

Histaklut Pnimit

Ohr Yashar and *Ohr Hozer*, contains 15 chapters that depict thirteen kinds of *Eser Sefirot*

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Chapter One

Containing two issues:

- A. *Eser Sefirot de Ohr Yashar* that are *Dalet Behinot Aviut* where the *Ohr Elyon* expands for *Zivug de Hakaa*.
- B. These *Dalet Behinot* are equal in every single *He'arah* from the *Rosh* of the *Kav* to the end of *Olam Assiya* without any changes among them.

We must understand the difference between the thirteen kinds of *Eser Sefirot* that the Rav introduces in this Part.

1. There are thirteen kinds of *Eser Sefirot KHB TM* that we find here in the Rav's words, and we must know the differences among them:
 2. *Eser Sefirot KHB TM de Ohr Yashar* that are brought here (Chap 1, item 3).
 3. *Eser Sefirot KHB TM de Ohr Hozer* that are brought here (Chap 2, items 1, 2).
 4. *Eser Sefirot* called *Nefesh, Ruach, Neshama, Haya, Yechida* that are brought here (Chap 2, item 3).
 5. *Eser Sefirot* called *Shoresh, Neshama, Guf, Levush, Heichal* that are brought here (Chap 2, item 3).
 6. *Eser Sefirot KHB TM* of equal level that are brought here (Chap 3, item 4).
 7. *Eser Sefirot KHB TM* that emerge one above the other, brought here (in Chap 4, item 1).
 8. *Eser Sefirot KHB TM* that emerge one below the other, like the four *Partzufim Abba, Ima, ZA* and *Nukva*, brought here (in Chap 5, item 1 and in Chap 6, item 4).
 9. *Eser Sefirot KHB TM de Rosh de Partzuf*, brought here (in Chap 5, item 3).
 10. *Eser Sefirot KHB TM de Toch de Partzuf* through *Tabur*, called *HGT*, brought here (in Chap 5, item 2).
 11. *Eser Sefirot KHB TM de Sof de Partzuf* from *Tabur* downward, brought here in Chapter 7, called *NHY*.
 12. *Eser Sefirot KHB TM* called *Dalet Olamot Atzilut, Beria, Yetzira*, and *Assiya*, brought here (in Chap 14, items 1, 2, 3).
 13. *Eser Sefirot KHB TM* that are *Dalet Partzufim Abba, Ima, ZA*, and *Nukva*, called *ABYA de Olam Atzilut*, brought here in chapter 15.
 14. *Eser Sefirot KHB TM* called "Inner *ABYA*" inside each and every *Partzuf* from the *Partzufim* of *ABYA*. The *Rosh* of each *Partzuf* is *Keter*, from *Peh* to the *Chazeh* is *Atzilut*, from *Chazeh* to *Tabur* is *Beria*, and from *Tabur* downward it is *Yetzira* and *Assiya*.
15. There are thirteen kinds of *Eser Sefirot* before us. These kinds all bear the same names and are compatible. However, there are major differentiations among them, requiring a prior knowledge to thoroughly grasp the specifics of each and every kind

with its own reasoning and validation. Then we can examine which kind of *Eser Sefirot* does it refer to.

There isn't a degree that does not consist of *Eser Sefirot de Ohr Yashar*

16. The *Eser Sefirot* of *Ohr Yashar*, which are *Dalet Behinot HB TM* and their *Shoresh*, called *Keter*, have already been explained thoroughly (Part 3, Chap 1, *Ohr Pnimit*, item 9). These *Eser Sefirot* are contained in the *Ohr Ein Sof* itself, and there is no *Hidush* of *Ohr* in all the *Olamot* except from *Ein Sof*. Consequently, these *Dalet Behinot de Ohr Yashar* exist equally in each and every *He'arah* from *Rosh de Kav* to the end of *Assiya*, without any differentiations in them (see Chap 2, item 3 and *Ohr Pnimit* there, item 9).

Chapter Two

Explains *Eser Sefirot de Ohr Hozer*. Containing three issues:

- A. The measure of the *Ohr* that was suitable for clothing in *Malchut* had the *Masach* not pushed backward is called *Ohr Hozer*.
- B. After the *Tzimtzum*, the *Ohr Hozer* was turned into the vessel of reception for the *Ohr Elyon* instead of *Behina Dalet*.
- C. Since *Behina Dalet* clothed all the *Behinot Keter, Hochma, Bina, and Zeir Anpin* prior to the *Tzimtzum*, there are five *Behinot* of *Ohr* in the *Ohr Hozer*, clothing the five *Behinot KHB TM de Ohr Yashar*. In item three he explains the *Eser Sefirot* called *NRNHY* and *Eser Sefirot* called *SINGLH*.

The *Eser Sefirot de Ohr Yashar* clothe the *Eser Sefirot de Ohr Hozer*

1. Regarding the *Eser Sefirot de Ohr Hozer*. They are brought here in the Rav's words (Chap 1, items 1, 2, 3), emerging by the *Hitpashtut* of *Ohr Ein Sof* as *Zivug de Hakaa* on the *Masach* in *Kli* of *Malchut de Ohr Yashar*, which belongs to *Kli Malchut* so that it does not expand inside her.

Instead, it pushes it back to its place. This *Ohr Hozer*, meaning the entire measure that were to be received in *Kli Malchut*, which she did not receive and was pushed back from her, is not regarded to have left. Instead, it became a vessel of reception that rises and clothes all four *Behinot de Ohr Yashar*. Hence, there are two *Behinot* of *Eser Sefirot* here, clothing one another, as the *Eser Sefirot de Ohr Yashar* are clothed in the *Eser Sefirot de Ohr Hozer*.

The *Ohr* that was suitable for clothing in *Behina Dalet* had it not been for the *Masach* that detains it is called *Ohr Hozer*. After the *Tzimtzum*, the *Ohr Hozer* became the vessel of reception instead of the restricted *Behina Dalet*

2. Even though the entire ascending *Ohr Hozer* is only *Ohr Malchut*, we still discern *Eser Sefirot* in this *Ohr Hozer*. The reason is that only *Malchut* was the vessel of reception for the entire *Eser Sefirot* prior to the *Tzimtzum*, as the nine *Sefirot* do not contain any form of reception. Instead, they are actually regarded as *Ohr* as the Rav wrote here (Chap 12, item 1 and *Ohr Pnimit*, item 2).

From the *Tzimtzum* onward, *Malchut* can no longer receive any *Ohr Yashar*. Thus, the *Ohr Hozer* that is reflected by *Malchut* became the vessel of reception instead of her.

Hence, *Ohr Malchut* from before the *Tzimtzum* now contains five *Behinot Kelim*, corresponding to each *Behina de Ohr Yashar* that *Malchut* clothed there. Now *Ohr Hozer* operates instead of *Malchut* and we also discern *Eser Sefirot* in this reflected *Ohr* from *Malchut*, clothing the *Eser Sefirot de Ohr Yashar*. In addition, we discern five empty *Behinot* in *Kli Malchut*, from the *Ohr* that belongs to her, meaning of what she had prior to the *Tzimtzum*.

Explanation of the *Eser Sefirot* called *NRNHY* and the ones called *SNGLH*

3. The difference between the *Eser Sefirot* called *KHB TM* and the *Eser Sefirot* called *Nefesh, Ruach, Neshama, Haya, Yechida*, is that the *Kelim* of the *Eser Sefirot* are called *KHB TM*, and the *Orot* in them are called *NRNHY*.

The *Eser Sefirot* called *Shoresh, Neshama, Guf, Levush, Heichal* bear a distinctive signification: they lack *ZA* and *Malchut de Kelim*, and *Haya* and *Yechida de Orot*. They have only *KHB de Kelim*, called *Shoresh, Neshama, Guf*, and *NRN de Orot*. This happened in *Tzimtzum Bet* by the ascent of *Malchut* to *Bina* (see here Chap 10).

Chapter Three

Explains *Eser Sefirot* of equal level. Containing five issues:

- A. A spiritual acquires its place wherever it passes. Thus, all the lower *Sefirot* remain in the Upper, because they passed through them.
 - B. *Eser Sefirot de Ohr Yashar* and *Eser Sefirot de Ohr Hozer* stand in opposite order.
 - C. The *Eser Sefirot de Ohr Hozer* complement each and every *Sefira* into *Eser Sefirot*.
 - D. *Malchut de Ohr Hozer* that was joined with *Keter de Ohr Yashar* acquired the level of *Keter*. Moreover, since it passed through all the *Sefirot*, they've all acquired the level of *Keter*.
 - E. The emerging of *Eser Sefirot* lengthwise and *Eser Sefirot* thickwise.
1. We shall now explain the *Eser Sefirot* of the equal level: If the level of the *Zivug* reaches up to *Keter*, then it contains a hundred *Sefirot* which are *Keter* through *Malchut* thickwise, clothing one over the other. Each of them contains *Eser Sefirot* lengthwise from *Keter* to *Malchut*.

If the level of the *Zivug* is up to *Hochma*, they have nine *Sefirot* thickwise, each containing nine *Sefirot* lengthwise. If the level of the *Zivug* is up to *Bina*, they have eight *Sefirot* thickwise, each having eight *Sefirot* lengthwise, and so on similarly. This is the conduct in each and every *Zivug de Haka* of *Ohr Elyon* on the *Masach*. It is brought here in the words of the Rav on the first chapter.

2. The reason for it is that wherever it is said that something spiritual moves from one place to another, it does not mean that it abandoned the first place and came to another, as in corporeality. It only implies an addition, as it remains entirely in the first place as it was even after it comes to the next place. It turns out that another place has been added, for there is no absence in the spiritual.

Since *Sefirat* (the *Sefira* of) *Keter* is the *Shoresh* of the *Dalet Behinot HB TM de Ohr Yashar*, they necessarily pass through it. It follows that they have left their roots in it,

for there is no absence in the spiritual. It therefore necessitates that *Sefirat Keter* alone contains all nine *Sefirot KHB, HGT, NHY de Ohr Yashar*.

