

TALMUD ESER SEFIROT

(The Study of the Ten Sefirot)

PART SIXTEEN

The Three *Olamot Beria Yetzira Assiya*

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42. * It is written in the Zohar (Kedoshim) about the secretes of the Torah: “*Adam ha Rishon* did not have anything of *Olam ha Zeh*. One righteous made use of his *Nukva*, and one *Guf* was made of that usage, whose *Ohr* is more than all those angels above etc.”

First, I will explain a certain matter that I had briefly heard from my teacher and then I will elaborate more as much as I heard later on.

43. *Adam ha Rishon* had no part of *Olam ha Zeh*, which is *Olam Assiya*. His *Guf* was from *Olam Yetzira*, his *Nefesh* from *Olam Beria*, his *Ruach* from *Nukva de ZA de Atzilut*, and his *Neshama* from *ZA de Atzilut*. Also, He had *Neshama* to *Neshama* from *Abba ve Ima de Atzilut*.

Ohr Pnimi

43. His *Guf* was from *Olam Yetzira*, his *Nefesh* from *Olam Beria*, his *Ruach* from *Nukva de ZA de Atzilut*, and his *Neshama* from *ZA de Atzilut*. Also, He had *Neshama* to *Neshama* from *Abba ve Ima de Atzilut*.

We need a close examination here to compare this short text with the elaborate text presented later and with the rest of the articles regarding that matter. We must know that before the sin of *Etz ha Daat Adam* had two *Behinot NRN*; he had *NRN* from *BYA* and also *NRN* from *Atzilut*.

He also had a *Malbush Hitzon* on them like the current corporeal *Guf* about which it is said, “Then the Lord God formed man off the dust of the ground etc.” It is presented below that all the *Olamot* were on a higher level than they are now because from the current *Chazeh de Yetzira* downward was *Mador ha Klipot*, *ZA de Atzilut* was in the place of *Abba* and *Nukva* in the place of *Ima*.

Beria in the place of *ZA de Atzilut* and *GAR de Yetzira* in the place of *Nukva de Atzilut*. The bottom six of *Yetzira* in the place of the top six of the current *Beria*, *GAR de Assiya* in the place of the bottom four of the current *Beria*, and the bottom six of *Assiya* in the place of the top six of the current *Yetzira*. This is because the *Sium Raglin* was in the place of the current *Chazeh de Yetzira* (see item 55).

The *Malbush Hitzon* of *Adam ha Rishon* was made of *Malchut de Assiya* called “dust off the earth” and indeed the place of *Beit ha Mikdash* was built from this *Beria de Malchut*. However, *Assiya* was then completely above the current *Chazeh de Yetzira*.

Afterwards he had *NRN* from *BYA*, he had *Nefesh Ruach* from *Assiya* and *Yetzira*, which are also called “*Behinat Guf*” of *Adam ha Rishon*, because the *VAK* are called *Guf*. Finally, he had *Neshama* from *Beria*.

After that he had *NRN* from *Atzilut*, *Nefesh* from *Nukva de Atzilut* that was clothed in *Olam Yetzira*, and for the clothing of *Nukva* in *Olam Yetzira*, which is *Behinat ZA*. For this reason this *Nefesh* is named *Ruach*.

He had *Ruach* from *ZA de Atzilut* which is clothed in *Olam Beria* and for the dressing of *ZA* in *Beria*, which is *Behinat Neshama* and *YESHSUT*. Hence, this *Ruach* is named *Neshama*. In addition, he had *Neshama* to *Neshama* from *ZON de Atzilut*, which are then in the place of *Abba ve Ima*.

It is written, “His *Guf* was from *Olam Yetzira*,” meaning his *Behinot Ruach Nefesh*, called *VAK* or *Guf*, were both from *Olam Yetzira*. This is because the past *Assiya* stood above *Chazeh de Yetzira* and was thus considered that her *Nefesh*, which also received from *Assiya*, is also *Behinat Yetzira* compared to now.

It is written, “**his Nefesh from Olam Beria.**” It means that he had *Behinat Neshama* from *Olam Beria*, meaning his *Behinat Neshama* was from *Olam Beria* and it is called *Nefesh* relating to *Nefesh de Atzilut*. This is the meaning of “**his Ruach from Nukva de ZA de Atzilut,**” meaning from the part of *Nukva* clothed in the past *GAR de Yetzira*. It is called *Ruach* because of the *Hitlabshut* in *Olam Yetzira* which is *Behinat ZA* and *Ruach*.

This is the meaning of “**and his Neshama from ZA de Atzilut.**” In other words it is from the part of *ZA* clothed in *Olam Beria*. It is called *Neshama* even though everything that comes from *ZA* is only *Ruach*. This is because of his *Hitlabshut* in *Beria*, which is *Behinat Neshama* and *Behinat YESHSUT*.

It is written, “**Also, He had Neshama to Neshama from Abba ve Ima,**” meaning from *ZON* that rose and clothed *AVI*. This is because *ZA* rose to the place of *Abba* and *Nukva* to the place of *Ima*.

44. The reason why he had no part in *Olam Assiya* is what we will explain about the order of the world and its division. Its place of ruin is opposite the *Klipa*, and the settled world is divided into many divisions: *Hutz la Eretz* is opposite *Assiya* and the whole of *Eretz Israel* is opposite *Yetzira*.

It is written in the *Zohar*, “The firmaments of *Assiya* exist on *Eretz Israel* to defend it etc.” The place of *Beit ha Mikdash* is opposite *Beria* and the *Kodesh Kodashim* is opposite the Upper *Heichal Kodash Kodashim* of *Beria*.

45. It turns out that since *Adam ha Rishon* was created from the place of his repentance, the *Olam* was always in the form of *Beria*. After he had sinned, he was created in the weekdays. We have already explained in *Parashat Pekudei* that *Adam ha Rishon* was created by *Zivug ZA* and its *Nukva*, who rose up to the *Heichal* of *Abba ve Ima* where they mated *Panim be Panim* and procreated *Adam* and *Hava*.

46. For that reason *ZA* was then in the form of *Neshama*, which is *Bina*, and his *Nukva* was in the form of *Ruach*, which is *ZA*. It is said in that regard in the *Zohar*, “a man's soul is the candle of God” that *Neshama* is *Dechura* from the Upper Great Tree, and *Ruach* is from the Small Tree.

Ohr Pnimi

46. *ZA* was then in the form of *Neshama*, which is *Bina*, and his *Nukva* was in the form of *Ruach*, which is *ZA* etc. called *Neshama* after *ZA* being up in the place of *Bina* etc. called *Ruach* after his *Nukva* having been at that time in the place of her husband *ZA*.

It is seemingly perplexing that he contradicts his own words. He says above that *ZON* rose up to *Heichal Abba ve Ima*, and below in the part (item 57) he says that *ZA* rose to the place of *Bina* and *Nukva* to the place of *ZA*.

The thing is that this speaks of *ZA* and *Nukva* that remained below clothed in *Olam Yetzira* and *Beria*. When *ZA* is clothed in *Olam Beria* it must give her from *Bina de Atzilut* because *Beria* receives only from *Bina*, as she is *Behinat Bina de Guf* and a *Behina* receives only from its corresponding *Behina* in the *Elyon*.

This is the meaning of the text “called *Neshama* after *ZA* being up in the place of *Bina*,” meaning he gives to *Beria* by receiving the *Ohr* above the *Ohr* from the place of *Bina*, which is the corresponding *Behina* of *Beria*.

It is written, “called *Ruach* after his *Nukva* having been at that time in the place of her husband *Yodin*.” This is because the *Nukva* that clothed in *Olam Yetzira* cannot give to *Yetzira* but only from the *Ohr* of *ZA* which is ascribed to *Behinat Yetzira*.

In order to give to *Yetzira*, she must be for her in the place of *ZA*, hence the *Ohr* is named after *ZA*, which is *Ruach*. Nonetheless, *ZON* themselves are on a higher degree because *Nukva* is in the place of *Ima*, which is *YESHSUT*, and *ZA* is in the place of *Abba*, which is the Upper *AVI*.

47. The thing is that *ZA*, which is *Dechura* Great Upper Tree, where the *Neshama* of *Adam ha Rishon* came from, called *Neshama* after *ZA* being up in the place of *Bina*. The *Ruach* of *Adam* is from *Nukva de ZA* Small Tree, *Nukva*, called *Ruach* after his *Nukva* having been at that time in the place of her husband *ZA*, as explained there in the *Zohar*.

48. After *Adam ha Rishon* sinned in *Etz ha Daat*, which is *Olam Assiya* that he was commanded not to eat from since he had no part in *Assiya* but only from *Yetzira* upward. Since he broke it and ate from *Etz ha Daat*, which is *Assiya*, he flawed all the *Olamot*. Hence, they all descended from their degree because *Yetzira* clothed in *Assiya*.

Ohr Pnimi

48. In *Etz ha Daat*, which is *Olam Assiya* that he was commanded not to eat from since he had no part in *Assiya* but only from *Yetzira* upward.

The meaning of the *Mitzva* that he was told not to eat from *Etz ha Daat* stems from the *Sium Raglin* of the three *Olamot* *BYA* that was on the current *Chazeh de Yetzira*. This was the end of the zone of the *Kedusha* and from there down was *Mador ha Klipot*.

It is so because only the first nine of the eight broken *Melachim* were sorted, which are the 248 *Nitzotzin*. However, their *Malchuiot* fell from the *Chazeh* down to the general place of *BYA*, which are the eight *Malchuiot*. Each of them consists of four *Behinot*, which are 32 in *Gimatria*, and they became the *Klipot* that are not good for anything, called *Lev ha Even* (The Stony Heart).

This is so because they are not sorted at all before the end of correction when *Malchut de Tzimtzum Aleph* that was concealed in *RADLA* will appear. Then, even *SAM* will be a holy angel, as then “He will swallow up death for ever.”

It is written, “he was commanded not to eat from since he had no part in *Assiya* but only from *Yetzira* upward,” meaning the current *Assiya* that is clothed in *Mador ha Klipot* and has contact with the above *Lev ha Even*. This is because the past *Assiya* ended entirely above the *Chazeh* of the general place of *BYA* which is above the current *Chazeh de Yetzira*.

Because of this *Sium* he was given the commandment of prohibition on eating the *Etz ha Daat* so that he would have no contact with the *Klipot* that cling to *Assiya*, meaning the *Achoraim* of *Assiya* that remained *Achor be Achor*. He was forbidden to eat the *Etz ha Daat*, meaning to extend *He'arah* to the *Achoraim* since the *Shefa* would reach the *Kelim* in the above-mentioned *Lev ha Even*, and he would die as in the case of the breaking of the vessels.

Since he broke it and ate from *Etz ha Daat*, which is *Assiya*, he flawed all the *Olamot*. Hence, they all descended from their degree because *Yetzira* clothed in *Assiya*.

It means in the past *Olam Assiya* too, when he stood at the first six of the current *Olam Yetzira*. It was therefore considered *Olam Yetzira* since the *Tachton* that stands in the place of the *Elyon* becomes like him (see item 60). Hence, now after the sin of *Etz ha Daat* he fell to the *Behinat* current *Assiya* that stands clothed in *Mador ha Klipot*. Also, the reason why the eating of *Etz ha Daat* caused the *Hitlabshut* of *Assiya* in the *Klipot* will be explained below (item 52).

49. It follows, that *Eretz Israel* that was opposite *Yetzira* does not receive from it but through *Assiya* because *Yetzira* is clothed in it. Also, *Beria* is clothed in *Yetzira*, *Nukva de Atzilut* clothed in *Beria* and *ZA* clothed in its *Nukva*. Similarly, all the *Elyonim* of it descended from their degree.

Ohr Pnimi

49. *Eretz Israel* that was opposite *Yetzira* does not receive from it but through *Assiya*.

Prior to the sin, *Yetzira* was in the place of *Beria*, the Upper four of *Nukva de ZA* in the place of *Nukva de ZA* and the lower six in the place of the Upper six of *Beria*. Then, *Eretz Israel*, which is opposite the *Yetzira* received from the current *Beria*.

After the sin, the Upper six of *Yetzira* fell inside the past *Assiya*, and the bottom four of *Yetzira* fell to the place of the *Klipot*. This is so because from *Chazeh de Yetzira* downward they fell to *Mador ha Klipot* which is from the *Chazeh* down of the place of *BYA*.

Thus, *Eretz Israel* cannot receive from its corresponding *Behina*, which is *Yetzira*, except through *Assiya* from before the sin, meaning according to the state that was in the first *Behina* when *Adam ha Rishon* was born.

