

Histaklut Pnimit

Igulim and *Yosher*; containing ten chapters

Chapter One	1
Chapter Two	4
Chapter Three	8
Chapter Four	11
Chapter Five	16
Chapter Six	19
Chapter Seven	21
Chapter Eight	25
Chapter Nine	28
Chapter Ten	35

Chapter One

Explains the *Eser Sefirot* of *Igulim*; contains six issues: 1. *Igulim* are regarded as *GAR*. 2. In *Sefirot* of *Igulim*, the outer is the more important. Conversely, in *Sefirot de Yosher*, the inner is more important. 3. Two kinds of reception in the *Kelim*: A. through their *Pnimit*, B. through their *Hitzoniut*. 4. *Behina Dalet* cannot appear unless the previous three *Behinot* cause it to appear. 5. The four *Behinot* are like four layers in the walls of a *Kli*, one on top of the other. The *Shefa* is received in the inner layer. 6. The greater the *Aviut* of the *Masach*, the higher the level of the *Ohr Hozer* that it raises. There are five levels.

Igulim are regarded as *GAR*.

1. The Rav spoke very little of the *Eser Sefirot* of *Igulim*. Even the words he did say seem to be filled with contradictions. However, it is impossible to elaborate on them because they are regarded as the first three *Sefirot*, which we are forbidden to delve in.

Nevertheless, the little that the Rav did write should be explained elaborately, enough to accomplish the goal that the Rav had aspired for, meaning as much as it is necessary to understand the interconnections in this wisdom.

In *Eser de Sefirot of Igulim*, the outer is the more important.

2. We shall begin with a general understanding of the matters. The Rav divides reality into two discriminations: *Igulim* and *Yosher*. This means that all the *Partzufim* in the five *Olamot*, *Adam Kadmon*, *ABYA* and *Olam ha Zeh*, consists of *Eser Sefirot of Igulim* and *Eser Sefirot of Yosher*.

We saw that in *Sefirot of Igulim*, the outer is better, and the inner is worse. The uppermost *Igul*, the closest to the surrounding *Ein Sof* that revolves around the entire reality, whose name is *Keter*, is the best among them.

Inside it there is a second *Igul*, called *Hochma*, which is worse than *Keter*. It follows by the same pattern until the innermost ball, being *Olam ha Zeh*, which is dark, without any light, filthy, the worst of all the *Igulim*. Thus, the inner the *Igul*, the worse it is, and the outer the *Igul* the better.

In *Eser Sefirot de Yosher*, the inner *Kli* is more important.

3. It is the opposite with *Sefirot de Yosher*, in which the inner is better. That is because the first and innermost *Eser Sefirot de Yosher* are the *Eser Sefirot of Olam Adam Kadmon*. They are called the *Kav* that expands from *Ein Sof* and *Nimshach* almost as low as *Olam ha Zeh*, but without touching it.

Its *Hitzoniut* is clothed by the *Eser Sefirot of Yosher* of the second *Olam*, called *Olam Atzilut*, whose merit is lower than that of *Olam Adam Kadmon*. The *Hitzoniut of Olam Atzilut* is clothed by the *Eser Sefirot of Yosher of Olam Beria*, which is worse than *Olam Atzilut*. It follows in the same manner until the *Eser Sefirot of Yosher of Olam Assiya*, the worst of all the *Olamot*, which clothes the *Hitzoniut* of all the *Olamot*.

Thus, in *Sefirot de Yosher*, the outer is worse and the inner is better, the opposite of the *Eser Sefirot of Igulim*. Indeed, a profound and great concept is presented here in this oppositeness between the *Sefirot de Igulim* and the *Sefirot de Yosher*, which should be studied thoroughly.

Two kinds of reception in the *Kli*: A. through the *Toch*, B. through the *Hitzoniut*.

4. You already know about the middle point in *Ein Sof*, where the *Tzimtzum* took place and the *Ohr* departed from that point and became an empty *Halal* (see Part 1, Chap 1, item 50). It explains that it is called “the middle point” to indicate that it does not receive through its *Pnimit* and *Toch*, but only through its *Hitzoniut*, from its surroundings. It receives the *Ohr* without any limitation and measurement because the one that receives from the *Hitzoniut* does not limit the *Ohr*.

As a result, we have two kinds of reception in the *Kelim*:

1st. Through the *Hitzoniut*

2nd. Through the *Pnimit*.

We must thoroughly understand which *Pnimit* and *Hitzoniut* we are discussing with here, as this naturally does not refer to a place or an area by which you might imagine *Hitzoniut* and *Pnimit*.

The first three *Behinot* only cause the appearance of *Behina Dalet*, but they cannot receive; they are like four layers in the wall of the *Kli*.

5. You already know that the term “spiritual *Kli*” refers to the *Ratzon* in the *Ne’etzal* to receive its *Shefa* from *Ein Sof*. Also, you already know that this *Ratzon* has four *Behinot* one below the other. In other words, this *Kli*, being the above will to receive, can perform its task only after it gradually passes through the above four *Behinot*.

The first *Behina* is a very frail *Ratzon*; *Behina Bet* is greater than *Behina Aleph* etc. *Behina Dalet* is the full measure of the *Ratzon* as it should be for the final completion of the *Kli*.

The reason for it has already been explained (see Part 1, Chap 1, item 50). Since the form of this will to receive is absolutely opposite to the will to bestow in the Light of *Ein Sof*, it cannot appear all at once, but only slowly. It starts from the will to bestow in the *Shoresh*, called *Keter*, continues to the more *Av*, which is a little different from it, being *Behina Aleph*. From there it continues to the more *Av*, namely *Behina Bet*, and so on by the same way until *Behina Dalet*, which is absolutely opposite to the form of the *Ohr*. She, specifically, is able to serve as a *Kli* in the *Ne'etzal*.

However, the will to receive in the previous three *Behinot* is not uncovered enough to serve as a *Kli* for reception. Thus only *Behina Dalet* is regarded as the *Kli* for reception in the *Ne'etzal*, and for that reason it is called the *Pnimit* and the *Toch* of the *Ne'etzal*. *Behina Gimel* in the *Ratzon* is considered to be outside *Behina Dalet*; *Behina Bet* is outside *Behina Gimel*, and *Behina Aleph* is outside *Behina Bet*. *Behinat Keter* is the outermost.

Like a corporeal *Kli* that contains four layers one on top of the other, the *Shefa* in that *Kli* is certainly received in the fourth, innermost layer. The three outer layers that surround it are only there as support for the innermost fourth layer. Here too, the *Ohr* is received only in *Behina Dalet*, while the three first *Behinot* are exterior to it, coming only because it is impossible for it to come at once, but only by concatenation, as we've explained above.

Pnimit and *Aviut* are the same; *Hitzoniut* and *Zakut* are the same too.

6. Now you have thoroughly learned about the *Pnimit* and *Hitzoniut* that we must distinguish in every *Kli*. Because there are four *Behinot* in every *Kli*, the last of them is called the *Toch* and the *Pnimit* of that *Kli*; it is the essence of the reception in the *Kli*. The *Behinot* that precede it are meant to uncover the last of them, and are therefore regarded as the *Hitzoniut* of the *Kli*.

The farther the degree from the last *Behina*, the outer it is considered to be. You should also know that *Behina Aleph* is purer than *Behina Bet*, and *Behina Dalet* is the most *Av*. It turns out, that *Pnimit* and *Aviut* are one and the same thing and the reason that *Behina Dalet* is regarded as the one that receives the *Shefa* is because she is the most *Av*.

Similarly, *Hitzoniut* and *Zakut* are one and the same, because her *Ratzon* is frail and *Zach*, and thus closer to the *Maatzil*. For that reason it is the outermost, meaning the farthest from reception, which is *Pnimit* and *Toch*.

Proximity and remoteness from the *Maatzil* are evaluated according to the measure of reception in the *Ne'etzal*.

7. This is what the Rav wrote about the *Sefirot de Igulim*, that the outer is better and closer to the *Maatzil*. That is because *Behinat Shoresh*, called *Keter*, is the purest and closest in form to *Ein Sof*, meaning closest to the *Maatzil*. It designates her as the outermost, meaning farthest from the *Toch* and the *Pnimit*, meaning reception.

After her comes *Behina Aleph*, which is more internal than the *Keter*, meaning closer to reception. *Behina Bet* is more internal than her, meaning closer to *Behina Dalet*, being *Behinat* reception. Thus, *Behina Dalet* is the actual *Pnimit*, meaning the *Shefa* is received in her. For that reason, her form is also the farthest from the *Maatzil*.

In *Eser Sefirot of Yosher* the degree is measured according to the *Ohr Hozer* that rises from the *Aviut* in the *Masach*, the greater the *Aviut*, the greater the *Ohr Hozer*.

8. In *Eser Sefirot de Yosher* there is the matter of the *Ohr Hozer* that rises from the *Zivug* of the *Masach* with the *Ohr Elyon*. The amount of *Ohr Hozer* is measured by the *Aviut* in the *Masach* that performs the *Zivug* with the *Ohr Elyon*.

The greatest *Aviut* in the *Masach*, namely *Behina Dalet* publicizes a full measure of *Eser Sefirot*, as high as *Keter*. If the amount of *Aviut* in the *Masach* is less by one *Behina*, consisting only of *Behina Gimel*, it publicizes *Eser Sefirot* that reach only as high as *Hochma*, and the *Keter* is missing.

If all it has is *Aviut de Behina Bet*, it only publicizes *Eser Sefirot*, where each of which reaches as high as *Bina*, without the degrees of *Keter* and *Hochma*.

If all the *Masach* has is *Aviut de Behina Aleph*, it only publicizes *Eser Sefirot* where each reach only as high as *Zeir Anpin*. Finally, if the *Masach* is *Zach* and hasn't even *Aviut de Behina Aleph*, it does not publicize any level, only *Behinat Malchut*. This will be explained further in part three.

Chapter Two

Explains the five primary distinctions in the five *Olamot* of *AK* and *ABYA*; contains six issues: 1. The five *Olamot* called *AK* and *ABYA*, which are differentiated by the four levels of *Aviut* in the *Masach*. 2. The *Elyon* bestows upon the *Tachton* only through the most *Av*, and the lower receives only through the most *Zach*. 3. The reason for the departure of the *Ohr* from the three *Behinot* that preceded *Behina Dalet*, though only *Behina Dalet* made the *Tzimtzum*. 4. Explanation of *Zivug de Hakaa*. 5. What is *Ohr Hozer* that rises from below upward by a *Zivug de Hakaa*? 6. The *Ohr Hozer* that rises from the *Zivug de Hakaa* becomes a *Kli* for reception for *Ohr Elyon* instead of *Behina Dalet*.

The differentiation between the five *Olamot* of *AK* and *ABYA* is performed primarily according to the *Aviut* in their *Masach*. In *AK* it is *Behina Dalet*.

9. Know that what distinguishes the five *Olamot* *AK* and *ABYA de Yosher* from one another is the measure of the *Aviut* in the *Masach* of their *Kelim*. The *Masach* of the *Kelim* in *Olam Adam Kadmon* is very *Av*, meaning *Aviut de Behina Dalet*, the greatest *Aviut* in all the *Olamot*.

Therefore, its *Eser Sefirot* are complete, meaning all of them are at the degree of *Keter*, the closest to *Ein Sof*, which is the first and most important *Olam*, connecting the two ends between *Ein Sof* and *Olam ha Zeh*.

For that reason it is also considered to be positioned in the *Pnimit* of all the *Olamot*, for you already know that *Pnimit* and *Aviut* are one and the same. Because the *Masach* in the *Kelim de Adam Kadmon* is of *Behina Dalet*, meaning with the greatest *Aviut*, it is therefore the most interior.

Olam Atzilut stems from the *Masach* of *Behina Gimel* and is therefore external to *AK*, which is *Behina Dalet*.

10. The *Masach* in the *Kelim de Olam Atzilut* is not as *Av* as that of *Olam AK* because the *Aviut* in *Masach de Atzilut* is only of *Behina Gimel*. Consequently, none of the *Eser Sefirot de Yosher de Atzilut* reach higher than the degree of *Hochma*, and they lack *Keter*.

Hence, they are evaluated as low compared to the *Eser Sefirot* at the level of *Keter* in *Olam Adam Kadmon*. They are also considered exterior compared to the *Eser Sefirot* in *AK*. This is because *Aviut* of *Behina Gimel* is exterior to *Behina Dalet* and *Zakut* and *Hitzoniut* are one and the same. Consequently *Olam Atzilut* becomes clothing, meaning *Hitzoniut* that clothes the interior *Olam AK*.

The *Masach* of *Beria* stems from *Behina Bet*, which makes it external to *Atzilut*.

11. The *Masach* in the *Kelim de Eser Sefirot* of *Olam Beria* is even more *Zach* than that of *Olam Atzilut*, consisting only of *Aviut* of *Behina Bet*. Thus, the level of its *Eser Sefirot* does not reach higher than *Bina*.

In Light of that, *Olam Beria* is regarded as being exterior to *Atzilut*, where there is *Aviut* of *Behina Gimel*, making it interior to *Olam Beria*, which is only *Aviut* of *Behina Bet*. Thus, *Olam Beria* is considered to be *Hitzon*, clothing the *Olam Atzilut*.

The *Masach* of *Yetzira* stems from *Behina Aleph*, which makes it external to *Beria*.

12. The *Masach* of *Olam Yetzira* consists only of *Aviut* of *Behina Aleph*, the most frail. Therefore, the *Eser Sefirot* of *Olam Yetzira* reach a low level, only as high as *Zeir Anpin*, lacking the first three *Sefirot*, *Keter*, *Hochma* and *Bina*.

That makes *Olam Yetzira* more *Hitzon* than *Olam Beria*, for it has *Aviut de Behina Bet*, which is interior to the *Aviut de Behina Aleph* in *Olam Yetzira*. For that reason, *Olam Yetzira* is regarded as *Hitzon*, clothing *Olam Beria*.

The *Masach* of *Assiya* comes from *Aviut Shoresch*, which makes it the most external of all.

13. The *Masach* in the *Eser Sefirot* of *Yosher* in *Olam Assiya* is completely *Zach* lacking any *Aviut*. Consequently, there is no issue of a *Zivug* in order to raise *Ohr Hozer* with the *Ohr Elyon* in it.

Because they do not have *Ohr Hozer*, they also do not have the *Ohr Elyon*, because the *Ohr Elyon* cannot be in a *Partzuf* where there is no *Ohr Hozer*. Therefore, these *Eser Sefirot* have only the degree of *Malchut*, lacking the first nine *Sefirot*, *Keter*, *Hochma*, *Bina*, and *Zeir Anpin* (containing the six *Sefirot HGT NHY*).