It is the same with *Sefirat Hochma*. *Bina* and *TM* passed through her and thus set their place in her. Thus there are eight *Sefirot* in *Sefirat Hochma*, from *Hochma* to *Yesod*. It is also the same with *Bina*, where *TM* passed through her and set their place in her. Thus *Bina* has seven *Sefirot* from *Bina* to *Yesod*. It is also the same in *HGT NHY* in *Tifferet* and in *Malchut*.

Thus, *Keter* consists of nine *Sefirot KHB HGT NHY de Ohr Yashar*, excluding *Malchut*, as *Malchut* has no *Ohr Yashar*, but only *Ohr Hozer*. *Hochma* consists of eight *Sefirot*; *HB HGT NHY de Ohr Yashar*, and *Bina* consists of seven *Sefirot* – *Bina, HGT NHY de Ohr Yashar*. *Hesed* consists of six *Sefirot HGT NHY de Ohr Yashar* and so on similarly. Each Upper *Sefira* consists of all the lower *Sefirot* that had passed inside her, as there is no absence in the spiritual (as has already been explained in Part 2, *Histaklut Pnimit*, Chap 9).

3. This afore-mentioned *Hitkalelut* happened by the force of the *Eser Sefirot KHB TM de Ohr Yashar* themselves even before the *Zivug de Hakaa* was made on the *Masach* that raises *Ohr Hozer* and clothes them. However, after there was the *Zivug de Hakaa* on the *Masach* in *Malchut* and the *Ohr Hozer* rose from the *Masach* in *Malchut* and clothed the *Sefirot de Ohr Yashar*, the *Ohr Hozer* equalizes their level.

If, for example, the *Zivug de Hakaa* had been on *Masach de Behina Dalet* that raises *Ohr Hozer* to *Keter*, the *Eser Sefirot de Ohr Hozer KHB, HGT, NHYM*, emerged here from *Malchut* and clothed the *KHB HGT NHY de Ohr Yashar*. Thus, the *Eser Sefirot de Ohr Hozer* are in reversed order from the *Eser Sefirot de Ohr Yashar*.

It is so because the *Shoresh* of the *Eser Sefirot de Ohr Yashar* is up in *Keter* and they stand from above downward, from *Keter* to *Yesod*. However, the *Shoresh* of the *Eser Sefirot de Ohr Hozer* is in *Malchut*, as they extended from her. They are perceived to be standing from below upward. *Keter de Ohr Hozer*, meaning the *Shoresh*, is in *Malchut*, and *Hochma de Ohr Hozer* in *Yesod de Ohr Yashar*. *Bina de Ohr Hozer* in *Hod de Ohr Yashar* and *Hesed de Ohr Hozer* in *Netzah de Ohr Yashar*. *Gevura de Ohr Hozer* in *Tifferet de Ohr Yashar* and *Tifferet de Ohr Hozer* in *Gevura de Ohr Yashar*. *Netzah de Ohr Hozer* in *Hesed de Ohr Yashar* and *Hod de Ohr Hozer* in *Bina de Ohr Yashar*. *Yesod de Ohr Hozer* in *Hochma de Ohr Yashar*, and *Malchut de Ohr Hozer* in *Keter de Ohr Yashar*. Thus, they stand from below upward beginning in *Malchut* and ending in *Keter*.

4. When the *Eser Sefirot de Ohr Hozer* join with the *Eser Sefirot de Ohr Yashar* there are *Eser Sefirot* in each of them. Thus, *Malchut*, which did not have anything of the *Ohr Yashar*, gained complete *Eser Sefirot de Ohr Hozer* from *Keter* to *Malchut*. It is so because they all traveled through her and remained in her permanently, as there is no absence in the spiritual.

Yesod de Ohr Yashar, which had only one *Sefira* of *Ohr Yashar*, now has nine *Sefirot* of *Ohr Hozer*, from *Hochma* to *Malchut*, as all of them traveled through him. *Hod de Ohr Yashar*, who had only two *Sefirot*, now acquired eight *Sefirot* of *Ohr Hozer* from *Bina* to *Malchut*, and *Netzah de Ohr Yashar*, who had three *Sefirot*, acquired seven *Sefirot* from *Hesed* to *Malchut*.

It follows similarly until *Hochma de Ohr Yashar*, who had eight *Sefirot de Ohr Yashar HB HGT NHY*, has now acquired *Yesod* and *Malchut de Ohr Hozer* and complemented the *Eser Sefirot*. *Keter de Ohr Yashar*, having nine *Sefirot KHB HGT NHY de Ohr Yashar*, has now acquired *Malchut de Ohr Hozer* and was complemented with *Eser Sefirot*.

5. It turns out that *Malchut de Ohr Hozer* acquired the level of *Keter*, for she has joined with *Keter de Ohr Yashar*. *Yesod de Ohr Hozer* acquired the level of *Hochma*, for he has joined with *Hochma de Ohr Yashar* and *Hod* acquired the level of *Bina* as it joined with *Bina*.

It is therefore considered that *Hochma de Ohr Yashar* acquired the level of *Keter* since that *Malchut de Ohr Hozer* that has joined with *Keter*, has become the level of *Keter*, traveled through *Hochma* and was set there. Thus, *Hochma* too acquired the level of *Keter*.

Similarly, *Bina de Ohr Yashar* acquired the level of *Keter* because *Yesod* and *Malchut de Ohr Hozer* that became *Hochma* and *Keter* traveled through her and left their *Shoresh* in her. Similarly, each and every *Sefira* of *Ohr Yashar* acquired the level of *Keter*, because of *Malchut de Ohr Hozer* that has connected with *Keter*, necessarily traveled in them and was set in them. Hence, after *Ohr Hozer* rose and connected with the *Ohr Yashar*, all the *Sefirot* were brought to the same level as *Keter*.

6. It is considered that that *Hitkalelut* in which each and every *Sefira* mingled with *Eser Sefirot* by the joining of the *Ohr Yashar* with the *Ohr Hozer*, is thickwise, clothing one another. This is because of their equal level.

Thus, internally, all *Eser Sefirot de Keter* stand lengthwise from *Keter* to *Malchut*. They are clothed thickwise by *Eser Sefirot de Hochma* that stand lengthwise from *Keter* to *Malchut*. *Eser Sefirot de Bina* clothe them from *Keter* to *Malchut* etc. until the *Eser Sefirot* in *Malchut* clothe outside all of them from *Keter* to *Malchut*.

It turns out that a hundred *Sefirot* must emerge from every *Zivug de Hakaa* of *Ohr Elyon* on *Masach de Behina Dalet*, namely *Eser Sefirot* lengthwise. Each of them expands to *Eser Sefirot* thickwise, and all at an equal level that reaches *Keter*.

Similarly, from the *Zivug de Hakaa* on *Masach de Behina Gimel*, nine *Sefirot de Behina Gimel* emerge lengthwise and nine *Sefirot* thickwise, reaching *Hochma* equally. Similarly, in *Zivug de Hakaa de Behina Bet*, eight *Sefirot* emerge lengthwise and eight *Sefirot* thickwise, reaching the level of *Bina* equally, and so on similarly.

Chapter Four

Explains the *Eser Sefirot* that emerge one above the other.
Containing two issues:

- A. Each hundred *Sefirot* that emerge by *Zivug de Hakaa* at an equal level are regarded as merely one *Sefira*.
- B. The *Eser Sefirot* of equal level emerge from a single *Zivug de Hakaa* and the *Eser Sefirot* that emerge one above the other emerge from five *Zivugim de Hakaa*.

Five levels of *Eser Sefirot* come from the five *Behinot* of *Aviut* one above the other through *Hizdakchut*

1. We shall now explain the *Eser Sefirot* that emerge one above the other. Know, that because of the five *Behinot* in the above *Kli de Malchut*, five *Behinot* emerge by that *Zivug de Hakaa*, one above the other. It is due to the *Hizdakchut* of the *Masach* and its entrance in the above five *Behinot* of *Aviut* in *Kli de Malchut*.

When the *Masach* is in full *Aviut* in *Kli Malchut*, called *Aviut de Behina Dalet*, five *Behinot* are found in the *Ohr* reflected from her. Therefore, they clothe all five *Behinot de Ohr Yashar*.

However, if the *Aviut de Behina Dalet* is purified, the *Ohr Hozer* reflected by it is too short to clothe *Behinat Keter de Ohr Yashar*, for it has only four *Behinot*. This matter is already explained sufficiently in *Histaklut Pnimit* (Part 2, item 72). Learn it there and there is no need to elaborate here.

2. There are one hundred *Sefirot*, being *Eser Sefirot* lengthwise and *Eser Sefirot* thickwise. However, we must know that any *Hitpashtut* of *Ohr Elyon* for *Zivug de Hakaa* by the order of the degrees of the five *Behinot Aviut* in the above *Masach* is still regarded as only a single *Sefira*, named after the uppermost *Sefira* in it. If the highest *Sefira* is *Keter*, they are all called *Keter*; if its level is *Hochma*, they are all called *Hochma*, and so on similarly.
3. Thus, these five levels that emerge because of the *Hizdakchut* of the *Masach* one above the other, from the level of *Keter* to the level of *Malchut*, are regarded as merely five *Sefirot KHB TM*. Although each of the levels has *Eser Sefirot* lengthwise and *Eser Sefirot* thickwise, still, because all these one hundred *Sefirot* are on the same level, they are regarded as a single *Sefira*, named after the highest.
4. You can therefore see the great difference between the *Eser Sefirot* of equal level and the *Eser Sefirot* one above the other. The *Eser Sefirot* of equal level emerge from a single *Zivug de Hakaa* and are all regarded as a single *Sefira*. However, the *Eser Sefirot KHB TM* emerging one above the other, emerge by five *Zivugim de Hakaa* because the *Masach* purifies gradually from *Behina Dalet* to *Behina Gimel* etc. to the *Shoresh*.

Each of them contains *Eser Sefirot* lengthwise and *Eser Sefirot* thickwise at an even level. Hence, these five levels are regarded merely as *KHB TM* one above the other, after the highest *Sefirot* in these five levels.

Thus we have explained the great differences between the five kinds of *Eser Sefirot*, namely: *Eser Sefirot de Ohr Yashar* as they are in and of themselves; *Eser Sefirot de Ohr Yashar* and *Ohr Hozer* whose level is equal; *Eser Sefirot de NRNHY*; *Eser Sefirot SNGLH*; *Eser Sefirot* one above the other.