***Beria* is clothed in *Yetzira*, *Nukva de Atzilut* clothed in *Beria* and *ZA* clothed in its *Nukva*.**

Beria that stood at the place of *ZA de Atzilut* descended below *Parsa* because of the sin to the place of the bottom six of *Yetzira* from before the sin, meaning the state at the time of the birth of *Adam ha Rishon*. *ZA*, which stood in the place of Upper *Abba*, descended to the place of the *Nukva*, to its *Behinat* from the *Chazeh* down, belonging to its *Nukva* and became *Behinat VAK* without a *Rosh*.

Thus, the principle state is the state of the *Olamot* prior to the sin, meaning in the first *Behina* at the time of the birth of the *Neshama* of *Adam ha Rishon*. *ZA* was in the place of *Abba*, its *Nukva* in the place of *Ima* and *Beria* in the place of *ZA*. *GAR de Yetzira* in the place of *Nukva de ZA* and her *VAK* in the place of the top six *de Yetzira* through the *Chazeh*.

After the sin *ZA* fell from its *Chazeh* downward and became *VAK* without a *Rosh*, and *Nukva* a *Nekuda*. *Beria* fell below *Parsa* in the place of the bottom six of *Yetzira* and the top four of the past *Assiya*. *Yetzira* fell to the place of the bottom six *de Assiya* and the top four of *Mador ha Klipot* and *Assiya* fell all the way down to the *Eser Sefirot* of *Mador ha Klipot*.

Know, that these bottom four of *Yetzira* from her *Chazeh* down when she fell to *Mador ha Klipot* are sometimes called *Malchut de Yetzira* because anything from the *Chazeh* down of any degree is considered *Malchut*.

His *Guf* is from *Olam ha Zeh*, his *Nefesh* from *Assiya* and his *Ruach* from *Yetzira*, the place where his *Guf* first was.

This is because the *Guf* of *Adam* is always from *Malchut de Assiya*, called “dust” and the *Malbush Hitzon* of its *NRN* is made of it (*Ohr Pnimi* item 43). The place of the sin when *Olam Assiya* was in the place of the first six *de Yetzira* up to the *Chazeh*, his *Behinat Guf* was also made of the *Behinat* current *Yetzira* because the *Tachton* that rises to the place of the *Elyon* becomes like him.

After he sinned in *Etz ha Daat* and all *Eser Sefirot de Assiya* fell to the place of the *Klipot* his *Guf* was made of *Olam ha Zeh*, which is *Behinat Malchut* of the current *Olam Assiya*. His *Nefesh* was made of the Upper nine *de Assiya* and his *Ruach* was made of the current *Olam Yetzira* in the place of the bottom six of the past *Assiya*.

Also, his *Neshama* was made of the current *Beria* in the place of the bottom six of the former *Yetzira* and he completely lost the *NRN de Atzilut* that he had prior to the sin. You should also know that these *NRN de Beria* that the Rav mentions do not mean that they remained in him after the sin. This is because after the sin nothing was left in him but *Nefesh de Nefesh*, as the Rav wrote in *Shaar HaPsukim*. Rather, it means that after he had repented, he acquired *NRN* from *BYA* once again.

- 50. Now the *Nefesh* of *Adam* was from *Nukva de ZA* that descended in the place of *Nefesh* in *Beria*, and his *Ruach* was from *ZA* that descended in the place of his *Nukva*. In that, the text that states that *Nefesh* and *Ruach* are *Malchut* and *Tifferet* is correct and does not dispute with the article of *Sabba*, which speaks of after the sin of *Adam*.**

Ohr Pnimi

50. Now the *Nefesh* of *Adam* was from *Nukva de ZA* that descended in the place of *Nefesh* in *Beria*, and his *Ruach* was from *ZA* that descended in the place of his *Nukva* etc. does not dispute with the article of *Sabba*, which speaks of after the sin.

Explanation: After the sin *ZA* came down to *Behinat VAK* and he is his *Behinat* from the *Chazeh* down, which belongs to *Nukva*. Thus, *ZA* descended to the degree of *Nukva* from before, and *Nukva* herself descended to a single *Nekuda* under the *Yesod*. Her bottom nine descended to *Olam Beria*, and you find that the *Nukva* descended to *Beria*.

This is the meaning of the words of the Rav that when he says that *Nefesh* is from *Nukva* and *Ruach* from *ZA*, he speaks of after the sin of *Adam ha Rishon*, when *ZA* became *VAK* and the *Nukva* a *Nekuda* under *Yesod*.

It is written, “In that, the text that states that *Nefesh* and *Ruach* are *Malchut* and *Tifferet* is correct and does not dispute with the article of *Sabba*, which speaks of after the sin.” It means that it will not disagree with the text of the *Sabba* because the *Sabba* speaks of after the sin, and the words that speak after the sin relate to his words that *NR* are *Tifferet* and *Malchut*.

- 51. Now you see how many degrees *Adam ha Rishon* fell. In the beginning his *Guf* was from *Yetzira* and now his *Guf* is from *Olam ha Zeh*, his *Nefesh* from *Assiya* and his *Ruach* from *Yetzira*, the place where his *Guf* first was.**
- 52. Do not be surprised if you will find several places in the *Zohar* where *Etz ha Daat* is good, *Matatron*, and bad, *Sam’el*. This is because *Etz ha Daat* is not only in *Assiya* where there are *Klipot* mixed with *Kedusha*. However, after *Yetzira* came down and clothed in *Assiya*, *Yetzira* is called “*Etz ha***

Daat of good and bad, the name of *Assiya*. Thus we have thoroughly explained what was *Etz ha Daat*.

Ohr Pnimi

52. *Etz ha Daat* is good, *Matatron*, and bad, *Sam'el* etc. However, after *Yetzira* came down and clothed in *Assiya*, *Yetzira* is called “*Etz ha Daat* of good and bad”, the name of *Assiya*.

Interpretation: After the sin the Upper six of *Yetzira* fell to the place of the lower six of *Assiya* and her lower half from the *Chazeh* down fell to the place of the *Klipot*. Hence, she is now half good, meaning her *KHB HGT* through the *Chazeh*, where she stands above *Mador ha Klipot*. She is also half bad, meaning her *TNHYM* from the *Chazeh* down, clothed in *Mador ha Klipot* where the *Tachtonim* cannot receive the *He'arat Yetzira* except when it passes through the *Klipot*.

This is the meaning of “good, *Matatron*”, meaning the *Behinat* from the *Chazeh* upward in her, and “bad, *Sam'el*”, meaning the *Behinat* from the *Chazeh* down in her, clothed in *Mador ha Klipot*, whose *Rosh* is called “*Sam'el*”. This is the meaning of *Etz ha Daat* of good and bad: good from the perspective of *Matatron* and bad from the perspective of *Sam'el*. All this occurred because of the sin of *Etz ha Daat*, though before the sin *Etz ha Daat* was only in *Assiya*.

We must understand that, since before the sin *Olam Assiya* too had no contact with *Mador ha Klipot*. Thus, why was *Olam Assiya* in a state of *Etz ha Daat* of good and bad? Moreover, according to what the Rav writes below (item 87), that on the eve of Shabbat in the twilight, before the sin of *Adam ha Rishon*, all of *BYA* rose to *Atzilut*, and *Yetzira* and *Assiya* rose to the place of *ZON de Atzilut* and were *Panim be Panim*?

After all, *Olam Assiya* was already in the place of *Nukva de Atzilut* with all her *Eser Sefirot*, and how does he say here that she was in a state of *Etz ha Daat* of good and bad? It must not be said that the sin was before that, since after the sin the *Olamot* had already fallen.

They also say in *Masechet Sanhedrin* that he sinned on the tenth hour, was sentenced on the eleventh, and was expelled from *Gan Eden* on the twelfth. Thus, the sin was after the twilight, and how are there good and bad in *Assiya* that rose to *Atzilut*, since it is written about *Atzilut* that “evil shall not sojourn with Thee”?

When you study the book *Shaar HaPsukim*, you will find that the Rav himself addressed it and explained it thus: We shall explain for you one rule and that will explain and settle all the mentioned articles. Know, that every *Behinat* middle line from the *Chazeh* down where the *Orot* are uncovered, whether in *ZA*, in *Nukva de Atzilut*, in *Beria*, or *Yetzira*, or *Assiya*, it is called *Etz ha Daat*.

Thus, when the Rav says here that *Etz ha Daat* is only in *Assiya* it refers to the *Assiya* of every *Partzuf* and every degree of the degrees and the *Olamot*. This is because from the *Chazeh* of every *Olam* and every *Partzuf* downward, it is considered as *Assiya* or *Malchut* of that *Partzuf*, even though they have five *Sefirot TNHYM* there.

However, not all the *Assiya* of the *Partzuf* is called *Etz ha Daat*, only the *Behinat* middle line in it, which is *Yesod*. This is because the three *Kavim de Assiya* are *NHY* and the middle line is *Yesod*. The Rav describes more accurately in the Tree of Life that only *Behinat Ateret Yesod* is called *Etz ha Daat*. This is why the Rav writes here that there is only *Etz ha Daat* of good and bad in *Assiya*.

However, the Rav says (Tree of Life) that the sin of *Adam ha Rishon* was in the lower *Gan Eden*, which is *Bina de Malchut de Assiya*. The *Karka* of that *Gan Eden* does not touch this *Eretz* of ours, meaning the *Nekuda de Olam ha Zeh*.

Thus, according to the Rav's words here, *Olam Assiya*, which was already entirely in the place of *Nukva de Atzilut*, was also the *Karka* of the *Gan Eden Tachton* in *Malchut* of *Olam Assiya* that rose in the very place of *Karka de Atzilut* itself. Hence, why does the Rav say there that the *Karka* of the lower *Gan Eden* touched and did not touch our *Eretz* when our *Eretz* was below in the *Hitzoniut* of the *Olamot* that did not rise at all in all the ascents on the eve of Shabbat before the sin (item 88)?

Moreover, only the *Pnimit* of the three *Olamot* *BYA* rose before the sin of *Etz ha Daat*, not all the *Hitzoniut* which is *Behinat* from *Chazeh de TNHY de AK* downward that became the place of *BYA* (see item 3). It turns out that the *Karka* of the *Gan Eden Tachton* stood at the *Karka* of *Olam Atzilut* and our *Eretz* is below the *Raglain* of *AK* with respect to *Behinat Malchut de Tzimtzum Aleph*. The entire *Hitzoniut de BYA* severs them and the distance between them is great, so how does he say that *Karka Gan Eden* touched and did not touch our *Eretz*?

There is indeed great depth here and this is a very important matter. First we must know that even before the sin of *Adam ha Rishon* the *Klipot* came opposite *Olam Atzilut*, but they did not have *Behinat Panim be Panim*, but were merely as *Vav* and *Nekuda*.

In general there are three *Klipot*: *Ruach Se'arah*, *Anan Gadol*, and *Esh Mitlakahat*, which cling to *Noga*. This *Noga* is half good and half bad because when *Noga* is attached to the *Gevul* of *Parsa de Atzilut* she is good, and when the three above *Klipot* cleave to her, she becomes as evil as they.

This is the meaning of the serpent being turned into a rod and the rod turning into a serpent. The three above *Klipot* are the serpent. When *Noga* clings to the *Gevul* of the *Kedusha* she is called "a rod" and she is good, and when the *Klipot* cling to her the rod turns into a serpent and it is bad.

Explanation: the *Klipot* are built from the deficits in *Kedusha*, as it is written, "I shall be filled with her that is laid waste" since *Tzor* is only built out of the ruin of Jerusalem. Thus the *Shoresh* became the *Klipot* immediately with the deficit that was made at the outset of *Tzimtzum Aleph*. This is because of the *Tzimtzum* that was made on *Behina Dalet* to not receive the *Ohr Elyon* into her.

This is considered *Malchut de Klipa* and only *Behinat Nekuda*, meaning merely *Behinat Shoresh*. However, after *Tzimtzum Bet* the *Hey Tata'a* rose to *Nikvey Eynaim* when *Malchut ha Mesayemet* under the place of *Sium Raglin de AK* rose to the place of *Bina de Guf*, which is *Chazeh de Tifferet*.

Then the two bottom thirds of *Tifferet* and *NHYM*, which are *Bina ZA* and *Malchut de Guf* became *Behinat* vacant and empty *Halal* without *Ohr* (Part 16 item 3). Then these three above *Klipot* were made one opposite the other, meaning opposite the three *Kelim Bina ZA* and *Malchut de Guf*, which now remained as vacant *Halal*.

