

# TALMUD ESER SEFIROT

(The Study of the Ten Sefirot)

## PART FOUR

*The Eser Sefirot of Akudim, containing six chapters*

Chapter One .....	2
Chapter Two.....	12
Chapter Three.....	18
Chapter Four .....	28
Chapter Five.....	36
Chapter Six.....	43

## Chapter One

Explains *Rosh* and *Guf de Adam Kadmon* down to *Tabur*. There is no actual *Kli* in the *Eser Sefirot de Rosh*, and in the *Eser Sefirot de Guf* there is actually one *Kli*, called *Keter*. The *Eser Sefirot* in this *Kli* are estimated according to their distance from *Behina Dalet*. Since they are in a single *Kli*, they are called *Akudim*. Contains eleven issues:

1. We do not have the strength to study prior to *Olam Atzilut*. 2. *Eser Sefirot de Atzilut* are *Orot* and *Kelim*. In order to connect to their *Shoresh* above, we must speak in a gradual order from *Rosh* to *Sof*. 3. The *Orot de Guf de AK* from *Peh* to *Tabur* are called *Akudim*. 4. The *HaVaYot* of the *Kelim* were born from the mutual *Hakaa* of *Ohr Makif* and *Ohr Pnimi* outside the *Peh*. 5. There are no *Kelim* prior to *Akudim*, meaning in *Eser Sefirot de Rosh de AK*. A single actual *Kli* was made into *Eser Sefirot* in *Akudim*. 6. *Kli de Akudim* is *Keter*. *Eser Kelim KHB TM* emerged below *Akudim* and in *Akudim* a single *Kli* was made for the *Eser Sefirot*. 7. There is force of *Eser Sefirot* in the *Ohr Elyon*. 8. It drew *Ohr Akudim* from *Peh* to *Tabur* and left and returned to its origin in the *Peh*. 9. A *Reshimo* that was left after the *Histalkut* of the *Ohr* became a *Behinat Kli*. 10. Since the *Ohr* left all at once there was only one *Kli* made, called *Keter*. 11. There are *Eser Sefirot* found in this *Kli*, according to their distance from *Behina Dalet*, meaning according to the *Dalet Behinot* in the *Ohr Elyon*.

We do not have the strength to study prior to *Olam Atzilut*

1. **You already know that we have no strength to study prior to the emanation of the *Eser Sefirot*, or imagine any image and shape whatsoever** <sup>(1)</sup>. **However, to simplify matters we do need to speak allegorically** <sup>(2)</sup>. **Therefore, even if we speak of a picture that is up there, it is only to simplify matters.**

### *Ohr Pnimi*

1. Because all these discernments that we make in the *Olamot* stem and emanate from *Olam Atzilut* downward, meaning from the *Olam* where *Eser Sefirot* and *Tikun Kavim* already manifest as *Hesed*, *Din* and *Rachamim*.

However, above *Olam Atzilut*, meaning before the *Eser Sefirot* appear, we have no grasp that is sufficient to discern any similarity and dissimilarity of form between one *Sefira* and another. That is because attainment begins from the *Hitlabshut* of the *Eser Sefirot* in *Eser Kelim*, meaning from *Olam Atzilut* downward.

That is why the Rav writes, “**we have no strength to study prior to the emanation of the *Eser Sefirot*, or imagine any image and shape whatsoever.**” It is so because prior to the emanation of the *Eser Sefirot* that appeared in *Olam Atzilut*, the *Eser Sefirot* were regarded as *Ohr* without a suitable *Kli*, and it is known that we have no attainment in the *Ohr* without a *Kli*.

2. It means that from *Olam Atzilut* downward we can insinuate the discernments in the Upper roots above by allegory and metaphors taken from the reality of the conducts of this world. All the details of the creations and their modes of conduct in this world concatenate and extend from the Upper *Olamot*. It is just like the seal and its imprint, where all the details in the seal are copied and transferred to its imprint, none missing.

Our sages wrote, “There is not a single blade of grass below that does not have an appointed angel above that strikes it and tells it, ‘Grow!’” (Bershit Raba, Parasha 10, omissions from Part 1, item 1). It tells us that you have not a tiny item in this world that does not have a *Shoresh* in the Upper World. This *Shoresh* operates on it in all its forms and inclinations in everything it does here before us in this world.