Because their *Masach* is more *Zach* than in all the previous *Olamot* they are naturally regarded as exterior to them as well. That is because you already know that *Zakut* and *Hitzoniut* are one and the same.

Thus, *Olam Yetzira*, whose *Kelim* still have a *Masach de Behina Aleph*, is regarded as the interior *Olam* with regards to *Olam Assiya*. At the same time, *Olam Assiya* is regarded as *Hitzon* and clothing *Olam Yetzira* and all the other *Olamot*, for it is the most *Zach* of them all.

Opposite value between the influence of the *Ohr* and the *Hitlabshut* of the *Ohr*.

14. It is not surprising, for it is reasonable to think that the more important *Ohr* should clothe the purer *Kelim*, because the *Tzura* of the pure *Kli* is closer to the *Ohr*. Thus, why is it said here that the greater the *Aviut*, the greater the degree?

Indeed, we should know that the issue of the clothing of the *Ohr* in the *Kelim* is an issue in and of itself, and the influence of the *Ohr Elyon* on the *Partzuf* is a different issue altogether. They are far apart and are indeed of opposite value between them.

The rule is that the *Elyon* bestows only with its most *Av* part, while the *Tachton* receives only with its most *Zach* part. We must understand that for it is a vital key to understand this wisdom.

The *Tzimtzum* was only on *Behina Dalet*.

15. In order to understand that we need a thorough understanding of the issue of *Tzimtzum* and *Kav*, for you already know that the *Tzimtzum* was only on *Behina Dalet*, called *Malchut de Ein Sof*, or the “middle point.” There is a simple reason for it: *Tzimtzum* means detainment from wanting to receive. In other words, one stops oneself from receiving the *Shefa* from *Ohr Ein Sof*. Thus, the *Tzimtzum* applies only to the receiving *Kli*. Since there is no other vessel of reception there but *Behina Dalet*, hence, the *Tzimtzum* applies only to *Behina Dalet*.

It has already been explained above that the three *Behinot* that preceded *Behina Dalet* are not regarded as vessels of reception, but only as causes. This means that the consequence of their emanation is the appearance of this *Kli* for reception, being *Behina Dalet*. That is why the *Tzimtzum* does not apply to them but only to the middle point, being *Behina Dalet*.

The *Ohr* departed entirely because there was no other vessel of reception other than *Behina Dalet*.

16. Therefore, since she diminished her *Ratzon* from *Behina Dalet*, the *Ohr* departed from the three former *Behinot* as well. That is because they do not have other vessels of reception with which to hold the *Ohr*.

Even the *Orot* that do belong to the three previous *Behinot*, must be received in *Behina Dalet*, because they do not have their own vessels of reception. Thus, because *Behina Dalet* stopped receiving, the entire *Ohr* instantly vanished.

There were only the first three *Behinot* in *Ohr de Kav*.

17. After the *Ohr* leaves by reason of the *Tzimtzum*, she drew *Ohr* from *Ein Sof* once more, in the form of a *Kav*. It means that only a small amount of *Ohr* is drawn, containing only the first three *Behinot* of the will to receive, without *Behina Dalet* (see Part 1, Chap 2, item 2).

We’ve explained that there are no vessels of reception in the first three *Behinot* of the *Ratzon*. We should therefore ask: “How can *Ohr* be received without vessels of reception? After all, these three *Behinot* do not contain any form of reception in them. Moreover, *Behina Dalet*, the only *Kli* for reception in the *Partzuf*, is only here as *Kav*.”

Explaining *Zivug de Hakaa*.

18. Since the *Tzimtzum* comes only from the *Ne’etzal* and not at all from the *Maatzil*, the *Ohr Elyon* is not at all meticulous about that *Tzimtzum* that the middle point performed. Because of that, it is considered that the *Ohr Elyon* descends to *Behina Dalet* as well, but *Behina Dalet* detains it from appearing within her, due to the prior *Tzimtzum* on *Behina Dalet*, before that *Ohr* came.

The books call this state *Zivug de Hakaa*. It is like two objects where one wants to break through and pass over the fence and the *Gevul* that the other

erected. However, the other stands firmly against it and prevents the first from trespassing. In that state each of them is found to be striking the other's *Gevul*.

It can also be compared to two solid matters, because the nature of the liquid lets other things permeate and mix with it, and soft matters too let other matters permeate them a little and push their upper shell.

However, with two solid matters, one does not let the other push the other even a little. As a result, when two hard objects meet, they beat each other, and the encounter itself is the cause of this beating.

The same applies to the *Hitpashtut* of the *Ohr Elyon* from *Ein Sof*: its conduct is to fill *Behina Dalet* too in the same way it is in *Ein Sof*. For that reason the *Ohr* does indeed come down to clothe *Behina Dalet*, but the force of the *Tzimtzum* of *Behina Dalet* detains it and does not let it descend to her.

Consequently, this encounter of the *Ohr Elyon* with the force of the *Tzimtzum* is called *Zivug de Hakaa*. This means that each of them interrupts and detains the passage of the other, because the conduct of *Ohr Ein Sof* is to fulfill *Behina Dalet*, and *Behina Dalet* herself has the conduct of rejecting the *Ohr Elyon* and not receiving it.

Explaining *Ohr Hozer*.

19. A new *Ohr* was generated by the above encounter and *Hakaa*. Like sunlight on a mirror, meaning on a glass that is painted on the other side, the lines of the sun cannot pass through the mirror because of the paint on the other side. Consequently, the lines of the sun return backwards and produce a glitter of light.

In much the same way, when the *Ohr Elyon* meets the force of the *Tzimtzum* in *Behina Dalet*, called *Masach*, this *Masach* turns it back to its *Shoresh*. However, in this case there is no issue of concealment. On the contrary, the return of the *Ohr Elyon* from *Behina Dalet* upwards is regarded as a new and special *Ohr*. It mounts the *Ohr Elyon*, clothes it and holds it within. Because of that, it is regarded as a *Kli* that receives the *Ohr Elyon*.

How the *Ohr Hozer* becomes a vessel of reception instead of *Behina Dalet*.

20. You should know that there are no other vessels of reception in the *Rosh* other than the above *Ohr Hozer*. The entire force of reception in this *Ohr Hozer* comes because it stems from the *Hakaa* in *Behina Dalet*. Because it is a result of *Behina Dalet*, it too becomes a vessel of reception. This matter will be explained full in Part 3, for it belongs there.

Ohr Hozer was the vessel of reception in the *Kav*.

21. Now you can understand what we asked above: "How can the *Ohr Elyon* expand only in three *Behinot*, while there are no vessels of reception in these *Behinot*?" From the preceding explanation you can see that now, the reception of that *Ohr* also stems only from *Behina Dalet*. However, it is accepted in the vessel of reception of the *Ohr Hozer* that rises from the *Zivug de Hakaa* in *Behina Dalet*.

This *Ohr Hozer* is regarded as a *Kli* for reception in the *Kav* that extends from *Ein Sof* into the *Halal*, being exactly like *Behina Dalet* herself, namely reception from *Ein Sof*. Thus, now after the *Tzimtzum* that was missing in *Behina Dalet*, the *Ohr Hozer* that is generated by the *Masach* in her takes her place.

The *Kelim de Eser Sefirot de Rosh* are but roots for the *Kelim*.

22. It has already been explained that although there are four *Behinot* in the will to receive, not all of them are regarded as *Kelim* for reception, but only *Behina Dalet*. We have also learned that the *Kli* for the reception of this *Kav*, which extends from *Ein Sof* into the *Halal* after the *Tzimtzum*, is actually the *Ohr Hozer* that ascends from the *Masach* in *Behina Dalet*. Because it stems from *Behina Dalet*, she renders it capable of being a vessel of reception.

It will be explained that this *Ohr Hozer* does not complete its qualification of becoming a *Kli* for reception before it expands from its *Masach* downwards. Consequently, the *Masach* expands once more into four degrees, up to *Behina Dalet*, and these are the real *Kelim* of the above *Kav*.

However, the first four *Behinot* that were emanated by the power of *Zivug de Haka* from the *Masach* upward to the *Shoresh*, are regarded only as the roots of the *Kelim*. Because the force of the *Masach* cannot ascend with that *Ohr Hozer* from its place upward, hence there is only *Ohr* there, without any *Aviut* of *Masach*. Hence, these are not real *Kelim*, but only roots for them.

Afterwards, when this *Ohr Hozer* expands downwards from the place of the *Masach*, it leads the *Aviut* of the *Masach* with it, and becomes the real *Kelim*.

Chapter Three

Explains the *Atzmut* and the substance in the *Kelim*; contains two issues: 1. Three fundamental observations about the *Kelim*: a. the *Atzmut* of the substance in them; b. the force of *Tzimtzum* in them; c. the *Masach* in them. 2. There are two *Behinot* in the *Kelim*: a. *Malchut de Elyon* became the first substance in the *Tachton*; b. the *Ohr* that extends into that first substance is regarded as the *Tachton* itself.

Detailed explanation of the four *Behinot* of the *Ratzon*.

23. Now there opens before us a way to understand our previous question about the order of *Sefirot de Yosher*, in which the more *Av* is higher and more important. This is opposite to commonsense; commonsense deduces that the purer *Kli* should clothe the higher and more important *Ohr*, and the *Av Kli* should clothe a lesser *Ohr*.

You can understand it from the aforementioned, but we should first elaborate on the meaning of the four *Behinot* in the desire. The *Behinot* are the *Kelim* of the *Eser Sefirot* called: *Hochma*, *Bina*, *Zeir Anpin* (which consists of six *Sefirot HGT NHY*), and *Malchut*, and their *Shoresh*, called *Keter*, which need an elaborate explanation.

Three observations: the substance of the *Kli*: the force of *Tzimtzum* in the *Kli*; the *Masach* in it.

24. There are three basic observations in these *Kelim*:
- The 1st. The *Atzmut* of the substance of the *Kli*.
 - The 2nd. The force of *Tzimtzum* in her, meaning the retirement from the great will to receive, through its own

independent choice, and not because of the authority of the *Elyon*.

- The 3rd. The *Masach*, meaning the retirement from the great will to receive by the authority of the *Elyon*. This is a compelled retirement, not a mindful one.

We shall explain them one by one.

The four degrees of the will to receive are the substance of the *Kli*.

25. You already know that the substance of every *Kli* consists of four degrees of the will to receive, one below the other. The Upper one is the reason and the cause of the exit of its *Tachton*. The *Shoresh* is the cause for the emergence of the *Ratzon* in *Behina Aleph*; *Behina Aleph* is the cause for the emergence of the *Ratzon* of *Behina Bet*; *Behina Bet* is the cause for the emergence of the *Ratzon* of *Behina Gimel*; *Behina Gimel* is the cause for the emergence of the *Ratzon* of *Behina Dalet*.

This compelled sequence of cause and consequence has already been thoroughly clarified in Part One (*Ohr Pnimit*, Chap 1, item 50, study it there well for I wish to avoid the repetition of that long text unnecessarily. However, you should study it in depth as I rely on them in the continuation of my henceforth explanation).

Two discriminations in each *Behina*: what it has from its superior; what it has from its own *Atzmut*.

26. We should note that there are two observations in each *Behina* of these four *Behinot*:

- The 1st. The amount of substance that came to it by its own reason.
The 2nd. The amount of substance in its essence, which is activated by the *Ohr* that is clothed in it.

It is known that the *Ratzon* in the degree is called by the name of the *Malchut* of that degree. Even where there is no discrimination of a *Kli*, meaning in *Ein Sof*, we still denominate the *Ratzon* there by the name *Malchut de Ein Sof*.

It is known with regards to the verse, *Hu ve Shmo Echad* (He is One and His Name One), that *Shem* (Name) designates *Malchut*, and *Shmo* equals *Ratzon* in Gimatria.

Malchut de Keter descended and became the substance in the *Sefira* of *Hochma*.

27. Now we shall explain the two observations we should make in each *Behina* from the four *Behinot*: The *Shoresh* of the degree, the discernment of the influence of *Ohr Ein Sof*, is called the *Keter* of that degree.

It is known that there is only the will to bestow and to do good to another in the *Ohr Elyon*, meaning to the entire reality that exists in the *Olamot* that He created. However, there is nothing in Him of the will to receive, as is written in *Histaklut Pnimit* Part 1. *Malchut de Keter* is the reason for *Behina Aleph*. That is because the desire in the superior becomes a compelling must in the inferior.

Thus, the will to bestow and to do good, which is *Malchut de Keter*, became the “will to receive” in *Behina Aleph*, called *Hochma*. It is regarded as though *Malchut de Keter* herself came down and clothed and became the will to receive of *Behina Aleph*, meaning her actual substance.

It is so because the *Ratzon* in *Behina Aleph* is the substance in that *Behina*, and the *Ohr Elyon*, called *Haya*, is clothed in that substance. Hence it is considered that *Malchut de Keter* became the substance of the *Sefira* called *Hochma*. This is the first discernment that should be made in the substance of *Behina Aleph*.

After the appearance of *Ohr Hochma* comes the *Kli de Hochma* itself.

28. The second discernment is that after *Ohr Elyon*, called *Haya*, expanded in *Malchut de Keter*, which is the above substance of *Hochma*, *Malchut de Keter* received the real substance of *Behina Aleph*. It means that although *Malchut de Keter*, namely the will to bestow that is contained in the *Ohr Elyon*, became a will to receive and the first substance of *Behina Aleph*, it was sufficient only to be a *Shoresh* for *Behina Aleph*, meaning for this will to receive to draw the *Ohr* within it.

We can denominate it as the first substance of the *Sefira* of *Hochma*, for it is still regarded as *Keter* and *Maatzil*. It shifts from being *Maatzil* and *Keter* to being *Ne'etzal* or *Hochma*, called *Behina Aleph*, only after the above will to receive extends the *Ohr Haya* that is related to it. Then it stopped being regarded as a *Maatzil* and was called *Ne'etzal* or *Hochma*. Study it thoroughly and you will not miss the aim.

Now you have learned the two discernments in the *Kli* of *Hochma*: the first is *Malchut de Elyon*, meaning before she drew her *Ohr*, and the second is called the *Kli* of *Hochma* itself, namely *Malchut de Hochma*. That is because the *Kli* is always called *Malchut*.

Malchut de Hochma became the first substance in *Bina*. With the exit of her *Ohr*, came the *Kli de Bina* herself.

29. The same is observed in the substance of *Behina Bet*, called *Bina*. Her cause is the *Ratzon* in *Behina Aleph*, called *Hochma*, meaning only *Malchut de Hochma*. The *Ratzon* in the degree is always called *Kli* or *Malchut* of the degree. This *Malchut de Hochma* clothed and became the first substance of the *Sefira* of *Bina*, so as to extend the *Ohr* that is related to her.