Ruach Se'arah is opposite *Assiya*, which is *Malchut*, *Anan Gadol* is opposite *Yetzira*, which is *ZA*, and *Esh Mitlakahat* is opposite *Beria*, which is *Bina*. Because this place of *Halal* in *BYA* caused a lessening in *Atzilut*, which is the meaning of the amputee going out with his stilt, there is the *Behinat* three above *Klipot* opposite from *Olam Atzilut* too. However, prior to the sin of *Adam ha Rishon* the *Klipot* were not built, and they were also separated from the *Kedusha*.

This matter of separation of the *Klipot* was made by the force of two great *Tikkunim* that were corrected in *Olam Atzilut*: 1 – The Inner *AVI* were concealed,

which are *GAR de Haya*; 2 – *Behina Dalet* was concealed in *RADLA* that the *Mochin de Yechida* come out on.

Explanation: The breaking of the vessels *de ZAT de Nekudim* happened because of the *He'arat AB* that they received during the *Mochin de Haya* that lowered the *Hey Tata'a* to the *Peh* as in *Tzimtzum Aleph*. Then the strength of the *Parsa* was cancelled and the *ZAT de Nekudim* expanded to the restricted place of *BYA*, and hence broke, died and fell to the *Klipot*.

The two above *Tikkunim* were made in *Olam Atzilut* in order to correct that, meaning in order to be able to receive *Mochin de Gadlut* by *He'arat AB* that lowers the *Hey Tata'a* from the *Eynaim* to the *Peh*. However, it is without expanding below *Parsa* to the restricted place of *BYA*. 1 – The *Hey Tata'a* was concealed in *RADLA*, thus even when *He'arat AB* lowers *Hey Tata'a* to the *Peh* there is no actual *Behinat Malchut* there, only *Yesod de Malchut*; 2 – The Inner *AVI* were concealed, which are the *Behinat GAR de He'arat AB*, and all that remains is *Behinat He'arat VAK de He'arat AB*. This does not expand from above downward at all, only illuminates from below upward, meaning only from the *Parsa* upward.

Thus, you find that the force of *Parsa* is always kept so that it is not cancelled as during the breaking of the vessels and no *He'arah de Atzilut* will expand to the restricted place of *BYA*. Therefore, the *Klipot* were separated from the *Kedusha* altogether because *Kedusha* no longer expands below the *Parsa* and the *Klipot* can no longer rob the *Kedusha* as during the breaking of the vessels.

Now you can understand what the Rav wrote above in item 56. In the first *Behina*, meaning at the time of the birth of the *Neshama* of *Adam ha Rishon*, although *ZA* rose to the Upper *AVI* and *Mochin de Haya* illuminated, it did not help to make them able to raise all *Eser Sefirot de Olam Yetzira*, only *GAR de Yetzira*, while the *VAK* remained below *Parsa*.

This is so because there is no *Behinat* from above downward in *Mochin de Haya* as the Inner *AVI* were concealed. For that reason it suffices to raise only *GAR de Yetzira*, which are *Behinat* from below upward and can rise to *Atzilut*. The *VAK de Yetzira*, however, did not receive any *Tikun* from these *Mochin* since there is no *Behinat* from above downward in that which expands to the *VAK* as well.

Now you can also understand what the Rav wrote in the ascents in the second *Behina* on the eve of Shabbat after midnight, when *ZA* rose to *AA* and acquired the *Mochin de Yechida*. Still, it only helped *GAR de Olam Assiya* to be able to rise to *Atzilut* but *ZAT de Assiya* remained below the *Parsa* and did not receive any *Tikun* (see below item 80).

This is so because of the concealment of the *Hey Tata'a* in *RADLA*, and thus even in *Mochin de Yechida* that emerge by the lowering of the *Hey Tata'a* to the *Peh* there is no actual *Zivug* on *Behina Dalet*, only on *Behinat Yesod de Malchut*.

For that reason the *Nukva de ZA* cannot rise there and be mingled in that *Zivug* since there is nothing of her *Behina* there. This is because *Yesod* and *Atara* are *Behinat Nukva* of the *Guf de ZA*, which is good for *Behinat Zivug de ZA* and Leah, being *Behinat* from *Chazeh de ZA* upward and there is no *Hitpashtut* there from above downward to *Behinat Rachel*.

It follows that only *Behinat* from the *Chazeh* upward of *ZA* rose to *AA* and received *Ohr Yechida*, and from its *Chazeh* down which is Rachel, *Nukva de ZA*, remained below in *AVI*. They did not receive anything from the *Mochin de Yechida*. Hence in *Assiya* too, only her *GAR* that could receive from the great *Nukva*, Leah, rose to *Atzilut*. However, *ZAT de Assiya* did not receive anything from these *Mochin* and could not ascend to *Atzilut*.

Moreover, even in the third *Behina* of the eve of Shabbat, at twilight, when the bottom six of *Assiya* rose above *Parsa* to *Atzilut*, it was not a complete ascent by *Zivug* on *Behina Dalet*, as this is utterly impossible. After all, she is concealed in *RADLA*.

Rather the ascent was as “additions of Shabbat”, which is the great dominion of *Kedusha*, as it is written that all the *Dinim* are impregnated in her. Hence, this *He'arah* helped only for the day of Shabbat and not before the *Kodesh* of the Shabbat.

The Rav wrote in the Tree of Life: “*Adam ha Rishon* could correct only the *Olamot Elyonim*, but he did not correct *Olam Assiya* which is all *Klipot* and this *Olam* remained in *Behinat Achor be Achor* etc. The exterior have a hold there among those *Achoraim* between the cleaved, and this is the meaning of ‘other gods’, meaning other gods that cleave to the *Achoraim*.”

Explanation: It is explained that although *ZA* rose in *AA* by the *He'arat AB* that lowers the *Hey Tata'a* to the *Peh*, there is still no actual *Hey Tata'a* there. This is because she was concealed. Rather, she is *Malchut de Ima*, contained in *Yesod de Malchut*.

This is enough for it only with *Mochin de Ima* of the *Ohr Yechida*, since there is *NRNHY* in the *Ohr Yechida* and then *ZA* received only the *Neshama* of *Yechida*. For that reason only *ZA* and Leah rise to *AA* and Rachel remains below.

It is known that *Mochin de Neshama* suffice only to being *GAR* to the *Behinat* from the *Chazeh* up, but from the *Chazeh* down he remains *Achor be Achor* with Rachel, as it is written, “their hinder parts were inward and their faces outward.” It means that there is only *He'arah* for *Kelim de Panim* there, called *HBD HGT*, but the *Kelim de Achoraim* which are *NHY* are hidden there inside the *HGT*.

This is so because they need to hide from the exterior that seize them because all that the exterior want is to annul the ending force of *Parsa* as during the breaking of the vessels. Thus they could receive *He'arat Atzilut* once more as during the breaking of the vessels.

For that reason their hold is on these *NHY* of *Assiya* that need the *He'arah* from above downward, whose *Tikun* is only by the annulment of the *Parsa*. At that time *He'arat Atzilut* will expand once more to the place of the *Klipot* as during the breaking of the vessels.

It turns out that as long as *NHY de Assiya* are concealed in the form of “their hinder parts were inward” and do not awaken to receive their *Shefa*, the *Klipot* are separated from the *Kedusha*. This is because they cannot suck from the *Kelim de Panim de Assiya* since they only receive from below upward and the *Gevul* of the *Parsa* is well kept to not expand there to the restricted place of *BYA* where the *Klipot* receive it.

However, when the *Kelim de Achoraim* awaken to suck from the *He'arat GAR* it cancels the *Gevul* in the *Parsa*. This is so because they can only receive from the *Behinat GAR* that comes from above downward and cancels the *Parsa* as in the case of the breaking of the vessels.

This is why the *Klipot* are called “other gods”. The Rav explained that it is because they cleave to the *Achoraim*. In other words, if the *Achoraim de Assiya*, which are the above *NHY*, would extend *Shefa GAR* from above downward the *Shefa* will instantly reach the *Klipot* since they are their actual *Behina*, meaning *Behinat Lev ha Even*.

The Rav writes that *Olam Assiya* is all *Klipot* (item 144) because in fact they hold to the *Achoraim de Yetzira* too. Even *Olam Yetzira* which is corrected in

Mochin de Haya cannot receive them but only in its *GAR*, meaning from below upward because of the above reason that the Inner *AVI* were concealed. For that reason they have a hold also from *Chazeh de Yetzira* downward.

However, this is only half of *Yetzira*, not all of it. Conversely, in *Olam Assiya* where the entire *Behina Dalet* was concealed in *RADLA*, which is the gist of *Olam Assiya*, all of it is considered *Klipot*. This is because all that she extends from her share downward comes in the *Klipot*, which are the remains of the *Melachim* in the form of *Lev ha Even*.

This was the sin of *Adam ha Rishon*. He extended *GAR de Haya* that shine inside the *Achoraim de Assiya* and *Yetzira*, meaning that pass the *Gevul* of the *Parsa* as in the case of the breaking of the vessels. By so doing he too caused the breaking of the vessels because all his organs fell inside the *Klipot*. He also caused the *Olamot* to descend, and the bottom four of *Yetzira* and all *Eser Sefirot de Assiya* were greatly blemished since they were clothed in *Mador ha Klipot* (see item 94).

It is written, “*Adam ha Rishon* could correct only the *Olamot Elyonim*. However, he did not correct *Olam Assiya* which is purely *Klipot*, and this *Olam* remained in *Behinat Achor be Achor*. There, in those *Achoraim*, since there are many *Klipot* there the waste is more than the food and there is hold for the exterior among these *Achoraim* among the cleaved. This is the meaning of ‘other gods’.”

This means that *Kelim de Achoraim de Olam Assiya* are only corrected by manifestation of *GAR de Haya* and the manifestation of *Malchut de Behina Dalet* concealed in *RADLA*. She extends the *Mochin* from above downward and cancels the *Gevul* of the *Parsa de Tzimtzum Bet*.

Since this manifestation does not happen in the six thousand years before the end of correction, it follows that there is no correction and sorting to those *Achoraim de Assiya*. This is because they are *Behinat Lev ha Even*, whose only desire is for that *Shefa*, since this is their share. Their entire sustenance and vitalizing force is out of that desire.

The bottom six of *Assiya* rose to *Atzilut* in the third *Behina* of the eve of Shabbat at twilight and the *Yetzira* and *Assiya* became *Panim be Panim* (item 87). However, this was only because of the addition of Shabbat, which is the authority of *Kedusha* of the day of Shabbat itself, as it is said “All the judgments are impregnated in her.”

However, it was not because of the raising of *MAN* and the sorts since there is no sorting for them throughout the six thousand years. Hence, although the *Achoraim de Assiya* appeared there and became *Panim be Panim*, with regard to the weekdays they are still considered *Achor be Achor*.

The addition of Shabbat dominates only on the day of the Shabbat, meaning after the Shabbat is sanctified. This is the meaning of the words of the sages, that if he had waited with his *Zivug* to the day of Shabbat, there would have been no hold to the exteriors. His whole sin was that he rushed in his *Zivug* while it was still weekday.

It is written in the Tree of Life that “the *Karka* of the Garden touches and does not touch our *Eretz*.” Because of the ascent that was made in the addition of Shabbat when the *Karka* of the Garden rose to *Atzilut*, it certainly had no contact with our *Eretz*.

Indeed, before he sanctified the Shabbat she was still connected with other gods that cleave there to the *Achoraim*, as with regard to weekdays there weren’t any sorts. It follows that she touches our *Eretz*, which is the restricted *Behina Dalet* who is forbidden to receive any *He’arat Atzilut*.

In this manner she touches from the perspective of the weekdays and does not touch from the perspective of the addition of Shabbat. The sin of *Adam ha Rishon* in eating *Etz ha Daat* means that he extended *Mochin* in the *Zivug* of *Yetzira* and *Assiya Panim be Panim* on a weekday.

These *Mochin* cancel the *Gevul* of the *Parsa* and come in the *Klipot*. This gives strength to the serpent, which consists of all three *Klipot*, to enter the lower *Gan Eden* and touch the *Ateret Yesod*, called *Etz ha Daat*.

This is the meaning of the tree shouting and saying, “Do not touch me!” The Rav wrote in the Tree of Life that by this touching, all the Upper *Mochin* that *Adam* acquired in these three *Behinot* of the eve of Shabbat, called *Zihara Ela’a* (Upper Radiance), fell and clothed in a *Guf* of *Olam ha Zeh* of the *Klipot*.

In Beit Shaar HaKavanot (*Ohr Pashut* item 19) it is explained in implication. Thus we have thoroughly explained the matter of *Etz ha Daat* which is only in *Assiya* and that it is all *Klipot*. From here you will also understand that the matter of *Etz ha Daat* and the matter of the breaking of the vessels are indeed the same matter, except this was in the *Olamot* and that was in the *Neshamot*.

