

# TALMUD ESER SEFIROT

(The Study of the Ten Sefirot)

## PART THREE

*Ohr Yashar and Ohr Hozer; containing fifteen chapters*

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## Chapter One

Explains the four *Behinot* in the *Aviut*, which are the four *Kelim* and their *Shoresh*; containing eight issues:

The *Sefirot* of all the *Olamot* have *Atzmut* and *Kelim*. 2. *Ohr Ein Sof* first expanded as *Kelim*, and then the *Orot* clothed them. 3. The *Hitpashtut* of the *Ohr* implies a greater *Hitabut* than before, meaning the *Ohr* became *Av* and was made into ten *Kelim*. 4. A *Masach* is made in *Kli de Malchut*. 5. This *Masach* separates between *Olam Atzilut* and *Olam Beria*. 6. The *Zivug de Hakaa* of *Ohr Ein Sof* in the *Masach* that raises *Ohr Hozer* from below upward. 7. To the place that *Ohr Ein Sof* reaches, it is regarded as *Olam Atzilut*. 8. Four *Behinot* in the *Hitabut* of the *Ohr Elyon*: a) In its *Hitpashtut* to from *Keter* to *Hochma*; b) In its *Hitpashtut* to *Bina*, where *Harchaka* is added to it; c) In its *Hitpashtut* to *ZA*, where a *Halon* and a narrow *Nekev* occurred in it; d) In its *Hitpashtut* to *Malchut*, where a narrow *Nekev* and a *Harchaka* occurred in it.

There is *Atzmut* and *Kelim*. *Ohr Ein Sof* expanded first as *Kelim*.  
After that the *Orot* clothed them, being the *Atzmut*.

1. All the *Olamot* <sup>(1)</sup> have *Atzmut* <sup>(2)</sup> and *Kelim* <sup>(3)</sup>. First <sup>(4)</sup> expanded <sup>(5)</sup> the *Ein Sof* <sup>(6)</sup> as *Eser Sefirot de Atzilut*, as *Kelim*. That is because *Hitpashtut* <sup>(7)</sup> indicates a greater *Hitabut* of *Ohr* than before <sup>(8)</sup>.

It turns out that these *Eser Sefirot* are *Eser Kelim* that were created by the *Hitpashtut* of *Ein Sof* itself, except now the *Ohr* became more *Av* and *Kelim* were made through the *Hitpashtut* <sup>(9)</sup>. After this *Hitpashtut*, by which *Eser Kelim* were made, the *Atzmut* of *Ein Sof* was clothed inside them <sup>(10)</sup>. This is the meaning of *Atzmut* and *Kelim*.

### *Ohr Pnimi*

1. They are five *Olamot*, called: *Adam Kadmon*, *Atzilut*, *Beria*, *Yetzira*, *Assiya*. The word *Olam* comes from the word *He'elem* (lit. Concealment) because each time the *Ohr Ein Sof* becomes more hidden in them, as the *Rav* will explain henceforth.
2. See Table of Questions Part 2 item 56.
3. See Table of Questions Part 1 item 25.
4. Meaning the very beginning of every single *Olam*.
5. See Table of Questions Part 2 item 14.
6. Meaning unattainable. It is called *Ein Sof* to indicate that the *Sefira* of *Malchut ha Mesayemet* that stops all the degrees does not put a stop and cessation here on the *Ohr Elyon* (See Table of Questions Part 1 item 40). Quite the contrary, it is in here that the bestowal of the *Ohr* begins.
7. *Hitpashtut* indicates a *Hitabut* of *Ohr* that is more than it was in the *Maatzil*. Otherwise, how would that *Ohr* cease to be a *Maatzil* and merit the name *Hitpashtut* of *Ohr* from it outwardly? The issue of the *Hitabut* is the meaning of the *Shinui Tzura* that the *Ohr* acquires because it becomes a *Ne'etzal* (see *Histaklut Pnimit*, Part 2, item 5).
8. See above *Histaklut Pnimit* Part 2, item 5.

9. That teaches us that the *Kelim* are consequences of the *Ohr* itself. That is because as the *Ohr* expands to the *Ne'etzal*, it descends by four *Behinot HB ZON*. In the end, it generates the will to receive in the *Ne'etzal*, and it is this *Ratzon* that is *Behina Dalet*, which is the essence of the *Kli* of the *Ne'etzal*. It is *Aviut* that the *Ohr* acquired during its *Hitpashtut*.

However, the three first *Behinot* are but causes for *Behina Dalet* to appear. The inevitability and the order of these four *Behinot* was explained in previous parts and it is needless to elaborate here too (see Part 1, Chap 1, item 50).

10. *Hitlabshut* is like concealment. That is because the clothes hide the one who wears them, yet it is done because of that person's desire to be seen. Without the *Tikun* of this concealment it is impossible for it to become revealed. For that reason it hides itself in it and shows itself through it.

Such a *Tikun* is always called *Malbush* or *Levush*. Thus, the *Levush* is used for two things: concealment and revelation.

It is the same with our matter because it is impossible to attain the *Ohr* in the lower ones without a *Kli*. Hence, the *Ohr* becomes clothed in a *Kli* so that the *Tachton* may attain it by that *Kli* it is clothed in, and examine it closely.

The *Tikun* of the *Masach* to detain the *Ohr Elyon* from clothing *Kli de Malchut* stops between *Olam Atzilut* and the rest of the *Olamot*.

- 2. When the above *Hitpashtut* reached *Malchut de Atzilut* <sup>(20)</sup>, the Upper *Maatzil* saw that the *Tachtonim* do not have the strength to receive that *Ohr* <sup>(30)</sup> should it expand further. Then, when the tenth *Kli* of *Atzilut* was completed <sup>(40)</sup>, one *Masach* and *Pargod* was made there <sup>(50)</sup>, interrupting between *Atzilut* and the rest of the *Olamot* below it <sup>(60)</sup>.**

### *Ohr Pnimi*

20. Meaning after the *Ohr* had expanded in the first three *Behinot* called: *Hochma*, *Bina*, *ZA*, and after it completed its *Hitpashtut* in *ZA*, it came to expand in *Behina Dalet*, called *Malchut*. The *Ohr* cannot expand in *Malchut* before it expands in the three former *Behinot*, for they generate each other by way of cause and consequence.
30. Because the force of the *Tzimtzum* rides over *Behina Dalet* (the last *Behina*), *Behina Dalet* does not have the strength to receive *Ohr* (see Table of Topics, Part 1, item 81, and Part 1, Chap 2, item 2).
40. That refers to *Behina Dalet*, called *Malchut*. By that he tells us that we should note that the *Kli* of *Malchut* and the *Masach* in it are two separate matters. The *Kli* of *Malchut* is an *Ohr* that became *Av* at the level of *Behina Dalet*, which is affected by the *Tzimtzum*, and the *Masach* and the *Pargod* were erected in her later (see Table of Questions, Part 2, item 43).
50. *Masach* and *Pargod* are one thing. It means that a detaining force was made there, which is a sort of a shielding partition above

*Malchut*, so that the *Ohr Elyon* would not break into her (see Table of Questions, Part 2, item 43).

60. It means that this *Masach* not only protects *Malchut*, as mentioned above, but also separates between *Olam Atzilut* and the rest of the *Olamot*.

By the power of the *Hakaa* of *Ohr Ein Sof* in the *Masach*, the *Ohr* returned upward as *Ohr Hozer* that clothes the *Ohr Elyon*. The entire place until the *Kav* of *Ohr Ein Sof* is regarded as *Olam Atzilut*.

3. **Then *Ohr Ein Sof* that expands up to there struck that *Masach* <sup>(70)</sup>. By the power of the *Hakaa* of the descent <sup>(80)</sup>, it struck it and returned upward as *Ohr Hozer* to its place <sup>(90)</sup>. Then *Olam Atzilut* was completed in its *Kelim* <sup>(100)</sup> and *Ohr Ein Sof* clothed them once more as *Atzmut* <sup>(200)</sup>. Thus, to the place where *Ohr Ein Sof* reaches by this manner, it is called *Olam Atzilut* <sup>(300)</sup>, because it is the *Ohr* itself, but after its *Hitabut* <sup>(400)</sup>.**

#### *Ohr Pnimi*

70. The encounter of the *Ohr Elyon* with the *Masach* is compared to two hard objects where one of them is trying to break the other's *Gevul*. The other stands firmly against the first and prevents the first from trespassing. Such an encounter is called *Hakaa*.

However, when two liquids encounter they do not prevent each other from trespassing and mixing; hence there is no *Hakaa* between them. The same applies to two supple objects; their *Hakaa* is not really felt because they let each other permeate the other's boundary and push their outer shell to some extent.

However, with hard objects, one does not let the other move one from one's place even a little. Consequently, their encounter is perceived as *Hakaa* (beating).

Since the *Tzimtzum* was primarily done by the *Ne'etzal* and not at all by the *Maatzil*, the *Ohr Ein Sof* is not at all meticulous about that *Tzimtzum* in *Malchut*. Instead, it stretches down to *Malchut* too. Moreover, it does it forcefully, because *Ein Sof* filled *Behina Dalet* too before the *Tzimtzum* (see Part 1, Chap 1, item 20 and item 50). For that reason it has no reason to change its way and it always descends to the *Kli* of *Malchut* with its *Ohr*.

However, the *Masach* and *Pargod* erected in *Malchut* impede and detain the *Ohr*. It does not let it expand within even a bit, which is why we find that "***Ohr Ein Sof* that expands up to there struck that *Masach*** (see Table of Questions, Part 2, item 43)."

80. Has been explained in the above item.
90. That measure of *Ohr* that should have been accepted in *Malchut*, which she did not receive due to the detainment of the *Masach*, that entire measure rose back up and clothed all three *Behinot* of the *Ohr Elyon* up to *Hochma*. This is regarded as the "place" of that *Ohr Hozer*. This is the meaning of the words of the Rav "**returned upward as *Ohr Hozer* to its place** (see *Histaklut Pnimit*, Part 2, item 62)."

100. That is because the ascent of the *Ohr Hozer* and its clothing of the *Ohr Elyon* from above downward make the *Kelim* for the *Ohr Elyon*.
200. After the *Ohr Hozer* rose back up, *Ohr Ein Sof* clothed this *Ohr Hozer* as *Atzmut* that is clothed in the *Kelim*.
300. Meaning up to the *Masach* in *Kli Malchut*, because the *Masach* pushed it back up and did not let it expand further.
400. He wishes to say that the force of detainment in the *Masach* did not act on the *Sefirot* of *Atzilut* above *Malchut* at all, but only from *Malchut* downwards. That is why *Ohr Ein Sof* expands down to the *Masach* in *Malchut* as *Atzilut* without any detainment. However, *Ohr Ein Sof* that glitters and passes through the *Masach* downwards is greatly diminished because of this and its essence is no longer regarded as *Ohr Ein Sof*.

There are four *Behinot* in the *Hitabut* of the *Ohr Elyon*: 1) Reception from the *Elyon*, called *Hochma*. 2) *Harchaka* from *Hochma*, which is *Bina*. 3) *Halon* and a narrow *Nekev*, which is *ZA*. 4) *Harchaka* from *Hochma* and a narrow *Nekev*, which is *Malchut*.

4. This *Hitabut* of the *Ohr* <sup>(1)</sup> is because he who sees a great light cannot tolerate it, if not through some distancing or some sort of a screen, or both. However, the *Ein Sof* shines in *Keter de Atzilut* <sup>(2)</sup> without any *Masach* and *Harchaka* at all, hence the name of *Keter – Ein Sof*.

*Hochma* receives through *Keter* <sup>(3)</sup> but *Bina* received the *Ohr Ein Sof* through *Harchaka* <sup>(4)</sup>, because now the *Ein Sof* is far from her and she can receive it <sup>(5)</sup>. *ZA* does not receive the *Ohr* but through a narrow *Nekev* and a *Halon* <sup>(6)</sup>. The *Atzmut* of the *Ohr* passes through that *Halon* without any *Masach*, but there is no broad path, only a very narrow one.

However, he is near <sup>(7)</sup> because there isn't a great distance between *Bina* and *ZA* <sup>(8)</sup>. Nevertheless, *Nukva de Zeir Anpin* receives her *Ohr* through the *Nekev* and *Halon* as does *ZA*, but it is in *Harchaka* <sup>(9)</sup>.

#### *Ohr Pnimi*

1. This *Aviut* has already been explained. It does not appear in the *Ohr* at once, since it is opposite from the *Ohr*. Instead, it hangs down from *Zach* to slightly more *Av* and from there to a slightly more *Av*, until it completes its *Aviut*, called *Behina Dalet*, or *Malchut*.  
These four *Behinot* are called: *Hochma*, *Bina*, *ZA* and *Malchut* and must be present in every *Ne'etzal*. The reason for the necessity and the definition of these four *Behinot* has been explained thoroughly above (Part 1, Chap 1, item 50). Study there for I rely on it and do not bring it here due to its length, though every word of it is needed.
2. Every *Olam* and every *Partzuf*, wherever it is, must receive its *Shefa* from *Ein Sof*. Hence, the inspiration of *Ein Sof* that is ascribed to a certain *Olam Or Partzuf* is called the *Keter* of the

*Olam* and the *Keter* of the *Partzuf*. It is also called the *Maatzil* of that *Olam*.

It is written, “**the Ein Sof shines in Keter de Atzilut.**” It means that there is an inspiration of *Ein Sof* there, with respect to *Olam Atzilut*. That is why *Keter* it is called *Ein Sof* or *Maatzil*.

3. The *Hitpashtut* of *Ohr Ein Sof* that extends first from the *Keter* to the *Olam* is called *Ohr Hochma*. It is necessary that the will to receive the *Ohr* will be incorporated with this *Ohr Hochma*, for otherwise *Ohr Ein Sof* would not be regarded as expanding.

However, this will to receive is not really regarded as *Shinui Tzura* and *Aviut* because this will to receive came to her from the *Elyon*, meaning from *Keter*. This is because the will to bestow in *Keter* necessitates the existence of a will to receive in *Hochma*.

That is the meaning of the words of the Rav “**Hochma receives through Keter.**” It means that the reception in *Hochma* came to her from *Keter* and by His power. Thus, *Aviut* from that type of will to receive is very frail indeed; it is called *Behina Aleph*.

4. *Hochma* becomes more *Av* as it expands because when she completes her *Hitpashtut*, the desire in her increases and she extends *Ohr de Hassadim* from *Ein Sof* and distances herself from *Ohr Hochma* (see Part 1, Chap 1, item 50). Because this *Hitgabrut* was made by her own awakening and not by an Upper Force, that *Ratzon* is regarded as frail *Aviut*, but more than in *Hochma*.

It is therefore necessary that due to this change, *Hochma* became a separate *Behina*, called *Bina* or *Behina Bet*. This is the meaning of the Rav’s words “**Bina received the Ohr Ein Sof through Harchaka.**” That is because this *Aviut de Behina Bet* is called *Harchaka*, because she distanced herself from receiving *Ohr Hochma* in order to receive the *Ohr Hassadim*.

This *Hitgabrut* of *Ratzon* is still not regarded as complete *Aviut* because it comes from a will to bestow and equalizes in form with the *Maatzil* (see Part 1, Chap 1, item 50). However, it is more *Av* than *Behina Aleph* because the entire *Ratzon* in *Behina Aleph* is not hers but comes from *Keter*. *Behina Bet* acts out of her own *Hitgabrut* of *Ratzon*, and that is why *Behina Bet* is regarded as the *Shoresh* of the complete will to receive, for by that it is regarded as more *Av* than *Behina Aleph*.

5. After *Bina* awakened to draw *Ohr Hassadim* from the *Maatzil* it drew far from the *Ohr Hochma*. Otherwise she would not have been able to receive *Ohr de Hassadim*, because *Ohr Hochma* is extended by the will to receive, and *Ohr Hassadim* by the will to bestow (see Part 1, Chap 1, item 50).

Thus, *Behina Aleph* and *Behina Bet* are opposites from the beginning of their creation. That is why the Rav writes, “**now the Ein Sof is far from her and she can receive it.**” it means that she drew far and became a third degree from *Ein Sof*, which is an average between *Bina* and *Ein Sof*.

She left it because now that she distanced the *Ohr Hochma* and became a third degree, *Hochma* being *Behina Aleph*, second to *Ein Sof*, and *Bina* being *Behina Bet* and third from *Ein Sof*, she could now receive the *Ohr Hassadim* that she drew. Had she not

distanced herself to a third degree, she would not have been able to receive.

We must know that the word “far” is a term that indicates diminution of *Hochma*, as it is written, “I said: ‘I will get wisdom’; but it was far from me.” It is also the meaning of the verse, “And his sister stood afar off,” and there is no reason to discuss it any further.

6. *Bina* also becomes more *Av* at the end of her *Hitpashtut* because she distances the *Ohr Hochma* from her. It is known that *Ohr Hochma* is the primary essence of the *Ne’etzal*. Thus, at the end of her *Hitpashtut*, the will to receive *He’arat Hochma* into the *Ohr de Hassadim* increased in her.

Because the only difference between spirituals is the *Shinui Tzura*, this new *He’arah* emerged, meaning *Ohr de Hassadim* inside which there is *He’arat Hochma*, and acquired a separate name, being *Zeir Anpin*. It is called by that name because *Ohr Hochma* is called *Ohr Panim* (Facial Light), as it is written, “A man’s wisdom maketh his face to shine.” Because it has no more than *He’arat Hochma*, but its essence is only the *Ohr de Hassadim* of *Bina*, it is called *Zeir Anpin*, meaning “Small Face”, indicating a small amount of *Ohr Hochma*.

It is also called *Behina Gimel*. Its *Aviut* is called “*Halon* and a narrow *Nekev*” because it’s been explained (Part 1, Chap 2, item 70) that a *Masach* that appears in the *Elyon* because of the *Hitkalelut* of the *Tachton* in it is called *Halon*. That is because it has no *Dinim* (pl. for *Din*), but only a reason for the *He’arah*, like a window.

Because any *Aviut* and *Masachim* (pl. for *Masach*) in *Atzilut* come from the *Hitkalelut* of *BYA* in it, *Aviut de ZA* is called a *Halon* for the *He’arah* of *Ohr Gadlut*, and the name “narrow *Nekev*” is given to the *He’arah* of *Katnut*. However, *Behina Bet* is not even called a *Halon*, but a *Harchaka*.

7. Meaning, there isn’t the *Harchaka* of *Hochma* that exists in *Bina* there because the only difference between him and *Bina* is that he has *He’arah* from *Hochma*. That is why the Rav writes, “**However, he is near,**” meaning there isn’t *Harchaka* in him.
8. The *Hitpashtut* of *Ohr Bina* to *Behina Gimel*, which is *ZA*, does not generate *Harchaka*. On the contrary, it generates closeness of *Hochma*. It has already been explained that “near” and “far” are definitions of *Hochma*.
9. After the three *Behinot* of *Aviut* fully expanded to the point that *ZA* was fully expanded, the complete will to receive that is fit for reception had awakened. It is called *Behina Dalet*, or *Malchut*, or *Nukva de ZA* (see Part 1, Chap 1, item 30), where the *Tzimtzum* was.

Thus, from the *Tzimtzum* onward this *Behina Dalet* no longer receives *Ohr Ein Sof*. Hence, her *Behina* of *Aviut* is called *Harchaka*. She too has two degrees called *Halon* and narrow *Nekev* as in *ZA*. The influence of the *Gadlut* is called *Halon*, and the influence of *Katnut* is called narrow *Nekev*.

There is a big difference between the *Harchaka* in *Behina Bet* and the *Harchaka* in *Behina Dalet*: *Harchaka de Behina Bet* is a

voluntary *Harchaka*, as it is says, “because He delighteth in mercy,” meaning she wants *Hassadim* and not *Hochma*. *Harchaka de Behina Dalet*, however, is a forced *Harchaka*, due to the *Masach* that was erected in *Behina Dalet*.



## Chapter Two

Explains the four *Olamot* *ABYA* and the differences among them; containing six issues:

1. All the items in *Olam Atzilut* are evaluated by the above four *Behinot* of *Aviut*. 2. *Ohr Ein Sof* expands in *Olam Atzilut* without any *Masach*. 3. *Ohr Ein Sof* does not expand below *Atzilut*, except in a *He'arah* that extends from it through a *Masach*. 4. *Eser Sefirot de Olam Beria* come from the *Zivug de Hakaa* of the *Ohr Elyon* with the *Masach* between *Atzilut* and *Beria*, and from the *Zivug de Hakaa* between *Beria* and *Yetzira* come *Eser Sefirot de Olam Yetzira*; so it is also from *Yetzira* to *Assiya*. 5. The differences among the four *Olamot* are that in *Atzilut* there is no *Masach* at all; in *Beria* there is one *Masach*, in *Yetzira* two *Masachim* and in *Assiya* three *Masachim*. 6. There is no difference of *Aviut* whatsoever between the *Olamot*; as it is in *Atzilut*, so it is in *BYA*.

There is no *Masach* in *Olam Atzilut*.

1. They are four *Behinot* where all the items of *Atzilut* are distinguished from her and within her, but they are all without a *Masach* whatsoever <sup>(1)</sup>. It is called *Olam Atzilut* because *Ohr Ein Sof* itself expanded throughout it without a *Masach*.

### *Ohr Pnimi*

1. It is a rule that *Aviut* and *Masach* cannot diminish or impair the place where they appear from above, not even a bit. The *Ohr Hozer* ascends because of the *Masach* in *Kli de Malchut* and clothes from itself upward through all nine *Sefirot*. However, the force of *Aviut* in the *Masach* does not rise upward whatsoever.

For that reason the nine *Sefirot* of *Atzilut* are considered to be without any *Masach* at all. Many *Masachim* that appear in every *Partzuf* in *Atzilut* are discerned in *Olam Atzilut* too, such as *Masach de Peh* and *de Chazeh* etc., which is the conduct in every particular *Partzuf* in *Atzilut*.

However, these are not actual *Masachim*; they come from the *Hitkalelut* of the *Tachtan* in the *Elyon*. Only the *Masach de Sium Raglaim* of *Atzilut* is an actual *Masach* that stops the *Ohr Elyon* (see *Histaklut Pnimit*, Chap 14).

*Ein Sof* does not expand below *Atzilut* except through a *Zivug de Hakaa* in the *Masach* at the *Sium* of *Olam Atzilut*. Then the *Eser Sefirot* pass through the *Masach* to *Olam Beria*. Also, *Eser Sefirot* pass to *Olam Yetzira* by the *Zivug de Hakaa* at the *Sium* of *Beria*.

The same occurs between *Yetzira* and *Assiya*.

2. Indeed, *Ein Sof* itself does not expand from there downward, but only in a *He'arah* that extends from it through a *Masach* <sup>(2)</sup>. There is a *Masach* and *Pargod* that separates between *Atzilut* and *Beria*. Because of that *Hakaa* of the *Ohr Elyon* that reaches there <sup>(3)</sup>, it struck that *Pargod* by the power of the *Eser Sefirot de Atzilut* that reached there. It struck their *Ohr* there, and *Orot* glittered <sup>(4)</sup> through that *Masach* and became the *Eser Sefirot de Beria* from the glittering of the *Eser Sefirot de Atzilut* because of the power of the *Masach*.

**By the power of the *Eser Sefirot de Kelim*, *Eser Sefirot* of other *Kelim* were made, and by the power of *Eser Sefirot de Atzmut*, other *Eser Sefirot de Atzmut de Beria* were made. Also, another *Masach* was erected at the end of *Beria* <sup>(5)</sup>, and the *Eser Sefirot de Yetzira* were made because of the *Hakaa* of the *Eser Sefirot de Beria* <sup>(6)</sup> in *Atzmut* and *Kelim* in the *Masach*. The same happened through that *Masach* from *Yetzira* to *Assiya*.**

**Now you can see why this is called *Atzilut*, the other is called *Beria*, and the others *Yetzira* and *Assiya*. It is because there is a *Masach* that separates between them, and one is not at all like the other <sup>(7)</sup>.**

### *Ohr Pnimi*

2. The *Ohr* that is found in *Olam Beria* necessarily comes from *Ein Sof* for there is no *He'arah* in the *Olamot* that does not extend from *Ein Sof*. Yet, because the *Ohr Ein Sof* that expands to *Beria* passes through the *Masach*, its *He'arah* is greatly diminished. In fact, *Ohr Ein Sof* is regarded to have been stopped above the *Masach*. The Rav will explain in the following how *Ohr* passes through a *Masach*.
3. It means that there is a law in the Upper *Olamot* by which each inferior degree that generates additional *Ohr* to a superior degree, the inferior that generated it degree receives that additional *Ohr* back. It is the same with our matter: the *Masach* on *Malchut de Atzilut* caused that *Ohr Hozer* to ascend and clothe all nine *Sefirot* of *Atzilut* and become *Kelim* for them.

Without it there would not be an *Ohr* caught and clothed in *Atzilut* for an *Ohr* cannot be attained without a *Kli*. But since the *Masach* generated all that addition, meaning the above *Ohr Hozer* and *Eser Sefirot*, the *Masach* and *Kli* in *Malchut* expanded because of the descending *Ohr Hozer* that came back to it from the *Masach* downward. It drew for itself all those *Eser Sefirot de Atzilut* above, in their actual pattern.

Thus, *Malchut de Atzilut* alone extended and descended to *Eser Sefirot* from her and within her, like *Eser Sefirot de Atzilut*, meaning from *Keter* to *Malchut*. They are called *Eser Sefirot* of *Olam Beria*.

This is the meaning of the words of the Rav, that **“because of that *Hakaa* of the *Ohr Elyon* that reaches there, it struck that *Pargod* by the power of the *Eser Sefirot de Atzilut* that reached there. It struck their *Ohr* there, and *Orot* glittered through that *Masach* and became the *Eser Sefirot de Beria*.”**

There are two things we should discern here: the first cause is the *Ohr Hozer*: it rises by the *Hakaa* of *Ohr Elyon* in the *Masach*. That *Ohr Hozer* can go back down to the degree that caused its appearance. The second discernment is the cause of the clothing of the *Atzmut* of *Ohr Ein Sof* in the ten *Kelim* of the *Ohr Hozer* that ascended. They became the *Eser Sefirot de Atzilut*, which also return back down to the degree that generated their appearance.

The Rav states about the first discernment: **“because of the *Hakaa* of *Ohr Elyon* in the *Pargod*.”** It means that this *Ohr*

*Hozer* descends once more from above downward to *Olam Beria*. The Rav states about the second discernment: “**by the power of the *Eser Sefirot de Atzilut***” etc. From these two forces the *Eser Sefirot* of *Olam Beria* were formed.

4. In any place where *Ohr Hozer* appears is called *Hitnotzetzut* (glittering).
5. All *Eser Sefirot* of *Atzilut* were copied and sealed in *Olam Beria*. Hence, the *Masach* and *Malchut* were also sealed in *Olam Beria*, as was the *Zivug de Hakaa* of *Ohr Elyon* in the *Masach* and the ascent of *Ohr Hozer* that rises and clothes from the *Masach* upwards to all nine *Sefirot* of *Olam Beria*. This *Ohr Hozer* turned into the ten *Kelim* of *Olam Beria* where the *Atzmut* of the *Ohr* of *Olam Beria* is clothed.
6. The *Ohr Hozer de Masach de Atzilut* expanded once more from the *Masach* downward and stamped the *Eser Sefirot de Beria* as was explained in item 3 above. By the same manner, the *Ohr Hozer* that rose from *Masach de Malchut de Beria*, also returned, expanded downward and stamped the *Eser Sefirot de Olam Yetzira*. The same also applies from *Yetzira* to *Assiya*.
7. As we have written, *Behina Dalet* is called *Malchut* that a *Masach* was generated in her. She is divided into four *Behinot* of *Masach*, where all the changes and differences among the *Olamot* appear. *Masach de Behina Gimel* operates in *Atzilut*, *Masach de Behina Bet* in *Beria* and *Masach de Behina Aleph* in *Yetzira*.

The difference between *Atzilut* and *BYA* is that in *Atzilut* there is no *Masach* at all. In *Beria* the *Ohr* is decreased by one *Masach*, in *Yetzira* by two *Masachim*, and in *Assiya* by three *Masachim*. Still, there is no difference in the four *Behinot* of *Hitabut* of the *Ohr Elyon* among the *Olamot*.

3. **The difference between *Atzilut* and the three *Olamot* is that in *Atzilut*, *Ohr Ein Sof* punctures it and passes it to the end of *Atzilut* without any *Masach*. However, from there downward there is a *Masach*.**

**The difference between *Beria* and *Yetzira* is that *Beria* has one *Masach*, *Yetzira* two *Masachim* and *Assiya* three *Masachim*. However, within each *Olam*, just as there are four *Behinot* in *Atzilut* <sup>(8)</sup>, so there are four *Behinot* in *Beria* itself and in *Yetzira* itself <sup>(9)</sup>.**

#### *Ohr Pnimi*

8. It refers to the four *Behinot* of *Hitabut*, namely *HB TM*, previously referred to as *Hitpashtut Ohr Ein Sof* to make *Kelim*. They are also called *Eser Sefirot de Ohr Yashar* because *Tifferet* contains six *Sefirot HGT NHY* that rise once more as *Ohr Hozer* by the *Zivug de Hakaa* in the *Masach* in the *Sefira* of *Malchut de Ohr Yashar*. It clothes all inner *Eser Sefirot de Ohr Yashar* and turns them into one collective degree, according to the level of the *Ohr Hozer* in the level.

9. He thus tells us that these four *Behinot de Ohr Yashar* exist in any *Olam* and any *Partzuf*. There is no difference between a high degree and a low degree. All the disparities in the *Partzufim* and *Olamot* are there because of the *Masachim* and the *Ohr Hozer* in them. In that, there is not a single *Masach* that is like another.

## Chapter Three

Explains the four *Zivugim de Hakaa* in the four *Behinot* of the *Masach* that generate four levels *HB TM* one below the other in the four *Olamot ABYA*; containing five issues:

1. *Ein Sof* shines in *Olam Atzilut* by clothing the level of *Hochma*. 2. The level of *Hochma* disappears in the level of *Hochma* and clothes the level of *Bina*. 3. The level of *Bina* also disappears in *Olam Yetzira* and clothes the level of *Tifferet*. 4. The level of *ZA* disappears in *Olam Assiya* too and clothes the level of *Malchut*. 5. The level of *Hochma* that emerged in *Atzilut* came from the *Zivug de Hakaa* above *Olam Atzilut*. Also, the level of *Bina* that emerged in *Beria* came from a *Zivug de Hakaa* above *Beria*, meaning from the *Masach* between *Atzilut* and *Beria*. The level of *ZA* in *Yetzira* extended from the *Zivug de Hakaa* on the *Masach* at the end of *Beria*, and the level of *Malchut* in *Assiya* came from the *Masach* at the end of *Yetzira*.