This is the first discernment in the substance of *Behina Bet*, called *Bina*. When she then extended the *Ohr* that is related to her, called *Neshama*, her substance stopped having the *Tzura* of *Malchut de Hochma*, namely *Behina Aleph*, and received its own *Tzura*, meaning the actual *Behina Bet*, called *Bina*.

Malchut de Bina became the first substance in *Zeir Anpin*. With the exit of his *Ohr*, came the *Kli de Zeir Anpin* himself.

30. This is also the conduct in the substance of *Behina Gimel*, called *Zeir Anpin*. *Malchut de Bina* is the reason for him, and she became the first substance of *Zeir Anpin*, namely *Behina Gimel*, so as to draw the *Ohr* that is related to it, called *Ruach*.

The second discernment is that after he extended and received his *Ohr*, his substance stopped being regarded as *Malchut de Bina*, and received the *Tzura* of *Malchut de Zeir Anpin*.

Malchut de Zeir Anpin became the first substance in *Malchut*. With the exit of her *Ohr*, came the *Kli de Malchut* herself.

31. So are the two discernments in the substance of *Behina Dalet*: *Malchut de Zeir Anpin* is her cause, which clothed and became the first substance of *Behina Dalet*, called *Malchut*. When she received sufficient *Ohr Nefesh* that is related to her, *Malchut de Zeir Anpin* departed from *Zeir Anpin* to become *Behina Dalet*, meaning *Behinat Malchut de Malchut*.

The above vessels of reception are only for *Hamshacha*.

32. We have clarified and ascribed a feature of reception in each and every *Behina* in and of itself. However, that relates only to the *Hamshacha* of *Ohr* that every *Behina* performs on her respective *Ohr*. But the true *Kli*, that merits the name “vessel of reception for the *Ne’etzal*,” is specifically *Behina Dalet*, and not the three preceding *Behinot*.

Chapter Four

Explains the accurate meaning of the four *Behinot* of *Aviut*, as our sages wrote about the four *Behinot* (Pesachim 25): 1. *Lo Efshar* and *Lo ka Mekavein*. 2. *Efshar* and *Lo ka Mekavein*. 3. *Lo Efshar* and *ka Mekavein*. 4. *Efshar* and *ka Mekavein*.

Explanation of the four *Behinot* in the *Ratzon* according to the four *Behinot* in *Efshar* and *ka Mekavein*.

33. In order to provide an accurate and elaborate explanation I will now clarify it through the words of our sages (Pesachim 25): “It is said: Pleasure that comes to a person against his will, *Abaie* (name of a sage) said – permitted; *Raba* (name of another sage) said – forbidden, *Efshar* and *ka Mekavein*, *Lo Efshar* and *ka Mekavein*, the whole world does not dispute that it is forbidden. *Lo Efshar* and *Lo ka Mekavein*, the whole world does not dispute that it is permitted. They are disputed that it is *Efshar* and *Lo ka Mekavein*, and *Rashi* interpreted *Efshar*, meaning can be separated and *ka Mekavein*. *Ka Mekavein* to come near in order to enjoy is like a scent of sin.”

Behina Aleph is *Lo Efshar* and *Lo ka Mekavein*.

34. Four *Behinot* of receiving pleasure are found in their words: *Behina Aleph* is *Lo Efshar* to be separated and *Lo ka Mekavein* to come near and enjoy. That is because by receiving forbidden pleasure in such a way, the entire world does not dispute that it is permitted. What matters are not the reception and the *Ratzon* when there isn’t a choice to not receive, and there is also no desire to draw near to the forbidden in order to enjoy it.

Behina Bet is *Efshar* and *Lo ka Mekavein*.

35. *Behina Bet* means *Efshar* to be separated, and *Lo ka Mekavein* to draw near and enjoy. By receiving forbidden pleasure in this way, *Abaie* and *Raba* dispute: *Abaie* thinks that although it is *Efshar*, meaning that there is a choice to draw far and refrain from enjoying the forbidden, it is still permitted to draw near and enjoy it because it is *Lo ka Mekavein*.

In other words, because there is no desire in the heart to draw near the forbidden, it is not regarded as reception, although it does draw near and enjoys the forbidden. *Raba* said that because he can also refrain from approaching in order to enjoy the forbidden, he is forbidden to come near and enjoy. It is so even if he has no desire to draw near and enjoy.

Behina Gimel is *Lo Efshar* and *ka Mekavein*.

36. *Behina Gimel* is *Lo Efshar* and *ka Mekavein*. This means that it is impossible to be separated and draw far from the forbidden so as to refrain from enjoying it. *Ka Mekavein* means that it has a desire to enjoy the forbidden.

There is no argument in the entire world that reception of a forbidden pleasure in such a way is prohibited. It cannot and has no option of separating himself from the forbidden and refrain from enjoying. Still, because it has a desire in his heart to draw near and enjoy, this desire is regarded as reception of pleasure from something that is forbidden to enjoy, and he sins. However, some say that even in that *Abaie* thought that it was permitted.

Behina Dalet is *Efshar* and *ka Mekavein*.

37. *Behina Dalet* is *Efshar* and *ka Mekavein*. It means that it can be separated and distanced from the forbidden and refrain from enjoying it. It is also *ka Mekavein* because he yearns to draw near and enjoy the forbidden.

Here there is no dispute that the entire world agrees that it is forbidden. That is because it is receiving pleasure from the forbidden in the most lewd manner, for he lusts after pleasure; he can separate himself and yet does not do so.

Therefore, it is regarded as the greatest will to receive in its final form. It is forbidden according to everyone. Even those who side with *Abaie*, who think that it is permitted in *Behina Gimel*, admit that here it is forbidden.

38. Their above words provide us with the precise words to define each and every *Behina* of the four *Behinot* of the will to receive, in a way that hits the hammer on the nail, and does not miss the desired aim. They have provided us with four degrees one below the other in the sin of forbidden pleasure that depends on the will to receive of the sinner.

In the first three degrees: *Lo Efshar* and *Lo ka Mekavein*, *Efshar* and *Lo ka Mekavein*, and *Lo Efshar* and *ka Mekavein*, the prohibition on reception is not agreed by all; only in *Behina Dalet*.

39. We see that our sages have put two things together here: the possibility to separate and not receive pleasure and the desire and attraction of the heart to want that pleasure.

The combination of the two creates the four *Behinot*. Now we will regard these words, and examine them regarding our matter in the Upper *Olamot*, which are the roots to every kind of desire in reality, namely from the *Tachton* we shall examine the *Elyon*.

When the will to receive emerged in *Malchut de Keter*, she left *Keter* and became *Behina Aleph*.

40. We should discriminate two discernments in *Behina Aleph*, which is called both *Hochma* and *Haya* (see *Histaklut Pnimit*, Part 2, item 27): the first discernment is her first substance. You already know (see *Histaklut Pnimit*, Part 2, item 23) that it is her *Malchut de Elyon*, meaning *Malchut de Keter* that received the form of the will to receive. In this *Hidush Tzura*, *Malchut de Keter* received a new name – *Behina Aleph*.

You already know that when a spiritual acquires a new *Tzura*, it is regarded as a new authority in and of itself. So it is with *Malchut de Keter*, being the will to bestow in the *Maatzil*.

When the desire to emanate is created in Him, He certainly doesn't need a practical tool, but His desire is instantly executed. It means that she received

the *Tzura* of the “will to receive” which is the first substance of the *Ne’etzal*, called *Behina Aleph*.

The exit of *Malchut de Keter* to *Behina Aleph* is like lighting one candle from another; the first is not lessened.

41. Here you should remember that there is no absence in the spiritual. What is said about *Malchut de Keter* receiving the *Tzura* of *Behina Aleph* does not mean that *Malchut de Keter* is now absent from *Keter*. Rather, *Malchut de Keter* retained her first virtue, unchanged. It is like lighting one candle from another without the first lessening.

Thus, *Malchut de Keter* that received *Behina Aleph* did not diminish *Keter* in any way, only added a new *Behina*. In other words, *Malchut de Keter* remained in her place, as complete and virtuous as before, but a new *Behina* of *Malchut de Keter* has been added, namely the *Malchut* that received *Behina Aleph* and became the first substance in the *Sefira* of *Hochma*. Remember this henceforth and you will not be confused.

After the first substance received the *Ohr*, the *Kli* of *Hochma* herself emerged.

42. The second discernment is of the substance of that *Kli* after it had received its *Ohr*. The *Kli* is then completed and is called *Hochma*. In other words, before she received her *Ohr*, she was named only after her own *Behina*, meaning *Behina Aleph*, and was not a *Kli* of *Hochma* yet, but only *Malchut de Keter*.

It can be likened to a fetus in its mother’s intestine. Before it is born and given its *Ohr* and sustenance, it does not have a name. So it is with the first substance: it does not bear the name *Hochma* before it receives its *Ohr*, but is still included in *Malchut de Keter*.

Afterwards, when the substance draws its *Ohr*, called *Haya*, it then acquires its unique name, meaning *Hochma* (see item 27). We should distinguish these two discernments in each and every *Sefira*. They are: the *Kli* before it receives the *Ohr*, when it is still named after the *Elyon*; and the *Kli* after it receives the *Ohr*, for it is then regarded as its own authority.

From the perspective of the first substance, *Hochma* is regarded as *Lo Efshar*. From the perspective of her being filled with *Ohr*, she is regarded as *Lo ka Mekavein*.

43. Now you will understand that *Behina Aleph*, which is *Hochma*, is regarded as *Lo Efshar* and *Lo ka Mekavein*. From the perspective of the first substance, being *Malchut de Keter* when she received the *Hidush Tzura* of *Behina Aleph* when the *Sefira* of *Hochma* still did not have its own name, this appearance of the will to receive is certainly regarded as *Lo Efshar* with regards to the *Sefira* of *Hochma* itself.

Also, from the perspective of *Malchut de Keter*, she is regarded as *Lo Efshar*, because she cannot emanate the *Hochma* without the *Hochma* having a will to receive. Receiving the *Shefa* without a will to receive it is regarded as coercion and labour, the opposite of the intention of the Emanator, which is to do good and delight.

She is also regarded as *Lo ka Mekavein*, meaning she has no *Hamshacha* and yearning to receive the *Ohr*. You already know that there is no perfection in the *Ratzon* before the yearning appears to draw the *Ohr* in it (see Part 1, Chap 1, item 50).

It has also been thoroughly clarified there, that the yearning appears only when there is no *Ohr* and *Shefa* in the *Kli*, because then she can want it. However, that cannot come to be when the *Kli* is filled with her *Ohr*.

Thus, because the above *Kli de Hochma* is filled with his *Ohr*, it has no more yearning for the *Shefa*, which makes *Hochma* be considered as *Lo ka Mekavein*. It means that she does not have a *Hamshacha* and a yearning for the *Shefa*.

The increase in the *Ratzon* in *Bina* is regarded as *Efshar*. Because it comes to her from the first substance, it is regarded as *Lo ka Mekavein*.

44. *Behina Bet*, which is *Bina*, is regarded as *Efshar* and *Lo ka Mekavein*. Her first substance (see *Histaklut Pnimit*, Part 2, item 29) is her *Malchut de Elyon* meaning *Malchut de Hochma* that received the *Hidush Tzura* of *Behina Bet* inside her, meaning through her strengthening (see Part 1, Chap 1, item 50). From that perspective, the intensification of that *Ratzon* is regarded as *Efshar*. This means that it was possible for her to avoid awakening that desire.

She is also regarded as *Lo ka Mekavein* because she is *Malchut de Hochma*, and is filled with her *Ohr*. For that reason the yearning does not appear in her.

You should understand that any appearances of additional *Ratzon* that appeared in *Behina Bet* more than in *Behina Aleph*, is only regarded as *Efshar*. In other words, it is the intensification of the *Ratzon* that she made, done by the power of the *Ne'etzal* himself (see Part 1, Chap 1, item 50).

The *Ohr Hochma* is sufficient and she did not have to strengthen and draw *Hassadim*.

45. We might ask: “But *Malchut de Keter*, when she became *Behina Aleph* in the *Sefira* of *Hochma*, also had the same option to not receive that *Hidush* of the will to receive. Thus, why is *Behina Aleph* regarded as *Lo Efshar*?”

Indeed, there is a big difference here: *Malchut de Keter* could not emanate the *Ne'etzal* if it did not have the will to receive. However, *Malchut de Hochma*, which is the *Ne'etzal* himself, could suffice for her own will to receive, without being awakened in the will to bestow which is *Behina Bet* and draw *Ohr Hassadim*. That is because *Ohr Haya* is quite sufficient for the *Ne'etzal*, and he does not need any addition.

Zeir Anpin is regarded as *Lo Efshar* because he lacked the *Ohr Hochma*.

46. *Behina Gimel*, being *Zeir Anpin*, is regarded as *Lo Efshar* and *ka Mekavein*. It is *Lo Efshar* because after *Behina Bet* awakened and drew *Ohr Hassadim*, it created a detainment on the *Ohr Hochma* in the *Ne'etzal*. The will to bestow is opposite of *Behina Aleph*, which is a will to receive, where there is *Ohr Hochma*.

That *Ohr* is given the name *Haya* because *Ohr Hochma* is the essential *Haiut* (sustenance) of the *Partzuf*. For that reason *Malchut de Bina* necessarily drew *He'arat Ohr Hochma* once again into her *Ohr Hassadim*. Thus, When *Malchut de Bina* drew it and created that *Hidush Tzura* she stopped being *Behina Bet* and became *Behina Gimel*, called *Zeir Anpin* (see *Histaklut Pnimit*, Part 2, item 30).

Zeir Anpin is regarded as *ka Mekavein* because it had a desire for *Hochma*.

47. We should discern two things in this *Hamshacha*, being *Behina Gimel*:

The 1st. is *Lo Efshar*, meaning she has no other choice because the *Ohr Haya* was absent in the *Ne'etzal*.

The 2nd. is *Ka Mekavein*. It is so because here there is a yearning for the *He'arat Hochma* that she extended, because she extended it when she was empty from it because

Behina Bet covered the *Ohr Hochma* and she had only *Ohr Hassadim* without *Hochma*.

For that reason, her *Malchut*, which extended *He'arat Hochma*, extended it as a yearning, called *ka Mekavein*. Hence, *Behinat Zeir Anpin* is called *Lo Efshar* and *ka Mekavein*.

Malchut is regarded as *Efshar* because she could settle for the *Hochma* in *Zeir Anpin*, and as *ka Mekavein* because she had a desire.

48. *Behina Dalet*, being *Malchut*, is regarded as *Efshar* and *ka Mekavein*. It is *Efshar* because there is already *He'arat Hochma* in *Zeir Anpin*, meaning in *Behina Gimel*. Thus, *Malchut de Zeir Anpin* does not have to perform this strengthening once more in order to draw a greater *Ohr Hochma* than in *Behina Gimel*.