Chapter Five

Explains *Eser Sefirot de Rosh* and *Toch* emerging one below the other, containing four issues:

- A. *Partzuf* means a complete degree containing three times *Eser Sefirot Rosh, Toch, Sof*.
- B. *Eser Sefirot de Rosh* are but *Shorashim* for the *Kelim*, as the *Aviut* of the *Masach* cannot ascend from below upward.
- C. After the *Ohr Hozer* descends and expands to *Eser Sefirot* from above downward to the *Tabur*, it creates *Eser Sefirot* of complete *Kelim*, called *Eser Sefirot de Toch*.
- D. *Malchut de Rosh* is called *Peh*; *Malchut de Guf* is called *Tabur*.

1. Now we shall explain the *Eser Sefirot* that emerge one below the other, which are five *Partzufim* AA, Abba, Ima, ZA and Nukva. We shall first explain the difference between a *Sefira* and a *Partzuf*, which is indeed a great difference: A *Sefira* is either a single *Behina* of *Ohr Yashar*, or *Eser Sefirot* clothed in *Ohr Hozer* at an equal level. A *Partzuf*, however, is a complete degree, which ends for itself as complete *Kelim*, and is regarded as an end of a degree. Thus, each *Partzuf* must have three specific *Behinot* of *Eser Sefirot*: *Eser Sefirot* of *Rosh*, *Eser Sefirot* of *Toch* and *Eser Sefirot* of *Sof*.

The *Ohr Hozer* that ascends from the *Zivug de Haka* from below upward is but roots to the *Kelim*, but not complete *Kelim*. They are *Eser Sefirot de Rosh*

2. The issue of the *Partzuf* has been explained here in the words of the Rav (Chap 12, items 3, 4, see *Ohr Pnimit*), but in order to understand it thoroughly I must elaborate here. You already know that from the *Tzimtzum* downward *Malchut* stopped being a *Kli* for reception of *Ohr Ein Sof*. Instead, the *Ohr Hozer* that ascends from her becomes the vessel of reception.

It has also been explained (*Ohr Pnimit*, Chap 12) that the *Ohr Hozer* that rises from *Malchut* upward is not regarded as complete vessels of reception, but are only regarded as *Shorashim* for the *Kelim*. It is so because the force of the *Masach* and the *Aviut* in *Kli Malchut* cannot rise from the place of *Malchut* upward even a bit. Only afterwards, when the *Ohr Hozer* descends and expands *Kli de Malchut* into *Eser Sefirot* from her and within her from above downward, are the *Kelim* completed (see *Ohr Pnimit*, Chap 2, item 3). Study it there, for here is not the place to elaborate.

The *Ohr Hozer* that expands from *Malchut* downward makes the *Kelim* for the *Toch* of the *Partzuf*

3. According to the above, it is thoroughly understood that the *Eser Sefirot* must expand for *Zivug de Haka* first, in order to raise *Eser Sefirot de Ohr Hozer* to clothe the *Ohr Yashar* as *Shorashim* for the *Kelim*. These *Eser Sefirot*, clothed by the ascending *Ohr Hozer* from below upward are called *Eser Sefirot de Rosh*. It means that they are a beginning for the *Kelim*, merely roots.

In order to complete the *Kelim*, the *Ohr Hozer* must come down and expand from *Malchut* downward with the entire degree of *Ohr Yashar* that clothed the *Rosh* from *Malchut* upward. It is by that *Hitpashtut* that the *Kelim* are made and completed. This *Hitpashtut* is called *Guf*, or the *Toch* of the *Partzuf*, as the Rav explained (Chap 12, item 5).

Eser Sefirot de Rosh are called *Histaklut* and the *Eser Sefirot de Toch* are called *Hitpashtut*. *Malchut de Rosh* is called *Peh* and *Malchut de Guf* is called *Tabur*

4. Now we have thoroughly clarified the necessity of the *Eser Sefirot de Rosh* and *Eser Sefirot de Guf*, which must be in every *Partzuf*. It is so because we first need a *Zivug de Haka* in order to manifest the *Ohr Hozer* as *Eser Sefirot* that function as roots for the *Kelim*.

When they expand from *Malchut* downward, the *Eser Sefirot* emerge as complete *Kelim*, called *Guf* or *Eser Sefirot de Toch*. You should also know that the Rav refers to the *Zivug de Haka* that raises the *Ohr Hozer* from *Malchut* upward as *Eser Sefirot de Rosh*, as *Histaklut*.

The Rav calls the *Eser Sefirot de Guf* that descend from *Malchut de Rosh* downward, *Hitpashtut*. You should also know that *Malchut de Rosh* is called *Peh*, and *Malchut de Guf*, *Tabur*, or *Malchut de Malchut de Rosh*.

Chapter Six

Thoroughly explains the issue of the *Eser Sefirot de Toch*, being *KHB TM* that emerge one above the other, containing four issues:

- A. *Histaklut Aleph* is in *Peh de Rosh* to create the *Shorashim* for the *Kelim*. *Histaklut Bet* is in *Tabur* to make the complete *Kelim*.
- B. Although we need the most *Av Kli* for the *Hamshacha* of the degree, still the *Ohr* that is drawn by that *Aviut* clothes the more *Zach Kli*.
- C. When *Kli de Behina Dalet* had been purified, *Kli de Malchut* was completed. It is so because with respect to the *Hitlabshut*, *Behina Dalet* is regarded as *Malchut*, and when *Behina Gimel* purified, *Kli ZA* was completed etc.
- D. After the five *Kelim KHB TM* had been purified and imprinted one above the other, the *Ohr* returned and clothed them once again.

Elaborate explanation for the *Eser Sefirot de Toch* that emerge one above the other

1. These words are also brought in the Rav's words (Etz Haim, Heichal AK Shaar *AHP*, Chap 3). He ends it there with these words: "But the *Kelim* to the *Guf*, which are *ZAT*, still do not have this power in the *Reiah* to hit the *Nefesh* of *Nefesh* herself. By *histaklut Bet* from below upward, which are the *Ohr* of *Akudim* and the *Ohr* of the *Ayin* (eye), the *Ohr* returned and clothed *ZAT*."

Why is *Histaklut Bet* necessary for the *Kelim*

2. In these words of the Rav you see how he elaborates and makes the precision that a second *Histaklut* is needed in *Kelim de Guf*, besides the *Histaklut* in the *Rosh*. It is so because they need two *Behinot* of *Orot*, being *Ohr Akudim* and *Ohr Ayin*. We should seemingly ask: "Why was the *Hitpashtut* of the *Eser Sefirot de Ohr Hozer* from *Malchut* downward to produce *Eser Sefirot de Guf* not enough, but a second *Histaklut* was needed?"

Only one level of *Eser Sefirot* emerged in *Histaklut Aleph*. In *Histaklut Bet*, five levels from five *Zivugim* emerged one above the other

3. We learn from the aforesaid (Chap 4, item 4) that the *Eser Sefirot* that emerge at once by *Zivug de Hakaa* of equal level, are regarded as but one *Sefira*. It means that they are named after the uppermost *Sefira* in that level. Thus, by the first *Histaklut* that raised the *Ohr Hozer* from *Malchut* upward to the *Eser Sefirot de Rosh* at an equal level, and also by the their *Hitpashtut* from *Malchut* downward, *Eser Sefirot* of the *Guf* emerged here, on a single level.

However, here there is still only one *Sefira* in the *Rosh*, and a *Sefira* in the *Guf*. Also, you already know that a degree is not completed with less than *Eser Sefirot*. For this reason we need a second *Histaklut*. Through the second *Histaklut*, emerge ten complete *Sefirot*, being five levels *KHB TM* one above the other by five *Zivugim* of *Hakaa* that come as a result of the *Hizdakchut* of the *Masach* (see *Ohr Pnimit*, Chap 12, item 8).

Regarding *Hitlabshut* of the *Orot* in the *Kelim*, the more *Zach* clothes a greater *Ohr*

4. Know, that these above five levels that emerge in the *Guf* by *Histaklut Bet* emerge from below upward. First, *Malchut* emerges, then *ZA*, then *Bina*, and *Keter* above all. The reason is (as written in *Ohr Pnimit* Chap 11, item 3) that although we need a more *Av Kli* for the entrance of the more important level, still the *Ohr* drawn by that *Aviut* cannot clothe there.

It is so because the more important *Ohr* clothes in the more *Zach Kli*. Hence, although *Behina Dalet* of *Kli de Malchut* extends the more important *Ohr*, meaning the level of *Keter*, *Ohr Keter* cannot clothe that *Kli Malchut de Behina Dalet*, but only as *Kli Malchut* that is completely purified from *Aviut*, meaning after it becomes as *Zach* as *Behinat Shoresch*.

The *Kelim* emerged one above the other, from *Malchut* to *Kli de Keter*

5. It therefore turns out that after *Malchut* had been purified from *Behina Dalet* to *Behina Gimel*, *Kli de Behina Dalet* remained without *Ohr*. *Kli de Malchut* that is suitable for the lower *Ohr*, meaning that which is called *Ohr Nefesh*, was formed from that.

After that she was purified from *Behina Gimel* to *Behina Bet*, and *Kli Malchut de Behina Gimel* was left without *Ohr* as well. That formed *Kli de ZA*, suitable for *Ohr Ruach*, which is higher than *Ohr Nefesh* by one degree.

Then, when she had been purified from *Behina Bet* to *Behina Aleph*, *Behina Bet* too was left without *Ohr*, thus forming *Kli de Bina*, suitable for *Ohr Neshama*. Then, when she'd been purified from *Behina Aleph* to *Behinat Shoresch*, and *Behina Aleph* of *Malchut* was left without *Ohr* too, *Kli Hochma* was formed, suitable for *Ohr Haya*.

Behinat Shoresch of *Malchut* is suitable for *Ohr Keter*, called *Ohr Yechida*. After these five *Kelim KHB ZA* and *Malchut* were formed one above the other, the *Ohr Elyon* returned and clothed them.