Thus, the sages have devised a special language to convey their attainment of the Upper *Olamot* orally and in text from generation to generation: They take the branches in this *Olam* and explain the reality of the Upper *Olamot*, which relate to these branches with them.

The above relationship of root and branch begin only from *Olam Atzilut* downward, meaning from the moment of the completion of the *Eser Sefirot*, and not at all before that. It is therefore obvious that no such existence of the Upper *Olamot* can be implied using the corporeal branches, as these branches do not have a direct correlation to them, to qualify them to explain these terms.

The Rav writes here that it is spoken allegorically here only to clarify matters. In other words, it is to give us some grasp so as to show us the *Shorashim* of *Olam Atzilut*. Thus, we must first understand the branch as it relates to its *Shoresh* in *Atzilut*, and then we can relate the *Shoresh* to its earlier *Shoresh* in the *Olamot* that precede *Atzilut*.

*Eser Sefirot de Atzilut* are *Orot* and *Kelim*. In order to connect to their *Shoresh* above, we must speak in a gradual order from *Rosh* to *Sof*

2. **However, you should know that the *Eser Sefirot de Atzilut* are two matters<sup>(3)</sup>: The first is the *Hitpashtut* of spirituality, and the second is *Kelim* and *Evarim* (organs), where the *Atzmot* expands. All this must have a *Shoresh* above, for these two *Behinot*, and therefore we need to speak of the order of degrees from *Rosh* to *Sof*.**

#### *Ohr Pnimi*

3. They are the spiritual *Hitpashtut*, called *NRNHY*, and the matter of *Kelim* and *Evarim*, called *KHB*, *HGT*, *NHYM*, or five *Partzufim*: *AA*, *AVI*, and *ZON* that the *NRNHY* clothe. Each of these matters is a separate study in its own, meaning its conducts of concatenation and manifestation differ from the other.

Moreover, they are complete, antipodal opposites: in the *Kelim*, the Upper *Kelim* appear first, as first appears *Keter*, next *Hochma* and finally *Malchut*. The *Orot* are the opposite: in them the *Tachtonim* appear first, beginning with the appearance of *Nefesh*, then *Ruach* and finally *Yechida*. They are also opposite in all their appearances and *Behinot*.

Thus, if we do not know the reason for the things well, in their root, we will not be able to escape confusion in this wisdom. The Rav wrote, “**therefore we need to speak of the order of degrees from *Rosh* to *Sof*.**” It means that then we will thoroughly know the reasons for every single matter at its root. We will be able to distinguish the proper conducts and the order in each degree, and the proper conducts and the order in the *Orot*, and we will not misplace the terms with one another.

The *Orot de Guf de AK* from *Peh* to *Tabur* are called *Akudim*

3. **It is written “and saw in a dream, and, behold, the he-goats which leaped upon the flock were *Akudim* (streaked), *Nekudim* (speckled), and *Brudim***

**(grizzled). (4)” It is also written, “for I have seen all that Laban doeth unto thee.”**

**This verse implies all these *Behinot* that we discuss here. Laban is the Upper *Loven* that precedes all this *Atzilut* and makes all these *Behinot*, namely *Akudim*, *Nekudim* and *Brudim*, for the purpose of *Atzilut* that will emanate after them.**

**He is called by the name Yaakov (Jacob) and began with *Akudim* as they are the *Orot* that stem from *Peh de Adam Kadmon*. The manifestation of the *HaVaYot* of the *Kelim* commenced in them since the *Eser* inner and surrounding *Orot* are tied and connected together in a single *Kli*. For that reason it is called *Akudim*, from the words, “and bound Isaac,” meaning tied (*Akud*).**

#### *Ohr Pnimi*

4. These are names of the first three *Olamot* that hung down from one another until the *Eser Sefirot* were emanated properly. It refers to ten *Orot*, called: *Nefesh*, *Ruach*, *Neshama*, *Haya*, *Yechida*, clothed in ten *Kelim*, called: *Keter*, *Hochma*, *Bina*, *Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, *Yesod*, *Malchut*.

