descended etc. it too rose and ascended to its place.

It has already been explained above (Ohr Pnimi item 61, sub header “Only half the bottom”), that right after the Hitpashtut of the three Kavim de KHB to the Behinot new Kelim DHGT, all the Orot of the four Melachim Daat and HGT rose to their place together, each in his own Kav.

The reason for their ascent back to the Kelim of the new HGT that emerged in their place is because of the new Zivug which is the Rosh de YESHSUT that came out there in their place, which is Behinat Hitpashtut Bet that returns and fills the Kelim and the Reshimot that remained after the Histalkut of the Partzuf Elyon, as it was in the previous Partzufim de AK.

This is because the Reshimot and the empty Kelim of the Partzuf Elyon always travel to its Partzuf Tachtton. So it is here with YESHSUT, which fills the Kelim and the Reshimot de Guf of the Upper AVI. However, the Kelim have already broken and fell, and it fills only the Reshimot alone, which are the Orot DHGT that previously fell to NHYM de Atzilut. Hence, now they returned to their place and are filled with Ohr de YESHSUT.

Now you can also understand the reason for the double decline that happened to the Kelim of the Melachim, those Daat and HGT. It is that the primary sustenance of these Kelim that fell to KHBD de Beria, is their Reshimot. Since these Reshimot were from Behinat GAR de ZAT, which are the Orot Gufim of the Upper AVI, hence they also fell to their corresponding Behina, to GAR de Beria, meaning in KHBD de Beria.

On the one hand, now after their Reshimot rose to the place of the new Kelim and were renewed in the He’arat Rosh de YESHSUT, they gained much, since they have obtained a new Ohr under the first Ohr of the Upper AVI that departed from them. On the other hand, they lost much due to their becoming receivers of the Ohr de YESHSUT, in that they have descended from Behinat GAR to Behinat ZAT.

Thus, YESHSUT with respect to AVI are only Behinot ZAT. Because of that their Kelim that are in Beria descended from the Behinat GAR of Beria to Behinat ZAT of
Beria too, and hence fell an even greater fall from the place of KHBD de Beria to the place of NHYM de Beria.

We might say that according to that, they should have fallen to HGT de Beria, and not to NHYM. This is because it has already been explained that the Aviut is considered lowness in the empty Kelim, and the more Zach in them is more important. Hence, when HGT NHYM fall to ZAT, they are inverted. The HGT fall to NHYM, and the purer NHYM fall to HGT de Beria, and this is simple.

You should know that this Ohr Daat that rose to its place is only the Reshimot de Hassadim of the Daat, but the Reshimo de Gevurot still remained there in Malchut, and rose only after the breaking of the vessels of the Melachim de NHYM.

62. You might say, that we have said above that there must be a distance of only three Sefirot between the Kelim and its Ohr. Thus, how did the Kli of Daat descend to Malchut de Beria? The answer is that certainly, where it is possible, it is possible.

In the beginning, one enjoyed and the other was not in deficit. This is because in the beginning the Kli enjoyed its Ohr while Daat was below, and the Ohr was also not in deficit. Even if it rises to its place in the Daat of Atzilut, it hasn’t any Kli there, hence it wished to shine in its Kli, and since it descended, it did not rise again.

Yet, when it saw that there is a Behinat Kli in its place, it is close to its own pleasure and benefit more than to benefit to its Kli. This is because now when it rises upward in its place, it has a Kli where it can receive the Ohr for itself from above, from the Maatzil and from the Keter in great proximity, and this is why it rose.

This reason will suffice to the discernment of the benefit of the Ohr for itself. However, it is also not such a great loss to the discernment of the demerit of its Kli when it descends below in Malchut de Beria.

This is because when we say that there must not be a distance between the Ohr and its Kli, but only of three Sefirot, it is the measure of three Sefirot de Atzilut, whose measure is great. Yet, in Beria, the measure of the entire Yod Sefirot de Beria is not even as one Sefira of Atzilut. Thus, it is as if she stands at the Rosh of Beria because all the Yod Sefirot de Beria are considered one Sefira.

Ohr Pnimi

62. From the Maatzil and from the Keter in great proximity.

It is because there it receives from the new Rosh de YESHSUT, which is Keter, because every Rosh is Behinat Keter. Also, afterwards when his Reshimot de Gevurot ascend in him, a new Zivug is made on himself and he receives Ohr from the Maatzil. He writes, “where it can receive the Ohr from the Maatzil and from the Keter in great proximity,” and this is why he ascended.

63. You might say, but there is a difference of seven Sefirot de Atzilut between the Kli de Daat and her Ohr, as he stands up in Daat de Atzilut? We must understand that even in the Sefirot de Atzilut themselves there is not so much of a loss, except when there is a
measure of three Sefirot between the Ohr and the Kli without any Ohr at all, not it, and not any other.

Yet, here, though her Ohr itself rose up, there are still other Orot standing at the end of Atzilut, close to Beria, and she can receive the He’arah from them. She can also receive He’arah from her own Ohr through these Orot that are close to her.

Remember this rule in all the other Sefirot since there are never more than three empty Sefirot de Atzilut between the Kli and the Ohr, and we will never have to return and say this matter in each of them.

64. When Ohr Daat rose to its place above, it magnified the Kli of Keter and extended through opposite the place of Sium of the entire Tifferet. At that time the bottom half of the Ohr Tifferet that rose up now returned in its real place as in the beginning.

The reason for the magnification of Kli Keter was because of the Ohr Daat that clothed it and magnified it. It is also because the Daat contains the entire VAK and it is Neshama to them. Hence, because it rose, it gave force in its Kli and magnified it in order to benefit the Ohr Tifferet that descended and would be in its proper place.

Ohr Pnimi

64. It magnified the Kli of Keter and extended through opposite the place of Sium of the entire Tifferet.

It means that afterwards, when it rose to it with the Reshimot de Gevurot of the Daat, as the Rav says below, a Zivug was made anew on the Hassadim and Gevurot of the Daat, and then the Kelim from the Chazeh downward grew.

65. After that Netzah Hod reigned. They had to come and reign in their place, in their proper Kli, but they did not find their place vacant since the Ohr Gevura descended there. For this reason Bina had to expand through her Kav, which is the left side, to the place that is fitting to later be the real place of Gevura, after the Tikun, since now they were all one atop the other.

Then, when Ohr Gevura saw that it was already Behinat Kli in her place, she rose in her place and when her Kli departed from it, he too departed and descended down to Yesod de Beria. At that time Netzah Hod came down in their real place and reigned there in their Kli, and broke.

Then their Ohr rises up to Gevura, because Hod rose there, since it too is a left line, and then Netzah rose with him there. This is because Netzah Hod are two parts of the body, and their Kli descended in Netzah Hod de Beria.

Ohr Pnimi

65. Netzah Hod reigned. They had to come and reign etc. descended in Netzah Hod de Beria.

It has already been explained above (Ohr Pnimi item 60) that according to the reasoning here about the matter of the Hitpashtut of Gimel Kavim de KHB to HGT,
that it is because the Melachim of NHYM could not come out of their place. This is because they were not vacant, since the Orot de DHGT were there.

Thus you find that Kav ha Bina expanded at the time of the emergence of the Melachim de NH. Since the Ohr Gevura rose and drew far from the Kli, the Kli of Gevura fell to Yesod de Beria. After that Netzah and Hod reigned and when they broke, NH descended to NH de Beria.

At the time of the emergence of Melech ha Yesod, which did not find its place vacant, the Kav of Hochma had to expand. The Ohr Hesed rose there from the place of Sefirat Yesod to the Kli de Hesed that was made of the Hitpashtut of Hochma.

Also, the Kli de Hesed fell to the place of Tifferet de Beria through the drifting of the Ohr Hesed from the Kli, and now you find that the Kli de Daat is in Malchut de Beria, and the Kli Gevura atop it. The Kli de Netzah and Hod atop it, and atop that, the Kli de Hesed.

Yet, it is very puzzling, that the Kli de NH, which is from the last Melachim whose breaking is not so great, would fall further below the Kli de Hesed, which is from the first Melachim, whose breaking is great indeed, which were disclosed without any Hitlabshut from the Achoraim de Imma, as the Rav says above.

We have already elaborated our speech about that above (Ohr Pnimi item 60) and from the Rav’s words it has been explained there that in most places, the Hitpashtut of the Gimel Kavim KHB, is the matter of the fall of the Achoraim de AVI itself. Also, this whole Hitpashtut ended along with the end of the fall of the Achoraim de AVI, meaning in the Upper third of Tifferet.

After YESHSUT came out and clothed the Achoraim de AVI, there immediately rose all the Orot de HGT to the new Kelim de Hitpashtut KHB. At that time all three Kelim Daat, Hesed, Gevura, came down together to the place of NHYM de Beria, Daat in Malchut, Hesed in Yesod, and Gevura in NH. In other words, the more Av it is, the lower it is.

All this was before the exit of the last Melachim to Kelim de NHYM de Atzilut. Thus, when the Melachim of NHYM came to reign, their place was already vacant, hence they too fell to Beria, according to the order that the more Av one is, the lower it falls. For this reason NH fell in Tifferet de Beria, Kli de Yesod in Gevura de Beria and Kli Malchut in Hesed de Beria.

Now you find the seven Melachim in ZAT of Beria according to the right order that the more Zach is above since its breaking is not so great, and the more Av is below because its breaking is greater. Thus, the Kli Malchut is in Hesed de Beria, the Kli Yesod is in Gevura de Beria, Kli NH is in Tifferet de Beria, and Kli Gevura in Netzah and Hod de Beria. Also, the Kli Daat is in Malchut de Beria.

The exception is the Kli de Tifferet, which did not descend to ZAT de Beria, but only to Keter de Beria for the reason explained above (Ohr Pnimi item 61, sub header “The upper half”).

66. Afterwards came out the Ohr Yesod. Yet, Ohr Hesed was in its place, and so Kli Hochma had to expand through the right line up to the fitting place to be the real Hesed after the Tikun.

Then Ohr Hesed rose there and was integrated in the general Hochma, and the Kli of Hesed descended down to Tifferet de Beria. At that time the Yesod came out and entered in its Kli, and reigned in its place and broke.

The Ohr rose through the middle line and rose up to the place of Daat Elyon and its Kli descended in Gevura of the Beria. Afterwards we will explain why the Ohr Yesod rose above Tifferet, up to Daat.
67. Afterwards the Ohr Malchut came out to reign in her Kli. She reigned there and broke, and then her Ohr rose in Daat through the middle line too, and her Kli descended in Hesed of Beria. Now Kli Tifferet is in the place of Keter de Beria, and Kli Malchut is in the place of Hesed de Beria.

It follows that the place between Kli to Kli de Beria is only three degrees, which are HBD. In Atzilut, however, there is no vacant place, but only two degrees, which are the place of Yesod and Malchut.

68. Now we should provide the reason that both Ohr Yesod and Malchut rose up to Daat, above Tifferet. The reason is etc. that since the conduct of Yesod is to rise to the Daat, hence now Ohr Yesod rose to the Daat, above Tifferet. All the more so in order to connect all the VAK together and bring them He’arah from there.

69. Now we shall explain the reasoning of Malchut, why she too rose up to Daat above Tifferet. The thing is that Malchut is called “a crown to her husband.” She ascends above Tifferet, and especially now that she had a Reshimo from the Daat.

This is because when Ohr Daat descended to the place of Malchut de Atzilut, when its Kli broke, it left its Reshimo there. When Malchut reigned in her place, she took this Reshimo and rose up to the place of Daat itself.

There is yet another reason: she connects all the VAK from below upward by her ascent there, thus this connection is corrected more. Since both Netzah and Hod were on the left line in the place of Gevura, and now the Netzah has separated from the Hod, it went and rose with the Hesed in the right line in it.

70. Now we shall explain this matter in greater detail: This Reshimo that Daat left in Malchut’s place is certainly the Behinat Malchut in Daat, on the part of Gevurot, and understand that well.

Malchut rose up to Daat and the above Reshimo rose along with her, which is the Behinat Gevura. This Reshimo, which is the Malchut of Gevurot in Daat connected the Atara de Gevura de Nukva with the Hassadim in Daat, Atara de Dechura.

At that time the Daat expanded through this connection and illuminated in VAK. The Reshimo, which is in Gevura, illuminated in the left line, and left the Hod there in its place. Also, that Daat itself, Atara de Hesed, illuminated in the right line and extended the Netzah there, and thus the Atzilut was corrected.

_Ohr Pnimi_

70. Malchut rose up to Daat and the above Reshimo rose along with her.

The matter of the ascent of Malchut and the Reshimo in Zivug Hey Hassadim and Hey Gevurot in the Daat requires elaborate explanation, and will be interpreted in its place. Here I will present it briefly.
You know that the whole matter of these four Melachim that expanded from both AVI and from YESHSUT are a matter of the Hizdakchet of the Masach and the Histalkut of the Orot as has been explained in the previous Partzufim de AK.

When the Masach de AVI purified until it equalized with the Shoresh, which is the Peh de AVI, the Masach and the Reshimot in it returned in the form of Hitkalelut of the Zivug de AVI. Also, the Masach returned and thickened in Aviut de Behina Bet, since the last Behina was lost, and the Komat YESHSUT came out on it.

Thus, Masach de YESHSUT too was purified from degree to degree until it reached Komat Malchut, and then the seventh Melech emerged, which is Malchut. After this Melech broke, the Masach is found to have purified from the Aviut Malchut too, and then it is equalized with its Behinat Shoresh, which is the Peh de YESHSUT.

At that time it made a new Zivug there in Aviut de Behina Aleph, since the last Behina is lost, and for that reason the Komat Daat, being Komat ZA, came out on it. Not a whole Partzuf Rosh and Guf expanded from this Zivug, since it emerged only in Hey Hassadim and Hey Gevurot, two Iterin (Aramaic: Ketarim).

For this reason it came out only in Behinat from below upward, in Behinat Achor be Achor, and hence tied the VAK together, meaning the Behinat Gafim that came out in YESHSUT, which are from the Chazeh down since there is its Behinat Hitpashtut from the Peh of YESHSUT downward.

He writes, “the Daat expanded through this connection and illuminated in VAK,” meaning it expanded from the Chazeh down which is the place of the Peh de YESHSUT, meaning in the place of NHY, as there is its place, meaning below the Rosh de YESHSUT. Since it came out in the form of Achor be Achor, hence, there was a Tikun Kavim in it.

He writes, “The Reshimo, which is in Gevura, illuminated in the left line, and left the Hod there in its place etc. and extended the Netzah there.” This is because the Rosh de Tachton clothes and fills the Kelim and the Reshimot de Elyon, and thus illuminated in the Reshimot de Melachim of Netzah and Hod. It administered Tikun Kavim in them and in that the Tikun Kavim expanded from the Chazeh down too, and magnified the Kelim to the place of Netzah and Hod.

Thus, the Tikun Kavim was completed in all the ZAT from the Behina of the Reshimot in them, since HGT were corrected in the Rosh de YESHSUT and NH were corrected in the Rosh of the Daat, meaning in Behinat from below upward.

71. *Now see and understand how the Atzilut was not corrected at one time, but they their correction came slowly, one-by-one, and every time a little more Tikun was added in it. This is so because in the beginning, a Behinat Kli was not made at all, and it is known that any Tikun is only the Ohr clothing in the Kli so that the Tachtonim might receive the Ohr Elyon.

72. The making of the Kli began only in Olam ha Akudim, though only one Kli was made for all of its Eser Sefirot. Afterwards, in Olam ha Nekudim, before they broke, some Tikun was added in them, and this is because ten Kelim were added to the Yod Sefirot in it.

There is also a second Tikun: The GAR came out and were corrected through Kavim, which is not so in ZAT that emerged one atop the other and were not connected. Afterwards, when the Nekudim broke, another Tikun was added in them, which is that the Orot of ZAT too clothed through the Kavim of KHB.
73. After that when the Maatzil wanted to correct them, he raised the Kelim in Atzilut too, in an order of three Kavim. Then when they were made in Behinat Kavim, came the Ibur Aleph of ZON, and a second Tikun was added, as the Orot came inside the Kelim.

However, it is still only in Behinat Gimel Kavim, which we call Gimel contained in Gimel. Then they expanded in the form of VAK during the Yenika, and after that, at the time of the Mochin and all Yod Kelim were completed, there was another change.

This is because in the beginning, before there was any Ibur, there wasn’t even the first Ibur de ZON, but only a restricted Ohr in the Kli. Afterwards the Kli expanded in the form of a complete Partzuf in order to diminish the Ohr, since this is the primary intention of the Tikun.

Ohr Pnimi

73. There was another change.

Here he tells us that two principal Tikunim were necessary to complete the Kelim in a manner that the Tachtonim can receive the Ohr Elyon. The first is the Tikun of the Gimel Kavim; the second is the enlargement of the Kelim in the form of a Partzuf.

Now, in the Gufim of GAS de AK, called Akudim, there was only one Kli and one Kav. Afterwards, when the MA and BON de AK, called Akudim, or BON de AK, came out, ten Kelim emerged, as well as Tikun Kavim in GAR de Nekudim. After HGT broke, and the Rosh de YESHSUT came out, there was a Tikun Kavim in Orot de HGT.

When Netzah Hod Yesod Malchut broke and the Zivug de Hey Hassadim and Hey Gevurot in Daat came out, there was a Tikun Kavim in the Orot NHY de Nekudim as well, and the matter of the Ibur Yenika Mochin will be clarified in its place.
# Part Seven

**Table of Questions for the Meaning of the Words**

1. What is *Achor be Achor*? ........................................................................................................... 4
2. What is *Achor be Panim*? ............................................................................................................. 4
3. What is an Exiting *Ohr*? ................................................................................................................ 4
4. What is a Thickening *Ohr*? ............................................................................................................ 4
5. What are *Otiot*? ................................................................................................................................ 5
6. What is the *Achoraim* of *ZA*? ..................................................................................................... 5
7. What is *Achoraim* of *Nukva*? ....................................................................................................... 5
8. What is *Achoraim* de *Abba*? ....................................................................................................... 5
9. What is *Achoraim* de *AVI*? .......................................................................................................... 5
10. What is *Achoraim* de *Ima* that fell? .......................................................................................... 5
11. What is Complete *Achoraim* de *ZA*? ....................................................................................... 5
12. What is Complete *Achoraim* de *Nukva*? .................................................................................. 6
13. What is a Grip? .................................................................................................................................. 6
14. What are *BDK HYA*? ...................................................................................................................... 6
15. What is a Cancellation? ................................................................................................................... 6
16. What are Scrutinies? ........................................................................................................................ 7
17. What are the two lower thirds of *Tifferet*? .................................................................................. 7
18. What are *Gevurot*? ........................................................................................................................ 7
19. What is Grown? .............................................................................................................................. 7
20. What is *Gadlut*? ................................................................................................................................ 7
21. What is *Guf de Abba*? .................................................................................................................. 7
22. What is *Guf de Ima*? ...................................................................................................................... 8
23. What is *Guf YESH*? ...................................................................................................................... 8
24. What is *Guf de Tvuna*? ................................................................................................................ 8
25. What is the Completion of the Construction of the *Achoraim*? .................................................. 8
26. What is Complete *Dvekut*? ........................................................................................................... 8
27. What are *Dinim*? .......................................................................................................................... 9
28. What are Strong *Dinim*? ................................................................................................................ 9
29. What is *Habata of Panim*? ............................................................................................................ 9
30. What is Increasing half the *Achoraim*? ........................................................................................ 9
31. What are *Hey Hassadim* and *Hey Gevurot*? .......................................................................... 9
32. What is Diminution of *Ohr*? ......................................................................................................... 9
33. What is *Histaklut Eynaim of AVT*? .......................................................................................... 9
34. What is *Histaklut Eynaim of YESHSUT*? ................................................................................. 10
35. What is *Raising MAN*? ............................................................................................................. 10
36. What is *Dvekut Panim be Panim*? .............................................................................................. 10
<table>
<thead>
<tr>
<th>No.</th>
<th>Question</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>37.</td>
<td>What is Dvekut of the Klipot?</td>
<td>10</td>
</tr>
<tr>
<td>38.</td>
<td>What is Hitpashtut Hey Gevurot?</td>
<td>10</td>
</tr>
<tr>
<td>39.</td>
<td>What is Zach?</td>
<td>10</td>
</tr>
<tr>
<td>40.</td>
<td>What is Had Samcha?</td>
<td>11</td>
</tr>
<tr>
<td>41.</td>
<td>What is the Sustenance of the Klipot?</td>
<td>11</td>
</tr>
<tr>
<td>42.</td>
<td>What are the Armies of Malchut?</td>
<td>11</td>
</tr>
<tr>
<td>43.</td>
<td>What are the Parts of Nukva?</td>
<td>11</td>
</tr>
<tr>
<td>44.</td>
<td>What is Half the Achoraim?</td>
<td>11</td>
</tr>
<tr>
<td>45.</td>
<td>What is Half a Wall?</td>
<td>11</td>
</tr>
<tr>
<td>46.</td>
<td>What is The Lower Half of Tifferet?</td>
<td>11</td>
</tr>
<tr>
<td>47.</td>
<td>What is The Upper Half of Tifferet?</td>
<td>12</td>
</tr>
<tr>
<td>48.</td>
<td>What is a Drop that Raises the Fetus?</td>
<td>12</td>
</tr>
<tr>
<td>49.</td>
<td>What is the Yenika of the Klipot?</td>
<td>12</td>
</tr>
<tr>
<td>50.</td>
<td>What are YESHSUT?</td>
<td>13</td>
</tr>
<tr>
<td>51.</td>
<td>What is the Force of the Klipot?</td>
<td>13</td>
</tr>
<tr>
<td>52.</td>
<td>What are the General Bina and Tvuna?</td>
<td>13</td>
</tr>
<tr>
<td>53.</td>
<td>What is the General Hey Hassadim and Hey Gevurot?</td>
<td>13</td>
</tr>
<tr>
<td>54.</td>
<td>What is Disclosed?</td>
<td>13</td>
</tr>
<tr>
<td>55.</td>
<td>What is Mochin?</td>
<td>14</td>
</tr>
<tr>
<td>56.</td>
<td>What is Death?</td>
<td>14</td>
</tr>
<tr>
<td>57.</td>
<td>What is the Death of the Melachim?</td>
<td>14</td>
</tr>
<tr>
<td>58.</td>
<td>What is Covered?</td>
<td>14</td>
</tr>
<tr>
<td>59.</td>
<td>What are MAN?</td>
<td>14</td>
</tr>
<tr>
<td>60.</td>
<td>What is Masach Bina?</td>
<td>14</td>
</tr>
<tr>
<td>61.</td>
<td>What are Mingled in the Klipot?</td>
<td>14</td>
</tr>
<tr>
<td>62.</td>
<td>What is the Place of the Gripping of the Klipot?</td>
<td>14</td>
</tr>
<tr>
<td>63.</td>
<td>What is the Place of BYA?</td>
<td>15</td>
</tr>
<tr>
<td>64.</td>
<td>What is the Place of Rosh?</td>
<td>15</td>
</tr>
<tr>
<td>65.</td>
<td>What is a Minute Light?</td>
<td>15</td>
</tr>
<tr>
<td>66.</td>
<td>What are Nitzotzot that Quenched?</td>
<td>15</td>
</tr>
<tr>
<td>67.</td>
<td>What are Nitzotzot that were not Scrutinized?</td>
<td>15</td>
</tr>
<tr>
<td>68.</td>
<td>What are Strong Nitzotzin?</td>
<td>16</td>
</tr>
<tr>
<td>69.</td>
<td>What is a Fall?</td>
<td>16</td>
</tr>
<tr>
<td>70.</td>
<td>What are Sigim?</td>
<td>16</td>
</tr>
<tr>
<td>71.</td>
<td>What is a Thickening in the Achoraim?</td>
<td>16</td>
</tr>
<tr>
<td>72.</td>
<td>What is Ez ha Daat Good and Bad?</td>
<td>16</td>
</tr>
<tr>
<td>73.</td>
<td>What is Panim be Panim?</td>
<td>16</td>
</tr>
<tr>
<td>74.</td>
<td>What are Parts of the Guf?</td>
<td>16</td>
</tr>
<tr>
<td>75.</td>
<td>What is the Panim of the Zachar?</td>
<td>16</td>
</tr>
</tbody>
</table>
76. What is the Panim of the Nekeva? .........................................................16
77. What is Panim be Achor? .................................................................17
78. What is Waste? ..................................................................................17
79. What is Small? ..................................................................................17
80. What is Katnut? ..................................................................................17
81. What are Complete Klipot? ...............................................................17
82. What is Klipat Noga? .........................................................................17
83. What is Some Dvekut? ......................................................................17
84. What is Some Breaking? ....................................................................17
85. What is Some Tikun? .........................................................................17
86. What is a Connection? .......................................................................18
87. What is Rosh de AVI? .......................................................................18
88. What is Rosh de YESHISUT? ..............................................................18
89. What is the Breaking of the Vessels? ..................................................18
90. What is Upper Third of Tifferet? .........................................................18
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 nevertheless 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 Panim, 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 NY 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 NY 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 1 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 NY 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 NY. At that time it has complete Achoraim, as it receives Achoraim de Ima in HGT and Achoraim de Yesod de Abba in NYH.

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 complemented,” 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.

(Item 26)

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 Hayah 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*.

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*, in *Behinat ZAT* and *Guf*. The second *Rosh* is its *Behinat HGT*, and the third *Rosh* is 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*. After that the third *Rosh* came out, called *Yesodot* (pl. for *Yesod*) *de AVI*, considered as such with respect to *Rosh ha Aleph*, where the third *Rosh* is *Behinat NHYM de 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* fits *Rosh ha Aleph* only.

(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)
Table of Questions (Part 7)

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 descend 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. In YESHSUT, when Hochma de Israel Saba 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 Raising MAN?**

*MAN* means inducing Zivug. It is always *Behinat NYH* 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.

()  

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 *NYH 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.
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 Chazez.

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 Klí de Yesod as well as in Malchut (see Part 5, Ohr Pnimi item 35). Also, the general Hey Hassadim were rooted there in Behinat Truncated Vav (as written in the above Ohr Pnimi).

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 too 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 Siyum that was in Malchut de NHY rose to the Behinat Malchut de Hochma de NHY.

Bins and ZON de NHY went outside, below the Siyum 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 Tachton. This is because each Tachton 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, educated in the renewal of this Zivug belongs to the Tachton. 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 Tachton 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 Tachton 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 Panim 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)
Histaklut Pnimit

Histaklut Pnimit .............................................................................................................1
1.......................................................................................................................................3
2.......................................................................................................................................3
3.......................................................................................................................................4
4.......................................................................................................................................5
5.......................................................................................................................................5
6.......................................................................................................................................6
7.......................................................................................................................................7
8.......................................................................................................................................8
9.......................................................................................................................................8
10......................................................................................................................................9
11....................................................................................................................................10
12....................................................................................................................................10
13....................................................................................................................................11
14....................................................................................................................................11
15....................................................................................................................................11
16....................................................................................................................................11
17....................................................................................................................................11
18....................................................................................................................................11
19....................................................................................................................................12
20....................................................................................................................................12
21....................................................................................................................................12
22....................................................................................................................................12
23....................................................................................................................................12
24....................................................................................................................................12
25....................................................................................................................................12
26....................................................................................................................................12
27....................................................................................................................................12
28....................................................................................................................................12
29....................................................................................................................................12
30....................................................................................................................................12
31....................................................................................................................................12
32....................................................................................................................................12
Cause and Consequence

1. ................................................................. 12
2. ................................................................. 12
3. ................................................................. 12
4. ................................................................. 12
5. ................................................................. 12
6. ................................................................. 12
7. ................................................................. 13
8. ................................................................. 13
9. ................................................................. 13
10. ................................................................. 13
11. ................................................................. 13
12. ................................................................. 13
13. ................................................................. 13
14. ................................................................. 13
15. ................................................................. 13
16. ................................................................. 13
17. ................................................................. 13
The matter of the seven Melachim explained in this part in the Rav’s words is the foundation of the entire wisdom. This is because all four Olamot ABYA extend from them, and the whole matter of the Tikkunim, the scrutinies and the concatenation of all the degrees come only to complement and to correct them. Hence, they require extra care to thoroughly understand the origin of their emanation and the reason for their breaking and fall to BYA.

1. **First** we must discern and distinguish between these seven Melachim and AVI de Nekudim, because although they extend from AVI, they are still very far from each other. This is because they did not extend and concatenate directly from AVI through cause and consequence, but reached them through another Partzuf, as the Rav says above (Item 31), that Yesod de AK administered Vav \( \text{and} \) Nekuda to AVI to elicit and beget the ZAT. Thus, AK administered the seven Melachim to AVI.

We must understand that matter. How is Partzuf ZAT de Nekudim different from all the previous Partzufim, all of which extended directly through cause and consequence from one another? Only Partzuf ZAT does not extend from its Elyon directly, but rather three Partzufim participated in its emanation, Yesod de AK, Abba, and Ima.

2. **We** should also understand why Partzuf Nekudim did not expand GAR and ZAT at once as in all the previous Partzufim. Instead, first only GAR expanded, which are Keter and AVI, and afterwards, through the Zivug of Yesod de AK that the Shuruk administered them, the ZAT de Nekudim emerged.

The reason for it is as has been explained above (Ohr Pnimi item 5 par. “You see” and par. “We might ask”) that these AVI are but Behinat ZON de Rosh, which are merely Behinat HP. The reason they are considered Behinat Rosh is only because of the He’arat Ohr Awzen that they received by their Hitkalelut in the Keter of Nekudim.

As it is written (Part 6, Ohr Pnimi item 23, par. “Thus, all the Orot”), this He’arat corrected them in Behinat Achor be Achor. The Achoraim de Bina, called Awzen, sustain them in Behinat GAR, and they are not blemished because of the Masach de Hey Tata’a above them, preventing He’arat Panim de Hochma from them.

This is because they crave only Hassadim through the Achoraim de Bina, in the form of “because He delighteth in mercy” and they reject Hochma. Hence, the Masach de Hey Tata’a does not diminish them at all, as they have no wish for Hochma in any case (Ohr Pnimi item 23, par. “It has been explained”).

However, that Tikun de Achoraim is sufficient only to complement AVI themselves, but it is not enough for them to be able to illuminate and elicit the ZON, which are the ZAT.

This is so because the force of the Achoraim of Bina is only in her GAR, and they are not in her ZAT. This is because when she came to emanate and expand in her ZAT, she must stop her Achoraim on Abba, and returns Panim be Panim with him in order to extend He’arat Hochma from him for her ZAT (Ohr Pnimi item 24).

From this you know that any Partzuf that is corrected in the Achoraim of Bina is found to be without NHY. This is because GAR de
Hassadim, which are HGT, can be well corrected in the Achoraim de Ima. The NHY, however, cannot even exit and expand from her outwardly even in Sefirat Bina except through Panim be Panim with Hochma.

For this reason they cannot appear in this Partzuf that is corrected in her Achoraim, and it is considered in it that its NHY are integrated in its HGT, in the form of, “their hinder parts were inward.” The NHY, which are Behinat Achoraim, are in Pnimut HGT, and their Panim are disclosed outwardly, and only their Panim, which are HGT, are disclosed outwardly (Ohr Pnimi item 29, par. “Now we have thoroughly”).

That thoroughly explains that AVI de Nekudim that were corrected in Tikun Achor be Achor could not have educed the ZON, but only after they obtain Behinat Panim be Panim, since Hitpashtut ZON does not come out from Behinat Achoraim at all. Examine all the places I have mentioned above well for it is impossible to elaborate twice.

3. The Rav has already explained above (item 25) that AVI do not return Panim be Panim but through three degrees: Achor be Achor, Panim be Achor, and then Panim be Panim. Examine there in Ohr Pnimi where the reason for the matters is thoroughly explained.

It explains there (Ohr Pnimi item 23, sub header, “Above it, it is Panim”) that this degree de Panim be Achor comes to them through Zivug de AB SAG that lowers the Hey Tata’a from the Eynaim, at which time AVI return to the Rosh and obtain their GAR. We must still understand who causes AB SAG to mate in order to lower the Hey Tata’a.

The Rav has already explained above (Part 6, item 6) that “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.”

Interpretation: Nekudot de SAG expanded below Tabur de AK ha Pnimi which is the place of the inner MA and BON, being ZON de AK ha Pnimi. Thus you find that after the Hizdakchut of the Masach and its ascent to Peh de Rosh SAG, it is integrated with these inner MA and BON.

For this reason they became MAN to the inner AVI de Rosh SAG, called AB SAG de AK. At that time these AB and SAG mated and the AB lowered the Hey Tata’a from the Eynaim of SAG, and the AHP de SAG returned to the Rosh. Hence, all the AHP that went outside the degree have now returned to their degree as in the beginning.

It explains there in Ohr Pnimi that the Behinot SAG that rose from the MAN BON, became MAN too, though there were two Zivugim there: One for the Katnut de Nekudim from which AVI emerged in the form of Achor be Achor, and a second for the purpose of Gadlut de Nekudim from which AVI obtained their GAR (Part 6, Ohr Pnimi item 14, par. “Now we have thoroughly clarified”).

You should know that the Katnut de Nekudim, which are in Behinat Hey Tata’a in the Eynaim and YHV in the AHP, emerged from the Reshimot de SAG that were mixed in the MA and BON. Also, the
Zivug de AB SAG that lowered the Hey Tata'a from the Eynaim once more and reconnected the AHP to the Rosh as in the beginning, emerged from the Reshimot of the inner MA and BON themselves.

4. The reason for MA and BON becoming the cause for Upper AB and SAG to mate to lower the Hey Tata'a from the Eynaim is that the Partzuf that emerged from the Nikvey Eynaim would not have expanded to shine for these MA and BON, being NHY de AK.

This is because of the Tikun of the Achoraim de Ima that lies there. This Tikun detains the Hitpashtut NHY since they must be incorporated in HGT in the form of, “their hinder parts were inward.” Hence, once the Partzuf de Nikvey Eynaim came out on the Masach that consists of the Reshimot de Nekudot de SAG and Hey Tata'a, it did not suffice for the NHY de AK, and the Reshimot de NHY de AK were made into MAN in the Rosh SAG, which is the Behinat general Bina.

She has a correlation to dispense He’arat Hochma to ZON on the part of Bina de Ohr Yashar, and therefore SAG stopped its Achoraim and mated with AB Panim be Panim. Also, the Hey Tata’a was lowered from the Eynaim de Rosh SAG through this Zivug since He’arat AB does it, as there is no Hey Tata’a in the Eynaim de Rosh AB.

At that time this new Ohr expanded from above downward too and fissured the Parsa. This means that it annulled the new Gevul de Tzimtzum Bet that took the AHP out of all the degrees. This is because this new Ohr that comes from AB cancels and lowers the Hey Tata’a to its place to Malchut de Rosh as well as to Malchut of all the degrees. The AHP of each return to their degree as in the beginning and this new Ohr expanded below the Tabur de AK, meaning to NHY de AK, called MA and BON de AK.

This new Ohr expanded and came out through the Tabur to Keter de Nekudim, as the Rav says above (Part 6, item 27). It cancelled the Gevul and the cessation between Keter and AVI de Nekudim that was made there because of the Hey Tata’a in the Eynaim de Keter since it lowered her from Eynaim to her place in the Peh. Thus, AVI returned to the Rosh since now the Masach de Hey Tata’a is below them, hence they returned to their GAR degree as in the beginning.

Besides this exit through the Tabur, this new Ohr exited through Yesod de AK as well, administering them the Shuruk, which is the Vav י and Nekuda. Abba took the Nekuda and Ima took the י to elicit and beget the VAK de ZA, as the Rav says above (Part 6 item 31).

5. Know that the two He’arat that we’ve said to have received GAR de Nekudim from the new Ohr that fissured the Parsa, made two situations in AVI. This is because the first He’arah that Keter received through the Tabur lowered the Hey Tata’a from Keter to Peh de AVI, and then AVI returned to Behinat Rosh, like the Keter. This is so because the Masach is already below them, and this is considered that NHY de Keter clothed in them and AVI obtained the Ohr Panim.

Yet, it still did not help Ima since although she could now return her Panim to Abba and receive the Ohr Hochma because the Gevul that was made by the Hey Tata’a in the Eynaim has now been revoked.
Yet, she still does not have a reason that would stop the Achoraim that she has from her Shoresh in the Ohr Yashar. It is so because she always craves Hassadim, “because He delighteth in mercy,” and she rejects Hochma.

You find that only Abba enjoys the return to the Rosh since he receives his GAR and Panim. Ima, however, still keeps her Achoraim in the form of, “because He delighteth in mercy.”

For this reason, AVI have now come to a state of Panim be Achor, meaning the Panim of Abba in the Achoraim of Ima. This is because Abba has Behinat Panim, and Ima still keeps her Achoraim on Abba. Thus, this He’arah that the Keter received to lower the Hey Tata’a from the Eynaim created only a state of Panim be Achor in AVI.

The second He’arah through the Yesod de AK, which AVI de Nekudim received, meaning the Vav and Nekuda, brought AVI to a state of Panim be Panim. This is because that Shuruk that illuminated their Yesod is Behinat ZON. The V is Behinat VAK, HGT NY de ZA, and the Nekuda is Behinat Malchut, and they have become MAN in AVI (Part 6 item 31).

It caused Ima to stop her Achoraim and return her Panim to Abba so as to mate with him Panim be Panim and extend He’arat Hochma for ZON that rose to her for MAN. Thus we have explained that through the He’arat new Ohr through the Tabur to the Keter, AVI received the new state of Panim be Achor.

Also, AVI received the state of Panim be Panim through the He’arah of this new Ohr through the Yesod to AVI, as well as the rudimentary Orot de ZON in the form of MAN, and educed and procreated them to their place through their Zivug of Panim be Panim.

We might ask, “Since these NYH de AK ha Pnimi could not receive from Taamim de SAG before Tzimtzum Bet (Part 6, Ohr Pnimi item 1, sub header “Its SAG”), since AB lacks the Masach de Behina Dalet, how could they receive the new Ohr of Zivug AB SAG here?”

Yet, this is not at all a question since it is different here: The Reshimot de NYH de AK themselves rose to MAN and integrated in the Zivug de AB SAG. Hence they can now receive from AB. Yet, in fact, it is not considered reception of the Kelim de NYH de AK, since they did not extend this new Ohr for themselves, but to procreate ZAT de Nekudim, like the drop that is extended from the father’s brain. Concerning the NYH de AK themselves, their reception is considered a mere “in passing”.

6. Now we have clarified our above question in item 2, why did Partzuf Nekudim not expand GAR and ZAT simultaneously as did all the previous Partzufim. This is so because there is a necessary distance of three situations here. The GAR de Nekudim emerged by the Zivug in the Nikvey Eynaim, and were therefore forced to be in a state of Achor be Achor. In that state, even AVI themselves are considered devoid of NYH, as in item 2, much less elicit the ZAT.

However, when they later rose to AB SAG through MAN de NYH de AK and begotten the new Ohr that fissured the Parsa, Keter received that Ohr first through the Tabur, and lowered the Hey Tata’a from the Eynaim, bringing AVI to a state of Panim be Achor. After that AVI
received that Ohr through Yesod de AK, and then obtained the seven Orot that belong to the seven lower Sefirot, which are ZON, and then came to a state of Panim be Panim and could beget the seven lower Sefirot de Nekudim.

The matter of the difference between ZAT de Nekudim and the ZAT of the previous Partzufim has also been thoroughly clarified, that they did not extend directly from their GAR, which we have discerned in item one. It has been explained that AVI have nothing of Behinat ZON from the essence of their creation.

This is because besides the fact that they themselves have no NHY, they are also only from Behinat First Hey, without any Hey Tata’a (see Part 6, Histaklut Pnimit item 9). The Hey Tata’a remained in the Eynaim in Keter, and nothing extended from her to AVI de Nekudim, hence it is impossible that ZAT de Nekudim would extend from AVI directly, but only through AK ha Pnimi, whose Kelim are from Behina Dalet, whose Koma is up to Keter.

Thus, it was impossible that ZAT de Nekudim would emerge but only after NHY de AK ha Pnimi themselves would rise to MAN to AB SAG. Thus they would extend a new Ohr in the form of Shuruk, which means Vav and Nekuda, meaning the fundamental Orot of the ZON. AK ha Pnimi dispensed them to MAN to AVI, at which time they mated on them and procreated them to their place.

We might ask, “Accordingly, why are the Partzufim de AVI even necessary? They have a connection to the Behina Dalet that is incorporated in ZON, and they should have emerged directly from AK ha Pnimi?”

However, according to the gradations, this is impossible. The Ne’etzal from AK ha Pnimi is Partzuf AB, whose Koma is up to Hochma, and not Partzuf ZAT, which are Koma de Behina Aleph, lacking GAR from the essence of their creation.

Hence, ZON are compelled to come out through AVI, meaning in the concatenation of the degree up to Masach de Behina Aleph (as it is written in Part 6, Histaklut Pnimit item 5, par. “We have yet to explain”). It follows that it needs them both, since the Atzmut de ZA that must be incorporated in the Hey Tata’a comes out only through NHY de AK ha Pnimi, and its emanation to come out to its place is only possible through the Partzufim of AVI.

7. Now you will understand what our sages wrote (Kidushin p. 30), that three partners are in a person: the Creator, his father, and his mother. The father sows the white in him, the mother sows the red in him, and the Creator breathes his soul in him. This partnership extends from the upper degrees, because it is explained that in the first ZON in the Olamot there were also three partners: AK ha Pnimi, and AVI de Nekudim. The white in it, meaning the Hassadim, are from Abba, the red in it, meaning the Gevurot, are from Ima, but the Etzem of its Neshama is from AK ha Pnimi.

The same thing applies in ZA de Atzilut, where three participate in its creation, AA and Abba and Ima. This is because AA in Atzilut corresponds to AK ha Pnimi here, and there too the gist of its Atzmut and Shoresh come from AA, and Hassadim and Gevurot come from AVI.
8. **Thus**, the matter of the two Zivugim made for the Nekudim on the two kinds of Reshimot that the Masach that rose to Rosh SAG consisted of, has been thoroughly explained. The first Zivug was made on the Reshimot of the Nekudot de SAG, mingled with the Hey Tata’a.

This Zivug was made in Behinat Nikvey Eynaim, meaning in Behina Aleph in the Rosh, in the form of Hey Tata’a in the Eynaim. By this the AHP came out of all the degrees and this exit induced three Roshim in the Nekudim. Bina and ZON of Eser Sefirot de Sium de AK also came outside of the entire Atzilut, and have become the Separated BYA.

AVI de Nekudim, being the third Rosh, were erected in Achor be Achor, and a second Zivug was made on the Reshimot de NHY de AK ha Pnimi, meaning it became MAN for Zivug AB SAG de Rosh SAG. Thus the Hey Tata’a was lowered from the Eynaim to the Peh as in the beginning, and the Ohr that came out of this Zivug fissured the Parsa. In other words, it cancelled the Gevul and the Masach that separates the Eynaim from the AHP.

It retuned the AHP to their preliminary degree and illuminated to the Nekudim in two: One – through the Tabur to the Keter de Nekudim. It lowered the Hey Tata’a in the Nikvey Eynaim de Keter to the Peh of the whole Rosh below AVI too. By that AVI returned to the Rosh and obtained their GAR. The second He’arah through Yesod de AK to AVI, which is the Behinat Γ and Nekuda, meaning the Shorashim of ZON.

They have become MAN in them that returned them Panim be Panim, and they mated and extended He’arat Hochma to ZON first, by their Hitkalelut de ZON in Zivug AVI themselves. In that state, these ZON are considered Behinat Daat of AVI, and then they expanded from Malchut of AVI downward to Behinat Guf, clothing the Kli of Melech ha Daat. The Ohr that expanded in this Melech is considered the Ohr Yechida de ZA.

9. **You** already know that the first He’arah of the new Ohr that fissured the Parsa that illuminated through the Tabur to Keter de Nekudim still did not return Panim be Panim to AVI, but only Panim be Achor. This is because even after Ima returned to the Rosh, she still did not stop her Achoraim except by a reason that compels her to stop.

For this reason she did not return her Panim to Abba, but only after she received the MAN de Γ and Nekuda from Yesod de AK. These MAN, which are Behinot ZON that she has connection with from the part of Ohr Yashar to dispense He’arat Hochma in, awaken her to stop the Achoraim and return Panim be Panim to Abba.

Thus, these two situations became the reason that ZON would not receive from Zivug Panim be Panim de AVI, but only Hassadim and Gevurot and only in He’arat Hochma. This is so because even now, after she returned Panim be Panim with Abba, she receives from him only that measure of He’arat Hochma that Bina de Ohr Yashar administers to ZON de Ohr Yashar.

This is so because her entire return Panim be Panim was only for ZON that she is connected with from the perspective of the Ohr Yashar, and not at all for herself. For this reason she administers them in this measure of ZON de Ohr Yashar. Also, it is known that ZON de Ohr
Yashar are themselves merely Hassadim in He’arat Hochma (Part 1, Table of Topics, item 69).

For this reason we must greatly consider the measure of the Koma, whether it is He’arat Hochma from Komat Keter or He’arat Hochma from Komat Hochma etc. since the Hochma lessens and descends from Koma to Koma. Also, you should know that the measure of the Koma is attributed to the first situation, meaning to the new Ohr that shines through the Tabur to Keter de Nekudim that lowered the Hey Tata’a above AVI, below AVI to the Peh.

Although he still returned only the Panim be Achor to AVI, yet the measure of the Koma depends on lowering the Hey Tata’a, this is because in the lowering of the Hey Tata’a to the Peh, when Behina Dalet is found in its place in Malchut de Rosh, Komat Keter emerges on her.

However, if she comes only to Behina Gimel de Rosh, called Hotem, Komat Hochma emerges on her, and if to Awzen, Komat Bina emerges on her etc. Still, the Mochin de ZA, meaning the measure of He’arat Hochma that ZA receives, come only in the second state, when AVI come into a state of Panim be Panim.

This is because at that time Bina dispenses the Mochin, meaning He’arat Hochma to ZON. Thus, the measure of the Koma depends on the first situation according to the place that the Hey Tata’a came down to, and Mochin de ZON depend on the second situation, as then Ima receives He’arat Hochma for them.

Now you shall clearly see the quality of the Orot NRNHY de Haya that the four Melachim received, Daat, Hesed, Gevura, and the upper third of Tifferet. This is because the whole change in the Orot and their lessening came only by the changes that were made in the first state, meaning in the descent of the Hey Tata’a from the Eynaim.