The opposite value between the *Hamshacha* of the *Orot* and the *Hitlabshut* of the *Orot* in the *Kelim* is that in *Hamshacha*, the more *Av* is more important, while in the *Hitlabshut*, the more *Zach* is more important

6. *Zivug de Hakaa* on *Masach de Behina Dalet* produces *Eser Sefirot* on the level of *Keter* and in *Ohr Yechida*. Also, when a part of *Aviut de Behina Dalet* is purified from *Malchut*, the level of *Keter* disappears from there. However, that part of *Malchut de Behina Dalet* becomes only a *Kli* for *Ohr Malchut*, which is *Nefesh*.

Also, a part of *Aviut de Behina Gimel* in *Kli Malchut* produces the level of *Hochma* in *Ohr Haya* by the *Zivug de Hakaa*. When that part of *Aviut de Behina Gimel* was purified from *Malchut*, the *Koma* of *Hochma* disappears. However, that section of *Malchut de Behina Gimel* became only a *Kli* for *Ohr ZA*, which is *Ruach*.

Also, the part of *Aviut de Behina Bet* – *Kli* for *Ohr Neshama*, the part of *Aviut de Behina Aleph* – *Kli* for *Ohr Haya*, and her part that was purified to *Behinat Shoresch* became a *Kli* for *Ohr Yechida*.

The five *Kelim KHB TM* were made in *Histaklut Bet*

7. Thus, in *Histaklut Bet* that is performed during the *Hizdakchut* of the *Masach*, five *Kelim* emerge one above the other. First comes *Malchut*, then *ZA*, then *Bina* and *Hochma*, and then *Keter*.
8. The Rav wrote that by *Histaklut Bet* from below upward, which are *Ohr Akudim* and *Ohr* of the *Ayin*, the *Ohr* returned and clothed the *ZAT*. He wishes to say by that by *Histaklut Bet* during the purification of the *Masach*, it performs four *Zivugim de Hakaa* from below upward. Thus, it produces the *Eser Sefirot* to clothe the *ZAT*, meaning for the *Ohr de Guf* of the *Partzuf*, called the Lower Seven.

The *Eser Sefirot* that expand from *Peh* to *Tabur* are called *Akudim* and the *Ohr* that expands for *Zivug de Hakaa* is called *Histaklut*

9. It is said that they are *Ohr Akudim* and *Ohr Ayin*. It is so because the five parts of the above *Malchut* standing from *Malchut de Rosh* to *Malchut de Malchut*, are called

Akudim. It is so because all the *Orot* are *Akudim* (tied) in one *Kli*, namely *Malchut*, as they are all parts of *Malchut*. The above *Ohr* that expands for *Hakaa* as *Histaklut Bet* is called *Ohr de Ayin*.

Chapter Seven

Explains *Eser Sefirot de Sof* of the *Partzuf*, containing three issues:

- A. The *Aviut* of the *Masach* does not control in the *Eser Sefirot de Toch* because *Malchut de Malchut ha Mesayemet* of the *Orot* is below, in *Tabur*, and her *Aviut* cannot affect above her place. However, in the *Eser Sefirot de Sof*, where *Malchut ha Mesayemet* is above them, the *Aviut* of the *Masach* controls them.
- B. Thus, *Eser Sefirot de Sof* are called *Ohr Nekeva* that receives and does not bestow for she is only suitable for receiving *Ohr Hozer*.
- C. Because of that they end the *Partzuf* and cease its luminescence.

The difference between *Peh* and *Tabur*, and from *Tabur* downward

1. There is great significance to the fact that the Rav always refers to every *Guf* by the name “Seven Lower *Sefirot*”. You already know that the *Aviut* and the *Gevul* in *Malchut* operate only during the *He’arah* of *Ohr Hozer* from above downward, meaning from *Malchut* downward.

Know, that here there is a great difference between the *He’arah* of *Ohr Hozer* from above downward, before the *Hitlabshut* of the *Ohr* in the complete *Kelim*, meaning from *Peh* to *Tabur*, and the *He’arah* of *Ohr Hozer* from above downward, after there is *Hitlabshut* in complete *Kelim*, meaning from *Tabur* downward.

It is so because the above downward prior to the *Hitlabshut* is called the “*Toch* of the *Partzuf*”, meaning the essence of the *Partzuf*, for the entire *Ohr Yashar* in the *Partzuf* is clothed there. That place is called “from *Peh* to *Tabur de Partzuf*”; the *Peh* is the *Keter* of the *Malchut* and the *Tabur* is *Malchut de Malchut*.

Eser Sefirot de Sof de Partzuf are *Ohr Hozer*

2. The *Ohr Hozer* that descends from above downward, after the *Hitlabshut* in the *Kelim* is completed, is regarded as the *Eser Sefirot* of the *Sium* of the *Partzuf*. That place is called “From *Tabur* downward”, to the *Sium* of the *Partzuf*.

Tabur is *Malchut de Malchut*. From the *Tzimtzum* onward she can no longer receive any *Ohr Yashar*. Hence the same *Eser Sefirot* from *Peh* to *Tabur*, though they glitter below *Tabur* as well, since *Ohr Yashar* does not extend with the *Hitnotzetzut*, only the *Ohr Hozer*, it is thus considered *Ohr Nekeva*, meaning receiving and not bestowing. Also, there is no bestowal and expansion in these *Eser Sefirot*, and therefore they end that degree.

Anything that the *Tachton* causes in the *Elyon* is also granted to the *Tachton*. The *Peh* has no form of reception

3. We could ask: “Therefore, how does the *Ohr Yashar* travel directly from the *Peh* downward, since the *Peh* too is *Behinat Malchut*, who does not receive *Ohr Yashar* from the *Tzimtzum* onward?” you already know that the *Tzimtzum* operated on *Behina Dalet* from the aspect of her being a vessel of reception, meaning after *Malchut* had already expanded by herself, and clothed the entire *Ohr Elyon*.

However, the *Peh*, which is *Malchut de Rosh*, operating from below upward, doesn't have a form of a vessel of reception, only raises *Ohr Hozer* from her upward. Thus, because she generated the *Hitpashtut Eser Sefirot de Rosh*, she can also expand from there downward, from her and within her over the four *Behinot HB TM*.

The first three *Behinot: Hochma, Bina, Tifferet* in *Malchut*, are suitable for receiving *Ohr Yashar*. Only *Malchut de Malchut*, namely *Tabur*, is considered the *Kli* of *Malchut*, that the *Tzimtzum* covers, and cannot receive inside her any of the *Ohr Yashar*.

The *Tabur* that has come to receive is unfit for *Hitpashtut* with *Ohr Yashar*, but only in *Ohr Hozer*

4. From this you can always tell that *Malchut* that operated from below upward has the ability to expand from her and within her over four *Behinot*, though she receives *Ohr Yashar* in the first three *Behinot*. However, *Malchut* that already operates in her from above downward, meaning the *Malchut* in that *Malchut* that expanded, is no longer fit for receiving any *Ohr Yashar* within her, because she is now ridden by the force of the *Tzimtzum*. The *Malchut* that operates from below upward is called *Keter de Malchut*, or *Peh*. *Malchut* that operates from above downward is called *Malchut de Malchut*, or *Nefesh de Nefesh*, or *Tabur*.

There are only *Shorashim* for the *Kelim* in the *Rosh*. In the *Toch*, *Kelim* for *Ohr Yashar*, in the *Sof*, only *Ohr Hozer*

5. Thus we have clarified the difference between the *Rosh, Toch, Sof* of every *Partzuf*. The *Eser Sefirot de Rosh* do not have complete vessels of reception, as the *Ohr Hozer* that rises and clothes them from below upward is not regarded as *Kelim* but is only good for seizing the *Ohr Yashar* in the *Partzuf*. In this manner, it can afterwards shine and pass from above downward, and for this reason they are called *Shorashim* for *Kelim*.

The *Eser Sefirot* of the *Toch* of the *Partzuf* from *Peh* to *Tabur* are the complete *Kelim* where most of the *Hitlabshut* of the *Ohr Yashar* in the *Partzuf* occurs. The *Eser Sefirot* of the *Sof* of the *Partzuf* are regarded as *Ohr Nekeva* since they are *Ohr Hozer* without *Ohr Yashar*. They receive and do not bestow and therefore end the *Partzuf* and stop its *Orot*.

Chapter Eight

Begins to explain the order of the concatenation of the *Eser Sefirot* that emerge one below the other, called *AA, AVI, and ZON*, or *Galgalta, AB, SAG, MA* and *BON*, emanated from one another through cause and effect. Containing three issues:

- A. That the first *Eser Sefirot* that emerged after the *Tzimtzum* are called *Adam Kadmon*.
- B. That *Adam Kadmon* is called *Olam Keter* because *Behina Dalet* operates in it for *Zivug de Haka*.
- C. The *Zivug* for the every *Partzuf* is in its Upper *Partzuf*.

Explaining the reason for the hanging down of the five *Partzufim GASMB* and their emergence from one another

1. We shall now explain the order of the concatenation of the *Partzufim* from one another, and how they are generated by one another by the necessity of cause and effect. To use fewer words and broader meaning, we shall refer to the five *Behinot* of the *Rosh* as: *Galgalta*, *Eynaim*, *Awzen*, *Hotem*, *Peh*, and the five *Behinot* of the *Guf* as: *Keter*, *Hochma*, *Bina*, *Zeir Anpin*, and *Malchut*.

We shall refer to the *Hizdakchut* of the *Masach* as ascent, because ascent means *Hizdakchut*. When we want to say, for instance, that *Behina Dalet* was purified into *Behina Gimel*, we shall say that *Malchut* rose to *ZA*. Make certain you do not forget that.

Four fulfillments in the four *Otiot HaVaYaH*, which are *ASMB*

2. We shall refer to the names of the five *Partzufim* *AA*, *Abba*, *Ima*, *ZA*, *Nukva* as: *Galgalta*, *AB*, *SAG*, *MA*, *BON*, in accordance with the Gimatria of the four fulfillments of the name *HaVaYaH*. We shall call *Partzuf AA*, which is *Keter*, by the name *Galgalta*.

