

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

25.	.....	22
26.	*	22
27.	.....	24
28.	*	25
29.	.....	27
30.	.....	29
31.	.....	30
32.	.....	31
33.	.....	31
34.	.....	32
35.	.....	32
36.	.....	33
37.	.....	33
38.	.....	33
39.	*	34
40.	.....	36
41.	.....	38
42.	.....	42
43.	.....	43
44.	.....	44
45.	.....	45
46.	.....	50
47.	.....	50
48.	.....	51
49.	*	52
50.	.....	54
51.	.....	55
52.	.....	55
53.	.....	56
54.	.....	56
55.	*	57
56.	.....	57
57.	.....	59
58.	.....	59
59.	.....	60
60.	.....	61
61.	.....	63
62.	.....	65
63.	.....	65

64.	.....	66
65.	.....	66
66.	.....	67
67.	.....	68
68.	.....	68
69.	.....	68
70.	.....	68
71.	*	69
72.	.....	69
73.	.....	70

1. ***Know, that the *Shoresh* of these *Melachim* is the name First *BON* that emerged from the *He'arat Eynaim* of *AK*, called *Olam ha Nekudim*. Every *Behinat Malchut* that exists in all the *Olamot* was made of this name *BON*.**

This is so because there is *Malchut* in *Arich*, in *AVI*, and in *ZON*, and they were all sorted by the name *MA* that elicited from the *Metzach* of *AK*, which is the *Behinat Zachar*. You already know that there is not a *Sefira* that does not consist of ten *Sefirot*. Hence, each and every *Sefira* in all the *Olamot* must have *Behinat Malchut*, made of the above *Melachim*.

Ohr Pnimi

1. **The *Shoresh* of these *Melachim* is the name First *BON*.**

This means that in *Olam ha Tikun* they are *Behinat Name HaVaYaH* filled with *Heyin*, which is *BON* in *Gimatria*, although they are *Behinat HaVaYaH de SAG* in their origin, meaning *Nekudot de SAG*. It is as the Rav wrote (Tree of Life; Gate 10), that in the future, when all these *Melachim* will be completely corrected, the name *SAG* shall be as before and the name *MA* shall be cancelled. This is the meaning of the return of the world to *Tohu ve Bohu* (lit. Unformed and Void). At that time, there will be only two *Orot*, *AB* and *SAG*.

However, in *Olam ha Tikun*, the *Nekudot de SAG* descended and became the name *BON* there, meaning a *Nukva* of the name *MA* and subordinate to him. Everything she has, she receives from the *Zachar*, which is *HaVaYaH de MA*. This is why we always name the *ZAT de Nekudim*, *BON*, though they are *Nekudot de SAG*.

In fact, the *Partzuf* that emerged by the *Zivug* in *Masach de Behina Aleph*, called the *Ohr Eynaim*, which is *HaVaYaH de MA*, means *Eser Sefirot* at the level of *ZA*. However, it is called *HaVaYaH de SAG* for two reasons: One, because 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 *Tachton* and fill up with the *Orot* of the *Tachton* (see Part 5, *Ohr Pnimi* item 35, par. “The Rav has already thoroughly explained”).

Accordingly, you see that the *Kelim* of the lower nine of *Partzuf SAG de AK* that were emptied of their *Orot* with *Tzimtzum NHY de AK* are the very *Kelim* of the *Nekudim de AK*, called *BON* there. It has been explained in *Ohr Pnimi* (Part 6 item 1, Sub Header “**Its SAG**”) that the lower nine of *SAG de AK* mixed there with the *Behina Dalet* that is in the *Kelim de NHY de Partzuf Keter de AK* (Part 6 *Ohr Pnimi* item 38).

Behina Dalet mixed with every single *Sefira* up to *Hochma*, and thus there is a mixture of *Behina Dalet* in the *Kelim de SAG*, in each and every *Behina* in them. It has also been explained above (Part 6 item 1, Sub Header “**Its SAG**”) why the *Orot* and *Kelim* of *SAG* could shine in the place of *Behina Dalet de AK*. This is so because there was no *Tzimtzum* on the *Ohr SAG*, being the *Ohr* of *Bina*; the *Tzimtzum* was only on the *Ohr Hochma*.