This is because when she came to the Peh, the Koma de Ohr Yechida came out to Melech ha Daat, and when she rose to Hotem, the Komat Ohr Haya came out to Melech ha Hesed. When she rose to Awzen, the Komat Ohr Neshama emerged to Melech ha Gevura, and when she rose to the Eynaim, to the place where she was in the beginning, Komat Ohr de Ruach Nefesh came out to the upper third of Melech ha Tifferet.

However, no change was made in the second state, meaning in the state of Panim be Panim. Instead, when the Komat Yechida was in the Partzuf, and the Hey Tata’a was in the Peh, Ima received He’arat Yechida from Komat Yechida in the same measure that ZON de Ohr Yashar de Keter receive from Bina de Keter. This is also the measure de Mochin de Yechida de ZA.

This is so because every Sefira consists of Eser Sefirot, even the Sefirot de Ohr Yashar. When the Hey Tata’a was in Hotem, Ima received He’arat Hochma from Komat Haya, and this is the measure de Mochin de Haya de ZA.

Also, when Hey Tata’a was in the Awzen, Ima received He’arat Hochma from the Komat Neshama to the extent that ZON de Ohr Yashar de Bina receive from Bina de Bina, and this is the measure of the Mochin de Neshama de ZA. When Hey Tata’a returned to the
Eynaim once more, the second situation changes as well, and she returned Achor be Achor with Abba. This is because she no longer receives any He’arat Hochma from Abba, only Behinat Ruach Nefesh, and she is completely devoid of He’arat GAR, but only in Behinat Achor be Achor.

Also, afterwards it purified entirely and returned to its Shoresh to Peh de AVI, when its Aviut de Behina Gimel returned, meaning when Hey Tata’a descended from the Eynaim to the Hotem once more (Ohr Pnimi item 45, sub header “The Hassadim and Gevurot continued”). This Koma is close to Komat Haya and is generally called Neshama or YESHSUT.

Thus, these two situations that were in AVI returned on them. Here too the first situation changes, meaning the lowering of the Hey Tata’a from the Eynaim. This is because when the Hey Tata’a descended to Hotem, Tvuna receives Panim be Panim Behinat Yechida Haya de Neshama to ZON.

At that time the Ohr descends from Malchut de YESHSUT down to the two lower thirds of Melech ha Tifferet. When the Hey Tata’a rose to the Awzen, Tvuna receives Behinat Neshama de Neshama to ZON, and the Ohr expands to Melech Netzah and Hod from her Malchut.

When Hey Tata’a rose to the Eynaim, the second situation changes too, since then YESHSUT return Achor be Achor and the Behinat Ruach dispenses to Melech ha Yesod, and then the Behinat Nefesh to the seventh Melech, which is the Malchut. This is so because when it purifies to Behina Aleph, she administers Ruach, and when it purifies to Behinat Shoresh, she administers Malchut.

Here you must discriminate between AVI de Katnut in a state of Achor be Achor, when they came out of Nikvey Eynaim in the first Zivug, and AVI de Gadlut, when they came out through Zivug de AB SAG until they came to a state of Panim be Panim. This is so because the differences between them are the most important elements in the wisdom.

We must especially make the precision of the oppositeness between them from their start to their end. In the beginning they are considered one degree that comes in two situations. With respect to their very creation, they are emanated in a state of Achor be Achor, and with respect to the additional Light that they have obtained from the He’arat Zivug de AB SAG and from MAN de Yesod de AK, they have obtained the state of Panim be Panim.

However, they are one degree, and moreover, the second situation is much more important than the first situation. This is because in the first situation they were devoid of GAR de Hochma, and there were only Behinot GAR de Achoraim Bina in them, that reject Hochma. Yet, in the second situation they returned to the Rosh and obtained their GAR completely.

However, in the end, the thing was overturned from end to end, because they were separated from each other and became two degrees. The first state became a Behinat Rosh and Behinat Panim, and the second situation became Behinat Guf and Behinat Achoraim.

The reason for it is because of the breaking of the vessels, meaning their Gufim that expanded in the four Melachim Daat, Hesed, Gevura,
and the Upper third of Tifferet. Yet, there is a very important understanding in the form of the matter, worthy of special attention.

13. **The** thing is that the whole Partzuf de Nekudim is regarded like Partzuf SAG de AK, because there is Behina Bet de Hitlabshut in its Masach. Also, the whole SAG is Behinat Bina, since the Bina is the highest Behina in it; hence all the tendencies of Bina de Ohr Yashar control it.

It is known that Bina de Ohr Yashar is all Hassadim, and Behinat He’arat Hochma that receives into the Hassadim is already considered an outer Behina from it, which obtained its own name, which is ZA. The distance between them is indeed great, as the distance between the Shoresh and a tiny Anaf that stems from it, as Bina is the Shoresh, and ZA is the little Anaf that stems from her.

Even though there is Behinat Achoraim on the Ohr Hochma in Bina, these Achoraim are still not considered any diminution to her. Moreover, they are considered the whole merit of Bina, in the form of, “because He delighteth in mercy.”

Hence, Bina is all Behinat GAR without any lessening at all, and because of that AVI were not at all blemished in their exit from the Rosh due to the Hey Tata’a in the Eynaim de Keter. This is because that little He’arah that they had of the Ohr Awzen, which is Bina, by their Hitkalelut in the Zivug de Hitlabshut of the Zachar, sufficed to them for Behinat GAR. They are not at all blemished by the Tzimtzum Hochma that the Hey Tata’a in the Eynaim detains since they would not have received Hochma anyhow because of the He’arat Ohr Awzen in them.

Thus you see that the state of Achor be Achor of AVI is sufficient for them for complete wholeness without any deficit. Hence, they do not have such a great connection with the second state de Gadlut that they’ve acquired from the hew Ohr that fissured the Parsa.

Had it not been for the MAN that Yesod de AK illuminated in them, they would not have received this new Ohr whatsoever, since their craving cleaves solely to Hassadim. Thus, the matter of the annulment of the Zivug de Gadlut did not concern them at all, as this whole Rosh de Gadlut was as something outside them, which they extended only for the MAN that Yesod illuminated in them.

Moreover, even afterwards when all Eser Sefirot de Rosh de Gadlut were cancelled, they were not cancelled entirely like ZAT, but were rather immediately incorporated in the Achoraim de AVI of the first situation. These Achoraim supported them in Behinat GAR and Atzilut, and they did not fall to BYA.
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.
# Histaklut Pnimit

Bear in mind

1. ................................................................. 3
2. ................................................................. 4
3. ................................................................. 5
4. ................................................................. 5
5. ................................................................. 6
6. ................................................................. 7
7. ................................................................. 7
8. ................................................................. 8
9. ................................................................. 9
10................................................................. 10
11................................................................. 10
12................................................................. 11
13................................................................. 11
14................................................................. 12
15................................................................. 13
16................................................................. 14
17................................................................. 14
18................................................................. 15
19................................................................. 15
20................................................................. 16
21................................................................. 17
22................................................................. 17
23................................................................. 18
24................................................................. 19
25................................................................. 19
26................................................................. 19

<table>
<thead>
<tr>
<th>Cause and Consequence</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.......................... 20</td>
</tr>
<tr>
<td>2.......................... 21</td>
</tr>
<tr>
<td>3.......................... 21</td>
</tr>
</tbody>
</table>
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 elaborated on above (Ohr Pnimi, beginning of Part 4).

However, in the previous 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 clothes 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 Hakaa on the Ohr Elyon, it is done only in potential. This is because there is no 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 have entered 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 Galgala. 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. You find that 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 has 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 Geval 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 TNHYM 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 NYH, 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 itself there are three Sefirots 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 Behinot of 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 KomatZA. The reason is that here there are but four Behinot of Aviut in the Masach: Komat Keter comes out on Masach de Behina Dalet etc. and KomatZA 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 Shinai 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 from 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 from 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 by that in any way. 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 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 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 too 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 de 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.

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 Tachton 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 Tachton 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 on 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 cold 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 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 Rosh* from the *Tabur* upwards, and *Eser Sefirot de Guf* from the *Tabur* downwards, 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 Nekudim.

First she came to the Nikvey Eynaim as Holam, meaning after her Hitkalelut 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 at all (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 Nikvei 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, becoming 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.

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 Seifrat Daat. This is the meaning of Yesod de Elyon becoming Daat through Hitlabshut in the Tachton.

You should know that there are two Behinot of Daat: Upper Daat, and Lower Daat. This is because the Tifferet de HB that has now become Behinat Daat de HB is called Upper Daat, since these Kelim de HB have nothing of the lower Hey, 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 Lower Daat.

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 in 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 Ne'kudim. 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 Siyum 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, incorporated in it. By that the lower Hey, which is Behina Dalet, rose to Nikvey Eynaim (see Ohr Pnimi item 6), and this ascent is called Tsimtzum 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 Pnimi 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 Ne’kudim, and the Tikun of the Parsa is not for Olam ha Ne’kudim 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 Ne’kudim, 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 Ne’kudim, 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 Pnimi 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 were 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 Sefera.

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 this is corrected in this way, in the lower Hey descending to her place to Assiya and Bina and ZON that departed from all the degrees returning. 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, like this: }128.}
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 Pni miut 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 Otiot with filling of Alephin. 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 Hey Tata’a in the Eynaim, when Orot AB come in SAG they lower the Hey Tata’a 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 Otiot 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 Tsitzum 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, and 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, which means a lack, for the lower Hey descended to HB, being AHP de Keter.

However, now that 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. 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 (lit. 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 Psi 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 form 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 lower 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 to 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 Raglaim 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 first were, but one Behina higher than the Tabur de Elyon. This is because 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 Halbashah is as mentioned above. This is because after its Aviat 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 Ina 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.
   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 Een 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 to 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 Histaklut 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 Dvekut. 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 Hakama 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 Sof part of the Partzuf.

Thus, from Sium Raglin of the Partzuf downward, 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 have been 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.
   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. Their arrival 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.

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 last 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. meaning precisely to that part of Aviut in her that stands for Hamshacha and Hakaa. 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 from Behinit Hitlabshut, called the Zachar. In order to mate with the Ohr Elyon, it must connect with the Behina Gimel, which becomes its Nekeva, and 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 Behinit 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 Tachtton 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 rose. 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 at all apparent that they are Sefirot de Guf, for they were completely silent. Hence, they equalized with Behinat Rosh and 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 with respect 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 form 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.

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.

Thus, Peh de Partzuf AB is AB at the place of Chazeh de Partzuf Galgaltia, for Behina Dalet, called Tabur de Galgaltia, 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 Galgaltia, and its Sium Raglin is above Tabur de Galgaltia, as it is Behina Dalet there. Also, AB has nothing of Behina Dalet, hence it cannot expand below Tabur de Galgaltia.

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 not
included in the *Masach de SAG*, as it disappears with the *Hizdakchut* of the *Masach*.

From the *Chazeh* to *Peh de AB* stand the *Esar Sefirot de Rosh SAG*, and from the *Chazeh* down the *Esar 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 in the *Kelim de Galgalta de AK* from *Tabur* downward.

2. It divided into two *Partzuflim* 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 de Galgalta* downwards. This is so because there is no *Ohr Hochma* in them, but only *Ohr Bina*, upon which the *Tzimtzum* does not apply. Thus, this part is called *SAG de SAG*, indicates 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 on it, 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 *Partzuflim* 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, 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” (lit. outside), such as “Batei Barai” (lit. 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 Behina Guf; Bina above Tabur became Behina 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 two 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 Behina Rosh and GAR.

28. Know, that Katnut and Gadlut apply only in the Partzuflim MA and BON in all the degrees, where the lower Hey is already in the Nikvey Eynaim of their Rosh. They are considered the Behina 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 form 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, being the place of the lower Hey, and not above 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 real 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.

The 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 Perek Elyon de Netzah; Bina on Perek Elyon de Hod; Daat on 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.
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 NYH de AK ha Pnimi, the two Heyin became cohesive and connected. This is because the Ohr SAG is Behina First Hey, and NYH de AK ha Pnimi is the lower Hey.

Thus, when the matter of the Hiẓdakḥut 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 Tikkanim:

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 Nikvei 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 Nikvei Eynaim of the First Rosh, tightly connected there with the First Hey. Also, the state of Gadlut extends from the lower Hey in the Nikvei 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 of 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 Ke ter 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 Tzimtzum 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.

33. 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:

27. One from Behinat Taamim and AB, from which Partzuf Elyon de MA extends, beginning [another version from the
28. 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 Behinot 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. The tenth is the correction of the Parsa. It too extends from the division of Partzuf de MA and BON into two Partzufim on the Tabur, imprinted and generated by the force of SAG’s division into Taamim and Nekudot (see here item 33).

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 Otiot 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 Otiot 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.
## Part Six

### Table of Questions for the Meaning of the Words

1. What is *Aleph* in the *Vav de SAG*? ............................................................. 2
2. What are *Otiot*? .......................................................................................... 4
3. What are *AHP* in their Place? ................................................................. 4
4. What is *Batzina de Kardinuta*? .............................................................. 4
5. What is the Fissuring of the *Parsa*? ....................................................... 4
6. What is One Over the Other? .................................................................. 4
7. What is *Holam*? ....................................................................................... 4
8. What is *Taffel*? ....................................................................................... 6
9. What is “Coming out Strongly”? ............................................................... 6
10. What are Twenty-two *Otiot*? ............................................................... 6
11. What are Male *Mayim Elyonim*? ........................................................... 6
12. What are Female *Mayim Tachtonim*? .................................................. 6
13. What is *Melafom*? ................................................................................... 6
14. What is *Mazla*? ...................................................................................... 6
15. What is *Mayin Nukvin*? ......................................................................... 7
16. What is Death? ......................................................................................... 7
17. What is Upper *Nekudot*? ....................................................................... 7
18. What are *Nekudot Under the Otiot*? ................................................... 7
19. What is *Nitzotz de Kardinuta*? ............................................................. 7
20. What are *Nikvey Eynaim*? ................................................................... 7
21. What are *Nikvey Awzen*? .................................................................... 7
22. What is the Opening of the *Eynaim*? ................................................... 7
23. What is *Parsa*? ....................................................................................... 8
24. What is *Tzimtzum Bet*? ...................................................................... 8
25. What are *Tzipornaim of the Raglaim*? ................................................. 8
26. What is Separating *Rakia*? ................................................................... 8
27. What is *Shuruk*? .................................................................................. 8
28. What are *Se’arot Rosh*? ...................................................................... 9
29. What are *Se’arot Dikna*? .................................................................... 9
30. What is *Shibolet ha Zakan*? ................................................................. 9
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 Histalkut cause the making of the Kelim. This is so because the Kelim are made of the Reshimot that remain after the Histalkut 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 (א): the connection of the two points in the Tzimtzum is the line of the Aleph in this manner – (א). The upper Behina of each degree is the Yod (י) over the Kav, containing Keter and Hochma of the degree, as Mayim Elyonim, like this (א). 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 (א).

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 Shores from the Olamot, and only Tzimtzum Bet is considered the Shores of the Olamot. Hence, the Yod is not considered the Shores of the Olamot, until it is fit to head all the twenty-two Otiot.

Only the Ot Aleph is considered the Shores of all the Otiot, since it is regarded as Tzimtzum Bet, being the true Shores to the Olamot. Hence, the Aleph is at the head of the twenty-two Otiot, and the Yod is considered a primordial Shores, 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, Vv, Hey; SAG – Yod, Hey, Vv, 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. Filling 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 Pnimim item 15).

Thus, the beginning of the Shores 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 Hevin indicates that she lacks the fulfillment, but receives from her Upper Partzuf. Hence she is only double HaVaYot, 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 Shores 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 Shores for all the Olamot.
2. **What are Otiot?**

   See answer No. 1.

3. **What are AHP in their Place?**

   The first three Tikunim of the thirteen Tikunim 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 Melafom 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 it, 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 Melafom, where the Nekuda de lower Hey is
6

Table of Questions (Part 6)

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 Pnimi 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 Melafom?

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 Siyum 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.
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 *Siyum Raglaim* is on the *Tabur*, because it came out from the *Behinat Reshimot de Taamim de SAG* that did not connect with the lower *Hey*.

From *Parsa* down came out the lower *MA* and *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*.

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 *NH Y de AK*, so *Kav Ohr Ein Sof* stopped here on *Bina de NH 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*.

25. **What are Tzipornaim of the Raglaim?**

The *Behinot Siyum* of every *Partzuf*, which is *Malchut de NHY* of the *Partzuf*, is called *Etzbaot Raglaim*. From the time of the *Tikun of Parsa* on, another force was made on the *Behinat Siyum* 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 *Siyum NHY*, it is called *Tzipornaim* of the *Raglaim*.

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 *Behina Female Mayim Tachtonim*, See answer No. 11 and answer No. 1.

27. **What is Shuruk?**

The *Melafom* is also called *Shuruk*, explained in above in answer No. 7.
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 Six
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? .................................................................7
32. How many Orot rose from below, from Tabur, for MAN? ..............7
33. What is the new Ohr that emerged by the Tzimtzum NHY and their ascent upward? .................................................................7
34. Is the Ohr that came out of Nikvey Eynaim Atzmut or additions? ......7
35. What is the Koma that came out of Nikvey Eynaim? ........................7
36. How many Zivugim were there for the purpose of Nekudim? ..........7
37. What is the gist and the Atzmut of Nekudim? ..................................7
38. What is the first Behina of Nekudim? .............................................8
39. What is the second Behina of Nekudim? .........................................8
40. What is the third Behina of Nekudim? .............................................8
41. Where do GAR de Nekudim take Ohr? ............................................8
42. Why did GAR de Nekudim not die? .................................................8
43. Why is there no cancellation in the Keter, but only in the Achoraim of AVI? ..................................................................................8
44. Why is the primary He'arah of Nekudim only through Panim? .......8
45. Why does the Guf de Nekudim begin from Daat and not from Keter, as in every other place? ..................................................9
46. Why is Keter not called Daat? ............................................................9
47. From which place in Dikna do GAR de Nekudim extend? .............9
48. What caused the ascent of the Nekudot from MA and BON? ..........9
49. Which renewal occurred in the ascent of the Masach de SAG compared to the other Partzufim? ..................................................9
50. How did Behina Dalet connect in the Masach de SAG after it had already been purified into Behina Aleph? .................................9
51. Why did Komat Keter not come out of the lower Hey in Nikvey Eynaim as in Partzuf Galgalta? .............................................10
52. Why did the Masach rise to Nikvey Eynaim and not to Peh? ..........10
53. Why are all the Tikkunim dependent primarily on MA and BON? 10
54. Why is Olam ha Nekudim called BON only? .................................10
55. Which Partzuf of AK does the Rav deal with? ...............................10
56. Where are the Mochin de SAG from? .............................................10
57. Why does SAG begin from the Awzen? ..........................10
58. Where does SAG end? ..........................................................10
59. Where does AB end? ..............................................................11
60. Where do Taamim de SAG end? ...........................................11
61. Where was the place of Nekudot de SAG prior to the Tzimtzum?..11
62. Why is only Keter de SAG called Taamim? ...........................11
63. Why are the lower nine called Nekudot? .................................11
64. What is the SAG de SAG de AK? ...........................................11
65. Is the division of the degree apparent also in the Rosh de SAG? ......11
66. What caused the division of MA and BON into two Partzufim? ......11
67. What is the merit of MA and BON above Tabur compared to MA and BON below Tabur? ..........................................................12
68. What caused the division of AVI and YESHSUT into two Partzufim?..12
69. Did YESHSUT and GAR de Nekudim connect after the fissuring of the Parsa? ..........................................................12
70. How many Behinot are there in Partzuf Dikna? .........................12
71. Why was the Ohr Awzen blocked at Shibolet ha Zakan? ............12
72. What are the four divisions of Nekudim? ..................................13
73. What is the meaning of “and the arms of his hands were made supple,” and not his legs? .........................................................13
74. Where is the distinction of the lower Hey in the Eynaim and the YHV in the AHP most noticed? ..........................................................13
75. What does it mean that the Tzimtzum was to diminish the Ohr de Atzilut? ........................................................................13
76. What is the Parsa? .................................................................14
77. What is the correction of the Parsa for the purpose of Beria? .........14
78. What is the difference between Parsa and Siyum Raglin? ............14
79. When was the Parsa made? .....................................................14
80. What is the fissuring of the Parsa? ............................................15
81. Why is the return of the AHP to the Rosh named after the Parsa? ..15
82. Why does the Difference between HaVaYaH de AB and HaVaYaH de SAG depends entirely on the filling of Aleph in the Vav? ..........15
83. Is the connection of the two Heyin permanent? ............................15
84. In which Behina of SAG was the Zivug for the Nekudim? ..........15
85. What is the primordial Nekeva of the Olamot? .............................15
86. Where do BYA stand? ................................................................16
<table>
<thead>
<tr>
<th>Question</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>87. How many fissures were caused by Zivug of AB and SAG?</td>
<td>16</td>
</tr>
<tr>
<td>88. What is the Shoresh for ABYA?</td>
<td>16</td>
</tr>
<tr>
<td>89. Where is the beginning of the association of Midat ha Rachamim with Din?</td>
<td>16</td>
</tr>
<tr>
<td>90. Where is the Siyum Raglin de AK ha Pnimi?</td>
<td>16</td>
</tr>
<tr>
<td>91. Which is the fundamental action of all the innovations made in Nekudim?</td>
<td>16</td>
</tr>
<tr>
<td>92. What is the association of Midat ha Rachamim with Din?</td>
<td>16</td>
</tr>
<tr>
<td>93. What is the reason for the association of Midat ha Rachamim with Din?</td>
<td>17</td>
</tr>
<tr>
<td>94. What is the name Mayin Nukvin?</td>
<td>17</td>
</tr>
<tr>
<td>95. Why is Bina called Beria?</td>
<td>17</td>
</tr>
<tr>
<td>96. What is the difference between Tzimtzum Aleph and Tzimtzum Bet?</td>
<td>17</td>
</tr>
<tr>
<td>97. In which Partzuf is there Katnut and Gadlut?</td>
<td>17</td>
</tr>
<tr>
<td>98. When was Zivug de AB and SAG made?</td>
<td>17</td>
</tr>
<tr>
<td>99. Why is the new MA the Taamim of Nekudim?</td>
<td>17</td>
</tr>
<tr>
<td>100. Why is Yesod de Elyon, Daat to the Tachtton?</td>
<td>18</td>
</tr>
<tr>
<td>101. Why does the lower Hey descend from the Eynaim through Zivug AB SAG?</td>
<td>18</td>
</tr>
<tr>
<td>102. What are the two operations that emerge by Zivug de AB and SAG?</td>
<td>18</td>
</tr>
<tr>
<td>103. Through what were the correction of Tikun Kavim and ten Kelim in ZAT too?</td>
<td>18</td>
</tr>
<tr>
<td>104. What are the four steps of the lower Hey before it comes into the Otiot?</td>
<td>18</td>
</tr>
<tr>
<td>105. How many kinds of Orot operated in Nekudim?</td>
<td>19</td>
</tr>
<tr>
<td>106. What is the difference between Daat Elyon and Daat Tachtton?</td>
<td>19</td>
</tr>
<tr>
<td>107. What is the difference between He’arat NHY de Keter and NHY de AK?</td>
<td>19</td>
</tr>
<tr>
<td>108. Where does the Halasha of YESHSUT begin?</td>
<td>19</td>
</tr>
<tr>
<td>109. Why don’t the Nekudot clothe any of the SAG, from which they stem?</td>
<td>19</td>
</tr>
<tr>
<td>110. Where does SAG clothe AB de AK?</td>
<td>20</td>
</tr>
<tr>
<td>111. Why do Nekudim clothe NHY de AK?</td>
<td>20</td>
</tr>
<tr>
<td>112. Why is the Holam on top of the Otiot?</td>
<td>20</td>
</tr>
<tr>
<td>113. Why is the Shuruk in the middle?</td>
<td>20</td>
</tr>
<tr>
<td>114. Why did Abba take the point of Shuruk?</td>
<td>20</td>
</tr>
</tbody>
</table>
115. Why are Keter and Hochma once called Holam and Shuruk, and once Kamatz and Patach? .........................................................21
116. Why are Kamatz Patach from the Nekudot under the Otiot? ..........21
117. Which Behina of Kamatz Patach did not break? ...........................21
118. Why are the seven Nekudot in the shape of Yodin? .....................21
119. What is the difference between the Nekuda of Holam and Kamatz, as they are both Keter? ..........................................................21
120. What is the main cause for the emergence of Partzuf MA and BON? ........................................................................................................21
121. What is the primary cause of a birth of a Partzuf? .........................21
122. How does Ohr Makif appear in the birth of Partzufim? ................21
123. What mainly operates to emanate a second Partzuf? .....................22
124. How many Nekudot of Sium from Tabur to Sium Raglin? ..........22
125. How are there Eser Sefirot from Tabur down, which is only Malchut? ......................................................................................22
126. How are there TNHYM below Tabur? ........................................22
127. Why are MA and BON below Tabur? .........................................22
128. Why must MA be associated with the lower Hey? .........................22
129. Why isn’t there lower Hey in HB de Nekudim? ............................22
130. What is the reason that GAR de ZA de Atzilut remain in Ima? ......22
131. What are the Achoraim de AVI that were cancelled? .....................22
132. Why are the lower seven in one Kav? ..........................................23
133. Where were ZON made? ..............................................................23
134. Where were the Kelim de Nekudim made? .................................23
135. What does it mean that the Kelim were small? ...........................23
136. What is the need for Dinim and Klipot? ........................................23
137. What does it mean that the lower Seven are Din and the Ohr that comes to them is Rachamim? ....................................................23

Questions Regarding Cause and Consequence ................................23
138. What eventuates from the yearning of Malchut de Ein Sof for greater Dvekut with the Ohr Elyon? ..................................................23
139. What eventuates from the Histalkut Ohr from all four Behinot? .....24
140. What eventuates from the Masach? .............................................24
141. What eventuates from the Ohr Hozer? ........................................24

[For the Creation of Partzuf AB de AK] .............................................24
142. What eventuates from the Masach de Tabur de Galgalta? ............24
143. What eventuates from the Bitush de Ohr Makif in Ohr Pnimi in Partzuf Galgalta? .................................................................24
144. What eventuates from the disappearance of the last Behina? .........24
145. What eventuates from of the two Reshimot Zachar and Nekeva that rose from the Guf de Galgalta? ...........................................25
146. What eventuates from the two Zivugim of ZON that the Masach makes in its Hitkalelut in Hotem in Rosh de Galgalta? ...............25
147. What eventuates from the manifestation of the Aviut de Guf in the Masach and the Reshimot? ......................................................25
148. What eventuates from the two Zivugim that the Masach makes in the place of Chazeh de Galgalta? .............................................25

[For the Creation of Partzuf SAG de AK] ........................................25

149. What eventuates from the Masach de Tabur de AB? ......................25
150. What eventuates from the Bitush de Ohr Makif in Ohr Pnimi de AB? .........................................................................................26
151. What eventuates from the disappearance of the last Behina de AB? .........................................................................................26
152. What eventuates from the two Reshimot Zachar and Nekeva that rose from Histalkut AB? ...............................................................26
153. What eventuates from the two Zivugim de ZON that the Masach made in its Hitkalelut in Awzen de Rosh AB? .................................26
154. What eventuates from the manifestation of the Aviut de Guf in the Masach? .........................................................26
155. What eventuates from the two Zivugim that the Masach makes in the place of Chazeh de AB? .........................................................27

[For the Creation of Partzuf MA and BON de AK] ..............................27

156. What eventuates from the Masach de Tabur de SAG? .................27
157. What eventuates from the Bitush de Ohr Makif in Ohr Pnimi de SAG? .........................................................................................27
158. What eventuates from the concealment of the last Behina de SAG? 27
159. What eventuates from the two Reshimot ZON that rose in the Nikvey Eynaim de Rosh de SAG? .......................................................27
160. What eventuates from the Hitkalelut of the Reshimot in the Zivugim in the Nikvey Eynaim de Rosh de SAG? .................................27
161. What eventuates from the manifestation of Aviut de Guf in the Masach and the Reshimot? .............................................................28
162. What eventuates from the descent of the Masach to its corresponding Behinot in the Hitzoniut de Guf de SAG? ..............................28
163. What eventuates from the elicitation of the AHP from all the degrees?........................................................................................................28

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? ............................................................................................................29

165. What ten actions were taken through the completion of Partzuf Galgalta de AK? ........................................................................................................33

166. How are these ten actions connected by cause and consequence?....33

167. What are the fourteen actions generally executed in the creation of a Partzuf? ........................................................................................................33

168. How are the fourteen actions of the creation of the Partzuf interconnected? ........................................................................................................34

169. What are the two actions added in Partzuf SAG? ..........................34

170. What are the thirteen actions added in Partzuf Nekudim? .............34

171. How are the thirteen actions interconnected by the above order of cause and consequence? ..............................................................34
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 Behinaat 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 Behinaat 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 Behinaat 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 does not 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.
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.

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.

47. **From which place in Dikna do GAR de Nekudim extend?**

From Shibolet ha Zakan.

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.

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.

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.
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 Behinot 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 Tachton, clothing the place where Nekudot de SAG stood, from Tabur down. This MA and BON Tachton 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 that operates 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 Tzipornaim in the Parsa, ending the SAG from the lower seven, received because of its fissuring. Thus, from the perspective of the reception, it is considered Raglaim, 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 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 mixed 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 Tikunim 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 ל** 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 Pnimi 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 Pnimi 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 Pnimi 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 Ihur and Yenika (to be explained in the next part).

(Ohr Pnimi 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 Katmut, 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 י 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 י de HB that became the Daat Elyon because the Kelim de HB are clean from the lower Hey. However, regarding the Melafom 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 Pnimi 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 Pnimi through Sium Raglin de AK ha Pnimi.

(Ohr Pnimi 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 1, 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*. 
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 TNHYM 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.
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.

133. Where were ZON made?

The lower seven de Nekudim came out by the Zivug de HB on the He’arat Melafom 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.

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.

136. What is the need for Dinim and Klipot?

Since the thought of creation is to delight His creatures, and this thought is not executed except through a conduct of one opposite the other.

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.

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;
   (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 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.

(Histaklut Pnimit items 20, 21, 22)

[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.
150. What eventuates from the Bitush de Ohr Makif in Ohr Pnimi de AB?

1. The Hizdakhat 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.

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.

152. What eventuates from the two Reshimot Zachar and Nekeva that rose from Histalkut 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.

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.

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.
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 NYH, 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 NYH de Galgalta, called Taamim, and Reshimot that are connected with NYH 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 with the Ohr Elyon.

2. The exit of the Dikna as lower Hey in the Eynaim and the Hey 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.

(Histalkut 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 Histalkut 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 Siur, 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 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.
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.

(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 Histalkut 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.
TALMUD ESER SEFIROT

(The Study of the Ten Sefirot)

PART SIX

The Eser Sefirot of Olam ha Nekudim

1. .................................................................3
2. ......................................................................................6
3. ......................................................................................7
4. ......................................................................................9
5. .....................................................................................10
6. .....................................................................................11
7. .................................................................15
8. .....................................................................................17
9. .................................................................17
10. .....................................................................................18
11. .................................................................19
12. .....................................................................................19
13. .....................................................................................21
14. .....................................................................................21
15. .....................................................................................23
16. .....................................................................................23
17. .................................................................24
18. .....................................................................................25
19. .....................................................................................25
20. .....................................................................................25
21. .....................................................................................25
22. .....................................................................................29
23. .....................................................................................30
24. .....................................................................................30
25. .................................................................34
<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>26.</td>
<td></td>
</tr>
<tr>
<td>27.</td>
<td></td>
</tr>
<tr>
<td>28.</td>
<td></td>
</tr>
<tr>
<td>29.</td>
<td></td>
</tr>
<tr>
<td>30.</td>
<td></td>
</tr>
<tr>
<td>31.</td>
<td></td>
</tr>
<tr>
<td>32.</td>
<td></td>
</tr>
<tr>
<td>33.</td>
<td></td>
</tr>
<tr>
<td>34.</td>
<td></td>
</tr>
<tr>
<td>35.</td>
<td></td>
</tr>
<tr>
<td>36.</td>
<td></td>
</tr>
<tr>
<td>37.</td>
<td></td>
</tr>
<tr>
<td>38.</td>
<td></td>
</tr>
<tr>
<td>39.</td>
<td></td>
</tr>
<tr>
<td>40.</td>
<td></td>
</tr>
<tr>
<td>41.</td>
<td></td>
</tr>
<tr>
<td>42.</td>
<td></td>
</tr>
<tr>
<td>43.</td>
<td></td>
</tr>
<tr>
<td>44.</td>
<td></td>
</tr>
<tr>
<td>45.</td>
<td></td>
</tr>
<tr>
<td>46.</td>
<td></td>
</tr>
<tr>
<td>47.</td>
<td></td>
</tr>
<tr>
<td>48.</td>
<td></td>
</tr>
<tr>
<td>49.</td>
<td></td>
</tr>
<tr>
<td>50.</td>
<td></td>
</tr>
<tr>
<td>51.</td>
<td></td>
</tr>
<tr>
<td>52.</td>
<td></td>
</tr>
<tr>
<td>53.</td>
<td></td>
</tr>
<tr>
<td>54.</td>
<td></td>
</tr>
</tbody>
</table>
1. *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 Anafim. 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 study that I’ve begun with is the most profound of all the Rav’s lessons 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 AK 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 in Part Five. He calls the first Partzuf of AK “Hitpashtut Aleph”, Partzuf AB de AK “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 every Tachtot 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 Tachtot emerges.
Hence, Keter of Rosh de SAG is called Awzen because Ohr Bina, called Awzen clothes the Kli de Keter. He, in turn, clothes his Partzuf Elyon, 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 study 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 the 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 it doesn’t have Masach de Behina Dalet.

You already know that Partzuf AB 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 itself is divided into Taamim and Nekudot, being Keter de Guf, and the lower nine Sefirot 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 Aviat 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 Hizdakchat 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 Aviat 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 down any longer.

It is written here, that SAG 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 Esri 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 Pnimiut, so in the Orot that stem from it, which are its branches. The Se’arot of its Rosh are opposite the branches 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 Pnimi

2. The Se’arot of its Rosh are opposite the branches 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 renewal is called Se’arot. Also, Behinot Galgalta and Eyaim 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 Ma’alza 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 Tikunim of Dikna, which are three HaVaYot, meaning three Behinot of Eser Sefirot.

The first Eser Sefirot are considered the first four Tikunim, 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 Tikunim, ending on the Upper Mazal, called Notzer Hesed. Israel and ST de Atzilut, emerged from the last Eser Sefirot, being the five lower Tikunim, 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 Tikunim, 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 Pnimitut 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 Komat 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 Rov’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 Rachanim.

However, when the Masach begins to purify, Ohr Elyon stretches from the Mitzil and mates with the Masach during the gradations of its Hizdakshut. 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 Pnimiut AK.
It means that all this is Behinat Partzuf SAG in its own structure, and not at all the branches 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 Hatlabshut, 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 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, “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 Komat is up to Hochma, but he still calls the Partzuf AHP.

This is so because the primary Ohr and the Komat is considered Behinat Nekeva, which has Behinot Avinu 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 this 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, which is 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 only 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 Otiot 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 Hizdakhat of the Masach from its entire Aviut until it equalized with Behinat Masach de Rosh. This Hishavut 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 and was completely purified from its Aviut. It equalized entirely with Malchut de Rosh, the Zivug stopped from the Partzuf, and all the Orot left to the Maazit, 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 the as the Masach passes from Sefira to Sefira during the Hizdakhat, 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 Rosh 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 Behina 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 mingle 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 Pnimiut 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 Siyum 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 clothed 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 Hitlahshut.

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 Tzuna. 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 ve 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. Then 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 Otiot 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 Ihur 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 mingle 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 without a Rosh.

In the beginning, only Behinat Kntut 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 Avitut de Behina Aleph, which is Komat ZA. Moreover, there is Behina Bet from Behinat Hiliteshut 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 Tabir, 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 Maatzil, Ein Sof, saw that there is still no strength and ability in the Tachtanim 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 Tachtanim 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 a fine Ohr, it does not reach Behinat Guf, meaning 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 Tachtom, 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 Galgalita 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 rose 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 Gaf.

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 Siyum 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 Gaf.” 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 fundamental 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 Rachanim 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 Rachanim 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 Ivuna. 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 Behinit: Midat ha Rachamim, which is Behinit YESHSUT, and Midat ha Din, namely Behinit 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 Nekadim. 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 Azilut, as will be explained. Furthermore, you shall see that the Tsimtzum 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 Hitzoniat. The Parsa is the Behinite Sium for the Hitzoniat 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 Galgalita ve Eynaim remained in it as Rosh, and the Azven, 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 Azilut 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 Raglain, 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 Azilut 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 Azilut to be able to receive their Ohr. However 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...**

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 Gevu 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 closes 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 Gevu of Olam ha Nekudim was set on its Behinat Tabur. It is on this Tabur de Nekudim 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 Gevu 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 Histalkut Pnimit item 58.

Tzimtzum Ein Sof to elicit AK.

This is explained in Histalkut 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 the 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 Raglama 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 Galgala, 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 inner Taamim of SAG, Nukva, mated together.

Ohr Pni

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 Pni 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 Pni 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 NIH 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 Galgulta 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 Tachtont except through this Partzuf of the Se’arat, because any force renewed in the Elyon necessarily controls its Tachtont. Thus, all the Orot bestowed upon the Tachtontim come out by the Zivug in Nikvey Eynaim and receive from the Behinat AHP de Se’arat. Also, they must be divided into GE and AHP, like the Eser Sefirot de Se’arat.

The Koma that emerged by the ascent of MAN to Nikvey Eynaim has already been shown to be only KomatZA, 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 to Behinat Rosh, and AHP to 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 Pni item 1), as Ohr de Awzen is clothed in Galgulta 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 KomatZA, without GAR. 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 NYH 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 Geval 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 by 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 Pnimiut through the Parsa too, fissured the Klí and the Guf of AK and illuminated in these Nekudim, both through holes in the hair, 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 Pnimi

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 Raglaim 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 Dalei. Hence, now that Behina Dalei 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 Siyum 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 the 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 SAGi 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 Atzilat 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 Tikunim 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 poured and gathered in this Shibolet.

3. The third Behina de Dikna is all the other Tikunim 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 Sefirot”, 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 is 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 Mashach 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 YEHSHUT. Just because they receive the *Ohr Eynaim*, they stopped being *Rosh*, and became *Guf*, hence the name “The Second *Rosh*”, whereas YEHSHUT is called “The First *Rosh*”. This second *Rosh* is the *Rosh* of the *Nekudim*, called GAR de *Nekudim*, but the first *Rosh*, YEHSHUT, is considered *Akudim*, not *Nekudim*, as the Rav says above.

The third *Behina* of *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* extending through the *Chazei* to the *Tabur*.

The upper area of *Dikna Nimshach* through the *Chazei*, 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 *Chazei*, because the place of *ZA* is from the *Chazei* to *Shibolet ha Zakan*. The lower area of *Dikna* is *Malchut*, whose *Kli* is from *Chazei* 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 *Nikvev Eynaim* of the first *Rosh* like *Shibolet ha Zakan* that receives from *Behinat Nikvev Eynaim* of the first *Rosh* de *Dikna*.

These are *AHP* in their place, meaning three *Tikkunim Elyonim* of *Dikna* that depend on the *Ezem* (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 GaGalut 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 outside to the *Rosh*.

It is known that the entire amount of *Ohr* found in the *Rosh* of the *Partzuf* descends and pours 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*. 

---

Comment [C.R.16]:

Commentary: 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 YEHSHUT. Just because they receive the Ohr Eynaim, they stopped being Rosh, and became Guf, hence the name “The Second Rosh”, whereas YEHSHUT is called “The First Rosh”. This second Rosh is the Rosh of the Nekudim, called GAR de Nekudim, but the first Rosh, YEHSHUT, is considered Akudim, not Nekudim, as the Rav says above.

The third Behina of 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 extending through the Chazei to the Tabur.

The upper area of Dikna Nimshach through the Chazei, 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 Chazei, because the place of ZA is from the Chazei to Shibolet ha Zakan. The lower area of Dikna is Malchut, whose Kli is from Chazei 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 Nikvev Eynaim of the first Rosh like Shibolet ha Zakan that receives from Behinat Nikvev Eynaim of the first Rosh de Dikna.

These are AHP in their place, meaning three Tikkunim Elyonim of Dikna that depend on the Ezem (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 GaGalut 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 outside to the Rosh.

It is known that the entire amount of Ohr found in the Rosh of the Partzuf descends and pours 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 Seven Lower Sefirot.

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 together are called Mazla.

This Parsa above Mazla is Shibolet ha Zakan. As Parsa ends SAG and 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 a 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 were 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 a division between this and that. 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 Reiaḥ elicits in the Histaklut in the Ohr Awzen, especially that two other Orot mingle with it. From that the Kli for Keter Nekudim was made. Abba took from what the Reiaḥ 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 Reiaḥ 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 Histalkut 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 Shoresh, called Peh, which is then incorporated in the Upper Zivug in the Rosh. The Koma elicited by that Zivug is regarded as the Partzuf Tachtion.

It has also been explained that the last Behina does not leave a Reshimo of her Aviut after her, but only from Behina Hitlabshut. Thus, the Reshimo that rose to Peh of the first Partzuf lacked the Reshimo de Behina Dalet from Behina Hamshacha. It is left with only Reshimo de Behina Hitlabshut, unfit for Zivug with the Ohr Elyon, as it lacks the Aviut.

This is where the Shoresh for the Behinat Zachar and Nekeva in the Olamot is made. The Reshimo de Behina Hitlabshut that always remains after the Histalkut 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 complements 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 Behina 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 a second Zivug.

This is done by the Hitkalelut of the Zachar in the Nekeva, meaning in Behina Gimel, where there is Behina Hamshacha. However, the Koma emanated by that Zivug is merely Komat Hochma. 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 also was the order of the creation of Partzuf SAG from AB. There too the last Behina that remained after the Histalkut 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 the 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 Aviset of Hamshachah from Behina Bet. They made the second Zivug, and the Zachar was incorporated in the Nekeva, which is Behina Aleph, and extended Komat ZA. Afterwards 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 belowTabar 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 itself 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 Atzmat 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 Tikunim 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 Eitzem 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. Ina 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, which 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 Tikkim 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 YEHSHUT, 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 Komat 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 does not 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 Arit de Hamshach 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”.

25. *
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 Avzen was blocked at the Shibolet.

This is also the reason that He'arat Ohr Eynaim is called Panim, as they do not shine for Kelim de Achor from the Peh down, but only Behinat small He'arah, 

The place of the reception of Behinat Eser Sefirot (Part 6)

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 NYH de AK, HGT in the three middle Prakin, and NHY in the three lower Prakin, as in ZON that clothes over AA.

Ohr Pnim

26. HBD are in the first three Prakin de NYH de AK, HGT in the three middle Prakin etc.

There are four divisions that you find here: Keter, Hochhma 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, he says here 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 Truna, 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 the 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 had Eser Sefirot from Keter to Malchut as well.

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 Zivag 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 Galgulta 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 Zivag 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 Daat 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 the lower 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 NYH into three thirds. They follow the three Sefirot Bina, ZA and Malchut of Partzuf Nekudim, clothed Netzah Hod Yesod de AK. The Rosh of the NYH are Behinat Bina, and the Toch of the NYH, which are the middle Prakin, are Behinat ZA, and the Sof of the NYH, which are the lower Prakin, are Behinat Malchut.

The reason for the division is that because in this entire Partzuf that shines in NYH 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, considered Akudim and is not counted among the Sefirot de Nekudim.

However, the Rav counts four divisions here: Keter, HBD, HGT, NYH. 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 Gadliut 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 Gadliut 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 NIH 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 NIH 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 Sefirot 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 Hoteim and Peh, meaning ZA and Nukva. ZA in Behinat Tikun Kavim is in Behinat Hesed Gevura Tifferet, and the Nukva is NIH.

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 HG Tiff 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 Gadliut. 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 HG NIH 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 HG NIH that were never in Behinat Rosh. These two Behinot divide on the Tabur of each Partzuf because HG Tiff Nielsen, which are AHP that become the Guf, their place is above Tabur, regarded as Behinat AVI of that Partzuf.

The genuine HG NIH are considered ZON of that Partzuf and their place is below Tabur. Also, HG NIH below Tabur, which are the real ZON, they too have that same discernment when they expand in a Partzuf of their own, whose HG Tiff end at the Tabur. They are considered Behinat AHP that came out as the Rosh of that Partzuf, meaning the real ZA. Its NIH below Tabur is its genuine Behinat HG, 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 has already been explained that in its SAG de AK there was the beginning of raising of 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 elicted a special Partzuf of Se’arot there, where this great change occurred (see Part 6, Ohr Pnim, 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 Seferat Tifferet is Behinat Bina of the Hey Ktzavot on the part of its Kli (see Part 6, Ohr Pnim, 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 Pnim items 42, 43, that Seferat Netzah is the Behinat ZA of the five Ktzavot on the part of the Kli, and Seferat Hod is the Behinat Malchut of the Hey 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, as they are.

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 Seferat 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. Seferat Gevura is Behinat Bina of the Hey Ktzavot from the perspective of her Ohr, hence she now returned to being Bina.

Seferat 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 Seferat Daat, clothing the Upper Perek of Yesod de AK, clothed in Pnimut 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 Prakim 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 Prakim, and NHY in the three lower Prakim.” 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 Prakim and the three lower Prakim divide as well; HGT clothe the middle Prakim and NHY the lower Prakim.

There is yet another reason, truer in this place. You already know that HGT de Hey Kitzavot are the Behinat GAR in them, and Behinat ZA in the Hey Kitzavot 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 Kitzavot, meaning HGT, and the Sof in them are VAK de VAK, being ZA and Malchut de Hey Kitzavot.

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 Parzuf, 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 Kitzavot, they are considered KHB. The fourth are NHY de Nekudim, being Behinat ZA and Malchut de Hey Kitzavot.

One might ask: Since AHP returned to the Rosh and became one with the Galgalia 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 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 that 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, and here below they also receive from them.
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 downward. 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.

28. The Ohr of the lower seven that took only from the Guf down is from the Sium of Shibolet ha Zakan downward.

It’s been written (Ohr Pnimi item 20), that ZAT take from the Behinat Tikkanim 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 as 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 Avzen.