Partzuf Abba, which is *Hochma*, also called *AVI*, shall be called *AB*, which is *HaVaYaH* filled with *Yodin* (pl. for *Yod*), like this: *Yod* (יוד), *Hey* (הי), *Viv* (ויו), *Hey* (הי), which amount to *AB* (72).

Partzuf Ima, which is *Bina*, also called *YESHSUT*, shall be called *SAG*, which is *HaVaYaH* filled with *Yodin*, and with *Aleph* in the *Vav*, like that: *Yod* (יוד), *Hey* (הי), *Vav* (ואו), *Hey* (הי), which amount to *SAG* (63).

Partzuf ZA shall be called *MA*, which is *HaVaYaH* filled with *Alephin* like that: *Yod* (יוד), *He* (הא), *Vav* (ואו), *He* (הא), which amount to *MA* (45). *Partzuf Nukva*, which is *Malchut*, shall be called *BON*, which is *HaVaYaH*, filled with *Heyin* like that: *Yod* (יוד), *Heh* (הה), *Vav* (ואו), *Heh* (הה).

The reason for these fillings and calculations has been explained in my book “Panim Meiroi u Masbirot”, regarding the 288 *Nitzotzin*, and there is nothing to add here.

The first *Eser Sefirot* in *Kav Ein Sof* are called *Olam Adam Kadmon*. Its level reaches *Keter*. The *Zivug* for each *Partzuf* should be in its *Elyon*

3. You already know that the first *Eser Sefirot* that were emanated after the *Tzimtzum* are called *Adam Kadmon*. They consist of five *Partzufim* *Galgalta*, *AB*, *SAG*, *MA*, *BON*, each containing its own *Rosh*, *Toch*, *Sof*, as has been explained above. It is generally called *Olam Keter*, or *Olam Adam Kadmon*. The reason its entirety is called *Keter* has been explained in *Ohr Pnimit*, being that the real measure of *Masach de Behina Dalet* does not operate in any other *Olam* but that.

You should know that the *Zivug de Hakaa* for *Eser Sefirot de Rosh* of each *Partzuf* must be in the *Peh de Rosh* of its Upper *Partzuf*. It is as the Rav explained here (Part 3, item 12) regarding the four *Olamot ABYA*, that the *Zivug* for *Eser Sefirot de Atzilut* was made in the *Olam* above *Atzilut*, namely *AK*, and that for *Beria* it was made in *Atzilut* etc.

Chapter Nine

Explains the order of the emanation of *Partzuf Galgalta de AK*, containing three issues:

- A. Which is the first *Hitpashtut* of *Ohr Ein Sof* for *Zivug de Hakaa*.

- B. That the *Zivug* is made on *Masach de Behina Dalet* that raises *Ohr Hozer* up to *Keter*, and *Eser Sefirot de Rosh*, *Eser Sefirot de Toch* and *Eser Sefirot de Sof*, come out.
- C. The reason that *Malchut* can expand from *Peh* downward to *Eser Sefirot de Guf* is that all the *Ohr* that the *Tachton* causes in the *Elyon* is also granted to the *Tachton*. Since the *Ohr Hozer* of *Malchut* caused the *Eser Sefirot de Rosh* to be seized, she too acquired *Eser Sefirot*.

Eser Sefirot de Rosh de Galgalta de AK

1. We shall first explain *Partzuf Galgalta de AK*, which is the first *Partzuf* in *Olam AK*. First, you already know that *Ein Sof* expands until the *Zivug de Hakaa* on the *Masach* in *Kli Malchut*. At that time the *Ohr Hozer* that is reflected rises from *Kli Malchut* and clothes the four *Behinot de Ohr Yashar* to the level of *Keter*.

You also know that this *Hitlabshut* of the *Eser Sefirot de Ohr Yashar* in *Eser Sefirot de Ohr Hozer* is called *Eser Sefirot de Rosh*, meaning *Shorashim* to the *Kelim*. It is so because *Hitlabshut Ohr Hozer* from below upward is sufficient only to seize the *Ohr* in the *Partzuf*, but not to actually clothe it.

The reason for *Hitpashtut Malchut de Rosh* for *Eser Sefirot* is because each degree that causes *Ohr* in its superior attains it too

2. It is known that the law in the Upper *Olamot* is that any degree that causes additional *Ohr* to its Upper, that entire addition returns and pours to the degree that caused it too. Thus, since *Malchut* did not receive the *Ohr* that belongs to her, and pushed it back to its place, meaning the *Ohr Hozer* that becomes a clothing for the *Ohr Elyon*, by which it captures the *Ohr Elyon* in the *Rosh*. Without this *Ohr Hozer*, this *Ohr Elyon* would not have been captured there at all.

It therefore necessitates that the entire level of *Eser Sefirot de Rosh* that she generated there would return and expand into *Kli de Malchut* herself. It is like *ZA*, about which it is said: “Three emerged from one, one exists in three.” Here too in *Malchut*, since nine *Sefirot* emerged from one, one exists in nine *Sefirot*, and both are called *Guf*.

Eser Sefirot de Toch de Galgalta de AK

3. Thus, the *Ohr Hozer* will once more shine in the *Kli* of *Malchut*, in a way that expands her to the five *Behinot KHB TM*. The *Eser Sefirot de Ohr Yashar* of the *Rosh* also glitter and expand in the *Eser Sefirot* of the *Malchut*, meaning to the *Malchut* in her, called *Tabur*. These above five *Behinot* of the *Hitpashtut* of the *Malchut* become complete *Kelim* for *Hitlabshut Ohr Elyon* in the *Partzuf*, which is why they are called *Guf* (see *Ohr Pnimit*, Part 3, item 3, and Chap 3, item 1).

Eser Sefirot de Sof de Galgalta de AK

4. *Ohr Elyon* cannot expand there, from *Tabur* downward, because of the *Tzimtzum* and the *Masach* in it. Thus, it only has *He'arah* of *Ohr Hozer*, without *Ohr Yashar*, which doesn't have the power to expand, and therefore end the *Partzuf* (Chap 7, item 2). Thus the *Rosh*, *Toch*, *Sof* of the first *Partzuf* of *AK*, called *Galgalta*, have been explained.

Chapter Ten

Explains the second *Partzuf* of *AK*, called *AB*, containing four issues:

- A. *Ohr Makif* purifies the *Masach de Behina Dalet* into *Behina Gimel*. The *Ohr Elyon*, which doesn't stop shining, struck it and the *Masach* raised *Ohr Hozer* and clothed the *Eser Sefirot de Ohr Yashar* up to *Hochma*. It is called *AB de AK*.
- B. There is no "some" in the spiritual. Thus, prior to receiving *Aviut de Behina Gimel*, she had been completely purified to the root.
- C. The *Hizdakchut* to the *Shoresh* is called ascent from *Tabur* to *Peh*.
- D. After the *Masach* acquired *Aviut de Behina Gimel* in its *Shoresh* in *Peh de Galgalta*, it came back down to its place, the place of *Chazeh de Galgalta de AK*. A *Zivug de Hakaa* was operated on it and *Rosh, Toch, Sof de Partzuf AB de AK* were made from *Peh [Chazeh] de Galgalta de AK* downward.

Ohr Makif purifies the *Masach* of *Behina Dalet* to *Behina Gimel*

1. You already know the law of *Hizdakchut* that operates in the *Aviut* of the *Kli de Malchut*. It states that even though the *Aviut* in *Kli de Malchut* is the cause and what extends the entire level of the *Partzuf*, still, after the *Ohr Elyon* is drawn there and clothes the *Partzuf*, it is the nature of the *Ohr Makif* to purify the *Aviut* in *Malchut* (see *Histaklut Pnimit*, Part 2, item 72). Thus, after the *Ohr Elyon* clothes the above *Partzuf Galgalta de AK*, it generates *Hizdakchut* of the *Aviut de Behina Dalet* in the *Masach* in the *Malchut* in it, causing the new *Masach* on *Malchut de Behina Gimel* to emerge.

The elicitation of the *Eser Sefirot de Rosh* at the level of *Hochma* on *Masach de Behina Gimel*

2. The *Ohr Elyon* does not stop shining for the *Ne'etzalim* for even a moment. Consequently, at the very moment when the *Masach* is renewed in *Aviut de Behina Gimel*, *Ohr Ein Sof* instantly expands to it for *Zivug de Hakaa*, when *Malchut* raises *Ohr Hozer* and clothes the *Ohr Elyon*. However, because *Aviut de Behina Dalet* had been reduced, the rejected *Ohr Hozer* that ascends diminishes and doesn't reach the level of *Keter* as before, only the level of *Hochma*.

The degree of *Hochma* is separated into its own *Partzuf*, called *AB de AK*

3. You already know that just as corporeals are separated from one another by location, so spirituals are separated by *Shinui Tzura* that is initiated in them. The measure of the distance is as the measure of the *Shinui* between them.

Therefore, once *Masach de Behina Gimel* has been renewed inside *Partzuf Galgalta de AK*, with its new degree of *Ohr*, that *Shinui Tzura* (disparity of form) now separates and detaches that new level into its own *Behina*. We thus distinguish this new level as a second *Partzuf* of *AK*, called *Partzuf AB de AK*, reaching only up to *Hochma*.

AB de AK emerged from the *Zivug de Hakaa* on *Masach de Behina Gimel* made in the *Peh de Partzuf Galgalta de AK*

4. Thus we find that the reason and the cause for the emanation of the second *Partzuf de AK* is the law of *Hizdakchut* that always operates in the *Aviut* of the *Masach* in *Kli Malchut*, because of the *Hitlabshut* of the *Ohr Elyon*. Thus, after the completion of the *Hitlabshut* of *Ohr Elyon* in the first *Partzuf de AK*, called *Galgalta*, the *Aviut de Behina Dalet* in the *Masach* of *Malchut* had been purified to the measure of *Aviut de Behina Gimel*. Consequently, this *Zivug de Hakaa* that is performed in *Masach de Behina Gimel* rose to *Peh de Galgalta de AK*, and emanated the second *Partzuf de AK* at the level of *Hochma*, called *Partzuf AB de AK*.