- 53. In this explanation we settle both verses. One says “And God created man” and the other says, “Then the Lord God formed man.” The *Guf* of *Adam* was made of *Yetzira*, hence the word “created” and after *Beria* descended and clothed in *Yetzira* it is as though he was created from *Beria*, hence the word “formed.”**

Ohr Pnimi

- 53. The *Guf* of *Adam* was made of *Yetzira*, hence the word “created” etc. after *Beria* descended and clothed in *Yetzira* it is as though he was created from *Beria*.**

As *ZA* is *Behinat Yetzira de Atzilut*, so *Adam ha Rishon* is discerned as the bottom *Yetzira de BYA*, meaning from the aspect of *Ohr de Tolada*. In this aspect he has no part in *Bina* which is *Beria* and is not fitting for *Behinat Neshama* and *Mochin*.

Instead, because of the ascent of the *Hey Tata’a* to *Nikvey Eynaim*, *Bina* herself expanded to *Behinat ZON*, called *Yetzira* and *Assiya*, or *ZAT de Bina*, in the form of *VAK* without a *Rosh*. In consequence, *ZON* were rooted in *Bina*.

Hence, although in principle *ZA* is *VAK* without a *Rosh*, when it rises to *MAN* to *Bina* and returns the *AVI Panim be Panim*, in consequence *YESHSUT* acquire their *GAR*, thus *ZA* also acquires *Behinat Rosh*. The rule is that everything that the *Tachton* induces in the *Elyon* returns to the *Tachton* in the same measure.

Consequently, *Adam ha Tachton* too can receive the *Behinat Rosh* from the *ZON* because after the *ZON* rise to *AVI* they become like them. Thus, although in the beginning of its creation, *Adam* is not worthy of *Behinat Rosh* because he has no part in *Beria*, yet through his ascent to *MAN* to *ZON* he causes them *Behinat GAR* from their *Chazeh* down too.

Since except the ascent of *Adam* to *MAN* *ZON* did not have *Behinat GAR* but only from the *Chazeh* up, he also acquires by himself that measure that *Adam* caused to extend in *Chazeh de ZON* down and attains *Behinat GAR* as they do. The discernment is that *Adam*, which is *Yetzira*, rose to *Beria* because he received *GAR* from *Behinat Beria* and equalized with her. You should also remember that *BYA*, *Bina*, *ZON* and *NRN de Adam ha Rishon* are one matter both in *Atzilut* and in the lower *BYA*.

During the birth of *Adam ha Rishon* the *Olamot* were already in the form of *Beria*, as the Rav wrote that *Yetzira* and *Assiya de Atzilut* were already in the place of *Beria de Atzilut*. This means that *ZON de Atzilut* have already ascended to *AVI de Atzilut* hence the lower *BYA* and *NRN de Adam ha Rishon*, which are their *Tolada*, were thus born in *Behinat Beria*.

The *Guf* of *Adam ha Rishon*, which is *Yetzira*, came out in the place of the top six *de Beria*, by which they had *Rosh* in *Atzilut* in the place of *ZON*. The *Rosh* itself, called *Bina* or *Beria*, was in the place of *ZA de Atzilut*, and the *Garon*, which is *GAR de VAK* or *GAR de Yetzira*, was in the place of *Nukva de Atzilut*.

This is the meaning of, “Then the Lord God formed man etc.” This is because there was a complete *Yetzira* in a complete *Rosh* from *Atzilut* since *HaVaYaH Elokim* implies perfection since *Yetzira* acquired the very same virtue of *Beria*.

However, after the sin when *Beria* descended once more to being *Yetzira*, which means that the *Mochin de GAR* that *ZA* caused *YESHSUT* departed, *YESHSUT* descended to *VAK* without a *Rosh* which is *Yetzira*. Also, the *Mochin* from *ZA* departed and he returned to *Behinat VAK* without a *Rosh*.

Hence, all this is considered that *Beria* descended to being *Yetzira*. This is the meaning of “And God created man etc.” It is so because *Elokim* designates *Behinat Mochin de Katnut* due to the *Behinat Beria* that became *VAK* without a *Rosh*.

That settles a difficult question: *Beria* is more important than *Yetzira*. Hence, why does it write in “formed” a full *HaVaYaH Elokim*, and in “created” only the name *Elokim*? According to the words of the Rav we can thoroughly understand that “formed” relates to the complete *Yetzira* after she had been turned into actual *Beria* and acquired *Rosh* from *Atzilut*. This is why the full name is used. “Created”, however, relates to his *Behina* after the sin on *Behinat VAK* without a *Rosh*, meaning on *Beria* that fell to being like *Yetzira*. This is why it only writes the name *Elokim*, indicating *Katnut*.

Therefore we should not ask why it is written, “created” when it should have written “formed”. The answer is that he did not return to actual *Behinat Yetzira*, as then it would never have been suitable for *GAR*.

Instead, he returned to *BYA* and is therefore still worthy of reforming his actions so as to raise *MAN* anew to *ZON* and extend *Mochin de Gadlut* in the same amount that he causes in the *Elyonim*. This is the precision of “created”, designating that he still holds to *Beria*, though to *Katnut* of *Beria*.

- 54. Now we will explain a matter which is discussed elaborately and then we will explain the superficiality of the above-mentioned text. First we will explain the matter of the order of the degrees of the *Olamot* and how they stood in the beginning, before *Adam* was created, and also how they descended from their degree after he had sinned. Know, that the number of the *Olamot* itself did not change and they are always four, *Atzilut*, *Beria*, *Yetzira* *Assiya*.**
- 55. However, their order of degrees was thus since the entire place of *Eser Sefirot* of the current *Olam Assiya* as well as the place of the four bottom *Sefirot* of the current *Yetzira* were empty and vacant. There in that place was *Mador ha Klipot*.**
- 56. The bottom six of *Assiya* were in the place where now the first six of *Yetzira* are and the first four of *Assiya* were in the place where the last**

four of *Beria* are now. The last six of *Yetzira* were in the place where the first six of *Beria* are now and the first four of *Yetzira* were in the place where *Nukva de ZA de Atzilut* now is.

You already know that she only takes the place of the last four of *ZA*, namely *Netzah Hod Yesod Malchut* in him. She stands opposite them from behind, hence the name *Dalet*, since her place is only in the four mentioned *Sefirot*.

Ohr Pnimi

56. The bottom six of *Assiya* were in the place where now the first six of *Yetzira*.

Here we must remember what the Rav wrote above (item 20) that only *ZON* are sorted in the *Beten* of *Ima* and nothing more, and *Rosh de Beria* is sorted in *Beten Nukva de ZA de Atzilut*.

The rule is that every *Partzuf* is emanated in its adjacent Upper degree. You can see that according to the current state of the *Olamot*, *ZA* is in *Behinat VAK* and *Nukva* in *Behinat Nekuda* from the perspective of the permanent state. From that state it is impossible that the *Rosh* of *Beria* will come out from the *Beten* of *Nukva de Atzilut*.

This is so because when even for herself she is not a *Partzuf*, how can she emanate a second *Partzuf* below her? The rule is that the *Partzuf* cannot emanate a *Partzuf Tachtan* below it before it grows to *Behinat Neshama* in itself (see item 60).

The Rav elaborated here to explain the order of the emergence of *BYA* from its beginning so as to teach us that the *Olamot* were not in the same situation as *ZA* is now, in a state of *VAK* and *Nukva* in *Behinat Nekuda*. Rather, *ZA* was then in *Komat Abba* which is *Behinat Mochin de Haya* and *Nukva* was in *Komat Ima* which is *Mochin de Neshama*. Then *Beria* could be sorted in the *Beten* of *Nukva* until she was completed and could sort the *Olam Yetzira*, and also *Yetzira* sort *Olam Assiya*.

With the above we can also understand the order of the state of the three *Olamot* *BYA* that the Rav wrote here. It is known that when the *Tachtan* rises to its *Elyon* it becomes exactly like the degree of the *Elyon*, as the Rav will write in item 60.

It follows, that *Nukva* that rose to *Komat Ima* becomes completely like *Ima* and everything that is emanated from *Ima* is considered as the degree of *ZA*. This is because only *Behinot ZA* are sorted in *Ima's Beten* (item 20). Thus, the *Eser Sefirot de Beria* must have been in the place of *ZA* because when *Nukva* is in *Behinat Ima* then *Beria*, which is emanated from it, is in the degree of *ZA*.

Also, since *Olam Beria* was then in the degree of *ZA*, the first four *Sefirot* of *Olam Yetzira* that emanates from it are considered to be in the degree of *Nukva de ZA* which clothes *ZA* from his *Chazeh* downward. Since *Beria* is in the degree of *ZA* the *Ne'etzal* from *ZA* is always his *Behinat Nukva*.

However, there are two degrees in the *Nukva*: *Achor be Achor* with the *ZA* from the *Chazeh* down, and *Panim be Panim* with the *ZA* on an equal *Koma*. The general state of the *Olamot* was still in *Behinat Achor be Achor* before *Adam ha Rishon* was created, as it is known that *ZON* themselves, when they rose to *AVI*. Consequently, they were still in a state of *Achor be Achor*.

This is so because *ZA* rose to *Abba*, called Upper *AVI* and *Nukva* rose only to *Ima*, called *YESHSUT*. It follows that *Nukva* clothes there only from the *Chazeh de ZA* downward in the same manner as the *Halbasha* of *YESHSUT* to the Upper *AVI*.

Thus, the Upper ZON are also only in *Behinat* from the *Chazeh* down *Achor be Achor*. Thus, although *Olam Yetzira* received the *Behinat Nukva de ZA* because of its exit from *Beria* which was *Behinat ZA*, she only received the first degree of *Nukva*, meaning *Behinat Chazeh de ZA Achor be Achor* downward.

For that reason only the first four of *Yetzira* became the degree of *Nukva de ZA*, but the bottom six of *Yetzira* descended to the current *Behinat Beria*, meaning below *Parsa de Atzilut*. This is because the *Behinat Nukva de ZA* takes only four *Sefirot* while being *Achor be Achor* from the *Chazeh* down and the rest of her *Sefirot* are in *Beria*.

Also, since *Olam Yetzira* became the degree of *Nukva de ZA*, it is considered that *Olam Assiya* that comes out of it, the first four *Sefirot de Assiya* became the degree of *Olam Beria*. This is because in *Beten de Nukva de ZA* only *Olam Beria* is sorted.

However, *Nukva* herself had only the first four *Sefirot* in *Atzilut* and the six lower *Sefirot* were in the degree of the first six of *Olam Beria*. Hence only the first four *Sefirot* of *Olam Assiya*, which is sorted by her, were in *Olam Beria* since they extend from the first four *Sefirot de Nukva*.

Yet, her six bottom are considered to have been emanated from the bottom six of *Nukva* that were on the degree of *Beria*, and everything that comes from the degree of *Beria* is considered as the degree of *Yetzira*. For this reason the bottom six of *Olam Assiya* descended to the first six of *Olam Yetzira*.

Thus we have thoroughly explained the necessity of the state in the *Olamot* and their degree, that they must be as in the order that the Rav explains here. This is because no sorting is possible in the *Beten* of *Nukva* before she acquires *Partzuf Neshama*.

It follows that she must clothe *Ima* and since the *Nukva* already stood in the degree of *Ima*, then all the states that the Rav has already written must be so. You will also learn here that all the *Olamot* *BYA* came out of *Nukva de Atzilut*.

This is because not only did *Olam Beria* come out of *Nukva* that is in the place of *Ima*, when *Olam Assiya* emerged from *Yetzira*, the *Yetzira* was literally in the degree of *Nukva de Atzilut*. It follows that *Olam Assiya* too came out of *Nukva de Atzilut*, but from the *Behinat Achor be Achor de Nukva*.

57. All Eser Sefirot of Beria were in the place which is now ZA de Atzilut in all its Eser Sefirot and his Nukva de Atzilut was then in the current place of Abba ve Ima de Atzilut. The Olamot continue similarly from Abba ve Ima de Atzilut upward to the highest degree, to Ein Sof, higher than their current degree and we need not elaborate here.

58. Indeed there is a question here. We have already learned that the lowest degree in the entire Atzilut is higher than every thing below it through the end of Assiya etc. similarly in all the degrees. This is so because even the bottom degree in Beria is greater than every thing below it, which are Yetzira and Assiya.

Thus, how did we say above that Olam Yetzira had only its Upper four above where Nukva de Atzilut now stands and the rest of the bottom six Sefirot de Yetzira remained below in the place that it is now Beria? After all, all the Olamot could stand at the lowest degree de Nukva de Atzilut, which is beneath it.

