

TALMUD ESER SEFIROT

(The Study of the Ten Sefirot)

PART TWO

Igulim and Yosher; containing two chapters

Chapter One

Explains about the *Eser Sefirot* of *Igulim* that appeared after the *Tzimtzum*. *Ohr Ein Sof* surrounds them, and the entire *Ohr* of the *Sefirot de Igulim* is given to them by the *Kav*. There are eleven subtopics in this chapter:

1. The *Kav*(line) is like a thin *Tzinor*(pipe). 2. *Hitpashtut*(expansion) of *Ohr Ein Sof* into the *Halal*. 3. The *Hitpashtut* came about slowly. 4. The *Igul* is not cohesive with *Ein Sof*, but is connected to it through the *Kav*. 5. *Ohr Ein Sof* surrounds and influences the *Igul* from afar. 6. *Kav* is called *Adam Kadmon*. 7. The expansion order of the *Eser Sefirot* of *Igulim*. 8. The *Kav* connects all the *Igulim*. 9. Each *Olam* and each *Sefira* consist of ten inner *Sefirot*. Inside each *Sefira* there are another ten inner *Sefirot*, and so on and so forth ceaselessly. 10. The *Sefirot* of *Igulim* envelop each other like onionskins. 11. The closer the *Igul* to *Ein Sof*, the higher and better it is considered. Because *Olam ha Zeh* is at the middle point, the farthest from *Ein Sof*, it is utterly corporeal.

The *Kav* is like a thin *Tzinor*

1. **This *Kav* ⁽¹⁾ is like ⁽²⁾ one thin *Tzinor* ⁽³⁾, where the water of the *Ohr Elyon* ⁽⁴⁾ of *Ein Sof* expand and *Nimshachim* (extend) to the *Olamot* in that place of *Halal* and *Avir*.**

Ohr Pnimi

1. The *Kav* that extends from *Ohr Ein Sof* into the *Halal* after the *Tzimtzum* (see Part 1, Chap 2, item 2).
2. The *Kelim* of the *Eser Sefirot de Yosher* are called *Tzinor*, or *Tzinorot* (pl), because they confine the routes of the *Ohr* that travels through them with great accuracy and control. They guarantee it will expand only through certain routes in those *Kelim*.

They are like a *Tzinor* that channels the water that travel through it accurately. They extend and continue from it in the same shape as inside the *Tzinor*. If it is narrow, the water is narrow; if it is wide, so is the current, and it never changes.

For that reason, the Lights that travel through those *Tzinorot* are called *Eser Sefirot de Yosher*. It is so because they expand in *Yosher* and in *Tzedek* (honestly and justly, respectively) by the same rules as these *Tzinorot*.

This means that the purer the *Kli*, the greater the importance of the *Ohr* that clothes it. This rule is unchanging because of the strong influence of the *Tzinorot* on them.

This power of control in the above *Tzinorot* is there because any desire in the Upper Degree is a compelling force in the lower degree, which is created by it. Therefore, the *Tzimtzum* on *Behina Dalet*, which is a free choice in the *Kelim* of *Igulim*, becomes an obligating force in the *Kelim* of *Yosher* created by them. This force is called *Masach*.

This is the meaning of the words in the Zohar (*Tikunim*): “Invert *Ratzon* and you will find *Tzinor*.” This means that when the *Tzinor* is a *Masach*, a controlled *Tzimtzum*, meaning when it detains its will to receive in *Behina Dalet* by the power of the *Elyon* that controls it, it is the opposite of the substance of the *Kli* itself, namely the will to receive. That is because it detains itself from using its desire.

That is why they implied, “Invert *Ratzon* and you will find *Tzinor*(pipe/channel).” It means that the *Tzinor* is opposite to the *Ratzon* for it compels its desire and does the opposite of what it wants.

That is why you can find in all the teachings and the writings that when they want to denominate and emphasize the departure of the *Ohr* from *Behina Dalet*, they call it *Tzimtzum*.

When we want to emphasize the power of the *Tzimtzum* that is added by the *Ohr* of *Kav* that did not expand to *Behina Dalet*, we define it as *Masach*, which is a detaining force that prevents the *Ohr* from reaching *Behina Dalet*.

When we discuss the *Kli* in general, meaning the *Kli* and the *Masach* together, we define it as a *Tzinor*. When discussing the *Ohr*, the *Kli*, and the *Masach* together, meaning the *Ohr* that is clothed in the size of the *Tzinor*, it is defined as a *Kav*. And when we discuss a *Kli* that does not have a *Masach*, we denominate it by the name *Igul*.

3. The Rav's precision with regards to the word "one" emphasizes the *Tikun* of the three *Kavim* that was performed in *Olam Atzilut*. It tells us that in *Olam Adam Kadmon* this *Tikun* is still absent, and there is only one *Kav*.

The reason for it is that the *Tikun* of *Gimel Kavim* occurred afterwards, in *Olam Atzilut*. This *Tikun Nimshach*(*correction stretched*) from the association of *Midat ha Rachamim*(*attribute of mercy*) with *Midat ha Din*(*attribute of judgment*). Here, however, we are concerned with *Olam Adam Kadmon*, where this association has not yet taken place. That is why there is only one *Kav* here.

The entrance of the *Ohr* into the *Kli de Kabbalah* of the creature is called *Hitpashtut*(*expansion*) (see Table of Answers, Part one, item 14). It has already been clarified that the *Kli de Kabbalah* in this *Ne'etzal* is called *Tzinor*.

4. There is a specific value that discriminates between the degrees of the birth of the *Partzuf*. In that birth, the four *Behinot* of the desire are called by the names: *Ohr*, *Mayim*(*water*), *Rakia*(*heavens/firmament*), and one hundred blessings (or one hundred Gates). It happens because the Lights change their places. Because of that displacement, the *Ohr* takes the form of *Mayim*.

The Rav tells us that the root of this state occurred with the appearance of the *Kav*: The *Ohr* that expands as *Kav* is considered to be *Mayim* with regards to the *Ohr Elyon*. For that reason he states precisely: "The water of the *Ohr Elyon* of *Ein Sof*." With the expansion of the *Ohr Elyon* into the thin *Tzinor*, the value of the *Ohr* was greatly lessened from its value in *Ein Sof*, and is therefore considered as *Mayim*.

Hitpashtut of *Ohr Ein Sof* into the *Halal*. The *Hitpashtut* occurred slowly

2. When *Ohr Ein Sof Nimshach* as a straight *Kav* ⁽⁵⁾ into the above *Halal*, it did not expand ⁽⁶⁾ and extend all the way down at once, but it expanded slowly.

I wish to say that in the beginning the *Kav* of *Ohr* began to expand and right at the beginning ⁽⁷⁾ of its expansion as a *Kav*, it expanded and *Nimshach* and became like one *Galgal*(*wheel*) ⁽⁸⁾ round on all sides.

Ohr Pnimi

5. A Light that expands gradually, according to the laws of the four *Behinot*, meaning from *Zach*(*pure*) to *Av*(*thick*), and stops at *Behina Dalet*, is called *Kav Yashar* (straight line).

6. Do not be mistaken and interpret the terms, “all the way down at once” and “slowly” that are used here, as times, for it is known that spirituality is above time. Therefore, “all the way down at once” means that there is no change of degrees. The term “slowly” refers to an order of degrees. He wishes to say that it follows the order of the four known *Behinot*, as he will explain henceforth.
7. This is the *Shoresh* of the expansion that was innovated, called *Kav*. Because it is a new *Ne’etzal*, it has a new, specifically designated *Shoresh* that shines upon it in *Behinat Hidush*(*innovation*). That *He’arah*(*luminescence*) is called the *Sefira* of *Keter* of the *Kav*.
From this *Keter*, *Ohr Ein Sof* expands to the *Kav* by way of the above four *Behinot*: *Behina Aleph* is called *Hochma*; *Behina Bet* is called *Bina*; *Behina Gimel* is called *Zeir Anpin*; and *Behina Dalet* is called *Malchut*.
The Rav says with regards to this order that it expanded “slowly.” He says that *Keter* expanded first, *Hochma* next, and then *Bina*, *Zeir Anpin* etc. (see Answers Table part one, item 8, the meaning of the word, “afterwards”).
8. For the meaning of the word *Igul*(*circle*) see Answers Table part one, item 41, and also Part One, chapter one, item 100. It is called *Galgal*(*wheel*) because the *Ohr Kav* clothes the *Igul*.