Understand, that because of the new point of Sium, three Behinot Sium emerged in SAG, in its Rosh, Toch, Sof: the point of Sium of the Rosh, is called Nikvey Eynaim, the point of Sium of the Toch, being in the place of the previous Tabur, is called Shibolet ha Zakan, and the Behinat Sium of the Sof, is 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 Ptini 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 Behinot double Masach from two Behinot: Behina Bet and Behina Dalet 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 Zivag de Gadlut, Parsa is considered the Etzbaot Raglaim of Partzuf SAG. This is so because He’arat 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 ZAT, the thing is that there are also two kinds of Achoraim de Ina 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 *Havlim* 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 *Akudim*, 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 Akudim, 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 *Komot* 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*. 

Comment [C.R.28]:

Comment [C.R.29]:
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 sucks 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 - NYH 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 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 Zivag 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 Behinaat Holam above the Otiot and does not touch them, for it cannot clothe within them.

**Shuruk in the Vav, called Melafom, 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 Melafom 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 sucks 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 Komot 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 Behinat 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 Siom of the SAG that the Parsa rides on now acquired Behinot Hitpashtut and illuminates 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 of AVI.

**We do not mean to say that these are the Nekudot themselves.**

It means that these Orot and Ha’arim that came out of the Tzipornanim 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 lowest 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 in it 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 Pnimiut. 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 downward, 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
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

34. It is known that the Elyon expands in any Tachton 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 Maatziel 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 *Heichal* 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 atop 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 atop 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 *NYH* 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 Hozier* they were united with each other as Rachamim.

The beginning of this *Tikun* was made in *Partzuf Nekudim* that came out of *Nikvei 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 NYH 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 Zivag 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 renewed, 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 them, and they did not 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 them.

Besides what they had in the beginning of their creation, from Zivag Nikvey Eynaim, another Partzuf came to them, complete in Gadlut, by the Zivag 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 above 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 Primi item 23). There are the Atzmut Ohr Avezen 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 Primi

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 Aviat 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 **Hithalelut 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 ten **Sefirot** certainly consisted of all the ten **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 a 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 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 descended 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 Gevil.
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* in 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 *Rachamin* 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 *Reshimot de Nekudot* are *Behinot 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 *NYH 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 SAG* to two *Behinot* on the *Nikvey Eynaim* because of the *Masach* and the place of the *Zivag* 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 NYH 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
Hizdakchet of the Masach of Keter de Guf de SAG, called Taamim, expanded below Tabur of the 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 its association with the first Hey. In other words, the AHP went outside the Rosh, as these AHP are Yod Hey Vav, considered Behinat Rosh Tachtion 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 Galgulta ve Eynaim, and the second Rosh contains not more than YHV. The YH are KHB, Vav is HGT NYH, 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 Tachtion 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 has 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 Chazez de SAG, having only the two Sefirot Galgulta 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 does not 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: Avzen, 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 has 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” ( השה ), and also “I sleep”, the letters of “second” ( השה ). This is because Hochma is the First Hey, and second to Keter. It is known that Taamim are Keter, Nekudot are Hochma, Taqin are Bina, and Otiot 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. 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 Otiot. 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 Otiot, 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 Ina, 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 Otiot, meaning extending from under the Kelim de Elyon because Parsa is the end of Sium Etzbaot 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 (י"ע)
This indicates that the Nekudot come out of the Ayin, and Kamatz Patach, which are Yod and two Vavim remain. Their Gimatria is 22, implying the twenty-two Otiot 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 into Galgalta 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 the Eynaim. As a result, the Eser Sefirot de Rosh de Nekudim divided by way of 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 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 Kimutz and Situm, 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 Patach 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 a Patach, 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 a Patach 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
Patach 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 a Patach 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 Patach. At that point the seven Nekudot could not expand from the Peh down for the AHP themselves were in Behinat Guf and the Patach in the Peh was in Behinat Malehut de Malehut, 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 a Patach, 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 emerge.

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 Behinot Kelim in reality. It has already been explained how all the ZAT emerged from the Zivug of Kamatz and Patach. They also produced Behinat Kelim de Nekudim, called Kelim de Achor.

49. It is not surprising that the Kelim were registered and implied in the first two Nekudot, 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, then they 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 Zivag 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 Zivag 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 Behinit 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 Nekudot departed and separated from there. The Eynaim remain as a mere Patach, 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, then they opened in the ‘opening of the eyes’.” At that time the Nekudot 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 too there is Behinat Taamim, 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 name 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 Yodim, Gimatria 161, the same number 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 Hey’s there come down past the place of the Taamim.

It is so because after the Nekuda attached to the Patach in the Eynaim comes down, and the Patach remains without the connection with the lower Hey, the Eynaim open and form a Patach. 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.
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 Five

Table of Questions for the Meaning of the Words

1. What is A Thin and Frail Ohr? .................................................................3
2. What is a Selected Ohr? ......................................................................3
3. What is a Renewed Ohr? .................................................................3
4. What are First Orot? .................................................................3
5. What is Achor? .............................................................................3
6. What are Alephin? ........................................................................3
7. What is Et? .................................................................................3
8. What are Two Distances? .................................................................3
9. What is Only He’arah? .....................................................................3
10. What is Habata? .............................................................................4
11. What are Hey א Hey א? .....................................................................4
12. What are the Heyin? ......................................................................4
13. What is a Preparation to Receive? .................................................4
14. What is a Histaklut through Achor? ...............................................4
15. What is Histalkut Aleph? .................................................................4
16. What is Histalkut Bet? .................................................................4
17. What is Inversion of the Panim Downward? ....................................5
18. What is Hitkalelut? ..........................................................................5
19. What is Hitpashtut Aleph? ................................................................5
20. What is Hitpashtut Bet? ..................................................................5
21. What are Yodin? ............................................................................6
22. What are Ten Exits and Ten Entrances? ..........................................6
23. What are YV? ...............................................................................6
24. What is The Descent of the Degree? ................................................6
25. What is Generality? .........................................................................6
26. What is Keter de Shorashim? .............................................................6
27. What is Keter de Anafim? .................................................................6
28. What is Matei ve Lo Matei? ..............................................................6
29. What is A Filling? ............................................................................7
30. What is Malchut de Shorashim? .......................................................7
31. What is A Giving of Orot? ...............................................................7
32. What is the meaning of Histalkut? ...................................................7
33. What are the Anafim of the Peh? ......................................................7
34. What are Panim? ............................................................................7
35. What are Panim and Achor de Kli? ................................................7
36. What are Panim and Achor de Masach? ..........................................8
37. What is *Pashut* (lit. Simple) without Filling? ........................................... 8
38. What Needs its Mother?............................................................................. 8
39. What is *Reiah* of the *Eynaim?* ............................................................... 8
40. What are the *Shorashim* of the *Sefirot?* ............................................... 8
41. What is *Shoresh* Above? ......................................................................... 8
42. What are *Shorashim Elyonim?* ................................................................. 8
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 נ Hey נ?**

The general *Histalkut de Hitpashtut Aleph* is called “The First Hey” of the name *HaVaYaH*, and the general *Histalkut of 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 Histalkut 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* of *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* of *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 Five

Table of Questions for Topics

43. What is YH in Keter, HaVaYaH in the rest of the Partzufim? ..........8
44. Why do the four Otiot HaVaYaH imply discernments of lacks? ....8
45. What do the YV de HaVaYaH imply? ........................................8
46. What do the Hey Hey de HaVaYaH imply? ..............................8
47. Why are the Shorashim of the Sefirot in Malchut of the Rosh? ....8
48. Where does the Ohr Keter that did not expand to the Guf stand? .......................................................................................................9
49. What is the function of the Ohr Keter that did not return to the Guf? .........................................................................................................................9
50. Why must the Kelim de Guf receive the Orot through the Ohr Keter? .................................................................................................................9
51. What is the meaning of the location of the Ohr Keter under Malchut de Rosh? ...........................................................................................................9
52. What is the inversion of the Panim de Ohr Keter to the Shorashim and its Achoraim to the Anafim? .................................................................9
53. What is the sufficient Yenika of the Orot? ..................................9
54. What is sufficient He’arah to generate offspring? ....................9
55. What causes the Ohr Keter to return its Panim to the Anafim? ......10
56. What causes the Ohr Keter to return its Achoraim to the Anafim? .................................................................................................................................10
57. How will the Sefirot de Guf generate changes in the Rosh? .......10
58. What are ZON de Keter de Hitpashtut Bet? .................................11
59. What causes ZON to rise to Malchut of the Rosh? .....................11
60. What is a sufficient reception for ZON from the He’arat Rosh? ...11
61. What is the result of the ascent of ZON to the Malchut of the Rosh? .............................................................................................................................12
62. Why are all the Eser Sefirot of Histalkut Aleph that rose to the Rosh called ZON de Keter? .................................................................12
63. How do the Reshimo de Keter connect with the Reshimo de Hochma into Behinat ZON of a single degree? ...........................................12
64. What is the place of ZON de Keter when they ascend in the Rosh? .............................................................................................................................12
65. Who causes the ascent of the Malchut of the Rosh to Yesod de Rosh? .........................................................................................................................12
<table>
<thead>
<tr>
<th>Question</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>What does preparation of the Tachtonim to receive mean?</td>
<td>13</td>
</tr>
<tr>
<td>What are the three kinds of Generality?</td>
<td>13</td>
</tr>
<tr>
<td>Why are the Reshimo de Keter and Reshimo de Nekeva called Zachar and Nekeva?</td>
<td>13</td>
</tr>
<tr>
<td>What are the Behinot of the Orot de Keter of Hitpashtut Bet?</td>
<td>13</td>
</tr>
<tr>
<td>How do the three Orot, Ohr Keter and Zachar and Nekeva de Keter stand at the Malchut of the Rosh?</td>
<td>13</td>
</tr>
<tr>
<td>How many Zivugim are there to the ZON de Keter in the Rosh?</td>
<td>13</td>
</tr>
<tr>
<td>How is the He’arat Keter Elyon extended by the ZON that rose to the Rosh?</td>
<td>14</td>
</tr>
<tr>
<td>How is it possible that Malchut de Rosh would rise to Behina Gimel and the Orot would not change their places?</td>
<td>14</td>
</tr>
<tr>
<td>When are the ZON together in the Yesod de Rosh?</td>
<td>14</td>
</tr>
<tr>
<td>What is the Hitkalelut of the Nekeva in the Zachar?</td>
<td>14</td>
</tr>
<tr>
<td>What causes the descent of the degrees?</td>
<td>14</td>
</tr>
<tr>
<td>Why does the He’arat Keter Elyon de Zivug Aleph of the Rosh not extend to the Guf?</td>
<td>15</td>
</tr>
<tr>
<td>What makes Ohr Keter exit Malchut of the Rosh?</td>
<td>15</td>
</tr>
<tr>
<td>What caused the Zachar de Keter mingle with the Nekeva in Zivug Bet?</td>
<td>15</td>
</tr>
<tr>
<td>What does the Hitkalelut of ZON de Keter do in the two Zivugim of the Rosh?</td>
<td>15</td>
</tr>
<tr>
<td>How were ZON de Kli de Keter emanated?</td>
<td>15</td>
</tr>
<tr>
<td>How were ZON de Kli de Hochma emanated?</td>
<td>16</td>
</tr>
<tr>
<td>How were ZON de Kli de Bina emanated?</td>
<td>16</td>
</tr>
<tr>
<td>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?</td>
<td>16</td>
</tr>
<tr>
<td>What is the difference between ZON de Keter de AB de AK and ZON de Keter de SAG de AK?</td>
<td>16</td>
</tr>
<tr>
<td>What is the difference between ZON de Hochma de AB de AK and ZON de Hochma de SAG de AK?</td>
<td>17</td>
</tr>
<tr>
<td>What is the difference between ZON de Bina de AB de AK and ZON de Bina de SAG de AK?</td>
<td>17</td>
</tr>
<tr>
<td>What is the difference between the Five Ktzavot de AB and the Five Ktzavot de SAG?</td>
<td>17</td>
</tr>
<tr>
<td>What are the five Orot in the two Kelim?</td>
<td>17</td>
</tr>
<tr>
<td>When is the name YH in Keter Pashut and when is it with a filling?</td>
<td>17</td>
</tr>
<tr>
<td>Question</td>
<td>Page</td>
</tr>
<tr>
<td>-------------------------------------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>91. When do four Orot ascend and when do five Orot ascend to the Keter?</td>
<td>17</td>
</tr>
<tr>
<td>92. What is the filling in the YH de Keter when four Orot rise to Keter?</td>
<td>17</td>
</tr>
<tr>
<td>93. What is the meaning of the Otiot of the filling?</td>
<td>18</td>
</tr>
<tr>
<td>94. What are the fillings of Yodin, Heyin, and Alephin?</td>
<td>18</td>
</tr>
<tr>
<td>95. What is the meaning of YH without a filling?</td>
<td>18</td>
</tr>
<tr>
<td>96. When do ZON de Keter equalize with each other and when is the Zachar greater than the Nekeva?</td>
<td>18</td>
</tr>
<tr>
<td>97. When are ZON de Keter in two Kelim and when are they in one Kli?</td>
<td>18</td>
</tr>
<tr>
<td>98. Why are ZON de SAG de AK in one Kli?</td>
<td>18</td>
</tr>
<tr>
<td>99. How does the Nekeva de Keter receive from Keter Elyon?</td>
<td>19</td>
</tr>
<tr>
<td>100. Why does the Nekeva de Partzuf SAG de AK receive only VAK of the Zachar?</td>
<td>19</td>
</tr>
<tr>
<td>101. Why is ZON de Hochma of SAG de AK called VH and not YH?</td>
<td>19</td>
</tr>
<tr>
<td>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?</td>
<td>19</td>
</tr>
<tr>
<td>103. When do the Orot ascend, some in the Nekeva and some in the Zachar of Keter?</td>
<td>20</td>
</tr>
<tr>
<td>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?</td>
<td>20</td>
</tr>
<tr>
<td>105. What is raising MAN?</td>
<td>21</td>
</tr>
<tr>
<td>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?</td>
<td>22</td>
</tr>
<tr>
<td>107. What are the first Kelim de Akudim?</td>
<td>22</td>
</tr>
<tr>
<td>108. What causes annulment of the Kelim?</td>
<td>22</td>
</tr>
<tr>
<td>109. Where did the Kelim for the Partzuf of Hitpashtut Bet come from?</td>
<td>22</td>
</tr>
<tr>
<td>110. Where did the Kelim for Partzuf SAG de AK come from?</td>
<td>23</td>
</tr>
<tr>
<td>111. Why do ZON de AB have two Kelim and ZON de SAG only one Kli?</td>
<td>23</td>
</tr>
<tr>
<td>112. Why did all the Orot come to Kli de Keter together in Hitpashtut Bet?</td>
<td>23</td>
</tr>
<tr>
<td>113. What are Panim and Achor de Kelim?</td>
<td>23</td>
</tr>
<tr>
<td>114. Why are the Kelim de Hitpashtut Bet arranged one below the other?</td>
<td>23</td>
</tr>
</tbody>
</table>
115. What are the Panim and Achor de KHB? ...........................................23
116. Why are there no Kelim in the Partzuf due to the Hitpashtut Bet of itself? ........................................................................................................24
117. What is the difference between Hitpashtut Aleph and Hitpashtut Bet? ...........................................................................................................24
118. How are the Kelim de GAR made? ........................................................24
119. What are the causes of the completion of the Kelim de GAR? ..........24
120. What are the parts in the Kli that are worthy of looking into the Ohr even during the Histalkut? .................................................................25
121. What causes the Kli to turn its Panim downward and its Achoraim upward? ........................................................................................................25
122. What causes the Kli to turn its Panim to its place as in the beginning? ..............................................................................................................25
123. What is Histalkut in the Ohr Elyon through the Achor? .......................26
124. How will the Orot be extended from Keter to Hochma when they are so far from each other? .................................................................26
125. What two kinds of inversions of the Panim are implemented in the degrees? .......................................................................................................26
126. What causes the division of the Sefirot Hochma and Bina? ..........27
127. Why do all the Sefirot remain in Panim and Achor after Histalkut Aleph? ........................................................................................................27
128. Why did Keter and Hochma remain Panim be Panim after Histalkut Aleph? ........................................................................................................27
129. Why is Keter Achor be Achor with the Ohr Elyon? .........................27
130. What is the meaning of a Moment in spirituality? ...............................27
131. When is the Kli Malchut completed in Histalkut Aleph? ............28
132. When is Kli ZA completed in Histalkut Aleph? .............................28
133. Why is any less than three is considered filled? .................................28
134. Why is the ascent of ZA to Bina not considered remoteness of degree? ..............................................................................................................28
135. When was there Lo Matei in Keter for the first time? .......................28
136. Why is Histalkut Aleph called Lo Matei in Keter? ...........................28
137. Who causes the Lo Matei in Hitpashtut Bet every time? ....................29
138. Why were the Matei ve Lo Matei made into ten Orot and were not made into ten Kelim? .................................................................29
139. Why is the permanent Matei ve Lo Matei compared to a flame swaying here and there? ......................................................................................29
140. What is the ratio between ZON de Hochma and ZON de Bina? .....29
141. How is Hesed emanated? ......................................................................29
<table>
<thead>
<tr>
<th>Question</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>What is Behinat Kli de Hesed?</td>
<td>30</td>
</tr>
<tr>
<td>What is Behinat Ohr de Hesed?</td>
<td>30</td>
</tr>
<tr>
<td>What is the order of the emanation of the Ohr of Gevura?</td>
<td>30</td>
</tr>
<tr>
<td>What is the property of Sefirat Gevura?</td>
<td>30</td>
</tr>
<tr>
<td>What is the difference between ZON de Bina and Sefirat Gevura?</td>
<td>31</td>
</tr>
<tr>
<td>What is the order of the emanation of the Ohr Tifferet?</td>
<td>31</td>
</tr>
<tr>
<td>What is the property of the Kli de Tifferet?</td>
<td>31</td>
</tr>
<tr>
<td>How is the Ohr Hesed different when it is in Bina from when it is in Tifferet?</td>
<td>31</td>
</tr>
<tr>
<td>What is Ohr Daat at its Shoresh?</td>
<td>32</td>
</tr>
<tr>
<td>What is the essence of Behinat ZA in the Hey Ktzavot?</td>
<td>32</td>
</tr>
<tr>
<td>What are the Behinot RTS in ZAT?</td>
<td>32</td>
</tr>
<tr>
<td>What is the difference between Hesed and Gevura, and Tifferet?</td>
<td>33</td>
</tr>
<tr>
<td>Why is the essence of Ohr Hesed not clothed in the Sefirot of Hochma and Gevura?</td>
<td>33</td>
</tr>
<tr>
<td>How is Sefirat Netzah emanated?</td>
<td>33</td>
</tr>
<tr>
<td>What is the attribute of Sefirat Netzah?</td>
<td>33</td>
</tr>
<tr>
<td>What is the difference between HGT and NHY?</td>
<td>33</td>
</tr>
<tr>
<td>What is the attribute of the Kli de Hod?</td>
<td>34</td>
</tr>
<tr>
<td>What is Sefirat Yesod?</td>
<td>34</td>
</tr>
<tr>
<td>In which Sefira did Ohr Malchut clothe?</td>
<td>34</td>
</tr>
<tr>
<td>What is the Ohr that clothed in Kli Malchut?</td>
<td>35</td>
</tr>
<tr>
<td>What is the ratio between ZON de Hochma and ZON de Bina?</td>
<td>35</td>
</tr>
<tr>
<td>How many Behinot ZON are there in Hitpashtut Bet?</td>
<td>35</td>
</tr>
<tr>
<td>What is the attribute of the four ZON couples of Hitpashtut Bet?</td>
<td>35</td>
</tr>
<tr>
<td>In which Behina did the Zivug stop and the Ohr of Hitpashtut Bet depart entirely?</td>
<td>35</td>
</tr>
<tr>
<td>What is the second Behina of Hitpashtut Bet?</td>
<td>36</td>
</tr>
<tr>
<td>How was Partzuf SAG de AK emanated?</td>
<td>36</td>
</tr>
<tr>
<td>What are the ZON of Kelim de KHB?</td>
<td>37</td>
</tr>
<tr>
<td>What are the names of ZON de KHB?</td>
<td>37</td>
</tr>
<tr>
<td>What are the Otiot that designate ZON and the Kelim of KHB?</td>
<td>37</td>
</tr>
<tr>
<td>How many Behinot are there in Hitpashtut Bet?</td>
<td>37</td>
</tr>
<tr>
<td>What is the meaning of Only He’arah, without giving Orot?</td>
<td>37</td>
</tr>
</tbody>
</table>
173. Why did Hochma illuminate the Vav to Bina before the giving of the Orot? .................................................................38
174. Why did Keter not give the Yod to Hochma from Behinat He’arah? ..................................................................................38
175. When does Hesed need its mother and when does it not? ..........38
176. Why does Bina rise to Hochma before it gives the Ohr Hesed to Kli de Hesed? .............................................................38
177. How did the Hey de Zivug ZON of Bina reach the Kli Malchut? ......38
178. What is the difference between the Ohr Hesed and the Hey from Zivug ZON de Bina? ......................................................38
179. How is the Hey separated into two separated degrees? ..............39
180. Why can’t the Ohr Hesed be a Zachar to Bina? .......................39
181. Why can’t the Ohr Hesed be a Nekeva to Bina? .......................39
182. Which Ohr descended to complement the Malchut? ...................39
183. What are the ZON in Yesod? ..................................................39
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? ..........................................................39
185. What are the five Hassadim and five Gevurot in the five Ktzavot? .....................................................................................40
186. What are the five Hassadim and five Gevurot in Yesod? ............40
187. What is Matei in Keter de Hitpashtut Bet? .................................40
188. Why is it that when Matei in Keter, Lo Matei in Hochma and Bina? ....................................................................................41
189. Why is it that when Matei in Hochma, Lo Matei in Bina? ............41
190. Why is it that when Matei in Bina, Lo Matei in Hesed? ...............41
191. What is Matei in Hesed and in Tifferet? ....................................41
192. What is Matei in Keter Partzuf SAG de AK? .............................41
193. What is Matei in Hochma de SAG de AK? ...............................41
194. What is Matei in Bina de SAG de AK? .....................................42
195. What is Matei in Hesed de SAG de AK? ...................................42
196. What is Matei in Hod and not Matei in Yesod de SAG de AK? ......42
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? .................................................................42
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? .................................................................42
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? .........................................43

200. Why does the Masach de Behina Bet rely on the Achoraim de Bina? ..................................................................................................43

201. Why are the Eser Sefirot de Rosh always called GAR, and the Eser Sefirot de Guf named “The Seven Lower Sefirot”? ..................44

202. Why is every Partzuf Tachton considered Behinat VAK with respect to its Elyon? .................................................................44
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 lackes.

(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 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.
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)

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”)

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 Eser Sefirot that expand through it.
(Item 3, and Ohr Pnimi there)

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)

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)

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)

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.
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.

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.

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.

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.

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.
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*.

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*.

60. **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*.

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 Shoresh”)

77. Why does the *He’arat Keter Elyon de Zivug Aleph of the Rosh* not extend to the *Guf*?

Because a *Behina 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 *Behina Guf* contained in it since it was in *Hitpashtut Aleph* has awakened. This is in disparity of form from *Behina 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 de Hochma. He became the Zachar 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 Behinoth 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 it 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, its 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 Nekevet 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 Histalkut, 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.

(Ohar 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 Pnimiut 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.

(Ohar 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 Histaklut 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 normally 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 form 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 Tachton 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 Gaf.

(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 Histalkuiot (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.

(Oh*r 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.

(Oh*r 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 if 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’arot 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 1 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 Kizavot, 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’arot 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 cloth in Behinat Hey Hassadin too, but in Kli de Tifferet, which is the Bina de Hey Hassadin, not in Hesed and Gevura, which are Keter and Hochma de Hey Hassadin.

Ohr Hesed never clothed Keter and Hochma, and therefore the Kelim de Hesed and Gevura only have He’arot 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’arot 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’arot 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.
161. **What is the Ohr that clothed in Kli Malchut?**

The Ohr of the Dalet ג, surrounding the Truncated Vav פ inside the Hey ה 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.

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.

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. “That cessation”)

(Ohr Pnimi item 47, par. “Now we shall explain the Zachar”)

(Ohr Pnimi item 40, par. “You find that there are four males”)

(Ohr Pnimi item 46, par. “This Dalet”)
166. What is the second \textit{Behina of Hitpashtut Bet}? 

It is the \textit{Behinat} perpetual \textit{Matei ve Lo Matei}. Every time the \textit{Ohr Matei} to \textit{Malchut}, it immediately returns to be \textit{Matei} in \textit{Keter}, \textit{Gevura}, \textit{Netzah}, and \textit{Yesod}, and \textit{Lo Matei} in \textit{Hochma}, \textit{Bina}, and \textit{Hesed}, \textit{Tifferet}, \textit{Hod}, and \textit{Malchut}.

Afterwards, \textit{Keter} returns to being in \textit{Lo Matei}, and \textit{Matei} in \textit{Hochma}, \textit{Bina}, and \textit{Hesed}, \textit{Tifferet}, \textit{Hod}, and \textit{Malchut}, and so on and so forth continually. This \textit{Behinat Hitpashtut} of the perpetual \textit{Matei ve Lo Matei} is called \textit{Partzuf SAG de AK}, or \textit{Bina de AK}. 

\textbf{(Ohr Pnimi item 47)}

167. How was \textit{Partzuf SAG de AK} emanated? 

When it is \textit{Matei} in \textit{Malchut de AB de AK}, which is the \textit{Behina Aleph de Hitpashtut Bet}, the \textit{Masach} purifies entirely, and equalizes with \textit{Malchut} of the \textit{Rosh}, since the \textit{Hishtavut Tzura} unites the spirituals into one. This \textit{Masach} that rose to the \textit{Rosh} consists of all the \textit{Reshimot} of the \textit{Sefirot de Hitpashtut Bet}.

These are five \textit{Orot: ZON de Hochma}, \textit{Bina}, and the \textit{Ohr Hesed} that contains \textit{ZAT}, which are all included in \textit{ZON de Keter}. However, the \textit{Reshimo de Behina Gimel}, which is \textit{Behinat Aviut of Hamshacha} that was in \textit{Hitpashtut Bet}, and is the last \textit{Behina} here, disappeared like the last \textit{Behina of Partzuf Keter}. This is the \textit{Behina Dalet} that disappeared in \textit{Histalkut Aleph} there.

The rule is that the last \textit{Behina} does not leave a \textit{Reshimo}, and this applies to every single \textit{Histalkut}. Hence, only the \textit{Reshimo de Behina Bet} remained here after the second \textit{Histalkut}.

However, the \textit{Behinat Reshimo de Hitlabshut} of \textit{Behina Gimel} remained as well, as the \textit{Behina Dalet de Hitlabshut} remained after \textit{Histalkut Aleph}. This is so because only the \textit{Behina Hamshacha} is lost from each last \textit{Behina}, but not the \textit{Behinat Hitlabshut}.

Hence, these two \textit{Reshimot, Behina Gimel de Hitlabshut} and \textit{Behina Bet}, containing \textit{Behinat Hamshacha}, caused two Upper \textit{Zivugim} in the \textit{Rosh}. It is similar to the two \textit{Zivugim de ZON de Keter} after \textit{Histalkut Aleph}, because they were incorporated in one another.

In the first \textit{Zivug}, the \textit{Nekeva} was incorporated in the \textit{Zachar} in \textit{Behina Gimel}. At that time \textit{Komat Eser Sefirot} came out nearly in the \textit{Koma} of the Upper \textit{Hochma}. However, they still could not expand and descend below to the \textit{Guf} since \textit{Behina Gimel} is devoid of Hamshacha.

Afterwards, a second \textit{Zivug} was made, where the \textit{Zachar} was incorporated in the \textit{Nekeva} in \textit{Behina Bet}, at which time \textit{Eser Sefirot} in \textit{Komat Bina} extended. Now that she contains \textit{Behinat Hamshacha} too, \textit{Malchut} of this \textit{Komat Bina} can expand from her and within her into \textit{Eser Sefirot} and descend to the \textit{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 7 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”)

40
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’arat 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.
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  י , Nun ט de Tzadik ז , 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’arot 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.

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 Behinot 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 Tachton. 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 Tachton 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 Tachton 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 Tachton considered Behinat VAK with respect to its Elyon?

This has already been explained above in answer 201.

Each Tachton 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 \textit{GAR} from its own highest \textit{Sefira}, and it is likewise in all of them.
TALMUD ESER SEFIROT
(The Study of the Ten Sefirot)

PART FIVE
Eser Sefirot de Akudim in the second Hitpashtut called Matei ve Lo Matei

1. .................................................................3
2.................................................................3
3.................................................................4
4.................................................................4
5.................................................................6
6. ...............................................................6
7.................................................................9
8.................................................................9
9...............................................................10
10..............................................................13
11..............................................................15
12..............................................................16
13..............................................................17
14..............................................................18
15. ............................................................19
16..............................................................21
17..............................................................21
18..............................................................22
19..............................................................22
20..............................................................23
21..............................................................23
22..............................................................24
23..............................................................24
24..............................................................25
1. *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 Sefira Malchut in the Eser Sefirot, called Shorashim of the Akudim.

All these Eser are in Sefira 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 Sefira 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 Sefira 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 Hazer, 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 everything 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.
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 Nekva. 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 Nekeva… …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 Klí de Keter, Ohr Bina in Klí de Hochma etc.

It turns out that each Klí lacks much of the measure of Ohr meant for it. Klí de Keter now has only Ohr Hochma, which is much lower than it. Also, Klí 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 Tachtomin 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 Reshimo 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 Reshimo from the Komot 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 Komot 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 de 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 is 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 Tachtanim 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 Nesikin 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 Reshimot 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 Reshimot 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 Histalkut 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 Atzmut. 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 Histalkut 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 Anafrim 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 Shosh. 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 Reshimos 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 imem, 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 de 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 Oor 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 Pnimí

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 Behinat 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 until He had no likeness with her.

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 Shimui 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 Hamshachah and the perspective of the Hitlahshut. 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 Histalkut 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 Komot 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’arat 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 Pnimiut and Hitzonim (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’arah 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 turns 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 Pnimi

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 turns 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.

Ohr Pnimi

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 Tachtton, 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 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 existance 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 Aleph. 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 ( ה"ר ).”

We must be meticulous with this verse. He should have said, “ ה"ר ” (Lord) is His name, but what is “ ה"ר ”? The thing is that the entire name is contained in the “ ה"ר ” and this is the meaning of, “whose name is the Lord ( ה"ר ).”

The “ ה"ר ” 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, “ ה"ר ” is the actual name and the name “ ה"ר ” in
26. Thus, “יהוה” 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 (יהוה).”

(יהוה) 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 “יהוה” 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.
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. For that reason it does not become a Kli until the Ohr draws far from it by three degrees.

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 Behinot 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 Hakaas 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 a 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 Hakaas 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 Hakaat 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 Histalkut 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 Histalklut 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 Histalklut *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 form *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 Histalklut 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 Histalklut *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 Histalkut 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 Histalkut 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 Histalkut 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 *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 Shoresh* in it, which is the *Behinat Masach de Malchut* of the *Rosh*. This is called the ascent to the Peḥ, as *Hishtavut Tzura* makes the spirituals into one.

However, since there are four degrees in the *Aviut*, it is necessary 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* 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 of 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 Pnim), 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 annull[ed 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 Komat 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* retuned 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 NHYM.

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 Tachton except by turning the Panim, meaning to equalize with the Tachton. 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 י and Nun נ of the Tzadik ז 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 Sephirot 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 Sephirot 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 Kitzavot, being five Hassadim from Hesed to Hod though Yesod does not take its own private Hesed, but all five Kitzavot 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 Behinit 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 Kitzavot.

One container is from the perspective of their being five sweetened Hassadim in Midat ha Rachamonim, 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 Kitzavot 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 Reshimit in those Kelim as it travels to the Maatzil, it is certain that the majority of the Reshinit 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 *Hizdakchur* 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*.

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 Hizdachut 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 of 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 1 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 KHB are 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’arat 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 Ana’im 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 Katmut. In that state it needs its Ina 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 Klde 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 Klde 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 Klde 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 Etem Ohr Daat clothes the Klde Tifferet and this is because of the interchanging of the Orot. Since Ohr Hochma clothed in Keter and Ohr Bina in Klde Hochma, you find that Ohr ZA clothes in Klde Tifferet, which is Behinot 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 Klde 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 Klde 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 Kl 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.
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 Hochma 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 Hesed. 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 \( \text{Ve} \) inside the Hey \( \text{V} \) was given to Kli de Yesod and the Dalet \( \text{D} \) 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 de 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’aret 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’aret 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 of 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’aret GAR of Tifferet it was to the contrary, considered Hesed reached it.

This is so because the He’aret GAR turns everything to Hesed. Yet, when the He’aret 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’aret GAR and once without He’aret GAR.

Now, however, Komat Ohr Hassadim has already purified from Sefirat Hod and there is only Komat Malchut there. Since the He’aret 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 Kizavot* 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 *Hizdakchet* 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* ד over *Vay 1* in this *Hey נ*. 
This Vav in the \textit{Pnimiut} 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 Harketan 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’arah 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 Behinat 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 Aspaklia 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 Histalkut 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 Reshimos 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 Neveva there, namely the Zachar and Neveva in Yesod and Malchut. There the Zachar is smaller than the Neveva 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 Neveva 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 Gadlot, the Neveva 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 ʼ in the Hey ヴ, 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 Hizdakchat 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 ヴ over the Vav ヴ in the form of the Ot Hey ヴ.

This Dalet ヴ 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 Hizdakchat 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 1.

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 Reshimot 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 of 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 Shores. 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 Panin 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 נ, which is the Behinat Neveka 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 ט of the above Hey נ.

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 נ 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 נ 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 נ along with her residue to the Kli de Tifferet. Kli de Tifferet gave the above נ to Kli de Netzah before it turned its Panim downward.

Afterwards, when the Kli de Netzah turned its Panim downward, it gave the above נ to Kli de Hod, along with its residue. Similarly, Kli de Hod gave the נ to the Kli de Yesod before turning its Panim down. Afterwards, when it turned its Panim downward, it gave the Dalet ט of that נ 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 and cancels 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 Tachton 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 Tachtomin 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 Tachtomin.
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 aviyut 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 Aviyut 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 Behina 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 began 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 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 Shorashin 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 toZA, 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 Maatziel 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 Maatziel, 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 Hitzoniot 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 Hitzoniot 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 *Kelims* during the making of the *Achoraim* of the *Kelims* 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 the 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 Vav.

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 \( Hey \) \( \daleth \). The \( Ohr Hesed \) is considered the \( Vav \) \( \daleth \) in the \( Hey \) and the \( Bina \) is considered the \( Dalet \) \( \daleth \) 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 \( \text{\textit{v}} \) is from Komat Behina Aleph. After Bina purified into Koma de Behina Aleph, the above Hey \( \text{\textit{v}} \) to the Kelim de VAK along with the Ohr Hesed.

Hod too gave the above Hey \( \text{\textit{v}} \) to the Yesod as mere He’arah and not through the Hizzakachut de 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 \( \text{\textit{v}} \) from the \( \text{\textit{v}} \) that took the Yesod has Koma de Behina Aleph, like the ZA. Hence, it is the Zachar of the Kli de Yesod to the Ohr de 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 reira, Hey reira, Vav reira, Hey reira. 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 reira 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: HY. 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 \( \gamma \).

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 Ptumi 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 Sefera 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’arot from ZON de Keter). It is called Yod, and all the Orot incorporate in it. Hence, this נ 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 דה which shape is Vav ה Dalet ט, and there is a Hey דה whose shape is Yod י Dalet ט. He says that the Hey that implies the Nekeva de Keter has a shape of דה, 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.
Histaklut Pnimit

_Sefirot Akudim_, containing six chapters


Chapter One .................................................................................................................2
Chapter Two .................................................................................................................3
Chapter Three ............................................................................................................12
Chapter Four ..............................................................................................................16
Chapter Five .............................................................................................................20
Chapter Six .................................................................................................................23
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 the ten Sefirot de 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 de AK, 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 this 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 Ohr Hozer, which born by the withdrawal from the Ohr, 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 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 Hozer 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 the one that expands from Tabur downward.

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 distinguished 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 in Behinat Ein Sof, prior to the Tzimtzum, hence the Ohr filled the entire reality, as written at length (Histalkut Pnimit, Part 1, Chap 1 and Chap 2). For that reason we also discern ten hollows in Malchut that has been restricted that are emptied of their Ohr, which they had in Behinat Ein Sof, meaning in the place from Tabur downward. Now there is only Ohr Hozer inside them.

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 Histalkut 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. It is brought by the Rav’s words (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 Histalkut.

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 and the Masach 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 are inverted to complete Zakut and Rachamim until it is completely indiscernible as low and dark compared to 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.

The ninth 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. This is 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.

Nevertheless, 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, also 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 first three
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 Shores 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 an 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.

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 to it 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.

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 the ten Sefirot de Igulim and the ten Sefirot de Yosher is only with regard to the Zivug de Hakaa, which is not conducted in the Igulim.

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 became a Kli and a
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 Hakaa 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 Hakaa 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 Hakaa 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 emerge 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 Hozar 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, and that is why the Partzuf could not receive the entire measure of He’arah from it.

The tenth Ohr Hozar 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 Hozar 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 Hozar 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 Hozar: one that comes from the Hizdakchut of the Masach, which is Din, and another that extends below Tabur

37. This Ohr Hozar has two flaws:

1. When it comes from the Zivug performed during the Hizdakchut, that level is generally considered Ohr Hozar and Din, as in the eighth kind of Ohr Hozar.

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 Hozar 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 Histalkut 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.
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 Hizdakchut

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

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 Yaharsh, 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 Yaharsh 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 and also the Reshima de Hochma in Ruach de Ohr Hozer etc. 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

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

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 too 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).

For that reason the Reshimot that remain from the Orot de Hitpashtut Aleph contain Ohr and Kli, like the Orot from which they came (see item 44). However, as long as the Reshima is clothed in its Kli, there is no distinction between the Ohr and the Kli, similar to the Orot de Hitpashtut Aleph where the Orot and the Kelim are mixed (see the Rav’s words Chap 6 item 2 and Ohr Pnimi item 6).

Thus, in the next Reshima after them there is also no distinction between the Ohr and the Kli, but they are mixed together. This is the above sixth kind, meaning the Reshima that contains Ohr Zach and Ohr Av though the Ohr Av is not apparent in it but mixed in it.

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 in 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).
52. The Reshimot contained in the Masach after its Hizdakchut

The Reshimot that became incorporated in the Masach on its ascent to the Maatzil. Ohr Malchut, 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).

53. The Reshimot that remained of the four levels that came out during the Hizdakchut

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 first nine Sefirot in them, as it is known that the last Behina does not leave a Reshima.

54. The Reshimot de Hitlabshut that remained of the last Behinot in the above four levels

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 52.

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 four 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 instead of her, 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 Histalkut 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 from 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 cleanliness 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 Histalkut Pnimit) and we need not elaborate further here.

After the Tzimtzum, Behina Dalet is incorporated in the Masach and the ascending Ohr Hoezer, 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 emerging of the Masach

62. It has already been explained in Part 2 that Malchut de Iguilim, 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 Iguilim 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, 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 each Kli must precede these two reasons, meaning the Hitpashtut of the 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. This is because of the great importance that 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 Behinit 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
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

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.

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

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*

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 Pnimi* 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 the 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 that 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 Behinaat 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 also that the whole innovation in the Kabbalah of the Ari, with respect to previous interpreters, 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 Eser Sefirot de 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).

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 from 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 only 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, apply in the Eser Sefirot de Ohr Yashar even before the Tzimtzum. Even though we have no attainment whatsoever prior to the Tzimtzum, nevertheless the Elyon is still studied 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 Four

Table of Questions for the Meaning of the Words

1. What is Descending Ohr Hozer .................................................................3
2. What is Ohr Makif .....................................................................................3
3. What is Ohr that Comes on the Way Back ............................................3
4. What is Ohr Malchut ..................................................................................3
5. What is Ohr Av and Coarse ......................................................................3
6. What is Ohr Akudim ..................................................................................3
7. What is Ohr Reshima .................................................................................3
8. What are Otiot ............................................................................................4
9. What are Achoraim ....................................................................................4
10. What are Achoraim of Keter .....................................................................4
11. What is Aspaklaria de Lo Nahara ............................................................4
12. What is Revocation ...................................................................................4
13. What is Gaf ...............................................................................................4
14. What is the Cause of the Kli ....................................................................4
15. What is a Wall............................................................................................4
16. What is Through the Achoraim ..............................................................5
17. What is Through the Sides .....................................................................5
18. What are Five Hassadim .........................................................................5
19. What are Five Ktzavot ............................................................................5
20. What is Limitation of the Ohr ..................................................................6
21. What is Potential Limitation .....................................................................6
22. What is Actual Limitation .........................................................................6
23. What is Histaklut Aleph .........................................................................6
24. What is Histaklut Bet ..............................................................................6
25. What is Potential Hitlabshut ....................................................................6
26. What is Actual Hitlabshut .........................................................................6
27. What is Yearning to its Origin ..................................................................7
28. What is Return to the Maatzil ...................................................................7
29. What is Particular Hesed .........................................................................7
30. What is Half the thickness of the Wall ...................................................7
31. What is Tabur ............................................................................................7
32. What are Taamim .....................................................................................7
33. What are Right and Left ...........................................................................8
34. What are Potential Eser Sefirot ...............................................................8
35. What is a Kli for Ohr Makif .....................................................................8
36. What is Kli Malchut ..................................................................................8
<table>
<thead>
<tr>
<th></th>
<th>Question</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>37</td>
<td>What are the General Five <em>Ktzavot</em></td>
<td>8</td>
</tr>
<tr>
<td>38</td>
<td>What is Sustaining the <em>Kli</em></td>
<td>8</td>
</tr>
<tr>
<td>39</td>
<td>What is Upper <em>Loven</em></td>
<td>8</td>
</tr>
<tr>
<td>40</td>
<td>What is <em>Maatzil</em></td>
<td>8</td>
</tr>
<tr>
<td>41</td>
<td>What is Limited</td>
<td>8</td>
</tr>
<tr>
<td>42</td>
<td>What is Beating and Striking on Each Other</td>
<td>9</td>
</tr>
<tr>
<td>43</td>
<td>What is Mixed</td>
<td>9</td>
</tr>
<tr>
<td>44</td>
<td>What are Receivers</td>
<td>9</td>
</tr>
<tr>
<td>45</td>
<td>What is Origin of the <em>Ohr</em></td>
<td>9</td>
</tr>
<tr>
<td>46</td>
<td>What are <em>Nitzotzot</em></td>
<td>9</td>
</tr>
<tr>
<td>47</td>
<td>What are Falling <em>Nitzotzot</em></td>
<td>10</td>
</tr>
<tr>
<td>48</td>
<td>What are <em>Nekudot</em></td>
<td>10</td>
</tr>
<tr>
<td>49</td>
<td>What is Around</td>
<td>10</td>
</tr>
<tr>
<td>50</td>
<td>What is Tolerating</td>
<td>10</td>
</tr>
<tr>
<td>51</td>
<td>What is End of the Ascent</td>
<td>11</td>
</tr>
<tr>
<td>52</td>
<td>What is Thickness of the Wall</td>
<td>11</td>
</tr>
<tr>
<td>53</td>
<td>What is Ascent of the <em>Orot</em> to the <em>Maatzil</em></td>
<td>11</td>
</tr>
<tr>
<td>54</td>
<td>What is Ascent of <em>Keter</em> to the <em>Maatzil</em></td>
<td>11</td>
</tr>
<tr>
<td>55</td>
<td>What is Ascent of <em>Hochma</em> to the <em>Maatzil</em></td>
<td>11</td>
</tr>
<tr>
<td>56</td>
<td>What is Ascent of <em>Bina</em> to the <em>Maatzil</em></td>
<td>11</td>
</tr>
<tr>
<td>57</td>
<td>What is Ascent of ZA to the <em>Maatzil</em></td>
<td>11</td>
</tr>
<tr>
<td>58</td>
<td>What is Ascent of Malchut to the <em>Maatzil</em></td>
<td>12</td>
</tr>
<tr>
<td>59</td>
<td>What is <em>Peh</em></td>
<td>12</td>
</tr>
<tr>
<td>60</td>
<td>What is Their <em>Panim</em> were Turned Downward</td>
<td>12</td>
</tr>
<tr>
<td>61</td>
<td>What is Their <em>Panim</em> were Turned Upward</td>
<td>12</td>
</tr>
<tr>
<td>62</td>
<td>What is <em>Panim</em> and <em>Achor</em></td>
<td>12</td>
</tr>
<tr>
<td>63</td>
<td>What is Corruption in order to Correct</td>
<td>12</td>
</tr>
<tr>
<td>64</td>
<td>What is <em>Roshem Hotam</em></td>
<td>13</td>
</tr>
<tr>
<td>65</td>
<td>What is <em>Reshima</em></td>
<td>13</td>
</tr>
<tr>
<td>66</td>
<td>What are <em>Tagin</em></td>
<td>13</td>
</tr>
</tbody>
</table>
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 Akudim (lit. 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 Otiot**  
   See item Falling Nitzotzot.  
   (Part 4, Chap 3, item 11)

9. **What are Achoraim**  
   The part of the Klí that is not intended for reception or bestowal is called Achoraim. See item “Through the Achoraim”.  
   (Part 4, Chap 3, item 6)

10. **What are 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 Klí 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 Klí de Keter, Ohr Bina in Klí de Hochma etc. Finally, Ohr Malchut came in Klí de ZA, and Klí Malchut remained without Ohr.  
   (Part 4, Chap 4, item 30)

12. **What is Revocation**  
   After the Ohr departs from the Klí, and before it receives its correction, to become fitting for clothing the Ohr once more, that state is regarded as “Revocation” of the Klí, like a Klí 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 Klí**  
   Hitpashtut Ohr and its consequent Histalkut cause the Klí 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 Klí 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 *Pnimiut* and *Hitzoniut*. The greater *Aviut* in the wall of the *Kli* that extends and measures the *Shefa* is regarded as the *Pnimiut* 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 *Pnimiut* 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**

There are two sides to the *Ohr Hassadim*: right and left. Plentitude of *Hassadim* is called “right hand side”, and meagerness of *Hassadim* is called “left hand side”. 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.