Afterwards, these *Kelim* moved to the *ZAT de Nekudim*, and *AVI* of the *Nekudim* mated in *Zivug de Gadlut Panim be Panim*, and extended *Komat Hochma* in their place from below upwards in *Behinat Rosh*. After that they dispensed this *Ohr Hochma* to the *ZAT* of *Nekudim* where the *Behina Dalet* was mixed in each and every one of their *Behinot*.

Thus, that *Ohr* could not clothe in these *Kelim* since the *Behina Dalet* was already restricted to not receive the *Ohr Hochma*. Therefore, when the *Ohr* extended into the *Kli* and struck the *Behina Dalet* that was mixed in the *Kli*, it instantly departed and left all the *Kelim*. Then the *Kli* too broke and died because of *Behina Dalet* in it. It sucked something from the *Ohr* before it left there, and this sucking caused a disparity of form in *Behinat* oppositeness from the *Maatzil*, which is the Light of Life, hence it is called “Death”.

You find that this mixture of *Behina Dalet* in the *Kelim de SAG*, which are *Behina Bet*, caused a shattering and death in the *Kelim*. For this reason this mixture is called *Sigim* in the *Kelim*. These are parts in the *Kelim* that cannot receive the *Ohr Elyon* and because of them, the corruption falls into all the *Kelim*, even in the parts that were worthy of receiving the *Ohr*, namely the *Kelim de SAG* that are from *Behina Bet*.

He says that when He “began to create the world etc. He began to sort the four above-mentioned *Melachim* that died. What was sorted from Him, rose in the *Kedusha* of the *Olamot*, and what was not sorted remained a *Klipa* and *Sigim*.” This is because after the *Ohr* departed from the *Kelim* and the *Kelim* died and fell to the Separated *Olamot*, to *BYA*, the *Maatzil* returned and sorted the broken *Kelim* of the *Melachim*.

This means that He sorted the *Kelim* that are worthy for *Halbasha* of the *Ohr Elyon*, which belong to the *Kelim de SAG*, which are the *Partzufim* of *Atzilut* in

the *BON* part in them. These *Sigim* that are mixed in *Behina Dalet* that were not sorted, remained in *BYA* within the *Klipot*.

Thus, we learn that the *Sigim* are parts of *Behina Dalet* that mixed with the *Kelim de SAG*. That mixture was rooted in the *Kelim de Nekudim*, called *BON*, as he says, “these *Sigim* and *Melachim*, their *Shoresh* is the name First *BON*,” meaning in *Nekudim*.

Containing corresponding *Klipot* from its *Rosh* to its *Raglaim*.

This is because in general, *ZAT* are considered one whole *Partzuf* in *Rosh* and *Guf*. This is because they received the *Ohr GAR* and the *Rosh* from the *Zivug of Gadlut de AVI*. The entire *ZAT* broke *Panim* and *Achor*, as it is written below in this Part, and because *Behina Dalet* was mixed in every single *Behina* of the *Kelim* of the *Nekudim*. Because of that there are *Klipot* in it from its *Rosh* to its *Raglaim*, meaning *Sigim* that remained inside the *Klipot*.

3. **Even though they are seven *Melachim*, they are ten, as we say that they are seven *Heichalot*, when they are actually ten. This is so because the first *Heichal* consists of the first three *Sefirot*, called *Kodesh Kodashim*. The last *Heichal* consists of two, *Yesod* and *Malchut*, which is *Livnat ha Sapir*. So it is here, since they are *Yod Sefirot*, called seven *Melachim*.**

Ohr Pnimi

3. **Though they are seven *Melachim*, they are ten.**

This means that not only do *ZAT HGT NYHM* of the *Katnut* contain *Eser Sefirot* as well, meaning *Eser Sefirot* in each contains *HGT NYHM*, but they also had a *Zivug de Gadlut* that have actual *GAR*, meaning *HBD* too.