It is regarded as *ka Mekavein* because this strengthening to draw *Ohr Hochma* created a yearning. In other words, it is when she does not have *Ohr Hochma* that the yearning appears.

The difference between *Ohr Hochma* and *He'arat Hochma*.

49. We might ask: "Since there is *He'arat Hochma* in *Behina Gimel*, which is why *Behina Dalet* is regarded as *Efshar*, how then does the yearning for *Ohr Hochma* appears in *Behina Dalet*?"

You must understand that there is a big difference between *He'arat Hochma* and *Ohr Hochma*. *He'arat Hochma* means that the *Atzmut* of the degree consists of *Ohr Hassadim*, but it receives *He'arah* from *Ohr Hochma*. *Ohr Hochma*, however, means that the entire *Atzmut* of the *Ohr* is *Hochma*, and not *Hassadim* at all.

He'arat Hochma is quite sufficient for the sustenance of the degree, as it is in *Behina Gimel*, being *Zeir Anpin*. That is why *Malchut de Zeir Anpin* that strengthened herself with a desire to draw *Ohr Hochma*, did not have to have it. It is only that she yearned for the *Atzmut* of *Ohr Hochma*, which is much higher than the *He'arat Hochma* in *Behina Gimel*.

She is considered to be empty of that *Ohr Hochma* with regards to the above *Ohr*. Hence it is possible that a yearning for it will awaken in her.

Behina Dalet alone is regarded as a *Kli* for reception because she is *Efshar* and *ka Mekavein*.

50. Thus we find that not all desires are regarded as vessels of reception, but only *Behina Dalet*. That is because the *Ratzon* is not regarded as reception, except under the two conditions - *Efshar* and *ka Mekavein*.

This means that there should not be a coerced reception, and that a yearning to receive will appear there. However, since there is a yearning to receive in *Behina Gimel*, meaning *ka Mekavein*, because the reception is a must, being that it is the must sustenance, it is not regarded as a *Kli* for reception.

Behina Bet does not have to receive, however, because there is no yearning there, she is not regarded as a *Kli* for reception.

All the more so with *Behina Aleph*, who has neither. She must receive her *Ohr*, for it is her sustenance, and at the same time she has no yearning for it. Thus it is certainly completely frail *Ratzon*.

Chapter Five

Explains the *Tzimtzum* and the *Masach*; contains four issues: 1. The *Tzimtzum* was even on all sides. 2. The issue of the *Masach*: because any *Hamshacha* of *Ohr* is carried out in *Behina Dalet*, there needs to be a detaining force that will prevent the *Ohr* from expanding into *Behina Dalet*. This force is called the *Masach*. 3. Two features in *Malchut*: a. she is restricted so as not to receive *Ohr* inside her of her own accord. This is the conduct in *Igulim*; b. she is restricted because of the force of detainment on her, namely the *Masach*. This is the conduct in *Sefirot de Yosher*. 4. The *Ohr Elyon* is in complete rest and does not stop shining even for a minute. When the *Ne'etzal* years, it extends the *Ohr* to it.

The difference between the *Tzimtzum* and the *Masach*.

51. Once we learned the four degrees in the will to receive one below the other well, in its accurate measure, we will now explain the matter of the *Tzimtzum*, the *Masach* and the difference between them.

The *Tzimtzum* has already been thoroughly explained in Part One and in *Ohr Pnimit*, and we need not repeat the words here. The primary issue that we need for our concern is the *Hishtavut* that took place there (see *Ohr Pnimit*, Part 1, Chap 1, item 90).

The four *Behinot* received in *Tzimtzum*, the matter of cause and consequence.

52. It has been explained above that since *Ohr Ein Sof* is completely even, it had to restrict itself evenly on all sides. This means that all four *Behinot* that were restricted are of equal level, without a discernment of *Zakut* and *Aviut* that locate the four degrees one below the other, down to *Behina Dalet*, the lowest and most *Av* of them all. Rather, they are evened out.

All that was added in the *Tzimtzum*, that can be discriminated in it more than in *Ein Sof*, is only the matter of the four *Behinot* and how they generate each other and hang down from one another by way of cause and consequence.

Behina Aleph is the reason and the cause of the emergence of *Behina Bet*; *Behina Bet* is the cause of *Behina Gimel*; and *Behina Gimel* is the cause of *Behina Dalet*. However, in terms of *Zakut* and virtue, they are completely equal.

There weren't cause and consequence in the four *Behinot* in *Ein Sof*.

53. This matter of cause and consequence that still divides them into four *Behinot* could not emerge in *Ein Sof* prior to the *Tzimtzum*. Even the *Kli* in general is not apparent there; rather it is completely like the *Ohr*, as it is written in Part 1.

However, after *Ohr Ein Sof* departed from these *Behinot*, they became apparent and what we must now discern became disclosed, namely the *Ohr Ein Sof* itself, meaning what they had before the *Tzimtzum*. The four *Behinot* themselves remained empty of *Ohr* because after the *Tzimtzum* it became apparent that these *Behinot* have nothing in common with *Ohr Ein Sof* as it was prior to the *Tzimtzum*.

It is like a candle that is merged with a torch, it becomes indistinguishable. However, when separated from the torch, it becomes apparent to all.

54. There seems to be a question here: Since the *Tzimtzum* occurred primarily in *Behina Dalet*, it became evident that that *Behina* is unworthy of receiving the *Ohr*. However, it became evident that the three preceding *Behinot* that were not restricted are worthy of receiving the *Ohr*. Thus, we have a distinction of above and below and importance of one over the other. In other words, *Behina Dalet* is lower than the first three *Behinot*.

The *Tzimtzum* was not because of the wanting of *Behina Dalet*, but solely for the purpose of embellishment.

55. The thing is that the *Tzimtzum* of the *Ohr* in *Behina Dalet* did not occur because of her inferiority, for we are still dealing with *Malchut de Ein Sof*, whose name was *Behina Dalet*, who is regarded as the *Ohr Ein Sof* itself. Thus, how can we even think that the *Tzimtzum* occurred due to the inferiority of *Behina Dalet*?

Indeed, the *Tzimtzum* did not occur because of the inferiority of *Behina Dalet*; rather, it occurred only as an embellishment. It means that this *Malchut* wanted to reach adhesion with the highest possible, to cleave to the *Maatzil* completely, being the matter of the *Hishtavut Tzura* with the *Maatzil* (see Part 1, Chap 1, item 90). Thus, *Behina Dalet* did not lose her merit after the *Tzimtzum* as well.

The *Hamshacha* of the *Kav* began in *Behina Dalet*. That is why there had to be a detaining force on *Behina Dalet*, so that the *Ohr* would not permeate her.

56. Now we will explain about the *Masach* that was placed over *Behina Dalet*, being *Malchut*, when the *Olam Tzimtzum*, meaning *Malchut de Ein Sof* was clothed there. It is known that every degree begins with the *Malchut de Elyon* that becomes her substance (see item 27). When this restricted *Malchut* drew the *Ohr Elyon* over the first three *Behinot* once more, this *Hamshacha* was necessarily done by the yearning in *Behina Dalet* in her. That is because the first three *Behinot* are not vessels of reception and *Hamshacha* whatsoever.

Thus, it was necessary for her to first draw the *Ohr* into all four *Behinot*, even to her *Behina Dalet*. However, in order to prevent the *Ohr* from reaching *Behina Dalet*, she had to add a new force so as to detain the *Ohr* from reaching *Behina Dalet*.

The detaining force that was placed on *Behina Dalet* is called *Masach*.

57. This new force that she added is called *Masach*. This *Masach* is the fundamental factor in the *Hamshacha* of *Ohr de Kav* over the three *Behinot*. It is so because the *Tzimtzum* she performed, meaning the removal of her *Ratzon* from receiving in *Behina Dalet*, was enough only to remove the *Ohr Elyon* from her.

However, afterwards she drew the *Ohr* once more, and was forced to reawaken her *Behina Dalet* in order to draw that new *Hamshacha*. Thus, if she had not made that new force toward the *Hitpashtut* of *Ohr*, the *Ohr* would reach *Behina Dalet* once again.

Thus, the primary element in the *Hamshacha* of the *Ohr Kav* on the three *Behinot* is the force of the *Masach* exclusively, which she has made once more with regards to the *Ohr*. You must understand these two *Behinot* thoroughly, namely the *Tzimtzum* and the *Masach*, for they are the foundations for the rest in this entire wisdom.

The *Tzimtzum* was mindful; the *Masach* that pushes the *Ohr* by power of authority was not mindful.

58. You must understand the difference between the *Tzimtzum* that *Malchut de Ein Sof* performed, being the departure from the great will to receive due to her desire and choice to equalize with the *Maatzil*, and the *Masach*, which is the detaining force and the authority and the compelling force that prevents the *Ohr* from reaching *Behina Dalet*.

59. The reason for it is that although both the *Tzimtzum* and the *Masach* were performed by *Malchut de Ein Sof*, you already know that when a spiritual entity acquires a new, additional *Tzura*, it is then regarded as two spiritual entities, and two *Behinot* that are as far apart from one another as the measure of their *Shinui Tzura*.

Just as corporeal objects become separated from one another by an ax, and are distanced from each other by space and area, so are the spirituals discriminated from each other by the *Hidush Tzura*. Their distance from each other is as is the measure disparity between each and every *Tzura*, whether more or less.

The *Masach* is a result of the restricted *Malchut*. A *Ratzon* in the superior is a force in the inferior.

60. Thus, after the above *Malchut* performed a *Hamshacha* on the *Ohr* of the *Kav* over three *Behinot*, this *Hamshacha* is regarded as a new *Tzura*, added to the form of *Tzimtzum*. Thus, there are now two *Behinot* in the above *Malchut*:

1. The restricted *Malchut*, being the first *Tzura* that was made in *Malchut de Ein Sof*, which now adopted the new *Tzura*, called the “restricted *Malchut*.”
2. Later, when this *Malchut* performed a *Hamshacha* on the *Ohr* of the three *Behinot*, a new *Tzura* was born and emerged. It was called a *Masach*, preventing the *Ohr* from appearing in *Behina Dalet*.

It is known that every desire in the superior becomes an authority in the branch that extends from it. The *Masach* is a branch, an upshot of the restricted *Malchut*. Hence, *Malchut* restricted herself voluntarily and knowingly without any control by her *Elyon*. However, the consequence that extends from her, namely the *Masach*, is already completely controlled by the *Tzimtzum*, since it is a second degree in the *Olam Tzimtzum*.

The difference between *Igulim* and *Yosher* is in the *Masach* that was renewed in the *Eser Sefirot de Yosher*

61. It follows that there are two *Behinot* of *Malchut*: the first is the restricted *Malchut*, and the second is a *Malchut* that has a *Masach*. Know, that this is the entire difference between the *Sefirot* of *Igulim* and *Sefirot de Yosher*, called *Kav*.

The *Malchut* in *Eser Sefirot de Igulim* is the restricted *Malchut*, where there is no *Masach* whatsoever, and the *Malchut* in the *Eser Sefirot de Yosher* is the corrected with the above *Masach*.

The reason why the *Ohr* strikes and wants to permeate *Behina Dalet* is that the *Ne'etzal* extended it this way.

62. Now you can thoroughly understand the matter of the *Ohr Hozer* that ascends by the *Zivug de Hakaa* of the encounter of the *Ohr Elyon* with the *Masach* on *Behina Dalet* that we have begun to explain above (see item 18). You should understand what we said above, that the *Ohr Elyon* is not meticulous about the *Tzimtzum* that the *Ne'etzal* performed, and it comes down to expand in *Behina Dalet* as well.

The reason for it is that the *Ne'etzal* himself necessarily extends it to begin with. It has already been explained (see Part 1, Chap 1, item 2) that the *Ohr Elyon* is always in a state of complete rest and does not stop shining to the lower ones even for a minute. That is because it does not come under the definition of an incident and innovation. Instead, all the issues of the *Hitpashtut* of *Ohr Elyon* that were discussed, refer to the *Hamshacha* that came from the *Ne'etzal* who receives from the *Ohr Elyon* as much as the will to receive is prepared, meaning the yearning in it (see *Histaklut Pnimit*, Part 2, item 50).

We refer to the *Hamshacha* of the *Ne'etzal* as *Hitpashtut* of *Ohr Elyon*.

63. At the very moment when the *Ne'etzal* yearns to receive from the *Ohr Elyon*, he immediately sucks the *Ohr Elyon*. It is like one who Lights a candle from another and the first is not lessened by it. By the same manner, when the *Ne'etzal* extends the *Ohr Elyon* to itself, the *Ohr Elyon* is not lessened in any way because of that part that the *Ne'etzal* extended.

Also, it is not affected or impressed in any way by the *Hamshacha* of the *Ne'etzal*. However, in order to simplify matters, we refer to the *Hamshacha* of the *Ne'etzal* as *Hitpashtut Ohr Elyon*.

Remember this in every place, for we always speak of *Hitpashtut* of the *Ohr Elyon*, and mean the *Hamshacha* of the *Ne'etzal* by his *Hishtokekut* (yearning) alone.

The part of the *Ohr* that had to permeate *Behina Dalet* and was pushed away from her became the *Ohr Hozer*.

64. Therefore, after the *Tzimtzum*, when *Malchut de Ein Sof* extended the *Ohr* once more, because she extended it through the yearning in her *Behina Dalet*, the *Ohr Elyon* was also drawn to *Behina Dalet*. However, by the power of the *Masach* that she had erected to detain the *Ohr* from spreading to *Behina Dalet*, that part of the *Ohr* returned backwards.

By that she maintained her first wish that the *Ohr* would come only as far as three *Behinot*. However, that part of the *Ohr* that the *Masach* pushed back to its *Shoresh*, meaning that part that was meant for *Behina Dalet*, did not vanish from her.

Instead, it became a great *Ohr*, clothing the three *Behinot* of the *Ohr Elyon*, from the place of the *Masach* up to the *Shoresh*. This *Ohr Hozer* became a *Kli* for reception of the three *Behinot* of *Ohr Elyon* instead of *Behina Dalet* (see *Histaklut Pnimit*, item 21).

Chapter Six

Explains why *Masach de Behina Dalet* raises *Ohr Hozer* up to *Keter*, and *Behina Gimel* up to *Hochma* etc. The reason is that the measure of the *Ohr Hozer* is as the measure of *Ohr* that could clothe *Behina Dalet*, had the *Masach* not pushed it back.

It also explains that the *Eser Sefirot* of *Ohr Yashar* expand from above downward, meaning the *Zach* among them is better, and the *Eser Sefirot* of *Ohr Hozer* expand from below upward, meaning that the *Av* among them is better.

The Ohr Hozer is divided into Sefirot according to its clothing of the Sefirot de Ohr Yashar.