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”.

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.

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).

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 *Histalkut* 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 *Histalkut* 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.”
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.

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”.

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.

37. **What are the General Five Ktzavot**

Yesod de ZA has all five collective Ktzavot HGT NH of ZA, see item 19 “Five Ktzavot”.

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”.

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.

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.

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”.
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 *Orot***

*Malehut de Rosh* is considered the “Origin of the *Orot***” because of the *Ohr Hozer* that she raises and clothes the ten *Sefirot* of the *Rosh*, and brings them into the *Guf*.

(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 Nitzotzet**

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 Nitzotzet”.

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 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, which is 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 Behinot 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”. It is the nature of the Hotam that if put on wax, it leaves its entire form there, in every detail and Otiot 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)
Table of Questions for Topics

67. What are the two matters in Atzilut? .....................................................3
68. Where did the manifestation of the HaVaYot of the Kelim begin? .....3
69. What causes the making of the Kelim? ..................................................3
70. Why don’t the Kelim manifest before the Ohr departs from inside them? ........................................................................................................3
71. What caused the distinction of the Kelim as Ohr Av? .........................3
72. What is the excessive Aviut that the Ohr Av acquired after the Histalkut? ........................................................................................................3
73. Why don’t the Kelim of the Rosh tolerate the Orot? ............................4
74. Why is there no Hizdakchut in the Kelim? ..............................................4
75. Why was only one Kli of Keter made by the Histalkut? .......................4
76. Why is it not apparent in the Eser Sefirot de Guf that they are actually ten Orot? .................................................................4
77. Why are Kelim de Rosh not actual vessels of reception? .....................4
78. What is the difference between the discernment of Elyon and Tachton, and Pnimi and Hitzon? .................................................................4
79. What are two kinds of Kelim found in the Partzuf? .............................4
80. Why did Malchut come out first in Akudim, the opposite of the Partzufim that followed it? .................................................................5
81. Why did Keter not create a Kli during the Histalkut? .........................5
82. Why in the order of the Kelim the Elyonim emerge first, the opposite of the Orot, where the Tachtonim emerge first? .................................5
83. Why did Hochma rise in Kli de Keter? ..................................................5
84. What is the Ohr that extends from the Maatzil from above downward during the Histalkut? .................................................................5
85. Why are the levels that emerge during the Histalkut called Ohr Hozer? ........................................................................................................6
86. Why is the He’arat Zivug that descends from the Upper Behina into the lower one and empty of Ohr, called Ohr Hozer? ..........................6
87. What are the twelve kinds of Ohr Hozer found in Akudim? ..............6
88. What are the ten kinds of Kelim found in Akudim? ............................7
89. What is the ascent of the Orot to the Maatzil? ....................................7
90. How does the procreation of the Partzufim extend? ..........................7
91. What is the reason for the Hakaa of Ohr Pnimi and Ohr Makif on each other? ...............................................................................................8
92. What is the oppositeness that exists between Ohr Pnimi and Ohr Makif?...............................................................................................8
93. Who overpowers in the Hakaa of Ohr Pnimi and Ohr Makif?.............9
94. Who overpowers in the Hakaa of the Reshima and the descending Ohr Hozer? .................................................................9
95. Why is there no one to beat on Keter?.................................................9
96. What do the Sefirot receive when they come to the Maatzil?..........9
97. What are the differences among the five kinds of Hakaa found in Akudim? .................................................................10
98. How do the Reshimot relate to the second Partzuf?......................10
99. Why are the Reshimot considered to be Ohr Yashar?.....................10
100. Why doesn’t the last Behina leave a Reshima?.............................10
101. How do the Reshimot become Behinot Tagin?..............................10
102. What does the Reshima de Keter remain in? ................................10
103. What are the twelve kinds of Reshimot found in Akudim?............11
104. Why does the Ohr Elyon mate with the Masach during its Hizdakchut? ...........................................................................12
105. What are the seven discriminations found in the Masach?.........12
106. Why is there no limitation found in the Eser Sefirot de Rosh?......12
107. From which point begins the recognition of the limitation?........12
108. Why is the Behina where the Zivug occurs considered the lowest Behina?........................................................................13
109. Why are the Eser Sefirot contained in five Behinot?.....................13
110. What are the Eser Sefirot below Tabur? .......................................13
111. Why does Malchut remain without Ohr in Hitpashtut Bet?..........13
112. Why does Keter enters last and departs first, the opposite of Malchut? ..............................................................................14
113. How does ZA have Behinat Haya in Hitpashtut Aleph? ..............14
114. Why do the Eser Sefirot de Akudim emerge only in Behinat Nefesh?14
115. Why is He’arat Ruach not completed for Malchut before all the VAK de ZA emerge? ........................................................14
116. Why is Yesod de ZA not included in its five Ktzavot?..................14
117. Why did Nefesh emerge in Behinat Hitpashtut Aleph and the great Orot RNHY came out during the Histalkut? ..................14
118. When does Bina gain Ohr Haya? .................................................14
119. When does ZA gain Makif de Yechida? ......................................15
120. Why does Malchut not gain a third Ohr Makif? .........................15
121. Where do the surrounding Kelim and Orot extend from? ..........15
122. Where are the Five Inner and Five Surrounding? .....................15
123. Why are there no more than five inner and two surrounding found in the Guf of the Partzufim? ..........................................15
67. **What are the two matters in Atzilut?**

   1. The expansion of spirituality, meaning the five Behinot Orot called NRNHY.
   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, NRNHY.

   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 oppositiveness 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 Histalkut 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. When it purified into Behinat Keter, Ohr Yechida 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, that emerged in Zivugim during the Histalkut, 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 Geval in it, so it too could come into the Pnimit 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 that is present there. The Reshima is much greater than the descending Ohr Hozer. However, since the Reshima is after the Histalkut of her Zivug, and the descending Ohr Hozer extends from her He’arat Zivug, it overpowers her, and then 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 Keter, 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 Histalkut 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 Behinaat limitation in the Aviut and Behinaat 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 Pnimi item 6)

109. Why are the Eser Sefirot contained in five Behinot?

See Ohr Pnimi 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 Sefira in the Eser Sefirot of the general Partzuf.

(Chap 1, Ohr Pnimi 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 rose 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 Tachton 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 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.
TALMUD ESER SEFIROT
(The Study of the Ten Sefirot)

PART FOUR
The Eser Sefirot of Akudim, containing six chapters

Chapter One ...................................................................................................................2
Chapter Two.................................................................................................................12
Chapter Three...............................................................................................................18
Chapter Four ................................................................................................................28
Chapter Five...............................................................................................................36
Chapter Six...................................................................................................................43
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 Shores 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. However, to simplify matters we do need to speak allegorically. Therefore, even if we speak of a picture that is up there, it is only to simplify 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 conduct 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 its 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 Shoreshim 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 Kelim and 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 Tachtomin 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,” 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 that was created 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 Rachamin 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 Rachamin with Din ending in Behinat three Kavim Hesed, Din, Rachamin and ten complete Kelim in the seven lower Sefirot HGT NYM 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 Rachamin with Din.

Only in Olam Brudim, called Olam Atzilut, was the association of Midat ha Rachamin 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 Daled 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
6. *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* of *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 Hozer*. 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 *Pnimiu* of the *Partzuf*. Hence, they purify the *Aviut* in the *Masach*, meaning that force of detention 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 *Atzilut* (20), which could not have been done thus far (30).

6. *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*.

7. 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.”

8. 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*.

9. *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*.

10. 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 Maatsil 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 Maatsil 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 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 Maatsil 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 \(^{(70)}\).

\textit{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 Hakaat 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.

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 \(^{(100)}\).

\textit{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 Siyum 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 Behina Ohr from above downward, 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 Behina 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, 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. 

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 Oitiot. 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, 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 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.
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 Histalkut and the return of that Ohr to the Maatzil. The Reshimot that remain after that Histalkut 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 writs, “the Elyonim leave some He’arah in the first place, called Reshimo, so that some He’arah would be drawn from there to the Tachtonein.” 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 Tachtion 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 extend and He’arah of Reshimon 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 Behina 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 Histalklut 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 Histalkut 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 Histalkut 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 Rachanim. 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 Rachanim, 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: feebly 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 Rachanim; c) the levels of the Ohr Hozer that extend from the Maatzil during the Histalkut 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 Nitzot). 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 they are both of equal merit they are cohesive and incorporated in one another like a single Behina.

It is known that Shimit 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 Hozer. 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 Behina 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 Behina Guf.

However, it did not return to Behina Dalet called Tabur, only to Behina Gimel, called Chazez, where a new Zivug de Haka 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 Haka that is performed on the Masach during its levels of Hizdachut. 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 of Akudim came, 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 in the middle of 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 Shoresh, 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 Sefira 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 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:

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 Behinan 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 Nitzotzin 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 Nitzotzon called Otiot.
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 Behinot 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 Behinot 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 Behinot Kelim in them to begin with, but these Nitzotzot mixed with them.” It means that two Behinot Kelim must be prepared for the second Hitpashtut, for there is male and female in every Sefira. Thus, of these four Behinot 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 Behinot 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 Behinot 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 Otiot, 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 Reshimot 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 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.

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, Yesod’s, as Ohr Hozer. Then the descending Ohr Hozer in Kli Malchut struck the first ascending Ohr of Malchut itself, one beat on the other, and Nitzotzin came down from the descending Ohr Hozer into the Kli of Malchut.*
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. That Reshimo illuminated in that Kli from afar, and did not permeate it. This is the meaning of the Tagin.

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, which was above the Kli, 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 in Kli de Keter. 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.

At that time 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 Reshimo 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 Yashar.

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 Histavut 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 Hizdakchat of the Aviut in them?

Indeed, the matter of the ascent and the Hizdakchat 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 Reshimot in Part 2, Table of Questions, item 43). Instead, it refers to the corrected, reaching Bet Eser Sefirot to Hochma. Though the level of Sefira is called Bina, Hochma, and not to the Bet Eser Sefirot, the issue is that you already know that these Reshimot that remained of Reshimot, Malchut de Behina, 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 Behina 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 Hizdakchat 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 Hozar from below upward that is done in the Rosh. It is so because it mingles in the same Behina Aviut that is in the Masach in Malchut de Rosh.

You already know that these Reshimos that remained in Malchut de Guf are contained in the Masach that rose to the Rosh, which are only up to Aviut de Behina Dalet. 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 from above downward, 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, which is the Behinat Nekeva of the 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 through the ascents of the Orot to the Maatzil, meaning the Hizdakchut of the Masach, and so their ways are equal too. It is written in length in my book Panim Meirot 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 a little from the Akudim, hence, 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 Hozer 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. 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?

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 - where the Ohr Elyon is measured exactly according to the level of the Ohr Hozer that she raises - is regarded as the Pnimiut Kli.
The other three Behinot are regarded as the Hitzoniot 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 Hitzoniot 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 Hitzoniot 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 Hitzoniot 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 Hitzoniot of the Kli, it should have extended from a more important Shoresh, meaning from Behina Bet of the Rosh, called Awzen. Also, the Hitzoniot 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. When it wanted to enter and be limited inside the Kli, then that Ohr that cannot permeate the Kli remained without as Makif. The Ohr Pnimi shines from within the Kli and the Ohr passes through half the thickness of the walls of the Kli from within.

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 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 Hakaal 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. He writes, “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, while the
**Hitzoniut Peh** is above her Behina, meaning from Behina Bet, which is the Awzen.

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 outer 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, it does not shine in the Hitzoniut of the Kli as the Ohr Pnimi shines 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, and there 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 Avius 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 Kizvot 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 Nishama. 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 Kelim to be corrected and completed, and thus make the Kli (2).

Ohr Pnim

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.

2. The surrounding Orot and the inner Orot were beating on each other (Part 4, Chap 1, Ohr Pnimi item 7), and thus purified and rose to their Shoresh, to the Peh, where they received their completeness.

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). For this reason they are distanced from each other to the very ends, and it remains below.

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*?”

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* Likewise all the other *Sefirot* and the *Kelim* can now receive a diminished *Ohr* of what they had in the beginning.

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. 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 Tachtan 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 five 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 Shoresh 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 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 in Behinat Nefesh. Then, when Behinat Yesod came out, only Behinat Nefesh appeared, for itself, in the Yesod, but He’arah was added in Malchut, where Behinat Ruach appeared.

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.

He says that when the Ohr Yesod came out to the Guf, “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, 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

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 Shoresih, 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 de 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 Ohr Hozer that ascends in Akudim and clothes the Ohr Yashar equalizes all the Kelim in the same level, and each and everyone reaches the level of Keter (Histalklut 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 Histalkut 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 NRNHY expand in them in completeness.
5. For she acquired a fourth Klí and has room for Ohr Haya.

6. For she acquired a third Klí and has room for Hitlabshut Ohr Neshama de Haya.

When Hochma rose, Bina was added with a Yechida. ZA received Makif de Hayam, 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 Behina 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 Klí 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 Klí 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 Klí de Keter, and Malchut in Klí Hochma, ZA acquired Makif de Yechida from this new Klí. 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 Klí, when they attain a sixth Klí and a seventh Klí, 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 NRNHY of each and every particular Olam. Similarly, the Makifim are the same, meaning ten contained in five.

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, 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, 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 her 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 ther e 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 many 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.
TALMUD ESER SEFIROT
(The Study of the Ten Sefirot)

PART THREE

Ohr Yashar and Ohr Hozer; containing fifteen chapters

Chapter One .......................................................... 2
Chapter Two .......................................................... 9
Chapter Three ......................................................... 13
Chapter Four .......................................................... 18
Chapter Five ........................................................... 26
Chapter Six ............................................................. 31
Chapter Seven ......................................................... 35
Chapter Eight .......................................................... 43
Chapter Nine .......................................................... 49
Chapter Ten ............................................................. 58
Chapter Eleven ......................................................... 63
Chapter Twelve ......................................................... 70
Chapter Thirteen ....................................................... 75
Chapter Fourteen ....................................................... 78
Chapter Fifteen ......................................................... 82
Chapter One

Explains the four Behinot in the Aviut, which are the four Kelim and their Shoresh; 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 4v 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 (lit. 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 here 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 Tachtton 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 Tachttonim 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 Geval. 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, hence the name of Keter – Ein Sof.

Hochma receives through Keter (3) but Bina received the Ohr Ein Sof through Harchaka (4), because now the 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 from 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 there, with respect to Olam Atzilut. That is why Keter it 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. This is because the will to bestow in Keter 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 Hitpashtut, 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 the Ohr Hassadim.

This Hitgabrut of Ratzon is still not regarded as complete Aviut because it comes from a will to bestow and equals 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 the 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, second to Ein Sof, 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 more than He’arah Hochma, but its essence is only the Ohr de Hassadim of Bina, it is called Zeir Anpin, meaning “Small Face”, 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), where the Tzimtzum was.

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. 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* and *de Chazeh* etc., which is the conduct in every particular *Partzuf* in *Atzilut*.

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*. There is a *Masach* and *Pargod* that separates between *Atzilut* and *Beria*. 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* 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).

---

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 to Assiya.

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 itself and in Yetzira itself (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 Masach 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.”

**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 that *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 Pnimiut 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 Aviut 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 Tikkun, 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 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 and in that Hochma above Atzilut 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 innumerous 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 Shoresh, 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 Hizdakchat of the Masach from Behina Gimel to Behina Bet, called Bina, 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 there to Behina Bet it is considered that a new Masach de Behina Bet was born and added there. 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 Pnimiut 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 Hizdakchat from Behina Bet to Behina Aleph must be in Olam Beria. It is so because that is where that Masach is, and after the Hizdakchat 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 Pnimiut 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 of 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 Maatziel 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, ZA extends from Bina 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, 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 Hakaai 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 Behiniot 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 Hakaai 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 Hochma* 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 *Shoresh Hitpashtut 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 the level of Hochma. However, Atzilut cannot receive from Keter 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 Beit 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 Beria’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, 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 in ZA de Beria as well, and Assiya receives through him. This is the meaning of “six Sefirot nest in Yetzira, and Lower Ima nests in the wheel.”

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 Geval. 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 Otiot HaVaYaH. 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. Beria is by Bina de Atzilut, hence the name Hey. Also, Vav in Yetzira and lower Hey in Assiya.

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 *Ohr 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 Behina between them, consisting of both Behinot. Contains seven 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 TNOT – Taamim, Nekudot, Tagin, Otiot (pronounced Tanta) and ABYA. 2. These are the four Behinot in the Adam Tachton:
   a) the spirituality (Ruach); b) the Guf; c) the Malbushim (clothes); d) the Bait (house) one dwells in. 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 in a person, 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 TNOT, 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: *Esh, Ruach, Mayim, Affar* (2), 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, Yeztira, 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.
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 distinct 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, Hatzor, Sadeh, Midbar.

2. All these Behinot consist of four Behinot, as follows:

- **Behina Aleph** of spirituality is: Neshama to Neshama, Neshama, Ruach, Nefesh.
- **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, Hatzor, Sadeh and Midbar.

**Ohr Pnimi**

3. This Hitkalelul is because of the Hizdakchut of the Masach, which necessarily 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 considered 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. It is a median between each two Behinot and consists of both. 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 in a person, 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 Behina 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).

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 in the Nefesh, which consists of both. The Nefesh is spiritual, and the Revi’it Dam, where the Nefesh clothes, is Guf.

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. This Revi’it Dam 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 Pnimi

50. Nefesh too has four Behinot HB TM of its 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

Explains how the Sefira Keter contains two Behinot: 1. The last Behina of Ein Sof, for example, Malchut de Malchut de Ein Sof, called Atik; 2. The Shoresh of the Ne’etzalim, called Arich Anpin. Together they are called Keter. Containing four issues:

1. In the Eser Sefirot, there are no more than four Behinot HB TM, and Hochma is the first. 2. Keter is sometimes counted in the Sefirot, and sometimes not, and Daat is counted instead. 3. Keter is the middle between the Maatzil and the Ne’etzal, containing two Behinot: A. The Maatzil, for example Malchut de Malchut de Ein Sof, called Tohu and Atik; B. The Ne’etzal, which is the Shoresh of the Ne’etzalim, called Bohu, or AA. 4. Similarly, Malchut de Malchut de Olam Atzilut is Atik in Olam Beria.

There are no more than four Behinot HB TM in every Ne’etzal, and Hochma is the first Sefira in the Ne’etzal.

1. We will now speak once more of the Upper Olamot. After we have explained the parable, we will now explain the moral. The moral is made of four rudiments only (1), being the four Otiot HaVaYaH, namely Hochma, Bina, Tifferet and Malchut, and that is why Hochma is first.

Ohr Pnimi

1. He wishes to say that you should not take the moral of the parable that he introduced, that there is a median Behina between each two Behinot, for that is why there are five Behinot in the Elyonim, meaning four Behinot and a median. He warns and says that the Elyonim have no more than four rudiments ERMA, which are the four Otiot HaVaYaH.

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 Otiot 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 is in between them and 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, potentially containing the Shoresh of all four rudiments, but not in actual fact.

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 there 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 (Masach) leave due to the blemish in the Tachttonim, 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 Yav Ktzavot de AA de Beria, which are HGT, remained bare without Hitlabshut. 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 the Masach between Atzilut and Beria to create corresponding Eser Sefirot de Beria, they did not breach that Masach and passed in it, 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].

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 NHYM, 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 Tachtot 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 Hakaa.

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 de AA that the Nekuda of he Elyon clothed in 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 Sefirot.

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 Tachtanim cannot receive from GAR Keter, Hochma and Bina. Consequently, only ZA and Malchut shine upon the Tachtanim 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’s being a complete Partzuf of ten Sefirot in Atzilut, and diminishing by her descent to Beria, and standing there as a tiny point, consisting of “potential” Eser Sefirot, not actual, shall be explained below.
7. Meaning they remained in ZA in Atzilut and did not go down to Beria, but only Behina 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.

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 Tachtontim, her nine Sefirot do not ascend to ZA but fall to the Klipot.

4. During her diminution (because of the flaw of the Tachtontim) 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 Araiot (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 Tachtontim, 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 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, 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, with respect to the Olam, and contains 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, 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 Tachtom. This is the meaning of “I am the first,” called Ein, with the same Otiot as Ani. This means that with respect the Ne’etzalim, these Otiot 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 that Behinat Atik is called, “I am the last,” it pertains only to 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, Levash, Heichal. Olam Atzilut, where the Upper Adam resides, is a Neshama clothed in a Guf, Levash 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 Otiot HaVaYaH, being the four Olamot ABYA, having a fifth, Upper Behina, between them and Ein Saf. 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 Otiot Yod, Hey, Vav, Hey, and are Neshama, Guf, Levashim, 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 Pnimiut 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.

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 (a measurement unit) 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) 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 lesening. 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 of 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, meaning twenty-five sub-Behinot in each and every Olam from AK and ABYA. All twenty-five Behinot SNGLH in AK are regarded as the roots, meaning Ketarin. 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 Ketarin 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 Hochamot 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, Hayya, Neshama, Ruach, Nefesh. 4. They are also implied in the four Otiot 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 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 *Olamos* 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 *Olamos* 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.
The collective of the Neshamot in AK shall be called the Shoresh of the Neshamot." The collective of the Behinot of Neshamot 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 de 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 Siyum 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 Shorsh and Neshama are clothed.

### 3. Also, all the Behinot of Gufot de AK shall be called Shoresh de Gufot

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 Esar 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 Malchuiot 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.
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 Tiferet 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
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 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, 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, Rachot from Beria, Malakah (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 Shechina. 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 Tzimtsum Bet that occurred in NHY de AK, brought in the words of the Rav. That Tzimtsum Bet is about the association of Midat ha Rachamin 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 Tzimtsum Aleph was on her alone. I have shown in previous lessons that the there was no Tzimtsum in the first three Behinot, for which they were called Midot ha Rachamin (Midot is plural for Midat).

However, in Tzimtsum 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 Rachamin, 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 Malchuot 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 Pnimiut 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 Pnimiut 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 Atik 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, Malaachim (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 – Malaachim, 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 Otiot 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, Azwen, Hotem, Peh. The more Zach is more important, and Eynaim are Behina Aleph, Azwen – 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, Azwen, Hotem, Peh. 3. There is Hevel and Ruach in AHP, where each is more multiple: in Azwen there is little Hevel; it is stronger in Hotem, and it is most of all in Peh. 4. The Azwnaim (pl. for Azwen) 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 Havinim (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, Azwen, 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 HaVYaH, 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. 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 is because of the Ruach accumulated in it, wishing but unable to come out.

Next organ in degree is the Hotem. The Ruach that comes out of it is sensed more than what comes out of the Awzen. Next organ in degree is the 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 organ 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 organ in degree is the 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 *Hayah*. 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 Hayah*. 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.

---

**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 Hayah*. However, the *Ohr Yashar* in it extends downward as *Histaklut*, which is *Zivug de Hakaa*.

6. The *Eynaim* are not so because their *Hevel* itself remains in its place as *Ohr Makif* called *Neshama to Neshama*. 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 Ein Sof 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).

This is because Behina Dalet, called Peh here, does not receive anything from Ohr Yashar, because of the Masach in her. Instead, after she 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 them.

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, and Behina Bet. 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, and Behina Bet

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 Behina 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, 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 Otiot from Aleph to Tav. Only Malchut raises Ohr Hozer and all the changes and the Otiot and the combinations of the Otiot 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. 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 Histalkut 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, 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.

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 **Exer 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 Yosher** 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 **Exer 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 **Exer 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 **Behina 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 **Behina 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 **Exer 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 then 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. When the Ohr strikes and returns, the entire Behina of the Kelim was even. That is because if Yesod had expanded before it more than Malchut, 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 because of the multitude of the Ohr of Malchut. However, it has no merit over Malchut, 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 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 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.

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 vise 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 vise 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 Histalkut 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, meaning the Ohr Hozer, 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 Histalkut 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 Pnimiut and Hitzoniut 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 three 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 Otiot 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. up to 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 is in Eser Sefirot de Ohr Yashar is worse in Eser Sefirot de Ohr Hozer, and vise-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 A4 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 Malacha'im (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 made of ten Sefirot: 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 each Olam that are spoken of 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 Mala'achim (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 Mal'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.

_Pnimiat_ and _Hitzoniat 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 _Pnimiat_ and _Hitzoniat_. _Pnimiat_ is the Neshamot and _Hitzoniat_ 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.

_Pnimiat_ and _Hitzoniat 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 _Pnimiat_ and _Hitzoniat_. The _Pnimiat_ is the Orot and the Atzmut inside it, and the _Hitzoniat_ 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.

_Pnimiat_ and _Hitzoniat 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 _Pnimiat_ and _Hitzoniat_. The _Pnimiat_ is the Atzmut inside him, and the _Hitzoniat_ 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 _Pnimiat_.

Each of them contains all the above Behinot, and they are generally called Yechida and Keter with respect to 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 _Pnimiat_ and the Kelim that clothe them are Hitzoniat.

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 Hitzoniat is the Kelim and the Guf, where the Yechida, Haya, Neshama, Ruach and Nefesh clothe.

All the Olamot are one Partzuf made of ten Sefirot: 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 Pnimiat and the Kelim in all of them is Hitzoniat. Inside all of them there is Ohr Ein Sof, opposite which every thing is Hitzoniat.
10. It turns out that all the *Olamot* are regarded as a single *Partzuf* \(^{(5)}\), made only of *Eser Sefirot*. Adam Kadmon, in all his *Behinot*, is the *Keter* in them. The *Atzilut* is *Abba* in them, *Beria*, is the *Ima* in them and *Yetzira* the *ZA* in them. *Assiya* is the *Nukva* in them, and they are all one *Partzuf*.

There is *Atzmut*, which is the *Pnimiut*, and the *Kelim*, which is the *Hitzoniut*. Inside all of them there is *Ohr Ein Sof*, compared to which they are all regarded as *Kelim* and *Hitzoniut*, and it is the only *Atzmut* and *Pnimiut* inside them.

*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 Histalkut 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 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 Rachamin 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 Ohr 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 wishes to say, without inner Kelim, because 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, Hitpashtut 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 Hitzonut there are only three Behinot, which are three Kelim Hitzon, Emtzai, 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 (א), Aleph Lamed (אל), Aleph Lamed Hey (אל הם), Aleph Lamed Hey Yod (אליהם יד), Aleph Lamed Hey Yod Mem (אליהם יד מ). 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 Otiot of the Name, meaning the five Behinot in the Masach de Kli de Malchut come and join and disappear in one another. The Otiot 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
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 (אלהי). 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 (אלהי).

When purified completely to its Shoresh, which is the final Mem (ם), Keter, Hochma, Bina and ZA disappear and join in that final Mem and become (אלוהים).

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.

6. We should thoroughly understand the truth of the matter of Panim and Achor. 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 Pnimiut.
Part Three

Table of Questions for Topics

102. Why does Ohr Ein Sof strike the Masach in Kli de Malchut? ..............6
103. What does it mean that the Ohr comes in through a Halon and a Nekev without a Masach? ..............................................................6
104. Why is the Masach in Malchut de Elyon regarded as the giver to its inferior degree? .................................................................6
105. What generates the Hitnotzetzut of the Orot from the Masach downward? .................................................................................6
106. What does He’arah through the Masach mean?..................................6
107. What is the difference between In Passing and through Hitlabshut? ....6
108. What does Hitlabshut in Hochma or in Bina etc. mean? .................6
109. What is the measurement of the Masach? ...........................................7
110. What is the Masach between Atzilut and Beria? ...............................7
111. How does the Masach of Behina Bet impart to Beria and the Masach of Behina Aleph to Yetzira? .........................................................7
112. Why did Bina become a Blocked Masach in Beria? .........................7
113. Why does the point of Malchut de Atzilut breaches and breaks through the Masach? .................................................................7
114. Why do GAR de AA not breach the Masach? .......................................7
115. Why doesn’t the Aviut appear at once but in an order of four degrees? 7
116. What are the two Behinot in the Ohr of Histaklut? ............................8
117. Are the four degrees of the Aviut of Ohr Yashar as limited as they are from above downward and why? ........................................8
118. Who causes the four Behinot of Ohr Yashar become distinguished and captured in the degree? .........................................................8
119. Where do the four Behinot in the Ohr Hozer come from? ...............8
120. What changes in the Ohr Hozer before the Ohr Yashar clothes it and after the Ohr Yashar clothes it? .................................................8
121. What is the reason for the Hitpashtut of Eser Sefirot de Rosh to a state of Guf? .................................................................9
122. Are the four Behinot Komot de Ohr Hozer that limit ABYA from above downward, and why? ..............................................................9
123. Why does the Aviut of Behina Gimel generate the level of Hochma?...9
124. How do Zivugim de Hakaa occur in AHP? ........................................9
125. Why are the Eser Sefirot that end the Partzuf, Eser Sefirot de Ohr Hozer without Ohr Yashar? ..........................................................9
126. What is the Hevel that comes out of a degree? ..................................9
127. Why doesn’t real Hevel come out from the eyes? .............................9
<table>
<thead>
<tr>
<th>No.</th>
<th>Question</th>
</tr>
</thead>
<tbody>
<tr>
<td>128.</td>
<td>What comes to be in the Sefirot as a result of the Ohr of Histaklut?...10</td>
</tr>
<tr>
<td>129.</td>
<td>What comes to be in the Sefirot as a result of the Hevels of the AHP?10</td>
</tr>
<tr>
<td>130.</td>
<td>Why isn’t any reality made of Orot AHP?...........................................10</td>
</tr>
</tbody>
</table>
| 131. | A. What does it mean that there is no Masach at all in Olam Atzilut? 10  
B. What is the difference between Ohr of Atzmut and Ohr of Tolada? ..................................................10 |
<p>| 132. | Why is every level of Eser Sefirot named only after its uppermost Sefira? ..................................................................................................10 |
| 133. | Why are the two Orot of ZON on the same level?...............................11 |
| 134. | How is the Zivug de Hakaa performed for the purpose of the Eser Sefirot de Beria and de Yetzira?...........................................................11 |
| 135. | How does Ein Sof shine in Atzilut? .....................................................11 |
| 136. | Why doesn’t Atzilut receive above Hochma? ..................................................11 |
| 137. | In which clothing does Olam Atzilut receive Ohr Ein Sof, and Olam Beria, Olam Yetzira and Olam Assiya? ..................................................11 |
| 138. | Why is Hitnotzetzut from Elyon to Tachton called Seal and Imprint? 11 |
| 139. | Where do the Kelim come from? ..........................................................11 |
| 140. | Why did the Orot come before the Kelim? ..............................................11 |
| 141. | How are Kelim de Rosh made? ..............................................................12 |
| 142. | How are Kelim de Toch made? ..............................................................12 |
| 143. | How are Kelim de Sof made? ...............................................................12 |
| 144. | Why must every Partzuf consist of three degrees - Rosh, Toch, Sof? . 12 |
| 145. | What is the ascent of Malchut to the Maatzil?........................................13 |
| 146. | Who causes the ascent of Malchut to the Maatzil?.....................................13 |
| 147. | When does Ohr Ein Sof clothe the Kelim?.............................................13 |
| 148. | Why aren’t the Eser Sefirot de Rosh regarded as Kelim? .........................13 |
| 149. | How were the Kelim formed one above the other?....................................13 |
| 150. | Why wasn’t a Kli generated from the Eynaim? ........................................13 |
| 151. | Why do the first three Behinot of Ohr Yashar not have the Behina of a Kli, but only Behina Dalet? ..............................................................13 |
| 152. | Why are Neshama and Ruach called Ohr? ..............................................13 |
| 153. | Where do the roots of the Kelim come from? .........................................14 |
| 154. | Where do the complete Kelim come from?............................................14 |
| 155. | How and where do the three Kelim of the Guf, Bina, ZA, and Malchut formulate? ..............................................................14 |
| 156. | What are the names of the four Behinot of the Aviut de Rosh? ..............14 |
| 157. | What is a Hamshacha and reception of Ohr Yechida? .............................14 |
| 158. | What is a Hamshacha and reception of Ohr Haya, Ohr Neshama and Ohr Ruach? ..............................................................14 |
| 159. | Why do all the Kelim equalize in level in the Zivug de Hakaa?..............14 |
| 160. | Where are the five Behinot in the Kli of Malchut from? .......................14 |</p>
<table>
<thead>
<tr>
<th>Topic Number</th>
<th>Question</th>
</tr>
</thead>
<tbody>
<tr>
<td>161</td>
<td>How can Malchut de Rosh expand from and within her to the extent of receiving Eser Sefirot from Rosh? .......................................................14</td>
</tr>
<tr>
<td>162</td>
<td>How far do Eser Sefirot de Guf expand? .................................................................................................................................................14</td>
</tr>
<tr>
<td>163</td>
<td>Why are there no Kelim opposite Haya and Yechida of each Partzuf? 14</td>
</tr>
<tr>
<td>164</td>
<td>What are these terms: Shibolet, Chazeh, Tabur? .................................................................14</td>
</tr>
<tr>
<td>165</td>
<td>When are the Kelim of one above the other filled with Ohr? ................................................15</td>
</tr>
<tr>
<td>166</td>
<td>Why does Ohr Yechida clothe Galgalta and not Peh? .................................................................15</td>
</tr>
<tr>
<td>167</td>
<td>Why doesn’t Ohr Haya clothe the Hotem? .................................................................................................15</td>
</tr>
<tr>
<td>168</td>
<td>How is AB emanated from Partzuf Galgalta? ................................................................................15</td>
</tr>
<tr>
<td>169</td>
<td>How is SAG emanated from Partzuf AB? .................................................................................................................................16</td>
</tr>
<tr>
<td>170</td>
<td>What causes the Hizdakchut of the Aviut of Malchut? ........................................................................16</td>
</tr>
<tr>
<td>171</td>
<td>Why did the Zivug de Hakaa become the Eser Sefirot de Rosh de Tachton in the place of the Chazeh de Elyon? ........................................................................17</td>
</tr>
<tr>
<td>172</td>
<td>Why is the Shoresh of every inferior Partzuf in the Peh of its superior? ........................................................................................................17</td>
</tr>
<tr>
<td>173</td>
<td>What does Rosh de Partzuf AB clothes from Peh to Chazeh in Partzuf Galgalta? ........................................................................................................17</td>
</tr>
<tr>
<td>174</td>
<td>Why can’t Rosh de AB clothe above Peh de Galgalta, and also SAG with regards to AB and so on?....................................................................................17</td>
</tr>
<tr>
<td>175</td>
<td>What do the names Shoresh, Neshama, Guf, Levush, Heichal refer to? ........................................................................................................17</td>
</tr>
<tr>
<td>176</td>
<td>Why where Levush and Heichal separated from the inner Kelim and became surrounding? ................................................................................................17</td>
</tr>
<tr>
<td>177</td>
<td>What do the five Behinot implied in the names Shoresh, Neshama, Guf, Levush, Heichal relate to? ........................................................................17</td>
</tr>
<tr>
<td>178</td>
<td>Why do NRN, which are inferior, clothe Shoresh Neshama and Guf, which are superior? .........................................................................................17</td>
</tr>
<tr>
<td>179</td>
<td>What are the five Behinot in the Neshama called? ........................................................................17</td>
</tr>
<tr>
<td>180</td>
<td>What are the five Behinot in the Guf called? ........................................................................18</td>
</tr>
<tr>
<td>181</td>
<td>What are the five Behinot in the Levush called? .......................................................................18</td>
</tr>
<tr>
<td>182</td>
<td>What are the five Behinot in the Heichal called? ........................................................................18</td>
</tr>
<tr>
<td>183</td>
<td>Why is each of the Behinot of the SNGLH (Shoresh, Neshama, Guf, Levush, Heichal), mingled with all other four? ...........................................18</td>
</tr>
<tr>
<td>184</td>
<td>What Behinot of ZA and Malchut are there after Tzimtzum Bet?............................................18</td>
</tr>
<tr>
<td>185</td>
<td>How do SNGLH of Atik de Atzilut clothe AK? .................................................................................18</td>
</tr>
<tr>
<td>186</td>
<td>At which Olam does the Shoresh for the Tachtonim begin? ..............................................................................18</td>
</tr>
<tr>
<td>187</td>
<td>Which Partzuf in AK is regarded as the Shoresh of the inclusive Eser Sefirot? ................................................................................................18</td>
</tr>
<tr>
<td>188</td>
<td>Why do we sometimes mention four Behinot and other times five? ........................................18</td>
</tr>
<tr>
<td>189</td>
<td>Why do the Eser Sefirot not begin with Keter? .........................................................................18</td>
</tr>
<tr>
<td>190</td>
<td>What are the inclusive Eser Sefirot? .........................................................................................18</td>
</tr>
</tbody>
</table>
191. What are the many *Olamot* above *Atzilut*? ..........................................19
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*? ...... 19
193. What is the difference between the five *Partzufim* and the five *Olamot*? ..............................................................................................................19
194. How are the *Eser Sefirot de Ohr Yashar* and *Ohr Hozer* that emerge through a single *Zivug de Hakaa* called? .................................................................................19
195. The five levels that emerge one on top of the other are called by whose name? ...................................................................................................19
196. Why are the five *Partzufim* called *AB, SAG, MA, BON*? .....................19
197. Why is the *Guf* called “Seven lower Sefirot”? .............................................19
198. Is there any difference between *AK* and *ABYA* from the perspective of the four *Behinot of Ohr Yashar*, and why? ...........................................19
199. Why are *ABYA* denominated by the four *Otiot HaVaYaH*? .................19
200. Why are all the *Behinot in Atzilut* called *Neshamot* (pl. for *Neshama*) and in *Beria Gufim* (pl. for *Guf*)? .........................................................20
201. What is the difference between a *Nekuda* and a *Sefira*? ......................20
202. What is the difference between a *Sefira* and a *Partzuf*? ......................20
203. How many *Behinot of Eser Sefirot* must emerge to complete one degree? .................................................................................................20
204. Why is the *Keter* called *Ein Sof*? ..........................................................20
205. Why is *Keter* called “middle” between the *Maatzil* and the *Ne’etzal*? 20
206. Why are all the *Roshim* (pl. for *Rosh*) of the degrees called *Ein Sof*? .20
207. What is the meaning of *Hitlabshut Ein Sof* in *Keter*, in *Hochma*, in *Bina*, in *ZA* and in *Malchut*? .........................................................20
208. What is the need for a “middle” *Behina* between Creator and creature? ..............................................................................................................21
209. Why is *Keter* not part of the *Eser Sefirot* and is not implied in the *Otiot of HaVaYaH*, but only in the tip of the *Yod*? .................................21
210. What is the *Shoresh* of the four potential *Behinot*? .................................21
211. What is the *Shoresh* of the four actual *Behinot*? .....................................22
212. Why did *Malchut de Malchut de Atzilut* become *Atik* in *Olam Beria*?22
213. From which perspective is *Keter* regarded “I am the last”? .................22
214. From which perspective is *Keter* regarded as “I am the first”? ..............23
215. Where does *Keter de Beria* receive from and who is considered to be his *Shoresh*? .................................................................23
216. Why are all the *Behinot of AK* regarded as *Keter* to the *Behinot of ABYA*? ..................................................................................................23
217. Why are *HGT de AA* regarded as *Rosh*? ..............................................23
218. Why isn’t the *Behina of AA* recognized in every *Olam*? ......................23
219. Why is *Malchut* called “A mirror that has nothing of its own”? ........23
220. What is the meaning of the Nekuda that descends from an Upper Olam to a lower Olam? .................................................................23
221. How did the moon diminish, meaning Malchut de Atzilut?.............23
222. What is the Nekuda that descends from Olam to Olam regarded as in and of herself? .................................................................24
223. Why does the Nekuda that descends sucks from all the Elyonim although she is the smallest of them? ........................................24
224. Why does the Ohr Yashar in all the degrees extend from Ein Sof?.....24
225. Why is there no differentiation in the four Behinot of Ohr Yashar from the Rosh of the Kav to the end of Assiya? ..........................24
226. Why can’t Ohr Yashar reach below Tabur? ....................................24
227. Why is the Upper Degree always regarded as the Maatzi of its lower degree? ..............................................................................24
228. What are the two roots of every Behina?.......................................24
229. What is the name given to Eser Sefirot of the same level?............25
230. Why is the Mador Klipot (Shell Section) between the Levush and the Or? ....................................................................................25
231. Why is the Ohr Pnimi in the Or worse than in the Basar, Gidin, Atzamot and Mocha in the Partzuf? ................................................25
232. Why does every thing in Kedusha leave an imprint? ......................25
233. How high can one reach? .................................................................25
234. Why is Nefesh de Elyon regarded as Ruach for the Tachtan? ........25
235. Where do the NRNHY de Nefesh come from? .........................25
236. What are the differences between Olam, Partzuf, Sefira, Nekuda?....25
237. What are the differences between Eser Sefirot de Ohr Yashar and Eser Sefirot de Ohr Hazer 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 Rosh, Eser Sefirot de Toch, and Eser Sefirot de Sof, the five Behinot of Kli de Malchut, the five Behinot of potential Kelim, and the five Behinot of actual Kelim? .................................................................25
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 Hitnotzet 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?**

Hitnotzet 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 what comes by way of cause and consequence in the four Behinot de Ohr Yashar. For example: Behina Bet is a consequence, cause by Behina Aleph and Behina Gimel by Behina Bet. 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 de AK*. 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 Tachtion*. 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 KHB TM* in this *Ohr Hozer* 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 Haka* 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*.
121. **What is the reason for the Hitpashtut of Eser Sefirot de Rosh to a state of Guf?**

See above item 105.

(Part 3, Chap 8, item 1)

122. **Are the four Behinot Komot de Ohr Hozer that limit ABYA 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 Pnimi, 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 essence of the existence of the *Ohr Hozer* come from *Ohr Histaklut*, meaning *Ohr Hochma* that expands from Ein Sof, called Keter (see item 116). The essence of the existence of the Kelim is also from the *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 Azzen. 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 Pnimi, 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 in 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 Hitnotzetcut from Elyon to Tachton called Seal and Imprint?**
   The Ohr Hozer that clothes all the Behinot from the Masach upwards to the Orot de Rosh, also brings them when it expands from the Masach downward to the Eser Sefirot de Guf, not a thing 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 the Orot come before the Kelim.
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 Gimel 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 down 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.

(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 Pnimiut 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, Bina, ZA, and Malchut* 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 narrow Nekev,” and *Aviut de Behina Dalet* is called “Halon and 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* from?
   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 *Hayah* 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 a 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.

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 1). 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 through 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 bad 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 Tachtmon 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 where 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 imply specifically to ZA and Malchut de Behina Dalet that were separated and became Makifim. Because of that, the inner Haya and Yechida became absent in every Partzuf from Olam ha Nekudim onward.

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 also count Shoresh with them, which is called Keter, they are considered 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 NRNH in each Partzuf and the five Partzufim AB, SAG, MA, BON in each and every Olam?
The inner NRNH 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.

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 NRNH, or KHB ZON, meaning after the highest Sefira on the level.

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 any difference between AK and ABYA from the perspective of the four Behinot of Ohr Yashar, and 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 Otiot HaVaYaH?
It is so because the four Otiot 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, Shoresh, Neshama, Guf, Levush, Heichal. All its Behinot of AK are regarded as Shoresh, all the Atzilut as Neshama and all the Beria as Guf.

When we relate to the Olamot themselves, we call them NRNHY; 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 Eser Sefirot 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 Hochma, 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 Tipheret. Although there are Eser Sefirot de Ohr Yashar and Ohr Hozer 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 Otiot 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, it becomes exactly like the Elyon and they both become as 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, as its inferiority becomes
This is 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 Tachtton 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 Tachtton. The existence of the Reshimot in it is called “the Nitzotz of the creature” in it, for the Tachtton 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 Tachtton in potential, but not in actual fact. It is so because it is certainly the primary Shoresh of the Tachtton, 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 Tachtton, it is still not regarded as the actual Shoresh. That is because the essence of the Tachtton 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 Tachtton.

(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 de Atzilut 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 to 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 “I am the last”?

From the perspective of the Nitzotz of the Creator it is called “I am the last.”
214. **From which perspective is Keter regarded as “I am the 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*.

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*.

217. **Why are HGT de AA 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*.

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 Hozer*. 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.

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*.

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, as it is written in item 65.

(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 thing in Kedusha leave an imprint?