*Ein Sof* shines in *Olam Atzilut* by clothing in the level of *Hochma*.

1. **You should also know that in order for *Ohr Ein Sof* to shine in the entire *Atzilut*, its *Atzmut* must be clothed inside *Hochma* <sup>(1)</sup>. After it is clothed in *Hochma* it expands in the entire *Atzilut*. Only by that clothing can the entire *Atzilut* receive from *Ein Sof*. This is the meaning of the verse, “In wisdom hast Thou made them all.” <sup>(2)</sup>**

### *Ohr Pnimi*

1. In order to understand the Rav’s words from here on, we must repeat the explanation about the five discernments in the *Masach*: They emerge from the gradual *Hizdakchut* of the *Masach* from a greater *Aviut de Behina Dalet*, to the greatest *Zakut* in *Behinat Keter*, and the *Shoresh* of the *Masach*. By that they create five *Partzufim*.

You will find the explanation to these matters in Part Two (*Histaklut Pnimit*). It is impossible to present them here due to their length, but all these things belong here. For that reason I must rely on what I have written there, and I can only present an abbreviation and summation of every thing, as much as needed for the Rav’s words here.

It has been explained there, that *Ohr Ein Sof*, which contains four *Behinot*, called *Eser Sefirot de Ohr Yashar*, does not stop shining for the *Tachtonim*, not even for a moment. However, since there is no perception in the *Ohr* without a *Kli*, it is only the *Kli* for reception that we need. Any *Partzuf* or degree that acquires a *Kli*, simultaneously acquires the *Ohr* as well, according to the measure of the *Kli* that has been acquired.

It has also been explained there that the *Shoresh* of all the *Kelim* in all the *Olamot* is *Ohr Hozer* that ascends from the *Zivug de Hakaa* on the *Masach* in *Kli Malchut*. Thus, the minute a new *Masach* is formed in some *Partzuf*, the collective *Ohr Ein Sof*, which contains *Eser Sefirot de Ohr Yashar* as well, immediately expands to it and strikes that *Masach*. Then *Ohr Hozer* rises and clothes *Ohr Ein Sof* according to the measure of that *Ohr Hozer*.

This is called *Hitlabshut Ein Sof* in the *Kelim*, or in some *Sefira*. That is because a name of a *Sefira* indicates the measure of *Ohr Ein Sof* that clothes it. For example, when referring to *Hitlabshut*

*Ein Sof* in *Keter*, it implies that *Ohr Hozer* clothes the entire *Eser Sefirot de Ohr Yashar* up to *Keter*. When referring to *Hitlabshut Ein Sof* in *Hochma*, it indicates that *Ohr Hozer* clothes only up to *Hochma*.

We might ask, how such *Hitlabshut* applies only to nine *Sefirot*, while there are ten and not nine? Indeed, there is *Keter* there too, but this *Keter* is clothed in the *Pnimit* of *Hochma* and thus does not bear its own name, only *Hochma* does. All the levels of all the *Partzufim* adhere to the same conduct.

The measure by which the intensity of the *Ohr Hozer* is measured has also been explained there. It is the discrimination of the *Aviut* that is incorporated in the *Masach* of *Kli Malchut*.

They are five discernments: the most *Av Masach*, being *Behina Dalet*, reflects the greatest measure of the *Ohr Hozer*. It clothes the level of *Keter* in *Ohr Ein Sof*, meaning in the *Eser Sefirot de Ohr Yashar*. A *Masach* with *Aviut de Behina Gimel* clothes the level of *Hochma de Ohr Yashar*; a *Masach* of *Aviut de Behina Bet* clothes the level of *Bina de Eser Sefirot de Ohr Yashar*. A *Masach* with only *Aviut de Behina Aleph* clothes the level of *ZA de Eser Sefirot de Ohr Yashar* and a *Masach* that does not have *Aviut*, but is in *Behinat Shoresh* of the *Masach*, is called *Keter de Masach*.

In that *Masach* there isn't any *Zivug de Haka* and there isn't any level. It is only at the level of *Malchut*. However, we should remember all the reasons and arguments regarding the matters as they were explained there in *Histaklut Pnimit* above and in the previous parts. Study it there, for without understanding the reasons and the necessity in these matters it is impossible to understand even a single word here in its true meaning, for here I must be brief of course.

2. It means that *Olam Atzilut* is regarded as the *Rosh* of all the *Olamot*. Even though there are many *Olamot* above *Atzilut*, meaning all the many *Olamot* contained in *Adam Kadmon*, are indeed all concealed within *Olam Atzilut*. They are not at all roots to the *Olamot*, but are merely regarded as the *Shoresh* of *Olam Atzilut*. That is why they are concealed inside it and shine only in it and in hiding.

It has been explained in previous parts that *Masach de Behina Dalet* operates only in *Olam AK*. Hence, the measure of the *Ohr Hozer* there is indeed great, clothing up to the level of *Keter* in *Ohr Ein Sof*. Consequently, all the *Olamot* contained in *Olam Adam Kadmon* are called *Olam ha Keter*.

*Olam Atzilut* uses only *Masach de Behina Gimel* (see *Histaklut Pnimit*, Part 2, Chap 2, item 10). The measure of its *Ohr Hozer* that ascends from the *Zivug de Haka* on that *Masach* reaches only up to *Hochma*, and does not attain *Keter de Ohr Ein Sof*. Instead, *Keter* is hidden and concealed inside *Hochma*.

For that reason, *Olam Atzilut* is called *Olam Hochma*. This is the meaning of the verse, "In wisdom hast Thou made them all." It means that everything is rooted only in *Atzilut* and not in *AK*, which is *Olam Keter*. It is so because *Olam AK* is not regarded as the *Shoresh* of the inferior *Olamot* at all, and its appearance in

the *Olamot* will only be after *Gmar Tikkun*, as it says, “And His feet shall stand upon the mount of Olives.”

We must know that the entire *Eser Sefirot* are named after the highest *Sefira*: if it is *Keter*, all the *Sefirot* are regarded as *Keter*; if it is *Hochma*, they are all *Hochma* etc. By the same manner, every *Olam* is named after its first *Partzuf*.

*Olam Beria* shines by clothing the level of *Bina* and *Hochma* is hidden there.

2. **But in order to shine in *Beria*, *Hochma* must be clothed in *Bina*. By clothing these two, *Ohr Ein Sof* shines in *Beria*. This is the meaning of the *Masach* between *Atzilut* and *Beria*, for this *Masach* extends from *Bina*, where *Hochma* is clothed so as to shine in *Beria*.**

*Olam Yetzira* shines by its *Hitlabshut* in the level of *Tifferet* and *Bina* is also hidden there. In *Olam Assiya* it shines by *Hitlabshut* in the level of *Malchut* and *Tifferet* becomes hidden there too.

3. **In order to shine in *Yetzira*, it adds one more *Masach* and clothing, by *Bina* also clothing in *Tifferet*. After that *Ein Sof* shines in *Yetzira* through *Tifferet*.**

**In order to shine in *Assiya*, it adds another *Masach* and *Levush*. It means that *Tifferet* too is clothed in *Malchut* and *Ein Sof* shines to the entire *Assiya* through *Malchut*.**

**This is the meaning of “Upper *Ima* is nesting in *Kursaya*, and the middle pillar is nesting in *Yetzira* and *Malchut* nests in *Assiya*.”**

The *Zivug de Hakaa* to generate *Eser Sefirot de Atzilut* was made in *Olam AK* above *Atzilut*, in *Masach de Behina Gimel*, which is the level of *Hochma*.

4. **Indeed, to improve your understanding, know that the verse says, “In wisdom hast Thou made them all.” It means that *Ohr Ein Sof* is clothed in *Hochma* in *Atzilut* <sup>(3)</sup> and shines through the entire *Atzilut* through it. This wisdom shall be clarified to you from what I had let you know, that “for one higher than the high watcheth,” etc. and how many *Olamot* there are above *Atzilut* <sup>(4)</sup> and in that *Hochma* above *Atzilut* <sup>(5)</sup> where *Ein Sof* clothes and shines inside *Atzilut*.**

#### *Ohr Pnimi*

3. This has already been explained. However, that does not mean that when *Olam Atzilut* was emanated, it received the level of *Hochma* immediately. That is because the smaller levels were emanated there first, called *Ibur* and *Yenika*. Rather, it refers to the highest level that finally emerged there in *AA*, which is in fact the level of *Hochma*, lacking the *Keter*.
4. It's been explained above that all the innumerable *Olamot* that exist in *Atzilut* first, are all contained in the name *Adam Kadmon*, or *Olam Keter*, for the above reason.
5. You already know about the diminution of the *Ohr Hozer* that comes because of the *Hizdakchut* of the level of the *Aviut* in the

*Masach* (see *Histaklut Pnimit*, Part 2, Chap 7, item 72). You can therefore see that after *Olam AK* has been completed over *Hitlabshut* in *Ohr Hozer* of its *Masach* of *Behina Dalet*, that *Masach* was purified to *Behina Gimel* for the above reason in *Histaklut Pnimit*.

This does not mean that there was a change in *Masach de Behina Dalet* in *Olam AK* itself, because there is no absence in spirituality. Instead, any change denotes addition, for by the *Hizdakchut* to *Behina Gimel*, a new *Masach de Behina Gimel* was added and born, in which the *Ohr Elyon* spreads instantly to *Zivug de Hakaa* and raises *Ohr Hozer* from the *Masach* upward to the level of *Hochma* (see Chap 3, item 1).

This is called “new *Hitlabshut* in *Olam AK*”, meaning *Hitlabshut Ohr Ein Sof* in *Hochma*. However, this new *Hitlabshut* is not needed for self, but only for *Olam Atzilut*.

The above *Masach de Behina Gimel*, whose *Ohr Hozer* rose from the place of the *Masach* upward, clothed *Ohr Ein Sof* up to the level of *Hochma*. Consequently, all *Eser Sefirot* above the *Masach* come back down from the place of the *Masach* downward (see Chap 3). This is regarded as the *Masach* and *Malchut* expanding from her downward, to *Eser Sefirot* by reason of the *Ohr Hozer* that is drawn from above.

Thus, *Malchut* expands to *Eser Sefirot* of *Ohr Hozer* that rose from the *Masach de Behina Gimel* from above, meaning in the level of *Hochma*, which are called *Eser Sefirot de Atzilut*.

The Rav writes “**and in that *Hochma* above *Atzilut* where *Ein Sof* clothes and shines inside *Atzilut*.**” He wishes to say that that *Zivug de Hakaa* on the *Masach de Behina Gimel* had to be in *Olam AK* above *Atzilut*, because *Masach de Behina Gimel* is but a *Hizdakchut* from *Behina Dalet* and *Behina Dalet* is in *Olam AK*.

Thus, the *Hizdakchut* and the *Zivug de Hakaa* are obligatory in *Olam AK* above *Atzilut*. After the *Ein Sof* clothed there, in the *Ohr Hozer* that rose up from the *Masach*, the *Eser Sefirot de Atzilut* came down and extended from the place of the *Masach* downward.

The *Zivug de Hakaa* to generate *Eser Sefirot de Beria* was made in *Olam Atzilut* in *Masach de Behina Bet*, which is the level of *Bina*.

The *Zivug de Hakaa* to produce the *Eser Sefirot de Yetzira* was made in *Olam Beria* in the *Masach de Behina Aleph*, which is the level of *Tifferet*. Also, the *Zivug de Hakaa* to generate the *Eser Sefirot de Assiya* was made in *Yetzira* in the *Masach de Shoresch*, which is the level of *Malchut*. The *Zivug de Hakaa* was made above *Atzilut* in *Masach de Behina Gimel*, which is the level of *Hochma*, for the *Eser Sefirot de Atzilut*.

5. Thus, when he wanted to shine in *Beria* <sup>(6)</sup>, he also clothed *Bina* in *Atzilut* above *Beria*, and by that *Bina* shines in *Beria* <sup>(7)</sup>. Also, in order to shine in *Yetzira* <sup>(8)</sup>, it clothed the *Tifferet* of *Beria*.

From *Yetzira* to *Assiya* it also clothes in *Malchut de Yetzira*, and so it is in *Atzilut*. That is because in order to shine in *Atzilut*, it clothed



***Hochma* above *Atzilut* and shone through it in *Atzilut*. Thus, you should not think that it is the *Hochma de Atzilut* herself.**

*Ohr Pnimi*

6. Here too, as in *Atzilut*, it does not mean that right at the beginning of its emergence, the degree of *Bina* appeared in *Olam Beria*. Instead, he wishes to say that the highest level that finally came out there is not more than *Bina*, and the *Zivug de Haka* was above in *Behina Bet de Atzilut*.

It also means that for the above reason, the *Hizdakchut* of the *Masach* from *Behina Gimel* to *Behina Bet*, called *Bina*, had to have been in *Olam Atzilut*, the place of *Masach de Behina Gimel*, called *Hochma*. In the four *Partzufim* AB SAG MA BON de AK, the *Zivug* of every *Partzuf* occurred in the *Peh de Rosh* of its upper *Partzuf*. *Zivug de AB*, which is *Behina Gimel*, was made in *Peh de Rosh de Partzuf Galgalta*. *Zivug de SAG* was made in *Peh de Rosh de AB* etc. (observe *Histaklut Pnimit*, Chap 9).

It is the same in *Olamot ABYA*, where the *Zivug* for every *Olam* is performed in its Upper *Olam*. After *Masach de Behina Gimel* is purified there to *Behina Bet* it is considered that a new *Masach de Behina Bet* was born and added there. *Ohr Ein Sof* instantly spreads for *Zivug de Haka*, the *Ohr Hozer* rises and clothes the degree of *Bina de Eser Sefirot de Ohr Yashar*. Then *Keter* and *Hochma de Ohr Yashar* clothe *Pnimit Bina*.

When *Hitlabshut Ein Sof* in *Bina* is completed from the *Masach* upward, the *Ohr Hozer* comes back down from the place of the *Masach* downward. Then that *Malchut* expanded into *Eser Sefirot* from her and within her, meaning from *Keter* to her *Malchut*. It is like the *Eser Sefirot* from the *Masach* upward in *Atzilut*, meaning only at the level of *Bina*, where *Keter* and *Hochma* are concealed.

However, these *Eser Sefirot* are the *Eser Sefirot* of *Olam Beria*, so the *Eser Sefirot* in the level of *Bina* that emerged above the *Masach* are in *Olam Atzilut*. The Rav says about them, “**when he wanted to shine in Beria, he clothed Bina in Atzilut,**” and the second *Eser Sefirot* that extended downward from the *Masach* are called *Eser Sefirot* in *Olam Beria*.

7. It means that every thing that exists in *Eser Sefirot de Olam Beria* extends in the *Eser Sefirot* of the level of *Bina* above *Beria*, for the reason explained above (see also Chap 2, item 3).
8. Meaning for the reason explained above in *Atzilut* and *Beria*, namely that *Olam Yetzira* extends from *Masach de Behina Aleph* and *Hizdakchut* from *Behina Bet* to *Behina Aleph* must be in *Olam Beria*. It is so because that is where that *Masach* is, and after the *Hizdakchut* is performed there, emerge the *Eser Sefirot* from the *Masach* upward in the level of *ZA*, called *Tifferet*.

The first three *Sefirot* *Keter*, *Hochma*, *Bina de Ohr Yashar* are concealed and clothed in *Pnimit Tifferet*. After this *Hitlabshut* is completed, second *Eser Sefirot* come back down from the place of the *Masach* downward in the place of *ZA*, called *Eser Sefirot* of *Olam Yetzira*.

## Chapter Four

Explains the following questions: If *Hitlabshut Ohr Elyon* is *Ohr Hozer* at the level of *Hochma*, will all *Eser Sefirot* be at the level of *Hochma*? If it is in the level of *Bina*, will all *Eser Sefirot* be in *Ohr* of *Bina*? If it is in the level of *ZA*, will all *Eser Sefirot* be in *Ohr ZA*? If it is in *Malchut*, will all *Eser Sefirot* be in *Ohr Malchut*? Contains four issues:

1. When *Ein Sof* shines in *Bina de Atzilut*, it does not shine through *Hitlabshut* in *Ohr Hozer de Masach de Bina*, but the *Ohr* of the degree of *Hochma* shines in *Bina* too. Consequently, even *ZA* that receives from *Bina* has *Ohr Hochma* as well. 2. But in order to shine in *Olam Beria*, it clothes in *Ohr Hozer de Masach de Bina*. Hence, all *Eser Sefirot* are *Ohr de Bina*, even the *Keter* and *Hochma* there. 3. In *Olam Yetzira* it clothes the *Ohr Hozer de Masach de ZA*, and all *Eser Sefirot* are from *Ohr ZA*. It is the same in *Olam Assiya*: it clothes in a *Masach* at the level of *Malchut*, and all *Eser Sefirot* are in *Ohr Malchut*, even *KHB ZA* there. 4. The four *Otiot Yod, Hey, Vav, Hey*, imply the four *Olamot ABYA*.

When *AK* clothed to shine in *Atzilut*, it only clothed the *Ohr Hozer* at the level of *Hochma*, not the *Ohr Hozer de Behina Bet*, being the level of *Bina*. Thus, only the level of *Keter de Keter* disappeared from that level and clothed inside *Hochma*.

- 1. You should indeed know, that when the *Maatzil* wanted to shine in *Atzilut*, he had clothed in *Hochma* above *Atzilut*, and is inside her through the clothing of *Hochma*. Then He had entered and illuminated in *Keter* and *Hochma de Atzilut* and did not have to clothe in *Bina* above *Atzilut* as well <sup>(1)</sup>. He therefore clothed only *Hochma* above *Atzilut* and illuminated in *Keter* and *Hochma de Atzilut* through her <sup>(2)</sup>.**

### *Ohr Pnimi*

1. Here the Rav laboured to explain the difference between the four *Behinot de Ohr Yashar*, called *Hochma, Bina, ZA* and *Malchut*, and the four *Behinot de Ohr Hozer*, called by the same names *Hochma, Bina, ZA* and *Malchut*. The Rav has already explained (Chap 1, item 3 and in *Ohr Pnimi*, item 70) that the *Kelim de Atzilut* are made by the *Ohr Hozer* that ascends to its place, where *Atzmut Ohr Ein Sof* is clothed, which are the four *Behinot de Ohr Yashar*. You can see how the four *Behinot HB ZA* and *Malchut de Ohr Yashar* clothe the *Ohr Hozer* that ascends by *Zivug de Hakaa* in the *Masach* in *Malchut de Ohr Yashar*.

You can therefore see that where it specifies the word *Hitlabshut*, it means that *Ohr Yashar* clothes *Ohr Hozer*. When he says that *Ein Sof* clothed *Hochma* it means that the four *Behinot HB TM de Ohr Yashar* that expand from *Ein Sof*, clothed the *Hochma* of *Ohr Hozer*.

It means that to the extent of *Ohr Hozer* that has the level of *Hochma de Ohr Yashar*, the *Ohr Hozer* of that level of *Hochma* clothes all four *Behinot de Ohr Yashar, Hochma, Bina, ZA* and *Malchut*, except *Keter de Ohr Yashar*, which is concealed in *Hochma de Ohr Yashar*.

It is certain that the four *Behinot de Ohr Yashar* that expand from *Ein Sof* also come gradually by way of cause and consequence. That is because they stem from one another, *Hochma* extends from *Keter*, *Bina* extends from *Hochma*, *ZA* extends from *Bina* and *Malchut* extends from *ZA* (see *Ohr Pnimi*, Part 1, Chap 1, item 50).

However, this is still not considered as *Hitlabshut*. That is because the four *Behinot de Ohr Yashar* do not clothe one another, as it says, that *Ohr Elyon* is clothed in *Bina* in order to shine for *ZA*. That is because clothing refers to the clothing of *Ohr Hozer* that ascends by the *Zivug de Hakaa* from the *Masach* that is erected in *Behina Dalet*, which is *Malchut* (see Chap 1, item 3 and *Ohr Pnimi*, there, item 100).

Here in *Bina*, there was no *Tzimtzum* and of course there is no *Masach* there that is ready for the *Hakaa* of *Ohr Elyon* into *Ohr Hozer* so that you say that the *Ohr* clothed in *Bina de Ohr Yashar* to shine in *ZA de Ohr Yashar*. This is called “In Passing”. It means that *Ohr Ein Sof* that belongs to *ZA de Ohr Yashar* necessarily passes through the *Sefirot* of *Bina de Ohr Yashar*, since it is the reason for *ZA de Ohr Yashar*. That *ZA de Ohr Yashar* cannot acquire any *Ohr* if not through its cause, namely *Bina*.

However, this is not regarded as *Hitlabshut* in *Masach Bina*, since there is no *Masach* there, as it says that there is only a *Masach* in *Behina Dalet*, meaning in *Malchut*.

Remember that difference between the four *Behinot de Ohr Yashar* and the four *Behinot de Ohr Hozer* well, so that you will not be confused by the similarity in their names. When we say *Hochma de Ohr Yashar*, we mean the second *Sefira* after *Keter de Ohr Yashar*, called *Hochma*. But when we say *Hochma de Ohr Hozer*, it means that there is a *Zivug de Hakaa* involved, and *Eser Sefirot de Ohr Hozer* that clothe the *Eser Sefirot de Ohr Yashar*, meaning twenty complete *Sefirot*.

When they are all incorporated and mingled, they contain one hundred *Sefirot*. We call all of them by the name *Hochma de Ohr Hozer*, because it designates the level of the *Ohr Hozer*, and because it rises and clothes up to *Hochma*. That is why we call all one hundred *Sefirot* by the name *Hochma*. Remember that for it is the most important key in this wisdom.

Much the same applies to *Bina de Ohr Hozer*, which is also twenty *Sefirot* except *Keter* and *Hochma* are concealed inside *Bina*. *ZA de Ohr Hozer* also has twenty *Sefirot*, but *Keter*, *Hochma* and *Bina* are concealed inside *ZA* (see Chap 3, item 1).

The Rav wrote, “**and did not have to clothe in *Bina* above *Atzilut* as well. He therefore clothed only *Hochma* above *Atzilut*.**” He wishes to say that for the purpose of the *Eser Sefirot de Atzilut*, He clothed the *Hochma* above *Atzilut*, meaning *Hochma de Ohr Hozer* (*Ohr Pnimi*, Chap 3, item 10), but a *Zivug de Hakaa* in the *Masach de Behina Gimel* in *Malchut*.

However, it did not have to clothe *Bina de Ohr Hozer*, meaning by the *Zivug de Hakaa* in *Masach de Behina Bet* in *Kli Malchut*. That is because the level of *Bina de Ohr Hozer* belongs to *Eser*

*Sefirot de Beria* and not to *Eser Sefirot de Olam Atzilut*, where it clothes the level of *Hochma de Ohr Hozer* (see *Ohr Pnimi*, Chap 3, item 1).

2. It means that it illuminates in *Eser Sefirot de Atzilut* in the level of *Hochma*. Since *Keter* is concealed here in *Hochma*, *Keter* and *Hochma* are included in this level as one.

*Bina* passes the *Ohr* at the level of *Hochma* through a *Halon* to *ZA* and *Malchut*, without a second *Hitlabshut* in *Ohr Hozer de Masach de Behina Bet*.

2. **Indeed, when He wanted to shine from *Bina de Atzilut* down through the end of *Atzilut* <sup>(3)</sup>, He certainly had to clothe *Bina de Atzilut* as well <sup>(4)</sup>. That is because *ZA* and *Nukva* receive *Ohr* only through *Bina* <sup>(5)</sup>.**

**However, the thing is that *Bina* was only useful in transferring *Ohr Ein Sof* that is clothed in Upper *Hochma* and passed to *Atzilut* through *Bina* <sup>(6)</sup>. *Bina* did not become a second *Masach* and *Levush* to shine for *ZA* <sup>(7)</sup>, but the *Ohr* itself comes through a *Halon*, without any *Masach* <sup>(8)</sup>.**

**Thus, even though it extends through *Bina*, it is not called *Hitlabshut*, because there is no *Masach* there whatsoever. For that reason, what *ZON de Atzilut* receive is the *Ohr Ein Sof* itself that is clothed only in *Hochma*.**

#### *Ohr Pnimi*

3. Meaning from the *Sefira* of *Bina de Ohr Yashar* to *Malchut de Ohr Yashar*.
4. He did not use the term *Hitlabshut* here, as he did immediately after when he said, “**even though it is extended through *Bina*, it is not called *Hitlabshut*, because there is no *Masach* there.**” It has already been explained elaborately above, that the word *Hitlabshut* means that *Eser Sefirot de Ohr Yashar* clothe the *Ohr Hozer* that ascends by the *Zivug de Hakaa* in the *Masach*. This is what the Rav meant when he said that because there is no *Masach* in *Bina*, it is not called *Hitlabshut*.
5. *Bina* is the reason and the cause of *ZON*, even in the four *Behinot de Ohr Yashar*. Consequently, every consequence must receive everything it has from its cause, as explained above.
6. This has been thoroughly explained above.
7. It means that there is no *Masach* there for *Ohr Ein Sof* to expand for *Zivug de Hakaa* and raise *Ohr Hozer* in the level of *Bina*. This *Ohr Hozer* in the level of *Bina* becomes a second *Levush* on *Ohr Ein Sof*, in addition to the first *Levush* from *Ohr Hozer* in the level of *Hochma*.
8. Look up the word *Halon* in the Table of Questions, item 30. In any place where the *Masach* acts to raise *Ohr Hozer* from below upward, the *Aviut* is called *Halon* (see also Part 2, *Ohr Pnimi*, Chap 2, item 70). Here too the *Aviut* operates from below upward, as the Rav says above (Part 3, Chap 1, item 3).

For that reason the Rav calls the *Aviut* of the *Behinot ZA* and *Malchut* by the names *Halon*, and narrow *Nekev* (Chap 1, item 4). That is because the *Masachim* below the level of *Hochma* operate only from below upward.

We should not compare this with what is brought in a different place, that there are five *Partzufim* in the *Eser Sefirot de Atzilut* as well. Indeed, there is a great difference between them, as all these five *Partzufim* of *Atzilut* are five parts of *Eser Sefirot* at the level of *Hochma*. This will be explained in its place and there is nothing more to add here.

In order to shine in *Olam Beria*, the *Ohr Elyon* clothes the level of *Behina Bet*, which is *Bina*. Thus, *Hochma* too disappears and *Keter* and *Hochma* become incorporated inside *Bina*.

- 3. However, in *Beria* the *Ein Sof* puts on a different *Levush* than in *Bina de Atzilut* <sup>(9)</sup>. This *Bina* becomes a “Blocked *Masach*” and “Complete *Levush*”, by which all *Eser Sefirot de Beria* receive, even *Keter* and *Hochma de Beria* <sup>(10)</sup>.**

#### *Ohr Pnimi*

9. It means that the *Masach* and *Malchut* purify to *Behina Bet*, called *Bina*, and *Ohr Ein Sof* expands to *Zivug de Hakaa* on that *Masach* and raises *Ohr Hozer* in the level of *Bina* (see *Ohr Pnimi*, Chap 3, item 6). That *Ohr Hozer* is a new and different clothing over that *Ohr Ein Sof*, which greatly differs from the *Levush de Ohr Hozer* of *Atzilut* itself.

It is so because *Levush de Atzilut* comes from the *Hakaa* in *Masach de Behina Gimel* that extends *Ohr Hochma* in the entire *Eser Sefirot*. That new *Levush* is from the *Hakaa* in the *Masach de Behina Bet*, which does not come to clothe the *Hochma de Ohr Yashar*, but only *Bina de Ohr Yashar*. For that reason it has nothing of *Ohr Hochma*.

This *Zivug* is necessarily done in *Atzilut* (see *Ohr Pnimi*, chap3, item 6), but the entire *Eser Sefirot* that clothe the *Levush* at the level of *Bina* extend from the *Masach* downward and come to *Olam Beria*.

10. The *Ohr Hozer* first ascends from the *Masach* in *Bina* upwards, meaning in *Olam Atzilut*, and *Sefirot de Atzilut* necessarily clothe this *Levush* at the level of *Bina*. However, the *Aviut* and the blocking of this *Masach* do not count there, not even a bit.

It is so because the *Aviut* and the blemish cannot affect their superiors in any way. Such a reception is called *Halon* and *Nekev* (see *Ohr Pnimi*, Part 2, Chap 2, item 70), meaning without any *Aviut*.

However, in the descending *Ohr Hozer* below the *Masach* between *Atzilut* and *Beria*, meaning in the *Eser Sefirot* in *Olam Beria*, the force and the *Aviut* of the *Masach* is the entire *Shoresh Hitpashtut Ohr Ein Sof* in them. Hence, the *Masach* becomes a block and complete clothing that limits *Ohr Ein Sof* from shining anything of the *Ohr Hochma*, for it is *Masach de Behina Bet* where *Ohr Hozer* does not reach *Hochma*, but only *Bina de Ohr Yashar*.

That is why the Rav writes that it became a “**Blocked Masach**,” meaning it blocks the *Ohr* of *Atzilut*, meaning *Ohr Hochma* from appearing in *Olam Beria*, even a bit. It is so because this *Masach* affects *Beria* from above downward, as we’ve said above.

The top *Sefira* in any level of *Eser Sefirot* shine in any *Eser Sefirot* of that level, in such a way that all *Eser Sefirot* of *Olam Atzilut* receive *Ohr Hochma*, and all *Eser Sefirot* of *Olam Beria* receive *Ohr Bina*.

4. It turns out that *Atzilut* receives the *Ohr* of the Upper *Hochma* because *Ein Sof* is clothed within her, and is therefore not regarded as receiving from *Hochma* alone <sup>(20)</sup>.

*Beria* receives the *Ohr* of *Bina* because *Ein Sof* and *Hochma* are clothed within her <sup>(30)</sup>. For that reason, *Beria* does receive but only from *Bina*. This is the meaning of “Upper *Ima* nests in *Kursaya*” <sup>(40)</sup>, because *Kursaya* receives *Ohr* from the above *Bina de Atzilut*, as it became a separating *Masach* between *Ein Sof*, *Hochma*, and *Beria*.

#### *Ohr Pnimi*

20. Meaning only from the level of *Hochma*. However, *Atzilut* cannot receive from *Keter* because the *Masach de Behina Gimel* operates there from above downward, as it clothed *Behina Gimel* above *Atzilut*. Hence it became a blocked *Masach* on *Ohr Keter* and is considered to be receiving only from *Hochma*.
30. It means that *Keter* and *Hochma* are concealed in the level of *Bina* since that *Ohr Hozer* does not reach them, but only the level of *Bina*. Hence *Beria* receives only from *Bina* and cannot receive from *Keter* and *Hochma*, because the *Masach* blocks them as it is above *Beria*.