65. From the aforementioned you can thoroughly understand the measure and size of that *Ohr Hozer*. It is no more and no less than the measure of the *Ohr* that the *Masach* pushes backwards. In other words, it is that part that was worthy of expanding in *Behina Dalet* had it not pushed it backwards and rose up to clothe the *Behinot* of the *Ohr Elyon*, meaning *Behina Gimel*, called *Zeir Anpin*, *Behina Bet*, called *Bina*, *Behina Aleph*, called *Hochma* and *Behina Shoresch*, called *Keter*.

For that reason, *Behina Dalet* is considered to have been divided in itself into those four degrees that her *Ohr Hozer* clothed, which became four degrees one above the other in the *Kli* of *Behina Dalet* herself. That is because the *Ohr* that had belonged to her ascended and clothed these four degrees. It is for that reason that *Behina Dalet* is regarded as their *Shoresch*, called *Keter* of this *Ohr Hozer*.

The Eser Sefirot de Ohr Yashar expand from above downward and the Eser Sefirot de Ohr Hozer from below upward.

66. Now there are two kinds of *Eser Sefirot* in the *Ne'etzal*: *Eser Sefirot* from above downward and *Eser Sefirot* from below upward. It is so because there are *Eser Sefirot* in the *Ohr Elyon*, called *Keter de Ohr Elyon*.

Also, four *Behinot* expand from the *Keter*: *Behina Aleph* is called *Hochma*; *Behina Bet* is called *Bina*; *Behina Gimel* [containing six *Sefirot* HGT NHY] is called *Zeir Anpin*; and *Behina Dalet* is *Malchut*. Their order is from above downward, meaning from *Zach* to *Av*. It means that the more *Zach* is also more important, and the purest of all, namely the *Shoresch*, is called *Keter*.

After *Keter*, meaning with a little more *Aviut* than *Keter*, comes *Hochma*. It continues by the same manner to the most *Av*, which is *Malchut*, the most wanting of all.

From below upward means that the more Av is more important.

67. There are ten more *Sefirot* in the *Ne'etzal*. They are of opposite value to the *Eser Sefirot* of the above *Ohr Elyon*, namely the *Eser Sefirot* of *Ohr Hozer* that rises from the *Masach* in *Behina Dalet*.

They clothe the *Eser Sefirot* of *Ohr Elyon* in order from below upward, meaning from *Av* to *Zach*. The most *Av* is the first in virtue, and the greater the *Zakut*, the lower it is. This is an opposite order to that of the *Eser Sefirot de Ohr Elyon*.

Malchut de Ohr Yashar is Keter de Ohr Hozer.

68. The most *Av* of all, namely *Behina Dalet*, becomes the most important. That is because she is the *Shoresch* of all these *Eser Sefirot* of *Ohr Hozer*. It is so because this *Ohr Hozer* is no more than a part of the *Ohr* that belongs to her, which the *Masach* pushed backwards. Therefore, *Behina Dalet* is regarded as the *Keter*, meaning the *Shoresch*.

Malchut de Ohr Hozer is in Keter de Ohr Yashar.

69. *Behina Gimel*, which consists of less *Aviut* than *Behina Dalet*, is regarded as the *Sefira* of *Hochma* of *Ohr Hozer*, meaning second to *Keter* in degree. *Behina Bet*, which is purer than *Behina Gimel*, is regarded as the third degree

from *Keter*, meaning *Bina*. *Behina Aleph*, who is even purer than *Behina Bet*, is regarded as the fourth degree from the virtue of *Keter*, meaning the *Sefira* of *Zeir Anpin*, consisting of six *Sefirot HGT NHY*.

The *Keter* of *Ohr Yashar*, the purest of all, is only regarded as *Malchut*, compared to the *Ohr Hozer*, meaning of the least merit. That is because the greater the *Aviut*, the greater the importance, and the greater the *Zakut*, the lower the degree, since the degrees expand from *Av* to *Zach*. Remember that well.

Comment [C.R.1]: עד כאן הגעתי בדפוס של אלי

Malchut consists of all *Eser Sefirot de Ohr Hozer*.

70. *Behina Dalet* herself is also divided into *Eser Sefirot*, meaning four *Behinot* and *Keter*, by the power of her *Ohr Hozer* that expands to *Eser Sefirot*. It is so because *Behina Dalet* herself is the *Keter de Ohr Hozer*, namely the *Shoresh*, and the nine *Sefirot* of *Ohr Hozer* that expand and rise from her are her branches.

It is known that all the branches exist in the *Shoresh*. Thus, *Behina Dalet* herself is regarded as five *Behinot*, which are *Keter* and the four *Behinot*, expanding from below upward.

The *Hizdakchut* of the *Masach* divides the *Behina Dalet* into five *Behinot*.

71. Now you can understand what we have said above (see *Histaklut Pnimit*, Part 2, item 8). The measure of the *Ohr Hozer* is measured by the amount of *Aviut* in the *Masach*. The greatest *Aviut* in the *Masach*, namely the *Masach* of *Behina Dalet*, manifests the complete degree, meaning reaching up to *Keter*. *Masach de Behina Gimel* reaches only up to *Hochma*; *Masach de Behina Bet* up to *Bina*; and *Masach de Behina Aleph* only as high as *Zeir Anpin*.

A *Masach* that hasn't even got *Aviut de Behina Aleph*, who is like the *Shoresh*, manifests no level of *Ohr*, but only *Malchut*. With the above explanation you will understand the matter of the *Hizdakchut* spoken of in the *Masach*, regarding the above five *Behinot*. It is the matter of the division of *Behina Dalet* herself into the five aforementioned *Behinot*. The conduct of the *Masach* is to ascend and purify in the parts of the *Aviut* that exist in *Behina Dalet*, for a reason that we will learn henceforth.

Chapter Seven

Explains the matter of the *Hizdakchut* of the *Masach*, and the emergence of the five levels *KHB*, *ZA* and *Malchut*, one below the other, because of the *Hizdakchut* of the *Masach*.

The detaining force in the *Masach* and the measure of the *Aviut* in *Malchut* are equal.

72. In order to understand the issue of the *Hizdakchut* of the above *Masach*, we must first present two forewords: the first is the detaining force, being the force of the detainment in the *Masach*. It is measured by the level of the *Aviut*, which is the *Hishtokekut* in *Behina Dalet*, like the two sides of the scales.

There is a simple reason for it: if there is a great *Hishtokekut* to receive, it necessitates great efforts to refrain from receiving; and if there is a small *Hishtokekut*, it does not take a great effort to refrain from receiving. Thus the detaining force in the *Masach* is equal to the measure of the *Aviut* in *Behina Dalet*, whether more or less.

The *Ohr Makif* purifies the *Masach*.

73. The second foreword is that that *Ohr Makif*, which is not clothed in the *Ne'etzal*, has the nature of purifying the *Aviut* in *Behina Dalet*. It does that slowly, by order of the four *Behinot*, until it purifies its entire *Aviut*. It begins with purifying it from *Behina Dalet* to *Behina Gimel*, then to *Behina Bet*, *Behina Aleph*, and finally making it completely purified, without any *Aviut*.

Because it wants to permeate, but the *Masach* detains it.

74. The reason for it is that *Ohr Makif* is the *Ohr Elyon* that cannot permeate the *Ne'etzal* because of the *Masach* that stops it from expanding further than its own level, remains outside the *Partzuf* and surrounds it. In other words, it shines on it from afar.

Because the *Ohr Makif* wants to shine in the *Pnimit* of the *Partzuf* as it did in *Ein Sof*, when it shone in *Behina Dalet* as well, it strikes the *Masach* and purifies it. In other words, it revokes the *Aviut* and the *Kashiut* in it so that it can permeate.

First the *Masach* becomes strong, then the *Ohr*.

75. In the beginning, the *Masach* becomes strong and pushes it backwards. Afterwards, the *Ohr* increases and purifies the *Masach*. However, it only cancels the level of *Aviut* over which there was the *Zivug de Hakaa*.

If the *Zivug de Hakaa* was on *Behina Dalet*, it nullifies the *Aviut* of *Behina Dalet* that stops it from clothing in the *Partzuf*, leaving the *Aviut de Behina Gimel*, which it had no dealings with. If the *Zivug de Hakaa* was on *Aviut* of *Behina Gimel*, it cancels only *Aviut* of *Behina Gimel* and leaves *Aviut* of *Behina Bet*, etc. (see Talmud Eser Sefirot, Part 4, *Ohr Pnimit*, Chap 1).

Behina Dalet does not become absent although it has been purified into *Behina Gimel*.

76. You already know that in any *Hidush Tzura* in spirituality, the previous form does not become absent as a consequence. That is because there is no absence in spirituality, but only an additional *Tzura*.

From that you may conclude that this *Behina Dalet* that has now become purified into its *Behina Gimel*, is considered to have departed from that *Ne'etzal* and became a new *Ne'etzal* that is added to the first.

The *Behina Dalet* in it is not the *Behina Dalet* in *Behina Dalet*, but *Behina Gimel* in *Behina Dalet*. However, that *Hizdakchut* did not cause any changes in the first *Ne'etzal* as a result of that.

Immediately at the *Hizdakchut* of *Behina Gimel*, the *Ohr Elyon* made a *Zivug* with her, because it never stops shining.

77. It has been explained earlier that the *Ohr Elyon* does not stop shining in the lower ones even for a minute. The *Hitpashtut* to the *Ne'etzal* depends solely on the preparation of the *Kli*, meaning according to the measure of the will to receive in the *Ne'etzal*. Any time the *Ne'etzal* awakens and yearns for the *Ohr*

Elyon, it immediately receives it, to the extent of its *Ratzon* (see *Histaklut Pnimit*, Part 2, item 63).

Behina Dalet had been purified into *Behina Gimel*, became a new *Ne'etzal* in and of herself, and extended the *Ohr Elyon* to herself. Afterward, new *Eser Sefirot* of *Ohr Elyon* had emerged in her from above downward, as well as new *Eser Sefirot* of *Ohr Hozer* from below upward, just as the first *Ne'etzal* expanded.

However, there is a significant difference between their levels. That is because the new *Ne'etzal* lacks the degree of *Keter* and reaches only as high as *Hochma*.

The reason why *Behina Gimel* is absent in *Keter*.

78. The reason for the absence of the degree of *Keter* in the second *Ne'etzal* is that it does not have *Aviut* of *Behina Dalet* of *Behina Dalet*, which with respect to the *Ohr Hozer*, is the *Keter* of *Behina Dalet*. For that reason the *Masach* did not push the *Ohr Elyon* but only from *Hochma* downward, meaning that measure that was meant to permeate *Behina Gimel* of *Behina Dalet*.

However, there would not be *Hitpashtut* in *Keter* of *Behina Dalet* even if the *Masach* had not stopped it. That is because the *Kli* that extended the *Ohr Elyon* did not extend more than *Hochma* downward to begin with. For that reason the *Masach* did not push the *Ohr Keter* back, but only from *Ohr Hochma* downward, and thus *Ohr Keter* from this *Ohr Hozer* is absent.

Because *Ohr Keter* from the *Ohr Hozer* is absent there, the *Ohr Keter* of the *Ohr Elyon* is absent there as well. That is because there is no *Ohr* that can permeate the *Ne'etzal* with the *Ohr Hozer* to clothe it, being that this is its *Kli* for reception (see *Histaklut Pnimit*, Part 2, item 21). That is why it can only reach as high as *Hochma*.

Any *Hamshacha* is done by *Behina Dalet*, and thus needs a *Masach* to prevent the *Ohr* from expanding into *Behina Dalet*.

79. The rule is that any *Hamshacha* of *Ohr* must only be in *Behina Dalet* in the *Ne'etzal*, even though there is no intention to draw *Ohr* into there. The reason is that the *Aviut* it raises from *Behina Dalet* is unfit for *Hamshacha* (see *Histaklut Pnimit*, Part 2, item 56). Even *Behina Aleph* in *Behina Dalet* is better suited for *Hamshacha* than the real *Behina Gimel*, which is above, meaning more *Zach* than the entire *Behina Dalet*.

Therefore, if all the *Aviut* disappears from *Behina Dalet*, there will be no one to draw *Ohr* from *Ein Sof* and the *Ohr* will stop entirely. The *Hamshacha* must be done with *Behina Dalet*, while at the same time she has to guard herself so that the *Ohr* will not permeate her because of the *Tzimtzum* on *Behina Dalet*. For that reason, she erected the *Masach* that guards precisely that.

Thus, when the *Ohr* expands and reaches *Behina Dalet*, the *Masach* awakens and pushes that part of the *Ohr* back to its *Shoresh*. That part that is pushed back does not disappear, but is turned into the *Ohr Hozer*. It is that which constitutes the vessel of reception for the *Ohr Elyon*.

With respect to the *Hamshacha* of *Ohr*, *Behina Dalet* and the *Masach* are as one.

80. Regarding the *Hamshacha* of *Ohr* from *Ein Sof*, *Behina Dalet* and the *Masach* that is placed on her are regarded as one. That is because the *Kashiut* of the *Masach* is seated on top of the *Aviut* of *Behina Dalet*.

For that reason, in most cases, only the *Masach* is mentioned. Regarding the *Hamshacha* of *Ohr*, it necessarily refers to both. To keep our words brief, we too will name the extension of the *Ohr* from *Ein Sof* only after the *Masach*.

Regarding the emergence of the degrees from one another, we will also refer to it with the name *Hizdakchut* of the *Aviut*, although it really refers to the *Kashiut* in the *Masach*. Remember that it really refers to the levels of the *Aviut* in *Behina Dalet*, which created four levels of *Kashiut* in the *Masach*.

The emergence of the degree of *Hochma* from *Behina Gimel*.

81. The emergence of the degree of *Hochma* from the degree of *Keter* has already been explained in detail above. The first *Eser Sefirot* emerged after the *Tzimtzum* by the encounter with the *Ohr Elyon* in the *Masach* that consists of the complete *Aviut* of *Behina Dalet* (see *Histaklut Pnimit*, Part 2, item 64). For that reason it raised the full amount of *Ohr Hozer* up to the *Shoresh*, called *Keter*.

Once that degree was completed with *Rosh*, *Toch*, *Sof*, a part of the *Aviut* in the *Masach* purified from *Behina Dalet* to *Behina Gimel* (see *Histaklut Pnimit*, Part 2, item 74). Because the *Masach* had acquired *Shinui Tzura*, it was regarded to have left the degree of *Keter*.

Then, by the encounter of the *Ohr Ein Sof* with the *Masach* that was purified to *Behina Gimel*, there came about second *Eser Sefirot*. Their level reached only as high as *Hochma*, lacking *Keter* (see *Histaklut Pnimit*, Part 2, 78).

The emergence of the degree of *Bina* from *Behina Bet*.