Because there is no absence in spirituality. When Kedusha 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 NRNHY 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, 201, 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 Rosh, Eser Sefirot de Toch, and 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 Pnimiut 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, means only vessels of reception. However, she does have a Kli 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 Three

Table of Questions for the Meaning of the Words

1. What is Evar, Evarim (Organ/Organs) ..................................................... 4
2. What is Ohr Histalkut ............................................................................... 4
3. What is a Diminishing Ohr ................................................................. 4
4. What is Ohr Panim.................................................................................. 4
5. What is Ohr of Tolada (Consequential Ohr) ............................................ 4
6. What are Separate Otiot ........................................................................... 4
7. What are Connected Otiot ................................................................. 4
8. What is an Awzen ...................................................................................... 4
9. What is Achor ............................................................................................ 4
10. What is Lower Ima .................................................................................. 5
11. What is Middle .......................................................................................... 5
12. What is a Mirror (Aspaklaria) ............................................................... 5
13. What is Arich Anpin.................................................................................. 5
14. What is AT (pronounced ET) .................................................................... 5
15. What is Bohu ............................................................................................. 5
16. What is a Bait (House/Hall) .................................................................... 5
17. What is a Beki’a (Breaching) ................................................................. 5
18. What is Creation ....................................................................................... 6
19. What is Bassar (Flesh) ............................................................................ 6
20. What is a Guf ............................................................................................. 6
21. What is Galgalta ....................................................................................... 6
22. What are Gidin .......................................................................................... 6
23. What are Four Tzurot (Forms) ................................................................. 6
24. What is Dibur (Speech) ........................................................................... 6
25. What is In Passing .................................................................................... 7
26. What is a Narrow Path ............................................................................ 7
27. What is a Wide Path ................................................................................ 7
28. What is Separation .................................................................................. 7
29. What is Hevel ............................................................................................ 7
30. What is Departing Hevel ........................................................................ 7
31. What is a Full HaVaYaH ........................................................................... 7
32. What is Simple HaVaYaH ........................................................................ 8
33. What is a Heichal (Palace) ...................................................................... 8
34. What is Upper Heichal .......................................................................... 8
35. What is Hakaa .......................................................................................... 8
36. What is Histaklut ..................................................................................... 8
37. What is Histaklut Bet .................................................................8
38. What is Histalkut .................................................................8
39. What is Harchaka .................................................................8
40. What is Hitlabshut .................................................................9
41. What is Hitnotzetnut ...............................................................9
42. What is Hitabut .................................................................9
43. What is Hitpashtut .................................................................9
44. What is Hitpashtut Bet .............................................................9
45. What is A Tail for the Lions ......................................................9
46. What is Zeir Anpin .................................................................9
47. What is Hotem ...............................................................10
48. What is Homer (Substance) .....................................................10
49. What is Hotam (Seal) .............................................................10
50. What is Halon ...............................................................10
51. What is Hakika ...............................................................10
52. What are Yesodot (Basic Elements) ........................................10
53. What is Yetzira ...............................................................10
54. What is Kursaya (Chair) ..........................................................11
55. What is Potential ...............................................................11
56. What are Complete Kelim .....................................................11
57. What is a Kisse (Chair) ..........................................................11
58. What is Keter ...............................................................11
59. What is a Levush ...............................................................11
60. What is Moach (Brain) ..........................................................11
61. What is From Her and Within her ........................................11
62. What is Complete Malbush (Clothing) ....................................12
63. What is a Masach ...............................................................12
64. What is a Blocked Masach ....................................................12
65. What is The Place of Darkness ..............................................12
66. What is Nesting ...............................................................12
67. What is The Nitzotz of the creature .......................................12
68. What is a Small Nitzotz ........................................................13
69. What is Nefesh ...............................................................13
70. What is a Narrow Nekev ........................................................13
71. What is a Nekuda (Point) ........................................................13
72. What is a Neshama ............................................................13
73. What is Samuch ...............................................................13
74. What is a Sefira ...............................................................13
75. What is an Olam ...............................................................13
<table>
<thead>
<tr>
<th>Number</th>
<th>Question</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>76</td>
<td>What are Eynaim (Eyes)</td>
<td>14</td>
</tr>
<tr>
<td>77</td>
<td>What is Atzmot Ohr</td>
<td>14</td>
</tr>
<tr>
<td>78</td>
<td>What is Assiya</td>
<td>14</td>
</tr>
<tr>
<td>79</td>
<td>What is Atik</td>
<td>14</td>
</tr>
<tr>
<td>80</td>
<td>What is Peh</td>
<td>14</td>
</tr>
<tr>
<td>81</td>
<td>What is Actual</td>
<td>14</td>
</tr>
<tr>
<td>82</td>
<td>What is Separation</td>
<td>14</td>
</tr>
<tr>
<td>83</td>
<td>What is a Partzuf</td>
<td>14</td>
</tr>
<tr>
<td>84</td>
<td>What is a Tzura</td>
<td>15</td>
</tr>
<tr>
<td>85</td>
<td>What is Very Narrow</td>
<td>15</td>
</tr>
<tr>
<td>86</td>
<td>What is Kodesh Kodashim</td>
<td>15</td>
</tr>
<tr>
<td>87</td>
<td>What is Nesting</td>
<td>15</td>
</tr>
<tr>
<td>88</td>
<td>What are Klipot</td>
<td>15</td>
</tr>
<tr>
<td>89</td>
<td>What is Reiah (Sight)</td>
<td>15</td>
</tr>
<tr>
<td>90</td>
<td>What is a Rosh</td>
<td>15</td>
</tr>
<tr>
<td>91</td>
<td>What is Head for the Foxes</td>
<td>15</td>
</tr>
<tr>
<td>92</td>
<td>What is Revieet Dam (A Quarter Blood)</td>
<td>15</td>
</tr>
<tr>
<td>93</td>
<td>What is a Ruach</td>
<td>16</td>
</tr>
<tr>
<td>94</td>
<td>What is a Thin Ruach</td>
<td>16</td>
</tr>
<tr>
<td>95</td>
<td>What is a Square</td>
<td>16</td>
</tr>
<tr>
<td>96</td>
<td>What is a Scent</td>
<td>16</td>
</tr>
<tr>
<td>97</td>
<td>What is Breaking</td>
<td>16</td>
</tr>
<tr>
<td>98</td>
<td>What is a Shoresheh</td>
<td>16</td>
</tr>
<tr>
<td>99</td>
<td>What is Hearing</td>
<td>16</td>
</tr>
<tr>
<td>100</td>
<td>What are Roots of the Kelim</td>
<td>16</td>
</tr>
<tr>
<td>101</td>
<td>What is Tohu</td>
<td>16</td>
</tr>
</tbody>
</table>
1. **What is Evar, Evarim (Organ/Organs)**
   These are the *Kelim* of the *Sefirot de Guf*, meaning the *Ne’etzalim* from the *Masach de Peh de Rosh* downwards.
   (Part 3, Chap 8, item 1)

2. **What is Ohr Histalkut**
   *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*. 
10. **What is Lower Ima**  
   It is *Malchut de Atzilut.*

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.

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.

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.*

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.*

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).

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).

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.
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 the Malchut expands into Eser Sefirot from and within her are called Guf. This is because they are the primary force in the Partzuf, for there is the primary Hitlabshut 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 Hitnotzetzu 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 de Ohr Yashar* 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 Hitnotzetzu 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 *Hitnotzetzu*, 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
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 (יוד, הי, ואו, הי) 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 Pnimi, Chap 1, item 70, and Chap 2, item 3.

(Part 3, Chap 1, item 3)

36. **What is Histaklut**

Histpashtut 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**

Histpashtut 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 Pnimi, 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**

Aviut of Behina Bet of Ohr Yashar is called Harchaka because it chooses Ohr Hassadim and detaches itself from receiving Ohr Hochma. Also, after
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 Hitnotzetztut**

He’arah of Ohr Hozer is always called Hitnotzetztut 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 to Eser Sefirot de Guf 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 in the discernment of the Shefa. Blita means that the Shefa is evidently abundant in the Sefirot, and its opposite is the discernment of 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*, which consists of *Eser* “potential” *Sefirot*. Once encountering the *Ohr Elyon* and raising *Eser Sefirot de Ohr Hozer* that clothe 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 down to the *Eser Sefirot*, called *Eser Sefirot de Guf*, 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, there is a blockage on the Masach, which them from Hochma (see Complete Malbush).

(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 (lit. Skin). She ends the He’arah of the Partzuf because the Or itself, meaning Malchut doesn’t receive any of the Orot (lit. Lights) 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, and in the same manner, at that time there is no Ohr in her 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.
**Table of Questions (Part 3)**

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 the Keter (called Moach) of the Eser Sefirot de Guf, whose level is even. That is because these Eser Sefirot are called Or, Bassar, Gidin, Atzamot, Moach.
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 *Arich Anpin* and *Bohu*, indicating the *Shoresh* and beginning of attainment that is found there.
    (Part 3, Chap 6, item 4)
Histaklut Pnimit

*Ohr Yashar* and *Ohr Hozer*, contains 15 chapters that depict thirteen kinds of *Eser Sefirot*

<table>
<thead>
<tr>
<th>Chapter One</th>
<th>.................................................................................................................</th>
<th>2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chapter Two</td>
<td>.............................................................................................................</td>
<td>3</td>
</tr>
<tr>
<td>Chapter Three</td>
<td>..........................................................................................................</td>
<td>4</td>
</tr>
<tr>
<td>Chapter Four</td>
<td>........................................................................................................</td>
<td>6</td>
</tr>
<tr>
<td>Chapter Five</td>
<td>.........................................................................................................</td>
<td>7</td>
</tr>
<tr>
<td>Chapter Six</td>
<td>.........................................................................................................</td>
<td>9</td>
</tr>
<tr>
<td>Chapter Seven</td>
<td>....................................................................................................</td>
<td>11</td>
</tr>
<tr>
<td>Chapter Eight</td>
<td>......................................................................................................</td>
<td>12</td>
</tr>
<tr>
<td>Chapter Nine</td>
<td>.........................................................................................................</td>
<td>13</td>
</tr>
<tr>
<td>Chapter Ten</td>
<td>........................................................................................................</td>
<td>14</td>
</tr>
<tr>
<td>Chapter Eleven</td>
<td>.................................................................................................</td>
<td>17</td>
</tr>
<tr>
<td>Chapter Twelve</td>
<td>...............................................................................................</td>
<td>18</td>
</tr>
<tr>
<td>Chapter Thirteen</td>
<td>.......................................................................................</td>
<td>19</td>
</tr>
<tr>
<td>Chapter Fourteen</td>
<td>.....................................................................................</td>
<td>21</td>
</tr>
<tr>
<td>Chapter Fifteen</td>
<td>.......................................................................................</td>
<td>23</td>
</tr>
</tbody>
</table>

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:

2. Eser Sefirot KHB TM de Ohr Yashar that are brought here (Chap 1, item 3).

3. Eser Sefirot KHB TM de Ohr Hozer that are brought here (Chap 2, items 1, 2).

4. Eser Sefirot called Nefesh, Ruach, Neshama, Haya, Yechida that are brought here (Chap 2, item 3).

5. Eser Sefirot called Shoresh, Neshama, Guf, Levush, Heichal that are brought here (Chap 2, item 3).

6. Eser Sefirot KHB TM of equal level that are brought here (Chap 3, item 4).

7. Eser Sefirot KHB TM that emerge one above the other, brought here (in Chap 4, item 1).

8. 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).


10. Eser Sefirot KHB TM de Toch de Partzuf through Tabur, called HGT, brought here (in Chap 5, item 2).

11. Eser Sefirot KHB TM de Sof de Partzuf from Tabur downward, brought here in Chapter 7, called NYH.

12. Eser Sefirot KHB TM called Dalet Olamot Atzilut, Beria, Yetzira, and Assiya, brought here (in Chap 14, items 1, 2, 3).

13. Eser Sefirot KHB TM that are Dalet Partzufim Abba, Ima, ZA, and Nukva, called ABYA de Olam Atzilut, brought here in chapter 15.

14. 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.

15. 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

16. 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. After the Tzimtzum, 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 SNGLH

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, NH 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 NH de Ohr Yashar, excluding Malchut, as Malchut has no Ohr Yashar, but only Ohr Hozer. Hochma consists of eight Sefirot; HB HGT NH de Ohr Yashar, and Bina consists of seven Sefirot – Bina, HGT NH de Ohr Yashar. Hesed consists of six Sefirot HGT NH 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 Pnimit, 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 NH 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 Shores 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 SNGLH*; *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 *Shoraslim* 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 *Shoraslim* 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 Toch* 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*. 

---

Talmud Eser Sefirot – Histaklut Pnimit – Part 3

8
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, *KliZA* 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, here there is still only one *Sefira* in the *Rosh*, and a *Sefira* in the *Guf*. Also, you already know that a degree is not completed with less than *Eser Sefirot*. For this reason we need a second *Histaklut*. Through the second *Histaklut*, emerge ten complete *Sefirot*, being 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. Kli de Malchut that is suitable for the lower Ohr, meaning that which is called Ohr Nefesh, was formed from that.

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 Hitlabshut, 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 Behina Gimel was purified from Malchut, the Koma 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 of the Orot 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 Yashar 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, and for this reason they are called Shorashim for Kelim.

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, Avzen, Hotem, Peh, and the five 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 Otiot 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 (יוד), Hey (הו), Viv (חי), Hey (הו), 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 (יוד), Hey (הו), Vav (ואו), Hey (הו), which amount to SAG (63).

Partzuf ZA shall be called MA, which is HaVaYaH filled with Alephin like that: Yod (יוד), He (הו), Vav (ואו), He (הו), which amount to MA (45). Partzuf Nukva, which is Malchut, shall be called BON, which is HaVaYaH, filled with Heyin like that: Yod (יוד), Heh (הה), Vav (ואו), Heh (הה).

The reason for these fillings and calculations has been explained in my book “Panim Meirot 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 Pinni, 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 Eser Sefirot de 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 which it captures the Ohr Elyon in the Rosh. Without this Ohr Hozer, this Ohr Elyon would not have been captured 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 the Masach acquired Aviut de Behina Gimel in its Shoresh in Peh de Galgalta, it 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.

The elicitation of the Eser Sefirot de Ohr 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 completion of 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 Aviut de 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.

Hishvatut 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 Maatziel, 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.

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 of 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 Sefiroth 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 de AK 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 Pnimiut 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 Peh de Rosh in 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 Hakaah 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, Tabur de Elyon, becomes Peh de Rosh of the Tachton.

Five Partzufim must emerge one below the other

3. In this manner, the Peh of 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 Partzuflm of AK one on top of the other

5. However, you should still understand the order of the clothing in the five Partzuflm 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 Galgalta], 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
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 of the Partzuf downward remained empty, without Ohr.

Just as there was a new general Sium on the 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 particular 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 Yetzira, 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 Shoresh 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 Galgalta de AK. That is because the level of every
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 Kay 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 NYH 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 Tachat. 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 Hitkalelut 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.
TALMUD ESER SEFIROT
(The Study of the Ten Sefirot)

PART TWO
*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* (line) is like a thin *Tzinor* (pipe). 2. *Hitpashtut* (expansion) of *Ohr Ein Sof* into the *Halal*. 3. *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 *Eseer Sefirot* of *Igulim*. 8. The *Kav* connects all the *Igulim*. 9. *Ohr Ein Sof* surrounds and influences the *Igul* from afar. 10. The *Kav* connects all the *Igulim*. 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* (pipe/channel).” 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 Masach, which is a detaining force that prevents the Ohr from reaching Behina Dalet. 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(correction stretched) from the association of Midat ha Rachamim(attribute of mercy) with Midat ha Din(attribute of judgment). 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(expansion) (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(water), Rakia(firmament), 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(wheel) (8) round on all sides.

Ohr Pnimi

5. A Light that expands gradually, according to the laws of the four Behinot, meaning from Zach(pure) to Av(thick), and stops at Behina Dalet, is called Kav Yashar (straight line).
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 (innovation). That He’arah (luminescence) 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 (circle) see Answers Table part one, item 41, and also Part One, chapter one, item 100. It is called Galgal (wheel) 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 (luminescence). Since that Ohr has only three Behinot, it differs from Ohr Ein Sof that orbits in the form of Ohr Agol (Circular Light).

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 (Equivalence of form) 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 (cause) 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 Haka* (will be explained later). This is called *Hitkashrut* (connection) 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.

---

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* (Boundary/limit) 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* (difference/change of form) 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 \textit{Tzimtzum} and the \textit{Masach} that were placed on \textit{Behina Dalet}, so that she would not receive Light inside, puts a \textit{Gevul (limit)} on the Light. It limits its expansion as it stops on the \textit{Gevul of Behina Dalet}. What the \textit{Ne’etzal} does receive in general (though diminished by the \textit{Tzimtzum}) is called a \textit{Kitzba (ration)}.

The expansion order of the \textit{Eser Sefirot} of \textit{Igulim, Kav} is called \textit{Adam Kadmon}.

\textbf{5. That first Igul is the closest to Ein Sof} \((80)\), and is called \textit{Keter} of \textit{Adam Kadmon}.

Afterwards this \textit{Kav} continued to expand, \textit{Nimshach} a little and became round once more \((90)\), turning into a second \textit{Igul} \((100)\) within the first \textit{Igul}. This \textit{Igul} is called \textit{Igul Hochma of Adam Kadmon} \((200)\).

Then it expanded further down, became round once more, and formed a third \textit{Igul} within the second \textit{Igul}. It is called \textit{Igul Bina de Adam Kadmon} \((300)\).

It continued to expand and become round in the same manner, finally reaching the tenth \textit{Igul}, called \textit{Igul Malchut of Adam Kadmon} \((400)\).

Thus we explained how the \textit{Eser Sefirot} \((1)\) were emanated as ten \textit{Igulim}, one within the other \((2)\).

\textit{Ohr Pnimi}

80. We must understand the discernments in the names of the \textit{Eser Sefirot}. Sometimes we refer to them as four \textit{Behinot}, sometimes we call them \textit{Yechida, Haya, Neshama, Ruach, Nefesh}, and sometimes we refer to them as \textit{Keter, Hochma, Bina, Zeir Anpin} (consisting of six \textit{Sefirot} of its own), and \textit{Malchut}.

When we refer specifically to the \textit{Kelim}, meaning only to the substance of the \textit{Ne’etzal}, we define the names of their \textit{Eser Sefirot} by means of the four \textit{Behinot} in the will to receive. When we refer specifically to the Light that clothes these \textit{Kelim}, we call them \textit{Nefesh, Ruach, Neshama, Haya, Yechida}.

Lastly, when we refer specifically to the \textit{Kelim}, but want to emphasize the \textit{Reshimot} of the Lights that they contain when they are emptied of their Lights, we then refer to them as \textit{Keter, Hochma, Bina, Zeir Anpin}, and \textit{Malchut}.

The origin of the above ten \textit{Kelim} - \textit{Keter, Hochma} etc. is back in the \textit{Olam Tzimtzum}, before the emergence of the \textit{Kav}. It happened after the departure of the \textit{Ohr Ein Sof} from the \textit{Eser Sefirot}, when the \textit{Kelim} remained empty from Lights, which are called ten \textit{Igulim}.

It is known, that although the Light departed from them, there still remained a \textit{Reshimo (memory)} in each and every \textit{Igul} from the Light that it had. In other words, a very small \textit{He’arah} from the entire previous Light was left in every \textit{Kli}. This \textit{He’arah} produces a yearning to the \textit{Kli} that will not rest and will not be at peace until it draws once more all that \textit{Ohr} it had before, both in quantity and quality.

This \textit{He’arah} is called a \textit{Reshimo (reminiscence)}. Know, that the content of the names of the \textit{Eser Sefirot}, \textit{Keter, Hochma}, etc. define primarily the \textit{Reshimot} of the Light that remained in the ten \textit{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(desire) 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 Tachtan.

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(extension) 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 Igulim, 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 Meshebev.

- 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.
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 is that thin Kav that expands from Ein Sof and passes and descends from one Igul to the next, down to the very last of them.

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 Sefira, 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.
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 Shores 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, Yecheda. 3. There is Ohr Makif, Ohr Pnimi, Kli Hitzon and Kli Pnimi 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 Ina 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 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.

That Adam stands upright, and consists of 248 organs 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: Nefesh, Ruach, Neshama, Haya, Yechida. They form five levels, 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. The Ohr is divided into Ohr Pnimi and Ohr Makif, and the Kli is divided 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 NRNHY 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 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 is 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.

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 *Pnimiut* and *Atzmut* (2).

Ohr Pnimi

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 **Pnimiut**, 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 Pnimi**

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 Two

Table of Questions for Topics

71. What is the origin of Kelim de Igulim?
72. What are the Reshimot that stayed in the Igulim after the Tzimtzum?
73. Why are the Igulim located one inside the other?
74. Why is there no state of one being inside the other in Ein Sof?
75. What is the root of all the Lights?
76. What is the root of all the Kelim?
77. What is the origin of the Ohr Hozer?
78. Why do the Lights precede the Kelim?
79. Why does Bina not come before Hochma?
80. What is the source for the controlling force in the Olamot?
81. Where does the Masach come from?
82. How many reasons preceded the Masach?
83. What is the source of Kelim de Yosher?
84. Where do the Igulim get their Light?
85. How do the Igulim receive Light from one another?
86. Why must the Igulim receive from Yosher?
87. What are the Halonot at the Gag and at the Karka of every Igul?
88. What made the Igulim become one under the other?
89. Why do the Igulim need to be connected by the Kav?
90. What is the difference between Sefirot de Yosher and Sefirot de Igulim?
91. Why is the Tzimtzum not enough, and the Masach is also needed?
92. What are Orot (Lights) de Yosher?
93. What is the difference between straight He’arah and rounding He’arah?
94. What makes the Igulim better than the Yosher?
95. What makes the Sefirot de Yosher better than the Sefirot de Igulim?
96. In the Igulim, the outer the Igul, the better. Why?
97. In Kelim de Yosher, the inner the Kli, the better. Why?
98. Why is Olam Assiya more external than all other Olamot?
99. Who caused the appearance of the Masach?
100. When is the Masach formed?
101. Why does the quality of the Masach depend on the Aviut of Behina Dalet?
<table>
<thead>
<tr>
<th>Question</th>
<th>Question</th>
</tr>
</thead>
<tbody>
<tr>
<td>102. What are the vessels of reception in the Light of the Kav?</td>
<td>118. Is it forbidden to delve in all Eser Sefirot of the GAR?</td>
</tr>
<tr>
<td>103. What are the two kinds of Eser Sefirot in each Ne’etzal?</td>
<td>119. Why do we not contemplate on the Sefirot of Igulim?</td>
</tr>
<tr>
<td>104. Why is Ohr Hozer considered to be a vessel of reception?</td>
<td>120. How are the Eser Sefirot divided among the five Behinot of the Ratzon?</td>
</tr>
<tr>
<td>105. What is the measurement for the amount of the Ohr Hozer?</td>
<td>121. What exactly does it mean, “Ten and not nine, ten and not eleven?”</td>
</tr>
<tr>
<td>106. Why is Malchut regarded as Keter of the Ohr Hozer?</td>
<td>122. Why doesn’t the will to receive appear all at once?</td>
</tr>
<tr>
<td>107. Why do the Masach and the Aviut function as one?</td>
<td>123. Why is the Aviut regarded as Pnimiut?</td>
</tr>
<tr>
<td>108. Why are the Aviut and the Ohr Hozer interdependent?</td>
<td>124. Why is the Pnimiut regarded as a vessel of reception?</td>
</tr>
<tr>
<td>109. What purifies the Masach?</td>
<td>125. What is the measurement for the greatness or the smallness of the Olamot?</td>
</tr>
<tr>
<td>110. Why are Sefirot of Igulim regarded as Nefesh?</td>
<td>126. Why does the Light also leave the first three Behinot during the Tzimtzum?</td>
</tr>
<tr>
<td>111. Why are Sefirot of Yosher regarded as Ruach?</td>
<td>127. What are the three distinctions in the Kelim?</td>
</tr>
<tr>
<td>112. What is the virtue of the first three Sefirot of Yosher?</td>
<td>128. What are the two distinctions in a spiritual substance?</td>
</tr>
<tr>
<td>113. How are the Sefirot of Yosher positioned in the Igulim?</td>
<td>129. To which point is the Ne’etzal named after its Upper One?</td>
</tr>
<tr>
<td>114. Why are the Igulim positioned in the place of GAR de Yosher?</td>
<td>130. When is the Ne’etzal considered to be leaving Upper One into its own authority?</td>
</tr>
<tr>
<td>115. What is the distance between each Igul?</td>
<td>131. What does Lo Efshar mean?</td>
</tr>
<tr>
<td>116. Why don’t the Igulim surround the ZAT de Yosher?</td>
<td>132. What does Lo ka Mekavein mean?</td>
</tr>
<tr>
<td>117. Why is it forbidden to contemplate on the GAR of each degree?</td>
<td>133. Why is Behina Aleph considered to be in a</td>
</tr>
</tbody>
</table>
state of *Lo Efshar* and *Lo ka Mekavein*?

134. Why is *Behina Bet* considered to be in a state of *Efshar* and *Lo ka Mekavein*?

135. Why is *Behina Gimel* considered to be in a state of *Lo Efshar* and *ka Mekavein*?

136. Why is *Behina Dalet* considered to be in a state of *Efshar* and *ka Mekavein*?

137. Why are not all the forms of the *Ratzon* worthy of being vessels of reception, but only *Behina Dalet*?

138. Why does every *Shinui Tzura* in *Behina Dalet* become a new *Ne’etzal*?

139. Why is the *Ohr Elyon* incessant in the *Ne’etzalim*?

140. What is the difference between bestowal and reception in the *Kelim*?

141. Why does the giver give to the most *Av*, while the receiver receives in the most *Zach*?

142. How should we understand the novelty of *Tzura* in the expansion of the *Ohr Elyon*?

143. How is the *Ne’etzal* emanated from the *Ohr Elyon*?

144. What is the difference between the names of the four *Behinot* and the names *KHB ZON*?

145. What is the order of the entrance of the Lights into the *Ne’etzal* after the *Tikun*?

146. What is the order of the growth of the *Kelim* in each *Partzuf* after the *Tikun*?

147. What is the first substance of every *Ne’etzal*?

148. What are the two *Keters* in each degree?

149. When the Light moves from one place to another, it does not become absent in the first. How come?

150. How are all the inferiors incorporated in every superior?

151. How are all the superiors incorporated in every inferior?

152. What is the key to understanding the distinction between the *Sefirot* that are mingled with one another?

153. Which are the *Behinot* of *Ohr Yashar* and *Ohr Hozer* in *Keter*?

154. Which are the *Behinot* of *Ohr Yashar* and *Ohr Hozer* in *Hochma*?

155. Which are the *Behinot* of *Ohr Yashar* and *Ohr Hozer* in *Bina*?

156. Which are the *Behinot* of *Ohr Yashar* and *Ohr Hozer* in *Hesed*?

157. Which are the *Behinot* of *Ohr Yashar* and *Ohr Hozer* in *Gevura*?

158. Which are the *Behinot* of *Ohr Yashar* and *Ohr Hozer* in *Tifferet*?

159. Which are the *Behinot* of *Ohr Yashar* and *Ohr Hozer* in *Netzah*?
<table>
<thead>
<tr>
<th>Question</th>
</tr>
</thead>
<tbody>
<tr>
<td>160. Which are the Behinot of Ohr Yashar and Ohr Hozer in Hod?</td>
</tr>
<tr>
<td>161. Which are the Behinot of Ohr Yashar and Ohr Hozer in Yesod?</td>
</tr>
<tr>
<td>162. Which are the Behinot of Ohr Yashar and Ohr Hozer in Malchut?</td>
</tr>
<tr>
<td>163. Which are the Behinot of Ohr Yashar and Ohr Hozer in Keter de Keter?</td>
</tr>
<tr>
<td>164. Which are the Behinot of Ohr Yashar and Ohr Hozer in Hochma of Keter?</td>
</tr>
<tr>
<td>165. Which are the Behinot of Ohr Yashar and Ohr Hozer in Bina de Keter?</td>
</tr>
<tr>
<td>166. Which are the Behinot of Ohr Yashar and Ohr Hozer in Hesed de Keter of Keter?</td>
</tr>
<tr>
<td>167. Which are the Behinot of Ohr Yashar and Ohr Hozer in Gevura de Hochma de Netzah?</td>
</tr>
<tr>
<td>168. Which are the Behinot of Ohr Yashar and Ohr Hozer in Tifferet de Bina de Hod?</td>
</tr>
<tr>
<td>169. Which are the Behinot of Ohr Yashar and Ohr Hozer in Netzah de Yesod de Keter?</td>
</tr>
<tr>
<td>170. Which are the Behinot of Ohr Yashar and Ohr Hozer in Hod de Tifferet de Malchut?</td>
</tr>
<tr>
<td>171. How are the Lights of Ohr Yashar and Ohr Hozer clothed in the Kelim?</td>
</tr>
<tr>
<td>172. What is the order of cause and consequence from Ein Sof through Malchut of Adam Kadmon?</td>
</tr>
</tbody>
</table>
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.
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 is pushes back.

(Histaklut Pnimit, Part 2, item 5)

98. **Why is Olam Assiya the outermost of all other Olamot?**

Because its Behina Dalet hasn’t any Aviut, fitting for Hamshacha of Ohr Elyon. In that regard it is considered the most Zach 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 Pnimi 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 Pnimi, 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 Pnimi, 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 Pnimi, Part 2, Chap 1, item 90)

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 Pnimi, 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?

There are inner GAR and ZAT even in the GAR of the degree, and engaging in the ZAT of the GAR is also permitted.

(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 Pnimiut?
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 *Pnimiut*. 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 Pnimiut 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 3, items 24, 27*)

**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.
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 or He’arat Hochma, considered 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; while the first is not lessened whatsoever. Thus, only that part of the Hitpashtut Ohr Elyon that the Ne’etzal received is regarded as Hidush Tzura with a correlation between the Kli and the Light that is clothed in it. However, 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 measured in the excessive Aviut is regarded as Pnimi and Hitzon.

B. The Behina of reception and Hitlabshut in the Kelim is regarded Elyon and Tachton.

Thus, the greatest Partzuf in reality should also be the most internal, meaning the most Av of all the Partzufim in reality. At the same time, it should be higher than all the Partzufim in reality, meaning more Zach than all other Partzufim in reality. 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 Hozër 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 *Tachtton*. 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 de 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 *Tachttonim* (pl. for *Tachtton*)?**

It is incorporated through the *Eser Sefirot de Ohr Yashar* because all the Lights come only from *Ein Sof*. Consequently, the *Tachtton* 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 Esar 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 Esar Sefirot of Ohr Yashar and Esar 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 20).

We must find the key to easily unearth the changes in the order of the particular Esar Sefirot that come in a Sefira only by means of Hitkalelut, are not from its Atzmut. Hence, remember these three concepts that you may always use them.

For example, if you want to know the Esar Sefirot contained in Bina, the first thing to know is that there are two Sefirot in her Atzmut: Bina de Ohr Yashar and Hod de Ohr Hozer. Second, count the Sefirot from her downward through Yesod, which are the Ohr Yashar in her, meaning HGT NHY that travel through her from above downward. The third: Count the Sefirot from her upward, through Keter, which are two: Yesod and Malchut, and know her Sefirot of Ohr Hozer, traveling in her 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 Gevura to Malchut.

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 Bina 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 de 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 de 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 contained in the general Netzah. They are: three of Ohr Yashar - the Light of Netzah clothing the Kli de Keter de general Netzah, the Light of Hod in Kli de Hochma 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 Kli de Hochma of the Gevura de Hochma de Netzah.

The Light of Netzah de Tifferet de Hod in Kli de Bina of Gevura de Hochma de Netzah, and Ohr Hod de Tifferet de Hod, clothes the Kli de Hesed of Gevura de Hochma de Netzah. Ohr Yesod de Tifferet de Hod clothes Kli de Gevura of Gevura de Hochma de Netzah.

There are five other Sefirot de Ohr Hozer that clothe according to the 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 clothe 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 or Ohr Yashar, being Bina and HGT NHY are clothed in the Kelim KHB 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)
Table of Questions (Part 2)

Part Two

Table of Questions for the Meaning of the Words

1. What is Adam Kadmon
2. What is Ohr Hozer
3. What is Ohr Yashar
4. What is Ohr Makif
5. What is Ohr Pnimi
6. What is Orech
7. What is Bina
8. What is Nonadhesive
9. What is a Gevul
10. What is a Gag
11. What is a Guf
12. What is a Galgal
13. What are GAR
14. What is Corporeality
15. What is In Passing
16. What is He’arah From Afar
17. What is Hizdakchut Masach
18. What is “Utterly Distant”
19. What is Harkanat Rosh
20. What is Hitkalelut Sefirot
21. What is Hitkashrut
22. What is One Inside the Other
23. What is Zivug de Hakaa
24. What is Zeir Anpin (ZA)
25. What are ZAT
26. What is Homer
27. What is Haya
28. What is Hitsoniot
29. What is Hochma
30. What is Halon
31. What is Yechida
32. What is Exit
33. What is Descent
34. What is Yashar
35. What is Keter
36. What is Slowly
37. What is Connecting
38. What are Mayim of Ohr
39. What is Malchut
40. What is From Above Downward
41. What is From Below Upward
42. What is Mesabev (Revolving)
43. What is a Masach
44. What is a Makif
45. What is “Annulled”
46. What is “Expands” (Extends)
47. What is Nefesh
48. What is NRNHY
49. What is a Neshama
50. What is Sovev (Reason, Surrounds)
51. What is a Sium
52. What is Near
53. What is Aviut
54. What is Passing
55. What are Elyon and Tachton
56. What is Azmut
57. What is Pnimiyut
58. What are Pnimiyut and Hitzoniut
59. What is a Tzinor
60. What is Kav
61. What is Upright
62. What is a Ration
63. What is Karka
64. What is a Rosh
65. What is Ruach
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 Aviut de 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, as so the imaginary corporeal Orech (length), implying 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)
Table of Questions (Part 2) 3

*Hishtavut Tzura* between two spiritual objects is called, *Dvekut*. The *Shinui Tzura* between them makes them nonadhesive with each other.


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 genuine vessels of reception in each degree, expanding by the power of the *Ohr Hozer* in the *Masach*, from it downward, are called the *Guf* of the degree, since they precede the *Orot*. It is unlike the *Orot* that expand for *Zivug de Hakaa* on the *Masach*, which 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 *Orot* that expand from *Ein Sof* to the lower *Sefirot* necessarily pass 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 *Ohr* in every *Sefira*: The *Ohr* of its own essence, and the *Ohr* that remained 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.


*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*.


The Sefirot intermingle with one another “in passing” (see answer 15). Since the *Eser Sefirot* of *Ohr Yashar* extend from *Keter* through *Malchut*, it is impossible for them to appear in the degree, except by clothing in *Eser Sefirot* of *Ohr Hozer*. These *Eser 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.


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 that clothes the Ohr Yashar. Without it, it is utterly impossible for Ohr Ein Sof to clothe 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, for Hitlabshut Ohr Elyon in 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 nine 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, and this force is called **Masach**.

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 while yearning to recieve. 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.

Here the **Masach** begins to act in the **Ne’etzal**. This is because 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 neshima (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 “Pnimiut (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 the *Shefa* in it. These distinctions are completely opposite to each other, because the amount of *Shefa* depends on the measure of the *Aviut* of the *Kli* Hamshacha.

The greatest Light in the *Partzuf* is called *Yechida*. That Light needs the *Kli* with the greatest *Aviut* to extend it, meaning from *Behina Dalet* of *Behina Dalet*. It is the opposite from the vessel of reception because the greatest Light, meaning *Yechida*, clothes only the most *Zach* *Kli*.

Hence, when discerning a *Kli* for *Hamshacha* of *Shefa*, we discern them under the names *Pnimiut* and *Hitzoniut*. The more interior the *Kli*, the more *Av* it is and extends a greater level. Conversely, the more exterior is more *Zach*, extending a smaller level.

When discerning the vessels for reception of *Orot* in the *Partzuf*, we refer to them as *Elyon* and *Tachton*. The more *Elyon* is more *Zach*, and a greater level is clothed in it. Conversely, the more *Tachton* is more *Av*, and a smaller level clothes it.

56. *Atzmut* (Part 2, Chap 2, Ohr Pnimi, 2)

*Ohr Hochma* is called *Atzmut* (Selfness). It is the essence and the sustenance of the Ne’etzal.

57. *Pnimiut* (Part 2, Histaklut Pnimit, 86)

The *Aviut* in the *Partzuf* is regarded as its *Pnimiut*, because it is the place of the *Hamshacha* of the *Shefa*.

58. *Pnimiut* and *Hitzoniut*

See answer No. 55

59. *Tzinor* (Part 2, Chap 1, Ohr Pnimi, 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 Pnimi, 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 Pnimi, 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 Pnimi, 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 Pnimi, 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 Hozar, are regarded as the Rosh of the degree. That is because these Lights come before the Masach and the Ohr Hozar, 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 the degrees appear only in order to correct that Behina.
Histaklut Pnimit

_Igulim and Yosher_; containing ten chapters

Chapter One .................................................................................................................1
Chapter Two .................................................................................................................4
Chapter Three ..............................................................................................................8
Chapter Four .................................................................................................................11
Chapter Five ...............................................................................................................16
Chapter Six .................................................................................................................19
Chapter Seven ............................................................................................................21
Chapter Eight .............................................................................................................25
Chapter Nine ..............................................................................................................28
Chapter Ten ................................................................................................................35

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. Conversely, in _Sefirot de Yosher_, the inner is more important. 3. Two kinds of reception in the _Kelim_: A. through their _Pnimiut_, 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 Hozier_ 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 all the Partzufim in the five Olamot, Adam Kadmon, ABYA and Olam ha Zeh, consist 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 de Yosher 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.

Thus, in Sefirot de Yosher, 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 the Ohr 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 Shorosh, 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 will to receive 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 Pnimiut 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. Behinanet Keter is the outermost.

Like a corporeal Kli that contains four layers one on top of the other, the Shefa in that Kli 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 exterior to it, coming only because it is impossible for it to come at once, but only by concatenation, as we’ve explained above.

Pnimiut and Aviut are the same; Hitzoniut and Zakut are the same too.

6. Now you have thoroughly learned about the Pnimiut 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 Pnimiut 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 Pnimiut 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 Pnimiut 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 Behinanet Shorosh, 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 Pnimiut, 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, being Behinanet reception. Thus, Behina Dalet is the actual Pnimiut, 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, where each of which reaches as high as Bina, without the degrees of Keter and Hochma.

If all the Masach has is Aviut de Behina Aleph, it only publicizes Eser Sefirot where each reach only as high as Zeir Anpin. Finally, if the Masach is Zach and hasn’t even Aviut of Behina Aleph, it does not publicize any level, only Behinat 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 Tachtot 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 in 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 positioned in the Pnimit of 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 therefore the most interior.

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 **Aviut** 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**.

Hence, they are evaluated as low compared to the **Eser Sefirot** at the level of **Keter** in **Olam Adam Kadmon**. They are also considered exterior compared to the **Eser Sefirot** in **AK**. This is because **Aviut** of **Behina Gimel** is exterior to **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 an **Aviut de 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 Assyia** 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-NH**).

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 Assyia**. At the same time, **Olam Assyia** 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 **Hitahshuta** 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.

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 the receiving Kli. Since there is no other vessel of reception there but Behina Dalet, hence, 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.”

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 Zivag de Hakaa. It is like two objects where one wants to break through and pass over the fence and the Geval 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. This matter will be explained full in Part 3, for it belongs there.

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 Shosh, 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, hence 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 Tachtan; b. the Ohr that extends into that first substance is regarded as the Tachtan 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 and more important. 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: Hochma, Bina, Zeir Anpin (which consists of six Sefirot HGT NHY), and Malchut, and their Shosh, 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 Upper one 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 and to do good to another 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, is clothed in 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.

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 sufficient Ohr Nefesh that is related to her, Malchut de Zeir Anpin departed from Zeir Anpin to become Behina Dalet, meaning Behinat 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, that merits the name “vessel of reception for the Ne’etzal,” 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, and he sins. 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 yearns 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 it 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 *Hayah* (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 *Maatziel*.

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 to Behina Aleph 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 from Keter. 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 Shefa.

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 it was possible for her to 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, because she extended it 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 Ohr Hochma appear 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 Ratzon.
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 in it more than in Ein Sof, is only 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.

It is like a candle that is merged 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 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 and Hamshacha whatsoever.

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 departure from the great will to receive due to her desire and choice to equalize 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 from each other by the Hidush Tzura. Their distance from each other is as is the measure disparity between each and every Tzura, 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, added to the form of 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 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 branch, an upshot of the restricted Malchut. Hence, Malchut restricted herself voluntarily and knowingly without any control by her Elyon. However, the consequence that extends from her, namely the Masach, is already completely controlled by the Tzimtzum, 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 Sefirot de Yosher, called Kav.

The Malchut in Eser Sefirot de Igulim is the restricted Malchut, where there is no Masach whatsoever, and the Malchut in the Eser Sefirot de Yosher is the corrected with the above 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 Hakaa 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.

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.

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 NH] 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, compared to the Ohr Hozer, meaning of the least merit. 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 Behina Dalet 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 Hishtokkeket in Behina Dalet, like the two sides of the scales.
There is a simple reason for it: if there is a great Hishtokeket to receive, it necessitates great efforts to refrain from receiving; and if there is a small Hishtokeket, 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 the 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 Elyon 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 Pnimiut 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 Pnimi, 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. Afterward, 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 Klí that extended the Ohr Elyon did not extend more than Hochma downward to begin with. For that reason the Masach did not push the Ohr Keter back, but only from Ohr Hochma downward, and thus Ohr Keter from this Ohr Hozer is absent.

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 Klí 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 Shores. 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 Kashihut 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 Kashiut 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.

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 Esfer 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 Zach, 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 Elyon 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, when clothing the Ne’etzal, it 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 Masach 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* that we choose to examine, we will find ten inner *Sefirot*. If we take a single *Sefira* from those *Eser 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 *Olamot* and degrees before that low degree, until it comes there. 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. Yet, 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.

Any *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 springing from 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 Orot 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 Yessod, 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.
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 Hazar 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 Hazar. 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 Hazar 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 Hazar. That is because here the Sefira of Malchut becomes the origin of that Ohr Hazar.

Thus, it is considered that every Behina of Ohr Hazar 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 Hazar 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 Hazar 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 and Yesod and one in Hod.

Similarly, when Keter receives the last Ohr Hazar, there are already ten Orot of the Eser Sefirot of Ohr Hazar in Yesod, nine in Yesod, eight in Hod etc. as was explained regarding the Eser Sefirot de Ohr Yashar.

By Hitkalelut of Ohr Hazar in passing, Eser Sefirot become fixed in each and every Sefira. Keter has nine Sefirot of Ohr Yashar and one of Ohr Hazar.

106. It turns out that we have Eser Sefirot in each and every Sefira of the above Eser Sefirot, meaning together with the Ohr Hazar. 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 HGTYHY – 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, HGTYHY, 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: HGTYHY, 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 HGTYHY, which are TNHYYM 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; Yesod has nine of Ohr Hozer and one of Ohr Yashar, 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 HGTYHY that passed through her. Those are TNHYYM and her own part, which is Hesed de 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 HGTYHY and Netzah that passed through him, which are HGTYHY 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 HGTYHY and Hod that passed through him, which are Bina, HGTYHY 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. Likewise, when you examine the particular Sefira of Hochma from the Eser particular 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. Also, when discerning the particular Bina in the Eser particular Sefirot of the general Keter, called Bina de Keter, you will also find that it necessarily contains Eser particular inner Sefirot as we have seen in the inner Hochma. That is because all six particular Sefirot HGT NHY of Ohr Yashar of the general Keter below her necessarily passed from above downward 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 particular 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, the Ohr Hozer part of the particular Hochma, and the Ohr Hozer part of the particular Keter. It follows that there are Eser particular 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 below upward, 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 of Ohr Yashar_ and one of _Ohr Hozer_.

118. Just as we have explained the _Eser particular Sefirot_ within the _Eser inner Sefirot_ in the _Eser particular Sefirot_ in the general _Keter_, so we will explain the _Eser particular inner Sefirot_ in each and every one of the _Eser particular Sefirot_ of the general _Sefira of 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_.

Talmud Eser Sefirot – Histaklut Pnimit – Part 2
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 Ohr Hozer always comes in its right place; Ohr Hozer de Yesod
comes in 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 Kashiu, 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 Kashiu, 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 Kashiu 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.

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.

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.
TALMUD ESER SEFIROT

(The Study of the Ten Sefirot)

PART SIXTEEN
The Three Olamot Beria Yetzira Assiya
Items 42-85
80. ..........................................................................................................26
81. ..........................................................................................................26
82. ..........................................................................................................28
83. ..........................................................................................................28
84. ..........................................................................................................28
85. ..........................................................................................................30
42. * It is written in the Zohar (Kedoshim) about the secrets of the Torah: “Adam ha Rishon did not have anything of Olam ha Zeh. One righteous made use of his Nukva, and one Guf was made of that usage, whose Ohr is more than all those angels above etc.”

First, I will explain a certain matter that I had briefly heard from my teacher and then I will elaborate more as much as I heard later on.

43. Adam ha Rishon had no part of Olam ha Zeh, which is Olam Assiya. His Guf was from Olam Yetzira, his Nefesh from Olam Beria, his Ruach from Nukva de ZA de Atzilut, and his Neshama from ZA de Atzilut. Also, He had Neshama to Neshama from Abba ve Ima de Atzilut.

Ohr Pnimi

43. His Guf was from Olam Yetzira, his Nefesh from Olam Beria, his Ruach from Nukva de ZA de Atzilut, and his Neshama from ZA de Atzilut. Also, He had Neshama to Neshama from Abba ve Ima de Atzilut.

We need a close examination here to compare this short text with the elaborate text presented later and with the rest of the articles regarding that matter. We must know that before the sin of Eitz ha Daat Adam had two Behinot NRN; he had NRN from BYA and also NRN from Atzilut.

He also had a Malbush Hitzon on them like the current corporeal Guf about which it is said, “Then the Lord God formed man off the dust of the ground etc.” It is presented below that all the Olamot were on a higher level than they are now because from the current Chazeh de Yetzira downward was Mador ha Klipot, ZA de Atzilut was in the place of Abba and Nukva in the place of Ima.

Beria in the place of ZA de Atzilut and GAR de Yetzira in the place of Nukva de Atzilut. The bottom six of Yetzira in the place of the top six of the current Beria, GAR de Assiya in the place of the bottom four of the current Beria, and the bottom six of Assiya in the place of the top six of the current Yetzira. This is because the Siyum Raglin was in the place of the current Chazeh de Yetzira (see item 55).

The Malbush Hitzon of Adam ha Rishon was made of Malchut de Assiya called “dust off the earth” and indeed the place of Beit ha Mikdash was built from this Beria de Malchut. However, Assiya was then completely above the current Chazeh de Yetzira.

Afterwards he had NRN from BYA, he had Nefesh Ruach from Assiya and Yetzira, which are also called “Behinat Guf” of Adam ha Rishon, because the VAK are called Guf. Finally, he had Neshama from Beria.

After that he had NRN from Atzilut, Nefesh from Nukva de Atzilut that was clothed in Olam Yetzira, and for the clothing of Nukva in Olam Yetzira, which is Behinat ZA. For this reason this Nefesh is named Ruach.

He had Ruach from ZA de Atzilut which is clothed in Olam Beria and for the dressing of ZA in Beria, which is Behinat Neshama and YESHSUT. Hence, this Ruach is named Neshama. In addition, he had Neshama to Neshama from ZON de Atzilut, which are then in the place of Abba ve Ima.

It is written, “His Guf was from Olam Yetzira,” meaning his Behinot Ruach Nefesh, called VAK or Guf, were both from Olam Yetzira. This is because the past Assiya stood above Chazeh de Yetzira and was thus considered that her Nefesh, which also received from Assiya, is also Behinat Yetzira compared to now.
It is written, “his Nefesh from Olam Beria.” It means that he had Behinat Neshama from Olam Beria, meaning his Behinat Neshama was from Olam Beria and it is called Nefesh relating to Nefesh de Atzilut. This is the meaning of “his Ruach from Nukva de ZA de Atzilut,” meaning from the part of Nukva clothed in the past GAR de Yetzira. It is called Ruach because of the Hitlabshut in Olam Yetzira which is Behinat ZA and Ruach.