The *Igul* is not adhesive with *Ein Sof*, but is connected to it through
the *Kav*

3. **This *Igul* was not adhesive ⁽⁹⁾ with *Ohr Ein Sof* that surrounds it from all sides. That is because if it adheres to it ⁽¹⁰⁾, it will return to its prior state, and will be annulled in *Ohr Ein Sof*. In that case, its power will not be apparent at all and everything will be only *Ohr Ein Sof* as in the beginning.**

Hence, this *Igul* is adjacent to *Igul Ein Sof* and does not become adhesive with it. The connection and adhesion of that emanated *Igul* with the emanating *Ein Sof* ⁽²⁰⁾ is done primarily through that *Kav* ⁽³⁰⁾, through which *Ohr* from *Ein Sof* descends, *Nimshach* and influences in that *Igul*.

Ohr Pnimi

9. That means that the entire *Ohr* that is found in the *Igulim* comes only from what they receive from the *Kav*, which is regarded as a new *He’arah*(*luminescence*). Since that *Ohr* has only three *Behinot*, it differs from *Ohr Ein Sof* that orbits in the form of *Ohr Agol*(*Circular Light*).
That is why the Rav writes that it is nonadhesive with the *Ohr Ein Sof*. This means that the form of the *Ohr Agol* of *Keter de Igulim* is not the same as the *Ohr* in *Ein Sof*. It is so because *Hishtavut Tzura*(*Equivalence of form*) means adhesion in spirituality (see Part 1, Table of Questions, item 12 and Part 1, Chap 2, *Ohr Pnimi* item 1), and the term *Sovev*(*cause*) is regarded as the “causing element.”
10. If its *He’arah* had been in all four *Behinot* as is *Ohr Ein Sof*, its *Tzura* would have been the same and adhesive with *Ein Sof*. In that state it would be totally annulled in *Ein Sof* and completely indistinguishable.

20. The Light that expands from *Ein Sof* to the *Ne'etzal* is called *Ohr Yashar*. This Light is tied to the *Ne'etzal* by a clothing of *Ohr Hozer* that rises from the *Masach* upward through a *Zivug de Hakaa* (will be explained later). This is called *Hitkashrut(connection)* because this *Ohr Hozer* that ascends from the *Masach* of *Behina Dalet*, from the straight *Kav*, holds and captures the *Ohr Elyon* in the *Igul*.

Thus, in a place where the *Ohr Hozer* does not clothe the *Ohr Elyon*, the *Ne'etzal* regards it as absent, because it cannot attain it without this clothing called *Ohr Hozer*. It is like a candle made of tallow; although its lighting force comes primarily from the tallow, still that Light is not connected with it, but with the wick. When the wick burns down, the Light burns out, although there is still a lot of tallow left.

30. The reason for it is that there isn't a *Masach* in the *Igulim* that can raise *Ohr Hozer*. Without it the *Ne'etzal* cannot connect with the *Ohr Elyon*.

We learned that the *Kli* of the *Kav* is called *Tzinor*, and that it is much lower than the *Kelim de Igulim* that appeared with *Tzimtzum Aleph*, before the *Kav* appeared. That is why the Rav tells us that although the *Kelim de Igulim* are much higher than the *Kav*, they do not receive any Light by themselves. Instead, they are compelled to receive all the Light through the (much lower) *Kav*, for the above reason.

Ohr Ein Sof surrounds and influences the *Igul* from afar

4. **The *Ein Sof Sovev* and revolves it from all sides ⁽⁴⁰⁾ because it too is like an *Igul* around it and far from it ⁽⁵⁰⁾. The *He'arah* of *Ein Sof* in the *Ne'etzalim* must only come through this *Kav*. If the *Ohr* had come to them through their surroundings as well, the *Ne'etzalim* would have been like the *Maatzil Himself* ⁽⁶⁰⁾, without *Gevul* (meaning unlimited) and *Kitzba* (meaning unrestricted) ⁽⁷⁰⁾.**

Ohr Pnimi

40. We distinguish two kinds of Light in each *Sefira*: *Ohr Pnimi* and *Ohr Makif*. The Light that is clothed inside the *Sefira* is called *Ohr Pnimi*, and the Light that cannot clothe inside it because of the *Gevul(Boundary/limit)* there, is considered to be remaining in its *Shoresh*. In that state the *Sefira* receives from it only a *He'arah* from afar, called *Ohr Makif*.

The Rav tells us that although the *Igulim* are far from *Ein Sof*, meaning that there is a great *Shinui Tzura(difference/change of form)* between them, still they receive from it a *He'arah* from afar, called *Ohr Makif*. That Light shines in two manners, namely in general and in particular. The term *Sovev* relates to the general *Ohr Makif*, and the term *Makif* relates to the particular *Ohr Makif*.

50. He tells us that this *Ohr Makif* that the *Igulim* receive from *Ein Sof* shines and surrounds them from all sides, meaning from all four *Behinot*. This means that even *Behina Dalet*, where the *Ohr Pnimi* does not shine, still receives a *He'arah* from afar by means of the *Ohr Makif* from *Ein Sof*.

The reason for it is that because *Ein Sof*, "it too is like an *Igul*." This means that the *Ohr Ein Sof* is called *Ohr Agol* because it does not discriminate between the *Behinot*, and shines and fills *Behina Dalet* as well. Therefore, its *He'arah* reaches *Behina Dalet* of the *Igulim* as well, though from afar.

60. See answer 10.
70. The *Tzimtzum* and the *Masach* that were placed on *Behina Dalet*, so that she would not receive Light inside, puts a *Gevul*(limit) on the Light. It limits its expansion as it stops on the *Gevul* of *Behina Dalet*. What the *Ne'etzal* does receive in general (though diminished by the *Tzimtzum*) is called a *Kitzba* (ration).

The expansion order of the *Eser Sefirot* of *Igulim*. *Kav* is called
Adam Kadmon

5. That first *Igul* is the closest to *Ein Sof* ⁽⁸⁰⁾, and is called *Keter* of *Adam Kadmon*.

Afterwards this *Kav* continued to expand, *Nimshach* a little and became round once more ⁽⁹⁰⁾, turning into a second *Igul* ⁽¹⁰⁰⁾ within the first *Igul*. This *Igul* is called *Igul Hochma* of *Adam Kadmon* ⁽²⁰⁰⁾.

Then it expanded further down, became round once more, and formed a third *Igul* within the second *Igul*. It is called *Igul Bina de Adam Kadmon* ⁽³⁰⁰⁾.

It continued to expand and become round in the same manner, finally reaching the tenth *Igul*, called *Igul Malchut* of *Adam Kadmon* ⁽⁴⁰⁰⁾.

Thus we explained how the *Eser Sefirot* ⁽¹⁾ were emanated as ten *Igulim*, one within the other ⁽²⁾.

Ohr Pnimi

80. We must understand the discernments in the names of the *Eser Sefirot*. Sometimes we refer to them as four *Behinot*, sometimes we call them *Yechida*, *Haya*, *Neshama*, *Ruach*, *Nefesh*, and sometimes we refer to them as *Keter*, *Hochma*, *Bina*, *Zeir Anpin* (consisting of six *Sefirot* of its own), and *Malchut*.

When we refer specifically to the *Kelim*, meaning only to the substance of the *Ne'etzal*, we define the names of their *Eser Sefirot* by means of the four *Behinot* in the will to receive. When we refer specifically to the Light that clothes these *Kelim*, we call them *Nefesh*, *Ruach*, *Neshama*, *Haya*, *Yechida*.

Lastly, when we refer specifically to the *Kelim*, but want to emphasize the *Reshimot* of the Lights that they contain when they are emptied of their Lights, we then refer to them as *Keter*, *Hochma*, *Bina*, *Zeir Anpin*, and *Malchut*.

The origin of the above ten *Kelim* - *Keter*, *Hochma* etc. is back in the *Olam Tzimtzum*, before the emergence of the *Kav*. It happened after the departure of the *Ohr Ein Sof* from the *Eser Sefirot*, when the *Kelim* remained empty from Lights, which are called ten *Igulim*.

It is known, that although the Light departed from them, there still remained a *Reshimo*(memory) in each and every *Igul* from the Light that it had. In other words, a very small *He'arah* from the entire previous Light was left in every *Kli*. This *He'arah* produces a yearning to the *Kli* that will not rest and will not be at peace until it draws once more all that *Ohr* it had before, both in quantity and quality.

This *He'arah* is called a *Reshimo*(reminiscence). Know, that the content of the names of the *Eser Sefirot*, *Keter*, *Hochma*, etc. define primarily the *Reshimot* of the Light that remained in the ten *Kelim*.

From this you learn that there is not a single desire in the *Olamot*, or even a slight awakening of a desire, both in the *Elyonim* as well as in the *Tachtonim*, that is not rooted in these *Eser Sefirot* of *Igulim*. It is true even with respect to the corporeal still, vegetative, animate and speaking. However, it is clearly impossible for any desire to awaken in an essence, if a sufficient fulfillment for that *Ratzon*(*desire*) did not appear before.