- 59. The answer to that is that when it is written in a different place that the lowest degree in the higher *Olam* is greater than everything below it, it does not relate to quantity and a measurement of limited space. Rather, it is discerned in the quality of the *Ohr* itself being better than everything below it. In that aspect of quality and merit it contains everything that is below it.**

In comparison, we see that the last drop in a human being's brain contains everything that exists below it in the entire human body. It is so although we see that it is not so with respect to the size of the place. Moreover, a single organ of the body such as the thigh of the leg is bigger than the size of the entire head.

Ohr Pnimi

- 59. Quantity and a measurement of limited space. Rather, it is discerned in the quality of the *Ohr* itself.**

This must not be confused with an imaginary place. Rather, quality means the number of disparities in form in the degree without differentiations of merit and importance in it. This is how he explains that it is true that the smaller degree in the *Elyon* is greater than everything below it.

Yet, this is still a qualitative difference, not a quantitative difference. For example, *Malchut* in the *Elyon* is greater than all the *Olamot* and *Sefirot* below it. Hence, it is impossible for the two *Sefirot* below her to be in *Malchut de Elyon*. According to the quantity there is only one form in *Malchut de Elyon*, which is why it is considered as merely one *Sefira*.

For that reason she cannot accept within her two *Sefirot* that have two different forms from one another, which necessarily require two separate places. The reason is that the *Sefira* is the *Behinat Ohr*, and the place is the *Behinat Kli* related to it.

Thus, the four *Sefirot* of *Yetzira* cannot be in the place of one *Sefira* of *Malchut de Atzilut*, but it requires four *Sefirot* of *Malchut de Atzilut*. This is because every *Sefira* requires its own unique place, as every disparity of form in the *Ohr* necessitates a disparity of form in the place, which is the *Kli*.

- 60. I also believe I had heard from my teacher a different answer regarding this. It is that this is only meant to be when every single degree is in its proper place because then the measure of the lowest degree in the higher *Olam* is greater than everything below it.**

However, when *Olam Beria* rises to *Olam Atzilut Beria* returns to being in the degree of *Atzilut* itself and requires the same amount of space as if it is *Atzilut* in itself, etc. similarly.

Hence, when *Yetzira* rises to *Nukva de Atzilut's* place she returns to being in her merit. Then the first four *Sefirot* of *Yetzira* require the same measure of space as the *Nekeva* of *Atzilut*, whose measure is also four *Sefirot de Atzilut*.

Ohr Pnimi

- 60. When *Olam Beria* rises to *Olam Atzilut Beria* returns to being in the degree of *Atzilut*.**

This is very simple. There is no issue of imaginary places here, but of quality of merit. When you say that the *Tachtan* rises to the place of the *Elyon* it means that its *Tzura* has been equalized with the *Elyon*. Hence, it is necessary that when *Beria* rises to the place of *Atzilut* it becomes exactly like *Atzilut*, and remember that in all the places.

61. Let us return to the first matter. Before *Adam* was created the *Sium* of *Assiya* was at the end of the sixth *Sefira* of the current *Olam Yetzira* and the bottom four *de Yetzira* were all vacant, and all the *Eser Sefirot* of the current *Assiya* too. Together they are fourteen *Sefirot* and there was the section of all the *Klipot*.

62. That place of the fourteen *Sefirot* was then the zone of the *Olamot*, such as we place in every town a Shabbat Zone around it. This is the meaning of the words of our sages why He is called *El Shadai*, since He said to His world *Dai* (Heb: enough).

Interpretation: As these four *Olamot ABYA* expanded when they reached the place of *Sium* of the sixth *Sefira* of the current *Yetzira*, He said to them “*Dai*, do not expand and do not enter the zone of the above-mentioned fourteen.” Instead, they would remain a *Halal* for the *Klipot* as was mentioned.

Ohr Pnimi

62. That place of the fourteen *Sefirot* was then the zone of the *Olamot*, etc. Shabbat Zone around it.

This implies to the Shabbat Zone of two thousand *Amah* that is given and added to the territory of the town where it is permitted to go out of town.

The thing is that Shabbat means the dominion of *Atzilut* in all the *Olamot* because the three *Olamot BYA* rise to *Atzilut* there as the Rav writes below. This is the meaning of the verse, “let no man go out of his place on the seventh day.”

The city one dwells in on Shabbat implies the place of *Olam Atzilut* where the *Olamot* rose. Hence he is forbidden to go out of his city on the day of the Shabbat, as the *Olamot* do not go out of *Atzilut* on the day of the Shabbat.

Yet, our sages added another two thousand *Amah* around the city where it is permitted to go out of the city without breaking “let no man go out of his place on the seventh day.” This requires explanation why it is not considered an exit outside his place.

We must understand these words, since on Shabbat all the *Olamot* rise to *Atzilut* and the same sixteen *Sefirot* through the current *Chazeh de Yetzira* also remain empty of the *Ohr* of *Kedusha*. Thus, the Shabbat Zone was made above in the place of *Parsa* between *Atzilut* and *Beria*, meaning the place where *Atzilut* ended. Why then is it permitted in exit and is not considered exit outside the zone until the place of *Chazeh de Yetzira*?

To understand that we must remember everything that the Rav wrote above in this Part in items One through Eight and in *Ohr Pnimi* there, meaning the explanation of the place of *BYA*. All of these thirty *Sefirot de BYA*, the sixteen and the fourteen that the Rav deals with here relate primarily to the thirty *Sefirot* of the place of *BYA*. They are called the *Hitzoniut* of the three *Olamot BYA* which do not rise even on the day of Shabbat, as the Rav writes below.

He says about them that at the end of the sixteenth *Sefira* it is the Shabbat Zone and is prohibited to enter in the zone of the fourteen *Sefirot* below. It explains there that this place *BYA* was made of half of *Partzuf Tifferet* and *NHY de AK* that remained under the *Parsa de Atzilut* during *Tzimtzum Bet*.

This was because of the ascent of *Malchut ha Mizdaveget* to *Nikvey Eynaim* and *Malchut ha Mesayemet* rose to the place of the half of *Tifferet*, which is *Bina de Guf*. There the place of *Sium Kav Ein Sof* was made which is *Parsa de Atzilut*, and from there down there remained an empty and vacant space without *Ohr*.

Hence, half *Tifferet* and *NHY de AK* remained empty without *Ohr* and are called the place of the three *Olamot BYA*, meaning where the three *Olamot BYA* are destined to expand.

See in *Ohr Pnimi*, the rest of the text, that the place for *Olam Beria* was made of the bottom half of *Tifferet*, the place for *Olam Yetzira* was made of *NHY* and the place for *Olam Assiya* was made of *Malchut*.

We know what the Rav writes for us that you have not a tiny *Nitzotz* in all four *Olamot ABYA* that has not four *Behinot ABYA* in itself. Thus, even within those *TNHY de Partzuf Nekudot de SAG de AK* that remained under the *Parsa de Atzilut* to the place of *BYA*, they are also considered as four *Behinot ABYA* in themselves.

This is so because those *TNHYM* expand to *Eser Sefirot HBD HGT NHYM* where *HBD* is the *Rosh*, *HGT* is the *Behinat Atzilut* in it until the *Chazeh*, and from *Chazeh* to *Sium de Tifferet* it is *Beria* in it. *NHY* are *Yetzira* and *Malchut* is the *Assiya* in it.

Thus the principal dominion force of *BYA* in it appears only from the *Chazeh* down, meaning from the *Sium* of the sixth *Sefira* of *Yetzira* downward. However, from the *Chazeh* up it is still *Behinat Atzilut* compared to the *Kelim*, even though it is empty of *Ohr Elyon* because of the *Parsa de Atzilut* above it that has already ended the *Kav Ein Sof* there.

Now we have thoroughly explained the great difference between the sixteen *Sefirot* from the *Chazeh* up in *BYA*'s place and the fourteen *Sefirot* from the *Chazeh* down in it, even when it is completely empty of *Ohr*, meaning immediately after *Tzimtzum Bet*. Even then it is considered that *Behinat BYA* is not apparent in the *Kelim* until the *Chazeh* since they are *Behinat Rosh* and *Atzilut* in the *Kelim*. The force of *BYA* is only apparent in them from the *Chazeh* down.

Now we can thoroughly understand the matter the Shabbat Zone of the two thousand *Amah*, permitted in exit although they are outside the city. The Rav says that they are opposite these sixteen *Sefirot* from *Chazeh de BYA* upward. From the *Behinat Ohr* in them they are already *BYA* since they are below *Parsa de Atzilut*. Therefore they are considered to be outside the city.

Yet, since from the *Behina* of the *Kelim* they are still *Atzilut* until the sixth *Sefira* of *Yetzira*, it is therefore still permitted to go there since it is not considered an exit outside *Atzilut*.

The reason is that they are still considered *Atzilut* from the perspective of the *Kelim*, hence the prohibition of "let no man go out of his place" does not apply to them. It is so because from the perspective of the *Kelim* they are still *Atzilut*.

The matter of the number of two thousand years implies the two *Sefirot Keter* and *Hochma* in them because *HBD* is *Rosh* and *Keter* and *HGT* are *Atzilut* and *Hochma* since the five *Sefirot KHB ZON* are called *Rosh* and *ABYA*. We find that until *Chazeh de Yetzira* they are only two *Sefirot Keter* and *Hochma* and from the *Chazeh* down they are *Bina* and *ZON*.

This is why the Rav writes that they are called Shabbat Zone, since Shabbat is *Behinat Atzilut* and at the *Sium* of the sixth *Sefira de Yetzira* it is the zone of *Atzilut*. From there down begins the *BYA* in them, being the fourteen bottom *Sefirot*.

You will not be perplexed by what the Rav wrote above that *Rosh* is *Beria* and *HGT* through *Chazeh* is *Yetzira* and from the *Chazeh* down it is *Assiya*. The value of the *Orot* is on one side and the value of the *Kelim* is on another.

What the Rav wrote to us in several places, that there is not a tiny *Nitzotz* in the entire *ABYA* that does not have *Behinat ABYA* within it, these are the values of the *Kelim*. Even the corporeal *Guf* is considered to have *Keter* and *ABYA*. Its *Rosh* is *Behinat Keter*, from *Peh* to *Chazeh* it is *Atzilut*, from *Chazeh* to *Tabur* it is *Beria*, and from *Tabur* down it is *Yetzira* and *Assiya*.

Although compared to the *Orot* there isn't even *Ohr Malchut* in it before it acquires the *Eser Sefirot de Assiya* called Cycles, yet, even a fetus in its mother's womb already has these *Eser Sefirot*. No *Kli* will be added to it when it grows, but it is merely that the *Kelim* are not fitting for their task before they acquire the *Orot* ascribed to them.

Because of that, we mostly name the *Kelim* after the *Orot* dressed in them. The Rav writes above regarding the *Guf* of *Adam ha Rishon* that his *Rosh* is *Beria*, meaning *Neshama* and *HBD*, his *Guf* which is *HGT* is *Yetzira*, meaning *Ruach*, and from the *Chazeh* down he is *Assiya*, meaning *Ohr Nefesh*.

This discernment is according to the values of the *Orot* clothed in him. In addition, in that regard it is considered that the *Rosh* and the *HGT* through the *Chazeh* are considered the First nine *Sefirot* in the *Guf*, which are *Keter* and *ABY* and from the *Chazeh* down it is only for *Sefirat Malchut* in him, called *Assiya*.

This is so from the *Behinat Hitlabshut Orot* in the *Kelim* since every emergence of an act in the *Kelim* is only according to the *Orot* clothed in them.

When we are concerned with discerning only the values of the *Kelim*, such as here concerning the Shabbat Zone where the prohibition applies chiefly to the places that are the *Kelim*, we have to discern ten complete *Sefirot* in them *KHB ZON*. These are called *Rosh* and *ABYA* each emerging from its opposite *Behina* in the *Shorashim Elyonim* until "one higher than the high" by way of branch and root. Hence this also applies to a corporeal *Guf*.

It is written, "**When they reached the place of *Sium* of the sixth *Sefira* of the current *Yetzira*, He said to them "Dai, do not expand and do not enter the zone of the above-mentioned fourteen." Instead, they would remain a *Halal* for the *Klipot*."**

It has been explained (*Ohr Pnimi* item 56) at the end of the item, that all these three *Olamot BYA* were emanated from *Nukva de Atzilut* and even *Olam Assiya* emerged from *Nukva de Atzilut*. This is because her *Elyon* which is *Olam Yetzira* was then in *Behinat* actual *Nukva de Atzilut*.