This is the meaning of “and his Neshama from ZA de Atzilut.” In other words it is from the part of ZA clothed in Olam Beria. It is called Neshama even though everything that comes from ZA is only Ruach. This is because of his Hitlabshut in Beria, which is Behinat Neshama and Behinat YESHSUT.

It is written, “Also, He had Neshama to Neshama from Abba ve Ima,” meaning from ZON that rose and clothed AVI. This is because ZA rose to the place of Abba and Nukva rose to the place of Ima.

44. The reason why he had no part in Olam Assiya is what we will explain about the order of the world and its division. Its place of ruin is opposite the Klipa, and the settled world is divided into many divisions: Hutz la Eretz is opposite Assiya and the whole of Eretz Israel is opposite Yetzira.

It is written in the Zohar, “The firmaments of Assiya exist on Eretz Israel to defend it etc.” The place of Beit ha Mikdash is opposite Beria and the Kodesh Kodashim is opposite the Upper Heichal Kodesh Kodashim of Beria.

45. It turns out that since Adam ha Rishon was created from the place of his repentance, the Olam was always in the form of Beria. After he had sinned, he was created in the weekdays. We have already explained in Parashat Pekudei that Adam ha Rishon was created by Zivug ZA and its Nukva, who rose up to the Heichal of Abba ve Ima where they mated Panim be Panim and procreated Adam and Hava.

46. For that reason ZA was then in the form of Neshama, which is Bina, and his Nukva was in the form of Ruach, which is ZA. It is said in that regard in the Zohar, “a man’s soul is the candle of God” that Neshama is Dechura from the Upper Great Tree, and Ruach is from the Small Tree.

Ohr Pnimi

46. ZA was then in the form of Neshama, which is Bina, and his Nukva was in the form of Ruach, which is ZA etc. called Neshama after ZA being up in the place of Bina etc. called Ruach after his Nukva having been at that time in the place of her husband ZA.

It is seemingly perplexing that he contradicts his own words. He says above that ZON rose up to Heichal Abba ve Ima, and below in the part (item 57) he says that ZA rose to the place of Bina and Nukva to the place of ZA.

The thing is that this speaks of ZA and Nukva that remained below clothed in Olam Yetzira and Beria. When ZA is clothed in Olam Beria it must give her from Bina de Atzilut because Beria receives only from Bina, as she is Behinat Bina de Guf and a Behina receives only from its corresponding Behina in the Elyon.

This is the meaning of the text “called Neshama after ZA being up in the place of Bina,” meaning he gives to Beria by receiving the Ohr above the Ohr from the place of Bina, which is the corresponding Behina of Beria.
It is written, “called Ruach after his Nukva having been at that time in the place of her husband Yodin.” This is because the Nukva that clothed in Olam Yetzira cannot give to Yetzira but only from the Ohr of ZA which is ascribed to Behinat Yetzira.

In order to give to Yetzira, she must be for her in the place of ZA, hence the Ohr is named after ZA, which is Ruach. Nonetheless, ZON themselves are on a higher degree because Nukva is in the place of Ima, which is YESHSUT, and ZA is in the place of Abba, which is the Upper AVI.

47. The thing is that ZA, which is Dechura Great Upper Tree, where the Neshama of Adam ha Rishon came from, called Neshama after ZA being up in the place of Bina. The Ruach of Adam is from Nukva de ZA Small Tree, Nukva, called Ruach after his Nukva having been at that time in the place of her husband ZA, as explained there in the Zohar.

48. After Adam ha Rishon sinned in Etz ha Daat, which is Olam Assiya that he was commanded not to eat from since he had no part in Assiya but only from Yetzira upward. Since he broke it and ate from Etz ha Daat, which is Assiya, he flawed all the Olamot. Hence, they all descended from their degree because Yetzira clothed in Assiya.

Ohr Pnimi

48. In Etz ha Daat, which is Olam Assiya that he was commanded not to eat from since he had no part in Assiya but only from Yetzira upward.

The meaning of the Mitzva that he was told not to eat from Etz ha Daat stems from the Siyum Raglin of the three Olamot BYA that was on the current Chazeh de Yetzira. This was the end of the zone of the Kedusha and from there down was Mador ha Klipot.

It is so because only the first nine of the eight broken Melachim were sorted, which are the 248 Nitzotzin. However, their Malchuiot fell from the Chazeh down to the general place of BYA, which are the eight Malchuiot. Each of them consists of four Behinot, which are 32 in Gimatria, and they became the Klipot that are not good for anything, called Lev ha Even (The Stony Heart).

This is so because they are not sorted at all before the end of correction when Malchut de Tzimtzum Aleph that was concealed in RADLA will appear. Then, even SAM will be a holy angel, as then “He will swallow up death for ever.”

It is written, “he was commanded not to eat from since he had no part in Assiya but only from Yetzira upward,” meaning the current Assiya that is clothed in Mador ha Klipot and has contact with the above Lev ha Even. This is because the past Assiya ended entirely above the Chazeh of the general place of BYA which is above the current Chazeh de Yetzira.

Because of this Siyum he was given the commandment of prohibition on eating the Etz ha Daat so that he would have no contact with the Klipot that cling to Assiya, meaning the Achoraim of Assiya that remained Achor be Achor. He was forbidden to eat the Etz ha Daat, meaning to extend He’arah to the Achoraim since the Shefa would reach the Kelim in the above-mentioned Lev ha Even, and he would die as in the case of the breaking of the vessels.

Since he broke it and ate from Etz ha Daat, which is Assiya, he flawed all the Olamot. Hence, they all descended from their degree because Yetzira clothed in Assiya.
It means in the past Olam Assiya too, when he stood at the first six of the current Olam Yetzira. It was therefore considered Olam Yetzira since the Tachton that stands in the place of the Elyon becomes like him (see item 60). Hence, now after the sin of Etz ha Daat he fell to the Behinat current Assiya that stands clothed in Mador ha Klipot. Also, the reason why the eating of Etz ha Daat caused the Hitlabshut of Assiya in the Klipot will be explained below (item 52).

49. It follows, that Eretz Israel that was opposite Yetzira does not receive from it but through Assiya because Yetzira is clothed in it. Also, Beria is clothed in Yetzira, Nukva de Atzilut clothed in Beria and ZA clothed in its Nukva. Similarly, all the Elyonim of it descended from their degree.

**Ohr Pnimi**

49. **Eretz Israel that was opposite Yetzira does not receive from it but through Assiya.**

Prior to the sin, Yetzira was in the place of Beria, the Upper four of Nukva de ZA in the place of Nukva de ZA and the lower six in the place of the Upper six of Beria. Then, Eretz Israel, which is opposite the Yetzira received from the current Beria.

After the sin, the Upper six of Yetzira fell inside the past Assiya, and the bottom four of Yetzira fell to the place of the Klipot. This is so because from Chazeh de Yetzira downward they fell to Mador ha Klipot which is from the Chazeh down of the place of BYA.

Thus, Eretz Israel cannot receive from its corresponding Behina, which is Yetzira, except through Assiya from before the sin, meaning according to the state that was in the first Behina when Adam ha Rishon was born.

**Beria is clothed in Yetzira, Nukva de Atzilut clothed in Beria and ZA clothed in its Nukva.**

Beria that stood at the place of ZA de Atzilut descended below Parsa because of the sin to the place of the bottom six of Yetzira from before the sin, meaning the state at the time of the birth of Adam ha Rishon. ZA, which stood in the place of Upper Abba, descended to the place of the Nukva, to its Behinat from the Chazeh down, belonging to its Nukva and became Behinat VAK without a Rosh.

Thus, the principle state is the state of the Olamot prior to the sin, meaning in the first Behina at the time of the birth of the Neshama of Adam ha Rishon. ZA was in the place of Abba, its Nukva in the place of Ima and Beria in the place of ZA. GAR de Yetzira in the place of Nukva de ZA and her VAK in the place of the top six de Yetzira through the Chazeh.

After the sin ZA fell from its Chazeh downward and became VAK without a Rosh, and Nukva a Nekuda. Beria fell below Parsa in the place of the bottom six of Yetzira and the top four of the past Assiya. Yetzira fell to the place of the bottom six de Assiya and the top four of Mador ha Klipot and Assiya fell all the way down to the Eser Sefirot of Mador ha Klipot.

Know, that these bottom four of Yetzira from her Chazeh down when she fell to Mador ha Klipot are sometimes called Malchut de Yetzira because anything from the Chazeh down of any degree is considered Malchut.

His Guf is from Olam ha Zeh, his Nefesh from Assiya and his Ruach from Yetzira, the place where his Guf first was.
This is because the Guf of Adam is always from Malchut de Assiya, called “dust” and the Malbush Hitzon of its NRN is made of it (Ohr Pnimi item 43). The place of the sin when Olam Assiya was in the place of the first six de Yetzira up to the Chazeh, his Behinat Guf was also made of the Behinat current Yetzira because the Tachton that rises to the place of the Elyon becomes like him.

After he sinned in Etz ha Daat and all Eser Sefirot de Assiya fell to the place of the Klipot his Guf was made of Olam ha Zeh, which is Behinat Malchut of the current Olam Assiya. His Nefesh was made of the Upper nine de Assiya and his Ruach was made of the current Olam Yetzira in the place of the bottom six of the past Assiya.

Also, his Neshama was made of the current Beria in the place of the bottom six of the former Yetzira and he completely lost the NRN de Atzilut that he had prior to the sin. You should also know that these NRN de Beria that the Rav mentions do not mean that they remained in him after the sin. This is because after the sin nothing was left in him but Nefesh de Nefesh, as the Rav wrote in Shaar HaPsukim. Rather, it means that after he had repented, he acquired NRN from BYA once again.

50. Now the Nefesh of Adam was from Nukva de ZA that descended in the place of Nefesh in Beria, and his Ruach was from ZA that descended in the place of his Nukva. In that, the text that states that Nefesh and Ruach are Malchut and Tifferet is correct and does not dispute with the article of Sabba, which speaks of after the sin of Adam.

Ohr Pnimi

50. Now the Nefesh of Adam was from Nukva de ZA that descended in the place of Nefesh in Beria, and his Ruach was from ZA that descended in the place of his Nukva etc. does not dispute with the article of Sabba, which speaks of after the sin.

Explanation: After the sin ZA came down to Behinat VAK and he is his Behinat from the Chazeh down, which belongs to Nukva. Thus, ZA descended to the degree of Nukva from before, and Nukva herself descended to a single Nekuda under the Yesod. Her bottom nine descended to Olam Beria, and you find that the Nukva descended to Beria.

This is the meaning of the words of the Rav that when he says that Nefesh is from Nukva and Ruach from ZA, he speaks of after the sin of Adam ha Rishon, when ZA became VAK and the Nukva a Nekuda under Yesod.

It is written, “In that, the text that states that Nefesh and Ruach are Malchut and Tifferet is correct and does not dispute with the article of Sabba, which speaks of after the sin.” It means that it will not disagree with the text of the Sabba because the Sabba speaks of after the sin, and the words that speak after the sin relate to his words that NR are Tifferet and Malchut.

51. Now you see how many degrees Adam ha Rishon fell. In the beginning his Guf was from Yetzira and now his Guf is from Olam ha Zeh, his Nefesh from Assiya and his Ruach from Yetzira, the place where his Guf first was.

52. Do not be surprised if you will find several places in the Zohar where Etz ha Daat is good, Matatron, and bad, Sam’el. This is because Etz ha Daat is not only in Assiya where there are Klipot mixed with Kedusha. However, after Yetzira came down and clothed in Assiya, Yetzira is called “Etz ha
Daat of good and bad”, the name of Assiya. Thus we have thoroughly explained what was Etz ha Daat.

Ohr Pnimi

52. Etz, ha Daat is good, Matatron, and bad, Sam’el etc. However, after Yetzira came down and clothed in Assiya, Yetzira is called “Etz ha Daat of good and bad”, the name of Assiya.

Interpretation: After the sin the Upper six of Yetzira fell to the place of the lower six of Assiya and her lower half from the Chazeh down fell to the place of the Klipot. Hence, she is now half good, meaning her KHB HGT through the Chazeh, where she stands above Mador ha Klipot. She is also half bad, meaning her TNHYM from the Chazeh down, clothed in Mador ha Klipot where the Tachtonim cannot receive the He’arat Yetzira except when it passes through the Klipot.

This is the meaning of “good, Matatron”, meaning the Behinat from the Chazeh upward in her, and “bad, Sam’el”, meaning the Behinat from the Chazeh down in her, clothed in Mador ha Klipot, whose Rosh is called “Sam’el’. This is the meaning of Etz ha Daat of good and bad: good from the perspective of Matatron and bad from the perspective of Sam’el. All this occurred because of the sin of Etz ha Daat, though before the sin Etz ha Daat was only in Assiya.

We must understand that, since before the sin Olam Assiya too had no contact with Mador ha Klipot. Thus, why was Olam Assiya in a state of Etz ha Daat of good and bad? Moreover, according to what the Rav writes below (item 87), that on the eve of Shabbat in the twilight, before the sin of Adam ha Rishon, all of BYA rose to Atzilut, and Yetzira and Assiya rose to the place of ZON de Atzilut and were Panim be Panim?

After all, Olam Assiya was already in the place of Nukva de Atzilut with all her Eser Sefirot, and how does he say here that she was in a state of Etz ha Daat of good and bad? It must not be said that the sin was before that, since after the sin the Olamot had already fallen.

They also say in Masechet Sanhedrin that he sinned on the tenth hour, was sentenced on the eleventh, and was expelled from Gan Eden on the twelfth. Thus, the sin was after the twilight, and how are there good and bad in Assiya that rose to Atzilut, since it is written about Atzilut that “evil shall not sojourn with Thee”?

When you study the book Shaar HaPsukim, you will find that the Rav himself addressed it and explained it thus: We shall explain for you one rule and that will explain and settle all the mentioned articles. Know, that every Behinat middle line from the Chazeh down where the Orot are uncovered, whether in ZA, in Nukva de Atzilut, in Beria, or Yetzira, or Assiya, it is called Etz ha Daat.

Thus, when the Rav says here that Etz ha Daat is only in Assiya it refers to the Assiya of every Partzuf and every degree of the degrees and the Olamot. This is because from the Chazeh of every Olam and every Partzuf downward, it is considered as Assiya or Malchut of that Partzuf, even though they have five Sefirot TNHYM there.

However, not all the Assiya of the Partzuf is called Etz ha Daat, only the Behinat middle line in it, which is Yesod. This is because the three Kavim de Assiya are NHY and the middle line is Yesod. The Rav describes more accurately in the Tree of Life that only Behinat Ateret Yesod is called Etz ha Daat. This is why the Rav writes here that there is only Etz ha Daat of good and bad in Assiya.
However, the Rav says (Tree of Life) that the sin of Adam ha Rishon was in the lower Gan Eden, which is Bina de Malchut de Assiya. The Karka of that Gan Eden does not touch this Eretz of ours, meaning the Nekuda de Olam ha Zeh.

Thus, according to the Rav’s words here, Olam Assiya, which was already entirely in the place of Nukva de Atzilut, was also the Karka of the Gan Eden Tachtton in Malchut of Olam Assiya that rose in the very place of Karka de Atzilut itself. Hence, why does the Rav say there that the Karka of the lower Gan Eden touched and did not touch our Eretz when our Eretz was below in the Hitzoniut of the Olamot that did not rise at all in all the ascents on the eve of Shabbat before the sin (item 88)?

Moreover, only the Pnimiut of the three Olamot BYA rose before the sin of Etz ha Daat, not all the Hitzoniut which is Behinat from Chazeh de TNHY de AK downward that became the place of BYA (see item 3). It turns out that the Karka of the Gan Eden Tachtton stood at the Karka of Olam Atzilut and our Eretz is below the Raglaim of AK with respect to Behinat Malchut de Tzimtzum Aleph. The entire Hitzoniut de BYA severs them and the distance between them is great, so how does he say that Karka Gan Eden touched and did not touch our Eretz?

There is indeed great depth here and this is a very important matter. First we must know that even before the sin of Adam ha Rishon the Klipot came opposite Olam Atzilut, but they did not have Behinat Panim be Panim, but were merely as Vav and Nekuda.

In general there are three Klipot: Ruach Se’arah, Anan Gadol, and Esh Mitlakahat, which cling to Noga. This Noga is half good and half bad because when Noga is attached to the Gevul de Parsa de Atzilut she is good, and when the three above Klipot cleave to her, she becomes as evil as they.

This is the meaning of the serpent being turned into a rod and the rod turning into a serpent. The three above Klipot are the serpent. When Noga clings to the Gevul of the Kedusha she is called “a rod” and she is good, and when the Klipot cling to her the rod turns into a serpent and it is bad.

Explanation: the Klipot are built from the deficits in Kedusha, as it is written, “I shall be filled with her that is laid waste” since Tzor is only built out of the ruin of Jerusalem. Thus the Shoresh became the Klipot immediately with the deficit that was made at the outset of Tzimtzum Aleph. This is because of the Tzimtzum that was made on Behina Daat to not receive the Ohr Elyon into her.

This is considered Malchut de Klipa and only Behinat Nekuda, meaning merely Behinat Shoresh. However, after Tzimtzum Bet the Hey Tata’a rose to Nikvey Eynaim when Malchut ha Mesayemet under the place of Sium Raglin de AK rose to the place of Bina de Guf, which is Chazeh de Tifferet.

Then the two bottom thirds of Tifferet and NHYM, which are Bina ZA and Malchut de Guf became Behinat vacant and empty Halal without Ohr (Part 16 item 3). Then these three above Klipot were made one opposite the other, meaning opposite the three Kelim Bina ZA and Malchut de Guf, which now remained as vacant Halal.

Ruach Se’arah is opposite Assiya, which is Malchut, Anan Gadol is opposite Yetzira, which is ZA, and Esh Mitlakahat is opposite Beria, which is Bina. Because this place of Halal in BYA caused a lessening in Atzilut, which is the meaning of the amputee going out with his stilt, there is the Behinat three above Klipot opposite from Olam Atzilut too. However, prior to the sin of Adam ha Rishon the Klipot were not built, and they were also separated from the Kedusha.

This matter of separation of the Klipot was made by the force of two great Tikkunim that were corrected in Olam Atzilut: 1 – The Inner AVI were concealed,
which are GAR de Haya; 2 – Behina Dalet was concealed in RADLA that the Mochin de Yechida come out on.

Explanation: The breaking of the vessels de ZAT de Nekudim happened because of the He’arot AB that they received during the Mochin de Haya that lowered the Hey Tata’a to the Peh as in Tzitzum Aleph. Then the strength of the Parsa was cancelled and the ZAT de Nekudim expanded to the restricted place of BYA, and hence broke, died and fell to the Klipot.

The two above Tikunim were made in Olam Atzilut in order to correct that, meaning in order to be able to receive Mochin de Gadlut by He’arot AB that lowers the Hey Tata’a from the Eynaim to the Peh. However, it is without expanding below Parsa to the restricted place of BYA. 1 – The Hey Tata’a was concealed in RADLA, thus even when He’arot AB lowers Hey Tata’a to the Peh there is no actual Behinat Malchut there, only Yesod de Malchut; 2 – The Inner AVI were concealed, which are the Behinat GAR de He’arot AB, and all that remains is Behinat He’arot VAK de He’arot AB. This does not expand from above downward at all, only illuminates from below upward, meaning only from the Parsa upward.

Thus, you find that the force of Parsa is always kept so that it is not cancelled as during the breaking of the vessels and no He’arot de Atzilut will expand to the restricted place of BYA. Therefore, the Klipot were separated from the Kedusha altogether because Kedusha no longer expands below the Parsa and the Klipot can no longer rob the Kedusha as during the breaking of the vessels.

Now you can understand what the Rav wrote above in item 56. In the first Behina, meaning at the time of the birth of the Neshama of Adam ha Rishon, although ZA rose to the Upper AVI and Mochin de Haya illuminated, it did not help to make them able to raise all Eser Sefirot de Olam Yetzira, only GAR de Yetzira, while the VAK remained below Parsa.

This is so because there is no Behinat from above downward in Mochin de Haya as the Inner AVI were concealed. For that reason it suffices to raise only GAR de Yetzira, which are Behinat from below upward and can rise to Atzilut. The VAK de Yetzira, however, did not receive any Tikun from these Mochin since there is no Behinat from above downward in that which expands to the VAK as well.

Now you can also understand what the Rav wrote in the ascents in the second Behina on the eve of Shabbat after midnight, when ZA rose to AA and acquired the Mochin de Yechida. Still, it only helped GAR de Olam Assiya to be able to rise to Atzilut but ZAT de Assiya remained below the Parsa and did not receive any Tikun (see below item 80).

This is so because of the concealment of the Hey Tata’a in RADLA, and thus even in Mochin de Yechida that emerge by the lowering of the Hey Tata’a to the Peh there is no actual Zivug on Behina Dalet, only on Behinat Yesod de Malchut.

For that reason the Nukva de ZA cannot rise there and be mingled in that Zivug since there is nothing of her Behina there. This is because Yesod and Atara are Behinat Nukva of the Guf de ZA, which is good for Behinat Zivug de ZA and Leah, being Behinat from Chazeh de ZA upward and there is no Hitpashtut there from above downward to Behinat Rachel.

It follows that only Behinat from the Chazeh upward of ZA rose to AA and received Ohr Yechida, and from its Chazeh down which is Rachel, Nukva de ZA, remained below in AVI. They did not receive anything from the Mochin de Yechida. Hence in Assiya too, only her GAR that could receive from the great Nukva, Leah, rose to Atzilut. However, ZAT de Assiya did not receive anything from these Mochin and could not ascend to Atzilut.
Moreover, even in the third Behina of the eve of Shabbat, at twilight, when the bottom six of Assiya rose above Parsa to Atzilut, it was not a complete ascent by Zivug on Behina Dalet, as this is utterly impossible. After all, she is concealed in RADLA.

Rather the ascent was as “additions of Shabbat”, which is the great dominion of Kedusha, as it is written that all the Dinim are impregnated in her. Hence, this He’arah helped only for the day of Shabbat and not before the Kodesh of the Shabbat.

The Rav wrote in the Tree of Life: “Adam ha Rishon could correct only the Olamot Elyonim, but he did not correct Olam Assiya which is all Klipot and this Olam remained in Behinat Achor be Achor etc. The exterior have a hold there among those Achoraim between the cleaved, and this is the meaning of ‘other gods’, meaning other gods that cleave to the Achoraim.”

Explanation: It is explained that although ZA rose in AA by the He’arat AB that lowers the Hey Tata’a to the Peh, there is still no actual Hey Tata’a there. This is because she was concealed. Rather, she is Malchut de Ima, contained in Yesod de Malchut.

This is enough for it only with Mochin de Ima of the Ohr Yechida, since there is NRNY in the Ohr Yechida and then ZA received only the Neshama of Yechida. For that reason only ZA and Leah rise to AA and Rachel remains below.

It is known that Mochin de Neshama suffice only to being GAR to the Behinat from the Chazeh up, but from the Chazeh down he remains Achor be Achor with Rachel, as it is written, “their hinder parts were inward and their faces outward.” It means that there is only He’arah for Kelim de Panim there, called HBD HGT, but the Kelim de Achoraim which are NYH are hidden there inside the HGT.

This is so because they need to hide from the exterior that seize them because all that the exterior want is to annul the ending force of Parsa as during the breaking of the vessels. Thus they could receive He’arat Atzilut once more as during the breaking of the vessels.

For that reason their hold is on these NYH of Assiya that need the He’arah from above downward, whose Tikun is only by the annulment of the Parsa. At that time He’arat Atzilut will expand once more to the place of the Klipot as during the breaking of the vessels.

It turns out that as long as NYH de Assiya are concealed in the form of “their hinder parts were inward” and do not awaken to receive their Shefa, the Klipot are separated from the Kedusha. This is because they cannot suck from the Kelim de Panim de Assiya since they only receive from below upward and the Gevul of the Parsa is well kept to not expand there to the restricted place of BYA where the Klipot receive it.

However, when the Kelim de Achoraim awaken to suck from the He’arat GAR it cancels the Gevul in the Parsa. This is so because they can only receive from the Behinat GAR that comes from above downward and cancels the Parsa as in the case of the breaking of the vessels.

This is why the Klipot are called “other gods”. The Rav explained that it is because they cleave to the Achoraim. In other words, if the Achoraim de Assiya, which are the above NYH, would extend Shefa GAR from above downward the Shefa will instantly reach the Klipot since they are their actual Behina, meaning Behinat Lev ha Even.

The Rav writes that Olam Assiya is all Klipot (item 144) because in fact they hold to the Achoraim de Yetzira too. Even Olam Yetzira which is corrected in
Mochin de Haya cannot receive them but only in its GAR, meaning from below upward because of the above reason that the Inner AVI were concealed. For that reason they have a hold also from Chazeh de Yetzira downward.

However, this is only half of Yetzira, not all of it. Conversely, in Olam Assiya where the entire Behina Dalet was concealed in RADLA, which is the gist of Olam Assiya, all of it is considered Klipot. This is because all that she extends from her share downward comes in the Klipot, which are the remains of the Melachim in the form of Lev ha Even.

This was the sin of Adam ha Rishon. He extended GAR de Haya that shine inside the Achoraim de Assiya and Yetzira, meaning that pass the Gevul of the Parsa as in the case of the breaking of the vessels. By so doing he too caused the breaking of the vessels because all his organs fell inside the Klipot. He also caused the Olamot to descend, and the bottom four of Yetzira and all Eser Sefirot de Assiya were greatly blemished since they were clothed in Mador ha Klipot (see item 94).

It is written, “Adam ha Rishon could correct only the Olamot Elyonim. However, he did not correct Olam Assiya which is purely Klipot, and this Olam remained in Behinat Achor be Achor. There, in those Achoraim, since there are many Klipot there the waste is more than the food and there is hold for the exterior among these Achoraim among the cleaved. This is the meaning of ‘other gods’.”

This means that Kelim de Achoraim de Olam Assiya are only corrected by manifestation of GAR de Haya and the manifestation of Malchut de Behina Dalet concealed in RADLA. She extends the Mochin from above downward and cancels the Gevul of the Parsa de Tzimtzum Bet.

Since this manifestation does not happen in the six thousand years before the end of correction, it follows that there is no correction and sorting to those Achoraim de Assiya. This is because they are Behinat Lev ha Even, whose only desire is for that Shefa, since this is their share. Their entire sustenance and vitalizing force is out of that desire.

The bottom six of Assiya rose to Atzilut in the third Behina of the eve of Shabbat at twilight and the Yetzira and Assiya became Panim be Panim (item 87). However, this was only because of the addition of Shabbat, which is the authority of Kedusha of the day of Shabbat itself, as it is said “All the judgments are impregnated in her.”

However, it was not because of the raising of MAN and the sorts since there is no sorting for them throughout the six thousand years. Hence, although the Achoraim de Assiya appeared there and became Panim be Panim, with regard to the weekdays they are still considered Achor be Achor.

The addition of Shabbat dominates only on the day of the Shabbat, meaning after the Shabbat is sanctified. This is the meaning of the words of the sages, that if he had waited with his Zivug to the day of Shabbat, there would have been no hold to the exteriors. His whole sin was that he rushed in his Zivug while it was still weekday.

It is written in the Tree of Life that “the Karka of the Garden touches and does not touch our Eretz.” Because of the ascent that was made in the addition of Shabbat when the Karka of the Garden rose to Atzilut, it certainly had no contact with our Eretz.

Indeed, before he sanctified the Shabbat she was still connected with other gods that cleave there to the Achoraim, as with regard to weekdays there weren’t any sorts. It follows that she touches our Eretz, which is the restricted Behina Dalet who is forbidden to receive any He’arat Atzilut.
In this manner she touches from the perspective of the weekdays and does not touch from the perspective of the addition of Shabbat. The sin of Adam ha Rishon in eating Etz ha Daat means that he extended Mochin in the Zivug of Yetzira and Assiya Panim be Panim on a weekday.

These Mochin cancel the Gevul of the Parsa and come in the Klipot. This gives strength to the serpent, which consists of all three Klipot, to enter the lower Gan Eden and touch the Ateret Yesod, called Etz ha Daat.

This is the meaning of the tree shouting and saying, “Do not touch me!” The Rav wrote in the Tree of Life that by this touching, all the Upper Mochin that Adam acquired in these three Behinot of the eve of Shabbat, called Zihara Ela’a (Upper Radiance), fell and clothed in a Guf of Olam ha Zeh of the Klipot.

In Beit Shaar HaKavanot (Ohr Pashut item 19) it is explained in implication. Thus we have thoroughly explained the matter of Etz ha Daat which is only in Assiya and that it is all Klipot. From here you will also understand that the matter of Etz ha Daat and the matter of the breaking of the vessels are indeed the same matter, except this was in the Olamot and that was in the Neshamot.

53. In this explanation we settle both verses. One says “And God created man” and the other says, “Then the Lord God formed man.” The Guf of Adam was made of Yetzira, hence the word “created” and after Beria descended and clothed in Yetzira it is as though he was created from Beria, hence the word “formed.”

Ohr Pnimi

53. The Guf of Adam was made of Yetzira, hence the word “created” etc. after Beria descended and clothed in Yetzira it is as though he was created from Beria.

As ZA is Behinat Yetzira de Atzilut, so Adam ha Rishon is discerned as the bottom Yetzira de BYA, meaning from the aspect of Ohr de Tolada. In this aspect he has no part in Bina which is Beria and is not fitting for Behinat Neshama and Mochin.

Instead, because of the ascent of the Hey Tata’a to Nikvey Eynaim, Bina herself expanded to Behinat ZON, called Yetzira and Assiya, or ZAT de Bina, in the form of VAK without a Rosh. In consequence, ZON were rooted in Bina.

Hence, although in principle ZA is VAK without a Rosh, when it rises to MAN to Bina and returns the AVI Panim be Panim, in consequence YESHSUT acquire their GAR, thus ZA also acquires Behinat Rosh. The rule is that everything that the Tachtton induces in the Elyon returns to the Tachtton in the same measure.

Consequently, Adam ha Tachtton too can receive the Behinat Rosh from the ZON because after the ZON rise to AVI they become like them. Thus, although in the beginning of its creation, Adam is not worthy of Behinat Rosh because he has no part in Beria, yet through his ascent to MAN to ZON he causes them Behinat GAR from their Chazeh down too.

Since except the ascent of Adam to MAN ZON did not have Behinat GAR but only from the Chazeh up, he also acquires by himself that measure that Adam caused to extend in Chazeh de ZON down and attains Behinat GAR as they do. The discernment is that Adam, which is Yetzira, rose to Beria because he received GAR from Behinat Beria and equalized with her. You should also remember that BYA, Bina, ZON and NRN de Adam ha Rishon are one matter both in Atzilut and in the lower BYA.
During the birth of Adam ha Rishon the Olamot were already in the form of Beria, as the Rav wrote that Yetzira and Assiya de Atzilut were already in the place of Beria de Atzilut. This means that ZON de Atzilut have already ascended to AVI de Atzilut hence the lower BYA and NRN de Adam ha Rishon, which are their Tolada, were thus born in Behinat Beria.

The Guf of Adam ha Rishon, which is Yetzira, came out in the place of the top six de Beria, by which they had Rosh in Atzilut in the place of ZON. The Rosh itself, called Bina or Beria, was in the place of ZA de Atzilut, and the Garon, which is GAR de VAK or GAR de Yetzira, was in the place of Nukva de Atzilut.

This is the meaning of, “Then the Lord God formed man etc.” This is because there was a complete Yetzira in a complete Rosh from Atzilut since HaVaYaH Elokim implies perfection since Yetzira acquired the very same virtue of Beria.

However, after the sin when Beria descended once more to being Yetzira, which means that the Mochin de GAR that ZA caused YESHSUT departed, YESHSUT descended to VAK without a Rosh which is Yetzira. Also, the Mochin from ZA departed and he returned to Behinat VAK without a Rosh.

Hence, all this is considered that Beria descended to being Yetzira. This is the meaning of “And God created man etc.” It is so because Elokim designates Behinat Mochin de Katnut due to the Behinat Beria that became VAK without a Rosh.

That settles a difficult question: Beria is more important than Yetzira. Hence, why does it write in “formed” a full HaVaYaH Elokim, and in “created” only the name Elokim? According to the words of the Rav we can thoroughly understand that “formed” relates to the complete Yetzira after she had been turned into actual Beria and acquired Rosh from Atzilut. This is why the full name is used. “Created”, however, relates to his Behina after the sin on Behinat VAK without a Rosh, meaning on Beria that fell to being like Yetzira. This is why it only writes the name Elokim, indicating Katnut.

Therefore we should not ask why it is written, “created” when it should have written “formed”. The answer is that he did not return to actual Behinat Yetzira, as then it would never have been suitable for GAR.

Instead, he returned to BYA and is therefore still worthy of reforming his actions so as to raise MAN anew to ZON and extend Mochin de Gadlut in the same amount that he causes in the Elyonim. This is the precision of “created”, designating that he still holds to Beria, though to Katnut of Beria.

54. Now we will explain a matter which is discussed elaborately and then we will explain the superficiality of the above-mentioned text. First we will explain the matter of the order of the degrees of the Olamot and how they stood in the beginning, before Adam was created, and also how they descended from their degree after he had sinned. Know, that the number of the Olamot itself did not change and they are always four, Atzilut, Beria, Yetzira Assiya.

55. However, their order of degrees was thus since the entire place of Eser Sefirot of the current Olam Assiya as well as the place of the four bottom Sefirot of the current Yetzira were empty and vacant. There in that place was Mador ha Klipot.

56. The bottom six of Assiya were in the place where now the first six of Yetzira are and the first four of Assiya were in the place where the last
four of Beria are now. The last six of Yetzira where in the place where the
first six of Beria are now and the first four of Yetzira were in the place
where Nukva de ZA de Atzilut now is.

You already know that she only takes the place of the last four of ZA,
namely Netzah Hod Yesod Malchut in him. She stands opposite them from
behind, hence the name Dalet, since her place is only in the four
mentioned Sefirot.

Ohr Pnimi

56. The bottom six of Assiya were in the place where now the first six of Yetzira.

Here we must remember what the Rav wrote above (item 20) that only ZON are
sorted in the Beten of Ima and nothing more, and Rosh de Beria is sorted in Beten
Nukva de ZA de Atzilut.

The rule is that every Partzuf is emanated in its adjacent Upper degree. You can
see that according to the current state of the Olamot, ZA is in Behinat VAK and
Nukva in Behinat Nekuda from the perspective of the permanent state. From that
state it is impossible that the Rosh of Beria will come out from the Beten of
Nukva de Atzilut.

This is so because when even for herself she is not a Partzuf, how can she
emanate a second Partzuf below her? The rule is that the Partzuf cannot emanate
a Partzuf Tachton below it before it grows to Behinat Neshama in itself (see item
60).

The Rav elaborated here to explain the order of the emergence of BYA from its
beginning so as to teach us that the Olamot were not in the same situation as ZA
is now, in a state of VAK and Nukva in Behinat Nekuda. Rather, ZA was then in
Komat Abba which is Behinat Mochin de Haya and Nukva was in Komat Ima
which is Mochin de Neshama. Then Beria could be sorted in the Beten of Nukva
until she was completed and could sort the Olam Yetzira, and also Yetzira sort
Olam Assiya.

With the above we can also understand the order of the state of the three Olamot
BYA that the Rav wrote here. It is known that when the Tachton rises to its Elyon
it becomes exactly like the degree of the Elyon, as the Rav will write in item 60.

It follows, that Nukva that rose to Komat Ima becomes completely like Ima and
everything that is emanated from Ima is considered as the degree of ZA. This is
because only Behinot ZA are sorted in Ima’s Beten (item 20). Thus, the Eser Sefirot de Beria must have been in the place of ZA because when Nukva is in
Behinat Ima then Beria, which is emanated from it, is in the degree of ZA.

Also, since Olam Beria was then in the degree of ZA, the first four Sefirot of
Olam Yetzira that emanates from it are considered to be in the degree of Nukva de
ZA which clothes ZA from his Chazeh downward. Since Beria is in the degree of
ZA the Ne’etzal from ZA is always his Behinat Nukva.

However, there are two degrees in the Nukva: Achor be Achor with the ZA from
the Chazeh down, and Panim be Panim with the ZA on an equal Koma. The
general state of the Olamot was still in Behinat Achor be Achor before Adam ha
Rishon was created, as it is known that ZON themselves, when they rose to AVI.
Consequently, they were still in a state of Achor be Achor.

This is so because ZA rose to Abba, called Upper AVI and Nukva rose only to
Ima, called YESHSUT. It follows that Nukva clothes there only from the Chazeh
de ZA downward in the same manner as the Halbasha of YESHSUT to the Upper
AVI.
Thus, the Upper ZON are also only in Behinat from the Chazez down Achor be Achor. Thus, although Olam Yetzira received the Behinat Nukva de ZA because of its exit from Beria which was Behinat ZA, she only received the first degree of Nukva, meaning Behinat Chazez de ZA Achor be Achor downward.

For that reason only the first four of Yetzira became the degree of Nukva de ZA, but the bottom six of Yetzira descended to the current Behinat Beria, meaning below Parsa de Atzilut. This is because the Behinat Nukva de ZA takes only four Sefirot while being Achor be Achor from the Chazez down and the rest of her Sefirot are in Beria.

Also, since Olam Yetzira became the degree of Nukva de ZA, it is considered that Olam Assiya that comes out of it, the first four Sefirot de Assiya became the degree of Olam Beria. This is because in Beten de Nukva de ZA only Olam Beria is sorted.

However, Nukva herself had only the first four Sefirot in Atzilut and the six lower Sefirot were in the degree of the first six of Olam Beria. Hence only the first four Sefirot of Olam Assiya, which is sorted by her, were in Olam Beria since they extend from the first four Sefirot de Nukva.

Yet, her six bottom are considered to have been emanated from the bottom six of Nukva that were on the degree of Beria, and everything that comes from the degree of Beria is considered as the degree of Yetzira. For this reason the bottom six of Olam Assiya descended to the first six of Olam Yetzira.

Thus we have thoroughly explained the necessity of the state in the Olamot and their degree, that they must be as in the order that the Rav explains here. This is because no sorting is possible in the Beten de Nukva before she acquires Partzuf Neshama.

It follows that she must clothe Ima and since the Nukva already stood in the degree of Ima, then all the states that the Rav has already written must be so. You will also learn here that all the Olamot BYA came out of Nukva de Atzilut.

This is because not only did Olam Beria come out of Nukva that is in the place of Ima, when Olam Assiya emerged from Yetzira, the Yetzira was literally in the degree of Nukva de Atzilut. It follows that Olam Assiya too came out of Nukva de Atzilut, but from the Behinat Achor be Achor de Nukva.

57. All Eser Sefirot de Beria were in the place which is now ZA de Atzilut in all its Eser Sefirot and his Nukva de Atzilut was then in the current place of Abba ve Ima de Atzilut. The Olamot continue similarly from Abba ve Ima de Atzilut upward to the highest degree, to Ein Sof, higher than their current degree and we need not elaborate here.

58. Indeed there is a question here. We have already learned that the lowest degree in the entire Atzilut is higher than every thing below it through the end of Assiya etc. similarly in all the degrees. This is so because even the bottom degree in Beria is greater than every thing below it, which are Yetzira and Assiya.

Thus, how did we say above that Olam Yetzira had only its Upper four above where Nukva de Atzilut now stands and the rest of the bottom six Sefirot de Yetzira remained below in the place that it is now Beria? After all, all the Olamot could stand at the lowest degree de Nukva de Atzilut, which is beneath it.
59. The answer to that is that when it is written in a different place that the lowest degree in the higher Olam is greater than everything below it, it does not relate to quantity and a measurement of limited space. Rather, it is discerned in the quality of the Ohr itself being better than everything below it. In that aspect of quality and merit it contains everything that is below it.

In comparison, we see that the last drop in a human being’s brain contains everything that exists below it in the entire human body. It is so although we see that it is not so with respect to the size of the place. Moreover, a single organ of the body such as the thigh of the leg is bigger than the size of the entire head.

Ohr Pnimi

59. Quantity and a measurement of limited space. Rather, it is discerned in the quality of the Ohr itself.

This must not be confused with an imaginary place. Rather, quality means the number of disparities in form in the degree without differentiations of merit and importance in it. This is how he explains that it is true that the smaller degree in the Elyon is greater than everything below it.

Yet, this is still a qualitative difference, not a quantitative difference. For example, Malchut in the Elyon is greater than all the Olamot and Sefirot below it. Hence, it is impossible for the two Sefirot below her to be in Malchut de Elyon. According to the quantity there is only one form in Malchut de Elyon, which is why it is considered as merely one Sefira.

For that reason she cannot accept within her two Sefirot that have two different forms from one another, which necessarily require two separate places. The reason is that the Sefira is the Behinat Ohr, and the place is the Behinat Kli related to it.

Thus, the four Sefirot of Yetzira cannot be in the place of one Sefira of Malchut de Atzilut, but it requires four Sefirot of Malchut de Atzilut. This is because every Sefira requires its own unique place, as every disparity of form in the Ohr necessitates a disparity of form in the place, which is the Kli.

60. I also believe I had heard from my teacher a different answer regarding this. It is that this is only meant to be when every single degree is in its proper place because then the measure of the lowest degree in the higher Olam is greater than everything below it.

However, when Olam Beria rises to Olam Atzilut Beria returns to being in the degree of Atzilut itself and requires the same amount of space as if it is Atzilut in itself, etc. similarly.

Hence, when Yetzira rises to Nukva de Atzilut’s place she returns to being in her merit. Then the first four Sefirot of Yetzira require the same measure of space as the Neveva of Atzilut, whose measure is also four Sefirot de Atzilut.

Ohr Pnimi

60. When Olam Beria rises to Olam Atzilut Beria returns to being in the degree of Atzilut.
This is very simple. There is no issue of imaginary places here, but of quality of merit. When you say that the Tachton rises to the place of the Elyon it means that its Tzura has been equalized with the Elyon. Hence, it is necessary that when Beria rises to the place of Atzilut it becomes exactly like Atzilut, and remember that in all the places.

61. Let us return to the first matter. Before Adam was created the Sium of Assiya was at the end of the sixth Sefira of the current Olam Yetzira and the bottom four de Yetzira were all vacant, and all the Eser Sefirot of the current Assiya too. Together they are fourteen Sefirot and there was the section of all the Klipot.

62. That place of the fourteen Sefirot was then the zone of the Olamot, such as we place in every town a Shabbat Zone around it. This is the meaning of the words of our sages why He is called El Shadai, since He said to His world Dai (Heb: enough).

Interpretation: As these four Olamot ABYA expanded when they reached the place of Sium of the sixth Sefira of the current Yetzira, He said to them “Dai, do not expand and do not enter the zone of the above-mentioned fourteen.” Instead, they would remain a Halal for the Klipot as was mentioned.

Ohr Pnimi

62. That place of the fourteen Sefirot was then the zone of the Olamot, etc. Shabbat Zone around it.

This implies to the Shabbat Zone of two thousand Amah that is given and added to the territory of the town where it is permitted to go out of town.

The thing is that Shabbat means the dominion of Atzilut in all the Olamot because the three Olamot BYA rise to Atzilut there as the Rav writes below. This is the meaning of the verse, “let no man go out of his place on the seventh day.”

The city one dwells in on Shabbat implies the place of Olam Atzilut where the Olamot rose. Hence he is forbidden to go out of his city on the day of the Shabbat, as the Olamot do not go out of Atzilut on the day of the Shabbat.

Yet, our sages added another two thousand Amah around the city where it is permitted to go out of the city without breaking “let no man go out of his place on the seventh day.” This requires explanation why it is not considered an exit outside his place.

We must understand these words, since on Shabbat all the Olamot rise to Atzilut and the same sixteen Sefirot through the current Chazeh de Yetzira also remain empty of the Ohr of Kedusha. Thus, the Shabbat Zone was made above in the place of Parsa between Atzilut and Beria, meaning the place where Atzilut ended. Why then is it permitted in exit and is not considered exit outside the zone until the place of Chazeh de Yetzira?

To understand that we must remember everything that the Rav wrote above in this Part in items One through Eight and in Ohr Pnimi there, meaning the explanation of the place of BYA. All of these thirty Sefirot de BYA, the sixteen and the fourteen that the Rav deals with here relate primarily to the thirty Sefirot of the place of BYA. They are called the Hitzoniut of the three Olamot BYA which do not rise even on the day of Shabbat, as the Rav writes below.
He says about them that at the end of the sixteenth Sefira it is the Shabbat Zone and is prohibited to enter in the zone of the fourteen Sefirot below. It explains there that this place BYA was made of half of Partzuf Tifferet and NHY de AK that remained under the Parsa de Atzilut during Tzimtzum Bet.

This was because of the ascent of Malchut ha Mizdaveget to Nikvey Eynaim and Malchut ha Mesayemet rose to the place of the half of Tifferet, which is Bina de Guf. There the place of Sium Kav Ein Sof was made which is Parsa de Atzilut, and from there down there remained an empty and vacant space without Ohr.

Hence, half Tifferet and NHY de AK remained empty without Ohr and are called the place of the three Olamot BYA, meaning where the three Olamot BYA are destined to expand.

See in Ohr Pnimi, the rest of the text, that the place for Olam Beria was made of the bottom half of Tifferet, the place for Olam Yetzira was made of NHY and the place for Olam Assiya was made of Malchut.

We know what the Rav writes for us that you have not a tiny Nitzotz in all four Olamot ABYA that has not four Behinot ABYA in itself. Thus, even within those TNHY de Partzuf Nekudot de SAG de AK that remained under the Parsa de Atzilut to the place of BYA, they are also considered as four Behinot ABYA in themselves.

This is so because those TNHYM expand to Eser Sefirot HBD HGT NHYM where HBD is the Rosh, HGT is the Behinat Atzilut in it until the Chazeh, and from Chazeh to Sium de Tifferet it is Beria in it. NHY are Yetzira and Malchut is the Assiya in it.

Thus the principal dominion force of BYA in it appears only from the Chazeh down, meaning from the Sium of the sixth Sefira of Yetzira downward. However, from the Chazeh up it is still Behinat Atzilut compared to the Kelim, even though it is empty of Ohr Elyon because of the Parsa de Atzilut above it that has already ended the Kav Ein Sof there.