4. **A more elaborate matter is this: We have learned that from these *Melachim*, the suitable *Behinot* were sorted for *Atik*, *AA*, and *AVI de Atzilut*. However, there was some breaking in their *Achoraim*. Not actual death, which is the *Klipa*, but a lessening of *Ohr*.**

Thus, these *Achoraim* fell below their place in the *Kedusha* itself and do not have actual *Sigim*, which are death. All the *Behinot Malchut* in each *Sefira* were sorted from these *Melachim* of the name *BON* in the part of *ZON de Atzilut*. However, some *Nitzotzot*, which were not sorted, remained in them and are mixed inside the *Klipot* and the *Sigim*. Hence, in these there is actual death. You find that all the *Klipot* cling solely to *ZON*, not from *Ima* upwards.

Ohr Pnimi

4. **There was some breaking in their *Achoraim* etc. do not have actual *Sigim*.**

Interpretation: *GAR de Atzilut* too were not completely sorted, and the *Achoraim* that fell from them during the breaking of the vessels did not rise to their place completely until *Gmar Tikun*. However, that does not give any hold to the *Klipot* since these *Achoraim* never left *Olam Atzilut* at all, but descended from a high degree to a low degree.

Conversely, *ZAT de Nekudim*, called *ZON*, have actual *Sigim*, as we have written above. This is why they died and fell to the Separated *Olamot*. Thus, because these *Kelim* were not entirely sorted, 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 *Sefirat Keter de Nekudim* is considered *Behinat Keter* and *Hochma* of this *Rosh*, in the form of *Hey Tata'a* in the *Eynaim*.

The *Behinat Hotem Peh* that came out of this *Rosh* too are *YHV* in the *AHP*. They are considered the third *Rosh*, called *AVI de Nekudim*. Know, that the second *Rosh* too, called *Keter de Nekudim*, is also not considered the *Rosh* of the *Partzuf*. This means that its *Malchut* does not expand from above downward to *Behinat Eser Sefirot de Guf* since it only shines and clothes in the third *Rosh*, meaning *AVI de Nekudim*.

AVI alone are the *Rosh* for the *Partzuf* of the *Nekudim*. This means that they *Malchut* expands from above downward to *Behinat Eser Sefirot de Guf de Nekudim* (see above *Histaklut Pnimit* Part 6, section *Cause and Consequence*, item 30).

Know, that even during the *Gadlut*, when *Hey Tata'a* descends from the *Eynaim* in the *Keter* to the *Peh de Rosh*, *Keter* itself still does not join *AVI* in such a way that they will literally be made into one *Rosh*. Instead, only *He'arat NHY* of *Keter* clothes *AVI*. This is the meaning of *AVI* becoming *Behinat HBD*, and the second *Rosh* is in *Behinat Keter* above their *Rosh*.

You see how the *Eser Sefirot* of one *Rosh* were divided and made into three *Roshim*. The first *Rosh* took *Keter Hochma*; the second *Rosh* took the *Bina* in them, called *Awzen*; and the third *Rosh*, called *AVI*, took the *ZAT* in them, called *Hotem Peh*. However, the first two *Roshim* do not join the *Guf* of the *Partzuf*.

You already know that all the *Sefirot de Guf* extend from the *Rosh*. The full measure that *Malchut de Rosh* clothes in her *Ohr Hozer* from below upward in the *Rosh* expands from her and within her in that same amount to *Eser Sefirot de Guf*.

Yet, understand that *Malchut* of the third *Rosh* has no more than the two *Sefirot Hotem Peh*, which are *ZAT de Rosh*. The *GAR* of *Rosh* are in the two previous *Roshim* because *Keter* and *Hochma* are in the first *Rosh*, called *YESHSUT* and *Bina* is in the second *Rosh*, called *Keter*. Thus we have thoroughly explained that it is impossible for *ZON* to have more than seven *Kelim HGT NHYM*, since their *Rosh*, being *AVI*, have no more than these *ZAT*, which are *Hotem Peh*.