In the beginning, only one *Kli* was emanated, called *Kli Malchut*. All the other ten *Orot* were clothed and tied to that single *Kli*. Thus, that first *Olam* is called *Olam ha Akudim*, from the words tied, and bound, as we will discuss henceforth.

It is also called “One *Kav*”, or *Olam Adam Kadmon*. It is called One *Kav* because the *Ohr* is clothed in but a single *Kli*, and it doesn’t have the conduct of the three *Kavim* yet, called: *Hesed*, *Din*, *Rachamim*. This *Kli* is called *Midat ha Din*, which is *Kli Malchut*.

However, afterwards there was the association with *Midat ha Rachamim*. It means that *Malchut*, called *Midat ha Din*, was mingled and incorporated with each and every *Sefira* of its previous nine *Sefirot*, called *Midot* (pl. for *Midat*) *ha Rachamim*.

Through this association, a *Kli* was made in each and every *Sefira*, at which time the *Eser Sefirot* were completed properly. Then the conduct of the three *Kavim* was made in the *Eser Sefirot*, called: *Hesed*, *Din*, *Rachamim*.

Our sages wrote: “In the beginning it came upon the thought to create the world in *Midat ha Din*; He saw that the world does not exist, preceded *Midat ha Rachamim* and associated it with *Midat ha Din*” (Bershit Raba). This verse seems unbecoming; are His thoughts like the thought of flesh and blood, who first want to do thus, but regret for some reason and do otherwise?

Indeed, we have already explained (see Part 1, Table of Questions, explanation of “Before” and “After”), that “Before and After” in spirituality mean cause and consequence. The cause appears first, and the consequence that extends from it is called “After”.

Our sages tell us that the first reason for the emanation of the *Olamot*, called the “first *Olam*”, emanated and emerged as only *Kli Malchut*, called *Midat ha Din*. However, “He saw that the world does not exist,” meaning it does not have that same perfection that is required for the creation of the world, and so He “associated it with *Midat ha Rachamim*.”

In other words, it therefore became the element that causes the association of *Midat ha Rachamim* with the *Din*, for which emerged and emanated *Eser*

*Sefirot Orot* and *Kelim* in the three *Kavim*, *Hesed*, *Din*, *Rachamim*. Our sages also implied that same matter in another place in different words (Avot 285): “The world was created in ten utterances. Couldn’t it have been created with one utterance? But to repay the evil, who destroy the world that was created in ten utterances, and give a good reward to the righteous, who keep the world that was created in ten utterances.”

Ten utterances refer to *Eser Sefirot*. They ask: “Since the first *Olam* had been created in a single utterance, meaning with a single *Kli*, the *Kli* of *Malchut*, why then did *Eser Sefirot* hang down and emerge from it?” They answered: “To repay the evil etc. and to give a good reward for the righteous etc.”

In other words, the thought of creation to delight His creatures does not exist in another way, but by a conduct of reward and punishment, meaning *Eser Sefirot*, which is the conduct in three *Kavim*, *Hesed*, *Din*, *Rachamim*. Thus, the first *Olam*, where there was only *Kli Malchut*, had to have concatenated from state to state until the *Eser Sefirot* were emanated, being the association of *Midat ha Rachamim* with the *Din*. That, in turn, manifests the conduct of reward and punishment that brings to the benefit incorporated in the thought of creation.

The beginning of the above association occurred in *Olam Akudim* itself by the *Hizdakchut* of the *Aviut* in the *Masach*. As a result, three *Partzufim* came out and hung down, called *Galgalta*, *AB*, *SAG*. Even though they are all still regarded as *Akudim*, still the association gradually occurs in them.

After that, *Partzuf BON de AK* came out, called *Olam ha Nekudim*, where the three *Kavim Hesed*, *Din*, *Rachamim* were emanated in the *Eser Sefirot* of the first three, *KHB*, called *Rosh*. However, in *ZAT*, the *Eser Sefirot* still came out in one *Kav*, and it is in that *Olam* that the breaking of the vessels occurred.

This breaking of the vessels became a reason for the matter of the association of *Midat ha Rachamim* with *Din* ending in *Behinat* three *Kavim Hesed*, *Din*, *Rachamim* and ten complete *Kelim* in the seven lower *Sefirot HGT NYHM* as well, in the next *Olam*, called *Olam ha Brudim* and *Olam ha Tikun*. It is so because the correction of the *Olam* to match the thought of creation begins specifically in that *Olam*, and not before.