We have already clarified thoroughly in the Part 1 of this book, that the will to receive is not the first reason for the *Ohr*, or for its fulfillment, as people think. Quite the contrary, the Light and the fulfillment are the reason for the desire. It is the attribute of the will to bestow that is necessarily contained in the Upper Light that created the will to receive in the *Ne'etzal*, because a desire in the *Elyon* becomes a compelling force in the *Tachton*.

Thus, the *Ohr Elyon* became the reason for the occurrence of the four *Behinot* of the will to receive in the *Ne'etzal*. These *Behinot* are the roots of all the desires that appear in the *Olamot*.

Therefore, how can a desire appear without a reason, meaning without that *Ohr Elyon* that begets it. It is tantamount to stating that there is a creation in the world without a father and a mother that made it.

You must also know, that the entire reality and all the creations that are destined to come into the *Olamot*, already exist in *Ein Sof*. Moreover, they exist there in their full glory and perfection, as it is destined to appear in the *Olamot*.

Thus you evidently see, that all the desires that are destined to appear, already appeared and were revealed in *Ein Sof*. They appear there in their perfect, complete state, and it is the completeness and the fulfillment, namely the *Ohr Elyon*, that fathered and created these desires. It turns out, that the fulfillment for the desire precedes the occurrence of the desire that is related to that fulfillment and indeed causes it.

Now you can thoroughly understand the issue of the *Reshimot* that remained in the *Eser Sefirot* of *Igulim* after the *Tzimtzum* and the departure of the perfection and the fulfillments in the above four *Behinot*, called ten *Igulim*. These *Reshimot* mean that all the desires that filled them when they were in *Ein Sof*, and that they now lost, remained thoroughly carved and “imprinted” in them.

For that reason, they necessarily remained longing and yearning for the fulfillments and the perfection that they had. This is what we call *Reshimot*.

We said above, that there cannot be any occurrence of a desire of any kind, both in the Upper Worlds and in the corporeal world, that is not rooted in the *Eser Sefirot* of *Igulim*. There are two roots that precede the existence of all the *Olamot* after the *Tzimtzum*:

- 1st. root: Every desire already exists in its full glory and grandeur. This is the reality that exists in *Ein Sof*.
- 2nd. root: All the desires are completely emptied of the fulfillment that was related to them in *Ein Sof*. This root is called the *Olam Tzimtzum*. All the *Kelim* and the substance of the creations extend from the *Olam Tzimtzum*. This means that they are only empty *Kelim* and desires that have lost their fulfillments, while all the fulfillments of these desires come from *Ein Sof*.

Remember these roots well, for they are among the most necessary to remember as we continue to study this wisdom.

90. Do not be misled into the interpretation that the word *Nimshach* refers to a place and an area. Rather, anything that gains *Aviut* is considered to be *Nimshach* from above downward. Thus, the *Zach* is considered to be above, and the *Av*, below.

This is evaluated according to the closeness of form with *Behina Dalet*: the closer to *Behina Dalet*, the greater *Aviut* it is considered to have, and the farther from it is regarded as being more *Zach*. “*Nimshach* a little” implies that it gained some *Aviut*, and the word *Nimshach* relates to the Light of *Kav*.

This issue of *Hamshacha*(*extension*) appears because in each and every *Sefira*, there are ten inner *Sefirot*, both in the *Eser Sefirot* of *Igulim* and in the *Eser Sefirot* of *Yosher*.

When the *Eser Sefirot* of *Keter* first emerged, the *Kav* appeared only with its three upper *Sefirot*. These are called *Rosh de Keter de Yosher*, and their shine reached the *Sefira* of *Keter de Igulim*, which consisting of *Eser Sefirot* as well.

These *Eser Sefirot* of *Keter de Igulim* surround only the first three *Sefirot* of the *Eser Sefirot* of *Keter* of the *Kav*. After that, meaning after the *Eser Sefirot* of *Igulim* were fully completed, the *Kav Nimshach* a little and expanded further down, meaning produced its seven lower *Sefirot* in order to complete the *Keter* with *Eser Sefirot* of *Yosher*.

Thus, these seven lower *Sefirot* of *Keter de Kav Nimshach* downward, meaning became more *Av* than the *Eser Sefirot* of *Keter de Igulim*. The reason that there are no *Sefirot* of *Igulim* around these seven lower *Sefirot* is that the *Igulim* are higher than them, meaning purer, and you already know that higher means purer.

You can understand the reason for it according to the above explanation (item 30) that the *Sefirot* and the *Igulim* precede and are much more important than the *Sefirot* in the *Kav*. That is because there is no *Masach* in the *Igulim*, and this *Masach* in the *Sefirot* of the *Kav* stands in the middle of each *Sefira*, meaning in the last *Behina* of the *Rosh* of the *Sefira*.

In other words, it stands at the last *Behina* of the first three *Sefirot* of the *Eser Sefirot* of *Yosher*. These *Sefirot* exist in each and every *Sefira* of *Yosher*, and are called the *Rosh* of that *Sefira*.

It turns out, that our statement that the *Masach* is incorporated in the *Sefirot* of the *Kav* is true only in the seven lower *Sefirot* of each *Sefira* below the *Masach*. However, in the upper three, called the *Rosh*, there is no *Masach*, because they are above it.

Thus, these upper three are completely identical to all the *Eser Sefirot* of *Igulim* in that they don't have a *Masach*. For that reason, they stand at the same *Behina*, and you find that the *Eser Sefirot* of each *Sefira* of *Igulim* are the cause of the three upper *Sefirot* of each *Sefira* of the *Kav*.

However, the seven lower *Sefirot* of each *Sefira* of the *Kav* is indeed much worse than the *Igulim*. Because worse is also regarded as lower, they are regarded as being lower than all the *Eser Sefirot* of *Igulim*. There is not a single *Behina* of *Igulim* that can be in the place of these seven *Sefirot*, because of the importance of the *Igulim*.

Thus it has been thoroughly explained how there is a vacant space between each two *Sefirot* of *Igulim*, the size of the seven *Sefirot* of the *Sefira* of *Yosher* that stands there. That is because all *Eser Sefirot* of *Igulim* of the *Sefira* of *Keter* surround only the first three *Sefirot* of *Keter* of the *Kav*.

However, the seven lower *Sefirot* of the *Keter de Kav* extend lower than every *Eser Sefirot* of *Keter* of *Igulim*. At the end of these seven *Sefirot* of *Keter* of the *Kav*, the first three *Sefirot* of *Hochma* of the *Kav* begin to emerge, surrounded by the *Eser Sefirot* of *Hochma* of *Igulim*.

Thus, between the last *Behina* of *Keter de Igulim* and the first *Behina* of *Hochma* of *Igulim*, there is a vacant space. That is where the seven lower *Sefirot* of *Keter de Kav* are, meaning where the *Igulim* do not surround them. It is like that between *Hochma* and *Bina* too, as it is between each two *Sefirot*.

100. We must be very careful here, so as not to be confused with imaginary descriptions of space and area in the *Yosher* and the *Igul*, which might trip us into this notion by a slip of the tongue.

As we continue, you should remember that straight *He'arah* means that the Light permeates *Kelim* that have a *Masach* on *Behina Dalet*, and that it becomes round in *Kelim* that do not have a *Masach* on *Behina Dalet*.

You should bear in mind that although there is no *Masach* on *Behina Dalet* in the *Kelim de Igulim*, still *Behina Dalet* cannot receive any *He'arah* from there after *Tzimtzum Aleph*. It is so because all the Light in the *Igulim* must come from the *He'arah* of the *Kav*, which is a straight *He'arah* (see item 30), and the Light of *Kav* does not shine in *Behina Dalet* at all, since it stems from the power of the *Masach*.

Thus, the absence of Light in *Behina Dalet* of *Igulim* is not because of the *Kelim*, for they do not have a *Masach*. Rather, it is because of *Tzimtzum Aleph* that operates on them. Because *Tzimtzum Aleph* is not regarded as a disadvantage, all four *Behinot* of the *Kelim de Igulim* are of equal degree, without any differentiation of great and small. Instead, the darkness that exists in *Behina Dalet* comes from the Light that comes from the *Kav*, and does not shine there, as aforementioned.

Now you can understand that after (and because) the *Igulim* received the Light through the *Kav*, there came about a differentiation of great and small in their degrees, and also in the *Eser Sefirot* of *Igulim*. *Zeir Anpin* became greater and more important than *Behina Dalet*, namely *Malchut*, because *Malchut* does not have Light, while *Zeir Anpin* has Light, being that it is *Behina Gimel*.