This is the meaning of the words of the Rav, that a separating *Masach* was erected between *Keter* and *Hochma* and *Beria*. You should remember that *Keter* is called *Ein Sof*.

40. An intermittent *He’arah* is called “nesting”. It is like a bird that does not always sit over its chicks, but only sometimes. Because the above *Zivug de Behina Bet* is not a perpetual *He’arah* in *Olam Beria*, he calls it “nesting”. He says, “Upper *Ima* nests in *Kursaya*.” Read my book *Panim Meiroi u Masbirot*” p. 61 for the reason why *Bina* is called Upper *Ima*.

*Bina de Atzilut* passes *Ohr Hochma* to ZON, and *Bina de Beria* passes *Ohr Bina* to ZON.

5. If you say: It turns out that *ZA* and *Nukva de Atzilut* and *Beria* are equal because they all receive from *Bina de Atzilut*, then we should also say that we have already explained that *Zeir* and *Nukva* receive the *Ohr Hochma* itself, for “In wisdom hast Thou made them all,” and *Bina* is used only as a passage.

After *Atzilut*, *Bina* becomes a *Masach* and complete clothing from the *Hitzoniut de Kli de Bina de Atzilut*, and through that *Masach*, all *Eser Sefirot de Beria* receive the *Ohr Ein Sof*.

*ZA de Beria passes Ohr Bina to Malchut.*

6. **Know that Beria too, although the Ohr returned to clothe ZA of Beria, still Malchut of Beria receives the Ohr of Bina de Atzilut herself. ZA permits her only an isolated passage<sup>(50)</sup>, such as in Atzilut, as it is also in the inner Yetzira from her and within her<sup>(60)</sup>, and also in the inner Assiya from her and within her.**

*Ohr Pnimi*

50. As was explained above regarding *Bina de Atzilut*, the *Zivug* was made in *Masach de Behina Bet* for *Beria's* needs and *Ohr Hozer* rose and clothed *Bina*. However, it did not stop the *Ohr Hochma* toward *ZA de Atzilut*, which stands passed that *Bina*. It is so because the *Masach* that operates from below upward does not carry with the *Ohr Hozer* that ascends by it any new *Gevul* and *Aviut* to those who receive from it.

*ZA de Atzilut* too receives from this *Ohr Hozer*, but it does not diminish because of it, so as to become unable to extend *Ohr Hochma*. That is because reception by the power of a *Masach* from below the degree is called a *Halon* and *Nekev*, but it does not block or limit anything.

It is so also in any *Masach* in any place, for the borders are always created by the *Masachim*. However, these borders are never apparent except to the receivers below the *Masach*, but not at all to the receivers above the *Masach*.

This is the meaning of the Rav's words, that **"although the Ohr returned to clothe ZA of Beria"** and made a *Zivug de Hakaa* in *Masach de Behina Aleph*, this *Ohr Hozer* has the degree of *ZA*. Although *Malchut de Beria* receives from this *Ohr Hozer*, still, because this *Masach* operates from below upward, it does not limit *Malchut de Beria* so as not to draw the *Ohr de Bina* for herself.

It is so because **"ZA permits her"** - *Malchut de Beria*, through his *Masach* from below upward, for he is **"only an isolated passage,"** meaning a *Halon* and not a *Masach* (see Part 3, item 4 in *Ohr Pnimi* item 6). So it is in all other places too.

60. Regarding the *Ohr Hozer* that descends from above downward, whose conduct is to widen the *Masach* and the *Kli de Malchut* until they expand to *Eser Sefirot* from above downward on their own, from *Keter* to *Malchut* (see Chap 3, item 5). This *Hitpashtut* of *Malchut* is always referred to as *Hitpashtut* "from her and within her".

It means that the *Kli* called *Malchut* expands to *Eser Sefirot* from her and within her, and you already know that the limited *Eser Sefirot* in all the *Olamot* are made solely by the *Ohr Hozer* that expands to them from above downward. Thus, these *Eser Sefirot* are called "the inner *Eser Sefirot* from her and within her", in *Atzilut*, in *Yetzira* and in *Assiya*.

In *Olam Yetzira*, *Ohr Elyon* clothes *Ohr Hozer de Behina Aleph*, which is the level of *Zeir Anpin*, and in *Olam Assiya*, the *Ohr Elyon*

clothes the *Ohr Hozer* at the *Shoresh* level of the *Aviut*, which is the level of *Nukva de ZA*.

7. **In order to shine in *Yetzira*, the *Ein Sof* becomes clothed in a complete *Levush* in *ZA de Beria* as well <sup>(70)</sup>, and becomes a *Masach* and clothing to *Yetzira*, by which the entire *Yetzira* receives. In order to shine in *Assiya*, the *Ein Sof* becomes clothed with a complete *Levush* and *Masach* in *Nukva de Zeir Anpin de Yetzira* as well, and *Assiya* receives through him. This is the meaning of “six *Sefirot* nest in *Yetzira* <sup>(80)</sup>, and Lower *Ima* nests in the wheel <sup>(90)</sup>.”**

#### *Ohr Pnimi*

70. The *Ohr Hozer* that expands from the *Masach* downward is called “complete *Levush*” since it limits the *Orot* from clothing by means of its special *Aviut*, so that they cannot descend past its *Gevul*. However, *Ohr Hozer* that ascends from below upward, even though it is a *Levush* over the *Eser Sefirot de Ohr Yashar* as well, that *Levush* does not limit the *Ohr* it clothes in any way.

Hence it is regarded as incomplete *Levush*, and only as a *Shoresh* for *Levush*. The issue of the *Hitpashtut* of *Eser Sefirot de Yetzira* and *Assiya* has already been explained above thoroughly.

80. *ZA* is called “six *Sefirot*” because of the absence of *GAR KHB*, and the absence of *Malchut*. It only has the *Sefirot HGT NHY*, and the word “nesting” has already been explained above.
90. *Malchut de Atzilut* is sometimes called “Lower *Ima*” because *Malchut de Atzilut* is the primary *Shoresh* for all those who are in *BYA*. The Rav names *Malchut de Yetzira* the “Lower *Ima*” after *Malchut de Atzilut*, since they are one *Shoresh*.

*ABYA* are the four *Otiot Yod, Hey, Vav, Hey*. *Yod* is *Atzilut*, namely *Hochma*; *Hey* is *Beria*, namely *Bina*; *Vav* is *Yetzira*, namely *ZA*; the last *Hey* is *Assiya*, which is *Malchut*.

8. **Now you can understand why the four *Olamot Atzilut, Beria, Yetzira, Assiya* are implied in the four *Otiot HaVaYaH* <sup>(100)</sup>. *Yod* is *Atzilut*, *Hey* is *Beria*, *Vav* is *Yetzira* and *Hey* is *Assiya*.**

**The *Ohr* of *Atzilut* is by the Upper *Hochma* and is therefore called *Yod* <sup>(200)</sup>. *Beria* is by *Bina de Atzilut*, hence the name *Hey*. Also, *Vav* in *Yetzira* and lower *Hey* in *Assiya*.**

#### *Ohr Pnimi*

100. As he explains in the following, the name *HaVaYaH* consists of *Eser Sefirot*. The four *Olamot ABYA* are *Eser Sefirot* that contain the entire reality. However, even though each and every *Olam* in and of itself contains particular *ABYA* and *ABYA* inside the particular, we must still know that they are all arranged in *Eser Sefirot*, implied by the four *Otiot HaVaYaH*.

This is very important information that should always be kept before the eyes of the reader, since we must always deduce from the particular *Eser Sefirot* to the general *Eser Sefirot*. They always have parallel properties and one is deduced from the other.



200. Although *Atzilut* has only *Eser Sefirot*, implied in the four *Otiot HaVaYaH*, because the level of these *Eser Sefirot* is up to *Hochma*, it is regarded as *Ohr Hochma* entirely. The *Yod* of the name *HaVaYaH* insinuates her, for the *Orot* that are smaller than *Hochma* do not bear their own name with respect to the important *Ohr Hochma*, which greatly surpasses them. For that reason *Beria* is only called *Ohr Bina*, and so do all of them, meaning after the names of the most important *Orot* in them.

Consequential rule: The main difference between each two *Olamot* in *ABYA* is the *Masachim* in the four *Behinot* of the *Aviut*, *HB TM*.

- 9. We find that there is a consequential rule: *Atzilut* receives *Ohr* only from *Hochma*. That is because *Hochma* became a blocked *Masach* between *Ein Sof* and *Atzilut*.**

***Beria* receives from *Bina de Atzilut* after *Ohr Ein Sof* and Upper *Hochma* clothed inside her. It is called *Ohr Bina* because she becomes a *Masach* that completely separates.**

***Yetzira* receives from *ZA de Beria* herself, and *Assiya* from *Nukva de ZA de Yetzira* herself. Had it not been for these *Masachim* and *Levushim* (pl. for *Levush*), they would not have been able to receive *Ohr Elyon*, though each *Olam* is at a lower degree than the other, as explained above <sup>(300)</sup>.**

#### *Ohr Pnimi*

300. It means that each *Olam* does not receive any *Ohr*, except what the *Masach* above it gives it, as explained above.

## Chapter Five

Explains how every *Ne'etzal* and creature consists of the four *Behinot Aviut* called *HB TM*, where the *Ohr Elyon* expands to *Zivug de Hakaa* on the *Masach* in *Malchut*. Their *Shoresh* is the *Maatzil* called *Keter*. Because every *Behina* is different than the other, there must be a median *Behina* between them, consisting of both *Behinot*. Contains seven issues:

1. Every creature contains four elements *ERMA* (*Esh, Ruach, Mayim, Affar* Fire, Wind, Water, Dust respectively, pronounced Arma). They represent the four *Otiot HaVaYaH*, which are *HB TM*, namely *TNTO – Taamim, Nekudot, Tagin, Otiot* (pronounced Tanta) and *ABYA*. 2. These are the four *Behinot* in the *Adam Tachton*: a) the spirituality (*Ruach*) in it; b) the *Guf*; c) the *Malbushim* (clothes); d) the *Bait* (house) one dwells in. Each of them consists of four. In the spirituality in it there is a *Nefesh, Ruach, Neshama, Haya*. The *Guf* has *Atzamat, Gidin, Bassar, Or*. The *Malbushim* have *Ktonet, Michnasayim, Mitznefet, Avnet* (shirt, trousers, miter, and belt respectively). The *Bait* contains *Bait, Hatzet, Sadeh, Midbar* (house, yard, field, desert respectively). 3. Among the four *Behinot* of *Adam*, there is one that contains all of them. Also there is an intermediate *Behina* between each and every *Behina* that contains both. 4. The *Behina* that contains all of them is called *Ohr Yechida*, containing two *Behinot*: a) *Nitzotz* of the Creator; b) *Nitzotz* of the creature. 5. The median *Behina* between the spiritual *Behinot* in a person, which are *NRNH*, and the *Behina* of the *Guf*, is called *Revi'it Dam*, which clothes *Nefesh de Nefesh*. It contains both spirituality and the *Guf*. 6. The median *Behina* between the *Guf* and the *Malbushim* is the *Se'arot* and the *Tzipornaim* (hair and nails respectively) of a human. 7. The median between the *Malbushim* and the *Bait* is *Ohalim* (tents), which are made of wool and flax.

There is a *Maatzil* and a *Ne'etzal*. Each *Ne'etzal* is divided by the four *Behinot* of *Hitabut* by which the *Ohr* expands from the *Maatzil* to become the *Kelim* of the *Ne'etzal*. Those are *HB TM* and are *ERMA*; they are the four *Otiot HaVaYaH*, and *TNTO*, and they are the four *Behinot* in *Adam*: *NRNH, Guf, Levushim*, and the *Bait* one sits in. It is so because there is no *Ne'etzal* with less than four parts.

- 1. There are *Maatzil* and *Ne'etzal* <sup>(1)</sup>. The *Ne'etzal* has four elements: *Esh, Ruach, Mayim, Affar* <sup>(2)</sup>, which are the four *Otiot HaVaYaH* and are *Hochma, Bina, Tifferet* and *Malchut*. They are also *Taamim, Nekudot, Tagin, Otiot*, and they are *Atzilut, Beria, Yetzira, Assiya*.**

**They are also the four *Behinot* in *Adam*:**

- A. The inner *Adam*, which is the spirituality, called *Nefesh, Ruach, Neshama, Haya, Yechida*.**
- B. The *Guf*.**
- C. The *Malbushim* over the *Guf*.**
- D. The *Bait* that *Adam* and his *Guf* and *Malbush* sit in.**

### *Ohr Pnimi*

1. Any superior *Partzuf* is regarded as a *Maatzil* toward its inferior *Partzuf*. That is because the *Partzufim* emerge from one another by way of cause and effect from the beginning of the *Kav* to the end of *Assiya*; every *Partzuf* is *Ne'etzal* by its superior.

2. These are the four aforementioned *Behinot* in the words of the Rav (Part 3, Chap 1, item 4) where *Ein Sof* first expanded to make *Kelim* over the four *Behinot*, until it encountered the *Masach* in *Kli Malchut*. There are many names to these four *Behinot*, because there is not a single little item in reality that is not arranged by the above four *Behinot*, and reality in general is also arranged by them.

They are the four *Olamot*: *Atzilut*, *Beria*, *Yetzira*, *Assiya*, which contain the entire reality. You must understand that although the order of the four *Behinot* is imprinted in every item of reality, it does not mean that all items are the same. In fact, each item has a distinct value according to the measure of its vessel of reception.

Each *Behina* of the four *Behinot* in *Adam* consists of four:  
 Spirituality is *Haya*, *Neshama*, *Ruach*, *Nefesh*; *Guf* is *Atzamot*,  
*Gidin*, *Bassar*, *Or*; *Levushim* are *Ktonet*, *Michnasayim*, *Mitznefet*,  
*Avnet*; *Bait* is *Bait*, *Hatzer*, *Sadeh*, *Midbar*.

**2. All these *Behinot* consist of four *Behinot* <sup>(3)</sup>, as follows:**

- ***Behina Aleph* of spirituality is: *Neshama* to *Neshama*, *Neshama*, *Ruach*, *Nefesh* <sup>(4)</sup>.**
- ***Behina Bet*, which is the *Guf*, is the *Atzamot*, the *Moach* inside them, the *Gidin*, the *Bassar* and the *Or*, as it says, “Thou hast clothed me with skin and flesh, and knit me together with bones and sinews.”**
- ***Behina Gimel* is the *Levushim*. It is known that these are obligatory *Levushim* for a Laic Cohen (Priest): *Ktonet*, *Michnasayim*, *Mitznefet*, and *Avnet*. These four of the Great Cohen are higher *Levushim* than these, as it is written in the *Zohar*, that these are the *Levushim* of the name *ADNI*, and these are the *Levushim* of the name *HaVaYaH*, but in principle they are only four *Behinot*.**
- ***Behina Dalet* is the *Bait*. There are *Bait*, *Hatzer*, *Sadeh* and *Midbar*.**

*Ohr Pnimi*

3. This *Hitkalelut* is because of the *Hizdakchut* of the *Masach*, which necessarily occurs in the emanation of each and every degree (see *Histaklut Pnimit*, Part 2, Chap 7, item 72).
4. It is *Ohr Hochma*, also known as *Ohr Haya*. *Ohr Yechida* is opposite *Keter*, which is considered *Maatzil*. Also, the *Moach* in the *Atzamot* corresponds to *Keter*.

Between each two *Behinot* there is a median *Behina* that contains both.

- 3. Indeed, in all these four inner *Behinot* there is one *Behina* that contains them all <sup>(5)</sup>. It is a median between each two *Behinot* and consists of both <sup>(6)</sup>. For example, biologists write that between the still and the vegetative there is the coral; between the vegetative**

and the animate there is *Adnei ha Sadeh* (Ledges of the field), mentioned in Masechet Kilaim. It is like a dog that grows on the ground with its navel rooted in the soil, from which it sucks its sustenance. When you cut off its navel, it dies. Between the animate and the speaking there is the monkey.

*Ohr Pnimi*

5. It means that it contains all four *Behinot*, namely the second *Behina* of *Keter* (see Chap 6, item 2), being the *Shoresh* of the *Hitpashtut* of the four *Behinot*. *Ohr Keter* is called *Yechida*.
6. It means that a second *Behina* in *Keter* is regarded as the middle between the Upper Degree and the lower degree, meaning between the *Maatzil* and the *Ne'etzal*. Any Superior is always regarded as the *Maatzil* of the inferior (see Chap 5, item 1).

Between Creator and creature, which is the spirituality in a person, there is a middle *Behina*. It is said about it, "Ye are the children etc." and ends, "ye are Gods." The patriarchs are the chariot.

4. **In much the same way, there is a median *Behina* between the Creator and the creature <sup>(7)</sup>, which is the collective spiritual *Behina*. It is said about it, "Ye are children to the Lord your God," "I said: Ye are God," and it is said "and God went up from Abraham," and our sages said, "The patriarchs are indeed the chariot <sup>(8)</sup>."**

*Ohr Pnimi*

7. This relates to the two *Olamot* - *Atzilut* and *Beria*. *Atzilut* is called Creator, and the four *Behinot* in *Olam Beria* are generally called creature. Also, every item in *Olam Beria* has the four above *Behinot*, and the souls of the righteous are conveyed from *Atzilut* to *Beria*.

This is what the Rav means when he says, "**there is an intermediate *Behina* between the Creator and the creature, which is the collective spiritual *Behina*."** It means that there is a median *Behina* between the Creator and *Keter*, which is the inclusive spiritual *Ohr Yechida* of *Adam*. In other words, it is the aforementioned (item 1) spirituality of *Adam*, called *Nefesh*, *Ruach*, *Neshama*, *Haya*. *Yechida*, which is their *Keter*, contains them all.

8. It means that the *Yechida* of the patriarchs is the chariot to that middle *Behina* between the Creator and the *Yechida* in them. "Chariot" means placement, like a rider over its designated chariot, so Godliness is placed over the patriarchs.

The middle *Behina* consists of two *Nitzotzin*: a *Nitzotz* of the Creator, which clothes the *Nitzotz* of the creature, where there are the roots of *NRNH* in man.

5. **It means that there is a very small *Nitzotz* <sup>(9)</sup>, which is Godliness that extends from the last *Behina* in the Creator <sup>(10)</sup>. That *Nitzotz* clothes a creature by the power of another *Nitzotz*, which is a very fine *Neshama*, called *Yechida* <sup>(20)</sup>. That *Nitzotz* contains the roots of**

**the four *Behinot* of spirituality** <sup>(30)</sup>, **which are: *Nefesh, Ruach, Neshama, Haya*** <sup>(40)</sup>.

*Ohr Pnimi*

9. Know, that this does not refer to imaginary *Gadlut* and *Katnut* whatsoever, but only to the absence of attainment, for the unattainable is called very small. You should also not be mistaken in the name *Nitzotz*, and interpret it literally, as an imaginary spark of fire. Rather, *Nitzotz* means *Ohr Hozer* (Table of questions Part 2, item 2), as *Ohr Yashar* is called *Orot*, and *Ohr Hozer* is called *Nitzotzin*.
10. It is *Behina Dalet*, namely *Malchut*.
20. Meaning in *Keter*, which is *Yechida*. The *Nitzotz* of the Creator is called *Ein Sof*, and the *Nitzotz* of the creature is called *Keter* of the degree. It is also called *GAR*, the *Rosh* of the degree, containing interior four *Behinot de Ohr Yashar* where *Ein Sof* expands for *Zivug de Hakaa*, raising *Ohr Hozer* and clothing the *Ohr Yashar* from below upward.  
That, in turn, creates the roots of the *Kelim* (see *Histaklut Pnimit* Part 2, item 202). All this is called a *Nitzotz* of a creature, or *Yechida*. It is called *Nitzotz* after the *Ohr Hozer* that rises, where the *Nitzotz* of the Creator clothes this *Ohr Hozer*. That is why the Rav wrote: **“That *Nitzotz* clothes by the power of another spark, a creature.”**
30. Because *Hitlabshut Ein Sof* in *Ohr Hozer* that ascends from below upward does not generate complete *Kelim* but only roots of *Kelim*, hence the words of the Rav, **“the roots of the four *Behinot*.”**
40. You already know that *Nefesh* is clothed in *Malchut*, *Ruach* in *ZA*, *Neshama* in *Bina*, and *Haya* in *Hochma*. These *Kelim* are the four above *Behinot* in the words of the Rav (Part 3, Chap 1, item 4).

Between the spirituality of man and man's *Guf*, there is *Behinat Revi'it Dam* in the *Nefesh*, which consists of both. The *Nefesh* is spiritual, and the *Revi'it Dam*, where the *Nefesh* clothes, is *Guf*.

6. **Between the *Behina* of spirituality and the *Behina* of the *Guf* there is also one *Behina* that consists of both. It is *Behinat Revi'it Dam* of the *Nefesh*, for it has the last *Nitzotz* of the *Nefesh*, being the *Revi'it* of the *Nefesh*, meaning *Nefesh de Nefesh*, and hence the name *Revi'it*** <sup>(50)</sup>.

**That *Nitzotz* clothes the above-mentioned *Revi'it Dam* and it is all one, as it says, “for the blood is the life,” said about this *Revi'it Dam*. This *Revi'it Dam* is the better part of all the aforementioned four *Behinot* of the *Guf*, where each part is divided into four.**

**It is the first and the top *Revi'it* from the perspective of the *Atzmut* of the *Mochin*, which is the vitality inside it, being the *Dam* that expands in them to revive them. All the roots of the above four *Behinot* are in that *Revi'it* in the upper *Dam* because it is the middle between spirituality and the *Guf* and consists of both.**

*Ohr Pnimi*

50. *Nefesh* too has four *Behinot HB TM* of its own, which expand from *Malchut* herself, and *Nefesh* in *Nefesh* is clothed in *Malchut de Malchut*.

Between the *Guf* and the *Levushim* there are *Behinot Se'arot* and *Tzipornaim* of man, which contain both. Between the *Levushim* and the *Behinat Bait* there is a median, which is *Ohalim* (tents).

7. Also, there is a median between the second *Behina* and the third, which are the *Se'arot* and the *Tzipornaim* of *Adam*, as it is known that this was the preliminary *Levush* of *Adam*. They stick to the *Or* of *Adam* and are like the *Guf* of *Adam* itself, but when they leave, these *Se'arot* become a *Levush* like the ones made from goat and sheep wool.

Moreover, even when they are attached to the *Guf* of *Adam*, they are like a *Malbush*, like animals and beasts whose hair is their clothes. The example for that is *Adam ha Rishon*, regarding the *Tzipornaim*.

We also find in *Nebuchadnezzar*, whose clothes were this, as it says, "till his hair was grown like eagles' feathers, and his nails like birds' claws." Also, between the *Levushim* and the *Bait*, there are *Ohalim*, made of wool and flax, which are *Levushim* that are used in houses too. This *Behina* of the *Ohalim* requires further scrutiny if it so or there is something else there.

## Chapter Six

Explains how the *Sefira Keter* contains two *Behinot*: 1. The last *Behina* of *Ein Sof*, for example, *Malchut de Malchut de Ein Sof*, called *Atik*; 2. The *Shoresh* of the *Ne'etzalim*, called *Arich Anpin*. Together they are called *Keter*. Containing four issues:

1. In the *Eser Sefirot*, there are no more than four *Behinot HB TM*, and *Hochma* is the first. 2. *Keter* is sometimes counted in the *Sefirot*, and sometimes not, and *Daat* is counted instead. 3. *Keter* is the middle between the *Maatzil* and the *Ne'etzal*, containing two *Behinot*: A. The *Maatzil*, for example *Malchut de Malchut de Ein Sof*, called *Tohu* and *Atik*; B. The *Ne'etzal*, which is the *Shoresh* of the *Ne'etzalim*, called *Bohu*, or *AA*. 4. Similarly, *Malchut de Malchut de Olam Atzilut* is *Atik* in *Olam Beria*.

There are no more than four *Behinot HB TM* in every *Ne'etzal*, and *Hochma* is the first *Sefira* in the *Ne'etzal*.

1. **We will now speak once more of the Upper Olamot. After we have explained the parable, we will now explain the moral. The moral is made of four rudiments only <sup>(1)</sup>, being the four *Otiot HaVaYaH*, namely *Hochma*, *Bina*, *Tifferet* and *Malchut*, and that is why *Hochma* is first.**

### *Ohr Pnimi*

1. He wishes to say that you should not take the moral of the parable that he introduced, that there is a median *Behina* between each two *Behinot*, for that is why there are five *Behinot* in the *Elyonim*, meaning four *Behinot* and a median. He warns and says that the *Elyonim* have no more than four rudiments *ERMA*, which are the four *Otiot HaVaYaH*.

It is so because the middle *Behina* is not counted among the four *Behinot*. And the Rav concludes, “**and that is why *Hochma* is first.**” It indicates that no *Behina* is counted prior to that, for the middle *Behina*, namely the *Nitzotz* of the Creator, is *Ein Sof*, which is not counted in the degree.

The *Nitzotz* of the creature, called *Yechida* or *Keter*, has been clarified as basically only the *Shoresh* of the four *Behinot HB TM* (see Chap 5, item 20). Hence, the beginning of *Yechida* is *Behina Aleph* too, called *Hochma*, which is why there are only four *Otiot* in the name *HaVaYaH*, and not a specific letter for *Sefirot Keter*.

*Keter* is sometimes counted among the *Eser Sefirot* and is sometimes not, and *Daat* is counted instead.

2. **You should also understand what is written, that *Keter* is always the highest *Behina* <sup>(2)</sup>, which is not included in that *Olam*. It is like the crown of a king; it is above his head and not a part of him. Hence it is not regarded as a part of the *Sefira*, and *Daat*, mentioned in *Sefer Yetzira* (Book of Creation), is counted instead.**

However, sometimes we do count it in the *Eser Sefirot*. It will be explained by our earlier words that there is a median *Behina* between each and every two *Behinot*. It is similar to what nature

scientists have written and the Ramban wrote in the beginning of the verse, “Now the earth was *Tohu* (unformed) and *Bohu* (void).”

He also wrote in *Sefer HaBahir* (Book of the Bright), that before He created the four rudiments, He created one substance, called *Hiuli* (primeval, formless). This is something that is prepared for acquiring the *Tzura* of the four rudiments later on, but it does not take any form whatsoever. Because it precedes the *Tohu*, it is called “Zero”, and “they are accounted by Him as things of nought, and vanity.”

*Ohr Pnimi*

2. It refers to the *Nitzotz* of the Creator that is clothed in *Keter*, being *Ein Sof*, which is not at all the *Partzuf* itself.

*Ein Sof* is called zero, *Keter* is called *Tohu*, and after that *Bohu*, consisting of five rudiments.

3. The thing is that *Ein Sof* is called “Zero” because there is no perception in it. It has no substance <sup>(3)</sup> and no form <sup>(4)</sup>. After that comes *Tohu*, which is the *Keter* <sup>(5)</sup>, and after that *Bohu*, containing four rudiments *HB TM*.

*Ohr Pnimi*

3. (See Table of Questions, Part 2, item 26). The will to receive in the *Ne'etzal* is *Ohr* that became *Av* and it is the entire substance of the *Ne'etzal*, from which his vessels of reception were formed. It is certain that this will to receive is nonexistent whatsoever in *Ein Sof* (see *Ohr Pnimi*, Part 1, Chap 1, item 50).

The Rav wrote, “*Ein Sof* is called “Zero” because there is no perception in it. It has no substance,” meaning from the perspective of the will to receive, and it is known that there is no attainment in the *Ohr* without a *Kli*.

4. The four *Behinot HB TM* are called “Four Forms” because they come from levels of degrees that stand one below the other, appearing in the substance of the *Ne'etzal* (see *Ohr Pnimi*, Part 1, Chap 1, item 50), but all this is not in *Ein Sof*.
5. Meaning in the median between the *Maatzil* and the *Ne'etzal* because it contains the roots of the four forms of the *Ne'etzal* in potential, but not in actual fact.

*Tohu* contains the four rudiments of the *Ne'etzal*, potentially, not actually.

4. **Explanation:** It is necessary to have an intermediate degree between the *Maatzil* and the *Ne'etzal*, for the distance between them is as between heaven and earth. How can one shine in the other and create one another, when they are two ends, if there is nothing close to the *Maatzil* and close to the *Ne'etzal* that is in between them and connects them?

This *Behina* is *Keter*, called *Tohu* <sup>(6)</sup>, for it contains no rudiment and is therefore not implied in the name *HaVaYaH* at all, only in



**the tip of the *Yod*, though as a median. It is so because *Keter* is like the substance of the seal, called *Hiuli*, potentially containing the *Shoresh* of all four rudiments, but not in actual fact.**

**It is called *Tohu* because it perplexes humans' thoughts, and they say: "We see that it is shapeless, yet we see that it is a *Ne'etzal* <sup>(7)</sup> and has all four forms <sup>(8)</sup>."**

*Ohr Pnimi*

6. It means that the four *Behinot HB TM* are also called "Four Rudiments", for there is no *Behina* of them in *Tohu*.
7. It means that it has already left the *Maatzil*, which is *Ein Sof*, called "zero".
8. Meaning the four *Behinot HB TM*, also called "Four Forms". However, they are there only in potential, but not in actual fact. *Bohu* is the *Nitzotz* of the creature, containing the roots of the actual *Behinot*, which is the *Hitpashtut* of *Ein Sof* to make *Kelim* by *Hakaa* on the *Masach* (see Part 3, chap1, item 1).

The four *Behinot de Ohr Yashar* that expanded from *Ein Sof* are clothed with *Ohr Hozer* that ascends from below upward, and *Atzmut Ein Sof* is clothed in this *Ohr Hozer* as *Rosh* of a degree. However, these *Kelim* are called "Roots of *Kelim*" that are not completed but only after their *Hitpashtut* below the *Masach*.

*Keter* might be described as a *Ne'etzal*, relating to *Ein Sof*, and as the *Maatzil* relating to the *Ne'etzalim*.

5. **It turns out that we can call it *Ein Sof* and *Maatzil*, as is the opinion of some Kabbalists, that *Ein Sof* is *Keter*, but we can also call it *Ne'etzal*, because *Ein Sof* is certainly greater than it. For that reason the sages warned in that regard, "Do not ask about that which is beyond you."**

**However, it is all we can speak of, for the *Keter* is the median between the *Maatzil* and the *Ne'etzal*. The reason for it is that it is the last *Behina* in *Ein Sof*. It emanated one *Behina* <sup>(9)</sup> that contains the *Shoresh* of the entire *Eser Sefirot* in hiding and great subtlety. In fact, the *Ne'etzal* cannot be subtler than that, for *Tohu*, which is above it, is not more but the absolute zero <sup>(10)</sup>.**

*Ohr Pnimi*

9. Called *Bohu*, for it is already called the *Rosh* of the degree.
10. Relates to the beginning of matters, meaning that the very last *Behina* in *Ein Sof* is called *Tohu*.