Thus, even *Olam Assiya* can only expand through the *Sium* of the current *Chazeh de Yetzira*, meaning only in the measure of the sixteen *Sefirot* which are *Behinat Atzilut de BYA*. However, they could not expand from the *Chazeh* down, where they are already *Behinat BYA* from the perspective of the *Kelim* too. This is because the force of *Sium de Kav Ein Sof* made in the *Parsa* below *Atzilut* begins to show its authority there in *Chazeh de Yetzira* meaning after the *Sium* of the *Rosh* and *Atzilut de BYA*.

For that reason no upshots of *Nukva de Atzilut* can expand there since the dominance of the *Sium de Kav Ein Sof* made in *Tzimtzum Bet* leave these fourteen *Sefirot* as vacant *Halal*. It is written, "they would remain a *Halal* for the *Klipot*."

As *Olam ha Zeh* was made in *Behinat* vacant *Halal* in *Tzimtzum Aleph*, so from *Chazeh de Yetzira* down it became a vacant *Halal* in *Tzimtzum Bet* because the force of *Sium de Parsa* below the *Atzilut* begins to manifest there.

You can relate the matter to what is written in *AA de Atzilut* that this *Masach* in *Peh de AA* that generates *Bina de AA* outside the *Rosh* does not appear at all in its exit place at the *Peh*, but only in the place of its *Chazeh*. Hence, *AVI* that stand from the *Peh* to the *Chazeh* still have *Rosh* and *GAR*. Only *YESHSUT*, which stand from his *Chazeh* down remain in *Behinat VAK* without a *Rosh* because of this *Masach*.

We have elaborated in different places, but here too the power of *Sium* in the *Parsa* below *Atzilut* is *Behinat Peh de Rosh* with regard to *BYA*, hence beginning only at *Chazeh de BYA*. From there down the vacant *Halal* is made for the *Klipot*.

63. Now we shall explain the matter of *Adam ha Rishon*, how he expanded in these *Olamot*. I have already notified you in the article *Studied in the House of Eliyahu*, section *The World Exists Six Thousand Years*, in *Parashat Bereshit*, regarding the sin of *Adam ha Rishon*, that *Adam ha Rishon* contained three *Olamot*, which are *Beria Yetzira* and *Assiya*.

64. This is the order of his *Hitpashtut* in them: The *Rosh* of *Adam ha Rishon* was in *Olam Beria*, which is now the place of *ZA de Atzilut* and his *Garon* was in the first four of *Yetzira*, which is now the place of *Nukva de Atzilut*. You already know that *Nukva de Atzilut* is called *Gan Eden*, thus only his *Garon* was placed in *Gan Eden*.

65. From there downward his entire *Guf* was outside *Gan Eden* in a manner that his whole *Guf* was place in the last six of *Yetzira* and in the first four of *Assiya*. These are now the measure of place of the entire *Olam Beria*.

66. However, the *Guf* of *Adam* was divided into two divisions, because *Yesod de Bina* expands until the *Chazeh* and the *Orot* inside it are covered. From the *Chazeh* down the *Orot* are uncovered, as we explain regarding the *Hassadim* that expand in *Tifferet de ZA*.

For that reason his *Guf* was divided into two *Olamot*, the covered Upper half was placed in the last six of *Yetzira* and the revealed lower half was placed in the first four *de Assiya*.

67. It turns out that his *Guf* was primarily above in *Yetzira*, as it is known that the *Guf* implies the *Vav* of *HaVaYaH* and *Yetzira* is also implied in the *Ot Vav* itself. The *Raglain* of *Adam ha Rishon* were placed at the bottom four of the past *Assiya* which are now the first six of *Yetzira*. Thus we have explained the *Hitpashtut* of *Adam ha Rishon* in three *Olamot Beria Yetzira Assiya* when he was created.

68. Now we will explain the matter of *Adam ha Rishon* when he was created, as our sages wrote in the Midrash and the Talmud, how we connect it to what we have explained. Our sages said that the *Guf* of *Adam ha Rishon* was created from *Eretz Israel*, his *Agavot* (buttocks) from *Bavel* and from *Akra DeAgma* (a city in Babylon).

To explain that we must also explain what they said in the *Tikkunim* that *Yetzira* controlled *Eretz Israel* and *Assiya* controlled *Hutz la Eretz, Ever ha Yarden, Suria* etc. What all these discernments mean. We have explained that before *Adam* was created the *Olamot* were higher in degree.

Ohr Pnimi

68. *Hitpashtut* of *Adam ha Rishon* in three *Olamot Beria Yetzira Assiya* when he was created.

This entire article was explained above in Part 8 and study it there.

69. We have also explained that his *Guf* was from *Eretz Israel*. You already know that only *Yetzira* controls *Eretz Israel*, not *Assiya*. Yet, at that time the last six of *Yetzira* were in the place where the first six of *Beria* are now.

70. The *Guf* of *Adam* was of the last six of the past *Yetzira*, because the *Guf* means the *Ot Vav*, and *Yetzira* is also *Ot Vav*. Thus, *Yetzira* controls *Eretz Israel* and you find that the *Guf* of *Adam* was from *Eretz Israel* which is from *Yetzira*, which is between two *Olamot Beria* and *Assiya*. Also, the *Guf* of *Adam* is the middle of the whole of *Adam*.

71. However, the last *Sefira* of the six *Sefirot* of *Yetzira* is called *Malchut de Yetzira, Nukva de ZA de Yetzira* which is now the sixth *Sefira* of *Olam Beria*. This is the meaning of *Ever ha Yarden*, the place of the children of *Gad* and the children of *Reuben*. It is considered *Malchut* of the past *Yetzira* with all first three of the past *Assiya*, which are now the four bottom *Sefirot de Beria*.

72. All these four bottom *Sefirot* of the current *Beria* are the meaning of *Ever ha Yarden*, and they are *Tifferet* and *Netzah* and *Hod* and *Yesod* of the current *Beria*. However, *Malchut* of the current *Beria* that was then the fourth *Sefira de Assiya* is called *Suria* and her degree is worse than *Ever ha Yarden*.

73. It turns out that the past *Malchut de Yetzira* was the past *Ever ha Yarden* and the current *Malchut de Beria* was *Behinat Suria*. The last six of the past *Assiya*, which are the first six of the current *Yetzira*, were *Hutz la Eretz* since these were then *Behinat Assiya*. It is known that *Assiya* hangs in *Hutz la Eretz* and controls there, and we have already explained that the *Raglain* of *Adam ha Rishon* were from *Hutz la Eretz*.

74. It is known that each *Regel* (leg) is divided into three *Prakin*. The two upper *Prakin* in both *Raglain*, called his *Agavot*, were from *Bavel* and from *Akra DeAgma*, as mentioned in the *Gmarah*.

75. Do not be surprised by that because they are very close to *Eretz Israel*, as it is written in the *Midrash* and the *Yerushalmi* about that man who was plowing with his cow. It ran away from him and he chased it until they reached *Bavel* before night.

Thus, the *Guf* from *Eretz Israel* is not far from his *Agavot* from *Bavel*, since these are the two upper *Prakin* proximate to the *Guf*. The other lower four *Prakin* in both his *Raglaim* were from the other lands in *Hutz la Eretz*.

Ohr Pnimi

75. The *Guf* from *Eretz Israel* is not far from his *Agavot* from *Bavel*, since these are the two upper *Prakin* proximate to the *Guf*.

Eretz Israel is *Behinat Olam Yetzira*. Prior to the sin her First four were in *Nukva de Atzilut* and her lower six were in the First six of *Beria*, meaning *HBD HGT* through *Chazeh de Beria*.

Our sages do not speak of the *Rosh* and *Garon* of *Adam ha Rishon*, but only from his *Guf* which is *Behinat* lower six *de Yetzira* that were then in the First six of *Beria*. Also, *Malchut de Yetzira* that stands in the place of *Chazeh de Beria* is *Behinat Ever ha Yarden*, containing the First four of *Assiya* too, which then clothed the lower four *TNHY de Beria*. The *Behinat Guf de Adam ha Rishon* was made of them, from the *Chazeh* down to the end of his *Tifferet*.

Malchut of the First four of *Assiya* that was in the place of the current *Beria* is *Behinat Suria*, close to *Bavel*. The *Raglaim* of *Adam ha Rishon* are *Behinat* bottom six of *Assiya* that clothe the First six of *Yetzira* until the *Chazeh*. This place is *Behinat Hutz la Eretz*, hence you find that his *Raglaim* are from *Behinat Hutz la Eretz*.

However, the *Raglaim* are divided into three thirds. His two Upper thirds, called his *Agavot*, are from *Behinat* two Upper thirds *de VAK de Assiya*, which are *Behinat Bavel*, proximate to *Suria*, which is *Malchut* of the First four of *Assiya*.

The part of his *Guf* from the *Chazeh* down to *Sium Tifferet* is made of those. The two Upper thirds of *VAK de Yetzira*, namely *Bavel*, are found to be close to *Behinat Eretz Israel*, meaning *Malchut de Yetzira* that was in *Chazeh de Beria* like his *Agavot*, close to his *Guf*.

76. Now we have explained how *Adam ha Rishon* took from the entire *Olam ha Zeh* and his *Guf* was stretched over three *Olamot Beria Yetzira Assiya* too, and all is one. Thus we have explained the first *Behina*, how the *Olamot* were when *Adam ha Rishon* was created. We also explained how his *Rosh* and *Garon* were inside *GE* and his *Guf* in the rest of the *Olam*.

Ohr Pnimi

76. The first *Behina*, how the *Olamot* were when *Adam ha Rishon* was created.

We must know that this first *Behina* is considered the “constant” of *Mochin de BYA*, but they descended from their place because of the sin of *Etz ha Daat*.

77. Now we will explain the second *Behina* after *Adam ha Rishon* was created and the Creator placed him in *Gan Eden*. It was then half of the sixth day and onward, at which time *Kedusha* is necessarily added in all the *Olamot*, as we explain regarding the eve of *Shabbat*.

The *Olamot* begin to rise above their place from the fifth hour of the eve of *Shabbat* and *Kedusha* is added to them. It is as we mention regarding the excess *Hey* mentioned in verse, “And there was evening and there was morning, the sixth day.” It implies the fifth hour.

*Ohr Pnimi***77. The *Olamot* begin to rise above their place from the fifth hour of the eve of Shabbat etc. It is as we mention regarding the excess *Hey*.**

Explanation: The six days of *Bereshit* are *HGT NHY*. Thus, the sixth day is *Yesod*, in which all five days were sweetened and corrected, which are *HGT NH*. This is the meaning of the Sixth Day “And the heaven and the earth were finished etc.” For this reason *Yesod* is called *Kol* (Heb: all), because it contains five *Sefirot HGT NH*.

The sixth day itself is divided into twelve hours. The first six are five *Hassadim* in *Yesod*, which are the sweetening of the five days *HGT NH* from the aspect of the *Hassadim*. You find that the sixth hour is its own *Behina* from the aspect of *Hassadim*.

The last six hours are the sweetening of the five days *HGT NH* from the aspect of the *Gevurot* in them, and the sixth hour and the twilight is its own *Behina* from the aspect of the *Gevurot*, sweetening the five *Gevurot HGT NH*.

The sweetening falls mainly on the fifth day, which is *Hod*, namely *Malchut* that is close to the *Klipot*. This is the reason for the excess *Hey* of the sixth day, implying the fifth hour, which is the *Hesed* that is ascribed to *Sefirat Hod*.

Thus, when the fifth hour on the eve of Shabbat comes, the *Olamot* begin to rise up from their place and *Kedusha* is added to them. This is so because then all five days *HGT NH* have been sweetened from the aspect of the five *Hassadim* in the *Yesod*, and hence there is an ascent to all the *Olamot* above their place.

78. Thus we shall now explain what was renewed that eve of Shabbat after midnight when *Adam* was created and entered *Gan Eden* with all his *Guf*. When he was created only his *Rosh* and *Garon* were in *Gan Eden*, and the rest of his *Guf* was in *Olam ha Zeh*. Now, however, he entered *Gan Eden* entirely.**79. The *Olamot* rose in the following manner: *ZA* rose to the place that is now the place of *AA*. *Nukva* rose to the place that is now the place of *Abba*, and *Beria* rose to the place that is now the place of *Ima*. Also, *Yetzira* in the place of *ZA* and *Assiya* in the place of *Malchut Nukva de ZA*.***Ohr Pnimi***79. The *Olamot* rose in the following manner: *ZA* rose to the place that is now the place of *AA*.**

ZA de Atzilut first came out only in *Behinat VAK* without *GAR*, considered its “permanence”, and the *GAR* that he later acquired is considered “inconsistent additions”. Similarly, *BYA* came out in the first *Behina* in the *Behinat VAK* in them, because *Beria* came out in the place of *ZA de Atzilut*, which is *Behinat VAK*.