Similarly, the *Sefira* of *Bina de Igulim* has a greater Light than *Zeir Anpin*, since it is farther from *Behina Dalet* than *Zeir Anpin*, being that she is *Behina Bet*. Thus, you should remember that all these degrees are created not by the *Kelim*, but by the Light of *Kav* that they receive.

200. It has already been explained with regards to the names of the four *Behinot*, whose *Shoresh*, namely the will to bestow that is contained in the *Ohr Elyon*, that its name is *Keter*. The beginning of the *Hitpashtut* to the *Ne'etzal*, meaning *Behina Aleph*, is called *Hochma*. *Behina Bet* is called *Bina*, *Behina Gimel* is called *Zeir Anpin* (or the six *Sefirot*: *Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, *Yesod*), and *Behina Dalet* is called *Malchut*.

It has also been explained that only when we speak of the first substance in them, we denominate them by the names of the four *Behinot* and their *Shoresh*. However, if these four *Behinot* are already contained in the *Behinat Reshimot*, as they were in the *Olam Tzimtzum*, they are called *Keter*, *Hochma*, etc.

Now we will explain why they are called by these names:

- The *Shoresh* is called *Keter* because it is not clothed inside the *Kelim* of the *Ne'etzal*, but surrounds and crowns Him

from outside his own *Kelim*. The word *Keter* comes from the word *Mesabev*.

- *Behina Aleph* is called *Hochma* because the wisdom of the Torah extends from her, and all the various kinds of wisdoms that exist in the world, in their final form. Our sages have already defined that name well, when they said, “Who is wise? He who sees the outcome.” This means that at first glance upon a thing, the wise knows the outcome and the consequence of it. It means that he sees all the future effects that will emerge from it, to the last upshot of it.

For example, when you say that the doctor is very wise, it means that the doctor can vividly see all the possible implications that can come out of any illness. Also, when examining some remedy, he fully perceives all the ramifications of that remedy on the body of the sick.

Similarly, the one who is wise in the conducts of nature sees all the implications of a certain natural being when it connects to the general reality. It is the same in every other kind of wisdom.

It turns out, that the meaning and definition of the name “wise,” or “wisdom,” refers solely to the ability to know the outcome of every detail and item in reality, to the last upshot.

- From this you can also come to know the true meaning of the name *Bina*: All the power of *Hitbonenut* (scrutiny/observation) so as to see the outcome of every item in reality, both in the holy Torah and in the *Hitzoniut*, *Nimshach* from the *Sefira* of *Bina*, hence the name: *Bina*.
- The name *Malchut* (Kingdom) indicates the power of authority and coercion that extends from it, much like one fears the king, hence the name: *Malchut*.
- The names of rest of the *Sefirot* will be explained later on in the text.

Now we might ask: “*Bina* should have come before *Hochma*, because the examination of the future and the desire know it come first. Moreover, they produce and cause the final perfection, meaning the knowing of the result in advance, called *Hochma* (wisdom).

Indeed, I have already explained to you, that the order of the emanation of the worlds is the opposite of how we understand it: The fulfillment of the desire comes first and causes the appearance of the desire (see item 80). The perfection precedes and causes the appearance of the imperfection, for thus the degrees hang down from *Ein Sof*, *Tzimtzum* after *Tzimtzum*, down to the most corrupted, *Olam ha Zeh*.

300. See answer 200.

400. The first *Olam* to emanate after the *Tzimtzum* was called *Olam Adam Kadmon*. It is also called *Olam Keter*. The four *Olamot*: *Atzilut*, *Beria*, *Yetzira*, *Assiya*, clothe this *Adam Kadmon*.

1. Although they are but four degrees, meaning the above four *Behinot*, they still have *Eser Sefirot*. This is because *Behina Gimel*, called *Zeir Anpin* or *Tifferet*, consists of six *Sefirot*, called: *Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, *Yesod*. The reason for it will be explained in its appropriate place.

You should be aware of the precision in *Sefer Yetzira* (Book of Creation) – Chapter 1, section 4. It states as follows: “Ten and not nine.” This is something noteworthy indeed, for it has already been explained that all the illuminations of the *Sefirot* of the *Ohr Elyon*, even in the *Igulim* which are completely even, do not shine in *Behina Dalet*, namely *Malchut*.

The name *Sefira* indicates Light and *Kli* only when they are together, meaning when the *Ohr Elyon* is clothed in the *Kli*. However, a *Kli* without *Ohr* is not called by that name, for the name *Sefira* designates brightness and shine.

Accordingly, it would have been plausible to think that *Malchut* isn't a *Sefira* at all, since the *Ohr Elyon* does not shine in her. For that reason, the author of *Sefer Yetzira* indicates and states precisely, “They are ten *Sefirot* and not nine,” because *Malchut* too is regarded as a *Sefira*.

The reason is that any connection of the *Ohr Elyon* with the *Eser Sefirot* happens specifically through the *Ohr Hozer* that *Malchut* raises by the power of the *Masach* in her, from below upward (see item 20).

Thus, it is quite the contrary: *Malchut* is the most notable of the *Eser Sefirot*, for without her, the Light would not connect with the upper nine *Sefirot*. For that reason, *Malchut* is regarded as being all Light (will be explained in detail in its place).

2. (See Part 1, *Ohr Pnimi*, Chapter 1, item 100)

The *Kav* connects all the *Igulim* together

6. **What connects all the *Igulim* together ⁽³⁾ is that thin *Kav* that expands from *Ein Sof* and passes ⁽⁴⁾ and descends ⁽⁵⁾ and *Nimshach* ⁽⁶⁾ from one *Igul* to the next, down to the very last of them ⁽⁷⁾.**

The *Ohr* and the *Shefa* that each of them needs *Nimshach* through that *Kav*.

Ohr Pnimi

3. You have already learned that there is a vacant place and an interruption between each *Sefira* in the *Eser Sefirot* of *Igulim*. The size of that vacancy is as the size of the seven *Sefirot* of the *He'arah* of *Yosher* in that *Sefira* (see item 90).

However, there is no vacancy at all in the *Eser Sefirot* of the *Kav*. They begin at *Ein Sof* and expand to the middle point, which is *Behina Dalet*, called *Malchut*, the lowest point there is.

Thus, there is no intermission whatsoever between the first *Eser Sefira* that expanded from *Ein Sof* as a straight *Kav*, also called *Eser Sefirot* of *Adam Kadmon*. That is why the Rav says that the *Sefirot* of the *Kav* connect the *Eser Sefirot* of *Igulim* as well. The seven lower *Sefirot* in each *Sefira* of *Yosher* connect the *Eser Sefirot* in the upper *Sefira* of *Igulim* with the *Eser Sefirot* of the lower *Sefira* of *Igulim*.

The *He'arah* of the *Eser Sefirot* of *Hochma* of *Igulim* that receive from the upper three of *Hochma de Yosher* necessarily travels through the seven lower *Sefirot* of the *Sefira* of *Keter de Yosher*. That is because *GAR* of *Hochma* of *Yosher* must receive from the seven *Sefirot* of *Keter de Yosher*, and pour it in the *Eser Sefirot de Hochma de Igulim*.

In the end, the seven lower *Sefirot* of *Keter de Yosher*, connect the *Eser Sefirot* of *Keter de Igulim*, with the *Eser Sefirot* of *Hochma de Igulim*. The same conduct applies between *Hochma* and *Bina* and so on and so forth.

4. The *Kav*, which is a *He'arah* of *Yosher*, seemingly breaks through the *Gagot* of the *Igulim*, passes through the *Igulim*, descending and extending downward to the *Sium*, meaning to the middle point. However, this is certainly not about a place and an area.

To understand that, we must know that there is no occurrence of Light in the *Olamot*, upper or lower, that does not extend from *Ein Sof* above the *Tzimtzum*. The Light must hang down and go through all the degrees and the *Olamot* between *Ein Sof* above the *Tzimtzum* and the *Olam* where the receiver of that of Light stands.

You already know that there is no absence in the spiritual. Thus, it is impossible to say that that appearance, meaning the renewed Light that hangs down through the degrees, becomes absent in the first degree when it moves to the next, and becomes absent in the second when it leaves to the third, as corporeal objects do when they move from place to place.

It is utterly impossible because there is no absence in spirituality. Instead, it necessarily stays in each degree as it passes through it. Moving between the degrees is like lighting one candle from another, where the first does not diminish its light in any way.

Thus, the appearance of the Light that comes to a certain degree in *Olam Assiya*, is first given to all the degrees in the *Olamot* between *Ein Sof* above the *Tzimtzum* and the receiver that stands in *Olam Assiya*.

It turns out, that the *He'arah* of the straight *Kav* must pass through the *Kelim de Igulim* because *Kelim de Igulim* preceded the *Kav*; they appeared immediately with the *Tzimtzum*. However, the *Kelim de Yosher* appeared later, with the *Kav*, which is why this *He'arah* that passes between them never leaves there, as we have mentioned "There is no absence in the spiritual."