The *Hizdakchut* of the *Aviut* in the *Masach* to *Behinat Aviut de Shoresh* is regarded as ascent to *Peh de Rosh*

5. However, it does not mean that immediately after *Malchut* had been purified from *Behina Dalet* and stood at *Aviut de Behina Gimel Partzuf AB* was emanated and emerged there. It is so because there is no “some” in the spiritual, and it is impossible that some *Aviut* will be purified from *Malchut*, and some *Aviut* would remain in *Malchut*.

However, since *Malchut* began to purify, it must continue to purify from its entire *Aviut* until it is completely *Zach*, when it becomes like its *Shoresh*, where *Ohr Keter* is clothed (Chap 6, item 4). Know, that this *Hizdakchut* to the *Shoresh* is called “the ascent of *Malchut* to *Keter*”, or “the ascent of *Tabur* to *Peh de Rosh*”. It is so because *Peh* is the *Keter* of *Malchut* and *Tabur* is *Malchut de Malchut* (see Chap 7, item 4).

Ascent means *Hizdakchut* and descent means *Hitabut*

6. You must remember here that ascent means *Hizdakchut*, and descent means *Hitabut*. The more *Zach* is also regarded as more *Elyon*. The issue of the standing of the *Eser Sefirot KHB ZA* and *Malchut de Guf* of the *Partzuf* one above the other from *Peh* to *Tabur* does not refer to an imaginary place whatsoever. It is rather only about the *Zakut* and the *Aviut*.

Thus, *Keter*, the most *Zach*, is regarded as standing near the *Peh* of the *Rosh* of the *Partzuf*, meaning above them all. *Malchut*, the most *Av*, is regarded as standing below in the place of *Tabur de Guf* of the *Partzuf*, meaning below them all.

Hishtavut Tzura of the *Tachton* with the *Elyon* is regarded as coming to the place of the *Elyon*

7. However, you should simply understand that when we say that *Malchut* purified from the *Aviut Dalet* in her, and remained as *Zach* as *Behinat Shoresh* in her, it means that she consequently came to the place of her *Shoresh*, meaning her *Keter*, called *Peh*. It is so because since she is as *Zach* as Him, she is on the same degree as Him.

After the *Masach* rose and became included in *Peh de Galgalta*, *Aviut* was renewed in it, except in the last *Behina*

8. Thus, when *Malchut* is completely purified and remains in *Behinat Shoresh*, she thus ascends to her *Maatzil*, meaning *Peh de Rosh*, because *Behinat Peh de Rosh* is the *Shoresh* for the entire previous *Hitpashtut* from above downward. There she is incorporated in the *Zivug de Hakaa* in *Malchut de Rosh*.

By that manner *Malchut* receives the *Aviut* she had before she purified once more, except for the last *Behina*, which is lost and does not return, as the last *Behina* does not leave an imprint. Thus, by the *Hitkalelut* in the *Zivug de Hakaa* in *Peh de Rosh de Galgalta*, she received only *Aviut de Behina Gimel* and *Eser Sefirot* in the degree of *Hochma* emerged on her.

The exit of *Eser Sefirot de Rosh AB* and its descent in the place of *Chazeh de Galgalta*

9. After the *Masach* was incorporated in the *Zivug de Hakaa* in *Peh de Rosh de Galgalta* and the *Aviut* in it has been renewed once more, it was recognized that the *Aviut* in it is the *Aviut de Tabur* below *Peh de Galgalta* and has no relevance to *Peh de Galgalta*.

This recognition is regarded as the *Masach* being separated from *Peh de Rosh Galgalta* and exiting it. It descended, meaning became more *Av* with *Aviut de Behina Gimel* in *Guf de Galgalta*, called *Chazeh*. It had already been contained of *Masach de Aviut* of the *Rosh* from the time it was in *Peh de Galgalta*.

Consequently, *Ohr Ein Sof* expanded to it once more for *Zivug de Hakaa* while being at the place of the *Chazeh* as well, and *Eser Sefirot de Rosh* in the level of *Hochma* emerged on it. It lacks *Keter* since *Masach* in *Aviut Gimel* draws only the level of *Hochma*, and they are called *Rosh de Partzuf AB de AK*.

It turns out that the source of the *Eser Sefirot de Rosh de Partzuf AB de AK* came out at the *Peh de Partzuf Galgalta de AK*, meaning during the *Hitkalelut* of the *Masach* in *Zivug de Hakaa* in *Peh de Galgalta*. After that they descended from there to the place of the *Chazeh*, and from the *Zivug de Hakaa* in the place of the *Chazeh* emerged the *Eser Sefirot* on the level of *Hochma*.

These clothed *Galgalta de AK* from the *Chazeh* upward up to near the *Peh de Galgalta*, meaning up to *Hochma de Guf de Galgalta*, but not the actual *Peh*. It is so because *Peh* is the *Keter de Guf de Galgalta*, and the *Rosh de AB* lacks the *Keter*.

Toch, Sof de Partzuf AB de AK

10. Then that *Ohr Hozer* returned and expanded *Malchut* into *Eser Sefirot* from her and within her, from her downward to the *Malchut* in her, where *Eser Sefirot de Guf* emerged, called *Eser Sefirot de Toch*. *Eser Sefirot de Ohr Hozer* without *Ohr Yashar* expanded from there downward, being *Ohr Nekeva*, ending the degree. Thus we have clarified *Rosh, Toch, Sof de Partzuf AB de AK*.

Chapter Eleven

Explains the third *Partzuf* of *AK* called *SAG de AK*, at the level of *Bina*. Contains two issues:

- A. After *AB de AK* had been completed the *Ohr Makif* returned and purified *Aviut de Behina Gimel* into *Behina Bet*, and *Eser Sefirot* of *Rosh, Toch, Sof* at the level of *Bina* emerged, called *SAG de AK*.
- B. In the beginning, the *Masach* in *Tabur* rose to its *Shoresh* in *Peh*, as it is written about *AB de AK*.

The *Hizdakchut* of the *Masach de Behina Gimel* into *Behina Bet*. There is no *Hizdakchut* in *Masach de Rosh*, but rather in *Masach de Tabur*

1. After the above *Partzuf AB de AK* had been completed, the *Ohr Elyon* clothed it, and the *Ohr Makif* purified the *Aviut* in it once more, as in *Partzuf Galgalta de AK* (see Chap 10, item 4). It refers to the *Aviut de Masach* in its *Malchut de Malchut*, being *Malchut de Guf de AB*, called *Tabur*. It is so because there isn't any *Hizdakchut* in any *Partzuf* in *Malchut de Rosh*, called *Peh*, as it operates from below upward and the *Ohr* is not confined within her, and because of that it does not purify her.

The emergence of *Rosh, Toch, Sof de Partzuf SAG de AK*

2. *Malchut de AB*, called *Tabur*, had been purified from her entire *Aviut*, namely *Aviut de Behina Gimel* and became as pure as the *Shoresh*. It is thus considered that *Malchut* rose to her *Maatzil*, namely *Peh de Rosh AB de AK*. This *Peh* is the *Shoresh* and the *Maatzil* of the *Eser Sefirot de Guf de AB de AK*.

Because she rose to *Peh*, the *Shoresh* gave her the *Aviut* as in the beginning, except for the last *Behina*, which has been lost and does not return (see Chap 10, item 9). As a result, *Malchut* became *Av* again, with *Aviut de Behina Bet*. We refer to this *Hitabut* as descent to her place as in the beginning, meaning the *Chazeh*, near *Tabur de AB de AK*, where she came from (see Chap 10, item 10).

A *Zivug de Hakaa* was performed there once more, and *Eser Sefirot de Rosh* were emanated on the level of *Bina* because the *Ohr Hozer de Behina Bet* does not reach higher than that. *Eser Sefirot de Toch* and *Eser Sefirot de Sof* expanded from there downward (see Chap 10, items 9, 10). This *Partzuf* is called *Partzuf SAG de AK* because it only has the level of *Bina*. The rest of the *Partzufim* of *AK* emerged similarly.

Chapter Twelve

Explains the fourth and fifth *Partzufim* of *AK* called *MA* and *BON de AK*. Contains four issues:

- A. The emergence of *MA* and *BON de AK*.
- B. *Aviut* is called *Hevel* and the five *Behinot* in it are called: *Metzach* (forehead), *Ayin*, *Awzen*, *Hotem*, *Peh*.
- C. *Behina Dalet* connects with *Aviut de Behina Aleph* and the *Shoresh de AK*, and that causes a *Zivug de Hakaa* in them.
- D. The inner and outer *MA* and *BON de AK*.

The emergence of *MA* and *BON de AK*

1. Once *Partzuf SAG* had been completed, the *Ohr Makif* returned and purified the *Aviut de Behina Bet* into *Behina Aleph*. Then the *Ohr Elyon*, which never stops shining, struck it and generated *Eser Sefirot* at the level of *ZA*, called *Partzuf MA de AK*, and expanded in *Rosh*, *Toch*, *Sof*.

This *Partzuf* is called *Olam ha Nekudim*. A *Hizdakchut* of the *Masach* occurred in it too, as in the previous *Partzufim de AK*, but here the *Hizdakchut* is regarded as the “breaking of the vessels”, as *Aviut de Behina Dalet* is involved here (see Part 4, item 36), and only *Aviut Shoresh* remained there.

Thus, the *Ohr Elyon*, which does not stop shining, struck that *Aviut de Shoresh* and *Eser Sefirot* on the level of *Malchut* emerged, regarded as *Partzuf BON de AK*. This is called *Olam Atzilut* and *BYA*.

Aviut is called *Hevel* and the five *Behinot* in it are called: *Metzach* (forehead), *Ayin*, *Awzen*, *Hotem*, *Peh*

2. We have thus thoroughly clarified the matter of the emanation of the five *Partzufim* of *AK* from one another, called *Galgalta*, *AB*, *SAG*, *MA*, and *BON*. Know, that these five *Behinot* of *Masachim* are called five *Havalim* because the *Aviut* in the *Masach* is called *Hevel*.