We might ask about that: Since both lack *GAR*, what then is the greatness of *AVI* over *ZON*? The *Rav* has already explained that to us above (Part 6 items 21-25). The whole merit of *AVI* over the *ZON* is because *AVI* took a little bit *He'arah* from the *Ohr Awzen*. This is why their *Kelim* did not break, and only their *ZON*

did not receive any *He'arah* from the *Ohr Awzen*, but only from the *Hotem Peh*. This is why all their *Kelim* broke.

In general, we have already learned there thoroughly and we shall explain further in this part that this *He'arah* that *AVI* received from the *Ohr Awzen* corrected them by means of *Zivug Achor be Achor*. This means that because of that they had *Behinat GAR* of *Bina*, as we shall elaborate below.

6. **The essence of how they were seven and became eleven is that the four *Achoraim* broke from *HB* and *YESHSUT*. They were joined above with these seven *Melachim* and became eleven. Do not wonder at how *Klipot* were made of *HB* etc. since this is discerned as what clothes in *ZON* below to become *Mochin* for them, and that *Behina* is considered actual *ZON*.**
7. ***Let us complete the scrutiny regarding the primary reason and what it was. His intention is to create this world, which contains reward and punishment. This is impossible except through an officer, which is the measure of repaying the evil. Also, the evil is the *Shoresh* of the *Sigim* and the *Shmarim* of the *Gevurot* and the *Dinim*, as it is written, “in the place of justice, that wickedness was there.”**

Ohr Pnimi

7. **“In the place of justice, that wickedness was there.”**

This refers to the sentence of the *Sitra Achra* that is turned into harsh and bitter *Dinim*, as it is written, “His ordinances, they have not known them.” Now you can understand the words of the *Zohar* (*Truma*, p.164), “The *Sitra Achra* is given an extra count, and it is counted as a deficit, such as eleven.”

This is the evil attribute to repay the evil, since the *Sitra Achra* is given more power to hold than they deserve. In that, “a whirling storm; it shall whirl upon the head of the wicked,” and this 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 *Nitzotzot* and they are the strong *Nitzotzin* mentioned in *Parashet Pekudei*, “Come and see, the *Rosh* of the beginning of the faith inside the thought. It hammered a strong spark and educed *Nitzotzin*.”

Ohr Pnimi

8. ***Behinot Nekudot*, being *Nekevot* and *Behinot Ohr Hozer*, *Mayin Nukvin*.**

Malchut is called *Nekuda*. This is named after the root *Malchut* over which there was the first *Tzimtzum*, called The Middle Point. Hence, the *Malchuyot* and the *Nekevot* in all the *Olamot* are called *Nekudot*, since they are the subject of the

Tzimtzum and the *Masach* over which the *Zivug de Hakaa* with the *Ohr Elyon* occurred.

He writes, “through the death of these *Melachim*. All of them are strong *Dinim*,” etc. These are *Behinot Nekudot*, which are *Nekevot* and *Ohr Hozer* and *MAN*. It is so because these three are one matter, meaning the *Behinot* of the *Masach* that raises *Ohr Hozer* and unite and copulate the *Partzufim Elyonim* when they rise to *MAN* from the sorting of *BYA*. The explanation to this matter will be brought below.

9. **The thing is that these seven *Melachim* are the *Behinat Gevurot* that emerged in the world first, as it is written, “In the beginning God created.” Afterwards He associated *Midat ha Rachamim* with it “in the day that the Lord God made” so that the world could exist and 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 *Behinat Gevurot*. Although the *Kelim de ZAT* broke and fell to *BYA*, still, *Nitzotzin* came down with them to revive the *Kelim*.

Know, that these *Nitzotzin* mean the *Tikun* of the *Gevurot* to be ready to receive the *Hassadim* afterwards, when they are sorted, and rise from there to *Atzilut* as *MAN*. He writes, “these seven *Melachim* are the *Behinat Gevurot* that emerged in the world first, as it is written, ‘In the beginning God created.’”

This refers to the *Tikun* of the *Gevurot* to be 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 *Pnimit* and *Hitzoniut*.

The past extends from the *Pnimit*, and the present extends from the *Hitzoniut*. The *Hitzoniut* is always apparent to us in this world, and the *Pnimit* 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 *Pnimit*.