Now we have learned the difference between the three *Olamot*, mentioned in the Rav’s words: *Olam Akudim* means that ten *Orot* were *Akudim* and tied in a single *Kli*. However, *Olam ha Nekudim* is regarded as its Upper three, *KHB*, where there was already the association of *Midat ha Rachamim* with *Din*.

Only in *Olam Brudim*, called *Olam Atzilut*, was the association of *Midat ha Rachamim* with *Din* corrected completely, in the seven lower *Sefirot* as well. Thus, we have here a *Hitlabshut* of *Eser Orot* inside *Eser Kelim*, and from that *Olam* begins the differentiation of the actual *Eser Sefirot*.

The *HaVaYot* of the *Kelim* were born from the mutual *Hakaa* of  
*Ohr Makif* and *Ohr Pnimi* outside the *Peh*

- 4. In the bonding of the inner *Orot* with the *Orot Makifim*, they are connected inside the *Peh* <sup>(5)</sup>. Consequently, when they emerge together outside the *Peh*, bound together <sup>(6)</sup>, they strike and beat on each other <sup>(7)</sup>, and the *HaVaYot* of their *Kelim* are born from the beating.**

*Ohr Pnimi*

5. You already know that the *Peh* is the *Malchut* of *Rosh de AK* where the *Masach* of *Behina Dalet* had been erected. It detains the *Ohr Elyon* from expanding and clothing the fourth *Behina*, as the *Ohr Elyon* has the conduct of expanding in

*Behina Dalet* also, and fulfill the entire reality as before the *Tzimtzum*. However, the *Masach* erected in the *Peh*, detains it and does not receive it. This is called *Zivug Hakaa*.

The entire measure of the *Ohr Elyon* that is suitable for clothing *Behina Dalet*, which (as we've said) she does not receive, this *Ohr Elyon* returns backwards to its origin and becomes a *Malbush* over the first nine *Sefirot* of *Ohr Yashar* (see above Part 3, Chap 12, and in *Ohr Pnimi* there). It turns out that all the *Orot* that are destined to come in the *Olamot* after their correction, called *Orot Makifim*, they are contained in that *Ohr Hozer* that clothes the first nine *Sefirot de Ohr Yashar* of *Rosh de AK*.

It is so because this is the *Ohr Elyon* that is not accepted in *Behina Dalet*. Hence, it does not fulfill the entire reality as it was prior to the *Tzimtzum*. However, *Behina Dalet* becomes corrected through all the *Zivugim* and the *Ohr Hozer* that are destined to appear in the *Olamot* by raising *MAN* through the acts of the righteous. Eventually, she becomes fit to receive the *Ohr* as it was in *Ein Sof* before the *Tzimtzum*. It is written in the Zohar: “*Ein Sof* is not inspired with His *Ichud* (unification), before His spouse is given to Him,” which is the correction of *Behina Dalet*.

Now we have clarified that all the *Orot Makifim* are contained in the *Masach* and *Ohr Hozer* in *Peh de Rosh AK*, along with the inner *Orot*, which are the nine *Sefirot de Ohr Yashar* that are connected with it. The Rav writes, “**the bonding of the inner *Orot* with the surrounding *Orot*, they are connected inside the *Peh*,**” meaning *Malchut*, by the power of the *Masach de Behina Dalet* that is corrected there.

6. Both the *Ohr Pnimi* and the *Ohr Makif* are connected in *Behina Dalet*. The Upper nine *Sefirot de Ohr Yashar* are connected and clothed in her *Ohr Hozer*, called *Ohr Pnimi*, but the *Orot* that are destined to come until the end of the correction, called *Orot Makifim*, are also contained in that *Ohr Hozer*. It is so because they are the essence of the *Ohr Hozer*, thus destined to manifest bit-by-bit over six thousand years and after that until the end of correction.
7. Because when the two *Orot* come down and expand from the *Peh* down into *Guf de AK*, the *Orot Makifim* cannot clothe inside the *Guf* because of the force of the *Masach* that detains that *Ohr* (see Part 2, Table of Questions, item 4). Because they are connected and incorporated there, they too want to expand in the *Pnimit* of the *Partzuf*. Hence, they purify the *Aviut* in the *Masach*, meaning that force of detainment that does not let them clothe there.