Pertaining to the hanging down of Light from place to place, you should also know that there are two contingencies of Light that remain after it passes:

- 1st. "Permanent Stay": This means that it mingles and connects with the Light that is already in the degree, and they become one. They become alike as though they were always one.
- 2nd. There is another contingency, called a "Passing Stay." It means that it does not mingle and unites with the "local" Light and becomes one. Instead, it remains there designated as a separate instance.

The Rav tells us that that Light of *Kav* that passes through the degrees of *Igulim* is not from the "Permanent Stay" contingency, but from the "Passing Stay." That teaches us that it does not mingle with the Light of *Igulim* to form one *Behina*, but is distinguished as its own instance. This is the meaning of the Rav's precision regarding the word "passes."

The reason for it is that the Light in the *Kav* comes before the Light in the *Igulim*, for the *Igulim* receive their Lights only from the Light of the *Kav*. That

is why the Light of the *Kav* is far more important than the Light of the *Igulim*, and that is why it does not mingle with the Light of *Igulim*.

The Light of the *Kav* is called *Ruach*, and the Light of the *Igulim* is called *Ohr Nefesh*.

5. Any *Hitpashtut* of *Ohr Elyon* to the *Ne'etzal* is regarded as a descent. It means that as it expands, it also becomes more *Av*. You already know that a greater *Zakut* is regarded as a higher degree, and a greater *Aviut*, is regarded as a lower degree. Because the Light gains *Aviut* as it expands, it also descends from above downward.

The reason for the increased *Aviut* that the Light collects because it expands, is that it expands by the order of the four *Behinot*: It begins with *Behina Aleph* until it comes and strikes the *Masach* in *Behina Dalet*. It gains *Aviut* because *Behina Aleph* is the most *Zach*, then comes *Behina Bet*, and so on until *Behina Dalet*, the most *Av* (see Part 1, Chap 1, item 50).

6. The *He'arah* of *Yosher* is expressed in the word *Nimshach* and the *He'arah* of *Igulim* in the words "becomes round" (see item 90).
7. Meaning *Behina Dalet* in the *Igulim*, called the "middle point." It is also called "the material ball in this world."

The *Behina* of *Atzilut* in *Olam Adam Kadmon* expanded first to *Olam ha Zeh*. However, after *Tzimtzum Bet* had been performed, called *Olam Nekudim*, the *Sium* of *Atzilut Adam Kadmon* rose to the point of *Olam ha Ba*, whose place is considered to be above *Olam Beria*, as we will explain in its place.

Each *Olam* and each *Sefira* consist of ten inner *Sefirot*. Inside each *Sefira* there are another ten inner *Sefirot*, and so on and so forth ceaselessly. The *Sefirot* of *Igulim* envelop each other like onionskins

- 7. Each and every *Olam* has its own *Eser Sefirot*. Each and every *Sefira* in each and every *Olam* consists of its own inner *Eser Sefirot* (8). They are like onionskins one within the other (9), as in pictures of wheels in geometry books.**

Ohr Pnimi

8. You can understand the reason for the above *Hitkalelut* of *Sefirot* according the famous rule that "There is no absence in spirituality," and any Light that passes from one place to another retains its place forever in every *Behina* it passes through (see item 4). Because each inferior *Sefira* emanates from a higher *Sefira* by way of cause and effect, the inferior is considered to be passing through the superior.

Consequently, all the *Sefirot* are necessarily intermingled. For example, when the first two *Sefirot* appear, namely *Keter* and *Hochma*, *Ohr Hochma* is compelled to exit the *Ein Sof*, from which every thing comes. Afterwards, the *Ohr Hochma* must pass through the *Sefira* of *Keter* before it reaches the *Sefira* of *Hochma*, because *Keter* caused its emergence.

Because the *Sefira* of *Hochma* passed there, it acquired its place there, and now there are two *Sefirot* in *Keter*, namely *Keter* and *Hochma*. Similarly, after all *Eser Sefirot* of the *Ohr Elyon* came out from above downward to *Malchut*, all nine *Sefirot* below *Keter* were compelled to pass through *Keter*. It is so because it was the first reason for the emergence of them all.

Hence, they all acquired their place there, as there is no absence in the spiritual. It means that all nine lower *Sefirot* are necessarily in *Keter* itself too because they passed there.

By the same principal, there are also nine *Sefirot* in *Hochma*, because the eight *Sefirot* below it were compelled to pass through her, as in *Keter*. Also, there are eight *Sefirot* in *Bina* for the above reason, and seven *Sefirot* in *Hesed* and so on. In *Malchut* there is only one because she is the lowest.

We also know that *Malchut* raises *Eser Sefirot* of *Ohr Hozer* from her up, which clothe the *Eser Sefirot* of *Ohr Elyon*, called *Eser Sefirot* of *Ohr Yashar*. This *Ohr Hozer* is called the *Ohr Malchut*, because she has no other Light.

However, in all other places, this *Ohr Hozer* is referred to as *Eser Sefirot* that rise from below upward (see *Histaklut Pnimit*, Part 2, Chap 6, item 66). It is written there, that *Malchut* is regarded as the *Keter* of those *Eser Sefirot*, because she is the reason for their occurrence.

Her proximate is called *Hochma*, and the third degree from her is called *Bina* etc. In this manner, the purer is also the smaller, until the real *Keter* receives only the *Malchut* of this *Ohr Hozer*.

From this you can deduce that these *Eser Sefirot* from below upwards are all found in *Malchut*, because they pass through *Malchut* as *Malchut* is their *Shoresh*. Thus, all of them acquire their place in *Malchut*, and you find that *Malchut* too consists of *Eser Sefirot*.

Nine *Sefirot* pass through *Yesod* of *Ohr Hozer*, and thus there are *Eser Sefirot* in *Yesod*: one from the *Ohr Elyon* from above downward, and nine *Sefirot* of *Ohr Hozer* from below upward, which must pass through it.

The same manner applies in the *Eser Sefirot* of *Hod*: two *Sefirot* from above downward, meaning the Light of *Hod* and the Light of *Yesod* that passes through it, and eight *Sefirot* from below upward. The same applies to the *Eser Sefirot* of *Netzah*: three from above downward, and seven from below upward. The rest adhere to the same pattern.

Finally, after the extension of the *Eser Sefirot* of *Ohr Elyon* and the *Eser Sefirot* of *Ohr Hozer*, each of them was necessarily consisting of ten complete *Sefirot*. The same pattern applies to every single inner item in them and every single item in the inner items, and so on and so forth indefinitely. This process is an obligated one because of the above-mentioned *Hitkalelut*, and there is nothing more to add here, and see *Histaklut Pnimit* where we greatly elaborated on the subject.

9. Meaning every *Elyon* surrounds its *Tachton* from every side equally, without any discrimination of degrees (see above item 50).

The closer the *Igul* to *Ein Sof*, the higher and better it is considered.
Because *Olam ha Zeh* is at the middle point, the farthest from *Ein Sof*, it is utterly corporeal

8. In each and every *Igul* within each and every *Olam* in the *Halal*, the closer ⁽¹⁰⁾ it is to *Ohr Ein Sof*, the higher and finer it is. You find, that in this worldly, material *Olam*, is the middle point, inside all the *Igulim*, within the middle of that entire *Halal* and the vacant *Avir*.

It is also utterly distanced from *Ein Sof*, farther from all the *Olamot*. That is why it is so corporeal and utterly materialized, although it is the middle point, inside all the *Igulim*.

Ohr Pnimi

10. You already know that the term “close” does not refer to a place, but to proximity of form. You also know that there are four *Behinot* of *Shinui Tzura*, which consist the *Eser Sefirot* of *Igulim* from *Ein Sof* to the middle point.

The middle point is *Behina Dalet*, the most *Av* of them all, and the first *Igul*, called *Keter*, is regarded as the inspiration of the *Shoresh* of these above four *Behinot*. Naturally, the *Igul* of *Keter* is the most *Zach* of all the *Igulim* as its form is the closest to *Ein Sof*. *Behina Aleph*, which is slightly more *Av* is farther from *Ein Sof* than the *Keter*.

Behina Bet is even greater *Av* and is therefore farther from *Ein Sof* than *Behina Aleph*. Finally, the middle point, which has more *Aviut* than all of them, is regarded as the farthest from *Ein Sof*.

We should not wonder about what we have said above (in Part 1, Chap 1, Item 100), that there is no above and below in the *Igulim*, because here we refer to the *Igulim* after they received the illumination of the *Kav* inside them. It is that which created in them the above and below and all the other characteristics in the *Kav*.