*Keter* contains two *Behinot*: the last *Behina* of *Ein Sof*, which emanated a second *Behina*, which is the *Shoresh* of the *Ne'etzalim*.

6. **Thus, this *Behina* has two degrees: The first is the lowest of low among all the *Behinot* of *Ein Sof*. For example, it is as though we said that it is *Malchut* in *Malchut*, even though it is not so. That is because there is no image or a *Sefira* there whatsoever; we only say so for purpose of clarity. That lowest degree in *Ein Sof* contains**

everything above, and receives from everyone, as it is known that *Malchut* receives from everyone.

This low degree emanated the second *Behina*, which is the highest degree in the *Ne'etzalim*. It contains the *Shoresh* of all the *Ne'etzalim* and bestows upon all of them. Thus, the smaller than all the emanators emanated the best of all the *Ne'etzalim*, and there is no other degree between them because after that *Maatzil*, there is no closer and more similar *Ne'etzal* to Him than Him.

The *Behina* of the *Maatzil* in *Keter* is called *Atik* and *Behinat Shoresh* of the *Ne'etzalim* in *Keter* is called *Arich Anpin*.

7. These two *Behinot* are actually one *Behina* called *Keter*. Kabbalists referred to it as *Ein Sof* with respect to one *Behina* in her, and some Kabbalists called it *Keter* with respect to a second *Behina* in her, counted as one of the *Eser Sefirot*.

However, we think like neither, but that it is a median *Behina* between *Ein Sof* and the *Ne'etzalim* and has a *Behina* of *Ein Sof* and a *Behina* of the *Ne'etzalim*. These two *Behinot* are called *Atik* and *Arich Anpin*, and they are both called *Keter*.

The last *Behina* of *Atzilut*, being *Malchut de Malchut de Atzilut*, became *Atik* in *Olam Beria* and clothed AA in *Beria*.

8. It is written elsewhere that *Malchut* in *Malchut* in *Olam Atzilut* clothes *Rosh de Beria*, which is *Keter*, called *Arich Anpin*. It is *Atik* of *Olam Beria*.

## Chapter Seven

Explains how *Malchut de Atzilut* came down and became the *Keter* of *Olam Beria*. Containing ten issues:

1. In *Olam Beria*, *Rosh AA* has only *HGT*, and *KHB* is missing. 2. The *Rosh* of every *Partzuf* does not clothe the *Tachton*. 3. Two *Behinot* come down from the *Masach* in the Upper *Olam* to the lower *Olam*: A - *Eser Sefirot de Ohr Yashar* and *Ohr Hozer* that extend from the *Masach* by a *Zivug de Hakaa*; B – *Ohr Malchut de Malchut* in the Upper *Olam* breaches the *Masach* and comes down to become *Keter* in the lower *Olam*. 4. In the beginning, *Malchut* was as big as *ZA*, but she complained, for she wanted to rule alone. She was told to go and diminish herself, descend to *Olam Beria* and rule there. In other words, the point of *Malchut* became the *Keter* of *Olam Beria*. 5. During the diminution, the lower nine *Sefirot* left *Malchut* and ascended to their *Shoresh* in *ZA*. 6. If the nine *Sefirot de Malchut* leave due to the blemish in the *Tachtonim*, they do not rise to *ZA*, but fall to the *Klipot*. 7. Just like the point of *Malchut de Atzilut* came down and became the *Keter* to *Beria*, so it is in every single *Olam*. 8. Because *Malchut de Elyon* becomes *Keter de Tachton*, the *Olamot* connect with one another. Hence *GAR de Beria* can ascend to *Olam Atzilut* on Shabbat. 9. When counting the actual *Ne'etzalim*, they are only four, meaning *HB TM*; and when you count the *Shoresh* with them, they are five, namely *KHB TM*. 10. Similarly, in every single *Partzuf* and in every single *Sefira*, the superior is called *Maatzil* and the inferior *Ne'etzal*. There is a median *Behina* between them, called *Keter*. It is all as it is written in the *Olamot*, as it says, "I am the first, and I am the last." *Keter* is the last in the Upper and the first in the lower.

Two *Behinot* descend from the Upper *Olam* to the lower *Olam*: A - *Eser Sefirot de Ohr Yashar* clothed in *Ohr Hozer*, which expand by the *Masach* in *Zivug de Hakaa*; B – The last *Behina* of the Upper *Olam*, which is *Malchut de Malchut*, which descends and becomes *Atik* in the lower *Olam*. It does not expand by the *Ohr Hozer* in the *Masach*, but breaches the *Masach* and descends.

1. I have found that Rabbi Gdaliah wrote that the Upper Three of the *Vav Ktzavot de AA de Beria*, which are *HGT* <sup>(1)</sup>, remained bare without *Hitlabshut* <sup>(2)</sup>. These three are regarded as a *Masach*. It means this: We have explained that each of these three *Olamot* has one *Masach*.

However, when the image of all the *Orot de Atzilut* passed inside the *Masach* between *Atzilut* and *Beria* to create corresponding *Eser Sefirot de Beria*, they did not breach that *Masach* and passed in it <sup>(3)</sup>, but only their *Ohr* passed through that *Masach* and all *Eser Sefirot de Beria* were engraved.

These Upper Three of *AA de Beria*, which are *HGT*, also pass through the *Masach* and do not breach the *Masach*. They are only diminishing *Ohr* that some of which passes through the *Masach*. However, that point of *Malchut de Atzilut* that came down to clothe these *GAR de AA*, is the *Ohr* of *Malchut de Atzilut* itself. Hence she breaks and breaches the *Masach* itself and descends and clothes *GAR de AA [de Beria]* <sup>(4)</sup>.

### *Ohr Pnimi*

1. All *Eser Sefirot de Beria* are indeed in the level of *Ohr Bina*, even *Keter* and *Hochma* (see Chap 4, item 2). Since the level of *Bina de Atzilut* clothes *HGT de AA*, *Beria* can never be extended

from it, but only its *HGT NYHM*, which are its *VAK*. Hence, *HGT de AA de Beria* are regarded as *GAR de AA* in that place.

2. The *Rosh* of every *Partzuf* does not clothe its lower *Partzuf* because the clothing of the *Tachton* begins from *Peh de Rosh de Elyon* downward. Since *HGT de AA* are *Rosh*, they are exposed without *Hitlabshut*.
3. Breaching implies an overpowering of the *Ohr* on the *Gevul* in the *Masach*, which does not watch over the force of detainment in it. It breaks, passes and shines below the *Masach* as well.

You should well remember what we have explained above regarding the *Hakaa* of the *Ohr Elyon* on the *Masach* (*Ohr Pnimi*, Part 2, item 3): The *Masach* stops the expanding *Ohr Elyon* from reaching below its *Gevul* and brings it back to its place, as the Rav says (Part 3, Chap 1, item 3). However, a certain part of the *Ohr Elyon* broke through and did not return backwards. Instead, it descended below the *Masach* and illuminated, which is like breaking a hole in the *Guf* of the *Masach*, reaching downward through it.

However, it is nothing like making a corporeal, physical and tangible hole; it is only about trespassing. It is so because the *Masach* limits the *Ohr*. Some of the *Ohr Elyon*, which the *Masach* did not detain, is considered to have breached the *Masach*, meaning its *Gevul* and detainment, and passed from the *Masach* downward too.

That part, which breached the *Gevul* of the *Masach* and went below, is called *Malchut de Malchut* of the Upper degree, or the point of *Malchut de Elyon*. Hence, we should make two discernments in the above *Zivug de Hakaa*: The first is that the *Masach* overpowered the *Ohr* and pushed it back to its place, which made the *Ohr Hozer* a *Levush* over the *Dalet Behinot* in the *Ohr Elyon* from below upward.

In that manner *Malchut* expanded to *Eser Sefirot* from her and within her from the *Masach* downward. As a result, the entire *Eser Sefirot* that came from the *Masach* upward sparkled with the *He'arah* from the *Masach* downward too, and thus imprinted their sample there from above downward (see *Ohr Pnimi*, Part 2, item 3). This is the first discernment in the *Zivug de Hakaa*.

The second discernment is that part of the *Ohr Elyon* that broke and breached the *Masach* and passed under the *Masach* without the help of *Ohr Hozer*, but in the form of His *Atzmut*. This part is called “the point of *Malchut de Elyon*” or “*Malchut de Malchut de Elyon*”, which breached the *Gevul* and did not mind the force of the detainment in the *Masach*.

You should thoroughly understand that that *Masach* is considered as nonexistent by that point. That is why the Rav made the precision of saying that she “**breaks and breaches the *Masach* itself.**” You will understand the rest of the Rav’s words according to the above two discernments.

4. Meaning in *HGT de AA*, which are His *GAR*, because this *AA de Beria* has only *VAK*, meaning *HGT NHY*, and thus His *HGT* are His *GAR*. You should see here that that point of *Malchut de Atzilut* that breached and passed from the *Masach* downward as

in the second discernment is the *Ein Sof*, is referred to earlier as *Tohu*.

It has *Ein Sof*, but not a single *Behina* of the four *Behinot HB TM*. Instead, the four *Behinot* are contained in it in potential, not in fact. These *GAR de AA* that the *Nekuda* of the *Elyon* clothed in come from the first discernment, called *Bohu*, and contain four roots of four *Behinot HB TM* in actual fact, meaning by *Hitlabshut Ohr Hozer*, which are actual *Kelim*, and remember that.

In the beginning, *Malchut* was as big as *ZA*, and she complained, meaning she wanted to rule alone. She was then told to diminish herself of the nine *Sefirot de Atzilut* and descend to *Beria* to rule there. These nine *Sefirot* that departed from her connected to *ZA* in their *Shoresh*, and then she came down and became *Atik* in *Beria*.

2. **The meaning of this point is that it is known how the two Lights were created in equal level <sup>(5)</sup>. When the moon complained and diminished <sup>(6)</sup>, it means that after she had been a whole *Partzuf*, she diminished and stood as a small point that consists of ten *Sefirot*.**

**The other nine points left her <sup>(7)</sup>, as it is known that to begin with, her *Shoresh* is but one point, and nine other points were added by *ZA* later on. That is why it is called *Aspaklaria* that has nothing of her own <sup>(8)</sup>, and hence *ZA* took them once more and a small point remained. She could not stand in him because of her *Katnut*, and she descended to the *Rosh* of *Beria* instead.**

#### *Ohr Pnimi*

5. *ZA* and *Malchut* are called Two Lights since they bestow upon the lower *Olamot*. It is so because the *Tachtonim* cannot receive from *GAR Keter, Hochma* and *Bina*. Consequently, only *ZA* and *Malchut* shine upon the *Tachtonim* and are therefore called "Lights".

When emanated, they were on the same level. It means that *Malchut* received her *Shefa* from *Bina*, not through *ZA*. Thus they were both equal; just as *ZA* was emanated from *Bina* and received his *Shefa* from *Bina*, so *Nukva* received her *Shefa* from *Bina*. However, when *Malchut* is not fitting to receive from *Bina*, but through *ZA*, she is then considered to be lower than *ZA*, for the receiver is naturally below the giver.

6. It has already been explained that the moon, which is *Malchut*, was equal to *ZA*, which is the sun. At that time they were both at the level of *VAK, HGT NHY*. Both lacked the *Rosh*, they lacked the first three, and sucked from *Bina*, called *Keter*.

Our sages said (*Hulin*, 60; 72), that she said: "No two kings use a single crown," meaning *Ima*. *Malchut* wanted to rule alone, and was then told, "Go diminish yourself," meaning exit from *Atzilut* to *Beria*, and rule there.

*Malchut's* being a complete *Partzuf* of ten *Sefirot* in *Atzilut*, and diminishing by her descent to *Beria*, and standing there as a tiny point, consisting of "potential" *Eser Sefirot*, not actual, shall be explained below.

7. Meaning they remained in ZA in *Atzilut* and did not go down to *Beria*, but only *Behinat Malchut de Malchut*.
8. *Aspaklaria* means Light, because *Malchut* is called “Light”. It says that she has nothing of her own because her *Shoresh* is merely a point, as the Rav says earlier. The nine *Sefirot* that she had while in *Atzilut* are not her own *Behina*, meaning the *Behina* of *Ohr Yashar* of *Malchut*. It is only the *Ohr Hozer* that she raised by the *Masach* from her upward to ZA.

This *Ohr Hozer* returns from ZA to *Malchut* from above downward and builds *Malchut* with *Eser Sefirot* (see *Ohr Pnimi*, Part 2, item 3). This is what the Rav means when he says that nine other *Sefirot* came as an addition by ZA.

Thus, when *Malchut* was diminished and came down to *Beria*, only *Atzmut de Malchut* descended, while all nine upper *Sefirot*, which are the *Ohr Hozer*, remained in *Atzilut*, in their *Shoresh*, namely ZA. This is why the Rav says, “**hence ZA took them once more,**” and that is why she is called “***Aspaklaria* that has nothing of her own**”.

*Malchut* remained as *Atik* in *Beria* even after the diminution of *Malchut* was corrected.

3. **Indeed, that was during the lunar diminution during the creation of the World. However, after she had been corrected and returned to her place back-to-back, *Adam ha Rishon* was created and had brought her back to face-to-face as in the beginning** <sup>(9)</sup>.

**Afterwards, by the sin of the inferior, she diminished once more and came down, for that is the entire meaning of our prayer, to correct her when we pray. Then she returns as in the beginning for we haven’t strength for more. Thus, every holy thing leaves an imprint in its place, even though it’s left it** <sup>(10)</sup>, **and this *Behinat* point always remains in the *Rosh* of *Beria*.**

#### *Ohr Pnimi*

9. This is a long issue, and this is not the place to elaborate on it.
10. It is so because there is no absence in spirituality, and any change or diminution and so on does not mean that the first *Behina* becomes absent and another replaces it. It means only that the first *Behina* remains as it was and the change that we distinguish about it is an addition to the first.

Thus, wherever it is said that some *Behina* has changed, it means that a new *Behina* has been added to the first *Behina*. We should remember that for it is impossible to always remind it.

This is the meaning of the Rav’s words, “**every holy thing leaves an imprint in its place, even though it’s left it, and this *Behinat* point always remains in the *Rosh* of *Beria*.**” This point always remains at the top of creation, meaning the ascent and return of the point back to its place in *Atzilut* does not generate any absence in the point that came down to *Beria*, as there is no absence in spirituality.

Therefore, we should understand the return of the point to *Atzilut* as a new issue that is renewed, like lighting a candle from another without the first being lessened. Thus, the point remains at the *Rosh* of *Beria* and rose to *Atzilut* as well, and now has two points.

When the departure of the nine *Sefirot* of *Malchut* is due to the sin of the *Tachtonim*, her nine *Sefirot* do not ascend to *ZA* but fall to the *Klipot*.

4. **During her diminution (because of the flaw of the *Tachtonim*) the other nine points that leave her do not come back to *ZA*, from which they came. Regrettably, they descend to the *Klipa*, to a Divinity in exile, and there is no need to elaborate on that.**

Just like the point of *Malchut de Atzilut* came down and became *Atik* in *Keter de Beria*, so it was in every single *Olam*, where *Malchut* of the Upper *Olam* clothed the *Keter* of its inferior *Olam*.

5. **Let us return to the issue that this point was first *Zanav la Arairot* (A tail for the lions) at the end of *Atzilut* <sup>(20)</sup>. That is because Eve was a *Zanav* to *Adam*, and then descended and diminished herself into her point, and became *Rosh la Shualim* (A head for the foxes), an actual *Rosh* to *Beria* <sup>(30)</sup>.**

So it was in every *Olam*, for the point of *Malchut de Yetzira* descended in the *Rosh de Assiya*, and also *Beria* in *Rosh Yetzira*. It was the same in *Rosh de Atzilut* as well, as it says, “In wisdom hast Thou made them all.”

It is so because *Ohr Ein Sof* clothed the Upper *Hochma* above *Atzilut* and that *Hochma* herself descended <sup>(40)</sup>, broke the *Masach* over *Atzilut* and descended and clothed *Atzilut*. Also, it is through her that *Atzilut* receives *Ohr Ein Sof*. That is the meaning of “In wisdom hast Thou made them all,” mentioned in *Olam Atzilut*.

#### *Ohr Pnimi*

20. Meaning the end of all the *Sefirot de Atzilut*, which with respect to *Sefirot de Beria*, are presented in the parable as Lions toward Foxes. Then *Malchut* descended from the *Sium* of *Sefirot de Atzilut* and became the *Rosh* of *Sefirot de Beria*.
30. *ZA* and *Malchut* are called Adam and Eve. *Malchut* is the *Sium* of all the *Sefirot de ZA*. That is why our sages said about *Adam ha Rishon*, prior to the creation of Eve that Eve was the tail of *Adam*, meaning his *Sium*.
40. It means that *Malchut de AK*, in which *Masach de Behina Gimel* is erected, being the level of *Hochma*, that *Malchut* came down and became *Atik* in *Atzilut*.

Because *Malchut de Elyon* became *Keter* to the *Tachton*, the *Olamot* connect with one another to receive *He'arah* from each other.

6. **Indeed, this *Behina* that was in all the *Olamot* was beneficial to the *Olamot*, in order to connect them one with the other so as to**

receive *He'arah* from one another. It is done by the *Sium* of *Atzilut* being the *Rosh de Beria*, as it is also in the other *Olamot*.

Because *Malchut de Atzilut* is clothed in *Keter de Beria* in *Heichal Kodesh Kodashim*, that *Heichal* can ascend to *Atzilut* on Shabbat.

7. This is the meaning of the day of Shabbat. On that day, *Kedusha* is added to the *Olamot*, and the *Heichal Elyon*, the *Kodesh Kodashim* <sup>(50)</sup> *de Beria* ascends once more to *Atzilut* and becomes absolute *Atzilut*, for the above reason. It is the same in all the other *Olamot* as well.

*Ohr Pnimi*

50. *Rosh de Beria*, where the point of *Malchut de Atzilut* is clothed, is called *Heichal Kodesh Kodashim*. This entire *Heichal* rises to *Atzilut* on Shabbat along with the point, by the power of the point of *Atzilut* that is clothed there.

The *Ne'etzal* has no more than four degrees *HB TM*, and a middle *Behina* between the *Maatzil* and the *Ne'etzal*, which is *Keter*, containing a *Behina* of a *Maatzil* and a *Behina* of a *Ne'etzal*.

8. It leads to the rule that the *Ne'etzal* has in fact only four degrees, being the four *Otiot HaVaYaH*. They are *Atzilut*, *Beria*, *Yetzira*, *Assiya*, and they are *Hochma*, *Bina*, *Tifferet* and *Malchut*.

That is why the Torah begins with *Bereshit* (In the beginning), and there is no beginning but *Hochma*. Our sages presented it in negative terms so as to negate *Keter* <sup>(60)</sup>, but in fact, there is a middle *Behina* that consists of two *Behinot*: *Maatzil* and *Ne'etzal*. It is called *Keter*, containing everything above it. Even if it is smaller than everyone, it sucks from everyone, has the *Shoresh* of all the emanated *Eser Sefirot*, and pours abundance to all.

*Ohr Pnimi*

60. They should have said that *Hochma* is the first; why did they say that there is no first but *Hochma*? It means He and no other thing, meaning, “negate *Keter*.” This teaches you that *Keter* is not the beginning of the *Olam*, but rather *Hochma* is the beginning of the *Olam*.

It is so because the *Olam* too has four general *Behinot HB TM*. *Hochma* is the first *Behina* among them, but *Keter* is only regarded as a median, with respect to the *Olam*, and contains its own four *Behinot*.

Some eighty *Dalets* is the actual number of the *Ne'etzalim*. When including the *Keter* with them, where there are *Maatzil* and *Ne'etzal*, there are some eighty *Heys*.

9. Do not be surprised that we sometimes say that the *Eser Sefirot* are divided into four *Otiot HaVaYaH* <sup>(70)</sup>, and sometimes we say that they are divided to five *Partzufim*. When we say that it is four, it is the number of the actual *Ne'etzalim*, and when we count five



***Partzufim*, we include the *Shoresh* of the *Maatzil* along with the *Ne'etzalim*.**

*Ohr Pnimi*

70. Indeed, the *Eser Sefirot* are not divided into ten *Partzufim*. The reason for it is that six *Sefirot HGT NHY* do not create six *Partzufim* as they are all regarded as one *Behina* in the *Aviut* of the *Masach* and the level, meaning *Behina Gimel*. Hence they all come out from a single *Zivug de Hakaa* and are therefore regarded as one *Partzuf*. The differentiation among the six *Sefirot HGT NHY* will be explained in the following lessons.

In every degree in the *Olamot*, the Upper degree is regarded as the *Maatzil*, and the lower as the *Ne'etzal*, containing four *Behinot*.

There is a median *Behina* between them called *Keter*, in which there is a *Maatzil* and a *Ne'etzal*. Because *Keter* is *Malchut* of the

Upper, it is called *Ani*, and because it is *Keter* of the lower, it is called *Ein* (absence). This is the meaning of "I am the first, and I am the last."

- 10. Know that it is the same in every *Eser Sefirot* in every single *Olam* and in every single *Partzuf*. That is because each and every *Behina* that is called Upper is always regarded as a *Maatzil*, and a lower is regarded as a *Ne'etzal*.**

**The *Ne'etzal* is not less than four *Otiot HaVaYaH* <sup>(80)</sup>, even in the particular and the inner inner *Eser Sefirot*, and there is also a median *Behina* between them, called *Keter*. Understand that thoroughly for by that all the issues will become clear.**

**This is the meaning of "I am the first, and I am the last." *Keter* is the first and He is the last; He is the *Ein* and He is the *Ani* <sup>(90)</sup>. It is so because He is last in *Behinat Malchut* of the *Maatzil* in Him, called *Ani*, meaning *Malchut*. He is first in the *Behinat Shoresh* of the *Ne'etzalim* in Him, which is *Behinat Keter*, called *Ein*, from *Otiot* of *Ani* (in Hebrew).**

*Ohr Pnimi*

80. The four *Otiot HaVaYaH* are *HB TM*. *Tifferet* alone contains six *Sefirot* and the median between the *Maatzil* and the *Ne'etzal* is called *Keter*. Together, they make up *Eser Sefirot*, where each specific *Sefira* of the ten must contain ten inner *Sefirot* as well. Each inner *Sefira* must also contain *Eser* inner *Sefirot* and so on as has been explained in *Histaklut Pnimit* Part 2 (item 96).
90. There is a most notable hint here: The word *Ein* implies absence of attainment, while the word *Ani* refers to the absolute and total attainment. Even though there are no two opposite matters that deny each other more than these two words, still their letters are the same (in Hebrew) and alike. This is indeed surprising.

It is written: "**I am the first and I am the last.**" This means that in fact, they are not two matters, but are one and the same, as the Rav has written, "**It is so because He is last in *Behinat Malchut* of the *Maatzil* in Him, called *Ani*, meaning *Malchut*. He is first in the *Behinat Shoresh* of the *Ne'etzalim* in Him, which is**

***Behinat Keter, called Ein, from Otiot of Ani (in Hebrew).***

These words are deeper than deep and higher than high, and that is why the Rav says, **“Understand that thoroughly for by that all the issues will become clear.”**

We must thoroughly understand the meaning of the two opposites here, which are not even two opposite *Behinot*, but must be perceived as one. From the perspective of it being *Malchut de Elyon* and *Atzmut de Elyon*, which broke and breached the *Masach*, the act of *Gevul* in the *Masach* does not influence the point of *Malchut de Elyon* at all. For that reason *Keter* is called “I am the last,” meaning utter perfection.

That is because *Malchut* receives from all *Eser Sefirot* in the *Elyon*, and these *Eser Sefirot* necessarily contain all the degrees and the *Partzufim* that are worthy of clothing in the *Olamot* below them. For that reason, that point consists of its final perfection, hence, “I am the last.”

This is the meaning of *Keter*, called *Atik*, which is also called *Tohu*, and the *Nitzotz* of the Creator, and *Ein Sof*. From its perspective of being a *Shoresh* to the *Ne’etzalim* in it, it is *Behinat Keter* to the emanated *Tachton*. This is the meaning of “I am the first,” called *Ein*, with the same *Otiot* as *Ani*. This means that with respect the *Ne’etzalim*, these *Otiot* of *Ani* themselves form the combination of *Ein*.

This has the opposite meaning of the combination *Ani*, for it is *Malchut de Elyon* as well, but from the perspective of the “*Ohr* that diminishes and passes through the *Masach*.” for that reason it contains the four *Behinot HB TM* in actual fact, and that is why it is called the *Rosh* of the *Ne’etzal*, as everything the *Guf* has comes from the *Rosh*.

It is called *Ein* because all the degrees and the *Olamot* below it reveal what the *Rosh* has. Until they finish what they must, the *Rosh* is considered to be *Ein*, as it says, “I am the first,” meaning only the beginning and the *Shoresh* of the disclosure.

It is called *Arich Anpin*, and *Bohu*, and *Nitzotz* of the creature, and it is called *Keter*. Study these words and perhaps you will find an inlet to the wisdom. However, when it says that *Behinat Atik* is called, “I am the last,” it pertains only to His ascent to *Atzilut* on the day of Shabbat, where it becomes *Malchut de Elyon* once more, as the Rav says.

## Chapter Eight

Explains that the four *Behinot HB TM* are like a person with a *Neshama* clothed in his *Guf*, and the *Guf* is clothed in a *Levush*, sitting in his *Heichal*. *Hochma* is the collective of the *Orot* in *Olam Atzilut*, and it is the *Neshama* of the entire *Atzilut*, called “the Upper Adam”. He is clothed in *Bina*, which is the collective of the *Kelim* called *Guf de Atzilut*. The *Guf* is clothed by *ZA*, which is a *Levush* and *Malchut* is the *Heichal* of them all. Containing four issues:

1. The four *Behinot HB TM* are called *Neshama*, *Guf*, *Levush*, *Heichal*. *Olam Atzilut*, where the Upper Adam resides, is a *Neshama* clothed in a *Guf*, *Levush* and the *Heichal* of the King. 2. *Keter* is a *Shoresh* to them. It is divided into four: *Shoresh* to *Neshama* is *Hochma* is *Keter*; *Bina* in *Keter* is *Shoresh* to the *Guf*; *ZA* in *Keter* is a *Shoresh* to the *Levush* and *Malchut* in *Keter* is a *Shoresh* to the *Heichal*. 3. All that was explained in *Olam Atzilut* is the conduct in *Olam Beria* as well, being that it is *Ohr de Tolada*. It is so because *Beria* was imprinted from *Olam Atzilut*. Thus, *Keter de Keter de Atzilut* imprinted *Keter de Keter de Beria*; *Hochma de Keter* imprinted *Hochma de Keter de Beria* etc. and so it is in all the *Sefirot*. 4. The *Orot* do not extend directly from *Keter de Atzilut* to *Keter de Beria*, for *Olam de Beria* does not receive but only through *Malchut de Atzilut*. *Malchut de Atzilut* imprinted everything that exists in *Olam Atzilut* in *Olam Beria*, and similarly in *Olam Yetzira* and *Assiya*.

1. We’ve already explained how all the *Ne’etzalim* are one *Behina*, containing all four rudiments, which are the four *Otiot HaVaYaH*, being the four *Olamot ABYA*, having a fifth, Upper *Behina*, between them and *Ein Sof*. Now we will elaborate on each and every *Olam*, in general, and afterwards we will return to explain all of them as one whole.

Everything that exists in *Olamot ABYA* is not more than the four *Behinot HB TM*, which are the *Otiot Yod, Hey, Vav, Hey*, and are *Neshama, Guf, Levushim, Bait*.

2. Everything that was created in all the *Olamot* is only four *Behinot*, which are *HaVaYaH*. They are: the spiritual <sup>(1)</sup>, called *Neshama*, the organs of the *Guf*, the *Malbushim*, and the *Bait*.

### *Ohr Pnimi*

1. This refers to the time when *BYA* are in completeness, when they rise to *Atzilut*, such as on Shabbat. At that time they clothe each other like the *Adam Elyon* who is *Neshama* and *Guf* and *Levush*, residing in the King’s *Heichal*.

The *Ohr* in *Atzilut* is the spirituality called *Neshama*, which is *Hochma*. The *Neshama* is clothed in *Kelim de Atzilut* called *Guf*.

3. We will speak of *Olam Atzilut* and from that the rest will be understood. The *Pnimiut* of the entire *Atzilut* is the spirituality, called *Neshama*. It is clothed inside the organs of the *Guf*, called *Kelim*, which are the *Eser Sefirot* called *Rosh*, arms and *Guf* <sup>(2)</sup>.

### *Ohr Pnimi*

2. They are names for the *Eser Sefirot* of the *Partzuf*: *Rosh* is the *Sefira* of *Keter* in it; the arms are *HG*: the *Sefira* of *Hesed* is the right arm, and the *Sefira* of *Gevura* is the left arm. The *Guf* is the *Sefira* of *Tifferet*, and from *Tabur* downward they are four *Sefirot* *NHY* and *Malchut*.

There are ten *Kelim* in the *Guf*, which are *Eser Sefirot* in the *Gevul* and measure that exist in *Atzilut*, which is *Bina*.

4. **Let us return to the issue of the *Guf* (3): This *Behina* is *Eser Sefirot*, *Eser Midot* (pl. for *Mida*) because they contain a *Gevul* and a *Mida*, as it is written in *Pirkey Heichalot*, of the degree of 236 thousands of tens of thousands *Parsas* (a measurement unit) etc.**

#### *Ohr Pnimi*

3. Relates to his above words (Chap 5, item 1), that *Hochma* is *Neshama*, *Bina* is *Guf*, *ZA* is *Levush*, and *Malchut* is *Heichal*. It has already been explained that there is no *Gevul* from the aspect of the *Ohr*. Moreover, it is not meticulous with the *Gevul* in the *Kelim*, which is why it performs *Hakaa* (see Chap 1, item 70 in *Ohr Pnimi*).

The *Kelim* that limit begin only from *Bina* downward. They are: *Guf*, *Levush*, *Heichal*, which are *Behina Bet*, *Behina Gimel* and *Behina Dalet*. Although *Behina Aleph* is *Hochma*, called *Neshama*, it is not regarded as a *Kli*, as the Rav writes, that *Eser Sefirot de Guf* are called *Eser Midot*. It is so because the *Kelim* that place a *Gevul* and a measurement begin in *Behina Bet*.

However, in *Eser Sefirot de Neshama*, meaning *Behina Aleph*, called *Hochma*, there is no measurement whatsoever. It is so because *Behina Aleph* is not regarded as *Aviut*, and therefore has no *Kli* and measurement.

And *Guf de Atzilut* is clothed in *Levushim*, and it is *ZA*, which clothes *Bina*.