Hence, they have a way of always extending new *Mochin*. The first *Mochin* come to them in *Pnimit*, 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 “Multiple Authorities” since they are separated and are not connected, as they have not been corrected yet. These are eleven days from Horev to Mt. Seir, and they are the *Melachim* that ruled in Mt. Seir, which is Edom.**

They are the ones who said, “Where are their gods, the rock in whom they trusted,” and these are the eleven signs of the incense that rise upward when they burn. They depart from within the *Sigim*, called death, and then the *Sigim* and the death are cancelled and the plague stops.

- 22. These eleven signs of the incense are but one *Behina*, which is the *Noga* around it, and corresponds to it in *Yetzira*, in *Beria*, and in *Atzilut*. This *Klipa de Noga* is called “*Ruach Elokim Merachefet*” (lit. the spirit of God hovered). Its *Otiot* are *Mem, Tav – Peh, Reish, Het* (נ"ת פר"ח).**

These are the 288 *Nitzotzin* of the *Melachim* that died and this *Klipa* is made of the 288 *Nitzotzin* that remained inside the *Kelim* and were not sorted. It hovers over the *Klipot* and does not enter them.

Ohr Pnimi

22. The *Noga* around it, and corresponds to it in *Yetzira*, in *Beria*, and in *Atzilut*.

Know, that *ABYA de Klipa* are the opposite from *ABYA de Kedusha*. This is so because in *Kedusha*, all that is higher is more Holy, and every thing that lessens, its *Kedusha* descends to the *Sof* of *Assiya*.

Conversely, in the *Klipot*, the highest *Klipa* opposite *Atzilut* is weak and not so bad, and the lower it descends the stronger are the impurity and the *Klipot*.

Also, there is a difference regarding the mixture of good and bad in *Klipat* (*Klipa* of) *Noga*, meaning in the *Behinat Sigim* that were not sorted. In *Assiya* it is mostly bad, where they father every impurity, meaning the impurity of the dead.

The *Klipot de Yetzira* are mixed good and bad, half each, and she defiles the weekdays too, as *Olam Yetzira* is the pure weekdays. In the *Klipot de Beria* the mixture is mostly good and some bad. It defiles only the *Truma* (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* (מ"ת פ"ר ח).

It means that the *Nitzotzin* are *Behinot Reshimot* from the *Orot* that fled from the seven *Melachim* and died. The *Reshimot* descended with them so that they would have the strength for the revival of the dead. Also the *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 NHY*. The second diminution occurred in her by the force of the *Gevurot*, meaning the blockage of *Hassadim* in the *Kli Malchut* from the source of her emanation.

The matter of these *Gevurot* in *Kli Malchut* was explained above in the Rav's words regarding the *Ohr Malchut* in *Kli de Yesod*, present in *Partzuf AB de AK*, which is *Hitpashtut Bet de AK*. The *Orot* have changed and *Ohr Hochma* came in *Kli de Keter*, *Ohr Bina* in *Kli de Hochma* etc. until *Ohr Malchut* in *Kli de Yesod* (Part 5, item 45 and *Ohr Pnimi* there).

This is the *Ohr Achoraim* that remains of *Sefirat Hod* that no longer has *He'arat Hassadim* of the *VAK de ZA* in it. Hence, it is discerned as *Behinot Hey Gevurot* there in the *Kli de Yesod*.

It has also been explained there that the *Shoresh* of *Malchut* is the *Sefirat Hod*, meaning the fifth *Hesed* of the *Hey Hassadim*, though she has two diminutions in *Yesod* and in *Malchut*. Hence, *Malchut* is discerned as having *Kelim de Panim* from the perspective of her *Hitkalelut* in the *ZA*, that receive *He'arat Hochma* like the *ZA*, but with a blockage of *Hassadim*.