Chapter Two

Explains the *Eser Sefirot de Yosher*, their emergence and evolution and what they contain. This chapter contains seven issues:

1. The order of the emergence of *Eser Sefirot de Yosher*. 2. Five parts in the *Neshama* of the lower *Adam*: *Nefesh, Ruach, Neshama, Haya, Yechida*. 3. There is *Ohr Makif, Ohr Pnimi, Kli Hitzon* and *Kli Pnimi* in both *Igulim* and *Yosher*. 4. The Light of *Igulim* is the Light of *Nefesh*, and the Light of *Yosher* is the Light of *Ruach*. The *Igulim* were emanated first, and the *Yosher* next. 5. *Arich Anpin* of *Igulim* shines for *Abba ve Ima* of *Igulim* in the form of *Halonot*, from the *Gimel Kavim* – right, left and middle in him. The Light extends from them to all the *Igulim*, and therefore, every detail that is in the *Yosher*, also exists in the *Igulim*. 6. *Adam Kadmon Nimshach* from *Ein Sof* until the end of *Atzilut*, contains all the *Olamot*, and we are not permitted to delve in it. 7. We do not delve in the *Igulim*, but only in the *Yosher*;

The order of the emergence of *Eser Sefirot de Yosher*

1. Now we will explain the second feature of the *Eser Sefirot*, being the Light of *Yosher*, which is like three lines in the form of the Upper *Adam*. The *Igulim* expand from above downward through the aforementioned *Kav*, which also expands directly from above downward.

The *Kav* expands from the *Rosh* of the Upper *Gag* ⁽¹⁾ of the highest *Igul*, and stretches below the bottom of the end of all the *Igulim* from above downward. It consists of *Eser Sefirot*, like a *Tzelem* (image) of a straight *Adam* ⁽²⁾.

That *Adam* stands upright ⁽³⁾, and consists of 248 organs ⁽⁴⁾ that appear like three lines: right, left and middle. *Adam* consists of *Eser Sefirot* in general. Each and every *Sefira* is divided into ten inner *Sefirot* and so on and so forth incessantly.

Ohr Pnimi

1. In each *Olam* or *Sefira*, the *Keter* is regarded as the *Gag* of that *Olam* or *Sefira*. *Malchut* in each *Olam* or *Sefira* is regarded as the *Karka* of that *Olam* or *Sefira*. The upper *Igul* is the *Sefira* of *Keter*, and the *Gag* of that *Keter* is the *Keter* of the *Eser Sefirot* of that *Keter*.
2. The clothing of the *Mochin* is called *Tzelem* (image, semblance). It comes from the word *Tzel* (Shade). The *He'arah* of *Yosher*, which consists of the first three *Sefirot*, is called *Adam*, because it receives *GAR* clothed in *Tzelem*. This is a long issue that here is not the place to elaborate on.
3. The *Rosh* of every *Sefira* and *Partzuf* consists of the first three *Sefirot*: *Keter, Hochma, Bina*, and the seven lower *Sefirot*: *Hesed, Gevura, Tifferet, Netzah, Hod, Yesod, Malchut* in each *Sefira* and *Partzuf* are regarded as the *Guf* of that *Sefira* and *Partzuf*.

When they are in the right order, meaning when the Lights of *GAR* are in the *Kelim de GAR* and the Lights of *ZAT* are in the *Kelim de ZAT*, the *Partzuf* is considered to be in an “upright” state. However, if the Lights of *Guf* are clothed in the *Kelim de GAR* instead of clothing the Lights that should clothe there, then that *Partzuf* is not considered to be “upright.”

It is so because in that state, the *Rosh* is not more important than the *Guf*, since even the *Rosh* uses only the Lights of the *Guf*. This state is called *Harkanat Rosh*, in which the *Rosh* is on the same level as the *Guf*.

4. There are 248 discriminations of *Hesed* in the upper *Partzuf*, from which extend 248 organs in the lower ones (elaborated in the Mishnah, Ohalot).

Five parts in the *Neshama* of the lower *Adam*: *Nefesh, Ruach, Neshama, Haya, Yechida*

2. **There are five types of Light in the lower *Adam* ⁽⁵⁾: *Nefesh, Ruach, Neshama, Haya, Yechida* ⁽⁶⁾. They form five levels ⁽⁷⁾, one above the other. This is the meaning of the five repetitions of the verse, “Bless the Lord, O my soul, etc.” as mentioned in *Masechet Berachot* (page 10, 71), which represent the five features of the *Neshama*.**

Ohr Pnimi

5. There is not an essence in all the worlds, both in the Upper Worlds, as well as in this world, that do not consist of the above *Eser Sefirot*, being the four above mentioned *Behinot* and their *Shoresh*. That is what he means by saying that these five *Behinot* are also found in the lower *Adam* of this world.
6. The *Kelim* in the *Eser Sefirot* are called: *Keter, Hochma, Bina, Zeir Anpin*, and *Malchut*, and the Lights in them are called: *Yechida, Haya, Neshama, Ruach, Nefesh*. It is written (Midrash Raba, 82, 26), that *Ohr Yechida* clothes the *Kli de Keter*, and *Ohr Haya* clothes the *Kli de Hochma*, *Ohr Neshama* clothes the *Kli de Bina* and *Ohr Ruach* clothes the *Kli de Zeir Anpin*. *Ohr Nefesh* clothes the *Kli de Malchut*.
7. You have already learned that the degrees are differentiated according to their *Zakut* and *Aviut*. The term “above” refers to a greater *Zakut* than the “lower” degree.

There is *Ohr Makif, Ohr Pnimi, Kli Hitzon* and *Kli Pnimi* in both *Igulim* and *Yosher*

3. **Each of the *Eser Sefirot* of *Igulim* has all the above features, namely *Orot* and *Kelim* ⁽⁸⁾. The *Ohr* is divided ⁽⁹⁾ into *Ohr Pnimi* and *Ohr Makif*, and the *Kli* is divided ⁽¹⁰⁾ into *Hitzoniut* and *Pnimiut*. The *Eser Sefirot* of *Yosher* in the image of *Adam* have all those features too.**

Ohr Pnimi

8. The *Orot* are *NRNHY* and the *Kelim* are *KHB ZON*.
9. The spiritual division happened due to the *Shinui Tzura* that was renewed there (see Part 1, Chap 1, item 30). Higher than another means purer than another, and lower than another implies being more *Av* than another. It is in the *Shinui Tzura* of this *Aviut* that one is separated and exits from another, becoming lower than him.

It is known that the Lights pour down from any *Elyon* to its *Tachton*. Because of that, the lower must receive the *Shefa* in its highest and purest *Behina*

(feature), while the *Elyon* pours the *Shefa* only from its lowest and most *Av Behina*.

Thus, the form of the *Ohr* that comes from the *Elyon* equalizes with the form of the *Kli* in the *Tachton*, since the coarsest, most *Av* feature in the *Elyon* is equal to the finest and most *Zach Behina* in the *Tachton*. It turns out, that the *Tachton* cannot receive all the Light that belongs to it, but only a very small part, as much as its purest *Kli* can receive. Its other *Behinot*, which are not that pure, must remain without their appropriate Light, because of their *Shinui Tzura* from the Upper that pours it to them.

For that reason, we find that the *Ohr* that belongs to the *Tachton* is divided into two *Behinot*:

- 1st. The small amount of Light that it receives from the *Elyon* inside its uppermost *Kli*. That kind of Light that it receives is called the *Ohr Pnimi* in the *Tachton*.
- 2nd. The full amount of Light that belongs to the *Behinot* that remain in the *Tachton* and cannot receive due to their *Shinui Tzura* from the *Elyon*. That full amount is regarded as remaining in the *Elyon* and not descending to the *Tachton*.

It is called *Ohr Makif* because it surrounds the *Tachton*, meaning shines on it from afar, though it is not clothed in it; rather it is a diminished and far *He'arah*.

This distant *He'arah* can purify the *Aviut* in the *Tachton* until all the *Behinot* in the *Tachton* equalize in form with the *Elyon*. Then it will be able to receive the full measure of the Light that belongs to it. This state is called *Knisat Makifin* (entrance of *Ohr Makif*). It means that the Surrounding Lights entered and clothed the *Kelim de Tachton* that have become purified, turning all of them into *Ohr Pnimi*.

10. Because the Lights were divided into *Ohr Pnimi* and *Ohr Makif* there are now two kinds of reception in the *Kli*. They are: reception inside the *Kli*, and reception in the *Hitzoniut* of the *Kli* (see Part 1, Table of Topics, item 102).

The *Ohr Pnimi* is received inside the *Kli* and the *Ohr Makif* that purifies it from its *Aviut* is considered receiving through the *Hitzoniut* of the *Kli*, meaning without clothing inside the *Kli*.