5. **This *Guf* is clothed inside the *Levushim* of *Atzilut*, as our sages said: “The Creator was clothed with ten *Levushim*: a *Levush* of pride, as it says “The Lord reigneth; He is clothed in majesty.” It is written in *Pirkey Heichalot* that the *Haluk* (robe) (4) of the Creator is called *Zahariel* there, but the *Neshama* inside has no *Mida* at all. However, when compared to *Ein Sof* (5), we can denominate them *Midot* and *Sefirot* relating to the *Neshama* as well.**

#### *Ohr Pnimi*

4. It is *Levush*.
5. It means that compared to *Keter*, called *Ein Sof*, *Hochma* is also regarded as having *Aviut*, for *Ein Sof* does not have any will to receive, hence the name *Behina Aleph* (see *Ohr Pnimi*, Part 1, Chap 1, item 50).

The *Levushim* dwell within the *Batim* (pl. for *Bait*), which are the seven *Heichalot* (pl. for *Heichal*) *de Atzilut*, being *Malchut*. Altogether, it is considered that the Upper *Adam*, which is a

*Neshama* that is clothed in a *Guf*, and the *Guf* in *Levushim*, are placed in the *Heichal* of the King.

6. These *Malbushim* are inside the *Behina* of the *Batim*, which are the seven *Heichalot de Atzilut*, which are the *Behina* of the *Olam* itself, being the heaven and earth and the *Avir* between them. All this is the *Behina* of the *Batim* and they are called *Olam Atzilut*, where the Upper *Adam* resides, who is a *Neshama*, *Guf*, and *Levush Malchut* placed in the Upper *Heichal* of the King, which is *Olam Atzilut* in general.

The four *Behinot Neshama, Guf, Levush, Heichal*, are *HB TM*.  
*Keter* is their fifth, containing the roots of these *NGLH*.

7. These four *Behinot* are the *Eser Sefirot* that begin at the above *Hochma* and have four *Behinot*. Then there is also the *Behina* of *Keter*, which is the fifth *Behina*, the *Shoresh* of them all, which contains the *Shoresh* of the above four *Behinot* as well.

Each of the four *Behinot NGLH* in *Atzilut* contains *Eser Sefirot HB TM*. The *Neshama* in *Keter* is the *Shoresh* of the *Eser Sefirot HB TM de Neshama* in *Atzilut*, and *Guf de Keter* is the *Shoresh* to the *Eser Sefirot HB TM de Gufim* (pl. for *Guf*). The *Levushim de Keter* are the *Shoresh* to the *Eser Sefirot HB TM de Levushim*, and *Heichal in Keter* is the *Shoresh* to the *Eser Sefirot HB TM de Heichalot*.

8. It turns out that the *Behina* of the *Ohr* and the *Neshama* in *Keter* is the *Shoresh* of the *Eser Sefirot* of the *Neshamot* (pl. for *Neshama*) *de Atzilut*, which begin from *Hochma*. The *Behina* of the *Guf* in *Keter* <sup>(6)</sup> is the *Shoresh* of the *Eser Sefirot* of the *Gufim* (pl. for *Guf*) in the *Eser Sefirot de Atzilut*, which begin in *Hochma*. The *Behina* of the *Levushim* in *Keter* is the *Shoresh* of the *Eser Sefirot* of *Levushim* in the *Eser Sefirot de Atzilut*, which begin in *Hochma*. *Behinat Heichal* in the *Keter* is the *Shoresh* of the *Eser Sefirot* of *Atzilut* that begin in *Hochma*.

#### *Ohr Pnimi*

6. It has been written above that in *Keter* too there are the four *Behinot* called: *Neshama, Guf, Levush, Heichal*, which are *HB TM*, but as mere roots.

All that exists in *Olam Atzilut* is imprinted in *Olam Beria*.

9. Then *Olam Beria* was created by the very same way. That is because through the *Masach* <sup>(7)</sup>, which is the *Karka* of *Heichal de Atzilut*, it illuminated downward and there imprinted everything that was in *Olam Atzilut* <sup>(8)</sup>. It is called *Olam Beria* because it is *Ohr* of *Tolada* <sup>(9)</sup>, and is not the *Ohr Elyon* itself. However, because it is a *Hotam* of *Atzilut*, it should have all the *Behinot* that are in *Atzilut*.

#### *Ohr Pnimi*

7. The *Sium* of the degrees in any place is only because of the *Masach* in their *Kli* of *Malchut*. Thus, the *Hitpashtut* of the degrees from *Ein Sof* to the *Ne'etzal* stops and remains

“standing” from expanding when it touches the *Masach*. It is like standing on the *Karka* above it, where the *Karka* does not let it expand inside and within it. By the same manner, the *Masach* stops the *Ohr* from expanding inside and within it, hence the name of the *Masach – Karka*.

It has already been explained (Part 3, Chap 3, item 6) that *Eser Sefirot de Olam Beria* were created by the *Hizdakchut* of the *Masach de Behina Gimel* in *Olam Atzilut* into *Behina Bet* (see also *Histaklut Pnimit*, Part 2, item 72). It is written there that it illuminated downward through the *Masach*, which is the *Karka* of *Heichal Atzilut*, meaning because of its *Hizdakchut*, as it explains there.

8. It means that just as the *Nechtam* (stamped) does not lack any of the forms that exist in the *Hotam*, so all the forms in *Olam Atzilut* emerge in *Olam Beria*, hence the names *Hotam* and *Nechtam*. There is yet another most original reason: the entire *Ohr Elyon* that comes to *Beria*, comes because of that *Ohr Hozer* that ascends by the power of the *Zivug de Hakaa* on *Masach de Behina Bet* in the *Karka* from her and above in *Atzilut* itself.

That very same *Ohr Hozer* glittered once more and passed through the *Masach*, broadening the *Kli de Malchut* into *Eser Sefirot* from her and within her. It expanded in her from above downward (as thoroughly explained in *Ohr Pnimi* Part 3, Chap 2, item 3).

By that all the *Behinot* that the *Ohr Hozer* clothed in *Atzilut* from the *Karka* upward, returned, extended and came from the *Karka* downward as well. Thus, this *Ohr Hozer* is completely similar to a *Hotam*: everything that is imprinted off it is copied to its *Nechtam*.

Similarly, regarding that *Ohr Hozer*, all the *Behinot* and the measure that it clothed from below upward returned and brought them to *Beria* from above downward and copied them there in *Beria* without any change and lessening. For that reason this act is called *Hotam* and *Nechtam*.

9. This is the rule: in any place where this *Ohr Hozer* rises from below upward, the *Atzmut* of *Ohr Elyon* is clothed in that *Ohr Hozer*. This indicates the *Hitpashtut* of *Ohr Ein Sof* to make *Kelim*, which the Rav speaks of above (Part 1, Chap 1, item 1).

However, in a place where *Ohr Hozer* is considered to be expanding from above downward as it is in *Eser Sefirot de Beria*, this *Ohr Elyon* that is clothed here in this *Ohr Hozer* is no longer the *Atzmut* of *Ohr Elyon*. Instead, it is regarded as *Ohr* of *Tolada*, extending from the *Ohr Elyon* but it is not the *Ohr* of the *Ohr Elyon* itself.

The reason is that it extends by the power of the *Masach* that raises *Ohr Hozer* because of the detainment in it. For that reason, the force of the *Tachton* is already involved in it, and it too is limited in the measure of the *Kelim* and the level of the *Masach*, for the *Masach* precedes the *Hitpashtut* of these *Eser Sefirot*.

It turns out that the *Masach* is the reason that causes the appearance of these *Eser Sefirot*. As a result, the *Ohr* is limited by it, and is no longer the *Atzmut* of *Ohr Elyon*, but is regarded as

*Ohr de Tolada*. However, *Ohr Hozer* that ascends from the *Masach* upward cannot raise any of its *Aviut* (see Part 3, Chap 4, *Ohr Pnimi*, item 50). Indeed, this applies from *Olam Beria* downward, but in *Atzilut* there is no *Masach* whatsoever. Consequently, any *Ohr* there, until *Sium Raglin*, is regarded as the *Atzmut* of the *Ohr*.

*Keter de Atzilut* imprinted the four roots of *NGLH* in *Keter de Beria*. From *Neshama* in *Keter de Atzilut*, the *Neshama* in *Keter de Beria* was imprinted. From the *Guf* in *Keter de Atzilut*, the *Guf de Keter de Beria* was imprinted, from *Levush*, *Levush* and from *Heichal*, *Heichal*.

- 10. It is because *Behinat Keter*, which is the fifth *Behina* that consists of the above *Behinot*, imprinted *Keter* in the *Rosh* of *Beria* as it is. From *Ohr* of *Keter de Atzilut* the *Ohr de Keter de Beria* was imprinted, and from the *Guf* of *Keter de Atzilut*, the *Guf of Keter de Beria* was imprinted. The *Levush de Keter de Beria* was imprinted from the *Levush* of *Keter de Atzilut*, and *Heichal Keter de Beria* was imprinted from *Heichal Keter de Atzilut*.**

*NGLH de Keter de Atzilut* that extend to *NGLH de Keter de Beria* extend through *Malchut de Atzilut* that was clothed in *Keter de Beria*. The rest of the *Sefirot de Atzilut* that were imprinted in *Beria* were also extended through *Malchut de Atzilut* by the *Zivug de Haka* on the *Masach* in her.

- 11. However, these *Orot* did not extend from the actual *Keter de Atzilut* to *Keter de Beria* but through *Malchut* in *Malchut de Atzilut*, which is *Atik de Beria*, clothing *Keter de Beria*. She extended these four *Behinot* in *Keter de Atzilut* <sup>(10)</sup> and created them in *Keter de Beria*.**

*Eser Sefirot de Atzilut* did similarly and extended their *Ohr* through the above *Malchut* in the above *Keter*. They imprinted a *Hotam de Atzilut* in *Beria*: *Neshama* from *Neshama*, *Guf* from *Guf*, *Levush* from *Levush* and *Heichal* from *Heichal*.

#### *Ohr Pnimi*

10. Because of that, *Malchut de Elyon* is called *Nitzotz* of the Creator, since it extends and emanates its inferior degree. It is written above that all the degrees and the *Partzufim* and the *Olamot* from *Rosh de Kav* to the end of *Assiya* emerge and are emanated from one another by way of cause and effect.

It means that *Malchut de Malchut* of every *Elyon* descends below her degree and extends to all four *Behinot* of the *Tachton*, as is explained in detail in Part 2, *Histaklut Pnimit*, Chap 5, item 59. (All these things should have been written here as well, had I not spared the costs of print).

*Malchut de Beria* came down and clothed *Keter de Yetzira*. She extended the *Hotam* of the five *Partzufim KHB TM de Beria*, which are *NGLH* to *Olam Yetzira*, *Neshamot* (pl. for *Neshama*) from *Neshamot*, *Guf* from *Guf*, *Levush* from *Levush*, *Heichal* from *Heichal*, as it is in *Yetzira* and *Assiya* as well.

12. Similarly in *Yetzira*, *Malchut de Beria* was *Atik*, connected with *AA de Yetzira*. There it was named *Keter de Yetzira*, and the five *Partzufim de Beria* extended and imprinted their *Hotam* in *Yetzira* by the same way as in *Beria*: *Neshamot* from *Neshamot*, *Gufim* from *Gufim*, *Levushim* from *Levushim* and *Heichalot* from *Heichalot*.

Similarly, the five *Partzufim de Yetzira* imprinted their *Behinot* in *Assiya*: *Neshamot* from *Neshamot*, *Gufim* from *Gufim*, *Levushim* from *Levushim* and *Heichalot* from *Heichalot* and so on by the same way, all the *Olamot* in general and in particular.



## Chapter Nine

Chapter nine explains that the desired perfection is that all the *Sefirot* in the five *Olamot* *AK* and *ABYA* will connect together to the *Behina* of the Upper *Adam*. The *Shoresh* and the *Neshama* are clothed in his *Guf*, and he is clothed in *Levush* and dwells in his *Heichal*. Containing four issues:

\*(The suffix *ot* is female plural form and the suffix *im* is male plural form)

1. The entire reality is divided into five *Olamot* called *AK* and *ABYA*. They represent five *Behinot* *KHB TM*, called *Shoresh*, *Neshama*, *Guf*, *Levush*, *Heichal*. Each *Olam* contains five inner *Behinot* *SNGLH*. Each of those *Behinot* is divided once more into five *Behinot* *SNGLH*, meaning twenty-five sub-*Behinot* in each and every *Olam* from *AK* and *ABYA*. All twenty-five *Behinot* *SNGLH* in *AK* are regarded as the roots, meaning *Ketarim*. Also, all twenty-five *Behinot* *SNGLH* in *Olam Atzilut* are regarded as *Neshamot*, meaning *Hochmot*. All twenty-five *Behinot* *SNGLH* in *Olam Beria* are regarded as *Gufot*, meaning *Binot*, and all twenty-five *Behinot* *SNGLH* in *Olam Yetzira* are regarded as *Heichalot*, meaning *Malchuiot*. 2. The interior twenty-five *Behinot* *SNGLH* in the five *Olamot* *AK* and *ABYA* connect with each other in the following manner: The five *Ketarim* in *AK* and *ABYA*, called “five roots”, connect with each other so as to connect the *SNGLH* in the roots. *Keter* of *AK* is the *Shoresh* and *Keter* of *Atzilut* is the *Neshama* in them. *Keter de Beria* is the *Guf* in them and *Keter de Yetzira* – the *Levush* in them, and *Keter de Assiya* is the *Heichal* in them. Similarly, the five *Hochmot* in *AK* and *ABYA*, called “five *Neshamot*”, connect with each other so as to connect *SNGLH de Neshamot*. *Hochma de AK* is the *Shoresh* in them, *Hochma de Atzilut* is the *Neshama* in them, and *Hochma de Beria* is the *Guf* in them. *Hochma de Yetzira* is the *Levush* in them and *Hochma de Assiya* is the *Heichal* in them. Similarly, the five *Binot* in *AK* and *ABYA*, called “five *Gufot*”, connect with each other so as to connect *SNGLH de Gufot*. *Bina de AK* is the *Shoresh* in them, etc. The same applies to the five *Tifferets* in *AK* and *ABYA* and with the five *Malchuiot de AK* and *ABYA*. It is this way in the inner *SNGLH* in *AK* and *ABYA* too. 3. The five *Behinot* *SNGLH* are also called: *Yechida*, *Haya*, *Neshama*, *Ruach*, *Nefesh*. 4. They are also implied in the four *Otiot HaVaYaH*: the tip of the *Yod* is the *Shoresh*, the *Yod* is the *Neshama*, and the first *Hey* is the *Guf*, the *Vav* is the *Levush* and the last *Hey* is the *Heichal*.

*Adam Kadmon* is *Olam Keter* to the four *Olamot* *ABYA*. He has five *Behinot* *KHB TM*, each containing four roots *NGLH*.

1. ***Adam Kadmon* is as *Keter* to the *Eser Sefirot* in each and every *Olam*, and in this manner, *AK* is *Keter* to the four *Olamot* *ABYA* <sup>(1)</sup>. It turns out that *AK* contains the *Shoresh* of all the above five *Behinot* in each and every *Olam*. The *Keter* in Him is the four *Shorashim* (pl. for *Shoresh*) of the four *Behinot* of the *Eser Sefirot* in Him, being: *Neshamot*, *Gufim*, *Levushim* and *Heichalot*. This is the particular, but the general will be explained henceforth <sup>(2)</sup>.**

### *Ohr Pnimi*

1. It has already been explained that in the *Dalet Behinot de Ohr Yashar* there is no difference between each *Olam* or between each *Partzuf* from the *Rosh* of the *Kav* to the end of *Assiya*. It is so because there is not a single degree that does not have the *Dalet Behinot de Ohr Yashar*, which are: *Hochma*, *Bina*, *Tifferet* and *Malchut*. The only difference between the degrees is the level of the *Ohr Hozer* (*Ohr Pnimi*, Part 3, Chap 3, item 5).

That level depends on the *Aviut* of the *Masach* in *Malchut* of the degree: *Masach de Behina Dalet* raises *Ohr Hozer* and clothes up

to *Keter*; *Behina Gimel* raises up to *Hochma*, lacking *Keter*. Consequently, *Keter de Ohr Yashar* must clothe the *Pnimit* of *Hochma* and is not apparent there.

*Masach de Behina Bet* raises *Ohr Hozer* only as high as *Bina*, lacking the level of *Hochma* too. Hence, *Keter* and *Hochma de Ohr Yashar* clothe the *Pnimit* of *Bina* here. *Masach de Behina Aleph* raises *Ohr Hozer* only as high as the level of *Tifferet*, called *ZA*. It lacks the level of *Bina* too, and therefore *GAR KHB* are clothed in him in the *Pnimit* of *Tifferet*, and are therefore not apparent (see *Histaklut Pnimit*, Part 2, item 72 to understand the reasons for these things).

Now you can see that the five *Olamot*, called *Adam Kadmon*, *Atzilut*, *Beria*, *Yetzira*, *Assiya*, contain the entire reality from the *Tzimtzum* downward. They are also regarded as *Eser Sefirot* that contain the entire reality and are measured by the values of the levels in the five *Behinot* of the *Masach*.

It is so because *Behina Dalet*, over which there was the first *Tzimtzum* and the first *Zivug de Hakaa*, these first *Eser Sefirot* are called *Eser Sefirot* or *Dalet Behinot de Adam Kadmon*. Their level is up to *Keter de Ohr Yashar*, and that is why *Adam Kadmon* is called *Olam Keter*.

After the four *Behinot de AK* had been completed, the *Masach de Behina Dalet* was purified to *Behina Gimel* and *Ohr Ein Sof*, which never stops, returned and expanded in *Dalet Behinot de Ohr Yashar* over this *Masach de Behina Gimel* in *Zivug de Hakaa*. However, here their level reaches only *Hochma*, and they are called *Eser Sefirot* or *Dalet Behinot de Olam Atzilut*.

Once *Olam Atzilut* had been completed, the *Masach* purified once more to *Behina Bet*, and *Eser Sefirot* on the level of *Bina* emerged, called *Olam Beria*. Afterwards it had been purified into *Behina Aleph* and *Eser Sefirot* in the level of *Tifferet* emerged, called *Eser Sefirot* or *Dalet Behinot de Olam Yetzira*.

After that, when it purified entirely and no *Aviut* was left in the *Masach* except a *Shoresh* to the *Aviut*, there was no *Hakaa* in it at all. All it had were *Eser Sefirot* on the level of *Malchut*, called *Eser Sefirot* or *Dalet Behinot de Olam Assiya*. The reason for this *Hizdakchut* was explained in *Histaklut Pnimit*, Part 2, item 72.

Now the *Eser Sefirot* that contain the entire reality have been thoroughly explained: *Olam AK* is the general *Keter*, *Olam Atzilut* is the general *Hochma*, *Olam Beria* is the general *Bina*, *Olam Yetzira* is the general *ZA*, which in turn consists of six *Sefirot HGT NHY*, and *Olam Assiya* is the general *Malchut*.

However, in each and every *Olam* of these five *Olamot* there are also *Eser* particular *Sefirot*. In each *Olam* there are levels one below the other, even in *Olam Adam Kadmon*. However, as in the particular levels of the *Eser Sefirot*, we calculate the level of the *Ohr* according to the highest *Sefira*. If the highest *Sefira* is *Keter*, all the *Sefirot* have *Ohr Keter*; if the highest *Sefira* is *Hochma*, all the *Sefirot* contain *Hochma*.

Similarly, we calculate the level of the *Ohr* in each *Olam* according to the first *Partzuf* in it. In *AK* it is the level of *Keter*;

in *Atzilut*, the level of *Hochma* and in *Beria*, the level of *Bina*, etc.

2. We must speak at great length in order to explain these matters well. It will be explained here in *Histaklut Pnimit*, but I will explain it somewhat here, enough to arrange the issues so that we do not muddle with the multitude of similar names, the generals, the particulars, and the inner inner, brought before us.

We shall first examine the *Sefira* of *Keter*: We find five *Behinot* of *Keter* here in the words of the Rav. Each of them is given a special name:

1. *Keter de Dalet Behinot de Ohr Yashar*.
2. *Keter* that consists of four potential *Behinot*.
3. *Keter* that contains the actual four *Behinot*.
4. *Keter* that contains an entire *Olam*, called *AK*.
5. *Keter* of each particular degree in all the *Olamot* that take from *Olam AK*.

You should know that all the above *Behinot* of *Keter* are always presented by the single name *Keter*, without interpretation. However, they are immeasurably far from one another and it is impossible to tell them apart, except by the relevant issue. For that reason we must first know the exact discernment for each of them accurately.

*Keter de Ohr Yashar* was called *Hitpashtut Ein Sof* as *Kelim* and as *Zivug de Haka* (Part 3, Chap 1, item 1) by the Rav. Thus, *Ein Sof* is the *Shoresh* to the *Dalet Behinot de Ohr Yashar*, called *Keter de Ohr Yashar*.

Know, that this is *Ein Sof* before the *Tzimtzum*, for there is no *Hidush Ohr* in the *Olamot* that does not extend from *Ohr Ein Sof* before the *Tzimtzum*. You already know that these *Dalet Behinot de Ohr Yashar* are equal without any difference from the *Rosh de Kav* to the end of *Assiya*, and so is their *Keter*.

Indeed, *Keter*, called *Atik*, contains four potential *Behinot*, as the Rav says (Part 3, Chap 6, item 4). Also, *Keter*, called *AA*, contains *Shorashim* for the actual *Dalet Behinot*, meaning it is the complete *Shoresh* for the *Ne'etzalim*, as the Rav says above (Part 3, Chap 6, item 6).

These are completely separate matters from *Keter de Ohr Yashar*, because they are regarded as the *Rosh* of the *Olam*, or of a *Partzuf*, containing *Eser Sefirot de Ohr Yashar* and *Eser Sefirot de Ohr Hozer*, as has been explained above in *Ohr Pnimit*. These *Eser Sefirot* are called *Rosh* or *Keter* wherever *Ohr Hozer* rises from below upward.

However, the Rav discriminates two *Behinot Keter* in this *Rosh*: He calls the first *Atik* or "I am the last," containing the four potential *Behinot*, and the second *AA* or "I am the first," (see Part 3, *Ohr Pnimit*, Chap 7, item 90), containing the actual *Dalet Behinot*. The difference between these two *Ketarim* has already been explained above, and here in *Histaklut Pnimit* they will be explained elaborately.

The *Keter* that contains all the *Olamot* is called *Adam Kadmon*. It is a different and separate matter from all the other three *Behinot* of *Ketarim* because *Keter de Ohr Yashar* is regarded as *Ein Sof* before the *Tzimtzum*.

The two *Ketarim* called *Atik* and *AA* are evaluated according to their *Zakut*, since the *Masach* operates in them from below upward, and this *Ohr Hozer* cannot raise the *Aviut* in the *Masach* with it. There is no consideration of the level of these *Eser Sefirot* here, because these two *Ketarim* are regarded as *Atik* and *AA* even in *Yetzira* and *Assiya*, as the Rav says (Part 3, Chap 6, item 7, and Chap 7, item 5).

However, *Olam Adam Kadmon*, called *Keter*, is only because of the level that is measured in the *Aviut* of the *Masach*. *Ohr Hozer* rises and clothes up to *Keter de Ohr Yashar* from *Masach de Behina Dalet*, but the *Ohr Hozer* of *Masach de Behina Gimel* is too short to clothe *Keter*. It reaches only up to *Hochma* (see *Histaklut Pnimit* Part 2, item 65).

Because *Masach de Behina Dalet* serves only in the first *Olam*, called *AK*, the level of *Eser Sefirot* that reaches *Keter* is only found in that *Olam*, but nowhere else. Consequently, all the degrees in that *Olam* are regarded as *Keter*, even the degrees of the *Guf* and the degrees below *Tabur* down to the *Sium*; they are all regarded as *Keter*.

However, we should still know that the above three kinds of *Ketarim* are found in *AK* itself as well, even though it is *Keter* head to toe, for the *Keter de Ohr Yashar* in it is necessarily *Behinat Ein Sof* from before the *Tzimtzum*.

There are also two *Behinot* of *Keter*, called *Rosh*, whose *Ohr Hozer* is from below upward. There are always two *Ketarim* in this *Rosh*: *Atik* and *AA*. However, they are called “the inner *Keter de AK* itself”, for it has *Rosh* and *Guf* too, and the *Rosh* is its particular *Keter*. The *Rosh* itself has *Keter de Ohr Yashar*, which is the permeation of *Ohr Ein Sof* from before the *Tzimtzum*, namely the particular *Keter de Rosh* itself.

The Rav wrote, “**The *Keter* in it is the four *Shorashim* (pl. for *Shoresh*) of the four *Behinot* of the *Eser Sefirot* in it, being: *Neshamot*, *Gufim*, *Levushim* and *Heichalot*. This is the particular.**” It means that here he speaks from the perspective of the *Rosh*, called *Keter*, because the *Masach* operates in it from below upward, at which time the *Ohr Hozer* does not clothe any *Aviut*.

Because of that it is only regarded as the *Shorashim* of the *Kelim*, meaning four *Shorashim* to four *Behinot* of *Kelim HB TM* that will later appear in the *Guf de AK*. They are called *Neshama*, *Guf*, *Levush*, *Heichal*, and because they are merely *Shorashim*, they are named *Keter*, for any *Shoresh* is called *Keter*.

However, the four *Behinot* that extend from above downward afterwards, are actually complete *Kelim*, and are called *Guf de Adam Kadmon* (see *Histaklut Pnimit* Part 2, item 22). For that reason the Rav names this *Rosh de AK* “*Keter* in particular,” meaning a particular *Keter*, which is four *Shorashim* to the four *Behinot* from above downward in it.

That is why the Rav wrote, “**The collective of the *Neshamot* in *AK* shall be called the *Shoresh* of the *Neshamot*.**” The collective of the *Behinot* of *Neshamot de AK* will be called *Shoresh* of the *Neshamot*, and the collective *Behinot* of the *Levushim de AK* will be called the *Shoresh* of the *Levushim*. The collective of the *Behinot* of *Heichalot de AK* shall be called *Shoresh* of the *Heichalot*.

He speaks here from the perspective of *Keter*, from which all the *Behinot* in *AK*, from head to toe are called *Keter*. Hence, the four *Behinot* below the *Rosh* in it are also called *Keter*, meaning complete *Kelim*, where *Ohr Hozer* descends from the *Masach* downward.

They are not regarded as *Keter* with respect to the inner *AK* itself because only the *Rosh* in it is called *Keter*; they are only regarded as *Neshama*, *Guf*, *Levush*, *Heichal*, namely the four *Sefirot HB TM*. However, relating to the differentiation of the degrees, they are also regarded as *Ketarim* to all the *Olamot*.

The level of *Keter* is found only in *Olam AK*. For that reason the Rav says that its *Hochma* is called *Neshama*. Even though it is below *Rosh de AK*, it is still regarded as *Keter* to all the *Hochmot* in the *Olamot*. The *Bina* in it, called *Guf*, is the *Keter* to all the *Binot* in all the *Olamot*, and the *ZA* in it, called *Levush*, is *Keter* to all the *ZA* in the *Olamot*. *Malchut* in it, called *Heichal*, is the *Keter* to all the *Malchuiot* in all the *Olamot*. It is so because they all have one reason: *Masach de Behina Dalet* operates only in them and not in any other *Olam*.

The *Neshamot* in *AK* are roots of *Neshamot*; the *Neshamot* in *Atzilut* are the *Atzmut* of the *Neshamot*; the *Neshamot* in *Beria* are the *Gufim* in the *Neshamot*; the *Neshamot de Yetzira* are the *Levushim* in the *Neshamot*; the *Neshamot* in *Assiya* are *Heichalot de Neshamot*. Thus, the *Neshamot* that are *Hochma* in the five *Olamot AK* and *ABYA* connect with each other like the Upper *Adam*, in whose *Guf* the *Shoresh* and *Neshama* are clothed, and he is clothed in *Levush* and dwells in his *Heichal*.

- 2. The collective of the *Neshamot* in *AK* shall be called the *Shoresh* of the *Neshamot* <sup>(3)</sup>. The collective of the *Behinot* of the *Neshama* of *Atzilut* shall be called actual *Neshamot de Neshamot*; the collective of *Neshamot Beria* shall be called *Gufot* compared to *Neshamot Atzilut*, and the collective of *Neshamot de Yetzira* shall be called *Levushim de Neshamot*. The collective of *Neshamot Assiya* shall be called *Heichalot of the Neshama*.**

#### *Ohr Pnimi*

3. Here too the Rav speaks only from the perspective of the degree, as we've explained regarding the four *Behinot HB TM de AK*. It has already been explained above (*Ohr Pnimi*, Chap 3, item 2) that the four *Behinot de Atzilut* come from *Ohr Hozer* that ascends from *Masach de Behina Gimel*. For that reason their degree *de Eser Sefirot de Atzilut* begins only from *Hochma*, called *Neshama*.

Hence, all the *Behinot* in them are regarded as *Hochma* and *Neshama* from *Rosh* to *Sium* in *Olam Atzilut* as well. That is why the Rav writes that the collective *Behinot Neshamot de Atzilut*, meaning *Hochma*, are *Behinot Neshamot de Neshamot* to all the *Olamot*, meaning *Behinat Hochma* toward the *Sefirot* of *Hochma* in all the *Olamot*.

Also, the *Gufot de Atzilut* shall be called *Neshamot de Gufot* of all the *Olamot*. It is the same with the *Levushim de Atzilut* and the *Heichalot de Atzilut*, as they all emerged by the *Hitlabshut* in *Ohr Hozer de Behina Gimel*, clothing up to the level of *Hochma*.

The *Gufim de AK* are roots of *Gufim*; the *Gufim de Atzilut* are *Neshamot de Gufim*, and *de Beria* are the *Etzem* of the *Gufim*; *Gufim de Yetzira* are *Levushim de Gufim*; *Gufim de Assiya* are *Heichalot de Gufim*. All the *Gufim de AK* and *ABYA* connect with each other in the *Upper Adam*, in whose *Guf* the *Shoresh* and *Neshama* are clothed.

3. Also, all the *Behinot* of *Gufot de AK* shall be called *Shoresh de Gufot* <sup>(4)</sup>. The collective of the *Gufot de Atzilut* shall be called *Neshamot de Gufot*, and the collective of the *Behinot* of *Gufot de Beria* shall be called *Gufot de Gufot*. The collective of the *Behinot* of *Gufot de Yetzira* shall be called *Levushim de Gufot*, and the collective of the *Gufot de Assiya* shall be called *Heichalot de Gufot*.