Also, *Yetzira* came out in the place of *Nukva de ZA*, clothing from the *Chazeh* down, when the *Nukva* has only *Behinat VAK* without *GAR*. This is considered the “permanent” of *BYA*, had it not been for the sin that lowered them below *Parsa*.

Now at the fifth hour on the eve of Shabbat *Kedusha* was added to them (see *Ohr Pnimi* item 77). *BYA* acquired *Mochin* of *Behinat* addition, meaning the *GAR* in

them, because ZA rose to the place of AA and *Nukva* to the place of *Abba*, meaning Upper AVI, where *Nukva* procreated the *Mochin* for *Olam Beria*.

Mochin de Beria were emanated from the Upper AVI since *Nukva* rose there, and everything that emanated from the Upper AVI is considered *YESHSUT*. Hence, *Olam Beria* was then made in the degree of *YESHSUT de Atzilut* and acquired her *GAR*.

Similarly, *Beria* emanated *Mochin* for *Olam Yetzira* and through these *Mochin* the *Yetzira* became the degree of *ZA de Atzilut*. This is because everything that emerges and emanates from the degree of *YESHSUT* is considered the degree of *ZA*. Then *Yetzira* too acquired her *Mochin de GAR*.

Similarly, *Yetzira* emanated *Mochin* to *Olam Assiya*. Because *Yetzira* is now in the degree of *ZA*, the *Mochin de Assiya* were made in the degree of *Nukva de Atzilut* clothing *ZA* from his *Chazeh* downward, *Achor be Achor*, since she is the next degree after *ZA*.

You find that now the *Assiya* is in the state of *Olam Yetzira* in the first *Behina*, where *GAR de Assiya* clothe the *Nukva de Atzilut* and her bottom six remain under the *Parsa* clothing the First six of the current *Olam Beria*.

This is so because *Nukva de Atzilut* herself in the place she rose, also clothes *ZA* only from the *Chazeh* down since *ZA* rose to the place of *AA* and *Nukva* did not rise there with him. Instead, she remained in *AVI*, clothing *ZA* from the *Chazeh* down as has been explained above in the first *Behina* in the bottom six of *Yetzira*.

80. The first four of *Assiya* rose because this is the measure of *Nukva de ZA*, only four *Sefirot*. The other six *Sefirot de Assiya* are in the place of the first six of the current *Beria*. Yet, *AVI de Atzilut* and everything above them also rose above their degree in this order, and we should not elaborate in them.

81. Know, that the principal place of the *Olamot* and their genuine degree is in this order, and this is their rightful place for all times. The reason is that *ZA* should grow to be like *Arich Anpin* and should therefore rise up to there. Also, the place of *Arich Anpin* should be the place of *ZA* because by that it becomes *Arich*.

Ohr Pnimi

81. The principal place of the *Olamot* and their genuine degree is in this order, and this is their rightful place for all times etc. *ZA* should grow to be like *Arich Anpin*.

It means that the whole matter of *Olam ha Tikun* is about reviving the seven *Melachim* that died during the breaking of the vessels in *Olam Nekudim*. This will mean the revival of the dead and *Gmar ha Tikun*.

However in the beginning of *Olam ha Tikun*, when the new *MA* came out and revived the *Melachim*, not all were corrected, but some were corrected and some were not corrected. Consequently, all the degrees descended from their place.

GAR de Atik clothed on the place of *GAR de Nekudim* and *HGT NHYM de Atik* on the place of *HGT NHYM de Nekudim*. *GAR de AA* clothed on *HGT de Atik*, meaning on the place of *HGT de Nekudim*, and *AVI* and *ZON* on *ZAT de AA* in the place of *TNHYM de Nekudim*.

It turns out that *AA* descended to the place of *ZA de Nekudim*, because his *GAR* clothe *HGT de Atik* that stand in the place of *HGT de Nekudim*, which are *ZA*. *ZA*

himself descended to *Behinat VAK de NHY de Nekudim* since *AVI* clothe *HGT de AA*, which in turn clothe *NHY de Atik* that stand in the place of *TNHYM de Nekudim*.

ZA clothes *VAK de VAK de AA* and is therefore located in the place of *VAK de VAK de NHY de Nekudim*. It follows that the degrees descended significantly since *AA* descended to the degree of *ZA de Nekudim* and *ZA* descended to *VAK de VAK de NHY de Nekudim*.

It is written, “**ZA should grow to be like Arich Anpin etc. the place of Arich Anpin should be the place of ZA because by that it becomes Arich.**” It means that *AA* stands in the place of *ZA* of *Olam ha Nekudim*, meaning the place of *HGT de Atik* that took the place of *HGT de Nekudim*, which are *ZA*.

Before *ZA* rises and clothes his *HGT* in *Olam ha Nekudim*, all the degrees are still in a state of descent. It is written, “**Know, that the principal place of the Olamot and their genuine degree is in this order,**” meaning that *ZA* will rise and take the place of *GAR de AA*, which is the true place of *ZA*.

Also, *Nukva*'s place was in *Nekudim* in the place of *NHY de Nekudim*, meaning from the *Chazeh* of *ZA de Nekudim* downward. Now during the descent of the degrees the *GAR* of the Upper *AVI* stand there clothing *HGT de AA* which clothe *NHY de Atik*, which are the place of *NHY de Nekudim*.

Similarly, the real place of the three *Olamot BYA* is in the place of *YESHSUT* and *ZON de Olam Atzilut*. This is because these three *Olamot BYA* are discerned as the new *NHY* that came out to *ZA* during the emergence of *Gadlut de ZAT de Nekudim* with the *Mochin de AB SAG* that came out. This is because the *Mochin de AB* lowered the *Hey Tata'a* from the *Eynaim* and raised the *AHP* that fell to the *Guf* back to the *Eser Sefirot de Rosh*.

Also, as a result, the *TNHY* that fell below *Parsa* to the place of *BYA* returned, joined the *ZAT de Nekudim* and became *Behinat Atzilut*. However, they broke because the *Parsa* was not yet in its fullest power. In consequence, the *Ohr* expanded to these new *NHY de BYA* from above downward, meaning to the place of *BYA*. As a result, they broke and died since they breached the *Gevul* of the *Parsa*.

However, if the *Orot* of the new *NHY* had not expanded into *BYA* but would rather have raised the new *NHY* from *BYA* above *Parsa*, as in the case of *Olam ha Tikun*, then they would not have been broken. They would have remained with all the *Orot de Atzilut* forever.

Now you can see that the whole issue of the sorting of *BYA* is these new *NHY* that joined the *ZAT de Nekudim* when they were already in *Gadlut*. They broke because they wanted to receive the *Orot de Atzilut* in their place in *BYA*, and must now sort them and raise them from the place of *BYA* to be once more *Behinat* new *NHYM* to *Olam Atzilut*.

This will be the *Tikun* and the revival of the dead. You find that the true place of *BYA* is in the place of *YESHSUT* and *ZON de Atzilut* because after *ZA* and *Nukva* return to their place in *Nekudim*, these *BYA* must be their *Behinat* new *NHY*, clothing *Nukva* from the *Chazeh* down.

Since *Nukva* is the place of *AVI* then her new *NHY*, which are *BYA* are from the *Chazeh* down of the *Nukva* in the place of *YESHSUT* and *ZON*. This is because *YESHSUT* and *ZON* are clothed from the *Chazeh* down of *AVI*, and thus the real place of the three *Olamot BYA* at the time of *Gmar Tikun* is in the place of *YESHSUT* and *ZON de Atzilut*.

This thoroughly explains the words of the Rav how this order that was on the second *Behina* on the eve of Shabbat is the true state of *ZON* and *BYA*.

82. *Nukva* of *ZA* in the place of *Abba*, as it is written, “by wisdom founded the earth,” as “Father founded his daughter.” It is also the meaning of “Ye shall keep the sabbath therefore, for it is holy.” “Keep,” which is the *Nukva* becomes “holy,” which is *Abba*.

This is the meaning of the text “it is holy,” because the *Nekeva* returns to being holy, and *Beria* rose in *Ima*, as you know that *Ima* nests in her abdomen.” Also, *Yetzira* in the place of *ZA* because *ZA* nests in the angel and *Assiya* in *Nukva de ZA* because *Malchut* nests in the *Ofan*, which is *Assiya*.

83. You find that this is the worthy place for the order of the degrees of the *Olamot*, and you now find that all the lower *Olamot* of *Beria Yetzira* and *Assiya* were in the place of *Atzilut* except the last six of *Yetzira*. Those were then at the First six of the current *Beria*.

84. This was the meaning of the *Ibur* of the *Ir* (town) mentioned in the Talmud. It is because these bottom six protrude and exit *Olam Atzilut* like a pregnant woman whose *Ubar* protrudes outside her body.

Ohr Pnimi

84. Protrude and exit *Olam Atzilut* like a pregnant woman whose *Ubar* protrudes outside her body.

This is the meaning of the *Ibur* of the *Ir* presented in Masechet Iruvin. When you come to measure the zones you do not measure from the wall of the city but go seventy *Amah* and some margins and begin to measure from there. These seventy *Amah* are called the *Ibur* of the *Ir*, considered as though they are still within the wall of the city.

The Rav says that these lower six of *Assiya* that remained below *Parsa de Atzilut* in the place of the first six of the current *Beria* are considered to have remained as one *Guf* with *Olam Atzilut*. It is like a pregnant woman whose *Ubar* and *Beten* protrude outside her *Guf*. This is the meaning of the *Ibur* of the *Ir*, which is considered like the *Ir* itself although already outside the wall.

We must understand these words. How can you say that the last six *de Assiya* are one *Guf* with the *Atzilut* when *Parsa* interrupts between them? How are these first six of *Beria* different than the rest of the *Sefirot de BYA*, and also, what is the resemblance to the *Ibur* of an *Ir*?

The thing is that *Parsa* is the *Behinat Sium* on *Ohr Atzilut* that is made at half the *Tifferet*, which is *Bina de Guf* by the power of the ascent of the *Hey Tata'a* in the *Nikvey Eynaim*, which occurred during the emergence of the *Nekudim*. As a result, *Malchut ha Mizdaveget*, meaning the *Peh* of the *Rosh* rose to *Nikvey Eynaim*, which is *Bina de Rosh*. Then the *Eser Sefirot de Rosh* came out from *Bina* upward, and the *Eser Sefirot* from above downward into *Behinat Guf* expanded from *Nikvey Eynaim* downward.

The *AHP* of the *Rosh* went outside the *Rosh* and were contained in *Behinat Guf* and *Malchut ha Mesayemet* that prior to that stood in the *Etzbaot Raglaim*, rose from there to the place of *Bina de Guf*, called *Tifferet*, meaning to the *Chazeh*. There at the *Chazeh* she ended the *Partzuf* and the two thirds *Tifferet* and *ZON* remained below the *Sium* of the *Partzuf*, meaning below *Atzilut* (see above *Ohr Pnimi* items 2 and 3).

This is indeed difficult since the *Hey Tata'a* rose to *Bina*, only the *Hotem Peh* should have gone outside the *Sium* of *Atzilut* since the *Zivug* was made in *Bina*. Why did the *Hey Tata'a* rise in the middle of *Bina*, meaning under *GAR de Bina*, by which the *ZAT de Bina* herself went outside the *Rosh* and outside *Atzilut*?

Indeed this is the meaning of “*Abba* took *Ima* out for her son and *Abba* himself was corrected with *Dechura* and *Nukva*.” This is because *GAR de Bina* are called *YESHSUT*. *Malchut* rose in *GAR de Bina* and *Abba* himself was corrected there in *Dechura* and *Nukva*, which is the meaning of *Eynaim* and *Nikvey Eynaim*. Hence, the *Awzen*, which is *ZAT de Bina*, called *YESHSUT*, went outside the *Rosh* into *Behinat Guf*.

Also, the two thirds of *Tifferet*, which are *Behinat ZAT de Bina de Guf*, called *YESHSUT* went out of *Atzilut* because of that. This correction was in order to provide *Mochin* for *ZA* which is the son of *YESHSUT*. Had *YESHSUT* not gone outside, there would have been no presence of *Mochin* for *ZA* (see item 33).

Thus you find that from the aspect of the ascent of the *Hey Tata'a* in the *Eynaim* only, *ZAT de Bina* did not have to go outside *Parsa de Atzilut*. This is the meaning of the two lower thirds of *Tifferet* that were made into *Olam Beria*.

However, this was a special *Tikun* by Upper *AVI* who took the *Hey Tata'a* within them in order to eject *ZAT de Bina* outside the *Rosh* and outside *Atzilut* so as to provide *Mochin* for *ZA*. Hence, *YESHSUT* are considered the *Beten* of *AVI*, protruding outside the *Guf de AVI*.