Now we have thoroughly explained the great difference between the sixteen Sefirot from the Chazeh up in BYA’s place and the fourteen Sefirot from the Chazeh down in it, even when it is completely empty of Ohr, meaning immediately after Tzimtzum Bet. Even then it is considered that Behinat BYA is not apparent in the Kelim until the Chazeh since they are Behinat Rosh and Atzilut in the Kelim. The force of BYA is only apparent in them from the Chazeh down.

Now we can thoroughly understand the matter the Shabbat Zone of the two thousand Amah, permitted in exit although they are outside the city. The Rav says that they are opposite these sixteen Sefirot from Chazeh de BYA upward. From the Behinat Ohr in them they are already BYA since they are below Parsa de Atzilut. Therefore they are considered to be outside the city.

Yet, since from the Behina of the Kelim they are still Atzilut until the sixth Sefira of Yetzira, it is therefore still permitted to go there since it is not considered an exit outside Atzilut.

The reason is that they are still considered Atzilut from the perspective of the Kelim, hence the prohibition of “let no man go out of his place” does not apply to them. It is so because from the perspective of the Kelim they are still Atzilut.

The matter of the number of two thousand years implies the two Sefirot Keter and Hochma in them because HBD is Rosh and Keter and HGT are Atzilut and Hochma since the five Sefirot KHB ZON are called Rosh and ABYA. We find that until Chazeh de Yetzira they are only two Sefirot Keter and Hochma and from the Chazeh down they are Bina and ZON.
This is why the Rav writes that they are called Shabbat Zone, since Shabbat is \textit{Behinat Atzilut} and at the \textit{Sium} of the sixth \textit{Sefira de Yetzira} it is the zone of \textit{Atzilut}. From there down begins the \textit{BYA} in them, being the fourteen bottom \textit{Sefirot}.

You will not be perplexed by what the Rav wrote above that \textit{Rosh} is \textit{Beria} and \textit{HGT} through \textit{Chazeh} is \textit{Yetzira} and from the \textit{Chazeh} down it is \textit{Assiya}. The value of the \textit{Orot} is on one side and the value of the \textit{Kelim} is on another.

What the Rav wrote to us in several places, that there is not a tiny \textit{Nitzotz} in the entire \textit{HGT} zone of the above-mentioned fourteen.” Instead, they would remain a \textit{ABYA} and \textit{Kelim} is only according to the \textit{HGT}.

You will not be perplexed by what the Rav wrote above that \textit{Rosh} is \textit{Beria} and \textit{HGT} through \textit{Chazeh} is \textit{Yetzira} and from the \textit{Chazeh} down it is \textit{Assiya}. The value of the \textit{Orot} is on one side and the value of the \textit{Kelim} is on another.

What the Rav wrote to us in several places, that there is not a tiny \textit{Nitzotz} in the entire \textit{HGT} zone of the above-mentioned fourteen.” Instead, they would remain a \textit{ABYA} and \textit{Kelim} is only according to the \textit{HGT}.

Although compared to the \textit{Orot} there isn’t even \textit{Ohr Malchut} in it before it acquires the \textit{Eser Sefirot de Assiya} called Cycles, yet, even a fetus in its mother’s womb already has these \textit{Eser Sefirot}. No \textit{Kli} will be added to it when it grows, but it is merely that the \textit{Kelim} are not fitting for their task before they acquire the \textit{Orot} ascribed to them.

Because of that, we mostly name the \textit{Kelim} after the \textit{Orot} dressed in them. The Rav writes above regarding the \textit{Guf} of \textit{Adam ha Rishon} that his \textit{Rosh} is \textit{Beria}, meaning \textit{Neshama} and \textit{HBD}, his \textit{Guf} which is \textit{HGT} is \textit{Yetzira}, meaning \textit{Ruach}, and from the \textit{Chazeh} down he is \textit{Assiya}, meaning \textit{Ohr Nefesh}.

This discernment is according to the values of the \textit{Orot} clothed in him. In addition, in that regard it is considered that the \textit{Rosh} and the \textit{HGT} through the \textit{Chazeh} are considered the First nine \textit{Sefirot} in the \textit{Guf}, which are \textit{Keter} and \textit{ABYA} and from the \textit{Chazeh} down it is only for \textit{Sefirat Malchut} in him, called \textit{Assiya}.

This is so from the \textit{Behinat Hitlabshut Orot} in the \textit{Kelim} since every emergence of an act in the \textit{Kelim} is only according to the \textit{Orot} clothed in them.

When we are concerned with discerning only the values of the \textit{Kelim}, such as here concerning the Shabbat Zone where the prohibition applies chiefly to the places that are the \textit{Kelim}, we have to discern ten complete \textit{Sefirot} in them \textit{KHB ZON}. These are called \textit{Rosh} and \textit{ABYA} each emerging from its opposite \textit{Behina} in the \textit{Shorashim Elyonim} until “one higher than the high” by way of branch and root. Hence this also applies to a corporeal \textit{Guf}.

It is written, “\textit{When they reached the place of Sium of the sixth Sefira of the current Yetzira, He said to them “Dai, do not expand and do not enter the zone of the above-mentioned fourteen.” Instead, they would remain a Halal for the Klipot.}”

It has been explained (\textit{Ohr Pnimi} item 56) at the end of the item, that all these three \textit{Olamot BYA} were emanated from \textit{Nukva de Atzilut} and even \textit{Olam Assiya} emerged from \textit{Nukva de Atzilut}. This is because her \textit{Elyon} which is \textit{Olam Yetzira} was then in \textit{Behinat actual Nukva de Atzilut}.

Thus, even \textit{Olam Assiya} can only expand through the \textit{Sium} of the current \textit{Chazeh de Yetzira}, meaning only in the measure of the sixteen \textit{Sefirot} which are \textit{Behinat Atzilut de BYA}. However, they could not expand from the \textit{Chazeh} down, where they are already \textit{Behinat BYA} from the perspective of the \textit{Kelim} too. This is because the force of \textit{Sium de Kav Ein Sof} made in the \textit{Parsa} below \textit{Atzilut} begins to show its authority there in \textit{Chazeh de Yetzira} meaning after the \textit{Sium} of the \textit{Rosh} and \textit{Atzilut de BYA}.

For that reason no upshots of \textit{Nukva de Atzilut} can expand there since the dominance of the \textit{Sium de Kav Ein Sof} made in \textit{Tzimzum Ber} leave these fourteen \textit{Sefirot} as vacant \textit{Halal}. It is written, “they would remain a Halal for the Klipot.”
As Olam ha Zeh was made in Behinat vacant Halal in Tzimtzum Aleph, so from Chazez de Yetzira down it became a vacant Halal in Tzimtzum Ber because the force of Siyum de Parsa below the Atzilut begins to manifest there.

You can relate the matter to what is written in AA de Atzilut that this Masach in Peh de AA that generates Bina de AA outside the Rosh does not appear at all in its exit place at the Peh, but only in the place of its Chazez. Hence, AVI that stand from the Peh to the Chazez still have Rosh and GAR. Only YESHSUT, which stand from his Chazez down remain in Behinat VAK without a Rosh because of this Masach.

We have elaborated in different places, but here too the power of Siyum in the Parsa below Atzilut is Behinat Peh de Rosh with regard to BYA, hence beginning only at Chazez de BYA. From there down the vacant Halal is made for the Klipot.

63. Now we shall explain the matter of Adam ha Rishon, how he expanded in these Olamot. I have already notified you in the article Studied in the House of Eliyahu, section The World Exists Six Thousand Years, in Parashat Bereshit, regarding the sin of Adam ha Rishon, that Adam ha Rishon contained three Olamot, which are Beria Yetzira and Assiya.

64. This is the order of his Hitpashtut in them: The Rosh of Adam ha Rishon was in Olam Beria, which is now the place of ZA de Atzilut and his Garon was in the first four of Yetzira, which is now the place of Nukva de Atzilut. You already know that Nukva de Atzilut is called Gan Eden, thus only his Garon was placed in Gan Eden.

65. From there downward his entire Guf was outside Gan Eden in a manner that his whole Guf was place in the last six of Yetzira and in the first four of Assiya. These are now the measure of place of the entire Olam Beria.

66. However, the Guf of Adam was divided into two divisions, because Yesod de Bina expands until the Chazez and the Orot inside it are covered. From the Chazez down the Orot are uncovered, as we explain regarding the Hassadim that expand in Tifferet de ZA.

For that reason his Guf was divided into two Olamot, the covered Upper half was placed in the last six of Yetzira and the revealed lower half was placed in the first four de Assiya.

67. It turns out that his Guf was primarily above in Yetzira, as it is known that the Guf implies the Vav of HaVaYaH and Yetzira is also implied in the Ot Vav itself. The Raglaim of Adam ha Rishon were placed at the bottom four of the past Assiya which are now the first six of Yetzira. Thus we have explained the Hitpashtut of Adam ha Rishon in three Olamot Beria Yetzira Assiya when he was created.

68. Now we will explain the matter of Adam ha Rishon when he was created, as our sages wrote in the Midrash and the Talmud, how we connect it to what we have explained. Our sages said that the Guf of Adam ha Rishon was created from Eretz Israel, his Agavot (buttocks) from Bavel and from Akra DeAgma (a city in Babylon).
To explain that we must also explain what they said in the *Tikkunim* that *Yetzira* controlled *Eretz Israel* and *Assiya* controlled *Hutz la Eretz*, *Ever ha Yarden*, *Suria* etc. What all these discernments mean. We have explained that before *Adam* was created the *Olamot* were higher in degree.

*Ohr Pnimi*

68. *Hitpashtut* of *Adam ha Rishon* in three *Olamot Beria Yetzira Assiya* when he was created.

This entire article was explained above in Part 8 and study it there.

69. We have also explained that his *Guf* was from *Eretz Israel*. You already know that only *Yetzira* controls *Eretz Israel*, not *Assiya*. Yet, at that time the last six of *Yetzira* were in the place where the first six of *Beria* are now.

70. The *Guf* of *Adam* was of the last six of the past *Yetzira*, because the *Guf* means the *Ot Vav*, and *Yetzira* is also *Ot Vav*. Thus, *Yetzira* controls *Eretz Israel* and you find that the *Guf* of *Adam* was from *Eretz Israel* which is from *Yetzira*, which is between two *Olamot Beria* and *Assiya*. Also, the *Guf* of *Adam* is the middle of the whole of *Adam*.

71. However, the last *Sefira* of the six *Sefirot* of *Yetzira* is called *Malchut de Yetzira*, *Nukva de ZA de Yetzira* which is now the sixth *Sefira* of *Olam Beria*. This is the meaning of *Ever ha Yarden*, the place of the children of Gad and the children of Reuben. It is considered *Malchut* of the past *Yetzira* with all first three of the past *Assiya*, which are now the four bottom *Sefirot de Beria*.

72. All these four bottom *Sefirot* of the current *Beria* are the meaning of *Ever ha Yarden*, and they are *Tifferet* and *Netzah* and *Hod* and *Yesod* of the current *Beria*. However, *Malchut* of the current *Beria* that was then the fourth *Sefira de Assiya* is called *Suria* and her degree is worse than *Ever ha Yarden*.

73. It turns out that the past *Malchut de Yetzira* was the past *Ever ha Yarden* and the current *Malchut de Beria* was *Behinat Suria*. The last six of the past *Assiya*, which are the first six of the current *Yetzira*, were *Hutz la Eretz* since these were then *Behinat Assiya*. It is known that *Assiya* hangs in *Hutz la Eretz* and controls there, and we have already explained that the *Raglaim* of *Adam ha Rishon* were from *Hutz la Eretz*.

74. It is known that each *Regel* (leg) is divided into three *Prakin*. The two upper *Prakin* in both *Raglaim*, called his *Agavot*, were from *Bavel* and from *Akra DeAgma*, as mentioned in the Gmarah.

75. Do not be surprised by that because they are very close to *Eretz Israel*, as it is written in the Midrash and the Yerushalmi about that man who was plowing with his cow. It ran away from him and he chased it until they reached *Bavel* before night.
Thus, the Guf from Eretz Israel is not far from his Agavot from Bavel, since these are the two upper Prakin proximate to the Guf. The other lower four Prakin in both his Raglaim were from the other lands in Hutz la Eretz.

Ohr Pnimi

75. The Guf from Eretz Israel is not far from his Agavot from Bavel, since these are the two upper Prakin proximate to the Guf.

Eretz Israel is Behinat Olam Yetzira. Prior to the sin her First four were in Nukva de Atzilut and her lower six were in the First six of Beria, meaning HBD HGT through Chazeh de Beria.

Our sages do not speak of the Rosh and Garon of Adam ha Rishon, but only from his Guf which is Behinat lower six de Yetzira that were then in the First six of Beria. Also, Malchut de Yetzira that stands in the place of Chazeh de Beria is Behinat Ever ha Yarden, containing the First four of Assiya too, which then clothed the lower four TNHY de Beria. The Behinat Guf de Adam ha Rishon was made of them, from the Chazeh down to the end of his Tifferet.

Malchut of the First four of Assiya that was in the place of the current Beria is Behinat Suria, close to Bavel. The Raglaim of Adam ha Rishon are Behinat bottom six of Assiya that clothe the First six of Yetzira until the Chazeh. This place is Behinat Hutz la Eretz, hence you find that his Raglaim are from Behinat Hutz la Eretz.

However, the Raglaim are divided into three thirds. His two Upper thirds, called his Agavot, are from Behinat two Upper thirds de VAK de Assiya, which are Behinat Bavel, proximate to Suria, which is Malchut of the First four of Assiya.

The part of his Guf from the Chazeh down to Siwm Tifferet is made of those. The two Upper thirds of VAK de Yetzira, namely Bavel, are found to be close to Behinat Eretz Israel, meaning Malchut de Yetzira that was in Chazeh de Beria like his Agavot, close to his Guf.

76. Now we have explained how Adam ha Rishon took from the entire Olam ha Zeh and his Guf was stretched over three Olamot Beria Yetzira Assiya too, and all is one. Thus we have explained the first Behina, how the Olamot were when Adam ha Rishon was created. We also explained how his Rosh and Garon were inside GE and his Guf in the rest of the Olam.

Ohr Pnimi

76. The first Behina, how the Olamot were when Adam ha Rishon was created.

We must know that this first Behina is considered the “constant” of Mochin de BYA, but they descended from their place because of the sin of Etz ha Daat.

77. Now we will explain the second Behina after Adam ha Rishon was created and the Creator placed him in Gan Eden. It was then half of the sixth day and onward, at which time Kedusha is necessarily added in all the Olamot, as we explain regarding the eve of Shabbat.

The Olamot begin to rise above their place from the fifth hour of the eve of Shabbat and Kedusha is added to them. It is as we mention regarding the excess Hey mentioned in verse, “And there was evening and there was morning, the sixth day.” It implies the fifth hour.
77. The Olamot begin to rise above their place from the fifth hour of the eve of Shabbat etc. It is as we mention regarding the excess Hey.

Explanation: The six days of Bereshit are HGT NHY. Thus, the sixth day is Yesod, in which all five days were sweetened and corrected, which are HGT NH. This is the meaning of the Sixth Day “And the heaven and the earth were finished etc.” For this reason Yesod is called Kol (Heb: all), because it contains five Sefirot HGT NH.

The sixth day itself is divided into twelve hours. The first six are five Hassadim in Yesod, which are the sweetening of the five days HGT NH from the aspect of the Hassadim. You find that the sixth hour is its own Behina from the aspect of Hassadim.

The last six hours are the sweetening of the five days HGT NH from the aspect of the Gevurot in them, and the sixth hour and the twilight is its own Behina from the aspect of the Gevurot, sweetening the five Gevurot HGT NH.

The sweetening falls mainly on the fifth day, which is Hod, namely Malchut that is close to the Klipot. This is the reason for the excess Hey of the sixth day, implying the fifth hour, which is the Hesed that is ascribed to Sefirat Hod.

Thus, when the fifth hour on the eve of Shabbat comes, the Olamot begin to rise up from their place and Kedusha is added to them. This is so because then all five days HGT NH have been sweetened from the aspect of the five Hassadim in the Yesod, and hence there is an ascent to all the Olamot above their place.

78. Thus we shall now explain what was renewed that eve of Shabbat after midnight when Adam was created and entered Gan Eden with all his Guf. When he was created only his Rosh and Garon were in Gan Eden, and the rest of his Guf was in Olam ha Zeh. Now, however, he entered Gan Eden entirely.

79. The Olamot rose in the following manner: ZA rose to the place that is now the place of AA. Nukva rose to the place that is now the place of Abba, and Beria rose to the place that is now the place of Ima. Also, Yetzira in the place of ZA and Assiya in the place of Malchut Nukva de ZA.
them, because ZA rose to the place of AA and Nukva to the place of Abba, meaning Upper AVI, where Nukva procreated the Mochin for Olam Beria. Mochin de Beria were emanated from the Upper AVI since Nukva rose there, and everything that emanated from the Upper AVI is considered YESHSUT. Hence, Olam Beria was then made in the degree of YESHSUT de Atzilut and acquired her GAR.

Similarly, Beria emanated Mochin for Olam Yetzira and through these Mochin the Yetzira became the degree of ZA de Atzilut. This is because everything that emerges and emanates from the degree of YESHSUT is considered the degree of ZA. Then Yetzira too acquired her Mochin de GAR.

Similarly, Yetzira emanated Mochin to Olam Assiya. Because Yetzira is now in the degree of ZA, the Mochin de Assiya were made in the degree of Nukva de Atzilut clothing ZA from his Chazeh downward, Achor be Achor, since she is the next degree after ZA.

You find that now the Assiya is in the state of Olam Yetzira in the first Behina, where GAR de Assiya clothe the Nukva de Atzilut and her bottom six remain under the Parsa clothing the First six of the current Olam Beria.

This is so because Nukva de Atzilut herself in the place she rose, also clothes ZA only from the Chazeh down since ZA rose to the place of AA and Nukva did not rise there with him. Instead, she remained in AVI, clothing ZA from the Chazeh down as has been explained above in the first Behina in the bottom six of Yetzira.

80. The first four of Assiya rose because this is the measure of Nukva de ZA, only four Sefirot. The other six Sefirot de Assiya are in the place of the first six of the current Beria. Yet, AVI de Atzilut and everything above them also rose above their degree in this order, and we should not elaborate in them.

81. Know, that the principal place of the Olamot and their genuine degree is in this order, and this is their rightful place for all times. The reason is that ZA should grow to be like Arich Anpin and should therefore rise up to there. Also, the place of Arich Anpin should be the place of ZA because by that it becomes Arich.

Ohr Pnimi

81. The principal place of the Olamot and their genuine degree is in this order, and this is their rightful place for all times etc. ZA should grow to be like Arich Anpin.

It means that the whole matter of Olam ha Tikun is about reviving the seven Melachim that died during the breaking of the vessels in Olam Nekudim. This will mean the revival of the dead and Gmar ha Tikun.

However in the beginning of Olam ha Tikun, when the new MA came out and revived the Melachim, not all were corrected, but some were corrected and some were not corrected. Consequently, all the degrees descended from their place.

GAR de Atik clothed on the place of GAR de Nekudim and HGT NHYM de Atik on the place of HGT NHYM de Nekudim. GAR de AA clothed on HGT de Atik, meaning on the place of HGT de Nekudim, and AVI and ZON on ZAT de AA in the place of TNHYM de Nekudim.

It turns out that AA descended to the place of ZA de Nekudim, because his GAR clothe HGT de Atik that stand in the place of HGT de Nekudim, which are ZA. ZA
himself descended to Behinat VAK de NY de Nekudim since AVI clothe HGT de AA, which in turn clothe NY de Atik that stand in the place of TNYYM de Nekudim.

ZA clothes VAK de VAK de AA and is therefore located in the place of VAK de VAK de NY de Nekudim. It follows that the degrees descended significantly since AA descended to the degree of ZA de Nekudim and ZA descended to VAK de VAK de NY de Nekudim.

It is written, “ZA should grow to be like Arich Anpin etc. the place of Arich Anpin should be the place of ZA because by that it becomes Arich.” It means that AA stands in the place of ZA of Olam ha Nekudim, meaning the place of HGT de Atik that took the place of HGT de Nekudim, which are ZA.

Before ZA rises and clothes his HGT in Olam ha Nekudim, all the degrees are still in a state of descent. It is written, “Know, that the principal place of the Olamot and their genuine degree is in this order,” meaning that ZA will rise and take the place of GAR de AA, which is the true place of ZA.

Also, Nukva’s place was in Nekudim in the place of NY de Nekudim, meaning from the Chazeh of ZA de Nekudim downward. Now during the descent of the degrees the GAR of the Upper AVI stand there clothing HGT de AA which clothe NY de Atik, which are the place of NY de Nekudim.

Similarly, the real place of the three Olamot BYA is in the place of YESHSUT and ZON de Olam Atzilut. This is because these three Olamot BYA are discerned as the new NY that came out to ZA during the emergence of Gadlut de ZAT de Nekudim with the Mochin de AB SAG that came out. This is because the Mochin de AB lowered the Hey Tata’a from the Eynaim and raised the AHP that fell to the Guf back to the Eser Sefirot de Rosh.

Also, as a result, the TNYYH that fell below Parsa to the place of BYA returned, joined the ZAT de Nekudim and became Behinat Atzilut. However, they broke because the Parsa was not yet in its fullest power. In consequence, the Ohr expanded to these new NYH de BYA from above downward, meaning to the place of BYA. As a result, they broke and died since they breached the Gevul of the Parsa.

However, if the Orot of the new NYH had not expanded into BYA but would rather have raised the new NYH from BYA above Parsa, as in the case of Olam ha Tikun, then they would not have been broken. They would have remained with all the Orot de Atzilut forever.

Now you can see that the whole issue of the sorting of BYA is these new NYH that joined the ZAT de Nekudim when they were already in Gadlut. They broke because they wanted to receive the Orot de Atzilut in their place in BYA, and must now sort them and raise them from the place of BYA to be once more Behinat new NYYM to Olam Atzilut.

This will be the Tikun and the revival of the dead. You find that the true place of BYA is in the place of YESHSUT and ZON de Atzilut because after ZA and Nukva return to their place in Nekudim, these BYA must be their Behinat new NYH, clothing Nukva from the Chazeh down.

Since Nukva is the place of AVI then her new NYH, which are BYA are from the Chazeh down of the Nukva in the place of YESHSUT and ZON. This is because YESHSUT and ZON are clothed from the Chazeh down of AVI, and thus the real place of the three Olamot BYA at the time of Gmar Tikun is in the place of YESHSUT and ZON de Atzilut.

This thoroughly explains the words of the Rav how this order that was on the second Behina on the eve of Shabbat is the true state of ZON and BYA.
82. **Nukva of ZA in the place of Abba**, as it is written, “by wisdom founded the earth,” as “Father founded his daughter.” It is also the meaning of “Ye shall keep the sabbath therefore, for it is holy.” “Keep,” which is the Nukva becomes “holy,” which is Abba.

This is the meaning of the text “it is holy,” because the Nekeva returns to being holy, and Beria rose in Ima, as you know that Ima nests in her abdomen.” Also, Yetzira in the place of ZA because ZA nests in the angel and Assiya in Nukva de ZA because Malchut nests in the Ofan, which is Assiya.

83. You find that this is the worthy place for the order of the degrees of the Olamot, and you now find that all the lower Olamot of Beria Yetzira and Assiya were in the place of Atzilut except the last six of Yetzira. Those were then at the First six of the current Beria.

84. This was the meaning of the Ibur of the Ir (town) mentioned in the Talmud. It is because these bottom six protrude and exit Olam Atzilut like a pregnant woman whose Ubar protrudes outside her body.

**Ohr Pnimi**

84. **Protrude and exit Olam Atzilut** like a pregnant woman whose Ubar protrudes outside her body.

This is the meaning of the Ibur of the Ir presented in Masechet Iruvin. When you come to measure the zones you do not measure from the wall of the city but go seventy Amah and some margins and begin to measure from there. These seventy Amah are called the Ibur of the Ir, considered as though they are still within the wall of the city.

The Rav says that these lower six of Assiya that remained below Parsa de Atzilut in the place of the first six of the current Beria are considered to have remained as one Guf with Olam Atzilut. It is like a pregnant woman whose Ubar and Beten protrude outside her Guf. This is the meaning of the Ibur of the Ir, which is considered like the Ir itself although already outside the wall.

We must understand these words. How can you say that the last six de Assiya are one Guf with the Atzilut when Parsa interrupts between them? How are these first six of Beria different than the rest of the Sefirot de BYA, and also, what is the resemblance to the Ibur of an Ir?

The thing is that Parsa is the Behinat Sium on Ohr Atzilut that is made at half the Tifferet, which is Bina de Guf by the power of the ascent of the Hey Tata’a in the Nikvev Eynaim, which occurred during the emergence of the Nekudim. As a result, Malchut ha Mizdaveget, meaning the Peh of the Rosh rose to Nikvey Eynaim, which is Bina de Rosh. Then the Eser Sefirot de Rosh came out from Bina upward, and the Eser Sefirot from above downward into Behinat Guf expanded from Nikvey Eynaim downward.

The AHP of the Rosh went outside the Rosh and were contained in Behinat Guf and Malchut ha Mesayemet that prior to that stood in the Etzbaot Raglaim, rose from there to the place of Bina de Guf, called Tifferet, meaning to the Chazeh. There at the Chazeh she ended the Partzuf and the two thirds Tifferet and ZON remained below the Sium of the Partzuf, meaning below Atzilut (see above Ohr Pnimi items 2 and 3).
This is indeed difficult since the *Hey Tata’a rose to Bina*, only the *Hatem Peh* should have gone outside the *Stum of Atzilut* since the *Zivug* was made in *Bina*. Why did the *Hey Tata’a* rise in the middle of *Bina*, meaning under *GAR de Bina*, by which the *ZAT de Bina* herself went outside the *Rosh* and outside *Atzilut*?

Indeed this is the meaning of “*Abba took Ima* out for her son and *Abba* himself was corrected with *Dechura* and *Nukva*.” This is because *GAR de Bina* are called YESHSUT. *Malchut rose in GAR de Bina* and *Abba* himself was corrected there in *Dechura* and *Nukva*, which is the meaning of *Eynaim* and *Nikvey Eynaim*. Hence, the *Avzen*, which is *ZAT de Bina*, called YESHSUT, went outside the *Rosh* into Behinat Guf.

Also, the two thirds of Tifferet, which are Behinat ZAT de Bina de Guf, called YESHSUT went out of Atzilut because of that. This correction was in order to provide Mochin for ZA which is the son of YESHSUT. Had YESHSUT not gone outside, there would have been no presence of Mochin for ZA (see item 33).

Thus you find that from the aspect of the ascent of the *Hey Tata’a* in the Eynaim only, ZAT de Bina did not have to go outside Parsa de Atzilut. This is the meaning of the two lower thirds of Tifferet that were made into Olam Beria.

However, this was a special Tikun by Upper AVI who took the *Hey Tata’a* within them in order to eject ZAT de Bina outside the Rosh and outside Atzilut so as to provide Mochin for ZA. Hence, YESHSUT are considered the Beten of AVI, protruding outside the Guf de AVI.

Yet, they are still considered as the Guf de AVI itself because this is the protrusion and the exit outside the Guf de AVI. It is not because of a flaw in them, but only for her *Ubar*, being ZA who did not have Mochin anyhow.

Thus, the place of Olam Beria was made of two thirds of Tifferet, which are ZAT de Bina de Guf that remained below the Parsa and expanded to Eser Sefirot de Beria. The First seven are Behinat ZAT de Bina and from the Chazeh downward they are Behinat ZON.

Hence, these First seven of Beria, which are KHBD HGT through the Chazeh, are already under the Parsa de Atzilut. Yet, since they do not exit Atzilut because of their own flaw but in order to give Mochin to ZON, they are regarded as being from the Parsa upward, inside Atzilut.

It is rather like a pregnant woman where the *Ubar* protrudes outwardly, meaning as the Beten protrudes outside the Guf in a pregnant woman, which is not because of her, but because of the *Ubar* in her. Similarly, the exit of these First seven of Beria outside Atzilut is because of the *Ubar* in her, which is ZON to whom she wants to give Mochin. It turns out, that in herself she is still Guf de Atzilut, although she protrudes and exits below Parsa de Atzilut, as this is not because of a flaw.

Now you can also see the meaning of the *Ibur* of the Ir, which is not included in the two thousand *Amah* of the Shabbat Zone. The *Ir* means Olam Atzilut, as written in Ohr Pnimi item 62. On the day of the Shabbat all the Olamot are in the form of Atzilut and the zone of the two thousand *Amah* are opposite the two Sefirot ZON de Hitzoniot of the place of BYA which cannot rise to Atzilut. They remain below Parsa, empty without Ohr.

They are in the place of Rosh and Atzilut de Kelim since there is an opposite value between the Kelim and the Orot. Although Rosh and Atzilut of the place of BYA are Keter and Hochma from the aspect of the Kelim, they are ZA and Nukva from the aspect of the Orot.

Hence, these two thousand *Amah* are not measured from near the city wall, which is Parsa de Atzilut, but we leave and add seventy *Amah* and some margins,
opposite these seven Sefirot de Beria KHBD HGT and the Chazeh. Each Sefira contains ten and the Behinat Chazeh is the “margins”.

These seven Sefirot de Beria are still discerned as Guf de Atzilut and the matter of their protrusion outside Olam Atzilut resembles a protrusion of a Beten outside a woman’s Guf, which is not because of her, but because of the fetus. For this reason we measure the Shabbat Zone only from Chazeh de Beria downward until the general Chazeh of the place of BYA.

It is written, “these bottom six protrude and exit Olam Atzilut like a pregnant woman etc.” He wishes to say that even the bottom six of Assiya that remained then below Parse inside the place of the First six of the current Beria, are also considered to have been in Atzilut. This is because the place of these First seven de Beria is discerned as the actual Ibur of the Ir, meaning like a pregnant woman.

85. Now you find that the bottom four de Beria and the entire Olam Yetzira and Assiya which are the place of twenty-four Sefirot were then all vacant, empty and Halal. It was in the form of Shabbat Zone, which is two thousand Amah except for the last fourteen Sefirot, which became a permanent section for the Klipot. The other ten Upper Sefirot were in the form of Shabbat Zone.

Ohr Pnimi

85. Permanent section for the Klipot.

This is so because she has only temporary residence in all three Olamot BYA, as it is written in the Zohar: “Ima nests in Kursaya, ZA nests in Yetzira and Malchut nests in the Ofan.” Nesting means temporary residence. The reason is that on Shabbats and Good Days they return to their place in Atzilut, and BYA remains completely empty of Kedusha.

Yet, the Klipot that have acquired permanent residence from the Chazeh de BYA downward never leave there throughout the six thousand years. They do not leave there even on Shabbats and Good Days.

However, regarding the first sixteen Sefirot de BYA from the Chazeh upward, after the sin the Klipot built a great construction. It is written, “God hath made even the one as well as the other,” and they occupy their share in the first sixteen Sefirot too throughout Komat BYA. However, they do not have permanent residence there since on Shabbats they must leave the first sixteen Sefirot from the Chazeh up.

This is so because during the ascent of the Olamot on Shabbat these sixteen Sefirot become completely empty, having neither Kedusha nor Klipot. Yet, they do not leave from Chazeh de BYA downward even on Shabbat. This is the meaning of the words of the Rav, “except for the last fourteen Sefirot, which became a permanent section for the Klipot.” This means that they never leave there until the end of correction.

We must understand the reason why the first sixteen are so different from the last fourteen, and also what is the matter of the permanent residence and temporary residence which is said both about Kedusha and about the Klipot.

First we must remember that the place of BYA is one matter and the Olamot BYA with everything inside them, Kedusha and Klipot, are a separate matter.

The difference between them is very big because the place of BYA was made of the Kelim of NHY de Partzuf Nekudot de SAG de AK. They remained below
Paras by the renewal that occurred there in Tzimtzum Bet, where the Atzilut ended on the Chazeh of this Partzuf.

You find that the Kelim themselves are from Tzimtzum Aleph but the renewal of the ascent of the Hey Tata’a in the Nikvey Eydnaim lowered them below Atzilut and they were emptied of their Orot. Thus, the Kelim of the place of BYA are from Behinat Tzimtzum Aleph, but the three Olamot BYA and the Partzufim in them, both Kedusha and Klipa, came primarily from Tzimtzum Bet.

It is so because they came out during the Gadlut de Eser Sefirot de Olam ha Nekudim with the Hitpashtut of the new Ohr de AB de AK that lowered the Hey Tata’a back to its place in the Peh de Rosh and returned the AHP to the Rosh.

Afterwards, when the Mochin expanded from Rosh to ZAT they lowered the Nekudat Sium too from the place of the Chazeh de Partzuf Nekudot de SAG to the place of Sium Raglin as before. Then ZAT de Nekudim expanded through the Nekuda de Olam ha Zeh, equal to the Raglaim of AK. Since they breached the Gevul of the Paras that was made during the Katnut de Nekudim, they broke because of that and died.

It is known that all four Olamot ABYA of Olam ha Tikun were made of these ZAT that died as well as ABYA de Klipot because some were corrected and some were not corrected. ABYA de Kedusha were made of those that were corrected where the Kelim de Panim became Olam Atzilut, and the three Olamot BYA were made of the Kelim de Achoraim.

What remained after ABYA de Kedusha and could not be corrected was made into ABYA de Klipot, thus both BYA de Kedusha and BYA de Klipot emerged and were made after Tzimtzum Bet. However, BYA’s place came out entirely during Tzimtzum Aleph like all the Partzufim of AK, and Tzimtzum Bet only diminished it to lower it outside Atzilut.

The reason that some were corrected and some were not corrected is that the breaking of the vessels was because Malchut de Tzimtzum Aleph that became a vacant Halal, became Av again in Kelim de ZAT, as they crossed the Gevul of the Parsa. Hence, only the First nine Sefirot of each Melech of the ZAT could be sorted, but Malchut of every Melech could not be sorted since she was in Behinat vacant Halal from Tzimtzum Aleph.

However, because of their breaking, all the Behinot were mixed with one another and each Behina that is sorted and rises from BYA has 320 Nitzotzin, which are all seven Melachim. This is so because with Melech ha Daat they are eight Melachim. Each Melech contains Eser Sefirot, and in each Sefira there are four Behinot HB TM, thus 320.

Since Malchut in each Eser Sefirot was not sorted you find that there are eight Malchuiot here where in each Malchut there are four Behinot HB TM, which are thirty-two Nitzotzin. This is the meaning of Lev ha Even, since these thirty-two Nitzotzin of the Malchuiot are considered the vacant Halal of Tzimtzum Aleph. They are unfit for any correction and must be separated from the Kelim. Without it, it is impossible to revive them.

It turns out that they are 320 Nitzotzin in general, but only the first nine of them can be sorted and revived, which are the 248 Nitzotzin. The Malchuiot among them are the thirty-two Nitzotzin and have no Tikun at all and must be separated from the Kelim, as it is written, “and I will remove the stony heart out of their flesh.”

Hence, the place of BYA, which is TNHY de Nekudot SAG de AK was divided into two Behinot in the same manner, its First nine and the Malchut in it. In itself it expanded into Eser Sefirot HBD HGT NHYM. All first nine in it HBD HGT through the Chazeh stand where Orot clothe the Kelim, and only its Malchut
stands from the Chazeh downward (Ohr Pnimi item 3). It turns out that everything that fell to its Behinat Malchut which is from its Chazeh down is not suitable for sorting because they are Behinat Lev ha Even.

It is written, “the last fourteen Sefirot, which became a permanent section for the Klipot.” It means that the Klipot do not leave there even on Shabbat because there is Behinat Malchut of the place of BYA where Lev ha Even fell, which cannot be corrected throughout the six thousand years.

It turns out that the Klipot do not move from there and acquire permanent residence there though the sixteen Upper Sefirot from the Chazeh upward in the place of the 248 Nitzotzin rise on Shabbat. At that time they become Atzilut once more and the Klipot that are opposite the 248 Nitzotzin all cancel on the day of Shabbat. Hence, that place became completely empty then and has neither Kedusha nor Klipa.

We divide the place of BYA and say that from the Behinat Kelim, HBD HGT through the Chazeh is considered the Behinat Keter Hochma in it, meaning Rosh and Atzilut. Also, from the Behinat Hitlabshut of the Orot in the Kelim, all nine Sefirot in it are considered to be in HBD HGT through the Chazeh, and only Malchut is from the Chazeh down.

Similarly, all the Olamot are divided in the same manner because the nine Sefirot of the first Olamot in general are in AK and Atzilut through the Parsa, where Nukva de ZA is. From Parsa down there is nothing of the nine original Sefirot, only the Hitpashtut of Nukva de ZA, meaning Malchut alone.

All these Partzufim de BYA are Behinat Ohr of Tolada. Yet, from the Behinat Hitpashtut Orot in the Kelim from Parsa downward it is considered to be the three Olamot BYA, which are the three Komot Bina and ZON while AK and Atzilut are considered as merely Keter and Hochma. In other words, it is just as we have said in the two discernments of the place of BYA and also in every single item, because everything that exists in the general always abides in the particular too, even in the very last item.

You find that there are two Behinot of Eser Sefirot: the original Eser Sefirot and Eser Sefirot of Ohr of Tolada. The Sium of the original nine Sefirot is in Malchut de Atzilut and the Sium of the nine Sefirot or the Ohr of Tolada is in the place of Chazeh of the place of BYA that ends there, and remember that.

This is only according to the state of BYA in the first Behina that the Rav wrote here, which is the permanent state of BYA. What they acquired in the second Behina and in the third Behina is an addition in them.

Also, the descent that the Olamot descended afterwards because of the sin of Adam ha Rishon and the last four of Yetzira and the Eser Sefirot of Assiya that descended from the Chazeh of the place of BYA downward is the matter of the great lessening and descent from their permanent state. It is considered as Hitlabshut of Kedusha in Klipot because from the Chazeh of the place of BYA downward it is the place of the Klipot.
Instructions for using the dictionary:

1. Column A shows the Hebrew words in Latin letters. In parenthesis is the suffix or the form of the word used.
2. Column B shows the translation of the word into English. Note that some of the words simply cannot be translated.
3. Column C shows the words in Hebrew fonts. If you don’t have Hebrew installed on your computer you will see the Hebrew fonts as a code.
4. Column D indicates which language we normally use when using the terms: Eng – English; Heb – Hebrew; Ar. – Aramaic
5. Column E indicates the source of the word or the terms. The options are: A – Aramaic; H – Hebrew; M – Medieval.

<table>
<thead>
<tr>
<th>Hebrew Words in Latin Letters</th>
<th>Literal Meaning In English</th>
</tr>
</thead>
<tbody>
<tr>
<td>AB</td>
<td>Name of a Partzuf</td>
</tr>
<tr>
<td>AB SAG</td>
<td>Name of a special Light</td>
</tr>
<tr>
<td>Abba</td>
<td>Father</td>
</tr>
<tr>
<td>Abba ve Ima (AVI)</td>
<td>Father &amp; Mother</td>
</tr>
<tr>
<td>ABYA</td>
<td>Atzilut, Beria, Yetzira, Asya</td>
</tr>
<tr>
<td>Achor</td>
<td>Posterior/Backside</td>
</tr>
<tr>
<td>Achoraim</td>
<td>Posterior/backside</td>
</tr>
<tr>
<td>Achoraim Dvukim</td>
<td>Adhered Posterior</td>
</tr>
<tr>
<td>Achsanta</td>
<td>Inheritance</td>
</tr>
<tr>
<td>Achur</td>
<td>Turbid/Foul</td>
</tr>
<tr>
<td>Adam</td>
<td>Man/Human</td>
</tr>
<tr>
<td>Adam ha Rishon</td>
<td>The First Man</td>
</tr>
<tr>
<td>Adam Kadmon</td>
<td>The Primordial Man</td>
</tr>
<tr>
<td>Adama</td>
<td>Earth</td>
</tr>
<tr>
<td>Adrin</td>
<td>Inner rooms</td>
</tr>
<tr>
<td>Afaapim</td>
<td>Eyelids</td>
</tr>
<tr>
<td>Affar</td>
<td>Dust</td>
</tr>
<tr>
<td>Agada</td>
<td>Legend</td>
</tr>
<tr>
<td>Agol</td>
<td>Circular</td>
</tr>
<tr>
<td>AHaVaH</td>
<td>Love</td>
</tr>
<tr>
<td>Ahiza</td>
<td>Grip</td>
</tr>
<tr>
<td>Ahor be Ahor</td>
<td>Back to back</td>
</tr>
<tr>
<td>AHP</td>
<td>Awzen, Hotem, Peh</td>
</tr>
<tr>
<td>Ain</td>
<td>Nothing</td>
</tr>
<tr>
<td>Akkev</td>
<td>Heel</td>
</tr>
<tr>
<td>Aksadrin</td>
<td>Outer rooms</td>
</tr>
<tr>
<td>Akud (im)</td>
<td>Bound/Tied</td>
</tr>
<tr>
<td>Al Menat Lehashpia</td>
<td>In order to bestow</td>
</tr>
<tr>
<td>Al Menat Lekabel</td>
<td>In order to receive</td>
</tr>
<tr>
<td>Alachson</td>
<td>Diagonal</td>
</tr>
<tr>
<td>Aleph (in)</td>
<td>A/First/One/First letter in the Hebrew alphabet (numeric value: 1)</td>
</tr>
<tr>
<td>Ali Elyon</td>
<td>One Above the Elyon</td>
</tr>
<tr>
<td>Aliyah</td>
<td>Elevation</td>
</tr>
<tr>
<td>Alma</td>
<td>World</td>
</tr>
<tr>
<td>Amah</td>
<td>Certain Measurement</td>
</tr>
<tr>
<td>Anaf (im)</td>
<td>Branch</td>
</tr>
<tr>
<td>Anan Gadol</td>
<td>Great Cloud (one of the Three Klipot)</td>
</tr>
<tr>
<td>Ani</td>
<td>I/Me</td>
</tr>
<tr>
<td>Aretz</td>
<td>Land</td>
</tr>
<tr>
<td>Arevim</td>
<td>Guarantors</td>
</tr>
<tr>
<td>Ari</td>
<td>Ari</td>
</tr>
<tr>
<td>Arich</td>
<td>Long</td>
</tr>
<tr>
<td>Arich Anpin</td>
<td>Long Face</td>
</tr>
<tr>
<td>Arichat Raglaim Delma</td>
<td>Stretching of the legs of Ima</td>
</tr>
</tbody>
</table>
Arieh  
Lion 
Arvut  
Mutual Responsibility/Guarantee 
ASMB  
AB, SAG, MA, BON 
Aspakharia  
Mirror 
Aspakharia de Lo Nahara  
Mirror (Malchut) without light 
Assiya  
Action 
Atara (Atarot)  
Crown 
Ateret ha Yesod 
Atik(a)  
Ancient/Detached 
Atzamot  
Bones 
Atzilut  
Nobility 
Atzmut  
Selfness/Essence 
Atzmut/o  
Essence/ His essence 
Av  
Thick/Coarse 
Avhana  
Distinction/Diagnosis/Insight 
Avir  
Air 
Avir Reikani  
Empty Air 
Avira Dachya  
Clean air 
Aviat  
Thickness/Coarseness 
Avnet  
Girdle 
Avraham  
Abraham 
Awzen (Awznaim)  
Ear(s) 
Ayil  
Enter 
Ayin  
Eye 
Ayin  
16th letter in the Hebrew alphabet (numeric value: 70) 
Azka  
Holding tightly 
Baal ha bait  
The host 
Baalei Kabin  
On crutches 
Bait  
House/Hall 
Bara Ethader la Evar 
Bassar  
Flesh 
Bavel  
Babylon 
BDK HYH (pronounced: Badak Haya)  
Bet, Dalet, Kof, Het, Yod, Hey 
be  
In 
Bechor  
First-born 
Be’er  
Well 
Behema  
Beast (usually referring to domesticated animal) 
Behina  
Aspect/Observation/Discrimination/Distinguisment/Feature 
Behira  
Choice 
Beit ha Mikdash  
The Temple 
Beit Kibul  
Receptacle 
Beita  
Home/House 
Beki’a  
Fission 
Ben Horin  
Free 
Beria  
Creation 
Berur  
Sorting/Observation/Examination 
Bet  
B/Second/Two 
Bet, numeric value: 2  
Second letter in the Hebrew alphabet 
Bet-Alef  
Two-One 
Beten  
Abdomen 
Betziur  
Painted like… 
Bia Kadma’a  
First intercourse
Bina
Bira
Bishul
Bitul
Bitush
Blita
Bochu
Bohu
Bolet
BON
Boreh
Brit
Brit Rova
Brudim
Butzina
Butzina de Kardinuta
BYA
Chaf, numeric value: 20
Chama be Nartika
Chazeh
Da'ach
Daat
Daata Kala
Dachya
Dadei Behema
Dadim
Dak (im)
Dalet
Dalet Behinot de Ohr Yashar
Dalet, numeric value: 4
Dalet-Gimel
Dam
DaTzHaM (Domem, Tzomeach, Hay, Medaber)
Daveh
Davuk
de
Dechar
Dechia
Dechura
Dechura
DHGT
Dibur
Dikna
Din (im)
Dmut
Dochak
Doche
Dodim
Dofen
Domem
Dormita
Duchra