Thus, the *Panim* and *Achoraim* found in the *Kelim* of *Malchut* have been explained, and they are both *Behinat Gevurot*. In herself, she is corrected with a *Masach* that rejects *Hochma*. This is discerned as her *Achoraim*. Also, she has *He'arat GAR* from the perspective of her *Hitkalelut* in *ZA*, which is the fifth *Hesed*, *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 Pnimi* of *Hochma*, as she is already above the *Masach*, as in the previous *Partzufim* of *AK*. *Bina* holds to her *Achoraim* due to the previous *Tikkunim*, *Achor be Achor* and *Achor be Panim*, the first being the *Achoraim de Ima* that want *Hesed* and reject *Hochma*, the second being the *Behinat Gevurot* in her *Kelim de Panim* that are thirsty for the *Ohr Hassadim* from their *Shoresh*.

She does not wish to disclose her *Kelim de Panim* to receive *Ohr Hochma* from the *Zachar*, only *Ohr de Achoraim*, namely *Hassadim*. He says, “she still does not have the strength to receive it through the *Panim*,” because of the great yearning for *Ohr de Hassadim* that she has.

The *Ohr* becomes a little thicker there etc. she will be able to receive it, since it became a little more *Av*.

It means that this *Ohr Panim*, received in the *Kelim de Achoraim* of *Bina*, greatly improves her *Achoraim*, until the *Achoraim* themselves ascend to complete *Behinat GAR*. Thus, the *Kelim de Panim* become of secondary importance and receive the *Ohr GAR* from the *Kelim* of the *Achoraim*. It follows that the *Kelim de Achoraim* are more important than the *Kelim de Panim*, as they administer them.

The reason for it is that indeed, the *Kelim de Achoraim* receive only a very small *He'arah* 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 *Hochma*, meaning the *Ohr Malchut* in *Kli de Yesod* in the previous *Partzufim*, they were in great blockage of *Ohr Hassadim*, which is the *Hey Gevurot* in the *Yesod*. However, these *Kelim de Achoraim* have an abundance of *Ohr de Hassadim*, and some diminished *He'arat Hochma* that they receive.

He says, "the *Ohr* becomes a little thicker," meaning it is a small *He'arah* because of the force of rejection found in the *Kelim de Achoraim*. "The *Ohr* becomes a little thicker there, and when the *Ohr* passes through the *Achor* and reaches the side of her *Panim*, she will be able to receive it, since it became a little more *Av*."

In other words, when the *Kelim de Panim* could receive *He'arat Hochma*, they could not receive the *Ohr Hassadim*, but were in *Behinat Gevurot*. Now, however, that they receive *He'arat Hochma* through the *Kelim de Achoraim*, they have both *Hochma* and *Hassadim*.

"A wise will better her in the back (*Achor*)" etc. more than if they were the opposite, which is *Achor in Panim*.

This is because now the *Hochma* improves the *Ohr Achoraim* and 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 *Pnimit*, 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 Pnimi* 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 Pnimi* 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 *Pnimit*, 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.

*Ohr Pnimi***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.

*Ohr Pnimi***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 Ima*, 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*.

This *Gadlut* is not more and not less than the *Behinat* new disclosed *NHY* that had *He'arat Hochma* and *GAR*, that have now fallen into *VAK*. It means that the *He'arat GAR* departed from them and they have become *Behinat* incomplete *Achoraim*.

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 Kelim*. These become *Kelim* 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 *Kelim* 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 *Kelim* to the *ZON*, which are seven *Melachim*, and fifteen *Otiot* are *Kelim* to *AVI* because the *Achoraim* of *AVI* are greater than any *ZON*. The sign of the number of *Otiot Kelim 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* שׂעֲטָנִיז ג"ץ (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* בְּדָק חַיָּה (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* שׂעֲטָנִיז ג"ץ

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

***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 ZON were previously emanated from *Hotem Peh de Dikna*. They only received the *Gadlut* from the *Vav* and *Nekuda*, as it is written in Part 6, *Histaklut Pnimit* item 19, that lowering the *Hey Tata'a* to the *Peh*, which is the *Vav*, makes the *Shuruk*] the ZON were not yet emanated to be able to raise MAN to AVI.