#### *Ohr Pnimi*

4. This is also for the reason of the degree, as the entire *Eser Sefirot de Beria* have no more than the degree of *Bina*, meaning from *Ohr Hozer de Masach de Behina Bet* (*Ohr Pnimi*, Chap 3, item 4). Thus, all the degrees in it are regarded as *Behinot* that are called *Gufot*. Even *Malchut de Beria* is *Behinat Bina* to the *Malchut* in all the *Olamot* for the above reason.

Similarly, you can see that all the *Behinot* of *Olam Yetzira* are regarded as *Levushim*, meaning *ZA* in all the *Olamot*. It is so because they come from *Ohr Hozer de Behina Aleph*, whose degree is up to *ZA*, called *Levush*. Similarly, all the *Behinot* of *Olam Assiya* are *Heichalot*, meaning only *Malchut* without a degree. You will understand the words of the Rav by the same manner and we need not elaborate further here (we shall elaborate in *Histaklut Pnimit* here).

Also, the *Levushim* in every *Olam* from *AK* and *ABYA* connect with each other and become as the *Upper Adam*, in whose *Guf* the *Neshama* and *Shoresh* are clothed, and he is clothed in *Levushim* and dwells in his *Heichal*.

4. Also, the collective of the *Behinot* of *Levushim de AK* shall be called *Shoresh of the Levushim*. The collective of the *Levushim de Atzilut* shall be called *Neshamot de Levushim*, and the collective of *Behinot Levushim de Beria* shall be called *Gufot de Levushim*. The collective of *Behinot Levushim de Yetzira* shall be called *Levushim de Levushim* and the collective of the *Levushim de Assiya* shall be called *Heichalei de Levushim*.

Also, the *Heichalot* in every *Olam* from *AK* and *ABYA* connect with each other like the Upper *Adam*, in whose *Guf* it is clothed etc.

5. The collective of the *Behinot* of *Heichalot de AK* shall be called *Shorash Neshamot de Heichalot*. The collective *Behinot Heichalot de Atzilut* shall be called *Neshamot de Heichalot* and the collective of *Heichalot de Beria* shall be called *Gufot de Heichalot*. The collective *Behinot Heichalei de Yetzira* shall be called *Levushim de Heichalot* and the collective *Heichalot de Assiya* shall be called *Heichalot de Heichalot*.

*SNGLH de AK* are roots for *NGLH* in *ABYA*; *SNGLH de Atzilut* are *Neshamot* inside *SNGLH* in *AK* and *BYA*; *SNGLH de Beria* are *Gufim* inside *SNGLH* in *AK* and *AYA*; *SNGLH de Yetzira* are *Levushim* inside *SNGLH* in *AK* and *ABA*; *SNGLH de Assiya* are *Heichalot* inside *SNGLH* in *AK* and *ABY*.

6. It is so when we speak of it in general because the five *Behinot AK* are *Shorashim* (roots) for *Neshamot*, for *Gufim*, for *Levushim* or for *Heichalot*. The five *Behinot Atzilut* are *Neshamot* for *Shorashim*, for *Neshamot*, for *Gufim*, for *Levushim* or for *Heichalot*.

The five *Behinot de Beria* are *Gufim* for *Shorashim*, for *Neshamot*, for *Gufim*, for *Levushim* or for *Heichalot*. The five *Behinot de Yetzira* are *Levushim* for *Shorashim*, for *Neshamot*, for *Gufim*, for *Levushim* or for *Heichalot*. The five *Behinot de Assiya* are *Heichalot* for *Shorashim*, for *Neshamot*, for *Gufim*, for *Levushim* or for *Heichalot*.

*Beria* is called *Guf* because she receives from *Atzilut* as a *Guf* from a *Neshama*.

7. Now you can understand the words of our sages: “His wife is like his own body.” *Beria* is the wife of *Atzilut*, for they are *Hochma* and *Bina*. Even though there are *Neshamot* in *Beria* as well, the *Gufot* are named after the *Neshamot de Atzilut*.

It is so because as the wife receives from her husband, so the *Guf* receives from the *Neshama*. Our sages also said: “A *Bait* (home) is but a wife.” This is in *Assiya*, because *Assiya* is the *Bait* and the *Heichal* to all five *Behinot*.

*Assiya* is the wife of *Yetzira*. This is the meaning of “A *Bait* is but a wife,” referring to *Assiya*. It is so in the *Behina* of *Assiya* in each and every *Olam*; it is called the *Bait* of that *Olam*. The *Behina* of *Beria* in every *Olam* is called the *Guf* of that *Olam*.

Another way: the *Orot* in *AK*, meaning the *Neshamot* in it, are called *Yechida*. The *Neshamot de Atzilut* are called *Haya*, and the *Neshamot de Beria* are called *Neshamot*. The *Neshamot de Yetzira* are called *Ruach* and the *Neshamot de Assiya* are called *Nefesh*.

8. If we want, we can take a different path: All the *Orot de AK* are called *Yechida*, and *Orot de Atzilut*, *Haya*. *Orot de Beria* are called *Neshama* and *Orot Yetzira* are *Ruach*. *Orot de Assiya* are *Nefesh*.

It is similar in *Gufim* and *Levushim* in *Heichalot* in *AK* and *ABYA*: the *Gufim* in *AK* are *Yechida de Gufim de ABYA*, and in *Atzilut*, *Haya* etc. It is similar in *Levushim*: the *Levushim* of *AK* are *Yechida de Levushim de ABYA*, and the *Levushim de Atzilut* are *Haya de Levushim de AK* and *BYA* etc.

9. It is similar in the *Levushim* in all the *Olamot* and the *Gufot* and the *Heichalot*. All the *Levushim* of *AK* are the highest *Levush* of all five *Levushim*, and all the *Levushim* of *Atzilut* are the second *Levush* etc.

*SNGLH* are *YHNRN*, meaning *Orot* of *KHB TM*.

10. This path is the first path because the *Nefesh* is called *Heichal*, *Ruach* – *Levush*, *Neshama* – *Guf*, *Haya* – *Neshama*, and *Yechida* – the *Shoresh* of the *Neshama*. Thus, all the above is in every single *Olam* specifically.

How so? *Ohr Keter de Atzilut* is called *Shoresh Neshama*, and also *Yechida*. *Ohr Hochma de Atzilut* is called *Neshama to Neshama*, and also *Haya*. *Ohr Bina de Atzilut* is called *Guf* and also *Neshama*. *Ohr Tifferet de Atzilut* is called *Levush* and also *Ruach*. *Ohr Malchut de Atzilut* is called *Nefesh* and also *Heichal*. It is the same inside every specific item too.

Each *Sefira* of the *KHB TM* in *AK* and *ABYA* is divided into five *Behinot SNGLH*.

11. Indeed, the median rule, the shortest of all is this: All *Eser Sefirot de Atzilut*, and *Keter* too, contain *Shoresh*, *Neshama to Neshama*, *Guf*, *Levush*, *Heichal*. It is the same in *BYA* and in *AK* as well, being the *Shoresh* of the entire *ABYA*.

*AK* and *ABYA* are five *Behinot* in the name *HaVaYaH*, intermingled with each other. Each of them contains *AK* and *ABYA*, which are the five *Behinot* in *HaVaYaH*, and are *SNGLH*, which are twenty-five *Behinot*.

12. You find that all that was emanated is but one *HaVaYaH*, containing five *Behinot*, which are: the tip of the *Yod* in *AK*, the *Yod* in *Atzilut*, *Hey* in *Beria*, *Vav* in *Yetzira* and *Hey* in *Assiya*. Each of these *Behinot* contains all five, because the tip of the *Yod* in *AK* contains one *HaVaYaH* of the other five *Behinot*. These are the above five *Behinot* in *AK* Himself, which are *AK* and *ABYA* in Him, being the five *Behinot*. Those are: *Shoresh*, *Neshama*, *Guf*, *Levush* and *Heichal*.

The *Yod de Atzilut* also has one *HaVaYaH*, containing all the above five *Behinot*. Likewise in all other *Otiot* in *BYA*, they are five *Otiot* where each contains all the others, amounting to twenty-five *Behinot*.

Each of the above twenty-five *Behinot* is divided into five other *Behinot SNGLH*, and each of those contains *Eser Sefirot*. Each *Sefira* is then divided into five *Partzufim*, which are *SNGLH*.

13. Afterwards, in this above manner, there is another general. Each of them consists of all twenty-five *Behinot*. It is so because the *Yod*



*de Atzilut* has one *HaVaYaH*, containing all five *Behinot*, and each *Behina* of the five consists of another five. They are: *Eser Sefirot Shoresh*, *Eser Sefirot Neshama*, *Eser Sefirot Guf*, *Eser Sefirot Levush* and *Eser Sefirot Heichal*.

Similarly, the tip of the *Yod* of *AK* contains ten in *Atzilut*, and likewise in the letter *Hey* in *Beria*, the letter *Vav* in *Yetzira* etc. Thus, in short, *AK* is the tip of the *Yod*. It contains one *HaVaYaH*, which in turn contains five *Behinot*: *Shoresh*, *Neshama*, *Guf*, *Levush*, *Heichal*.

Each of these *Behinot* contains another five, which are: *Eser Sefirot Shoresh*, *Eser Sefirot Neshama*, *Eser Sefirot Guf*, *Eser Sefirot Levush* and *Eser Sefirot Heichal*. Each *Sefira* of these *Eser Sefirot* consists of five *Partzufim*, namely *Shoresh* and *ABYA*.

## Chapter Ten

Explains that *Levush* and *Heichal* were separated from *Shoresh Neshama* and *Guf*, and became *Makifim*, and also the explanations of *AK*, *ABYA*, *NRNH* and *ASMB* (*AB*, *SAG*, *MA*, *BON*). Contains eight issues:

1. *Shoresh*, *Neshama*, *Gufot*, adhesive with each other. *Levush* and *Heichal* were separated from them. 2. *Shoresh*, *Neshama*, *Guf* are inner *Kelim* where the more *Hitzon* is worse. *Levush* and *Heichal* are *Kelim Makifim* where the more *Hitzon* is more important. Hence the *Klipot* are between the *Guf* and the *Levushim*, which is the place of the darkness, and the worst. 3. When the *Partzufim* of *AK* and *ABYA* clothe each other, they only clothe three *Behinot*: the *Shoresh*, *Neshama*, and *Guf* in it are cleaved together, and the *Eser Sefirot de Gufot* do not clothe the *Eser Sefirot de Levushim*. 4. *Shoresh*, *Neshama* and *Guf de AK* are clothed inside *Shoresh*, *Neshama* and *Guf de Atik de Atzilut*. *Shoresh*, *Neshama*, *Guf de Atzilut* are clothed in *Shoresh*, *Neshama*, *Guf de AA de Atzilut*, and *Shoresh*, *Neshama*, *Guf de AA* are clothed in *Abba*, and so on similarly. 5. *AK* and *ABYA* are intermingled. There are *AK* and *ABYA* in *AK*, *AK* and *ABYA* in *Atzilut* and *AK* and *ABYA* in *Beria*, in *Yetzira* and in *Assiya*. *AA* is the Part of *AK* that is unattainable. *Abba* is *Atzilut*, *Ima* is *Beria*, *ZA* – *Yetzira*, and *Nukva* – *Assiya*. *Neshamot* extend from *Atzilut*, *Ruchot* from *Beria*, *Mala'achim* (angels) from *Yetzira* and *Ofanim* (wheels) from *Assiya*. 6. *Adam* consists of *Nefesh*, *Ruach*, *Neshama*, *Haya* from the four *Olamot* *ABYA*. Each of their *Behinot* contains *Nefesh*, *Ruach*, *Neshama*, *Haya*. *Neshama de Nefesh* is more important than *Ohr Nefesh de Ruach*. 7. It is possible to merit *Nefesh de Atzilut* and even higher. The one who merits *Ruach de Yesod de Atzilut* will be the husband of the *Shechina*. 8. *HaVaYaH* with filling of *AB* is the *Yod de HaVaYaH*, namely *Atzilut*. With filling of *SAG* is the first *Hey* of *HaVaYaH*, namely *Beria*. With filling of *MA* it is *Vav de HaVaYaH*, namely *Yetzira* and with filling of *BON* it is the lower *Hey de HaVaYaH*, namely *Assiya*.

*Shoresh*, *Neshama*, *Gufot*, adhesive with each other. *Levush* and *Heichal* departed from them.

1. Now we shall discuss each of these *Olamot*, and what they are about. Know, that the *Shoresh* and the *Neshamot* and the *Gufim* are one *Behina* <sup>(1)</sup>. There is no separation between them, but the *Levushim* and the *Heichalot* are as two separated *Behinot* from the above three *Behinot*. Between these two, meaning between the *Gufim* and the *Levushim*, there is *Mador ha Klipot*, which actually cling to the *Achor* of the *Ohr* of the *Guf*.

### *Ohr Pnimi*

1. There is a profound and notable matter in these words of the Rav. This is the meaning of *Tzimtzum Bet* that occurred in *NHY de AK*, brought in the words of the Rav. That *Tzimtzum Bet* is about the association of *Midat ha Rachamim* with *Midat ha Din* that our sages wrote of. You can understand that matter thoroughly in my book (*Panim Masbirot*), but here we shall be brief.

The thing is that only *Behina Dalet* of the four above *Behinot* is called *Midat ha Din*, because *Tzimtzum Aleph* was on her alone. I have shown in previous lessons that there was no *Tzimtzum* in the first three *Behinot*, for which they were called *Midot ha Rachamim* (*Midot* is plural for *Midat*).

However, in *Tzimtzum Bet de AK* there was a connection and association of *Behina Dalet* with *Behina Bet*, as it is written, “So they two went,” because *Malchut* and *ZA* came up to *Bina*. Thus,

*Midat ha Din*, which is *Behina Dalet*, is sweetened in *Midat ha Rachamim*, being *Behina Bet*.

In that way, in the first *Tzimtzum* only *Behina Dalet* was restricted, and in *Tzimtzum Bet*, *Bina* was restricted too, due to her bonding with *Malchut*. This occurred in *NHY de AK* from its *Tabur* downward. Consequently, these *Eser Sefirot* that emerged by the association with *Midat ha Din* are called *Olam ha Nekudim*, after the ascent of *Malchut*, which is called *Nekuda* (Point).

For that reason it is considered that in the above *Olam Nekudim* *ZA* and *Malchut* were separated from the four *Behinot HB TM*. It is so because *Behina Dalet* rose to the place of *Bina* and became a *Masach* there. As a result, the *Ohr Elyon* stopped at *Malchut* in *Bina* and did not expand to *ZA*, called *Levush*, and to *Malchut*, called *Heichal*, as they are below *Bina*.

That is why the Rav writes, “**Know, that the *Shoresh* and the *Neshamot* and the *Gufim* are one *Behina*. There is no separation between them, but the *Levushim* and the *Heichalot* are as two separated *Behinot* from the above three *Behinot*.**” It means that because of the *Masach* that was erected at the margins of *Bina* the *Ohr* stopped there.

From there onward the *Ohr Elyon* does not reach *Pnimit* *ZA* and the *Malchut* in all the *Olamot*. As a result, they all came out to become surrounding *Kelim*, meaning receiving the *Ohr* from afar, as *Ohr Elyon* cannot clothe inside them anymore. The *Levush* is the *Kli* for *Ohr Makif de Haya* and the *Heichal* is the *Kli* for the *Ohr Makif de Yechida*.

Now you may see that these *ZA* and *Malchut* in the four *Behinot* in all the *Olamot* from *Olam Nekudim* downward are regarded as *ZA* and *Malchut* of the inner *Bina*. *Ohr Elyon* clothes their *Pnimit* as well, though the general *ZA* and *Malchut* below *Bina*, were separated from the inner *Kelim*, where the *Neshama*, *Ruach*, *Nefesh de Ohr Pnimit* clothe, and became *Kelim Makifim de Haya* and *Yechida*.

*Shoresh*, *Neshama*, *Guf* are inner *Kelim* where the more *Hitzon* is worse. *Levush* and *Heichal* are *Kelim Makifim* where the more *Hitzon* is more important. Hence the *Klipot* are between the *Guf* and the *Levushim*, which is the place of the darkness, the worst.

2. **The reason for it is that the three inner *Behinot* have *Ohr Pnimit* inside them. The worst of the *Ohr Pnimit* comes out inside the *Or* and ends there. The *Ohr Makif* is the opposite: it is known that the outer *Ohr* is greater (2).**

It turns out that the *Ohr* that surrounds in the inner *Levush*, which clings to the *Guf*, is the smaller *Ohr Makif* among all of them. Hence the *Klipot* dwell there in the middle, in a place where there is neither *Ohr Pnimit* nor *Ohr Makif*. It is the middle between the *Pnimit* and the *Makif*, and it is called the place of darkness. That thing in each and every *Olam* is the *Behina* of *Klipa* in that *Olam*.

*Ohr Pnimit*

2. This has been explained in detail in *Histaklut Pnimit* (Part 2, Chap 1, item 7), with which you can understand the rest of the Rav's words by yourself, and there is no reason to elaborate.

When the *Partzufim* of *AK* and *ABYA* clothe each other, they only clothe three *Behinot*: the *Shoresh*, *Neshama*, and *Guf* in it are cleaved together, and the *Eser Sefirot de Gufot* do not clothe the *Eser Sefirot de Levushim*.

3. **Indeed, once we have clarified the matter in detail, we shall speak in general: It is known that the *Pnimit AK* is the *Ein Sof*. It clothes the *Shoresh* of the *Neshamot* of *Eser Sefirot* in it, while these clothe the *Behina* of the *Neshamot* of the entire *Eser Sefirot* in it, which then clothe the *Eser Sefirot* of the *Behinat Guf* of *AK*.**

**It would have been appropriate for the *Eser Sefirot* of the *Gufim* to clothe the *Eser Sefirot de Levushim*. However, it is not so for the above reason, though the three *Behinot Atik de Atzilut* surround these three *Behinot de AK*.**

*Shoresh*, *Neshama* and *Guf de AK* are clothed inside *Shoresh*, *Neshama* and *Guf de Atik de Atzilut*. *Shoresh*, *Neshama*, *Guf de Atik de Atzilut* are clothed in *Shoresh*, *Neshama*, *Guf de AA de Atzilut*, and *Shoresh*, *Neshama*, *Guf de AA* are clothed in *Abba* etc. similarly.

4. **How so? The *Eser Sefirot de Gufot de AK* clothe inside the *Eser Sefirot*, the *Shorashim* of the *Neshamot Eser Sefirot de Atik de Atzilut*. These, in turn, clothe the *Eser Sefirot* of the *Behinot* of the *Neshamot de Atik de Atzilut*, and these clothe the *Eser Sefirot de Gufot de Atik de Atzilut*.**

**Similarly, the *Behinot* of the *Shorashim* and *Neshamot* and *Gufim de AA* clothe the *Gufot de Atik*. Similarly, the three *Behinot de Abba* clothe *AA* and the three *Behinot de Ima* to *Abba*. The three *Behinot de ZA* to *Ima* and the three *Behinot* of *Nukva* to *ZA*. This completes all the *Behinot* of the *Gufot* until *Nukva de ZA*.**

*AK* and *ABYA* are intermingled. There are *AK* and *ABYA* in *AK*, *AK* and *ABYA* in *Atzilut* and *AK* and *ABYA* in *Beria*, in *Yetzira* and in *Assiya*. *AA* is the part of *AK* that is unattainable. *Abba* is *Atzilut*, *Ima* is *Beria*, *ZA* – *Yetzira*, and *Nukva* – *Assiya*. *Neshamot* extend from *Atzilut*, *Ruchot* from *Beria*, *Malaachim* (angels) from *Yetzira* and *Ofanim* (wheels) from *Assiya*.

5. **Know that *Olam Atzilut* consists of four *Olamot ABYA*; *Beria* consists of the entire *ABYA*, and so do *Yetzira* and *Assiya*. Thus *Abba Atzilut* and *Ima Beria*, *ZA Yetzira* and *Nukva Assiya*. *Behinat AA* is not apparent in any *Olam* since it is very concealed. Thus, from *Olam Atzilut* – *Neshamot*, from *Beria* – holy *Ruchin*, from *Yetzira* – *Malaachim*, and from *Assiya* – *Ofanim* <sup>(3)</sup>.**

*Ohr Pnimi*

3. *Neshamot* are *Behinat Olam Beria*; *Ruchin* are *Behinat Olam Yetzira*; *Nefashot* (pl. for *Nefesh*) are *Behinat Olam Assiya*. That is the meaning of the Rav's words, "from *Olam Atzilut* –

*Neshamot*,” meaning *Neshamot* in *Beria* are poured from *Olam Atzilut* to *Beria*. “**From *Beria* – holy *Ruchin*,**” meaning the *Ruchin*, in *Yetzira*, are poured there from *Olam Beria*.

It is so because the *Neshamot* are poured to the righteous that stand in *Beria* from *Zivug ZON de Atzilut*. From *Zivug ZON de Beria*, the *Ruchin* are poured to the standing in *Yetzira*.

*Adam* consists of *Nefesh, Ruach, Neshama, Haya* from the four *Olamot ABYA*. Each of their *Behinot* contains *Nefesh, Ruach, Neshama, Haya*. *Neshama de Nefesh* is more important than *Ohr Nefesh de Ruach*

6. ***Adam* consists of four *Olamot*. If he has but *Nefesh de Assiya*, and then sins, flaws it and puts it into the *Klipot*, he is told, “The gnat comes before you,” because the gnat did not do anything to enter the *Klipa*.**

If he did not sin, he is considered to be in *Ofanim*. Sometimes, he will have only *Behinat Nefesh*, and he is more important than he who has *Ruach* <sup>(4)</sup>, such as he who has *Neshama* in the *Nefesh*. It is known that each and every *Olam* contains all four.

This is *Adam*, because when he began to illuminate, and correct bit-by-bit, *Behinat Neshama* in *Ruach de Yetzira* shines in him immediately, though it has still not clothed him entirely. It is so because it is impossible to clothe in him entirely before he completely corrects his *Nefesh*. Indeed, this man, who has *Ruach* inside, who is *Behinat Nefesh* in *Ruach de Yetzira*, is certainly worse than this above *Behina*.

#### *Ohr Pnimi*

4. This is the rule: the *Nefesh* of the degree is regarded as *Ruach* of its lower degree. Likewise, *Ruach* of the Upper degree is regarded as *Neshama* of its lower degree, and *Neshama* of the Upper degree is *Haya* to the lower, and *Haya* of the Upper is regarded as *Yechida* to its lower.

You can therefore understand that *Nefesh de Ruach* is regarded as *Ruach* of the degree of *Nefesh*. Similarly, *Ruach de Ruach* is regarded as *Neshama* to the degree of *Nefesh* etc. The Rav writes, “**Sometimes it will have no more than *Behinat Nefesh*. However, he would be more important than he who has *Ruach*.**” He wishes to say that he who has *Neshama de Nefesh* is more important than he who has *Nefesh de Ruach*. It is so because *Neshama de Nefesh* is equal to *Ruach de Ruach*, but more important than *Nefesh de Ruach*.

It is possible to merit *Nefesh de Atzilut* and even higher. The one who merits *Ruach de Yesod de Atzilut* will be the husband of the *Shechina*.

7. **A man may also have *Nefesh de Atzilut* and also higher. If he has *Ruach* from *Behinat Yesod de Atzilut* he will be the husband of the *Matronita* (Mistress) and he will be called “A Man of God”.**

*HaVaYaH* with filling of *AB* is the *Yod de HaVaYaH*, namely *Atzilut*. With filling of *SAG* is the first *Hey* of *HaVaYaH*, namely *Beria*. With filling of *MA* it is *Vav de HaVaYaH*, namely *Yetzira* and with filling of *BON* it is the lower *Hey de HaVaYaH*, namely *Assiya*.

- 8. Four *Otiot HaVaYaH* in the four *Olamot Atzilut, Beria, Yetzira, Assiya: Yod in Atzilut, the Name AB de Yodim, for “In wisdom hast Thou made them all”*** <sup>(5)</sup>. ***Hey in Beria, the Name SAG, for Ima nests in Kursaya. Vav in Yetzira, the Name MA, for six Sefirot nest in Yetzira; lower Hey in Assiya, the Name BON, for Malchut nests in the Ofan.***

*Ohr Pnimi*

5. There are four fillings in *Yod, Hey, Vav, Hey*:
1. Filling of *Yodin*: *Yod Hey Viv Hey*, in Gimatria *AB* (72).
  2. Filling of *Yodin* and *Aleph*: *Yod Hey Vav Hey*, in Gimatria *SAG* (63).
  3. Filling of *Alephin*: *Yod He Vav He*, in Gimatria *MA* (45).
  4. Filling of *Heyin*, in Gimatria *BON* (52).

Filling of *AB* implies *Hochma*, which is *Yod* of *HaVaYaH*; filling of *SAG* implies *Bina*, which is *Hey de HaVaYaH*; filling of *MA* implies *ZA*, which is *Vav de HaVaYaH*, and filling of *BON* implies *Malchut*, which is the lower *Hey de HaVaYaH*.

## Chapter Eleven

Explains the *Hitpashtut* of *Ohr Ein Sof* to make *Kelim* in four *Behinot* of *Aviut* by picturing the organs of *Adam*, which are: *Eynaim*, *Awzen*, *Hotem*, *Peh*. The more *Zach* is more important, and *Eynaim* are *Behina Aleph*, *Awzen* – *Behina Bet*, *Hotem* – *Behina Gimel*, *Peh* – *Behina Dalet*. Contains eight issues:

1. There is no form of description and attainment in *Ein Sof* whatsoever, and in order to create the *Olam*, he drew many expansions to be *Shorashim* and origins for *Olam Atzilut*. 2. There are four rudiments in every thing, which are the four *Otiot Yod, Hey, Vav, Hey*, which are *RSRD* (*Reiah* – sight, *Shmiah* - sound, *Reiach* - scent, *Dibur* – speech), which are: *Haya*, *Neshama*, *Ruach*, *Nefesh*. They are: *Eynaim*, *Awzen*, *Hotem*, *Peh*. 3. There is *Hevel* and *Ruach* in *AHP*, where each is more multiple: in *Awzen* there is little *Hevel*; it is stronger in *Hotem*, and it is most of all in *Peh*. 4. The *Awznaim* (pl. for *Awzen*) are *Bina*, which is *Behina Bet*, who has little *Aviut*, and she is *Neshama*. The *Hotem* is *ZA*, which is the more *Av Behina Gimel*, and he is *Ruach*. *Peh* is *Malchut*, *Aviut de Behina Dalet*, and the most *Av*. She is *Ohr Nefesh*. 5. *Reiah* is *Ohr Haya*. There is no actual *Hevel* in the *Eynaim* as there is in *AHP*. It is the very fine *Aviut de Behina Aleph*. 6. *Hevel* in the *Eynaim* is the *Kli* for *Ohr Makif de Haya*. However, the *Ohr Yashar* in it extends downward as *Histaklut*, which is *Zivug de Hakaa*. 7. The *Hitpashtut* of the *Ohr* to make *Kelim*, which is *Histaklut*, comes from the *Eynaim*, being *Ohr Hochma*, and not from *AHP*. 8. The three *Havalim* (pl. for *Hevel*) became *Behinat Kelim* to *Nefesh*, *Ruach*, *Neshama*.

There is no form of description and attainment in *Ein Sof* whatsoever, and in order to create the *Olam*, he drew many expansions to be *Shorashim* and origins for *Olam Atzilut*

1. It is known that the *Ein Sof* is completely formless. When He came to think of the creation of the *Olam* by the order of the emanation, He began to draw from it the *Hitpashtut* of many *Orot* to become *Shorashim* and sources to the *Atzilut* <sup>(1)</sup> that would be emanated afterwards.

### *Ohr Pnimi*

1. *Hitpashtut Orot*, as the Rav said (part3, Chap 1, item 3), referring to the *Ein Sof* that expanded to make *Kelim* by *Zivug de Hakaa* and raising *Ohr Hozer*. He says here that right in *Olam AK* there began a drawing of many *Orot* from it by the above *Zivug de Hakaa*, enough to emanate twenty-five *Partzufim* in that *Olam*. These twenty-five *Partzufim* of *AK* would be the *Shorashim* and the sources of *Atzilut* that would later be emanated, meaning the twenty-five *Partzufim* that would be emanated in *Olam Atzilut*. That is why the Rav writes “*Hitpashtut of many Orot to become Shorashim and sources to the Atzilut*,” as he will explain henceforth.

There are four rudiments in every thing, which are the four *Otiot Yod, Hey, Vav, Hey*, which are *RSRD* (*Reiah* – sight, *Shmiah* - sound, *Reiach* - scent, *Dibur* – speech), which are: *Haya*, *Neshama*, *Ruach*, *Nefesh*. They are: *Eynaim*, *Awzen*, *Hotem*, *Peh*

2. We shall speak of it by way of parable and allegory: you already know that there are four elements to every thing. They are: *Reiah* (sight), *Shmiah* (sound), *Reiach* (scent), *Dibur* (speech). They are the four *Otiot HaVaYaH*, and are: *Neshama* to *Neshama*, *Neshama*,

***Ruach, Nefesh.* We shall begin to explain from the degree of *Neshama*, and then return to its preceding.**

There is *Hevel* and *Ruach* in *AHP*, where each is more multiple: in *Awzen* there is little *Hevel*; it is stronger in *Hotem*, and it is most of all in *Peh*

3. The organs *Awznaim* (pl. for *Awzen*) certainly have a fine *Ruach* inside them <sup>(2)</sup>. The proof of it is that when one thoroughly blocks one's ear with one's finger, one feels as though there is a great sound inside them. This is because of the *Ruach* accumulated in it, wishing but unable to come out.

Next organ in degree is the *Hotem*. The *Ruach* that comes out of it is sensed more than what comes out of the *Awzen*. Next organ in degree is the *Peh*, for the strongest *Hevel* and *Ruach* than all come out of it.

#### *Ohr Pnimi*

2. Know, that this *Ohr Hozer* that is brought back to its place by *Zivug de Haka*, as the Rav says (Part 3, chap1, item 3), is called, "*Hevel* that comes out of the *Partzuf*," or "*Ruach* that comes out of the *Partzuf*." It means that it cannot clothe it because of the power of detainment in the *Masach* there. For that reason it must return to its place (see Table of Topics, Part 2, item 2).

You should also know that there are five *Behinot* that contain the entire reality after the *Tzimtzum*, namely *AK*, *Atzilut*, *Beria*, *Yetzira*, *Assiya*. They are five levels one below the other from *Keter* to *Malchut*, produced by the *Hizdakchut* of the *Masach* (see Table of Topics, Part 2, item 17).