Thus, *Partzuf Galgalta de AK* emerged from the *Hevel* of the *Peh*, which is *Behina Dalet*. *Partzuf AB de AK* emerged from the *Hevel* of the *Hotem*, being *Behina Gimel*. *Partzuf MA de AK* emerged from the *Hevel* of the *Eynaim*, which is *Behina Aleph*, and *Partzuf BON de AK* emerged from the *Hevel* of the *Metzach*, being *Behinat Keter*, meaning the *Shoresh* of the *Aviut*.

Behina Dalet connects with *Aviut de Behina Aleph* and the *Shoresh de AK*, and that causes a *Zivug de Hakaa* in them

3. We might ask: “But the *Hevel* of the *Eynaim*, being *Behina Aleph*, has frail *Aviut*, not enough for *Zivug de Hakaa* (as the Rav wrote in Part 3, item 80). It is even more so

with the *Hevel* that comes from the *Metzach*, being *Aviut Shoresh*, which is not sufficient for *Zivug de Hakaa*.

The thing is that before there was the *Zivug* on the *Hevel* of the *Eynaim*, a new thing had been erected there, called *Tzimtzum Bet*, which is the ascent of *Behina Dalet* to *Bina*. As a result, *Behina Aleph* and *Behinat Shoresh* had gained *Aviut*, until it was sufficient for *Zivug de Hakaa*. The reason that *Olam ha Nekudim* that came out of *Eynaim* is called *SAG*, and *Olam Atzilut* is called “the new *MA* that came out of the *Metzach*”, is because there are two levels there: male and female.

In *Olam Nekudim* there was a *Reshimo de Hitlabshut* left from *Behina Bet*, which connected with the *Reshimo de Aviut* from *Behina Aleph*, and the level of *SAG*, called “male” emerged on them. Likewise, in *Olam Atzilut*, a *Reshimo de Hitlabshut* from *Behina Aleph* that was connected with *Aviut de Behinat Shoresh* had remained. From joining them together came the level of *MA*, called “male”. However, from the *Behina* of the *Reshimo de Aviut*, which is the female level, there was only the level of *BON*, hence the name of this *MA* “the new *MA*”, as opposed to the level of *MA* in *Nekudim*, which is the old *MA*, prior to this *MA*.

The inner and outer *MA* and *BON de AK*

4. These two *Behinot MA* and *BON* that emerged in *Nekudim* and *Atzilut* are no longer regarded as *MA* and *BON de AK* itself, but as *Hitzoniut de MA* and *BON de AK*. It is because they had been erected in *Tzimtzum Bet*, while *AK* is entirely *Tzimtzum Aleph*.

However, these two levels, *MA* and *BON*, were included in *Pnimit AK* because they passed through it, and were set in it, as there is no absence in the spiritual. These *MA* and *BON* that were included in *AK* are called *MA* and *BON de AK*, or the inner *MA* and *BON de AK*, clothed by *Olam ha Nekudim* and *Olam ha Atzilut*.

Chapter Thirteen

Explains the *Hitlabshut* of the *Partzufim* in one another. Contains three issues:

- A. The necessity of the five *Partzufim* to emerge one below the other.
- B. *Tabur de Elyon* became *Peh de Rosh* to its *Tachton Partzuf*. Thus, each *Partzuf* emerges from *Malchut de Malchut de Elyon* called *Tabur*.
- C. The order of the *Hitlabshut* of the *Partzufim* in one another.

The difference between the five levels one below the other and the five levels one above the other

1. Now you can thoroughly understand the difference between the *Eser Sefirot KHB*, *ZA*, *Malchut* that stand one above the other, and the five *Partzufim Galgalta*, *AB*, *SAG*, *MA*, *BON*, that stand one below the other. The *Eser Sefirot KHB*, *ZA* and *Malchut* emerged and were emanated during the ascent of *Malchut* to the *Maatzil*, occurring in each and every one of the five *Partzufim* (see Chap 10, item 5).

It is so because the *Masach* and the *Malchut* in the previous *Partzuf* must rise to the *Peh de Rosh* there to receive the new *Aviut* in a new form for the birth of a *Partzuf*. At that time a new *Zivug* for the new *Partzuf* is made.

However, the *Eser Sefirot KHB ZON* that emerge during the purification of *Malchut* (see Chap 6, item 5) do not receive a new *Aviut*. On the contrary, they rise and purify

more each time. *Hizdakchut* means ascent. Thus, *Behina Gimel* is emanated above *Behina Dalet*, and *Behina Bet* above in *Behina Gimel* etc.

Peh de Rosh of the *Tachton* must emerge in the place of the *Chazeh de Elyon*

2. However, during the emanation of the *Partzufim*, when (for example) *Partzuf AB* emerges from *Partzuf Galgalta*, *Malchut de Guf de Galgalta* must ascend to the place of the *Peh de Rosh* in *Galgalta*. Once there, she receives *Aviut de Behina Gimel* once more (Chap 10, items 8, 9).

Acquiring the *Aviut* means returning to its place to *Tabur de Partzuf Galgalta* as in the beginning. It is written there that the new *Zivug de Hakaa* in *Behina Gimel* necessarily occurred in the place of the *Tabur* [now called *Chazeh*] *de Partzuf Galgalta*.

Thus, you see that *Malchut de Rosh* of *Partzuf AB* is in the place of *Tabur de Partzuf Galgalta*. Accordingly, you will always find that *Malchut de Guf* of the Upper *Partzuf* becomes *Malchut* of the *Rosh* of its inferior *Partzuf*. In other words, *Tabur de Elyon*, becomes *Peh de Rosh* of the *Tachton*.

Five *Partzufim* must emerge one below the other

3. In this manner, the *Peh* of *Tabur de Galgalta* became *Peh de Rosh AB*, *Peh de Tabur de AB* became *Peh de Rosh de SAG*, and *Peh de Tabur de SAG* became *Peh de Rosh de MA*. *Peh de Tabur de MA* became *Peh de Rosh de BON*. Thus, the five *Partzufim* are compelled to emerge one below the other, as opposed to the inner *Eser Sefirot* in each *Partzuf* that emerge one above the other.

Each *Partzuf* emerges from *Malchut de Malchut de Elyon*

4. The rule that each *Partzuf* is emanated by the power of *Malchut de Malchut* of the *Elyon* comes from the above. It is so because we've seen that *Malchut de Guf* in the Upper *Partzuf*, called *Tabur de Elyon*, is the *Maatzil* of its secondary *Partzuf*.

For instance: *Aviut de Behina Gimel* is acquired by the ascent of *Tabur de Partzuf Galgalta* to *Peh de Rosh Galgalta*. The second *Partzuf*, called *AB* emerges and emanates on that *Zivug*. This *Tabur de Galgalta* is *Malchut de Malchut de Galgalta*, because *Peh* is *Malchut*, and *Tabur* is *Malchut de Malchut*. Thus, *Malchut de Malchut de Elyon* is the *Shoresh* and the *Maatzil* of its *Tachton*.

The order of the clothing of the five *Partzufim* of *AK* one on top of the other

5. However, you should still understand the order of the clothing in the five *Partzufim de AK*. *Peh de Rosh* of *Partzuf AB* stands in the place of *Tabur de Partzuf Galgalta* (see item 3) and extends from below upward to *Peh de Rosh de Galgalta*. It is so because it is regarded as the complete level of *Eser Sefirot de Rosh AB*, because of the *Tabur de Galgalta* that rose there and received the *Aviut* for its *Zivug* (see item 2).

It is for that reason that we say that *Eser Sefirot de Rosh AB* stand and clothe the *Eser Sefirot de Toch de Galgalta*, meaning from *Peh* to *Tabur*. Thus, the *Rosh* of *Partzuf Galgalta* always remains bare, without *Hitlabshut*.

The reason that there is no *Hitlabshut* in the *Rosh*

6. Similarly, *Eser Sefirot de Rosh de Partzuf SAG* also clothe the *Eser Sefirot de Toch [de Galgalta]*, and *Eser Sefirot de Rosh de Partzuf MA* clothe *Eser Sefirot de Toch de Partzuf SAG* and so on likewise. In other words, it is also for the above reason, regarding the clothing of *AB* to *Partzuf Galgalta*, because they all have a single reason: they all emerge by the power of the ascent of *Tabur de Elyon* to *Peh de Elyon*. Consequently, *Eser Sefirot de Rosh de Tachton* stand in the place of the *Eser*

Sefirot de Toch de Elyon, meaning from *Peh* to *Tabur*. From *Peh* of every *Elyon* upward, it always remains bare without any *Hitlabshut*.

Chapter Fourteen

Explains how there are two *Tzimtzumim* (pl. for *Tzimtzum*) in the *Olamot*.

Tzimtzum Aleph was only on *Malchut*, and the Upper nine were clear of any *Tzimtzum*. In *Tzimtzum Bet*, the *Tzimtzum* interfered from *Bina* downward of every degree, and *Bina*, *Tifferet* and *Malchut* exited every degree.

The *Sium* was made in the place of *Bina*, called *Parsa*

1. We shall now explain the *Eser Sefirot* called the “five *Olamot*”: *Adam Kadmon*, *Atzilut*, *Beria*, *Yetzira* and *Assiya*. Here we must know the two *Tzimtzumim* that occurred in the *Olamot*. The first *Tzimtzum* was only on *Kli Malchut*, to not receive *Ohr Ein Sof* inside her. The nine Upper *Sefirot* remained clear of any *Masach* and *Tzimtzum*. From this *Behina* came the first three *Partzufim* in *Olam AK*, called *Galgalta*, *AB*, *SAG*, as we’ve explained in chapter 12.

After that, in *Partzuf Nekudot de SAG de AK*, there was a second *Tzimtzum*, where the *Malchut* that ends the *Kav* of *Ohr Ein Sof* that stood at the point of *Olam ha Zeh*, rose to the place of *Chazeh de Partzuf Nekudot de SAG de AK*. It ended the *Kav* of *Ohr Ein Sof* there and half of *Tifferet* and *NHYM* from the *Chazeh* of the *Partzuf* downward remained empty, without *Ohr*.

Just as there was a new general *Sium* on the *Ohr* of the *Kav* in the place of *Chazeh* of *Partzuf Nekudot de SAG de AK* because of the ascent of *Malchut* to *Bina de Guf*, called *Tifferet*, so occurred inside the *Eser* particular *Sefirot* of each and every degree. *Malchut* of that degree rose to *Bina* of that degree and ended the degree there. *Bina* and *TM* of that degree exited the degree and fell into the degree below it. This new *Sium* that occurred in *Tzimtzum Bet* in the place of *Bina*, or *Tifferet*, is called *Parsa*.