82. Once that degree of *Hochma* was complete with *Rosh*, *Toch*, *Sof*, the *Ohr Makif* returned and purified another part of the *Aviut* in the *Masach*, meaning from *Behina Gimel* in *Behina Dalet*, to *Behina Bet* in *Behina Dalet*. This new *Masach* of *Behina Bet* in *Behina Dalet* is considered to have left the degree of *Hochma* for the same reason mentioned concerning the degree of *Keter* (see *Histaklut Pnimit*, Part 2, item 76). New *Eser Sefirot* emerged from the encounter of that *Ohr Elyon* with that new *Masach* of *Behina Bet*, which reached only as high as *Bina*, lacking *Keter* and *Hochma*.

The reason for the absence of *Hochma* in *Masach de Behina Bet*.

83. The reason for the absence of *Hochma* from this new degree is the same reason that is mentioned above (see *Histaklut Pnimit*, Part 2, item 75) regarding the absence of *Keter*. Because this *Behina Dalet* does not have more than *Aviut* of *Behina Bet*, which is regarded as *Bina* of *Behina Dalet*, this *Hamshacha* that it performed did not occur in the beginning, but only from *Bina* downward.

Therefore, even if the *Masach* had not detained the *Ohr Elyon*, it would still not expand to *Behina Dalet* herself, but only from *Bina* downward. Thus, now the *Masach* did not push the *Keter* and the *Hochma* meant for *Behina Dalet* back. Consequently there aren't any *Keter* and *Hochma* in this *Ohr Hozer*. Because this *Ohr Hozer* is not there, the *Ohr Elyon* of *Keter* and *Hochma* is not there as well, for the lack of the vessels to receive them.

The emergence of the degree of *Zeir Anpin* from *Masach de Behina Aleph*.

84. After this new degree of *Bina* was completed with *Rosh*, *Toch*, *Sof*, the *Ohr Makif* returned and purified yet one more part of the *Aviut* in the *Masach*, meaning from *Behina Bet* to *Behina Aleph*. Consequently, it too is considered to have left the degree of *Bina*.

The encounter of the *Ohr Elyon* with the *Masach de Behina Aleph of Behina Dalet*, produced *Eser new Sefirot* in the degree of *Zeir Anpin*. The first three *Sefirot Keter, Hochma, Bina* are missing here for the reason mentioned above.

The emergence of the degree of *Malchut*.

85. Once the degree of *Zeir Anpin* had been completed with *Rosh, Toch, Sof*, the last part in *Aviut de Behina Dalet* was also purified. This *Masach* is also considered to have been completely purified and left the degree of *Zeir Anpin*. It is called “the degree of *Malchut*.” There isn’t any new *Ohr* here, but it receives *He’arah* from *Zeir Anpin*, for it no longer merits *Hamshacha*. For that reason, all it has is *Ohr Nefesh*. The rest about this matter will be explained in Part 3.

Chapter Eight

Explains: 1. Why during *Hamshacha* of *Orot*, the greater the *Aviut*, the better, and when they are clothed in *Kelim*, the greater the *Zakut*, the better. 2. The reason for the opposite value between *Kelim* and *Orot*: with *Kelim*, the *Elyonim* grow first; with *Orot*, the *Tachtonim* enter first. 3. Why are *Igulim* regarded as *Ohr Nefesh*?

The measure of the *Ohr* that is *Nimshach* depends on the *Aviut* of the *Masach*.

86. A. It has been thoroughly clarified how the entire measure of the influence of the *Ohr Elyon* in the *Ne’etzal* depends on the measure of the *Aviut* of the *Masach*. The greatest *Aviut*, namely *Behina Dalet* is poured in the level of *Keter*, and one degree less is poured only in *Hochma* etc. Finally, in the purest *Masach*, the *Ohr Elyon* does not pour anything because of the absence of *Aviut*.

The measure of the clothed *Ohr* depends on the *Zakut* of the *Kli*.

- B. However, all this refers to the influence and *Hitpashtut* of the *Ohr Elyon* to the *Ne’etzal*, because the giver always gives in the most *Av*. It is so because the greater the *Aviut* of the *Masach*, the higher the *Ohr* that expands (see *Histaklut Pnimit*, Part 2, item 62).

However, it is not so with regards to the conduct of the reception of *Ohr Elyon* by the *Ne’etzal*. There, the superior *Ohr* is received in the purer *Kli*, and the inferior is received in the *Av Kli*.

The *Elyonim* come first in the *Kelim*, and the *Tachtonim* come first in the *Orot*.

87. A. We have said above (see Chap 2, item 14) that the giver gives in the most *Av*, but the receiver receives in the most *Zach*. In order to explain these words, I will clarify for you the order of the entrance of the *Orot* into the *Ne’etzal* after the *Tikun*, at which time, the *Orot* are taken in slowly, gradually. *Ohr Nefesh* is received first, then comes *Ohr Ruach*, etc. up to *Ohr Yechida*. It is the opposite in the *Kelim*; *Keter* is acquired first, then *Hochma* etc.

When acquiring *Ohr Nefesh*, it is clothed in *Kli de Keter*.

- B. This is the order: First, the *Ne'etzal* is emanated with ten *Kelim* – *Keter*, *Hochma*, *Bina*, *ZA* (that consists of *HGT NHY*) and *Malchut*. In other words, in the *Kelim*, the higher come in first. Then, when *Nefesh* is given, it is considered that that *Nefesh* dresses in the *Kli* of *Keter*, the purest *Kli*.

The reason that it still doesn't have *Ohr Ruach* is that the *Masach* in the *Keter* still does not have any *Aviut*, not even that of *Behina Aleph*, and *Ohr Ruach* is only poured by the encounter of the *Ohr Elyon* with *Masach de Behina Aleph*. Because the *Masach* is in *Kli de Keter*, meaning it is *Zach*, without any *Aviut*, it does not have more than the *Ohr Nefesh*, ascribed to *Malchut*.

When acquiring the *Ohr Ruach*, *Ohr Nefesh* descends to *Hochma* and the *Ruach* is dressed in *Kli de Keter*.

88. When it acquires *Aviut* of *Behina Aleph*, *Ohr Ruach* is poured to it through the encounter of the *Ohr Elyon* with this *Masach de Behina Aleph*. However, although the *Masach* in *Kli de Hochma* is the one that extended the *Ohr Ruach* to the *Partzuf*, still, *Ohr Ruach* clothes the *Kli de Keter* and the *Ohr Nefesh* that it previously had in *Keter* descends to *Hochma*.

The reason for it is that the order of the reception of the *Orot* is such, that the more important *Orot* clothe the purer *Kelim*, and the lower clothes the more *Av*. In other words, it is the opposite of the order of the pouring. Hence, the *Ruach*, which is more important than the *Nefesh*, ascends and clothes the *Keter*, and *Nefesh* descends and clothes *Hochma*.

When acquiring *Neshama*, it is clothed in *Kli de Keter*, *Ruach* comes down to *Hochma*, and *Nefesh* to *Bina*.

89. Afterwards, when its *Masach* acquires the *Aviut* of *Behina Bet*, it is regarded that the *Masach* is in *Kli de Bina*. By the encounter of the *Ohr Elyon* with this *Masach*, *Ohr Neshama* is poured to it, which is more important than the *Orot* of *Ruach* and *Nefesh*.

Here too, it receives *Ohr Neshama* in the purest thing, meaning in *Kli de Keter*. That is because *Ohr Nefesh*, the lowest of them all, comes down to *Kli de Bina*, where there is a *Masach* of *Behina Bet*, which is now the most *Av Kli*. *Ohr Ruach* descends from *Keter* to *Kli de Hochma*, and *Ohr Neshama*, the most important of them, clothes *Kli de Keter*, the purest of them.

When acquiring *Ohr Haya*, it clothes the *Keter*; *Neshama* descends to *Hochma*, *Ruach* to *Bina* and *Nefesh* to *ZA*.

90. When the *Masach* acquires the *Aviut* of *Behina Gimel*, it is regarded that the *Masach* is now in *Kli de ZA*, being *Behina Gimel*. Then, by the encounter of the *Ohr Elyon* with this *Masach de Behina Gimel*, *Ohr Haya* is poured, which is more important than *Ohr Neshama*. For that reason, it must be received in the purer *Kli*.

Consequently, *Ohr Nefesh*, the lowest of all, comes down from *Kli de Bina*, to the *Kli* that is now the most *Av*, being *Kli de ZA*, where there is *Masach* of *Behina Gimel*. *Ohr Ruach*, which is in *Hochma*, now comes down to *Bina*, and the *Ohr Neshama* that is in *Keter*, descends to *Hochma*. *Ohr Haya*, the most important, clothes the *Kli de Keter*.

When *Yechida* is acquired, it is clothed in *Keter*. Then *Haya* descends to *Hochma*, *Neshama* to *Bina*, *Ruach* to *ZA* and *Nefesh* to *Malchut*.

91. When the *Masach* acquires *Aviut* of *Behina Dalet*, it is considered that now the *Masach* is in *Kli de Malchut*, which is *Behina Dalet*. At that point, through the encounter of the *Ohr Elyon* with this *Masach* of *Behina Dalet*, *Ohr Yechida*, the most important *Ohr*, is poured to it.

For that reason, it is received in the purest thing, meaning the *Kli* of *Keter*. Consequently, *Ohr Nefesh*, the lowest *Ohr*, comes down from *ZA* to the *Kli* of *Malchut*, with a *Masach* of *Behina Dalet*, the most *Av*.

Ohr Ruach descends from *Bina* to the *Kli* of *ZA*, *Ohr Neshama* descends from *Hochma* to the *Kli* of *Bina*, and *Ohr Haya* descends from *Keter* to the *Kli* of *Hochma*. Then the newly arrived *Ohr Hochma* clothes *Keter*. Now the entire *Ohr* from *NRNHY* reached its appropriate *Kli*, the one that is ascribed to it.

The difference between the influence of the *Ohr* and the *Hitlabshut* of the *Ohr*.

92. Now you see the great difference between the order of the pouring of the *Ohr Elyon* in the *Partzuf* and the order of the *Hitlabshut* of *Ohr* in the *Kelim*. The giver needs the most *Av Behina* because *Ohr Yechida* can come to the *Partzuf* only when it has a *Masach* on *Kli* of *Behina Dalet*.

Prior to that, when such an *Aviut* was not present there, but a thinner *Aviut*, meaning that of *Behina Gimel*, it was impossible for this important *Ohr*, called *Yechida* to be poured in the *Partzuf*. However, when this important *Ohr* is drawn to the *Partzuf*, it is not clothed in the *Kli* of *Behina Dalet*, but in the purest of all, namely *Kli* of *Keter*.

All the *Orot* that come to the *Partzuf* are received only in *Kli de Keter*.

93. By the same manner, *Ohr Haya*, which is only poured in a *Masach* of *Kli ZA*, meaning *Behina Gimel*, when clothing the *Ne'etzal*, it does not clothe the *Kli* of *ZA*, but the purest *Kli*, namely *Kli de Keter*. It is the same in *Ohr Neshama*, which is only poured when there is a *Masach* of *Aviut Bet* in *Kli de Bina*. Yet when it is clothed, it clothes only *Kli de Keter*. Likewise, *Ohr Ruach*, which is only poured in a *Masach* of *Behina Aleph* on *Kli de Hochma*, when it does clothe it, it does not clothe the *Kli* of *Hochma*, but the purest *Kli*, namely *Kli de Keter*.

Thus, each and every *Ohr* that comes to the *Partzuf* comes first in *Kli de Keter*, as we have said, that the receiver receives only in the purest *Kli*. It is so although the pouring came through the most *Av Kli*.

Igulim do not receive the *Ohr Elyon* because they do not have *Aviut*.

94. From the aforesaid you can deduce why the *Igulim* do not receive any pouring of *Ohr Elyon*, but must receive all their *Orot* from the *Ohr de Kav*. It is so although *Kelim de Igulim* precede *Kelim de Yosher* of the *Kav*.

It is a simple matter: they do not have any *Aviut* because all their four *Behinot* are equal (see Part 1, Chap 1, item 100). Thus, only *Kelim de Yosher* in the *Kav*, which do have *Masach Aviut*, are poured upon by the *Ohr Elyon*, and the *Igulim* receive from them.

Any degree that receives from another and does not have any form of bestowal in and of itself, is regarded as *Nefesh*.

95. For that reason the *Ohr de Igulim* is regarded as *Ohr Nefesh*. The rule is that any degree that is not poured upon by the *Ohr Elyon*, but receives its *He'arah* from another degree, that *Ohr* is called *Ohr Nefesh*, or *Ohr Nekeva*.

Because the *Igulim* do not receive from the *Ohr Elyon*, but receive their *He'arah* from the *Kav*, they are considered as *Ohr Nekeva*, or *Ohr Nefesh*. It

has also been explained about *Kelim de Yosher* (see *Histaklut Pnimit*, Part 2, item 85) that if the entire *Aviut* in the *Masach* had been purified, then the influence of the *Ohr Elyon* is no longer there. In that state all that it has is the *He'arah* from the previous degree, which is therefore called *Ohr Nefesh*.

Chapter Nine

Explains why each and every *Sefira* consists of *Eser* inner *Sefirot*, which in turn consist of *Eser* inner *Sefirot* within the *Eser* inner *Sefirot*. They continue to expand by that manner indefinitely and incessantly.

Each and every *Sefira* in each and every *Olam* consist of *Eser* inner *Sefirot* within *Eser* inner *Sefirot* indefinitely and incessantly:

The issue of the division of the *Sefirot* to inner *Sefirot* and inner inner *Sefirot* and so on and so forth indefinitely.

96. It is a wonderful law in the Upper Worlds that in every *Sefira* that we choose to examine, we will find ten inner *Sefirot*. If we take a single *Sefira* from those *Eser* inner *Sefirot*, we find another ten inner *Sefirot* inside the first *Sefira*. Also, if we take one *Sefira* of the inner inner *Sefirot*, we once more find *Eser Sefirot* in it, which are inside the previous inner inner, and so on and so forth incessantly.

Any *Ohr* that passes through the degrees leaves its *Shoresh* in each degree it passes.

97. You will understand the reason for it according to the rule that there is no absence in spirituality (see *Ohr Pnimit*, Part 2, Chap 1, item 4). It explains that it is impossible that there will be any kind of *Ohr* in the *Tachton* that will not exist in all the *Elyonim* above it up to *Ein Sof*.

The reason is that even a very small *He'arah* that emerges in the lowest degree in the *Olamot* must spring from *Ein Sof* and travel through all the *Olamot* and degrees before that low degree, until it comes there. Because this *He'arah* comes down through the degrees, it cannot be absent from the first when passing to the second and absent from the second when passing to the third etc. until it comes to the last degree, which receives it.