However, by the force of that *Bitush* in the *Aviut* of the *Masach*, for which the *Masach* purifies, it causes the *Histalkut* of the inner *Orot* from the *Guf*. It is so because as it purifies to *Aviut de Behina Gimel*, the *Ohr Hozer* is shortened, clothes only the level of *Hochma*, and *Ohr Keter* disappears from the *Guf*.

When *Behina Gimel* is also purified into *Aviut de Behina Bet*, the *Ohr Hozer* is shortened to the level of *Bina*, and the *Ohr Hochma* also disappears until all the *Aviut* is purified and there is no more *Zivug de Hakaa* there. Then, the entire *Ohr Pnimi* disappears from the *Partzuf*. When the Rav writes, “**they strike and beat on each other,**” it means that one rejects the other because the size of the *Ohr Pnimi* is measured by the *Aviut* in the *Masach*.

Hence, in a greater *Aviut* it grows stronger, and vice-versa, the detainment of the *Orot Makifim* that cannot clothe is only because of the *Aviut* and the *Gevul* in the *Masach*. For that reason it purifies the *Aviut*, and for that reason they beat on each other until they both depart.

There are no *Kelim* prior to *Akudim*, meaning in *Eser Sefirot de Rosh de AK*

5. **Prior to the existence of *Akudim* (8), the *Ohr Elyon* could not clothe any *Kli*. That is because the *Kelim* could not tolerate it (9), and the *Ohr* did not clothe the *Kli* until the expansion of that great *Ohr* came to *Behinat Akudim* (10). Then, a reality of a single *Kli* for that great *Ohr* has been made, and there began a certain limitation of the *Ohr* in *Atzilut* (20), which could not have been done thus far (30).**

#### *Ohr Pnimi*

8. *Akudim* are regarded as *Eser Sefirot* of the *Toch* of the first *Partzuf* in the reality after the first *Tzimtzum*, called *Adam Kadmon*. Prior to that there weren't any *Rosh*, *Toch*, *Sof* in the *Ohr Elyon*, but the *Ohr Elyon* filled the entire reality (study closely in Part 1).

The Rav writes, “**Prior to the existence of *Akudim*,**” meaning in the *Eser Sefirot* in *Rosh de Adam Kadmon* that precede the *Eser Sefirot de Toch de Adam Kadmon*, called *Akudim*, “**the *Ohr Elyon* could not clothe any *Kli*.**” It is thoroughly explained in Part 3, that there is no *Behinat Kli* in the *Eser Sefirot de Rosh*, only *Shorashim* for the *Kelim*.

9. Because the *Ohr Hozer* that ascends from *Malchut* upward is not regarded as a *Kli* for reception of the *Ohr Elyon*, but only as a *Shoresh* for a vessel of reception. Thus, as much as *Malchut de Rosh* expands and broadens to *Eser Sefirot* from her and within her by the *Ohr Hozer* that overturns and descends from above downward, there are still no *Kelim* there at all (see Part 3, Chap 2, *Ohr Pnimi*, item 3).

It is so because the *Ohr Hozer* rises there from below upward, and any clothing from below upward indicates departure from reception. The reason we call it *Halbasha* (clothing) is that the *Eser Sefirot* connect there and become a *Shoresh* for the *Halbasha*. This is why the Rav writes, “**the *Kelim* could not tolerate it.**”