Intelligence
Well
Cooking
Nullification
Beating
Protuberance
Void
Protruding
A name of a Partzuf
Creator
Circumcision
A Quarter pact
Grizzled
Light
Candle of Darkness
Beria, Yetzira, Asya
11th letter in the Hebrew alphabet (numeric value: 20)
The sun in its sheath
Chest
Faded/Extinguished
Intellect/Knowledge
Reckless
Pure/Clean
The nipples of a beast
Nipples
Thin/Fine
D/Fourth/Four
Four Phases of Direct light
Four-Three
Blood
Dying/Afflicted
Adherent/Cohesive
Of
Male
Rejection
Male
Male
Beard
Judgement
Likeness/Image
Crowdedness
Rejects
Lovers
Side
Still
Sleep
Male
Dvekut  Adhesion/Adherence
Edom  Land of Edom
Efrohim  Chicks
Efshar  Possible
Ein  Naught/Nil
Ein Sof  Infinity
Einin  Eyes
Ekie  One of the names of the Creator
Ekie de Alephin  One of the names of the Creator
Elef  One thousand
Elokim  God
Elyon (im)  Superior/Upper One
Emtza'i  Medial
Erech Hafuch Orot ve Kelim  Reversed value between lights and vessels
Eretz  Land of (some place)
Eruv  Mixture
Erva (Ervot)  Pudenda
Eser  Ten
Eser Makot  Ten plagues
Esh  Fire
Esh Mitlakahat  Blazing Fire (one of the Three Klipot)
Eshet Hail Ateret Baala  A virtuous woman is a crown of her husband
Eshgacha Pkicha  Open Providence
Et  The
Et Ratzon  A good moment
Etaaruta de La'ila  Awakening from above
Etaaruta de Letata  Awakening from below
Etz ha Chaim  Tree of life
Etz ha Daat  Tree of knowledge
Etz Hadaat Tov ve Ra  The Tree of Knowledge of Good and Bad
Etzbaot  Toes
Etzem  Object/Core/Essence
Evar (im)  Organ/Limb
Even (Avanim)  Stone
Ever haYarden  Jordan
Eynaim  Eyes
Gadlut  Adulthood
Gadol  Grownup/Adult
Gag (ot)  Roof/Top
Galgal (im)  Wheel
Galgalta  Skull
Galgalta ve Eynaim (GE)  Skull and Eyes
Gan Eden  Garden of Eden
Ganuz  Concealed
GAR  The first (upper) three
Gar de Bina  The first three of Bina
Garon  Throat
Gas  Coarse
GAS  Galgalta, AB, SAG
Gashmiut  Corporeality
GASMB  Galgalta, AB, SAG, MA, BON
Gazar  Removed/Clipped
Gerush  
Banishment

gevul  
Boundary/Limit

gevura (gevurot)  
Bravery

gidim  
Tendons

gilui  
Revelation/Discovery

gimatria  
Gimatria (calculations with Hebrew letters numerical values)
gimel  
C/Third/Three

gimel go gimel  
Three within three

gimel, numeric value: 3  
3rd letter in the Hebrew alphabet (numeric value: 3)
gimel-bet  
Three-Two

gilfa  
Carving
gmar tikkun  
The end of correction
guf  
Body
gufa  
Body
gevurot  
Valor

habata  
Looking/Gazing

hachpala  
Increase

hachraa  
Decision

had  
1 (Numeric value)

had samcha  
One line

had samcha  
One Support

hafetz hesed  
Delightin in mercy

hafira  
Digging

hafra\'ot  
Obstructions

hahein  
Hahein

haka\'a (ot)  
Beating

hakika  
Carving

halal  
Space/Vacuum

halav  
Milk

halbasha  
Clothing

halon (ot)  
Window

hamshacha  
Extension

hamtaka  
Mitigation

harchaka  
Exclusion/Distancing

harkana  
Bending

harkanat rosh  
Head Bowing

hasaga  
Attainment

hash\'ala  
Lending/Borrowing

hashivut  
Importance

hashpa\'a  
Bestowal

hashva\'a  
Equivalence

hassadim  
Mercy

hassadim mechusim  
Hidden Hassadim (Mercy)

hastara  
Concealment

hatch  
Incision

hatan  
Bridegroom

hatzer  
Yard

hava  
Eve

ha\'va\'ya\'h  
Lord

havdala  
Segregation

hay  
18 (Numeric value)

hay  
Animate
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Haya</td>
<td>Animal/Alive</td>
</tr>
<tr>
<td>Hayut</td>
<td>Livelhood/Vitality</td>
</tr>
<tr>
<td>HBD (Hochma, Bina, Daat)</td>
<td></td>
</tr>
<tr>
<td>He</td>
<td>5th letter in the Hebrew alphabet (numeric value: 5)</td>
</tr>
<tr>
<td>He’arah (He’arot)</td>
<td>Illumination/Luminescence</td>
</tr>
<tr>
<td>He’arat Hochma</td>
<td>Luminescence of Wisdom (Hochma)</td>
</tr>
<tr>
<td>Hech</td>
<td>Palate</td>
</tr>
<tr>
<td>Heichal</td>
<td>Hall</td>
</tr>
<tr>
<td>Heilot</td>
<td>Armies</td>
</tr>
<tr>
<td>Heirut</td>
<td>Freedom</td>
</tr>
<tr>
<td>Hek</td>
<td>Bosom</td>
</tr>
<tr>
<td>Heker ha Ubar</td>
<td>Recognition of the fetus</td>
</tr>
<tr>
<td>Herayon</td>
<td>Pregnancy</td>
</tr>
<tr>
<td>Hesed</td>
<td>Mercy</td>
</tr>
<tr>
<td>Hesed, Gvurah, Tifferet (HGT)</td>
<td>HGT</td>
</tr>
<tr>
<td>Het</td>
<td>8th letter in the Hebrew alphabet (numeric value: 8)</td>
</tr>
<tr>
<td>Hevel</td>
<td>Breath</td>
</tr>
<tr>
<td>Hevel de Garmeii</td>
<td>Society</td>
</tr>
<tr>
<td>Hey (in)</td>
<td>5th letter in the Hebrew alphabet (numeric value: 5)</td>
</tr>
<tr>
<td>Hey Ela’a (HE)</td>
<td>Upper Hey</td>
</tr>
<tr>
<td>Hey Rishona (HR)</td>
<td>First Hey</td>
</tr>
<tr>
<td>Hey Tata’a (HT)</td>
<td>Bottom Hey</td>
</tr>
<tr>
<td>Hibuk</td>
<td>Embrace</td>
</tr>
<tr>
<td>Hidush</td>
<td>Novelty/Innovation</td>
</tr>
<tr>
<td>Hidush Tzura</td>
<td>Innovation of form</td>
</tr>
<tr>
<td>Hirik</td>
<td>Punctuation mark</td>
</tr>
<tr>
<td>Hishtavut Tzura</td>
<td>Equivalence of form</td>
</tr>
<tr>
<td>Hishtokekut</td>
<td>Yearning</td>
</tr>
<tr>
<td>Hissonar</td>
<td>Need/Deficit/Shortage</td>
</tr>
<tr>
<td>Histaklut</td>
<td>Observation/Contemplation/Examination/Reflection</td>
</tr>
<tr>
<td>Histaklut Pnimit</td>
<td>Inner Reflection/Inner Contemplation</td>
</tr>
<tr>
<td>Histalkut (Histalkuiot)</td>
<td>Departure/Retirement</td>
</tr>
<tr>
<td>Hitabut</td>
<td>Thickening</td>
</tr>
<tr>
<td>Hitbatlut</td>
<td>Nullification</td>
</tr>
<tr>
<td>Hitdabkut</td>
<td>Adhesion</td>
</tr>
<tr>
<td>Hitgabrut</td>
<td>Increasing/Intensification/Overcoming</td>
</tr>
<tr>
<td>Hitkalalelut</td>
<td>Integration/Incorporation/Mixture/Intermingling/Inclusion</td>
</tr>
<tr>
<td>Hitkashrut</td>
<td>Connection</td>
</tr>
<tr>
<td>Hitlabshut</td>
<td>Dressing/Clothing</td>
</tr>
<tr>
<td>Hitlabshut be Coach</td>
<td>Potential clothing</td>
</tr>
<tr>
<td>Hitlabshut be Foal</td>
<td>Actual clothing</td>
</tr>
<tr>
<td>Hitmaatut</td>
<td>Diminution/Lessening</td>
</tr>
<tr>
<td>Hitnotzetzut</td>
<td>Sparkling</td>
</tr>
<tr>
<td>Hitpaalut</td>
<td>Impression/Enthusiasm</td>
</tr>
<tr>
<td>Hitpashtut</td>
<td>Expansion</td>
</tr>
<tr>
<td>Hitrachakut</td>
<td>Isolation/Distancing</td>
</tr>
<tr>
<td>Hitzon</td>
<td>External</td>
</tr>
<tr>
<td>Hitzoniut</td>
<td>Externality</td>
</tr>
<tr>
<td>Hivarti</td>
<td></td>
</tr>
<tr>
<td>Hivra</td>
<td>White</td>
</tr>
<tr>
<td>Hivrin</td>
<td>White</td>
</tr>
<tr>
<td>Term</td>
<td>Meaning</td>
</tr>
<tr>
<td>----------------------</td>
<td>--------------------------------------</td>
</tr>
<tr>
<td>Hizdakchut</td>
<td>Purification</td>
</tr>
<tr>
<td>Hochma</td>
<td>Wisdom</td>
</tr>
<tr>
<td>Hod</td>
<td>Glory</td>
</tr>
<tr>
<td>Hofchiut Tzura</td>
<td>Oppositeness of form</td>
</tr>
<tr>
<td>Holada</td>
<td>Giving birth</td>
</tr>
<tr>
<td>Holam</td>
<td></td>
</tr>
<tr>
<td>Homer</td>
<td>Substance</td>
</tr>
<tr>
<td>Hoshek</td>
<td>Craves</td>
</tr>
<tr>
<td>Hotam</td>
<td>Seal</td>
</tr>
<tr>
<td>Hotem</td>
<td>Nose</td>
</tr>
<tr>
<td>Hozker</td>
<td>Returning</td>
</tr>
<tr>
<td>HP</td>
<td>Hotem Peh</td>
</tr>
<tr>
<td>Hurva</td>
<td>Ruin</td>
</tr>
<tr>
<td>Hutz la Eretz (HUL)</td>
<td>Outside of the Land of Israel (literal meaning)</td>
</tr>
<tr>
<td>HYM (Hod, Yesod, Malchut)</td>
<td></td>
</tr>
<tr>
<td>Ibui</td>
<td>Thickening</td>
</tr>
<tr>
<td>Ibur</td>
<td>Conception</td>
</tr>
<tr>
<td>Iburim Kolelim</td>
<td>Collective/Conclusive Conceptions</td>
</tr>
<tr>
<td>Ichud</td>
<td>Unification</td>
</tr>
<tr>
<td>Igul (im)</td>
<td>Circle(s)</td>
</tr>
<tr>
<td>Ikar</td>
<td>Gist/Primary</td>
</tr>
<tr>
<td>Ikra</td>
<td>Gist</td>
</tr>
<tr>
<td>Ilana Ravreva</td>
<td>Big tree</td>
</tr>
<tr>
<td>Ilana Zeira</td>
<td>Small tree</td>
</tr>
<tr>
<td>Ilana/Ilan</td>
<td>Tree</td>
</tr>
<tr>
<td>Ilam</td>
<td>Mute</td>
</tr>
<tr>
<td>Ima</td>
<td>Mother</td>
</tr>
<tr>
<td>Inuga</td>
<td>Pleasure/ Delight</td>
</tr>
<tr>
<td>Ir</td>
<td>City</td>
</tr>
<tr>
<td>Isha</td>
<td>Fire</td>
</tr>
<tr>
<td>Isha Dachya</td>
<td>Clean Fire</td>
</tr>
<tr>
<td>Itrin</td>
<td>Crowns</td>
</tr>
<tr>
<td>ka Mekavein</td>
<td>Intense aiming</td>
</tr>
<tr>
<td>Kab</td>
<td>Crutch</td>
</tr>
<tr>
<td>Kabbalah</td>
<td>Reception</td>
</tr>
<tr>
<td>Kadla</td>
<td>Back of the neck</td>
</tr>
<tr>
<td>Kalla</td>
<td>Bride</td>
</tr>
<tr>
<td>Kamatz</td>
<td>Punctuation mark</td>
</tr>
<tr>
<td>Kamut</td>
<td>Quantity</td>
</tr>
<tr>
<td>Kardinuta</td>
<td>Darkness</td>
</tr>
<tr>
<td>Karka</td>
<td>Soil/Earth/Ground/Bottom</td>
</tr>
<tr>
<td>Kashin</td>
<td>Hard</td>
</tr>
<tr>
<td>Kashiut</td>
<td>Hardness</td>
</tr>
<tr>
<td>Katnut</td>
<td>Smallness</td>
</tr>
<tr>
<td>Kav (im)</td>
<td>Line</td>
</tr>
<tr>
<td>Kavana</td>
<td>Aim/Intention</td>
</tr>
<tr>
<td>Kaved</td>
<td>Heavy</td>
</tr>
<tr>
<td>KB</td>
<td>102 (Numeric value)</td>
</tr>
<tr>
<td>KB Haruvin</td>
<td>102 Ruins/Carrobs</td>
</tr>
<tr>
<td>Kedem</td>
<td>144 (Numeric value)</td>
</tr>
<tr>
<td>Kedusha</td>
<td>Sanctity/Holiness</td>
</tr>
<tr>
<td>Kesher</td>
<td>Connection/Knot</td>
</tr>
</tbody>
</table>
KeShor la Ol ve ke Hamor la Masa  
As the ox to the burden and as a donkey to the burden

Keter (Ketarim)  
Crown

KHB (pronounced KaHaB)  
Keter, Hochma, Bina (KHB)

Kfia  
Coercion

Kfifa  
Bending

Kfifat Rosh  
Head Bending

Kilkul  
Corruption

Kinun  
Nesting

Kipa'on  
Freezing

Kisse  
Throne/Chair

Kisse ha Kavod  
Throne of Honor

Kista de Hayuta  
A small pocket of life-force

Kite’a  
Amputee

Kitrug ha Yare’ach  
Lunar Complaint

Kitza  
Awakening

Kitzba  
Allowence

Kli (Kelim)  
Vessel (s)

Kli de Hashpa’a  
Vessel of Bestowal

Kli de Kabbalah  
Vessel of Reception

Klipot  
Shells

Klita  
Reception

Knafaim  
Wings

Kneset Israel  
Assembly of Israel

Koach  
Strength

Kochavim  
Stars

Kodesh Kodashim  
Holyest

Kol  
Voice

Koma (Komot)  
Level/Degree

Kotel  
Wall

Krishma (The Shma prayer)

Krishma DeYotzer/De’Arvit/She Al Hamita/DeKorbanot

Kruma  
Membrane

Ktefin  
Shoulders

Ktonet  
Shirt

Ktoret  
Incense

Ktzavot  
Edges/Ends

Kubutz  
Punctuation mark

Kuf  
19th letter in the Hebrew alphabet (numeric value: 100)

Kursaya  
Chair

Kvuim  
Fixed/Unchanging

Kvutza  
Group

La/le  
To

Lamed  
12th letter in the Hebrew alphabet (numeric value: 30)

Lamed Bet  
32 (numeric value)

Lamed Bet Netivot Hochma  
32 Paths of wisdom

Lashon Hara  
Slander/Libel

le Hachyot  
To revive

Leida  
Birth

Lev (Liba)  
Heart

Lev ha Even  
The Stony Heart

Levush (im)  
Clothing

Lifrankim  
Intermittently
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lishma (Lo Lishma)</td>
<td>For Her Name</td>
</tr>
<tr>
<td>Lo</td>
<td>No</td>
</tr>
<tr>
<td>Lo Efshar</td>
<td>Impossible</td>
</tr>
<tr>
<td>Loven ha Elyon</td>
<td>Upper Whiteness</td>
</tr>
<tr>
<td>MA</td>
<td></td>
</tr>
<tr>
<td>Maase Bereshit</td>
<td>The act of creation</td>
</tr>
<tr>
<td>Maatzil</td>
<td>Emanator</td>
</tr>
<tr>
<td>Mabua</td>
<td>Spouting</td>
</tr>
<tr>
<td>Mabua de Bira</td>
<td>Spouting of the well</td>
</tr>
<tr>
<td>Machsom</td>
<td>The Barrier</td>
</tr>
<tr>
<td>Machzevet ha neshama</td>
<td>The origin of the soul</td>
</tr>
<tr>
<td>MAD</td>
<td>Mayin Duchrin (Male Waters)</td>
</tr>
<tr>
<td>Mador ha Klipot</td>
<td>The Shell Section</td>
</tr>
<tr>
<td>Madregot</td>
<td>Steps</td>
</tr>
<tr>
<td>Mahut</td>
<td>Essence</td>
</tr>
<tr>
<td>Makif (im)</td>
<td>Surrounding</td>
</tr>
<tr>
<td>Makor</td>
<td>In the source</td>
</tr>
<tr>
<td>Mala'ach (im)</td>
<td>Angel</td>
</tr>
<tr>
<td>Malbush (im)</td>
<td>Clothe (s)</td>
</tr>
<tr>
<td>Malchut</td>
<td>Kingdom</td>
</tr>
<tr>
<td>Malchut de Ein Sof</td>
<td>The Kingdom of the Infinite</td>
</tr>
<tr>
<td>MAN (Mayin Nukvin)</td>
<td>Female Water</td>
</tr>
<tr>
<td>MANTZEPACH (Mem, Nun, Tzadi, Pey, Kaf)</td>
<td></td>
</tr>
<tr>
<td>Masach</td>
<td>Screen</td>
</tr>
<tr>
<td>Mashka de Hivia</td>
<td>The Serpent's skin</td>
</tr>
<tr>
<td>Masu/ha Masu</td>
<td>Stuff that turns milk into cheese</td>
</tr>
<tr>
<td>Matatron (expressed: Matat)</td>
<td>One of the angels</td>
</tr>
<tr>
<td>Matei</td>
<td>Present</td>
</tr>
<tr>
<td>Matei Raglin be Raglin</td>
<td></td>
</tr>
<tr>
<td>Matei ve Lo Matei</td>
<td>Present and not present</td>
</tr>
<tr>
<td>Matzpatz</td>
<td></td>
</tr>
<tr>
<td>Mayim</td>
<td>Water</td>
</tr>
<tr>
<td>Mazal</td>
<td>Fortune/Luck</td>
</tr>
<tr>
<td>Mazal ve Nakeh</td>
<td></td>
</tr>
<tr>
<td>Mazla</td>
<td>Fortune/Luck</td>
</tr>
<tr>
<td>Mazon</td>
<td>Food</td>
</tr>
<tr>
<td>Mechitzot</td>
<td>Partitions</td>
</tr>
<tr>
<td>Mechusim</td>
<td>Covered/Concealed</td>
</tr>
<tr>
<td>Medaber</td>
<td>Speaking</td>
</tr>
<tr>
<td>Me'i/Ma'oi</td>
<td>Intestine</td>
</tr>
<tr>
<td>Mekanena</td>
<td>Nesting</td>
</tr>
<tr>
<td>Melafom</td>
<td></td>
</tr>
<tr>
<td>Melech (Melachim)</td>
<td>King (Kings)</td>
</tr>
<tr>
<td>Mem</td>
<td>13th letter in the Hebrew alphabet (numeric value: 40)</td>
</tr>
<tr>
<td>Me'orav</td>
<td>Mixed</td>
</tr>
<tr>
<td>Meruba</td>
<td>Square</td>
</tr>
<tr>
<td>Mesabev</td>
<td>Revolving</td>
</tr>
<tr>
<td>Meshebuv</td>
<td>First rate</td>
</tr>
<tr>
<td>Meshulash</td>
<td>Trippled/Triangle</td>
</tr>
<tr>
<td>Mesovav</td>
<td>Consequence/Result</td>
</tr>
<tr>
<td>Metzach</td>
<td>Forehead</td>
</tr>
</tbody>
</table>
Mezonot  Sustenance
Mezukak  Refined
Michnasayim  Trousers
Mida (Midot)  Attribute/Quality/Property
Midat ha Din  The attribute of Judgment
Midat ha Rachamim  The attribute of Mercy
Midbar  Desert
Migdal  Tower
Milluy  Filling
Minei u Vei  From him and inside him
Mitah  Death
Mitarin  Awakening
Mithamemet  Warming
Mitzcha  Forhead
Mitznefet  Miter
mitzva(vot)  Precept/Commandment
Miut  Diminution
Mi'ut ha levana  Lunar diminution
Moach (Mocha)  Marrow/Mind/Brain
Mocha Stima'a (MOS)  
Mochin  Mindedness/Braininess
Moshech  Attracts/Draws
Motarei Mocha  Things that brain doesn't need
Muvchar  First rate
Naal  Shoe
Naar (ah)  Boy/Girl
Nafik  Comes/Stems
Nahar  River
Naichin be Risha ve Tkifin be Seifa  Passive at the head and assertive at the end
Nechtam  Sealed/Imprinted
Ne'etzal (im)  Emenated being
Nefesh  Soul
Nefesh, Ruach, Neshama (NaRaN)  
Nehiro  Illumination/Light
Nehiro Dakik  Minute light
Nekev (Nekavim)  Foramen
Nekeva (Nekevot)  Female
Nekuda  A point
Nekuda she ba Lev  A point in the heart
Nekudim  Punctuation
Nekudot de SAG  The Nekudot (Punctuation) of SAG
Nekudot Elyonot  Upper Nekudot
Neshama (mot)  Soul (s)
Nesher  Vulture
Neshikin  Kissing
Neshira  Shedding
Nesira  Separation
Netina  Giving
Netzah  
Netzizo  Spark
NHY  Netzah, Hod, Yesod
Nichpefet  Bent
<table>
<thead>
<tr>
<th>Hebrew Phrase</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Panim be Panim</td>
<td>Face to face</td>
</tr>
<tr>
<td>Panim ve Ahor</td>
<td>Face to back</td>
</tr>
<tr>
<td>Pa'ot</td>
<td>Infant</td>
</tr>
<tr>
<td>Pargod</td>
<td>Curtain</td>
</tr>
<tr>
<td>Parsa</td>
<td></td>
</tr>
<tr>
<td>Partzuf(im)</td>
<td>Face(s)</td>
</tr>
<tr>
<td>Pashut</td>
<td>Simple</td>
</tr>
<tr>
<td>Pasik</td>
<td>Stop</td>
</tr>
<tr>
<td>Patach</td>
<td>Punctuation mark</td>
</tr>
<tr>
<td>Pe’ah</td>
<td>Wig</td>
</tr>
<tr>
<td>Peh</td>
<td>17th letter in the Hebrew alphabet (numeric value: 80)</td>
</tr>
<tr>
<td>Peh</td>
<td>Mouth</td>
</tr>
<tr>
<td>Peleg</td>
<td>Part</td>
</tr>
<tr>
<td>Perek (Prakim)</td>
<td>Joint (s)</td>
</tr>
<tr>
<td>Perud(a)</td>
<td>Separation</td>
</tr>
<tr>
<td>Petach</td>
<td>Aperture/Opening/Entrance</td>
</tr>
<tr>
<td>PH (Pnimiut VeHitzoniut)</td>
<td>Inernality and externality</td>
</tr>
<tr>
<td>Pi</td>
<td>Mouth of...</td>
</tr>
<tr>
<td>Pnimi</td>
<td>Inner/Internal</td>
</tr>
<tr>
<td>Pnimiut</td>
<td>Interior/Internal</td>
</tr>
<tr>
<td>Pore'ach ba Avir</td>
<td>Groundless</td>
</tr>
<tr>
<td>Prakin</td>
<td>Joints</td>
</tr>
<tr>
<td>Prishut</td>
<td>Separation</td>
</tr>
<tr>
<td>Psia (Ps’ot)</td>
<td>Step</td>
</tr>
<tr>
<td>Psia le Bar</td>
<td>Stepping outside</td>
</tr>
<tr>
<td>Ptihu</td>
<td>Opening</td>
</tr>
<tr>
<td>Ptihu de Einin</td>
<td>The opening of the eyes</td>
</tr>
<tr>
<td>Raava</td>
<td>Desire/Will</td>
</tr>
<tr>
<td>Rachav</td>
<td>Wide</td>
</tr>
<tr>
<td>RADLA (Reisha de Lo Etyada)</td>
<td>The head that is not known</td>
</tr>
<tr>
<td>Rafia</td>
<td>weak</td>
</tr>
<tr>
<td>Raglaim/Raglin</td>
<td>Legs</td>
</tr>
<tr>
<td>Rakia</td>
<td>Heavens/Firmament</td>
</tr>
<tr>
<td>Rakia ha Mavdil</td>
<td>Separating Firmament</td>
</tr>
<tr>
<td>Rapach</td>
<td>288 (numeric value)</td>
</tr>
<tr>
<td>Rasha</td>
<td>Evil / Wicked</td>
</tr>
<tr>
<td>Rashut ha Rabim</td>
<td>Dual authority (actual meaning, not literal)</td>
</tr>
<tr>
<td>Rashut ha Yachid</td>
<td>Single authority (actual meaning, not literal)</td>
</tr>
<tr>
<td>Rashut(a)</td>
<td>Permission/Domain/Authority</td>
</tr>
<tr>
<td>Ratzon</td>
<td>Desire/Will</td>
</tr>
<tr>
<td>Ratzon Lehashpia</td>
<td>Desire/Will to bestow</td>
</tr>
<tr>
<td>Ratzon Lekabel</td>
<td>Desire/Will to receive</td>
</tr>
<tr>
<td>Reiah</td>
<td>Sight/Vision</td>
</tr>
<tr>
<td>Re'imat</td>
<td>Friends</td>
</tr>
<tr>
<td>Reish</td>
<td>20th letter in the Hebrew alphabet (numeric value: 200)</td>
</tr>
<tr>
<td>Reisha</td>
<td>Head</td>
</tr>
<tr>
<td>Reshimo(t)/Reshima</td>
<td>Reminiscence</td>
</tr>
<tr>
<td>Reshit</td>
<td>First</td>
</tr>
<tr>
<td>Re'uta</td>
<td>Will/Desire</td>
</tr>
<tr>
<td>Revi’a</td>
<td>Quarter</td>
</tr>
<tr>
<td>Revi'a</td>
<td>Crouching</td>
</tr>
<tr>
<td>Reyach</td>
<td>Smell</td>
</tr>
<tr>
<td>Term</td>
<td>Meaning</td>
</tr>
<tr>
<td>-------------------------------------------</td>
<td>-------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Ribua</td>
<td>Square</td>
</tr>
<tr>
<td>Ribui</td>
<td>Increment</td>
</tr>
<tr>
<td>Ribui ha Ohr</td>
<td>Increment of light</td>
</tr>
<tr>
<td>Riu</td>
<td>216 (Numeric value)</td>
</tr>
<tr>
<td>Rosh</td>
<td>Head</td>
</tr>
<tr>
<td>Rosh la Shualim</td>
<td>A head for the foxes</td>
</tr>
<tr>
<td>Roshem Hotam</td>
<td>Imprint of the seal</td>
</tr>
<tr>
<td>RTS (Rosh, Toch, Sof)</td>
<td></td>
</tr>
<tr>
<td>Ruach (Ruchot/Ruchin)</td>
<td>Spirit</td>
</tr>
<tr>
<td>Ruach Se'ara</td>
<td>Stormy Wind (one of the Three Klipot)</td>
</tr>
<tr>
<td>Sadeh</td>
<td>Field</td>
</tr>
<tr>
<td>SAG</td>
<td></td>
</tr>
<tr>
<td>Sahar (Sihara)</td>
<td>Moon</td>
</tr>
<tr>
<td>Salik</td>
<td>Rose</td>
</tr>
<tr>
<td>Salik be Re'uta</td>
<td>Unstable ascent</td>
</tr>
<tr>
<td>SAM</td>
<td>One of the angels</td>
</tr>
<tr>
<td>Samcha</td>
<td>Line</td>
</tr>
<tr>
<td>Samech</td>
<td>15th letter in the Hebrew alphabet (numeric value: 60)</td>
</tr>
<tr>
<td>Samuch</td>
<td>Adjacent/Proximate</td>
</tr>
<tr>
<td>Sandalfon</td>
<td></td>
</tr>
<tr>
<td>SATNZ GT</td>
<td>Shin, Ayin, Tet, Nun, Zayin, Gimel, Tzadik (Pronounced - Shaat)</td>
</tr>
<tr>
<td>Saturn</td>
<td>Blocked</td>
</tr>
<tr>
<td>Se’arot</td>
<td>Hair</td>
</tr>
<tr>
<td>Se’arot Dikna</td>
<td>The hair of the beard</td>
</tr>
<tr>
<td>Sefira (rot)</td>
<td></td>
</tr>
<tr>
<td>Segol</td>
<td></td>
</tr>
<tr>
<td>Segol</td>
<td>Punctuation mark</td>
</tr>
<tr>
<td>Segula</td>
<td>Remedy/Virtue/Power</td>
</tr>
<tr>
<td>Shaar</td>
<td>Gate</td>
</tr>
<tr>
<td>Shaashu’im</td>
<td>Amusement</td>
</tr>
<tr>
<td>Shabbat</td>
<td>Shabbat/Saturday</td>
</tr>
<tr>
<td>Shach</td>
<td>320 (numeric value)</td>
</tr>
<tr>
<td>Shadayim</td>
<td>Breasts</td>
</tr>
<tr>
<td>she</td>
<td>That</td>
</tr>
<tr>
<td>She’ala</td>
<td>Borrowing</td>
</tr>
<tr>
<td>She’ar</td>
<td>Remain</td>
</tr>
<tr>
<td>Shechina</td>
<td>Divinity</td>
</tr>
<tr>
<td>She’erit</td>
<td>Residue</td>
</tr>
<tr>
<td>Shefa</td>
<td>Abundance/Bounty</td>
</tr>
<tr>
<td>Sheker</td>
<td>Falshood/Lie/Deceit</td>
</tr>
<tr>
<td>Shemesh (Shamsha)</td>
<td>Sun</td>
</tr>
<tr>
<td>Shevira</td>
<td>Breaking</td>
</tr>
<tr>
<td>Shevirat ha Kelim</td>
<td>The breaking of the vessels</td>
</tr>
<tr>
<td>Shevirat ha Neshamot</td>
<td>Breaking of the souls</td>
</tr>
<tr>
<td>Shibolet ha Zakan</td>
<td>The part of the beard under the lower lip</td>
</tr>
<tr>
<td>Shimrei ha Klipot</td>
<td>Leavings of Klipot (Shells)</td>
</tr>
<tr>
<td>Shin</td>
<td>21st letter in the Hebrew alphabet (numeric value: 300)</td>
</tr>
<tr>
<td>ShinChafHei</td>
<td>325 (numeric value)</td>
</tr>
<tr>
<td>ShinTetVav Nitzotzin</td>
<td>315 sparks</td>
</tr>
<tr>
<td>Shinuy Tzura</td>
<td>Difference/Disparity/Change of form</td>
</tr>
<tr>
<td>Shita Alfei Shni</td>
<td>6000 years</td>
</tr>
<tr>
<td>Shitufa de Tanina</td>
<td></td>
</tr>
</tbody>
</table>
Shi'ur  Measurement
Shiurin  Left over
Shmarim  Yeast
Shmi'a  Hearing
Shok (Aramaic: Shoka)  Shin
Shoresh (Shorashim)  Root
Shual  Fox
Shuruk  Shuruk
Shva  Punctuation mark
Shvil(in)  Path(s)
Siba  Reason/Cause
Sigin/Sigim  Dross
Sitra Achra  Other side (Evil inclination)
Sitra Go Sitra  Concealment within concealment
Sium  End/Conclusion/termination/Suffix
Sium Raglin  End of the legs
SNGLH  End/Conclusion/termination/Suffix
Sof  Cause/Surrounds
Sovev  Cause/Surrounds
ST (Saba ve Tvuna)  Syria
Suria  Surrounding/Environment
Ta'amim  Flavors
Taanug  Pleasure/Delight
Tabur  Navel
Tachlit  The end
Tachton (im)  Inferior/Lower one
Tadir  Frequent/Regular
Taffel (Tfelim)  Subordinate/Ancillary
Tagin  Strong/Assertive
Tal(a)  Dew
Tameh (Tme'im)  Impure/Tainted/Profaned
Tarach  620 (numeric value)
Tardema  Slumber
Taryag  613 (numeric value)
Tav  22nd letter in the Hebrew alphabet (numeric value: 400)
Tchelet  Azure
Tchiyat ha Metim  Resurrection of the dead
Tchuna (not)  Attribute/Quality/Property
Techum  Bounds/Boundary
Teffilin  
Teichef  Immediately
Terem ve Achar Cach  Before and after
Tet  9th letter in the Hebrew alphabet (numeric value: 9)
Tet Rishonot  Upper Nine
Tet Zayin  16 (Numeric value)
Tichon  Middle
Tifferet  Splendor
Tikkun (im)  Correction
Tiltul  Moving
TNHY (Tifferet, Netzah, Hod, Yesod)
TNTO (Taamim, Nekudot, Tagin, Otiot) - pronounced Tanta

Tnu'a Movement
Toch Inner/Internal
Tohanot Grinding
Tohu Unformed
Tolada Consequence/Procreation
Torah Torah/Law
Tosafot Supplements
Tumaa Impurity
Tvuna intelligence
Tzadi 18th letter in the Hebrew alphabet (numeric value: 90)
Tzadik Righteous
Tzar Narrow
Tzedek Justice
Tzela Rib
Tzelem
Tzere Punctuation mark
Tzimtzum Restriction
Tzimtzum Aleph First Restriction
Tzimtzum Bet Second Restriction
Tzinor (ot) Tube/Pipe/Hose/Channel
Tzinun Cooling
Tzion Zion
Tzipornaim Nails
Tzipomei Raglayim Toe nails
Tzirim Axis/Labour pain
Tzitz Gemma
Tzitzit Fringe
Tziur Forming
Tzomeach Vegetative
Tzura Form
Ubar Fetus
Udnin Ears
Vav 6th letter in the Hebrew alphabet (numeric value: 6)
Vav Ktzavot (VaK) 6 edges
Vav Ze'ira Small Vav
ve And
Ve Ahvta le Re'acha Kamocha Love thy neighbour as thyself
VH Vav Hey
Vlad/Valad Fetus
Yaakov Jacob
Yahas Approach/Attitude
Yahid u Meyuhad Unique
Yarchei Ibur Months of pregnancy
Yarchin Thighs
Yashar Direct/Straight
Yatir Additional
Yechida
Yekitza Awakening
Yemei Kedem Ancient times
Yenika Drawing of sustenance/Sucking/Suction
Yerech/Yarchin Thigh/Thighs
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yeridah</td>
<td>Descent/Decline</td>
</tr>
<tr>
<td>YESH (Israel Saba)</td>
<td>Israel</td>
</tr>
<tr>
<td>Yesh mi Ain</td>
<td>Existence from absence</td>
</tr>
<tr>
<td>Yesh mi Yesh</td>
<td>Existence from existence</td>
</tr>
<tr>
<td>YESHSUT (Israel Saba ve Tvuna)</td>
<td>Israel, Grandfather and Sagacity</td>
</tr>
<tr>
<td>Yesod (ot)</td>
<td>Foundation/Basic Element</td>
</tr>
<tr>
<td>Yetzer</td>
<td>Desire/Will</td>
</tr>
<tr>
<td>Yetzer ha Ra</td>
<td>Evil inclination</td>
</tr>
<tr>
<td>Yetzer ha Tov</td>
<td>Good inclination</td>
</tr>
<tr>
<td>Yetzira</td>
<td>Creation</td>
</tr>
<tr>
<td>YH (Yod Hey)</td>
<td>Israel</td>
</tr>
<tr>
<td>YHV (Yod Hey Vav)</td>
<td>Israel</td>
</tr>
<tr>
<td>Yisrael</td>
<td>Israel</td>
</tr>
<tr>
<td>Yod (in)</td>
<td>10th letter in the Hebrew alphabet (numeric value: 10)</td>
</tr>
<tr>
<td>Yoma de Kulhu Yomei</td>
<td>A day that is all days</td>
</tr>
<tr>
<td>Yosef</td>
<td>Josef</td>
</tr>
<tr>
<td>Yosher</td>
<td>Straightness</td>
</tr>
<tr>
<td>Yotzer</td>
<td>Creating</td>
</tr>
<tr>
<td>Yrushalaim</td>
<td>Jerusalem</td>
</tr>
<tr>
<td>Yudin</td>
<td>Plural for Yod</td>
</tr>
<tr>
<td>Zach</td>
<td>Pure</td>
</tr>
<tr>
<td>Zachar (Zecharim)</td>
<td>Male (s)</td>
</tr>
<tr>
<td>Zakar</td>
<td>Beard</td>
</tr>
<tr>
<td>Zakuf</td>
<td>Upright</td>
</tr>
<tr>
<td>Zakut</td>
<td>Purity</td>
</tr>
<tr>
<td>Zanav la Araiot</td>
<td>A tail for the lions</td>
</tr>
<tr>
<td>Zat de Bina</td>
<td>Seven lower of Bina</td>
</tr>
<tr>
<td>Zayin</td>
<td>7th letter in the Hebrew alphabet (numeric value: 7)</td>
</tr>
<tr>
<td>Zayin Melachim Kadma'im</td>
<td>The first seven kings</td>
</tr>
<tr>
<td>Zayin Tachtanot (ZAT)</td>
<td>Seven lower</td>
</tr>
<tr>
<td>Zeir Anpin</td>
<td>Small Face</td>
</tr>
<tr>
<td>Zihara Ila'a</td>
<td>Upper Glamor</td>
</tr>
<tr>
<td>Zivug (im)</td>
<td>Mating</td>
</tr>
<tr>
<td>Zivug de Hakaa</td>
<td>Mating while striking</td>
</tr>
<tr>
<td>Zivug de Lo Pasik</td>
<td>A mating that does not stop</td>
</tr>
<tr>
<td>Zivug de Neshikin</td>
<td>Mating while Kissing</td>
</tr>
<tr>
<td>ZON (Zeir Anpin and Nukva)</td>
<td>Filth/Foulness</td>
</tr>
<tr>
<td>Zuhama</td>
<td>Filth/Foulness</td>
</tr>
<tr>
<td>Zuhama de Hatucha de Dehaba</td>
<td>Filth/Foulness</td>
</tr>
</tbody>
</table>
APPENDIX C:  
DIAGRAMS OF THE SPIRITUAL WORLDS

In order of the "Preface to the Wisdom of Kabbalah."

Diagram no. 1. Four Phases of Direct Light. Behinat Shoresh (Preface to the Wisdom of Kabbalah, item 5)
Diagram no. 2. Four Phases of Direct Light (Behina Aleph) (Preface to the Wisdom of Kabbalah, item 5)
Diagram no. 3. Four Phases of Direct Light. Behina Bet (Preface to the Wisdom of Kabbalah, item 5)
Diagram no. 4. Four Phases of Direct Light. Behina Gimel
(Preface to the Wisdom of Kabbalah, item 5)
Diagram no. 5. Four Phases of Direct Light. Behina Dalet
(Preface to the Wisdom of Kabbalah, item 5)
Diagram no. 6. Four Phases of Direct Light
(Preface to the Wisdom of Kabbalah, Item 5)

1. Behinat Shoresh
2. Behina Aleph
3. Behina Bet
4. Behina Gimel
5. Behina Dalet
Diagram no. 7. Four Phases in Behina Dalet
(Preface to the Wisdom of Kabbalah, item 14)
Diagram no. 8. The world of Tzimtzum
(Preface to the Wisdom of Kabbalah, item 14)
Diagram no. 9. Five Worlds
(Preface to the Wisdom of Kabbalah, item 11)
Diagram no. 10. Five Levels
(Preface to the Wisdom of Kabbalah, item 18)
Diagram no. 11. Level of Keter
(Preface to the Wisdom of Kabbalah, item 21)

Diagram no. 12. Level of Hochma
(Preface to the Wisdom of Kabbalah, item 21)
Diagram no. 14. Level of ZA
(Preface to the Wisdom of Kabbalah, item 21)

Diagram no. 13. Level of Bina
(Preface to the Wisdom of Kabbalah, item 21)
Diagram no. 15. Level of Malchut
(Preface to the Wisdom of Kabbalah, item 21)

Diagram no. 16. Tzimtzum
(Preface to the Wisdom of Kabbalah, item 21)
Diagram no. 17. Zivug on Aviut Dalet in the Masach
(Preface to the Wisdom of Kabbalah, item 22)

Diagram no. 18. Zivug on Aviut Gimel in the Masach
(Preface to the Wisdom of Kabbalah, item 22)
Diagram no. 19. Zivug on Aviut Bet in the Masach
(Preface to the Wisdom of Kabbalah, item 22)

Diagram no. 20. Zivug on Aviut Aleph in the Masach
(Preface to the Wisdom of Kabbalah, item 22)
Diagram no. 21. Zivug on Aviut Shoresh in the Masach
(Preface to the Wisdom of Kabbalah, item 22)

Diagram no. 22. Tzimtzum
(Preface to the Wisdom of Kabbalah, item 22)
Diagram no. 23. Lights Outside the Kelim
(Preface to the Wisdom of Kabbalah, item 24)

Diagram no. 24. Entrance of Light of Nefesh
(Preface to the Wisdom of Kabbalah, item 24)
Diagram no. 25. Entrance of Light of Ruach (Preface to the Wisdom of Kabbalah, item 24)

Diagram no. 26. Entrance of Light of Neshama (Preface to the Wisdom of Kabbalah, item 24)

Order of augmentation of the Kelim

Order of entrance of Lights
Diagram no. 27. Entrance of Light of Haya
(Preface to the Wisdom of Kabbalah, item 24)

Diagram no. 28. Entrance of Light of Yechida
(Preface to the Wisdom of Kabbalah, item 24)
Diagram no. 29: Hizdakchut of the Partzuf (Preface to the Wisdom of Kabbalah, item 28)
Diagram no. 30. The Partzuf
(Preface to the Wisdom of Kabbalah, item 50)

OM = OY - OP
Diagram No. 31: Stages of the Hizdakchut of the Partzuf

(Preface to the Wisdom of Kabbalah, item 35)
Diagram no. 32. Five Partzufim of AK
(Preface to the Wisdom of Kabbalah, item 29)
Diagram no. 33. Four Fillings of Galgalta
(Preface to the Wisdom of Kabbalah, item 29)
Diagram no. 34. Nekudot de SAG, Tzimtzum Bet
(Preface to the Wisdom of Kabbalah, item 56)
Diagram no. 35. Place of the worlds ABYA
(Preface to the Wisdom of Kabbalah, item 65)
Diagram no. 36. Katnut of the World of Nekudim
(Preface to the Wisdom of Kabbalah, item 69)
Diagram no. 37. Gadlut of the World of Nekudim and Breaking of the Vessels
(Preface to the Wisdom of Kabbalah, item 79)
Diagrams of the Spiritual Worlds

Diagram no. 38. Katnut of the World of Atzilut
(Preface to the Wisdom of Kabbalah, item 120)
Diagram no. 39. Five Partzufim of the World of Atzilut
(Preface to the Wisdom of Kabbalah, item 120)
Diagram no. 40. Birth of the worlds BYA
(Preface to the Wisdom of Kabbalah, items 145-149)
Diagram no. 41. The worlds ABYA
(Preface to the Wisdom of Kabbalah, item 150)
Diagram no. 42. Adam ha Rishon before and after the sin (TES, Part 16, items 145-149)

Birth of the world of Atzilut

Birth of the worlds BYA

Diagram: Diagrams of the Spiritual Worlds
Diagram no. 43. The division of the world (TES, Part 16, item 44)
Diagram no. 44. Adam ha Rishon before the sin

(TES, Part 16, items 68-76)
Diagram no. 45. Igulim and Kav
(Preface to the Wisdom of Kabbalah, item 170)
Diagram no. 46. One opposite the other
(Preface to the Wisdom of Kabbalah, item 121)
Diagram no. 47: Tzimtzum Bet and Katnut (Preface to the Wisdom of Kabbalah, Item 85)
Diagram no. 48. Four discernments in the correction of the Kelim
(Preface to the Wisdom of Kabbalah, item 120)
Diagram no. 49. Stages in the development of the Partzuf
(Preface to the Wisdom of Kabbalah, item 121)
Diagram no. 50. Sorting of the Kelim after the breaking
(Preface to the Wisdom of Kabbalah, item 191)
Diagram no. 51. 125 rungs of the ladder
(Preface to the Wisdom of Kabbalah, Item 6)
Diagram no. 52. Division of the Partzuf
(Preface to the Wisdom of Kabbalah, item 50)
Diagram no. 53. General names
(TES, Part 3, Chapters 4-5)

<table>
<thead>
<tr>
<th>Behinot</th>
<th>HaVaYaH</th>
<th>Sefirot</th>
<th>Parts of the Rosh</th>
<th>Senses</th>
<th>Partzufim</th>
<th>Worlds</th>
<th>Lights</th>
<th>TANTO</th>
<th>Four Behinot in Nature</th>
<th>Medium Behina in Man</th>
<th>Spirituality in Man</th>
<th>Man’s Guf</th>
<th>Man’s Levush</th>
<th>Man’s Home</th>
<th>SWAS</th>
<th>Medium Behina in Nature</th>
<th>Directions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shor</td>
<td>Tif of the Yod</td>
<td>Keter</td>
<td>Gulelot</td>
<td>Galgalta</td>
<td>AK</td>
<td>Yehida</td>
<td></td>
<td></td>
<td>(Shor)</td>
<td>Yehida</td>
<td>Moach</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>South (hot and dry)</td>
<td></td>
</tr>
<tr>
<td>Aleph</td>
<td>Yod</td>
<td>Hochma</td>
<td>Eynaim</td>
<td>Sight</td>
<td>AB</td>
<td>Atzilut</td>
<td>Haya</td>
<td>Tzamim</td>
<td>Fire</td>
<td>Inner Man (Neshama)</td>
<td>Haya</td>
<td>Atzamot</td>
<td>Kidonot</td>
<td>Bayit</td>
<td>Speaking</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bet</td>
<td>Hey</td>
<td>Bina</td>
<td>Awzen</td>
<td>Hearing</td>
<td>SAG</td>
<td>Beria</td>
<td>Neshama</td>
<td>Nekudot</td>
<td>Wind</td>
<td>Guf</td>
<td>Neshama</td>
<td>Gidon</td>
<td>Mitznasayim</td>
<td>Hazer</td>
<td>Animate</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gimel</td>
<td>Vav</td>
<td>ZA</td>
<td>Hotem</td>
<td>Smell</td>
<td>MA</td>
<td>Yetzira</td>
<td>Ruach</td>
<td>Tagin</td>
<td>Water</td>
<td>Levush</td>
<td>Ruach</td>
<td>Bassar</td>
<td>Mitznefel</td>
<td>Sadeh</td>
<td>Vegetative</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dalet</td>
<td>Hey</td>
<td>Malchut</td>
<td>Peh</td>
<td>Speech</td>
<td>BON</td>
<td>Assiya</td>
<td>Nefesh</td>
<td>Otot</td>
<td>Dust</td>
<td>Bayit</td>
<td>Nefesh</td>
<td>Or</td>
<td>Avnet</td>
<td>Midbar</td>
<td>Still</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Diagram no. 53. General names
(TES, Part 3, Chapters 4-5)