Corporeal objects move from place to place. Yet, that is not at all possible in the spirituals, where there is no absence and replacement. Instead, when a *He'arah* travels through a certain degree, even if only in passing, it acquires its place there.

An *Ohr* that appears once in a degree remains there for all eternity.

98. The entrance and transference to the next degree does not decrease the *Ohr* that has acquired its place there in any way. Rather, it is like lighting one candle from another without diminishing the first.

Here too, when the *Ohr* leaves the first degree and descends to the next, the *Ohr* remains complete in both the first and the second. Likewise, when it enters the third, the *Ohr* does not move from the second at all; the *Ohr* is complete in both the second and the third.

It passes by the same manner through all the degrees that precede the last degree, being the actual receiver for which the *Ohr* came down from *Ein Sof*, becoming fixed in all of them. The reason for this is that there is no absence in the spiritual. Any *Ohr* that shone in a spiritual *Behina* once will not move from that *Behina* forever, not even a bit.

When *Ohr Hochma* passes to its place through *Keter* it leaves its *Shoresh* in *Keter*.

99. From the aforesaid you can thoroughly understand the matter of the *Hitkalelut* of the *Eser Sefirot* one within the other and one within the other incessantly. For example, when the first two *Sefirot* emerge, namely *Keter* and *Hochma*, *Ohr Hochma* must spring from *Ein Sof* and thus must also travel through *Keter* before it comes to the *Sefira* of *Hochma*.

Because *Ohr Hochma* shone in *Keter* once, namely as it passed through, it is therefore impossible for it to ever be absent from there. Consequently, it necessarily implies that even after *Ohr Hochma* has reached the *Sefira* of *Hochma*, the *Ohr Hochma* still remains complete in *Keter*. Thus, the *Sefira* of *Keter* now has two *Orot*, being *Ohr Keter* and *Ohr Hochma*.

When *Ohr Bina* passes through *Keter* and *Hochma* it leaves its *Shoresh* in them, and so on by the same manner.

100. It is the same with *Ohr Bina*. Because it must travel through the two preceding *Sefirot* before it comes to *Bina*, it necessarily acquires its place in *Keter* and *Hochma* as well. Thus there are now three *Orot* in *Keter*: *Ohr Keter*, *Ohr Hochma* and *Ohr Bina*. Likewise, there are two *Orot* in *Hochma*: *Ohr Hochma* and *Ohr Bina*, and one *Ohr* in *Bina*, namely her own *Ohr*.

It continues by the same manner until *Ohr Malchut* emerges. At that time *Keter* has all the *Eser Sefirot* because the lower nine *Orot* have necessarily traveled through *Keter*, thus acquiring their place there. There are also nine *Sefirot* in *Hochma*, because all the eight lower *Sefirot* below her traveled through her and remained there.

Likewise there are eight *Sefirot* in *Bina*, seven in *Hesed*, six in *Gevura* etc. through *Malchut*, who has but her own *Ohr* because there aren't any more *Sefirot* that would travel through her.

There is no *Ohr Yashar* in *Kli de Malchut*, but only *Ohr Hozer*.

101. Regarding the above-mentioned *Ohr* of *Malchut*, both the *Ohr* inside her and the *Ohr* that is incorporated from her in the first nine *Sefirot*, is only *Ohr Hozer*. You already know that since the *Tzimtzum* onwards, a *Masach* was erected on the *Sefira* of *Malchut* and *Ohr Ein Sof* is not received there.

Instead, the encounter of the *Ohr Ein Sof* with that *Masach* creates a *Zivug*, at which time a new *Ohr* comes from the *Masach* of *Malchut*, called *Ohr Hozer* that shines up to the *Sefira* of *Keter*. It thus clothes all the *Eser Sefirot* from below upward, which is the only way by which it is contained in each *Sefira* of the upper nine *Sefirot* (see *Histaklut Pnimit*, Part 2, item 19).

Malchut is regarded as the *Keter* of the *Eser Sefirot* of *Ohr Hozer*.

102. The *Sefira* of *Malchut* is the source of the new *Ohr*, and every source is regarded as *Keter*. Hence, *Malchut* is regarded as the *Sefira* of *Keter* of that new *Ohr*. The *Sefira* before her, namely *Yesod*, is regarded as the *Hochma* of the new *Ohr*, and the one before her, meaning *Hod*, is regarded as *Bina*, until the upper *Keter* is now regarded as *Malchut*, meaning the one that receives from this new *Ohr*.

Eser Sefirot of Ohr Yashar expand from above downward.

102. We have learned that in each degree of *Eser Sefirot*, we should distinguish two courses of *Eser Sefirot* that extend from *Ein Sof*. The first is of *Eser Sefirot* that extend from *Ein Sof* from above downward from *Keter* to *Malchut*. These are called *Eser Sefirot of Ohr Yashar*, for they descend in *Yosher* from above downward by a gradual order from the *Zach Kli* to the more *Av*, and from there to the more *Av* still, through *Malchut*, the most *Av* of all.

Eser Sefirot of Ohr Hozer expand from below upward.

103. We have another course of *Eser Sefirot* there. These extend from the *Sefira* of *Malchut* from below upward, meaning from *Malchut* to *Keter*. In that case, *Malchut* becomes the origin of the new *Ohr*, called *Eser Sefirot of Ohr Hozer*. They are called by that name for they pour and come in an opposite order of degree, namely they do not extend from the *Zach* to the *Av*, where the last receiver is the most *Av*. Quite the contrary, it extends from the most *Av* to the one that is not so *Av*, until the last receiver is the purest. For that reason it is considered to be shining from below upward.

All the *Sefirot of Ohr Hozer* that come in *Sefirot of Ohr Yashar* travel through *Malchut*.

104. We have explained above about the *Hitkalelut* of the *Sefirot* in the order of the *Eser Sefirot of Ohr Yashar*. Because there is no absence in spirituality, any *He'arah* that passes anywhere remains there in completeness even after it moves to a different location.

With regards to the *Eser Sefirot de Ohr Yashar*, all the *Eser Sefirot* are present in *Keter*, nine in *Hochma*, eight in *Bina* etc. (see item 99). For that reason it also appears by the same way in the *Eser Sefirot de Ohr Hozer*. That is because here the *Sefira* of *Malchut* becomes the origin of that *Ohr Hozer*.

Thus, it is considered that every *Behina* of *Ohr Hozer* that reaches its upper *Sefirot*, must travel through *Malchut*, for the reason that *Malchut* emanates that *Ohr* by the power of her *Masach* which mates with the *Ohr Ein Sof* that meets that *Masach*.

When *Ohr Hozer de Yesod* travels through *Malchut*, it leaves its *Shoresh* in *Malchut* and so on by the same manner.

105. Therefore, when the *Sefira* of *Yesod* receives her *Ohr* from *Malchut*, it necessarily means that *Malchut* received that *Ohr* first. It comes to the *Sefira* of *Yesod* via the *Zivug* with the *Ohr Ein Sof* and the passing through *Malchut*. It turns out that *Ohr Yesod* is present both in *Malchut* and in *Yesod*.

It is the same with the *Ohr Hozer* that *Hod* receives, which by necessity acquired its place in passing through *Malchut* and *Yesod*. In that state we find that there are three *Orot* in *Malchut*, two and *Yesod* and one in *Hod*.

Similarly, when *Keter* receives the last *Ohr Hozer*, there are already ten *Orot* of the *Eser Sefirot of Ohr Hozer* in *Malchut*, nine in *Yesod*, eight in *Hod* etc. as was explained regarding the *Eser Sefirot de Ohr Yashar*.

By *Hitkalelut* of *Ohr Hozer* in passing, *Eser Sefirot* become fixed in each and every *Sefira*. *Keter* has nine *Sefirot of Ohr Yashar* and one of *Ohr Hozer*.

106. It turns out that we have *Eser Sefirot* in each and every *Sefira* of the above *Eser Sefirot*, meaning together with the *Ohr Hozer*. In other words, *Ohr* of *Malchut* that is received in each and every *Sefira* completes to *Eser Sefirot*. In *Keter* there are nine *Sefirot of Ohr Yashar* – *KHB HGT NHY* – and one of *Ohr*

Hozer, namely *Malchut*, for she receives last from the *Eser Sefirot* of *Ohr Hozer*. Consequently, he has only one *Ohr* of the *Ohr Hozer*.

Hochma has eight of *Ohr Yashar* and two of *Ohr Hozer*; *Bina* has seven of *Ohr Yashar* and three of *Ohr Hozer*.

107. *Hochma* has eight *Sefirot* of *Ohr Yashar* – *Hochma*, *Bina* and *HGT NHY* – and two of *Ohr Hozer*. The ones of *Ohr Hozer* are: her own part, which she received from the *Ohr Hozer* of *Malchut*, being *Yesod de Ohr Hozer*, and the part of *Keter* that traveled through her, and remained there so as never to move again, being *Malchut de Ohr Hozer*.

Bina has seven *Orot* of *Ohr Yashar*, which are: *Bina*, *HGT NHY*, and three of *Ohr Hozer* – *Hod*, *Yesod*, *Malchut*. She has *Hod* from her own; *Yesod* from the part of *Hochma* that traveled through her, and *Malchut* from the part of *Keter* that traveled through her, meaning from *Bina* upwards.

Hesed has six of *Ohr Yashar* and four of *Ohr Hozer*; *Gevura* has five of *Ohr Yashar* and five of *Ohr Hozer*; *Tifferet* has four of *Ohr Yashar* and six of *Ohr Hozer*.

108. *Hesed* has six *Sefirot* of *Ohr Yashar*, which are: *HGT NHY*, and four *Sefirot* of *Ohr Hozer*, which extend from *Hesed* upwards. In other words, she has her own part, namely *Netzah*, and the parts of *Bina*, *Hochma* and *Keter*, which are *Hod*, *Yesod* and *Malchut* that traveled through her and became fixed there.

The same applies to *Gevura*, who's got five *Sefirot* of *Ohr Yashar*: *Gevura*, *Tifferet*, *Netzah*, *Hod* and *Yesod*. She also has five *Sefirot* of *Ohr Hozer* from *Gevura* upwards, meaning the four parts of *Keter*, *Hochma*, *Bina*, *Hesed*, being *Netzah*, *Hod*, *Yesod*, *Malchut*, which passed through her, and her own part, which is *Tifferet de Ohr Hozer*.

Tifferet has four *Sefirot* of *Ohr Yashar* from *Tifferet* downwards, and six of *Ohr Hozer* from *Tifferet* upwards. In other words, it has five parts *KHB HG*, which are *TNHYM* that passed through him, and his own part, being *Gevura de Ohr Hozer*.

Netzah has three of *Ohr Yashar* and seven of *Ohr Hozer*; *Hod* has two of *Ohr Yashar* and eight of *Ohr Hozer*; *Yesod* has nine of *Ohr Hozer* and one of *Ohr Yashar*, and *Malchut* has *Eser Sefirot* of *Ohr Hozer*.

109. *Netzah* has three *Sefirot* of *Ohr Yashar* from *Netzah* downwards, which are – *Netzah*, *Hod* and *Yesod de Ohr Yashar*. It also has seven *Sefirot* of *Ohr Hozer* from *Netzah* upwards, which are the six parts *KHB HGT* that passed through her. Those are *GTNHYM* and her own part, which is *Hesed* of *Ohr Hozer*.

Hod has two *Sefirot* of *Ohr Yashar* – *Hod* and *Yesod*, and eight *Sefirot* of *Ohr Hozer* from *Hod* upwards. Those are the seven parts, *KHB HGT* and *Netzah* that passed through him, which are *HGT NHYM* of *Ohr Hozer*, and his own part, which is *Bina de Ohr Hozer*.

Yesod has one *Sefira* of *Ohr Yashar* and nine *Sefirot* of *Ohr Hozer*, from *Yesod* upwards. Those are the eight parts *KHB HGT Netzah* and *Hod* that passed through him, which are *Bina*, *HGT NHYM* of *Ohr Hozer*, and his own part, being *Hochma de Ohr Hozer*.

With her *Ohr Hozer*, *Malchut* completes every single *Sefira* to ten *Sefirot*.

110. It has been thoroughly explained that every manifestation of *Eser Sefirot*, wherever they might be, must be mingled with one another. However, when the *Eser Sefirot de Ohr Yashar* first emerge, they do not have *Eser Sefirot* in each of them just yet, not before the *Ohr* of *Malchut* is incorporated in them

too, namely the *Eser Sefirot* of *Ohr Hozer Malchut* has no other *Ohr*, and that *Ohr* of *Malchut* completes what is missing from this number - *Eser Sefirot* – for each and every one of the *Eser Sefirot*. Thus there are *Eser Sefirot* in each and every one of them.

It is the same in every inner item too. When regarding *Keter* of the *Eser Sefirot* of the *Keter*, it too necessarily consists of nine *Sefirot* of *Ohr Yashar* and one of *Ohr Hozer*.

111. When you take the general *Sefira* of *Keter* made of the general *Eser Sefirot* as an example, you find that in and of itself, it consists of *Eser* inner *Sefirot*. In other words, after *Ohr Malchut* appears there, we can immediately see that in the first *Sefira* of that general *Keter*, now called *Keter* of *Keter*, meaning the inner *Keter*, there are necessarily nine *Sefirot* of *Ohr Yashar*. They are located below him, being *Hochma* and *Bina*, and *HGT NHY* of *Ohr Yashar* in *Keter*.

Keter de Keter is its own *Behina*, and the nine lower *Sefirot* are passing *Orot*.

112. Although it is only the *Keter* in them that is considered its own *Behina*, the other nine *Sefirot* are but passing *Orot* there. In other words, they are lower *Orot* that have acquired their place there in passing from *Ein Sof*, through *Keter* to the lower *Sefirot*.

Still, since they are in *Keter*, the highest *Sefira*, namely their inner *Keter* must in and of itself contain the nine inner *Sefirot* below it too. Because these nine *Sefirot* are below it, they must have passed through it. Because they passed through it, they must have acquired their place in it, for there is no absence in spirituality, just as we have said about the general *Eser Sefirot*.

It turns out that now this specific *Keter* alone also has *Eser* inner *Sefirot* that consist of nine *Sefirot* of *Ohr Yashar KHB HGT NHY*, and one of *Ohr Hozer*, being the *Ohr* of *Malchut* in the *Keter* of the general *Eser Sefirot*.

Hochma in *Keter* too necessarily consists of eight *Sefirot* of *Ohr Yashar* and two of *Ohr Hozer*.

113. Likewise, when you examine the particular *Sefira* of *Hochma* from the *Eser* particular *Sefirot* of the general *Keter*, called *Hochma de Keter*. By necessity, it has *Eser* inner *Sefirot* by the same manner we mentioned in the inner *Keter*. That is because all the eight *Sefirot* of the general *Keter* of *Ohr Yashar* below her must have passed through that inner *Hochma* from above downward.