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 *l* is *Behinat ZA*, and the *Nekuda* is the *Behinat 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 *l* 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 *Behinat MAN* in the *Me'i* of *Bina* since they are the *l* 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 *Maatzil* as has been explained in the *Histaklut 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 *Histaklut Eynaim* of *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 Dalet* 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 *Histaklut 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 *Melachim NH*.

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 *Malchut de Nekudim*. When *Kli Malchut de Nekudim* broke, the *Masach* was purified entirely and rose 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*. *Komat ZA*, 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 NH, Yesod*, and *Malchut*.

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 *Behinat 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 Gadlut 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 place, 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 *Vav* is *Hassadim* and the *Nekuda* is *Gevurot*, which are *Behinat 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 Haka'a* 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 *Awzen*, 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 *Behinat 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 *Komot* 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 Keter*, called *Histaklut Eynaim de AVI*. However, *Behinat Panim be Panim de Komat Hochma* still remained in it, educes on *Behina Gimel* of the *Masach*, which does not belong to *Komat Daat*.

He writes, “since the other *Melachim* do not raise *MAN*, since the exit was still not to them, but to the *Daat*, etc. Therefore, what *Daat* lowered was *Behinat Hassadim* and *Gevurot* in *Rosh* and Upper *AVI* in the place of their *Daat*, resembling him, as he does.”

It means that the *Behinat Panim be Panim* was not entirely cancelled, only the *Koma* 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 *Komat 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 Daat*, 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*, *Komat 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 *Behinat 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 Panim* that remained in *AVI* and were not cancelled. From that we hear that *Behina Bet*, which is *Komat Bina* that *Melech ha Gevura* extended from, this *Koma* too is considered *Achoraim*, and it too was cancelled, though in this *Behina AVI* are *Achor be Panim*.

However, *Yesodot de AVI*, which are *Behina Aleph*, are considered *Achor be Achor* and are not counted in the calculation of the annulment of the *Achoraim de AVI*. This is because *AVI* were *Achor be Achor* even before the fourth *Melech* reigned, as the Rav says above.

***Gevura*, and extended the *Hitpashtut* of the *Hey Gevurot* in the Upper *Ima*.**

This is because *Panim de Behina Bet* is *Hey Gevurot*, as the whole of *Ima* is *Gevurot* compared to *Abba*. For this reason they now stand *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*.

Ohr Pnimi

- 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 *Komat ZA*, 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*, *Toch*, *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 *Eynaim* 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 *Behinat 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 *Hamshacha* 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 Shores*, 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'arat 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 *Pnimit* 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 *Pnimit*. 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 Pnimit* 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 Pnimit* 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 *Behinat Komat Hochma*, that causes the return of *Panim be Panim* to *AVI* in *Behinat Haya*. Also, it raises scrutinies *de Yechida* from them of the needs of *Yechida*.

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 *NHY*.

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 *NHY*, 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 *NHY* were covered. This *Tikun* began in *NHY 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 NHY* 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 *NHY* 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'arah* 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 *NHY* 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 *NHY de Israel Saba ve Tvuna* are *Mochin*, and enter in *Rosh de Nukva*.**

*Ohr Pnimi***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.*Ohr Pnimi*

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.

Ohr Pnimi

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 Hesed* 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*. This difference is therefore possible when there is *He'arat Hochma* in the *Partzuf* in general. Yet, when there is only *He'arat Achoraim de Ima* in the *He'arat Partzuf* in general, then there is no longer any difference between *Netzah* and *Hod*, since there is no *He'arat Hochma* in *Hod* too, just like in *Netzah*.

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 from 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 it has 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 NHY* 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 *NHY 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 *NHYM*, 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* of *Netzah* and *Hod* fell between the *Kelim* of *HGT* as he will say below. This is hard to hear since *NHY* 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*

de Abba ve Ima, meaning from what they have from the beginning of their creation, which are not at all harmed by the matter of the breaking of the vessels.

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 Histaklut 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 *Behinat* 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 *Histaklut* 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 Tachton*. 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 *Behinat 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* of the *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 Ima*, 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 *Hizdakchut* 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 *Itrin* (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 Gufim* 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 *Tikkunim* 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.