The general *Parsa* interrupts between *Atzilut* and *BYA*

2. We shall now speak from the perspective of the general *Parsa*. *Malchut ha Mesayemet* that stood at the point of *Olam ha Zeh* rose to the place of *Chazeh de Partzuf Nekudot de SAG de AK* and ended the *Ohr* of the *Kav* there. The *Sium* that was made in the place of the *Chazeh* is called “the general *Parsa*”.

Olam Atzilut came out from this *Parsa* upward, and from this *Parsa* downward, in the place that’s been emptied of the *Ohr* of *Kav* of *Ein Sof*, came out *Olamot Beria*, *Yetzira*, *Assiya*, through *Ohr* of *Tolada*. Thus, in the place of the half of *Tifferet*, emerged *Olam Beria*; in the place of *Netzah*, *Hod*, *Yesod*, emerged *Olam Yetzira*, and in the place of *Malchut* emerged *Olam Assiya*.

After special corrections, *Olam Beria* receives through *Masach de Behina Bet* from *YESHSUT de Atzilut*. *Olam Yetzira* receives from *ZA de Atzilut* through *Masach de Behina Aleph*, and *Olam Assiya* receives from *Malchut de Atzilut* through *Masach de Shoresch de Aviut*.

ABYA are four levels *HB TM*

3. Hence there are five *Olamot* named *KHB TM*. *Olam AK* has the degree of *Keter*, meaning *Eser Sefirot de Partzuf Galgalta de AK*. That is because the level of every

Olam is measured according to the level of its first *Partzuf*, just like the measure of the *Koma* in the *Sefirot* is according to its highest *Sefira*.

Olam Atzilut has the level of *Hochma*, meaning in the *Eser Sefirot de Partzuf AA de Atzilut*, which is regarded as the first *Partzuf*, because *Atik* is higher than *Atzilut*. *Olam Beria* has the level of *Bina*, meaning *YESHSUT*, *Olam Yetzira* – the level of *ZA*, and *Olam Assiya* – the level of *Malchut*.

The main difference between *AK* and *ABYA* is that *AK* is from *Tzimtzum Aleph*, while *ABYA* are from *Tzimtzum Bet*. *Atzilut* is above the general *Parsa* and *BYA* are below that *Parsa*.

4. The differences between these five *Olamot* are primarily a result of the two *Tzimtzumim*. *Olam Adam Kadmon* is from *Tzimtzum Aleph*, where *Kav Ein Sof* shines up to the point of *Olam ha Zeh*. Its nine *Sefirot* are clear of any *Masach* and *Tzimtzum*.

However, the four *Olamot ABYA* are from *Tzimtzum Bet*, where from *Bina* downward in each of their degrees, the *Tzimtzum* of *Malchut* is already involved, due to the ascent of *Malchut* to *Bina* of every degree. Even though *Olam Atzilut* is from *Tzimtzum Bet*, it is still clear of any *Masach* and *Tzimtzum* because it stands from the general *Parsa* upward. Thus the *Ohr* of the *Kav Ein Sof* shines in it to its end, meaning to *Parsa*, being the place of *Chazeh de Partzuf Nekudot de SAG de AK*.

Olam Beria is already under the general *Parsa*, meaning after the *Ohr* from *Kav Ein Sof* stops. It has only *Ohr* of *Tolada* from *Ohr de Kav*. However, since it stands in the place of half *Tifferet de Nekudot de SAG de AK*, and *Tifferet* is regarded as *Bina de Guf*, as *KHB de Guf* are called *HGT*, it has therefore been corrected to receive *He'arat Bina*, which is *YESHSUT*.

Olam Yetzira, standing at the place of *NHY de Partzuf Nekudot de SAG de AK*, namely *Behinat ZA*, has been corrected to receive *He'arat ZA de Atzilut*. *Olam Assiya* that stands at the place of *Malchut de Partzuf Nekudot de SAG de AK* has been corrected to receive *He'arat Malchut de Atzilut*.

5. You can therefore see that in *AK*, before *Tzimtzum Bet* occurred, there wasn't any actual *Masach* except at the point of *Olam ha Zeh*, which is its *Sium Raglin*. All the above-mentioned *Masachim* in *AK* above the point of *Olam ha Zeh* are but operations of that *Masach*.

It is known that the *Aviut* of the *Masach* cannot ascend above its place even a bit. Thus only the affects of the *Masach* rise upward from its place, though they are devoid of any *Aviut*. Therefore, there isn't any *Aviut* and *Masachim* in *AK*, though its *Masach* is the most *Av* of all the *Olamot*, being that it is *Behina Dalet*. It is so because this *Aviut* becomes active only from its *Sium Raglin* downward, which is only the point of *Olam ha Zeh*.

6. *Tzimtzum Bet* occurred in *Olam Atzilut* and the *Parsa* had been erected between *Atzilut* and *BYA* due to the ascent of *Malchut de Behina Dalet* from the point of *Olam ha Zeh* to the place of *Chazeh de Partzuf Nekudot de SAG de AK*. It stopped the *Ohr* of *Atzilut* there, and this new *Sium* is called *Parsa*.

Therefore, the *Sium Raglin* of all the *Partzufim* of *Atzilut* occurred in the place of that *Parsa*, for *Ohr Ein Sof* does not shine anymore, but only *Ohr* of *Tolada*. There is *Masach de Behina Gimel* in that *Parsa*, ending the *Raglain* of *AA* because of the *Hitkalelut* of *Behina Dalet* in the *Parsa*, as well as the *Masachim* of the other *Partzufim*. Thus, from *Parsa* downward the power of the *Masach* dominates, as it stopped the *Ohr Elyon* from *Ein Sof*.

However, from *Parsa* upward there isn't any *Behinat Masach*. Instead, all the above-mentioned *Masachim* from *Masach de Sium Raglin de Atzilut* upward, are but operations that rise by the power of *Masach de Sium Raglin* of the five *Partzufim* of *Atzilut*. Those receive all their *He'arah* by the *Masach de Sium Raglin*, though they do not receive any of its *Aviut*, as the *Aviut* of the *Masach* cannot ascend above its place. Therefore there is no *Masach* whatsoever in all the *Partzufim* of *Atzilut*.

Chapter Fifteen

Explains the issue of *Keter* and *ABYA* in the five *Partzufim* of *Atzilut* and all the degrees. Contains two issues:

- A. The *Parsa* in *Chazeh de Atzilut* is *Hitkalelut* from the general *Parsa*, by which *Olam Atzilut* itself is divided into *ABYA*.
- B. Just like *Olam Atzilut* is divided into *ABYA* by the power of the general *Parsa*, so each and every degree is divided into inner *ABYA*.

1. We shall now explain the *Behinot* of *Keter* and *ABYA* in the five *Partzufim* of *Atzilut*. *AA* is the *Keter* and the Upper *AVI* that clothe *AA* from *Peh* to his *Chazeh* are *Atzilut*. *YESHSUT*, which clothe *AA* from the *Chazeh* to *Tabur* are *Beria*, and *ZA* and *Malchut*, which clothe *AA* from *Tabur* downward, are *Yetzira* and *Assiya*.

The *Parsa* in *Chazeh de Atzilut* is *Hitkalelut* from the general *Parsa*, by which *Olam Atzilut* itself is divided into *ABYA*.

2. The reason for these names is that after *Partzuf Nekudot de SAG de AK* has been divided at the *Chazeh*, *Olam Atzilut* stands from the *Chazeh* upward, and the three *Olamot BYA* stand from the *Chazeh* downward, emanating from the *Kav* of *Ohr Ein Sof*.

As has been written in the previous chapter, it is also contained in *Olam Atzilut* itself, as a *Hitkalelut* of the *Elyon* from the *Tachton*. *AA* is the rudiment of *Olam Atzilut*, because as every level of *Eser Sefirot* is measured by its highest *Sefira*, so each *Olam* is measured according to the level of its first *Partzuf*, divided at the *Chazeh*. It is regarded as *Atzilut* from the *Chazeh* upward, and as *BYA* in *Atzilut* from the *Chazeh* downward. The *Parsa* in the place of *Chazeh de AA* is a *Hitkalelut* from the general *Parsa* that stands under the *Sium* of the entire *Atzilut*.

Thus, *AA* itself, whose *Rosh* is exposed without *Hitlabshut*, is regarded as *Keter*. *AVI*, which clothe it to the *Chazeh*, are clean even from the *Hitkalelut* of the *Parsa*, and are considered as *Atzilut*. *YESHSUT*, however, that stand below *Parsa* at the *Chazeh de AA* where the general *Parsa* is incorporated, are regarded as *Beria*. *ZA* clothes only *NHY de AA*, and is regarded as *Yetzira*, and *Malchut*, which clothes *Malchut de AA*, is regarded as *Assiya*. Now you can see how the three *Olamot BYA* are connected in *YESHSUT* and *ZON de Atzilut*, which clothe from *Chazeh de AA* downward.

Just like *Olam Atzilut* is divided into *ABYA* by the power of the *Hitkalelut* of the general *Parsa*, so each and every degree is divided into inner *ABYA*

3. That explains that matter of the *Eser Sefirot de Keter* and *ABYA* in every single *Partzuf* in the *Partzufim* of *ABYA*. As we have learned in the general *Olam Atzilut*, which is *AA* that was divided at the *Chazeh*, whose *Rosh* is *Keter*, from its *Peh* to the *Chazeh* it is *Atzilut*. Also, from *Chazeh* to *Tabur* it is *Beria*, and from *Tabur* down there are *Yetzira* and *Assiya*.

Thus all the inner *Partzufim* of *ABYA* are incorporated in it. In each and every *Partzuf* in them, the *Rosh* is regarded as *Keter*, from *Peh* to *Chazeh* as *Atzilut*, and from *Chazeh* to *Tabur* as *Beria*. Finally, from *Tabur* down it is regarded as *Yetzira* and *Assiya*.