This division of the *Kli* to *Pnimiut* and *Hitzoniut* is determined according to the *Aviut* and *Zakut* in the *Kli*. That is because only its *Aviut* is worthy of receiving the *Ohr Pnimi*, because the vessel of reception of the *Ne'etzal* consists primarily of *Behina Dalet*.

Indeed, the first three *Behinot* are not qualified to receive, but cause *Behina Dalet* to appear. For that reason, each *Kli* is regarded to have its own four *Behinot* in the *Kli*, and the Light appears primarily in its *Behina Dalet*. That is why she is called the *Pnimiut* of the *Kli* and its interior, where the *Shefa* is found.

The three *Behinot* that only make *Behina Dalet* appear in the *Kli*, while they do not receive themselves, are regarded as revolving around *Behina Dalet* from the outside. It is like the thickness of a wall of a corporeal vessel that consists of four crusts, one surrounding the other. Everything is received only in the interior of the *Kli*, meaning in the interior crust, while the other three

crusts of the walls of the *Kli* only strengthen the interior crust so that it has the strength to tolerate its filling.

We should understand spirituality in much the same way, namely that *Behina Dalet* is the primary feature that holds the *Shefa* in the *Kli*. The first three *Behinot* are the reasons for the appearance of the full power of *Behina Dalet*, until she is fitting to hold the *Shefa*, while for themselves they are not qualified to sustain the *Ohr Pnimi*.

They are called the *Hitzoniut* of the *Kli* because they are excluded from receiving the *Ohr Pnimi*. *Behina Gimel* is the *Hitzoniut* of *Behina Dalet*; *Behina Bet* is the *Hitzoniut* of *Behina Gimel*; *Behina Aleph* is the *Hitzoniut* of *Behina Bet* and surrounds all the other *Behinot*.

Outside all of them there is yet another external *Behina*, without any *Aviut*, which is the root of all four *Behinot* in the *Kli*. Know, that this totally pure *Behina* is the vessel of reception for the *Ohr Makif*. The reason for it is that its wondrous purity enables it to receive the *He'arah* of the *Ohr Makif*, although it comes from afar.

We now learned about the division of the *Kli*. Its *Pnimiut*, meaning its most *Av Behina*, namely *Behina Dalet* in the *Kli*, receives the *Ohr Pnimi*. Its *Hitzoniut*, meaning its purest *Behina*, *Behinat Shoresh* in the *Kli*, receives the *Ohr Makif* from afar. We should also not ask why *Behina Dalet* is not worthy of receiving because of the power of the *Tzimtzum* and the *Masach* in her, as we are concerned only with the *Ohr Hozer* that rises from *Behina Dalet* (see *Histaklut Pnimit*).

The Light of *Igulim* is the Light of *Nefesh*, and the Light of *Yosher* is the Light of *Ruach*. The *Igulim* were emanated first, and the *Yosher* next

- 4. The difference between the *Igulim* and the *Yosher* relates to the fact that the *Eser Sefirot* of *Igulim* ⁽²⁰⁾ are regarded as Light of *Nefesh*. They have *Ohr Pnimi* and *Ohr Makif*, *Pnimi* and *Hitzon*. They consist of *Eser Sefirot* of *Kelim*, each consisting of *Pnimiut* and *Hitzoniut*. There are also *Eser Sefirot* of *Orot*, where each *Ohr* consists of *Ohr Pnimi* and *Ohr Makif*.**

However, the *Eser Sefirot* of *Yosher* are regarded as the Light called Light of *Ruach* ⁽³⁰⁾, which is a higher degree than the degree of *Nefesh*. They too consist of *Ohr Pnimi* and *Ohr Makif*, and have *Eser Sefirot* of *Kelim*, in each of which there are *Pnimiut* and *Hitzoniut*. Obviously, the *Nefesh* was emanated first, and the *Ruach* next.

Ohr Pnimi

20. All the *Sefirot* that can only receive *Orot* and have no ability to bestow upon others, the *Ohr* in them is called *Ohr Nefesh*. It has already been explained that all the Light in *Igulim* must be received from the Light of the *Kav* (see Part 2, Chap 1, item 30).

The reason is that the *Ohr Elyon* cannot permeate the *Kelim* except by a *Zivug* with the *Masach* that raises *Ohr Hozer*. That is because this *Ohr Hozer* connects the Light with the *Kelim* (see Part 2, Chap 1, item 30).

Consequently, the *Ohr Elyon* does not connect with the *Kelim* that do not have that *Masach* and they cannot pour it unto others from above downward. Instead, they can only receive *Ohr* from the previous degree, from below upward, for their own sustenance. This *Ohr* is called *Ohr Nefesh*.

Thus, because there is no *Masach* in the above *Kelim de Igulim*, the *Ohr Elyon* cannot permeate them, and they must receive *Ohr* from the *Kav*, but even that is for their mere sustenance, and not to bestow. For that reason, the Light in the *Igulim* is called *Ohr Nefesh*.

30. *Eser Sefirot* of *Ruach* are regarded as bestowing. For that reason, the Light of *Ruach* is denoted as *Ohr Zachar*, meaning it bestows. However, the *Eser Sefirot* of *Nefesh* are called *Ohr Nekeva*, meaning they receive and cannot bestow.

For that reason, the *Eser Sefirot* of the Light of *Kav* are regarded as *Eser Sefirot* of *Ruach*, indicating that they are regarded as *Ohr Zachar*, namely bestowing, as we've explained above. The *Ruach* is regarded as higher than the *Nefesh* because it bestows upon the *Nefesh*.

Arich Anpin of *Igulim* shines for *Abba ve Ima* of *Igulim* in the form of *Halonot*, from the *Gimel Kavim* – right, left and middle in him. The Light *Nimshach* from them to all the *Igulim*, and therefore, every detail that is in the *Yosher*, also exists in the *Igulim*

5. **Even when the *Eser Sefirot* are regarded as *Igulim* ⁽⁴⁰⁾ one within the other, they already have all the forms of reception of the *Shefa* that exist in the *Kav* of the *Yosher* ⁽⁵⁰⁾. It is so because *Igul Keter* (called *Arich Anpin* after the *Tikun* ⁽⁶⁰⁾) has one *Nekev* and *Halon* ⁽⁷⁰⁾ on the right hand side of the *Igul* ⁽⁸⁰⁾. From there the *Ohr* of *Arich* comes to *Igul Abba* and shines to it ⁽⁹⁰⁾.**

There is yet another *Halon* on the left hand side of the *Igul* of *Arich*. The Light reaches the left hand side of *Igul Abba*, which is inside it, punctures it and makes a *Halon* in it ⁽¹⁰⁰⁾.

The Light *Nimshach* from there to *Igul Ima* inside *Igul Abba* and shines in it. Thus, the Light that passes in the left of *Igul Abba* is not for *Abba* himself; it only passes there ⁽²⁰⁰⁾, but the *He'arah* is primarily for *Ima*.

It turns out that *Arich Anpin* shines for *Abba ve Ima* together, just like their *Yosher*. Even though they are one *Igul* within the other, they still have straight *Kavim* ⁽³⁰⁰⁾ right, left and middle, in the *Halonot* in them.

The Light *Nimshach* from there in *Eser Sefirot* of *Igulim*, through completely straight *Kavim*, in every detail in the *Eser Sefirot* of the straight *Kav* of *Ruach*.

Ohr Pnimi

40. Meaning the five degrees *KHB ZON* do not extend in *Yosher*, meaning one below the other, from *Zach* to *Av*, but the five degrees are equal, and not one below the other, namely with greater *Aviut*. Of course, there is a differentiation of cause and effect between them, because they do stem from one another.

For example, *Hochma* came from *Keter*, *Bina* from *Hochma* and *Zeir Anpin* from *Bina*, and *Malchut* from *Zeir Anpin* (see *Ohr Pnimi*, Part 1, Chap 1, item 50). However, that above differentiation of cause and effect is defined by their being one inside the other.

In that state, each reason causes its consequence: *Hochma* is caused by *Keter* and *Bina* is caused by *Hochma* etc. Thus, one within the other means that one is

the result of the other. However, there is no differentiation of up or down between them whatsoever (see Part 1, Chap 1, item 100)

50. Because that is the impression of the Light from the *Kli* it is clothed in. Even when it leaves there to go to another, it does not change its conduct from the previous *Kli*. Thus, while the Light in the *Kav* was in *Yosher*, it extended and descended, one below the other, meaning gained *Aviut* in a gradual order because of the *Masach* that is found there (see Part 2, Chap 1, item 6).

Therefore, even after it had left there and came to the *Eser Sefirot* of *Igulim*, which do not have a *Masach*, and after it was compelled to become round in them, it still did not change its conduct of *Hitpashhut* from degree to degree. For example, when the Light of *Kav* comes to the *Sefira* of *Keter*, it becomes round there, meaning adopts the shape of the *Kli*, in which case there is no distinction of above and below.