Because the *Masach de Behina Dalet* that operated in *AK* had been purified, and remained in *Aviut de Behina Gimel*, new *Eser Sefirot* were emanated on the level of *Hochma*, called *Atzilut*. Because *Masach de Behina Gimel* was then purified as well, and remained in *Aviut de Behina Bet*, new *Eser Sefirot* were generated on the level of *Bina*, called *Beria* (see Rav's words in Part 3, Chap 4, item 3, and *Ohr Pnimi*, item 9).

Finally, the entire *Aviut* was purified from the *Masach* and only its *Shoresh* remained, where there is no *Haka* and no level of *Ohr Hozer*. Consequently, the *Eser Sefirot* emerge here is only in *Behinat Malchut* and they are called *Olam Assiya*.

For the very same reason and cause that was explained regarding the four general levels, which are *AK* and *ABYA*, the five levels of the *Eser Sefirot* must therefore emerge in each and every *Olam* too. They are called five *Partzufim*: *AA*, *Abba*, *Ima*, *ZA* and *Nukva*.

Moreover, in each and every *Partzuf* there must also emerge five levels of *Eser Sefirot* one below the other down to *Malchut*, called *Galgalta*, *Eynaim*, *Awzen*, *Hotem*, *Peh*, or *KHB ZA* and *Malchut*, or *NRNHY*. This matter will be explained sufficiently in *Histaklut Pnimit* here, for we should not elaborate here because of its length.



The Rav wrote here: “**As the value of the organ, so is its fineness.**” It means that the *Kli* in which the designated *Ohr* clothes is called *Evar* (Organ). The fineness or the *Aviut* of the *Evar* is measured by the *Aviut* of the *Masach* that operates there.

Thus, the place where *Masach de Behina Bet* operates is called “Fine *Evar*” and the *Ruach* that comes out of it is very fine. It means that the *Ohr Hozer* rising and returned from that *Kli* is very fine, reaching neither *Keter*, nor *Hochma*, but *Bina*. For that reason these *Eser Sefirot* reach up to *Bina*, as explained above.

It is said: “**Next organ in degree is the *Hotem*. The *Ruach* that comes out of it is sensed more than what comes out of the *Awzen*.**” It is so because the place where *Masach de Behina Gimel* operates is called *Hotem*, where the “*Ruach* that comes out of it”, meaning the *Ohr Hozer* that is pushed back and exits that *Kli* is of a greater measure, thus reaching *Hochma*. That is why the *Eser Sefirot de Hotem* reach up to *Hochma*.

It is said: “**Next organ in degree is the *Peh*, for the strongest *Hevel* and *Ruach* than all come out of it.**” it is so because the place where *Masach de Behina Dalet* operates is called *Peh*. The *Hevel* that comes out of it, being the *Ohr Hozer* that leaves it and ascends upward, is stronger than all, for its measure is full, reaching up to *Keter*. For that reason these *Eser Sefirot* have the level of *Keter*.

The *Awznaim* (pl. for *Awzen*) are *Bina*, which is *Behina Bet*, who has little *Aviut*, and she is *Neshama*. The *Hotem* is *ZA*, which is the more *Av Behina Gimel*, and he is *Ruach*. *Peh* is *Malchut*, *Aviut de Behina Dalet*, and the most *Av*. She is *Ohr Nefesh*

4. **As the value of the organ, so is its fineness. The *Awznaim* are *Bina*, being finer. Thus, the *Ruach* that comes out of them is very fine. The organ *Hotem* is also finer than the organ *Peh*, as we’ve mentioned. Thus, by way of allegory, we can say that *Ruach* that comes out of the *Awzen* is called *Neshama* <sup>(3)</sup>, from the *Hotem* – *Ruach*, and from the *Peh* – *Nefesh*.**

#### *Ohr Pnimi*

3. *Eser Sefirot* from *Zivug de Hakaa* in the *Masach de Peh* are at the degree of *Keter*, which is *Ohr Yechida*, and from the *Hotem* – the degree of *Hochma*, which is *Ohr Haya* etc. However, the order of the *Hitlabshut* of the *Orot* in her is not so, but the opposite, for the more important *Ohr* clothes the purer *Kli*.

Thus, *Ohr Yechida* clothes only the purest of all, called *Keter* or *Galgalta*. *Ohr Haya* clothes only *Kli de Hochma*, which is *Behina Aleph*, called *Eynaim*. *Ohr Neshama* clothes only *Kli de Bina*, namely *Behina Bet*, called *Awzen*, and *Ohr Ruach* clothes *Kli de ZA*, meaning *Behina Gimel*, called *Hotem*. Finally, *Ohr Nefesh* clothes *Kli de Malchut*, which is *Behina Dalet*, called *Peh*.

The rule is that “Any giver needs the more *Av Behina*, and any receiver must receive in the more *Zach* thing.” That means that for *Hamshacha* of *Ohr Elyon* to bestow in the *Tachtan*, the *Tachtan* must have a more *Av Kli* and *Masach*, as we have said,

that the greater the *Aviut* of the *Masach*, the greater the *Ohr Hozer* that leaves it.

It turns out that it reaches higher too, for if the *Tachton* has no more than *Masach de Behina Gimel*, it lacks the degree of *Yechida*, and has only the degree of *Haya*. However, the reception of the *Tachton* is always in the more *Zach* thing, meaning the *Ohr* that is poured to it clothes only the purest *Behina*, and the more important *Ohr* needs the purer *Kli*. I have already explained that issue elaborately in *Histaklut Pnimit* Part 2, item 87.

*Reiah* is *Ohr Haya*. There is no actual *Hevel* in the *Eynaim* as there is in *AHP*. It is the very fine *Aviut de Behina Aleph*

5. It has been explained that from the *Behina* of the *Reiah* itself comes the *Neshama* to *Neshama*. However, know that *Behinat Reiah* is not the actual *Hevel* that comes out of the *Ayin* (eye), as is in the *Awzen*, *Hotem*, *Peh*, where *Neshama*, *Ruach* and *Nefesh* are Actual *Havalim* (pl. for *Hevel*) expanding from them downward <sup>(4)</sup>.

#### *Ohr Pnimi*

4. It tells us that the force of the *Aviut* of the *Masach* is only apparent as it expands from above downward (see *Ohr Pnimi*, Part 3, Chap 4, item 50). It is so because after every *Zivug de Hakaa*, *Ohr Hozer* ascends and clothes the *Eser Sefirot de Ohr Yashar* from *Malchut* upward to *Eser Sefirot de Rosh* and the roots of the *Dalet Behinot*. After that, it descends once more and expands from *Malchut* downward by the same amount it has in the *Eser Sefirot de Rosh* from below upward.

Thus, the *Ohr Hozer* that ascends from below upward does not carry any *Aviut* with there with it. Rather, the same *Eser Sefirot* that expand from above downward are completely limited in the measure and *Gevul* of the level of the *Masach*, since the *Masach* is their entire *Shoresh*.

*Hevel* in the *Eynaim* is the *Kli* for *Ohr Makif de Haya*. However, the *Ohr Yashar* in it extends downward as *Histaklut*, which is *Zivug de Hakaa*

6. The *Eynaim* are not so <sup>(5)</sup> because their *Hevel* itself remains in its place as *Ohr Makif* called *Neshama* to *Neshama* <sup>(6)</sup>. However, there is something that is drawn from it, being only the *Reiah* and the *Histaklut*, not the actual downward drawn *Hevel*. Thus, the *Kelim* that are called *Guf* were made from the *Behina* of that *Reiah*, but the *Hevel* of the eye itself is very internal and cannot extend and expand downward.

#### *Ohr Pnimi*

5. It means that *Aviut de Behina Aleph*, called *Eynaim*, is very frail for the reason stated in *Ohr Pnimi*, that the above *Aviut* refers to the will to receive in every *Ne'etzal*, which differentiates it from the *Ohr Elyon*, in which there is no will to receive. Thus, *Behina Aleph*, whose *Aviut* is frail since it extends from the Upper Force,

as the will to bestow in the *Elyon* is a compelling law in the *Tachton* to have a will to receive its bestowal. For that reason it is not regarded as *Shinui Tzura* in the *Tachton* and *Aviut*, before the *Ratzon* awakens in it by the power of its own awakening, namely *Behina Bet*.

Thus, there is no *Zivug de Hakaa* in *Ohr Eynaim*, namely *Behina Aleph*, because the *Ohr Hozer*, which is the *Hevel* that comes out of *Behina Aleph*, remains in its place. In other words, it does not depart from it as *Ohr Hozer*. This is the meaning of the Rav's words, "**The *Eynaim* are not so because their *Hevel* itself remains in its place.**"

6. It means that *Ohr Hochma* does not have a *Kli* to clothe in for lack of any *Ohr Hozer*, which is a *Kli* in the *Eynaim*. Hence the *Ohr Hochma* remains outside and shines from afar without *Hitlabshut*. This *Ohr* is called *Ohr Haya*, or *Neshama* to *Neshama*.

The *Hitpashtut* of the *Ohr* to make *Kelim*, which is *Histaklut*, comes from the *Eynaim*, being *Ohr Hochma*, and not from *AHP*

7. **Since this *Reiah* extended from the *Eynaim* <sup>(7)</sup>, which are more *Elyonim* than the *Awzen*, *Hotem*, *Peh*, that *Reiah* alone had sufficient power to create and make the *Kelim*, and their *Hevel* itself was not needed. It is not so in the *Awzen*, *Hotem*, *Peh*, which are more *Tachtonim*. That is because their very *Hevel* itself had to expand to make and emanate the above-mentioned *Behinot*, and nothing real came out of them except by the power of the *Hevel* itself <sup>(8)</sup>.**

#### *Ohr Pnimi*

7. You should know that the *Tzimtzum* and the *Masach* relate only to *Ohr Hochma*, not to *Ohr Hassadim* (see Table of Topics, Part 1, item 6). Thus, relating to the *Hitpashtut Ein Sof* to make *Kelim* (mentioned in the words of the Rav Part 3, Chap 1, item 3) by *Zivug de Hakaa* in the *Masach*, this *Zivug de Hakaa* relates only to *Ohr Hochma*, called *Reiah* and *Histaklut*.

It is so because only that *Ohr* is not accepted in *Behina Dalet* due to the *Masach* and the *Tzimtzum*. However, *Behina Bet* and *Bina*, which is *Ohr de Hassadim*, is not detained by the *Masach*.

That is the meaning of the Rav's words, "***Reiah* alone had sufficient power to create and make the *Kelim* and their *Hevel* itself was not needed. It is not so in the *AHP*.**" It means that only *Ohr Eynaim*, called *Reiah*, which was restricted, has *Hakaa* and *Ohr Hozer*, which are the *Kelim*.

The *AHP*, whose primary *Ohr* is *Ohr de Hassadim*, do not perform any *Hakaa*. Also, any *Zivug de Hakaa* in the *AHP* comes only by the power of the *Ohr Hochma* that shines in them. This is called *Histaklut Eynaim* in *AHP*. It means that because of the *He'arat Ohr Hochma* in them, the *Masach* detains the *Orot* in the *AHP* as well.

8. Meaning from *Havalim* that expand from them downward (as written in *Ohr Pnimi*, this chapter, item 4), which is *Ohr Hozer*

that descends from above downward. It is similar to what is written about the *Sefira* of *Malchut* in *Histaklut Pnimit* (Part 2, item 109).

This is because *Behina Dalet*, called *Peh* here, does not receive anything from *Ohr Yashar*, because of the *Masach* in her. Instead, after she elevates *Ohr Hozer* from her upward, this *Ohr Hozer* descends once more from the *Masach* downward, and expands *Malchut* into *Eser Sefirot* from her and within her (see Part 3, Chap 2, item 3). She receives the entire level of the *Eser Sefirot* that the *Ohr Hozer* clothed from *Malchut* upward within them.

By the very same way, the *Kelim* of the *Awzen* and *Hotem* do not receive anything from the *Hevel*, namely the *Ohr Hozer* that ascends from them upward. It is so because since the *Masach* had been purified from *Behina Dalet* to *Behina Gimel*, it is considered that *Malchut* rose to the place of *ZA*, meaning the *Hotem*.

Because of that, the *Masach* detains *Kli de Hotem* from receiving any *Ohr Yashar* and pushes that *Ohr* back up, which is called “*Zivug de Hakaa* in *Behina Gimel*”. Thus, *Kli de Hotem* does not receive any *Ohr Yashar* because it leaves it, but only afterwards when the *Ohr Hozer* expands from the *Hotem* downwards, in *Malchut* in the place of *Behina Dalet*, namely the *Peh*. Similarly, the *Kli* named *Awzen* does not receive any *Ohr Yashar* for the above reason, but through the *Ohr Hozer* that descends from *Awzen* downward.

The Rav writes, “**It is not so in the *Awzen, Hotem, Peh*, which are more *Tachtonim*. That is because their very *Hevel* itself had to expand.**” It means that after the *Hevel* itself, meaning the *Ohr Hozer* descends and expands from above downward, they expand into *Eser Sefirot* and become *Kelim* to receive the *Ohr*.

It is said, “**nothing real came out of them except by the power of the *Hevel* itself.**” In other words, by the power of their *Ohr Hozer*, called *Hevel*, which overturns and descends from above downward, as has been explained.

The three *Havalim* (pl. for *Hevel*) became *Behinat Kelim* to *Nefesh, Ruach, Neshama*

- 8. However, since the *Behina* of the *Ayin* was not actual *Hevel* <sup>(9)</sup>, but only *Reiah*, only the *Kelim* were made of it <sup>(10)</sup>. However, in the *Awzen, Hotem, Peh*, which could not even make the *Kelim* without the actual *Hevel*, but since it is actual *Hevel*, they became *Nefesh, Ruach, Neshama* <sup>(20)</sup>.**

#### *Ohr Pnimit*

9. It is written above that *Behina Aleph* does not raise *Hevel*, which is *Ohr Hozer*, because her *Aviut* is very frail, and she does not perform *Zivug de Hakaa*. The Rav writes, “**was not actual *Hevel*, but only *Reiah*.**” It means that there is no *Ohr Hozer* there, only *Ohr Yashar*, being *Ohr Hochma*, called *Reiah*.

10. It means that no *Kli* was made of the *Behina* of the *Ayin* itself. That is because there is no *Hevel* there, but her *Behina* of *Hakaa* makes the *Kelim* in the *Awzen Hotem Peh*. Had it not been for the *Ohr Hochma*, called *Reiah*, there wouldn't have been any *Zivug de Hakaa* there, and there wouldn't have been a *Kli* in the *AHP* as well.
20. It is so because *Hevel de Behina Dalet* that expands from *Peh* downward became a *Kli* to *Nefesh*, *Hevel de Behina Gimel* to *Ruach* and *Hevel de Behina Bet* to *Neshama*. Remember the opposite value between the pouring of the *Ohr* and the reception of the *Ohr*, as written in *Ohr Pnimi* (this chapter, item 3).

## Chapter Twelve

Explains *Zivug de Histaklut Aleph de Eynaim* in *AHP*, from which the *Kelim de Rosh* were made, and also *Zivug de Histaklut Bet*, from which *Kelim de Guf* were made. Contains eight issues:

1. The *Kelim* were made from *Ohr Histaklut* in *Havalim de Nefesh Ruach Neshama*, which are *Behina Dalet*, and *Behina Gimel*, and *Behina Bet*. 2. “And God saw”: this is *Histaklut*; “*Et*” (the), is the *Nefesh*; the “*Ohr*” (Light) is *Ruach* and *Neshama*; “divided”: made the *Kelim*, which are separation and *Gevul*. 3. In *Histaklut* there is *Ohr Yashar* and *Ohr Hozer* because when the *Ohr Yashar* expanded unto the *Masach* on *Malchut*, the *Masach* pushed the *Ohr* upward and the *Ohr* that returned clothed the *Ohr Yashar* from below upward. 4. In the beginning of the *Hitpashtut* of the *Ohr Yashar* for *Zivug de Hakaa* on the *Masach* in *Malchut*, it created only the roots of the *Kelim* for the *Rosh*. 5. Making *Kelim de Guf* requires *Histaklut Bet* on the *Masach* in the *Peh*, namely *Malchut*. 6. The *Shoresh*, which is the *Keter* that is close to the *Ayin* came out in *Eser Sefirot de Histaklut*. *HB* and *TM* expand from *Ayin* downward to the *Yesod*, which is close to the *Peh*. 7. The *Shoresh*, which is the *Keter*, came out in the *Ohr Hozer* close to the *Peh*, which is *Malchut*, the *Shoresh* of the *Ohr Hozer*. *HB* and *TM* expand and rise from the *Peh* upward to *Malchut de Ohr Hozer* that reaches near the *Ain* and clothe the *Eser Sefirot de Ohr Yashar*. 8. The *Eser Sefirot de Ohr Hozer* make the degree of all the *Kelim* equal when incorporated in the *Eser Sefirot de Ohr Yashar*.

The *Kelim* were made from *Ohr Histaklut* in *Havalim de Nefesh Ruach Neshama*, which are *Behina Dalet*, and *Behina Gimel*, and *Behina Bet*

1. We must understand the matter of *Reiah* and *Histaklut* of the *Eynaim*. Know, that the *Reiah* of the *Eynaim* extended *Histaklut* from it in the above-mentioned *Nefesh, Ruach Neshama* <sup>(1)</sup>, and the *Kelim* were made because of her *Histaklut* upon them.

It is written, “And God saw the light, that it was good; and God divided” etc. The *Ruach* and the *Neshama* are called *Ohr* <sup>(2)</sup>, and the *Nefesh* is called *Et* (the), because *Nefesh*, namely *Malchut* is called *Et*.

### *Ohr Pnimi*

1. It is called *Hitpashtut Ohr Ein Sof* in *Zivug de Hakaa* to make *Kelim*, because *Ohr Ein Sof* is *Ohr Hochma*, the only one where there is *Zivug de Hakaa*.
2. Meaning *Behinat Ruach* and *Neshama de Ohr Yashar* in and of themselves before the ascents of the *Masach* and its *Hizdakchut* from *Behina Dalet* to their *Behinot*. It is so because then they have no *Behina* of *Kli*, for there is no *Kli* but in *Behina Dalet*.

However, the first three *Behinot de Ohr Yashar* are regarded merely as generators of the appearance of the *Kli*, meaning *Behina Dalet* (see *Histaklut Pnimit* Part 2, item 15).

The Rav wrote, “The *Ruach* and the *Neshama*,” meaning *Behina Bet* and *Behina Gimel*, “are called *Ohr*,” because they are not regarded as *Kelim*.

“And God saw”: this is *Histaklut*; “*Et*” (the), is the *Nefesh*; the “*Ohr*” (Light) is *Ruach* and *Neshama*; “divided”: made the *Kelim*, which are separation and *Gevul*

2. It turns out that upon the *Histaklut* of His *Reiah* in the *Et*, the *Ohr*, being the *Nefesh*, called *Et* <sup>(3)</sup>, and the *Ruach* and the *Neshama*, called *Ohr*, the *Kelim*, which separate and create the difference, the *Gevul* and the limit in the *Orot* emerged. This is the meaning of “and God divided.”

*Ohr Pnimi*

3. *Et* indicates the collective of the twenty-two *Otiot* from *Aleph* to *Tav*. Only *Malchut* raises *Ohr Hozer* and all the changes and the *Otiot* and the combinations of the *Otiot* in the *Olamot* are formed only because of the *Ohr Hozer*. This is the reason she is called *Et*, indicating that she is the source of every *Gevul*, measure and difference.

In *Histaklut* there is *Ohr Yashar* and *Ohr Hozer* because when the *Ohr Yashar* expanded unto the *Masach* on *Malchut*, the *Masach* pushed the *Ohr* upward and the *Ohr* that returned clothed the *Ohr Yashar* from below upward

3. Know, that there are two *Behinot* in this *Histaklut*, which are *Ohr Yashar* from above downward, and *Ohr Hozer* from below upward <sup>(4)</sup>. First, the *Reiah* extended from above to the end of the tenth, lowest *Behina* of the *Nefesh*.

Then, when the *Ohr* returned from below upward, the separating *Kelim* were made and formed and clothed all the parts of the *Nefesh* from below upward. This matter of the *Histaklut* and how the *Kelim* were made from below upward has been explained above thoroughly in the previous study [brought here in item 6], and study it there carefully.

*Ohr Pnimi*

4. It means that that part of the *Ohr* that is received in the *Partzuf*, meaning until *Malchut*, is called *Ohr Yashar* from above downward. The part of the *Ohr* that is not received in the *Partzuf*, meaning that measure of the *Ohr Elyon* that belongs to *Malchut* and the *Masach* in it that rejects and pushes back to its place, is called *Ohr Hozer* from below upward.

Thus, the *Ohr Yashar* and *Ohr Hozer* are both regarded as *Ohr Elyon* equally, but the difference is that this *Ohr Yashar* is received in the *Partzuf*, and the *Ohr Hozer* is only the *Ohr* of *Histaklut* from *Kli Malchut*.

In the beginning of the *Hitpashtut* of the *Ohr Yashar* for *Zivug de Hakaa* on the *Masach* in *Malchut*, it created only the roots of the *Kelim* for the *Rosh*

4. Know, that this *Ohr Yashar* had the strength to make *Kelim* for the *Rosh* <sup>(5)</sup>, yet it would not be apparent before this *Histaklut* strikes the *Ohr Nefesh* of the *Peh*, rendering the *Behina* of the *Kelim* of the *Rosh* apparent <sup>(6)</sup>.

*Ohr Pnimi*

5. It is written above, that there is no perception in the *Ohr Yashar* without it clothing the *Ohr Hozer*. For that reason the *Sefirot de Ohr Yashar* above the *Ohr Hozer* are not apparent in the *Partzuf* although they are there. For example, *Ohr Hozer* that reaches the degree of *Bina* does not display the *Keter* and *Hochma* in that *Partzuf*, though they are clothed in the *Pnimit* of *Bina* (see *Ohr Pnimit*, Chap 3, item 6).
6. It means that by clothing the *Eser Sefirot de Ohr Yashar* in the *Ohr Hozer* that ascends from the *Masach* from below upward, they suffice for *Kelim de Rosh*, meaning only *Shorashim* for *Kelim*, but not complete *Kelim*.

Making *Kelim de Guf* requires *Histaklut Bet* on the *Masach* in the *Peh*, namely *Malchut*

- 5. However, the *Kelim* of the *Guf* <sup>(7)</sup>, which are the lower seven, did not have the ability to make them in the *Ohr Yosher* of the mentioned *Histaklut* alone, but until the *Histaklut* strikes the *Ohr Nefesh* of the *Peh*. The *Ohr* would return from below upward through the both of them <sup>(8)</sup> and clothe the lower seven, called *Guf*.**

#### *Ohr Pnimit*

7. Meaning after the *Ohr* is overturned and descends from the *Masach* downward, at which time *Malchut*, which is the *Peh*, expands and spreads into *Eser Sefirot* from her and within her until the *Malchut* in her (*Ohr Pnimit*, Chap 2, item 3). It is called “*Nefesh* of the *Peh*”, and then the complete *Kelim*, called *Guf*, or *Eser Sefirot* of the *Guf* are made.
8. It means that by the *Ohr* of *Histaklut*, which is *Hitpashtut Ohr Ein Sof*, and by *Malchut*, which is the *Masach* that strikes and pushes the *Ohr* backwards, these two participate in the making of the *Kelim*.

You must know the meaning of *Histaklut Bet* that is mentioned here: it is the ascent of the *Orot* to the *Maatzil*, meaning the *Hizdakchut* of the *Masach* from *Behina Dalet* to *Behina Gimel*, until it purifies to *Behinat Shoresh*, called *Maatzil*. As it leaves, it creates all five levels, called five *Kelim*, *KHB*, *ZA* and *Malchut de Guf*.

*Hitpashtut Aleph* to *Nefesh de Peh* creates *Kli de Keter* of the *Guf*. When *Malchut* ascends to *ZA*, meaning when *Behina Dalet* purifies to *Behina Gimel*, there is a second *Zivug de Hakaa*, and it produces the level of *Hochma*. That, in turn, creates *Kli de Hochma* of the *Guf*.

When *Malchut* ascends to *Behina Bet*, the *Kli de Bina* of the *Guf* is created in the above manner, and when *Malchut* rises to *Behina Aleph*, *Kli de ZA* of the *Guf* is made in the above manner. When *Malchut* rises to her *Behinat Shoresh*, meaning when she is purified from her entire *Aviut*, the *Kli* of *Malchut de Guf* is made.

The Rav wrote that by *Histaklut Bet* of *Zivug de Hakaa* in *Masach de Malchut de Hitpashtut Peh*, the *Ohr Hozer* ascends once more from below upward, until it leaves entirely. That creates *Eser Sefirot KHB ZA* and *Malchut* of the *Guf*.



The *Shoresh*, which is the *Keter* that is close to the *Ayin* came out in *Eser Sefirot de Histaklut*. *HB* and *TM* expand from *Ayin* downward to the *Yesod*, which is close to the *Peh*

6. **Indeed, in the *Eser Sefirot* of the *Histaklut*, the more adhesive with its *Shoresh* is higher, because *Keter* is the closer and nearer to the *Ayin* than the rest, and similarly the rest.**

The *Shoresh*, which is the *Keter*, came out in the *Ohr Hozer* close to the *Peh*, which is *Malchut*, the *Shoresh* of the *Ohr Hozer*. *HB* and *TM* expand and rise from the *Peh* upward to *Malchut de Ohr Hozer* that reaches near the *Ain* and clothe the *Eser Sefirot de Ohr Yashar*. The *Eser Sefirot de Ohr Hozer* make the degree of all the *Kelim* equal when incorporated in the *Eser Sefirot de Ohr Yashar*

7. **Indeed, *Behinat Malchut* came out first <sup>(9)</sup>. When the *Ohr* strikes and returns, the entire *Behina* of the *Kelim* was even <sup>(10)</sup>. That is because if *Yesod* had expanded before it more than *Malchut* <sup>(20)</sup>, it would have been equal with *Malchut*, although it is *Yesod* [because it expanded more].**

It would have been so because *Yesod* would have the strength to expand more <sup>(30)</sup> because of the multitude of the *Ohr* of *Malchut*. However, it has no merit over *Malchut* <sup>(40)</sup>, but because of this *Hitpashtut*, it is regarded as *Ohr Hozer*, which returns and comes closer to its origin.

However, in terms of the *Kelim* themselves, they are equal. When the *Ohr* clothes the *Hevel* once more <sup>(50)</sup> and it is close to the *Peh*, the *Ohr* of the *Peh* is greater than the *Ohr* of the *Awzen*, since the *Hevel* of the *Peh* <sup>(60)</sup> is regarded as *Rosh* when it is there. However, when the *Hevel* of the *Awzen* is here, it is still regarded as the rest of the *Guf* <sup>(70)</sup>.

#### *Ohr Pnimi*

9. It means that in the discernment of the *Eser Sefirot de Ohr Hozer*, *Malchut* came out first. It is so because she is the source and the *Shoresh* of any *Eser Sefirot de Ohr Hozer*, for all that *Ohr Hozer* is her own part, which she should have received had it not been for the detaining *Masach*.

Therefore, *Malchut* is regarded as *Behinat Shoresh* and *Keter* to the entire *Eser Sefirot de Ohr Hozer*, and as containing all of them. He writes, “***Behinat Malchut* came out first,**” meaning the discernment of the *Ohr Hozer*.

10. The *Ohr Yashar* is arranged from above downward, meaning from *Zach* to *Av*. The greater the *Zakut*, the greater the importance. Conversely, the *Ohr Hozer* is arranged from below upward, meaning from *Av* to *Zach*. The greater the *Aviut*, the greater the importance.

Thus, when clothing each other, they are all equal. It is so because the lower in the *Ohr Yashar*, such as *Malchut*, is higher in the *Ohr Hozer*, as *Malchut* is the *Keter de Ohr Hozer*, and vice versa. It turns out, that *Keter* and *Malchut* are of equal level, as are the rest of the *Sefirot*.

A shortcoming in *Ohr Yashar* is always an advantage and abundance in *Ohr Hozer*, and vice versa. Thus, the entire *Eser Sefirot* are of equal level (see *Histaklut Pnimit* here, Chap 3).

20. Meaning, even though *Yesod* has *Ohr Yashar* above, called “**before it**”, and *Malchut* does not take anything of the *Ohr Elyon* before her, since the *Masach* detains it and pushes all of it up, still they are the same, as he explains further.
30. Meaning the *Ohr Hozer* of *Malchut* that *Yesod* received gives it strength to expand more than its measure, for it reached by the power of that *Ohr Hozer* to the level of *Keter*.
40. It means that its entire merit over *Malchut* is that because *Malchut* is *Ohr Hozer* without *Ohr Yashar*, meaning *Ohr* of *Histaklut* from *Malchut*, which brings it back to its *Shoresh*. *Yesod* receives its part in *Ohr Yashar*, which is certainly a great merit. However, from the perspective of the *Kelim* themselves, meaning the *Ohr Hozer*, they are equal.

It means that after this *Ohr Hozer* leaves, it rose and clothed all the *Sefirot* and became a *Kli* to them. From that perspective, they are both equal. It is so because all the *Ohr Yashar* that is caught in the *Partzuf* is only because of the *Ohr Hozer*. There is not a single *Sefira de Ohr Yashar* that can shine to the *Partzuf* but her. Thus, the *Ohr Yashar* and the *Ohr Hozer* participate equally in the illumination of the *Partzuf*.

You must remember here what the Rav wrote earlier (this chapter, item 3), that *Ohr Yashar* and *Ohr Hozer* are both one and the same *Ohr*, meaning *Ohr Histaklut*. The shortcoming of the *Ohr Hozer* is only in that it is *Ohr Histaklut* from *Malchut*.

However, now it is the opposite. Any *Hitpashtut* of *Ohr* in general is connected and depends on the *Ohr Hozer*. That makes it completely equal with the *Ohr Yashar*, for now it has become *Ohr Hitpashtut*, since it became *Kelim*. That is why the Rav writes, “**However, in terms of the Kelim themselves, they are equal.**”

50. There is a scribe’s error here. It should have said “**When the Hevel clothes the Ohr once more,**” because *Hevel* is *Ohr Hozer* that clothes the *Ohr Yashar*.
60. Because the *Peh* is the *Shoresh* of the *Ohr Hozer* and that is why it is a *Rosh*, meaning *Keter*.
70. Because *Ohr Hozer* that reaches the *Awzen*, which is *Bina*, is the *Sefira Hod de Ohr Hozer*, which is *Behinat Guf* (see here in *Histaklut Pnimit*, Chap 3).

## Chapter Thirteen

Chapter thirteen explains the matter of *Zivug de Hakaa* of *Histaklut Eynaim* in *AHP*, from which the *Kelim* were made, plus an explanation.