Yet, they are still considered as the *Guf de AVI* itself because this is the protrusion and the exit outside the *Guf de AVI*. It is not because of a flaw in them, but only for her *Ubar*, being *ZA* who did not have *Mochin* anyhow.

Thus, the place of *Olam Beria* was made of two thirds of *Tifferet*, which are *ZAT de Bina de Guf* that remained below the *Parsa* and expanded to *Eser Sefirot de Beria*. The First seven are *Behinat ZAT de Bina* and from the *Chazeh* downward they are *Behinat ZON*.

Hence, these First seven of *Beria*, which are *KHBD HGT* through the *Chazeh*, are already under the *Parsa de Atzilut*. Yet, since they do not exit *Atzilut* because of their own flaw but in order to give *Mochin* to *ZON*, they are regarded as being from the *Parsa* upward, inside *Atzilut*.

It is rather like a pregnant woman where the *Ubar* protrudes outwardly, meaning as the *Beten* protrudes outside the *Guf* in a pregnant woman, which is not because of her, but because of the *Ubar* in her. Similarly, the exit of these First seven of *Beria* outside *Atzilut* is because of the *Ubar* in her, which is *ZON* to whom she wants to give *Mochin*. It turns out, that in herself she is still *Guf de Atzilut*, although she protrudes and exits below *Parsa de Atzilut*, as this is not because of a flaw.

Now you can also see the meaning of the *Ibur* of the *Ir*, which is not included in the two thousand *Amah* of the Shabbat Zone. The *Ir* means *Olam Atzilut*, as written in *Ohr Pnimi* item 62. On the day of the Shabbat all the *Olamot* are in the form of *Atzilut* and the zone of the two thousand *Amah* are opposite the two *Sefirot ZON de Hitziot* of the place of *BYA* which cannot rise to *Atzilut*. They remain below *Parsa*, empty without *Ohr*.

They are in the place of *Rosh* and *Atzilut de Kelim* since there is an opposite value between the *Kelim* and the *Orot*. Although *Rosh* and *Atzilut* of the place of *BYA* are *Keter* and *Hochma* from the aspect of the *Kelim*, they are *ZA* and *Nukva* from the aspect of the *Orot*.

Hence, these two thousand *Amah* are not measured from near the city wall, which is *Parsa de Atzilut*, but we leave and add seventy *Amah* and some margins,

opposite these seven *Sefirot de Beria KHBD HGT* and the *Chazeh*. Each *Sefira* contains ten and the *Behinat Chazeh* is the “margins”.

These seven *Sefirot de Beria* are still discerned as *Guf de Atzilut* and the matter of their protrusion outside *Olam Atzilut* resembles a protrusion of a *Beten* outside a woman’s *Guf*, which is not because of her, but because of the fetus. For this reason we measure the Shabbat Zone only from *Chazeh de Beria* downward until the general *Chazeh* of the place of *BYA*.

It is written, “**these bottom six protrude and exit *Olam Atzilut* like a pregnant woman etc.**” He wishes to say that even the bottom six of *Assiya* that remained then below *Parsa* inside the place of the First six of the current *Beria*, are also considered to have been in *Atzilut*. This is because the place of these First seven *de Beria* is discerned as the actual *Ibur* of the *Ir*, meaning like a pregnant woman.

85. Now you find that the bottom four *de Beria* and the entire *Olam Yetzira* and *Assiya* which are the place of twenty-four *Sefirot* were then all vacant, empty and *Halal*. It was in the form of Shabbat Zone, which is two thousand *Amah* except for the last fourteen *Sefirot*, which became a permanent section for the *Klipot*. The other ten Upper *Sefirot* were in the form of Shabbat Zone.

Ohr Pnimi

85. Permanent section for the *Klipot*.

This is so because she has only temporary residence in all three *Olamot BYA*, as it is written in the *Zohar*: “*Ima* nests in *Kursaya*, *ZA* nests in *Yetzira* and *Malchut* nests in the *Ofan*.” Nesting means temporary residence. The reason is that on Shabbats and Good Days they return to their place in *Atzilut*, and *BYA* remains completely empty of *Kedusha*.

Yet, the *Klipot* that have acquired permanent residence from the *Chazeh de BYA* downward never leave there throughout the six thousand years. They do not leave there even on Shabbats and Good Days.

However, regarding the first sixteen *Sefirot de BYA* from the *Chazeh* upward, after the sin the *Klipot* built a great construction. It is written, “God hath made even the one as well as the other,” and they occupy their share in the first sixteen *Sefirot* too throughout *Komat BYA*. However, they do not have permanent residence there since on Shabbats they must leave the first sixteen *Sefirot* from the *Chazeh* up.

This is so because during the ascent of the *Olamot* on Shabbat these sixteen *Sefirot* become completely empty, having neither *Kedusha* nor *Klipot*. Yet, they do not leave from *Chazeh de BYA* downward even on Shabbat. This is the meaning of the words of the *Rav*, “**except for the last fourteen *Sefirot*, which became a permanent section for the *Klipot*.**” This means that they never leave there until the end of correction.

We must understand the reason why the first sixteen are so different from the last fourteen, and also what is the matter of the permanent residence and temporary residence which is said both about *Kedusha* and about the *Klipot*.

First we must remember that the place of *BYA* is one matter and the *Olamot BYA* with everything inside them, *Kedusha* and *Klipot*, are a separate matter.

The difference between them is very big because the place of *BYA* was made of the *Kelim* of *NHY de Partzuf Nekudot de SAG de AK*. They remained below

Parsa by the renewal that occurred there in *Tzimtzum Bet*, where the *Atzilut* ended on the *Chazeh* of this *Partzuf*.

You find that the *Kelim* themselves are from *Tzimtzum Aleph* but the renewal of the ascent of the *Hey Tata'a* in the *Nikvey Eynaim* lowered them below *Atzilut* and they were emptied of their *Orot*. Thus, the *Kelim* of the place of *BYA* are from *Behinat Tzimtzum Aleph*, but the three *Olamot BYA* and the *Partzufim* in them, both *Kedusha* and *Klipa*, came primarily from *Tzimtzum Bet*.

It is so because they came out during the *Gadlut de Eser Sefirot de Olam ha Nekudim* with the *Hitpashtut* of the new *Ohr de AB de AK* that lowered the *Hey Tata'a* back to its place in the *Peh de Rosh* and returned the *AHP* to the *Rosh*.

Afterwards, when the *Mochin* expanded from *Rosh* to *ZAT* they lowered the *Nekudat Sium* too from the place of the *Chazeh de Partzuf Nekudot de SAG* to the place of *Sium Raglin* as before. Then *ZAT de Nekudim* expanded through the *Nekuda de Olam ha Zeh*, equal to the *Raglain* of *AK*. Since they breached the *Gevul* of the *Parsa* that was made during the *Katnut de Nekudim*, they broke because of that and died.

It is known that all four *Olamot ABYA* of *Olam ha Tikun* were made of these *ZAT* that died as well as *ABYA de Klipot* because some were corrected and some were not corrected. *ABYA de Kedusha* were made of those that were corrected where the *Kelim de Panim* became *Olam Atzilut*, and the three *Olamot BYA* were made of the *Kelim de Achoraim*.

What remained after *ABYA de Kedusha* and could not be corrected was made into *ABYA de Klipot*, thus both *BYA de Kedusha* and *BYA de Klipot* emerged and were made after *Tzimtzum Bet*. However, *BYA's* place came out entirely during *Tzimtzum Aleph* like all the *Partzufim* of *AK*, and *Tzimtzum Bet* only diminished it to lower it outside *Atzilut*.

The reason that some were corrected and some were not corrected is that the breaking of the vessels was because *Malchut de Tzimtzum Aleph* that became a vacant *Halal*, became *Av* again in *Kelim de ZAT*, as they crossed the *Gevul* of the *Parsa*. Hence, only the First nine *Sefirot* of each *Melech* of the *ZAT* could be sorted, but *Malchut* of every *Melech* could not be sorted since she was in *Behinat* vacant *Halal* from *Tzimtzum Aleph*.

However, because of their breaking, all the *Behinot* were mixed with one another and each *Behina* that is sorted and rises from *BYA* has 320 *Nitzotzin*, which are all seven *Melachim*. This is so because with *Melech ha Daat* they are eight *Melachim*. Each *Melech* contains *Eser Sefirot*, and in each *Sefira* there are four *Behinot HB TM*, thus 320.

Since *Malchut* in each *Eser Sefirot* was not sorted you find that there are eight *Malchuiot* here where in each *Malchut* there are four *Behinot HB TM*, which are thirty-two *Nitzotzin*. This is the meaning of *Lev ha Even*, since these thirty-two *Nitzotzin* of the *Malchuiot* are considered the vacant *Halal* of *Tzimtzum Aleph*. They are unfit for any correction and must be separated from the *Kelim*. Without it, it is impossible to revive them.

It turns out that they are 320 *Nitzotzin* in general, but only the first nine of them can be sorted and revived, which are the 248 *Nitzotzin*. The *Malchuiot* among them are the thirty-two *Nitzotzin* and have no *Tikun* at all and must be separated from the *Kelim*, as it is written, "and I will remove the stony heart out of their flesh."

Hence, the place of *BYA*, which is *TNHY de Nekudot SAG de AK* was divided into two *Behinot* in the same manner, its First nine and the *Malchut* in it. In itself it expanded into *Eser Sefirot HBD HGT NYHM*. All first nine in it *HBD HGT* through the *Chazeh* stand where *Orot* clothe the *Kelim*, and only its *Malchut*

stands from the *Chazeh* downward (*Ohr Pnimi* item 3). It turns out that everything that fell to its *Behinat Malchut* which is from its *Chazeh* down is not suitable for sorting because they are *Behinat Lev ha Even*.

It is written, “**the last fourteen Sefirot, which became a permanent section for the Klipot.**” It means that the *Klipot* do not leave there even on Shabbat because there is *Behinat Malchut* of the place of *BYA* where *Lev ha Even* fell, which cannot be corrected throughout the six thousand years.

It turns out that the *Klipot* do not move from there and acquire permanent residence there though the sixteen Upper *Sefirot* from the *Chazeh* upward in the place of the 248 *Nitzotzin* rise on Shabbat. At that time they become *Atzilut* once more and the *Klipot* that are opposite the 248 *Nitzotzin* all cancel on the day of Shabbat. Hence, that place became completely empty then and has neither *Kedusha* nor *Klipa*.

We divide the place of *BYA* and say that from the *Behinat Kelim*, *HBD HGT* through the *Chazeh* is considered the *Behinat Keter Hochma* in it, meaning *Rosh* and *Atzilut*. Also, from the *Behinat Hitlabshut* of the *Orot* in the *Kelim*, all nine *Sefirot* in it are considered to be in *HBD HGT* through the *Chazeh*, and only *Malchut* is from the *Chazeh* down.

Similarly, all the *Olamot* are divided in the same manner because the nine *Sefirot* of the first *Olamot* in general are in *AK* and *Atzilut* through the *Parsa*, where *Nukva de ZA* is. From *Parsa* down there is nothing of the nine original *Sefirot*, only the *Hitpashtut* of *Nukva de ZA*, meaning *Malchut* alone.

All these *Partzufim de BYA* are *Behinat Ohr* of *Tolada*. Yet, from the *Behinat Hitpashtut Orot* in the *Kelim* from *Parsa* downward it is considered to be the three *Olamot BYA*, which are the three *Komot Bina* and *ZON* while *AK* and *Atzilut* are considered as merely *Keter* and *Hochma*. In other words, it is just as we have said in the two discernments of the place of *BYA* and also in every single item, because everything that exists in the general always abides in the particular too, even in the very last item.

You find that there are two *Behinot* of *Eser Sefirot*: the original *Eser Sefirot* and *Eser Sefirot* of *Ohr* of *Tolada*. The *Sium* of the original nine *Sefirot* is in *Malchut de Atzilut* and the *Sium* of the nine *Sefirot* or the *Ohr* of *Tolada* is in the place of *Chazeh* of the place of *BYA* that ends there, and remember that.

This is only according to the state of *BYA* in the first *Behina* that the Rav wrote here, which is the permanent state of *BYA*. What they acquired in the second *Behina* and in the third *Behina* is an addition in them.

Also, the descent that the *Olamot* descended afterwards because of the sin of *Adam ha Rishon* and the last four of *Yetzira* and the *Eser Sefirot* of *Assiya* that descended from the *Chazeh* of the place of *BYA* downward is the matter of the great lessening and descent from their permanent state. It is considered as *Hitlabshut* of *Kedusha* in *Klipot* because from the *Chazeh* of the place of *BYA* downward it is the place of the *Klipot*.