However when the Light expands from the *Igul* of *Keter* to the *Igul* of *Hochma*, it does not become round, but *Nimshach* in *Yosher*, distinguishing between above and below. Consequently, the *Sefira* of the *Igul* of *Hochma* stands below the *Igul* of *Keter* and consists of greater *Aviut*, because their form is not the same.

In much the same way, when *Ohr* moves from *Hochma* to *Bina*, it *Nimshach* in *Yosher*. It is therefore considered that *Bina* is below *Hochma*, meaning with more *Aviut*, and this is also the rule for all the *Sefirot*.

The *Eser Sefirot* of *Igulim* are of equal form, without discriminations of above and below in the *Kelim*. However, there is still is a discrimination of above and below in them because they do receive the *Shefa* by means of the *Eser Sefirot* of the *Kav* of *Yosher*.

60. After the four *Olamot* *ABYA* were formed, each *Sefira* became a complete *Partzuf* with *Rosh*, *Toch*, *Sof*. Because of that they were given different names: the *Partzuf* that originated from *Keter* was named *Arich Anpin*, the *Partzuf* that originated from *Hochma* was named *Abba*, and the *Partzuf* that originated from *Bina* was named *Ima*. The *Partzuf* that was made from the six *Sefirot* *HGT NHY* was named *Zeir Anpin* and the *Partzuf* that originated from *Malchut* was named *Nukva*. The explanation to these names will be explained in its place.
70. You already know that because of the Light of the *Eser Sefirot* of the *Kav* that is received in the *Igulim*, all the *Behinot* of *Yosher* are necessarily imprinted in the *Igulim* as well (see item 50). This *Behina* in the *Kav*, which is called *Masach*, whose *Ohr Hozer* connects the *Ohr Elyon* in the *Kelim*, is imprinted in the *Igulim* as well, but without its *Aviut*.

This is because this *Aviut* cannot rise from a lower degree to a higher one whatsoever, because of the fact that the Upper does not have the same *Aviut* as the lower, and that is what makes it “Upper.” Only the “gap” that the *Masach* creates in the lower degree (in the *Eser Sefirot* of *Yosher*) rises from the *Masach* of the *Kav de Yosher* and is imprinted in the *Igulim*.

This “gap” from the *Masach* is called *Halon*. As a window is placed in a room to bring the light in to that room, so this *Masach* reveals the ability of the *Ohr Hozer* to connect the Light with the *Ne’etzal*. Thus, if the *Masach* disappeared, the Light would also disappear from the *Ne’etzal* and he would remain in the dark, as if the window had been shut.

Thus, when we refer only to the gap that the *Masach* created, excluding its *Aviut*, we refer to it as a *Halon* or *Nekev*.

80. This means that it was imprinted in the right and left that operated in the *Eser Sefirot* of *Yosher*.
90. The above-mentioned *Halon* created a discrimination of *Hamshacha* and descent of Light there. It means that it gradually gained *Aviut*, and thus each lower degree became more *Av* than its preceding.

The text “**From there the *Ohr* of *Arich* comes to *Igul Abba* and shines to it,**” means that because of the *Halon* the Light received *Aviut* and descended to *Abba* of *Igulim*. In other words, *Hochma* was lowered and is no longer equal to *Keter de Igulim*, as it was before they received the Light of *Yosher* through the *Halon*. The same principal applies in *Bina* below *Hochma*.

100. This *Halon* was made in the *Sefirot* together with the descent of the Light to it from the upper *Igul*. It means that then this Light imprinted in it the *Masach* that is contained in it. That is why it is considered that the Light punctured it and made a *Halon* in it.
200. Has already been thoroughly explained above (Part 2, Chap 1, item 4).
300. The Light descends from *Igul* to *Igul* by way of *Hamshacha* in *Yosher*, in straight lines. However, this is not regarded as an actual *Tikun* of *Gimel Kavim* that descends from the *Masach* and has the *Ohr Zachar* with which to bestow upon others. These *Kavim* of *Igulim* have no power for bestowal because they come down as *Halonot*. The *Halonot* suffice only for receiving the Light for themselves, but not to pour it to others. This is the rule: “Without a *Masach*, there is no *Ohr Zachar*, only *Ohr Nekeva*, meaning *Ohr Nefesh*.”

Adam Kadmon Nimshach from *Ein Sof* to the end of *Atzilut*, contains all the *Olamot*, and we are not permitted to delve in it

6. **This *Adam Kadmon* ⁽⁴⁰⁰⁾ attaches one end with the other ⁽¹⁾, the upper end with the lower end in the entire *Halal* of *Atzilut*. All the *Olamot* are contained in that *Adam*, but we have no permission whatsoever to delve and speak of this *Adam*'s *Pnimit* and *Atzmut* ⁽²⁾.**

Ohr Pnimit

400. We should not wonder at the use of the name *Adam*. It is written (Midrash Raba, Bereshit 27): “Rabbi Yudan said: ‘Great is the power of prophets who resemble a form with its Maker, as it is written: ‘And I heard the voice of a man between the banks of Ulai etc.’ ‘and upon the likeness of the throne was a likeness as the appearance of a man upon it above.’” The reason will be explained in its appropriate place.
1. It means that it connects everything from *Ein Sof*, the purest of all the *Olamot* down to the middle point, the most *Av Behina* in all the *Olamot*. Thus, the entire reality before us, the upper and the lower, is all but the branches that concatenate from it, hang down from it and clothe it. That is why it connects all of them.

2. The *Pnimit*, meaning the *Ohr Ein Sof* that is clothed in Him, and His *Atzmut*, is considered the *Behinat GAR* in Him. It has already been explained (Introduction to Talmud Eser Sefirot, item 27) that we have no permission to speak of any *Behina* of *GAR* in any degree or *Partzuf*, even in *Olam Assiya*. However, we are indeed permitted to engage in the *ZAT*, even the *ZAT de GAR de Adam Kadmon*.

The *Igulim* came out first, and *Yosher* next. We do not delve in the *Igulim*, but only in the *Yosher*

7. **In the beginning, the *Eser Sefirot* came out through the *Igul* ⁽³⁾, one within the other. Afterwards, while inside the *Igulim*, the *Yosher* expanded as one *Adam*, in the length of all the above-mentioned *Igulim* ⁽⁴⁾. Still, we have no dealings with the *Igulim* ⁽⁵⁾ but only with the *Yosher*.**

Ohr Pnimit

3. It has already been explained that the *Igulim* appeared immediately after the *Tzimtzum* and the departure of the Light. After that the *Yosher* appeared in such a way that the *Igulim* were regarded as the cause and the reason for the Light of *Kav*. Because of that they are also considered to be preceding it.
4. Meaning, from the top end to the bottom end. Observe, for example, an imaginary corporeal length. Doing that will bring you to know its spiritual root. We understand an imaginary length by three features: its top end, its bottom end, and the distance between them.

You can distinguish a spiritual length precisely by the same way: first, you find its bottom end, the most *Av*, of which is there is lower in *Aviut*. From knowing the bottom end, you will immediately find the top end too, because the measure of the *Aviut* at the bottom, is also the measure of the level of the *Ohr Hozer* (see *Histaklut Pnimit*, item 86).

For example, the *Aviut* of *Behina Dalet* of *Behina Dalet* reaches the level of *Keter de Keter*; *Aviut* of *Behina Gimel* in *Behina Dalet* reaches only as high as *Keter de Hochma*, and *Behina Bet* in *Behina Dalet* reaches only as high as *Keter de Bina* etc. Thus, by knowing the bottom end, the top end immediately becomes known as well.

Once you know both ends of the degree, you naturally know the distance between them too. That is because a spiritual distance means a *Shinui Tzura* between two features.

The measure of the *Shinui Tzura* determines the distance between them. For example, if the bottom end is *Behina Aleph* in *Behina Dalet*, then the top end reaches only as high as *Keter de ZA*. In that instance, the distance is not so great.

But if the bottom end is *Behina Bet*, then the top end will be the degree of *Keter de Bina*. Thus, the distance would be of two levels of *Aviut*, which are *Behina Aleph* and *Behina Bet*.

If the bottom end consists of *Aviut* of *Behina Gimel* of *Behina Dalet*, then the top end would be *Keter de Hochma*. In this case, the distance would be that of three levels of *Aviut*, and so on by the same way.

5. This is because the *Igulim* surround the first three *Sefirot* of *Yosher* (see Part 2, Chap 1, item 90). It is known that their *Kelim* are far better than the *GAR de Yosher*. However, you already know that we are forbidden to study and speak of the *GAR*. For that reason we have no permission to study the *Igulim*.