1. A *Drush* (homily) that I wrote regarding the roots of the emanation of *Atzmut* and *Kelim* that were made of *AHP* and *Eynaim* as *Reiah*, *Shmiah*, *Reiach*, *Dibur* (sight, hearing, scent, speech respectively). I have found this in the words of Rav Gedalia. When the *Orot* expanded from *Awzen* and *Hotem* up to opposite the *Peh*, where all the *Havalim* join, in the place they join they all have *Behinat Nefesh*.

The *Hevel* of the *Awzen* cannot connect to the *Hevel* of the *Peh*, but only at a distance. The same applies for the *Hevel* of the *Hotem*, but it does not need as great a distance as the *Hevel* of the *Awzen* to connect to the *Hevel* of the *Peh*.

For that comes *Histaklut Eynaim*, and the *Kelim* were made in the *Hakaa* that it struck in this *Hevel*. There is *Pnimi* and *Hitzon* in this *Histaklut*, as there is *Pnimiut* and *Hitzoniut* in all the organs, and thus all their *Kelim* were made. Since there is no *Hevel* coming out in the *Reiah* of the *Eynaim*, but only *Histaklut*, only the *Kelim* are made.

2. That *Histaklut* is greater than all the above three *Havalim* because the *Reiah* is *Yod*, the *Shmia* is *Hey*, *Reiach* is *Vav* and *Dibur* is *Hey*. Thus we have the four *Otiot HaVaYaH*, which are *HBTM* and are *NRNH*.

The *Reiah* is *Haya*, *Yod* of the Name, called *Hochma*. The Upper *Hochma* shines through the *Eynaim*, but if actual *Hevel* were to emerge through the *Eynaim*, it would be impossible to receive below. For that reason only *Histaklut* was drawn from it, and it had the strength to make *Kelim* for these three *Behinot*: *Yod de Neshama* in *Hevel Awzen*, *Yod de Ruach* in *Hevel Hotem* and *Yod de Nefesh* in *Hevel Peh*. This is the meaning of “From afar the Lord appeared unto me.”

Regarding the other *Havalim*, had there been *Histaklut* from them alone, through a *Masach* like the *Eynaim*, they wouldn't have had the strength to make *Kelim*. All this is *Din*, whether in *Behinat Hitpashtut* of the *Hevel*, or the *Histaklut* of vision. This *Reiah* is *Gevura* in *Gimatria*, and *Dibur* with four *Otiot* is 216 in *Gimatria*.

3. This *Histaklut* comes and strikes at the place where the three *Havalim* join together, which is *Behinat Nefesh*. This is, “And God saw the Light.” The *OHR* is *Behinat Hevel Awzen* and *Hotem*, being *Behinat Neshama* and *Ruach*. *Et* (the) is *Behinat Peh*, which is *Nefesh*. When He saw the *Nefesh*, then “God divided,” which is the making of the *Shorashim* of the *Kelim*.

4. This *Histaklut* in the direct way makes an impression in each and every *Behina* [another version - *Roshim*, pl. for *Rosh*]. It is because it hits every single *Behina* of the *Histaklut*: for *Behinat Hevel, Keter* in *Keter*. All the imprint [another version – beginning] of the *Kelim* was made in this manner, the external in the external organs, and the internal in the internal organs.

It did not end before the *Histaklut* struck the place where the *Havalim* join, which is the place of the *Hitpashtut* of the *Havalim*, namely their exterior. From the *Hakaa* of the *Ohr Hevel* to the *Ohr Histaklut*, *Ohr Histaklut* returned as *Ohr Hozer* and became a *Kli* in every *Behina* for the rest of the *Guf*, the exterior for the exterior organs, and the interior in the interior organs

5. Since in *Histaklut*, the more adhesive with the *Shoresh* is higher <sup>(1)</sup>, for *Keter* [another version – the *Keter*], which is proximate the *Ayin*, came out last, and *Malchut* came out first <sup>(2)</sup>, when returning and striking, all the *Kelim* are equal <sup>(3)</sup>. If *Yesod* had previously expanded more than *Malchut* [the *Yod* is equal to *Malchut*], it would have been because of *Malchut* [though it is *Yesod*, for it expanded more] <sup>(4)</sup>.

Because of the *Ohr* of [over] *Malchut*, *Yesod* had the strength to expand further, and there is no merit in it over *Malchut* <sup>(5)</sup>. However, because this *Hitpashtut* is as *Ohr Hozer*, which returns and draws near to its origin, in the *Kelim* themselves they are equal.

#### *Ohr Pnimi*

1. It means that in the *Eser Sefirot de Ohr Hozer* that emerge from the *Zivug de Hakaa* called *Histaklut*, the *Malchut*, which is the *Peh*, called *Et*, is the *Shoresh* for the *Eser Sefirot de Ohr Hozer*. Thus, the more it is adhesive with the *Shoresh*, meaning with *Behinat Malchut* in the *Peh*, the higher and more important it is. That is because it extends from her and the *Ohr Hozer* comes out from below upward.
2. Meaning, in the *Eser Sefirot de Ohr Yashar*, *Keter*, which is proximate the *Ayin*, came out first and is the *Shoresh* of every *Eser Sefirot de Ohr Yashar* and its level is regarded as higher than all.

However, it is the opposite in the *Eser Sefirot de Ohr Hozer* that emerge by the *Histaklut* in *Malchut*. *Malchut* in the *Peh* becomes the *Shoresh* for the *Eser Sefirot de Ohr Hozer* and gives the *Ohr* to all *Eser Sefirot*. Thus, *Yesod* is second in merit, *Hod* is third etc. up to *Keter*, which is proximate the *Ayin*, receives last.

He said, “*Keter*, which is proximate the *Ayin*, came out last.” It means that it is the last to receive the *Hitpashtut* of the *Ohr Hozer* from *Malchut*.

3. It means that since *Keter* is first in merit from the perspective of the *Ohr Yashar*, *Malchut* is last in merit, for she receives last, and is the farthest from the *Shoresh*. It is the opposite from the perspective of the *Hitpashtut* of *Ohr Hozer*, namely *Sefirat* (the

*Sefira* of) *Malchut* became the *Shoresh* and is the first in merit, and *Keter* last.

It turns out that all the *Kelim* equalize into the exact same level by clothing the *Ohr Yashar* in *Ohr Hozer*. It is so because all that is better is in *Eser Sefirot de Ohr Yashar* is worse in *Eser Sefirot de Ohr Hozer*, and vice-versa, all that is better in *Eser Sefirot de Ohr Hozer*, is worse in *Eser Sefirot de Ohr Yashar*. Thus, all the *Kelim* become equal.

4. It means that all the *Sefirot* rose and expanded on an equal level up to *Keter*, proximate the *Ayin*, by the *Ohr Hozer* that came out of *Malchut* from below upward. However, it is so because of *Malchut* in the *Peh*.

It is written that the more *Yesod* expands inwardly, meaning although it is more internal than *Malchut*, *Malchut* clothes it from without. However, this is not regarded as merit because its entire *Hitpashtut* up to *Keter* is by the strength of *Malchut*. Thus, *Malchut* is its *Shoresh* and in this *Hitpashtut* of the degree and merit.

It is written, “**Because of the *Ohr* of [over] *Malchut*, *Yesod* had the strength to expand further.**” It means that the *Ohr Hozer* of *Malchut* made it expand its level more than its measure in the *Eser Sefirot de Ohr Yashar*. It is therefore not better than its *Shoresh*, which is *Malchut*.

5. It means that in any case, there is merit in *Yesod* over *Malchut*, for her entire merit is only in *Ohr Hozer*. *Yesod* is superior to her in that he is first in the *Eser Sefirot de Ohr Yashar*, which is known to be much better than the *Ohr Hozer*.

However, this is only with respect to the *Orot*. From the perspective of the *Kelim*, their essence is made primarily of *Ohr Hozer*, as it is said, “**in the *Kelim* themselves they are equal.**” It is so because the level and the merit of the *Kelim* extend solely from *Ohr Hozer*. See Part 1, Panim Masbirot, Branch 3, where it is explained elaborately.

6. **When the *Ohr* returns and clothes the *Hevel*, meaning when it is close to the *Peh*, the *Hevel* of the *Peh* is greater than the *Hevel* of the *Awzen*. That is because the *Hevel* of the *Peh* is now near the *Peh* as *Behinat Rosh*, while the *Hevel* of the *Awzen* is still regarded as *Behinat* the rest of the *Guf*, until it ascends opposite the *Awzen*.**

## Chapter Fourteen

Explains the *Pnimit* and *Hitzoniut* of the five *Olamot Adam Kadmon* and *ABYA*, and how in every twenty-five degrees in every single *Olam* there are *Pnimit* and *Hitzoniut*. It also divides the level of each and every *Olam*. Contains ten issues:

1. *Pnimit* and *Hitzoniut* of *Olam Assiya* are *Nefashot* and *Ofanim*. 2. The *NRNHY* of the general *Nefesh* extend from the five *Partzufim* AA, AVI and ZON de *Assiya*. 3. Each *Partzuf* of the five *Partzufim* of *Assiya* consists of *NRNHY*. However, in *NRNHY de AA* they are all *Yechida*, in *NRNHY de Abba* they are all *Haya* and in *NRNHY de Ima* they are all *Neshama*. In *de ZA* they are all *Ruach* and in *Nukva* they are all *Nefashot*, and the degree of *Malchut* in the *Olamot*. 4. In general, the entire *Ohr* in *Olam Assiya* is regarded as *Ohr Nefesh*, and in specific, it contains *NRNHY de Nefesh*. Each of them contains *NRNHY*, which are twenty-five degrees. 5. *Pnimit* and *Hitzoniut de Yetzira* are *Ruchin* and *Malaachim* (angels). Each of them contains five *Partzufim* AA, AVI and ZON. Each *Partzuf* contains five *Behinot* *NRNHY*, meaning twenty-five *Behinot*, and they are all only *Ohr Ruach*, the level of ZA in the *Olamot*. 6. *Pnimit* and *Hitzoniut de Beria* are *Neshamot* and a *Kisse* (throne), in which there are holy *Ruchin*. Each of them contains twenty-five *Behinot*, and they are all only *Ohr Neshama*, and the level of *Bina* in the *Olamot*. 7. *Pnimit* and *Hitzoniut de Atzilut* are the *Atzmut* of the *Ohr* and the *Kelim*. Each contains twenty-five *Behinot*, and they are all *Ohr Haya* and the level of *Hochma* in the *Olamot*. 8. *Pnimit* and *Hitzoniut de AK* are the *Atzmut* of the *Ohr* and the *Kelim*. Each contains twenty-five *Behinot* and they are all *Ohr Yechida* and the level of *Keter* in the *Olamot*. 9. *NRNHY* in every *Olam* is *Pnimit* and the *Kelim* that clothe them are *Hitzoniut*. 10. All the *Olamot* are one *Partzuf* made of ten *Sefirot*: *AK* is the *Keter* in them, *Olam Atzilut* is *Hochma*, and *Beria* is *Bina*. *Yetzira* is *ZA* and *Assiya* – *Malchut*. The *Ohr* in all of them is *Pnimit* and the *Kelim* in all of them is *Hitzoniut*. Inside all of them there is *Ohr Ein Sof*, opposite which every thing is *Hitzoniut*.

*Pnimit* and *Hitzoniut* of *Olam Assiya* are *Nefashot* and *Ofanim*

1. There is *Pnimit* and *Hitzoniut* <sup>(1)</sup> in all the *Olamot*. In *Assiya*, their *Hitzoniut* is *Ofanim* <sup>(2)</sup>, and the *Pnimit* is *Nefashot*. However, these *Nefashot* are in general <sup>(3)</sup>.

### *Ohr Pnimit*

1. The *Ohr* is referred to as *Pnimit* here, and the *Kli* as *Hitzoniut*. Regarding *Pnimit* and *Hitzoniut*, they should always be understood according to the relevant context.
2. The *Kelim de Olam Assiya* are called *Ofanim*, and the *Orot de Olam Assiya* are called *Nefesh*.
3. Meaning relating to the “general” *Eser Sefirot*, which are five *Olamot* *AK* and *ABYA*, corresponding to *KHB*, *ZA* and *Malchut*, in which *Yechida*, *Haya*, *Neshama*, *Ruach* and *Nefesh* are clothed. Accordingly, all the *Orot de Assiya* are regarded as *Malchut* and *Nefesh*, though compared to the specific inner value of *Olam Assiya* itself, it has the entire *NRNHY*, as he will explain henceforth.

The *NRNHY* of the general *Nefesh* extend from the five *Partzufim* AA, AVI and ZON de *Assiya*

2. However, this *Nefesh* is divided into five *Behinot* *NRNHY*. These five *Behinot* are in the five *Partzufim de Assiya*, and they are all *Nefesh* of the *Olamot* in general.

Each *Partzuf* of the five *Partzufim* of *Assiya* consists of *NRNHY*.  
 However, in *NRNHY de AA* they are all *Yechida*, in *NRNHY de Abba* they are all *Haya* and in *NRNHY de Ima* they are all *Neshama*.  
 In *de ZA* they are all *Ruach* and in *Nukva* they are all *Nefashot*, and the degree of *Malchut* in the *Olamot*

3. Also, each *Partzuf* among them contains the above five *Behinot NRNHY*. However, being that these five *Behinot* are in *AA*, they are all called *Yechida* in *Assiya*. These five *Behinot* in *Abba* are called *Haya de Assiya*, and these five *Behinot de Ima* are all called *Neshama*. These five *Behinot de ZA* are called *Ruach* and these five *Behinot in Nukva* are called *Nefesh*.

In general, the entire *Ohr* in *Olam Assiya* is regarded as *Ohr Nefesh*, and in specific, it contains *NRNHY de Nefesh*. Each of them contains *NRNHY*, which are twenty-five degrees

4. It turns out that they are twenty-five individual *Behinot* <sup>(4)</sup>, but in general they are not more than five *Behinot*, which are five *Partzufim*. However, when arranged according to the four *Olamot ABYA*, they will only be *Behinat Nefesh* in their general value.

#### *Ohr Pnimi*

4. Meaning five *Partzufim*. Each and every *Partzuf* contains *NRNHY*. Know, that these twenty-five *Behinot* are obligatory in every single *Olam* because of the emanation of that single degree that is the level of that specific *Olam*, as it is written in *Histaklut Pnimit* here. Thus, it is necessary to discern five *Partzufim* in *Olam Adam Kadmon* as well, in which there are *Eser Sefirot KHB ZA Nukva* one below the other, where the *NRNHY* of that specific *Partzuf* clothe.

You should also discern here that there are two kinds of *Eser Sefirot*: the first is the *Eser Sefirot KHB ZA* and *Malchut*, whose level is equal. It means that they emerge from a single *Zivug de Hakaa*, meaning from a single *Behina*. The second is *Eser Sefirot KHB ZON* one below the other, meaning which emerge by five *Zivugim de Hakaa* (pl. for *Zivug de Hakaa*) because of the *Hizdakchut* of the *Masach*, as it is written above regarding the emanation of the five *Olamot AK* and *ABYA*.

Know, that these obligatory twenty-five *Behinot* in each *Olam* that are spoken of in the words of the Rav, relate only to the *Eser Sefirot* one below the other. The *Eser Sefirot* of equal level are regarded only as a single *Sefira*, named after the highest *Ohr* in the degree (see Chap 9, item 3).

*Pnimit* and *Hitzoniut de Yetzira* are *Ruchin* and *Malaachim* (angels). Each of them contains five *Partzufim AA, AVI* and *ZON*. Each *Partzuf* contains five *Behinot NRNHY*, meaning twenty-five *Behinot*, and they are all only *Ohr Ruach*, the level of *ZA* in the *Olamot*

5. Similarly, there are two *Behinot* in *Olam Yetzira, Pnimit* and *Hitzoniut*. The *Pnimit* are the *Ruchin*, and the *Hitzoniut* are the *Mala'achim*.

Each of them has five *Partzufim*: *AA*, *Abba*, *Ima*, *ZA* and *Nukva*. Each *Partzuf* is divided similarly into five, which are the five *Behinot NRNHY* found in *Yetzira*. Those are divided similarly into five inner *Behinot* and five general *Behinot*. All of them are only *Behinat Ruach* and *Behinat ZA*, compared to the value of all the *Olamot*.

*Pnimiut* and *Hitzoniut de Beria* are *Neshamot* and *Kisse* (throne), in which there are holy *Ruchin*. Each of them contains twenty-five *Behinot*, and they are all only *Ohr Neshama*, and the level of *Bina* in the *Olamot*

6. Similarly, *Beria* too has two *Behinot Pnimiut* and *Hitzoniut*. *Pnimiut* is the *Neshamot* and *Hitzoniut* is the *Kisse*, where the holy *Ruchin* are. Each of them is, in turn, is divided into twenty-five inner *Behinot* and five general *Behinot*, and they are all called *Neshama* and *Bina*, compared to the value of the *Olamot*.

*Pnimiut* and *Hitzoniut de Atzilut* are the *Atzmut* of the *Ohr* and the *Kelim*. Each contains twenty-five *Behinot*, and they are all *Ohr Haya* and the level of *Hochma* in the *Olamot*

7. Similarly, *Atzilut* has two *Behinot Pnimiut* and *Hitzoniut*. The *Pnimiut* is the *Orot* and the *Atzmut* inside it, and the *Hitzoniut* is the *Kelim*. Each *Behina* is divided into twenty-five inner *Behinot* and together they are *Haya* and *Hochma*, compared to the value of the *Olamot*.

*Pnimiut* and *Hitzoniut de AK* are the *Atzmut* of the *Ohr* and the *Kelim*. Each contains twenty-five *Behinot* and they are all *Ohr Yechida* and the level of *Keter* in the *Olamot*

8. Similarly, in *Adam Kadmon* there are two *Behinot Pnimiut* and *Hitzoniut*. The *Pnimiut* is the *Atzmut* inside him, and the *Hitzoniut* is the *Kelim*. Though compared to the rest of the *Olamot* they are not yet called *Kelim*, we shall call them *Kelim* only regarding their own *Pnimiut*.

Each of them contains all the above *Behinot*, and they are generally called *Yechida* and *Keter* with respect to all the *Olamot*. It is written in the beginning of *Tikun 70* (*Zohar, Tikunim*), “*AK* is the Upper *Keter*” etc.

*NRNHY* in every *Olam* is *Pnimiut* and the *Kelim* that clothe them are *Hitzoniut*

9. Know, that all the interior in each and every *Olam* of the five *Olamot* consist of *Yechida, Haya, Neshama, Ruach, Nefesh* in that specific *Olam*. Its *Hitzoniut* is the *Kelim* and the *Guf*, where the *Yechida, Haya, Neshama, Ruach* and *Nefesh* clothe.

All the *Olamot* are one *Partzuf* made of ten *Sefirot*: *AK* is the *Keter* in them, *Olam Atzilut* is *Hochma*, and *Beria* is *Bina*. *Yetzira* is *ZA* and *Assiya – Malchut*. The *Ohr* in all of them is *Pnimiut* and the *Kelim* in all of them is *Hitzoniut*. Inside all of them there is *Ohr Ein Sof*, opposite which every thing is *Hitzoniut*



**10. It turns out that all the *Olamot* are regarded as a single *Partzuf* <sup>(5)</sup>, made only of *Eser Sefirot*. *Adam Kadmon*, in all his *Behinot*, is the *Keter* in them. The *Atzilut* is *Abba* in them, *Beria*, is the *Ima* in them and *Yetzira* the *ZA* in them. *Assiya* is the *Nukva* in them, and they are all one *Partzuf*.**

**There is *Atzmut*, which is the *Pnimit*, and the *Kelim*, which is the *Hitzoniut*. Inside all of them there is *Ohr Ein Sof*, compared to which they are all regarded as *Kelim* and *Hitzoniut*, and it is the only *Atzmut* and *Pnimit* inside them.**

*Ohr Pnimit*

5. This is a very important cognizance that is needed in the understanding of many issues, and it should always be remembered. The first cognizance is that consequently, when new motion and *Hidush* are made in any *Olam*, or in the slightest *Behina* there, that inner motion generates *Hidush* in all the *Olamot* from the *Rosh* of the *Kav* to the end of *Assiya*, for better or for worse. It is as if there is one person, where it is impossible to conceive that only a small part of a single organ among all his organs aches, or delights, without the entire body, head to toe feeling it.

## Chapter Fifteen

Explains the *Hitlabshut* of the *Orot* in the *Kelim*, some inside the *Kelim*, and some around. Contains six issues:

1. There aren't five *Kelim* to the five *Behinot* of *NRNHY*. 2. There are only three *Kelim* to *Nefesh, Ruach, Neshama*, but there are no *Kelim* to *Haya* and *Yechida* and they became *Orot Makifim*. 3. The three *Kelim de NRN* are regarded as *Hitzon, Emtzai* (Medial) and *Pnimi*. 4. The *Ohr Yashar* expands from above downward and is almost separated from its place in order to come down to the *Tachtonim*. For that reason it is in complete *HaVaYot* (pl. for *HaVaYaH*) and the *Otiot* are separated to themselves. 5. The *Ohr Hozer* that leaves the *Malchut* and rises upward is square *Elokim*. The *Otiot* rise and connect with each other until they come to their *Shoresh*. 6. There is *Panim* and *Achor* in the *Kelim*, but there is no *Panim* and *Achor* in the *Orot*, but only *Hitpashtut* and *Histalkut, Ohr Yashar* and *Ohr Hozer*, because they are all *Pnimiut*.

There aren't five *Kelim* to the five *Behinot* of *NRNHY*

1. **After you have learned all that in general, your eyes should be opened so that you do not err in what is written above, and think that just as there are five *Behinot NRNHY* in each and every *Partzuf* in each and every *Olam*, called *Pnimiut*, so there are five corresponding *Behinot Kelim*. This is not the case.**

There are only three *Kelim* to *Nefesh, Ruach, Neshama*, but there are no *Kelim* to *Haya* and *Yechida* and they became *Orot Makifim*

2. **The thing is that the *Kelim* are *Hitzoniut* and *Aviut*, and could not clothe all the kinds of *Neshama*, only the lower three, which are *Nefesh, Ruach, Neshama*. Only these had corresponding *Kelim* and *Gufim*. However, *Haya* and *Yechida* in each *Partzuf* <sup>(1)</sup> do not have corresponding *Kelim* to clothe in the *Partzuf* itself, so they remain outside without *Kelim*, as *Makif*.**

### *Ohr Pnimi*

1. This matter formed in *Olam ha Nekudim* by the force of the important *Tikun* of the association of *Midat ha Rachamim* with *Din* (see *Ohr Pnimi*, Chap 10, item 1). The point of *Malchut*, which is *Behina Dalet* rose with the *Masach* in her to the edges of *Bina*, and *Behina Bet* was made the *Masach* and the point of *Sium*.

Because of this new *Sium*, the general *Behina Dalet* and *Behina Gimel* came out and were separated from the *Eser Sefirot* of the general *Behina Dalet*. It is so because they were under the above new *Tzimtzum* and could not receive the *Ohr Elyon* inside them.

Thus, they had to receive the *Ohr Elyon* from afar, as *Orot Makifim*. *Behina Gimel* was separated from the *Partzuf* and became *Behinat Kli* for *Ohr Makif* called *Levush*, being a *Kli* for *Ohr Makif* of *Ohr Hochma*, called *Haya*. The *Behina Dalet* that was separated from the *Partzuf* became *Behinat Heichal*, which is a *Kli* for *Ohr Makif* of the *Ohr Keter*, called *Yechida*. This is brought above in the Rav's words (Chap 10, item 1).

The Rav writes here, **“and could not clothe all the kinds of *Neshama*, only the lower three, which are *Nefesh, Ruach,***

***Neshama***. Only these had corresponding *Kelim* and *Gufim*. However, *Haya* and *Yechida* in each *Partzuf* do not have corresponding *Kelim* to clothe in the *Partzuf* itself, so they remain outside without *Kelim*, as *Makif*.” It means that when he writes that “they remain outside without *Kelim*,” he wishes to say, without inner *Kelim*, because they’ve become *Kelim* for *Ohr Makif*, called *Levush* and *Heichal*.

We might ask: Since only the lower *Kelim* were separated, which are *Behina Gimel*, namely *ZA*, and *Behina Dalet*, namely *Malchut*, the *Orot* of *Ruach* and *Nefesh* should have remained without *Kelim* and become *Makifim*. These are the *Orot* that relate to *Behina Gimel* and *Behina Dalet*. Why then did *Haya* and *Yechida* remain without *Kelim*? After all, their *Kelim* are *Keter* and *Hochma*, which remained in the *Partzuf*.

You already know the opposite value between bestowal, which is *Hamshacha* of *Ohr* to the *Partzuf*, and a *Kli* for the reception of the *Ohr* in the *Partzuf*. As the Rav wrote for us, all that gives, gives in the more *Av* thing, and all that receives must receive in the more *Zach* thing, and this has already been explained above (*Ohr Pnimit*, Chap 11, item 3 and *Histaklut Pnimit*, Part 2, Chap 8).

It has been explained there that *Hitpashtut Ein Sof* to make *Kelim* is called bestowal upon the *Partzuf*. For example, it is known that for *He’arat Yechida*, *Hitpashtut Ohr Ein Sof* must encounter the *Masach de Behina Dalet*, meaning the more *Av* thing. By the *Hakaa* of the *Ohr*, *Ohr Hozer* ascends and clothes up to *Keter*, which is *Ohr Yechida*.

If the degree does not have the above *Aviut de Behina Dalet*, but only *Aviut de Behina Gimel*, then *Hitpashtut Ohr Ein Sof* that strikes the *Masach* raises *Ohr Hozer* to a level that reaches and clothes only the level of *Haya*. Thus, the bestowal of the *Ohr* must be at the most *Av* degree.

However, the reception of the *Ohr* that is drawn in the above manner is the opposite. Although *Ohr Yechida* is given only by the most *Av* thing, being *Behina Dalet*, still that *Ohr Yechida* cannot clothe there, except in the most *Zach* thing in the degree, meaning only *Kli de Keter*. Similarly, *Ohr Haya*, which is poured by *Behina Gimel*, does not clothe there, but in *Behina Aleph*, which is the finest in that degree, as it is always.

It therefore follows, that because of the separation of *Behina Gimel* and *Behina Dalet* from the *Partzuf*, they drew far and became *Makifim*. For that reason, the giver can bestow upon the *Partzuf* neither *Ohr Haya*, nor *Ohr Yechida*. It is so because for bestowal of *Ohr Yechida* it needs *Behina Dalet*, and for bestowal of *Ohr Haya* it needs *Behina Gimel*, which are by now separated and gone from the *Partzuf*.

Thus, you evidently see that from now on, *Ohr Yechida* and *Ohr Haya* will be absent from the *Partzuf*, as *Behina Gimel* and *Behina Dalet* are separated and gone.

We also understand that the *Levush*, which is the *Kli Makif* from *Behina Gimel*, is *Ohr Makif* from *Behinat Haya*, for it is the *Ohr*

that drew far and disappeared because of its disappearance from the *Partzuf*. Hence, now it only shines from afar, as *Makif*.

It is also clear that the *Heichal* became the *Ohr Makif* of *Yechida*, for this is the *Ohr* that disappeared along with *Behina Dalet* when she disappeared from the *Partzuf*, and must now shine from afar as *Makif*.

The three *Kelim de NRN* are regarded as *Hitzon*, *Emtzai* (Medial) and *Pnimi*

3. **It therefore turns out that in *Hitzoniut* there are only three *Behinot*, which are three *Kelim Hitzon*, *Emtza'i*, *Pnimi*, that have corresponding *Kelim* to clothe the *Nefesh Ruach Neshama* inside them. However, *Haya* and *Yechida* do not have corresponding *Kelim* to clothe inside them and they remain as *Ohr Makif*.**

The *Ohr Yashar* expands from above downward and is almost separated from its place in order to come down to the *Tachtonim*. For that reason it is in complete *HaVaYot* (pl. for *HaVaYaH*) and the *Otiot* are separated to themselves

4. **Know that there is yet another difference: *Ohr Yashar* is almost separated from its place to <sup>(2)</sup> come down and bestow upon the *Tachtonim*. For that reason their *HaVaYot* (pl. for *HaVaYaH*) are simple and full. They are all *HaVaYot* with *Otiot* that are separated from one another.**

#### *Ohr Pnimi*

2. Because the *Ohr Yashar* has a way of always expanding in *Behina Dalet* too, were it not for the *Masach* that detains it there. It is said, “**is almost separated,**” because everything that is received in *Behina Dalet* is regarded as separated from the *Maatzil* because of the *Shinui Tzura* in *Behina Dalet*.

The *Ohr Hozer* that leaves the *Malchut* and rises upward is square *Elokim*. The *Otiot* rise and connect with each other until they come to their *Shoresh*

5. **However, the *Ohr Hozer* <sup>(3)</sup> is a *Ribua* such as that: *Aleph* ( 'א ), *Aleph Lamed* ( "אל" ), *Aleph Lamed Hey* ( "אלה" ), *Aleph Lamed Hey Yod* ( "אלהי" ), *Aleph Lamed Hey Yod Mem* ( "אלהים" ). These *Otiot* are always connected, indicating that they rise and are connected to each other until they connect with the *Shoresh* and their *Maatzil* as they wish to depart from the *Tachtonim*.**

#### *Ohr Pnimi*

3. *Ribua* means that the *Otiot* of the Name, meaning the five *Behinot* in the *Masach de Kli de Malchut* come and join and disappear in one another. The *Otiot* imply the five *Behinot* of the *Hizdakchut* of the *Masach*. The degree of *Keter* appears first, being the *Aleph* of *Elokim*.

When purified from *Behina Dalet* to *Behina Gimel*, only the level of *Hochma* appears, which is the *Lamed*, and the *Keter*

When purified to *Behina Bet*, only the degree of *Bina* appears, which is the *Hey*. Thus the *Lamed* too, being the level of *Hochma*, clothes inside *Bina*, and becoming *Aleph, Lamed, Hey* ( אל"ה ). When purified to *Behina Aleph*, and only the level of *ZA* appears, which is the *Yod, Keter, Hochma* and *Bina* clothe *ZA*. They become *Aleph, Lamed, Hey, Yod* ( אל"ה"י ).

When purified completely to its *Shoresh*, which is the final *Mem* ( ם ), *Keter, Hochma, Bina* and *ZA* disappear and join in that final *Mem* and become ( אל"ה"י"ם ).

There is *Panim* and *Achor* in the *Kelim*, but there is no *Panim* and *Achor* in the *Orot*, but only *Hitpashtut* and *Histalkut, Ohr Yashar* and *Ohr Hozer*, because they are all *Pnimit*

- 6. We should thoroughly understand the truth of the matter of *Panim* and *Achor*. In the *Orot* they are called *Hitpashtut* and *Histalkut*, and they are called *Yosher* and *Hozer*. In the *Kelim* they are called *Panim* and *Achor*, meaning in the *Ohr* there is no *Panim* and *Achor*, for it is all *Pnimit*.**