Having passed through her, they've necessarily acquired their place in her in addition to the two *Sefirot* of *Ohr Hozer*, meaning from the *Ohr* of the inner *Malchut*, which also passed through that inner *Hochma* from below upward. These parts are: her own part of the *Ohr Hozer* and the part of the *Ohr Hozer* that relates to the inner *Keter*.

Thus there are *Eser* inner *Sefirot* in the inner *Hochma* in the inner *Eser Sefirot* of the general *Keter* as well. It is the same in the general *Hochma* of the general *Eser Sefirot*.

Bina in *Keter* also has seven *Sefirot* of *Ohr Yashar* and three *Sefirot* of *Ohr Hozer*.

114. Also, when discerning the particular *Bina* in the *Eser* particular *Sefirot* of the general *Keter*, called *Bina de Keter*, you will also find that it necessarily contains *Eser* particular inner *Sefirot* as we have seen in the inner *Hochma*. That is because all six particular *Sefirot* *HGT NHY* of *Ohr Yashar* of the general *Keter* below her necessarily passed from above downward through that inner *Bina* and acquired their place in her.

Together with *Bina* herself, they now become seven *Sefirot* of *Ohr Yashar*. Also, the three particular *Sefirot* of *Ohr Hozer* passed through that general *Bina* from the inner *Malchut* of the general *Keter* from below upward, meaning her own part of the *Ohr Hozer*, the *Ohr Hozer* part of the particular *Hochma*, and the *Ohr Hozer* part of the particular *Keter*. It follows that there are *Eser* particular *Sefirot* in the inner *Bina* in the *Eser Sefirot* of the general *Keter*, as it is written with regards to the general *Bina* in the general *Eser Sefirot*.

Hesed in *Keter* also has six *Sefirot* of *Ohr Yashar* and four of *Ohr Hozer*, and so on by the same manner.

115. By the exact same manner you will find *Eser* inner *Sefirot* in the inner *Hesed* in the *Eser* inner *Sefirot* in the general *Keter*. These are six of *Ohr Yashar*, *HGT NHY* from above downward, and four of *Ohr Hozer* from *Hesed* upwards to *Keter*. By the exact same manner you will find *Eser* inner *Sefirot* in *Gevura*, and so on through the inner *Malchut* in those *Eser Sefirot*, called *Malchut de Keter*.
116. You might ask: But there is no *Ohr Hozer* in the *Eser* inner *Sefirot* of the general *Keter* that rose from the general *Malchut*, but only *Nefesh*, meaning the smallest part of the entire *Eser Sefirot* of *Ohr Hozer* (see item 112). So how can we say that that small portion of *Ohr Hozer* has now expanded by itself into new *Eser Sefirot* of *Ohr Hozer* that complete each individual *Sefira* with all the inner *Sefirot* they need in order to complete their number to *Eser Sefirot*?

Nefesh de Ohr Hozer in the general *Keter* is necessarily divided into clothing of *Eser* inner *Sefirot* in *Keter*.

117. Indeed, the answer is that it is ultimately a must for that part of *Nefesh de* inner *Ohr Hozer* that rose from *Malchut* to the general *Keter* to have clothed all nine inner *Sefirot* in the general *Keter*. Otherwise, these nine *Sefirot* of *Ohr Yashar* would not have been captured in the *Partzuf* and shone there, for it is known that *Ohr Yashar* cannot connect with a *Partzuf* except through the vessels of reception of the *Ohr Hozer*.

This *Ohr Nefesh* clothed the nine inner *Sefirot* of *Keter*. Thus, we necessarily find that in passing from below upward, it completes the number in each and every one of those inner *Sefirot* to the *Eser* inner *Sefirot* that they lack. It gives *Hochma* the two *Orot* that she is missing: one for her own clothing, and another, in passing, to clothe *Keter*. It gives a third to *Bina* and a fourth to *Hesed*, as demonstrated above.

It is so also in the *Eser Sefirot* inside the *Eser* inner *Sefirot* in the general *Hochma*. *Keter* of the *Eser Sefirot* inside the *Eser* inner *Sefirot* of *Hochma* contains nine *Sefirot* of *Ohr Yashar* and one of *Ohr Hozer*.

118. Just as we have explained the *Eser* particular *Sefirot* within the *Eser* inner *Sefirot* in the *Eser* particular *Sefirot* in the general *Keter*, so we will explain the *Eser* particular inner *Sefirot* in each and every one of the *Eser* particular *Sefirot* of the general *Sefira* of *Hochma*. In *Keter* of the *Eser* inner *Sefirot* of the general *Hochma*, called *Keter de Hochma*, you necessarily find *Eser* inner *Sefirot*. These are her own *Ohr*, and the inner eight *Sefirot* *Bina*, *HGT NHY* that went from above downward, thus nine.

There is one *Ohr Hozer* that rose from the inner *Malchut* of the general *Hochma*. Thus you have *Eser* inner *Sefirot* in the *Keter* of the general *Hochma*.

In the inner *Hochma* in *Hochma* there are eight *Sefirot* of *Ohr Yashar* and two of *Ohr Hozer*.

119. The inner *Hochma* in the *Eser* inner *Sefirot* of the general *Hochma*, called *Hochma de Hochma*, works by the same manner. It consists of eight of *Ohr Yashar* from above downward, and two of *Ohr Hozer* from below upward. Similarly, the inner *Bina* in the *Eser* inner *Sefirot* of the general *Hochma* has seven of *Ohr Yashar* from above downward and three of *Ohr Hozer* from below upward.

So it is in *Hesed*, in *Gevura*, and so on through the inner *Malchut* in these *Eser Sefirot* of the general *Hochma*, called *Malchut de Hochma*. She too has *Eser* inner *Sefirot* of *Ohr Hozer*, meaning because she necessarily clothes all the *Eser* inner *Sefirot* of the general *Hochma*, and sends them her *He'arah*. Thus, it necessarily follows that they all travel through her and acquire their place inside her.

120. The *Eser* inner *Sefirot* of the inner *Bina* operate in the exact same manner; so do the inner *Hesed*, inner *Gevura*, and down to the inner *Malchut*, and no further explanation is needed here.

Instead, we will explain one more *Sefira* from the inner *Sefirot* so as to demonstrate how she too, in and of herself, necessarily consists of *Eser* inner *Sefirot*, which are now *Eser* inner *Sefirot* within *Eser* inner *Sefirot*.

121. Let us examine the inner *Bina* of the inner *Sefirot*, which is, for instance, one of the *Eser* inner *Sefirot* in the inner *Hochma* in the *Eser Sefirot* in the general *Hochma*, called *Bina* in *Hochma de Hochma*. Here too we find that she has *Eser Sefirot* of her own, according to the same principle, meaning seven of *Ohr Yashar* that traveled through her from above downward. She also has three of *Ohr Hozer* that traveled through her from below upward.

122. We can make such infinite discernments, for whenever you take any *Sefira*, even after it has been divided a thousand times, that *Sefira* still comes from an arrangement of *Eser Sefirot*. Thus, a part of those *Eser Sefirot* have necessarily gone through that *Sefira* from above downward and some of them traveled from below upward. Thus, these *Eser Sefirot* have necessarily acquired their place in that *Sefira* for all eternity, as we've explained above. Thus, in that *Sefira* you necessarily have all *Eser Sefirot*.

123. However, you should know that even when you divide the ten into inner ten and then another inner ten and so on, you should not think that all the *Sefirot* remain equal. They do change significantly as they divide, and one is not like the other.

It is so because the *Orot* of *Ohr Yashar* never come in their designated place as the *Sefirot* divide, except in *Keter*. That is because in *Hochma* there are only eight of *Ohr Yashar*, meaning from *Hochma* downwards, and two of *Ohr Hozer*, *Yesod* and *Malchut*.

Therefore, the eight *Orot* of *Ohr Yashar* come in the purer *Kelim*, meaning from *Keter* to *Hod*, and the two of *Ohr Hozer* in *Yesod* and *Malchut*. It turns out, that *Ohr Hochma* clothes *Kli de Keter*, and *Ohr Bina* in *Kli de Hochma* etc. until *Ohr Yesod* clothes *Kli de Hod*.

It follows that all the *Orot de Ohr Yashar* do not come in their right place, and only the *Ohr Hozer* always comes in its right place; *Ohr Hozer de Yesod*

comes in *Kli de Yesod* and the *Ohr Hozer de Malchut* in *Kli of Malchut de Malchut*.

124. Similarly, *Bina* has no more than seven *Orot* of *Ohr Yashar*, which clothe the purer *Kelim*. It adheres to the rule that the receiver receives in the purer thing, meaning from *Keter* to *Netzah*. It follows that *Ohr Bina* permeates *Kli de Keter*, *Ohr Hesed* the *Hochma*, and finally *Ohr Yesod* in *Kli de Netzah*. Only the three *Orot* of *Ohr Hozer* settle in their place: *Orot Hod, Yesod, Malchut* in the *Kelim* of *Hod, Yesod, Malchut*.
125. We can learn from the above that there is a big difference between the inner *Bina de Keter*, the inner *Bina de Hochma* and the inner *Bina de Bina* etc. Only in *Bina de Keter* is the *Ohr* of *Bina* in her own *Kli*.
However, in *Bina de Hochma* there is only the *Ohr* of *Hesed* in the *Kli* of *Bina*, and in *Bina de Bina* there is only *Ohr* of *Gevura* in *Kli de Bina*. That is the case with all of them, for one is not like the other.
126. Changes can be traced even in the division of the *Orot* of *Ohr Hozer* that do not change their place. Despite that, we can discern changes in the way they divide, since wherever there is *Ohr Hozer*, it receives *He'arah* from *Ohr Yashar*.
For example, in *Yesod de Hochma* there is *He'arah* from *Ohr Yashar de Hod de Hochma*. However, in *Yesod de Bina* there is *He'arah* from *Netzah de Bina* because there is no *Ohr Yashar* in *Hod de Bina*.
127. It would be an exception to the rule if you were to divide only the general *Sefira*. I wish to say: Take the general *Sefira* of *Bina* as an example, and divide it into ten and then into another ten. For instance, if you separate the inner of inner *Bina* from the *Eser Sefirot* of the inner *Bina* of the *Eser Sefirot* of the general *Bina*, called *Bina of Bina de Bina*, then they will all be equal, without any difference. It is so because you will find in all of them the seven of *Ohr Yashar* in the seven upper *Kelim KHB HGT Netzah*, and three of *Ohr Hozer* in the tree lower *Kelim, Hod, Yesod, Malchut*. It follows similarly even after a thousand divisions, and in all the other *Sefirot*.

Chapter Ten

Explains the topic of *Zivug de Hakaa*, which consists of two forces: a pulling force, and a repelling force. They operate simultaneously, one in the *Aviut*, and the other in the *Kashiut* of the *Masach*.

Detailed explanation about the meaning of the words *Zivug de Hakaa*

128. The topic of *Zivug de Hakaa* requires an elaborate explanation. There is an apparent positive and negative here, for *Zivug de Hakaa* means rejection and separation and great hatred. Thus, how can you utter *Zivug of Hakaa*, for it implies love of hatred, or adhesion of separation, or *Hamshacha* of rejection? It is indeed perplexing.

129. It is indeed that: they are two opposites under one rule. However, this rule consists of two unique carriers, meaning two forces: one that attracts and another that repels. The attracting force is in the *Aviut* of the *Kli*, and the repelling force in the *Masach* of the *Kli*. They have been put together and both rule simultaneously, at one time in two places.
130. I will elaborate in order to examine it thoroughly and make it acceptable to the mind without arousing any confusion and bafflement. Let me present an example from the corporeal reality that is imagined and appears to our eyes: When you look upon a rock, or a person, who falls off a high place to the ground, you see that that person is being pulled from above downward with great force and speed. Still, when that person hits the ground, the ground hits him and pushes him a bit upward.
131. There are two conjectures here: one is that the earth has a great pulling force on everything that is placed in the air, if there is nothing solid to protect it. Thus, when one falls off the roof of the house into the air, that pulling force of the earth immediately operates on him. That explains the issue of the speedy fall to the ground.
- However, there is a thought here, by which the earth should have lovingly embraced that person, not letting him move even a bit. Still, we see the opposite: the minute that person touches the ground, it pushes him back quickly and he returns slightly upwards.
132. There is yet another supposition, that there is another force, which repels from above, from the air. This rejecting force operates on anything airborne and pushes it to the ground.
- At the same time, our earth has only the repelling force, and none of the attracting force. Thus, when that person becomes detached from the roof of the house and becomes airborne, the repelling force from above instantly operates on him and brings him to the ground. Hence, when he touches the ground, it pushes him up once more.
133. If we deduce from the branch about its *Shoresh* in the Upper Worlds, for things are mostly very similar, we will find that both postulates are incorrect. We might also say, that each and every ball has a pulling force and repelling force that are intermingled. In other words, there is a force of *Aviut*, being the attracting force that wants to draw everything outside inwardly, and opposite that there is a force of *Kashiut*, which repels any external body from entering.
- Thus, any *Hamshacha* must certainly come from the central point in its *Pnimit*, for that is where the force of *Hamshacha* stays. It is so because the central point is more *Av* than the entire planet, thus attracting anything within that peripheral space under its influence and the force of its operation.
134. However, it does not pull it to the point of swallowing it, as it should have, judging only by her power of *Hamshacha*. Instead, at the very moment when the attracted object touches the outer crust, the repelling force in the crust, being the *Kashiut*, immediately awakens and pushes it upwards once again.
135. It turns out that what it pulled has been received, but not by way of *Hamshacha*, but in another way, because it was halted halfway by the force of the *Kashiut* that pushed it and stopped it midway.

Thus, there are both *Zivug* and *Hakaa* operating together here. The *Zivug* pulls, and the *Kashiut* repels. Thus, it receives it on top, and does not swallow it alive into the bowels of the earth.

We can therefore say, that the vessel for reception is primarily the repelling force in it. That is because it receives and sustains him, as it should be. Were it not for the repelling force, the person would be swallowed alive in it.

136. You can also see that the attracting and the rejecting are as even as two drops in a pond in the measure of their strength. If the pulling force had been a little stronger than the pushing force, it would become impossible to move on earth. Anything moving would be glued to it like iron to magnet.

Alternately, if the repelling force had been somewhat stronger, the entire universe would be dancing on it, unable to touch it. Thus, they are evidently even.

137. Thus you can thoroughly understand the issue of *Zivug de Hakaa* in the *Elyonim*. Even though the *Zivug* and the *Hakaa* are two opposites, still they take part in one dominion, at one time and at one instance, but in two places, being the *Aviut* and the *Kashiut*. Remember this in the continuation of this wisdom.