10. Until *Malchut* and the *Ohr Hozer* with her extend *Eser Sefirot* of *Rosh* to the *Toch* from above downward. Then a single *Kli* was made, meaning *Kli Malchut*. It expanded, broadened and received the entire amount of *Ohr* inside it, whose *Ohr Hozer* clothed the *Eser Sefirot* of the *Rosh* (see Part 3, Chap 2, *Ohr Pnimi*, item 3). These *Eser Sefirot* that descend from the *Rosh* downward and clothe *Kli Malchut* that had expanded are the ones called *Eser Sefirot de Akudim*, or *Olam ha Akudim*.
20. Because *Malchut* in the *Sof* of that *Kli*, which is regarded as *Malchut de Kli Malchut*, limits the *Ohr Elyon* on its path from expanding from her downward. The force of that limitation is called *Tabur*, or *Chazeh*.
30. Meaning *Malchut de Rosh* also limits the *Ohr Elyon*, hence a *Zivug de Hakaa* occurred there, and raising of *Ohr Hozer* (see Part 3, Chap1, *Ohr Pnimi*, item 70). However, this limitation and this *Ohr Hozer* of *Malchut de Rosh* are not regarded as an actual limitation, only as a potential limitation. *Keter* is like a primeval substance, containing a *Shoresh* of all four elements, but in potential, not in actual fact. It is therefore possible to call it *Ein Sof* and *Maatzil*, referring to the *Eser Sefirot de Rosh*, called *Keter*.

These words of the Rav are indeed profound and we must understand them, for they pertain to the very root of the wisdom and its beginning. We must determine the difference between “potential” and “actual” that the Rav speaks of. He divides between the *Eser Sefirot de Rosh* that clothe the *Ohr Hozer* from

below upward, and the *Eser Sefirot de Guf* that clothe the *Ohr Hozer* from above downward. It is for that reason that the *Eser Sefirot de Rosh* are sometimes called *Ein Sof* and *Maatzil* to the *Eser Sefirot de Guf*.

There is a great difference and distance between the *Ohr Hozer* that ascends from the *Masach* in *Malchut* upward, clothing the *Eser Sefirot de Rosh*, and the descending *Ohr Hozer* with the *Ohr Yashar* from *Eser Sefirot de Rosh* down to the *Guf*. It appears that they are opposite from one another because the *Ohr Hozer* that ascends from below upward is not only regarded as a vessel of reception for the clothing *Ohr Yashar*, but it even contains resistance to reception.

It is so because any “from below upward” means that the *Ohr* turns to the *Maatzil* and not to the receivers. However, the ascending *Ohr Hozer* still becomes a *Malbush* for the *Ohr Elyon*. In other words, it becomes a *Shoresh* for the tying of the *Ohr Elyon* to the *Ne’etzal*. That is because *Kli Malchut de Rosh*, which raised that *Ohr Hozer*, expands and extends by it from her and within her, and becomes a vessel of reception called the *Guf* of the *Partzuf* (see Part 3, Chap 2, *Ohr Pnimi*, item 3). It is so because *Eser Sefirot de Rosh* descend from above downward and expand and extend within her.

*Eser Sefirot de Rosh* depart from coming into the vessel of reception, by their own property, as that is the meaning of *Ohr Hozer* that ascends from below upward, to the *Maatzil* and not to the *Ne’etzalim*. Still, the entire *Ohr* that is received in the *Guf* in actual fact, is not from the *Eser Sefirot de Rosh* that expand in it from above downward, as explained in item 30.

For that reason the *Eser Sefirot* of the *Rosh* are considered to have *Eser* potential *Sefirot*, but not actual. It means that the actual clothing of the *Ohr* in the *Kelim* is not at all in the *Rosh*, but only the potential and the *Shoresh* that is to be extended from it. That is why the *Rosh* is called *Ein Sof*, or *Keter*.

The Rav wrote, “**Then,**” meaning after the *Ohr* expanded in the *Guf* of the *Partzuf*, called *Akudim*, “**a reality of a single *Kli* for that great *Ohr* has been made, and there began a certain limitation of the *Ohr* in it, which could not have been done thus far.**”

It means that before the *Akudim*, meaning *Malchut de Rosh*, there could not be any reality of limitation. That is because the limitation that *Malchut* limits and the *Ohr Hozer* that she raises in *Eser Sefirot de Rosh*, this limitation is genuine bestowal. After all, the greater the limitation, the greater amount of bestowal it is. The limitation of *Behina Dalet* extends the level of *Keter*, and a smaller limitation, meaning only on *Behina Gimel*, extends only the level of *Hochma*. Thus, there is no discernment of limitation whatsoever in the *Rosh*.

*Kli de Akudim is Keter. Eser Kelim KHB TM emerged below  
Akudim and in Akudim a single Kli was made for the Eser Sefirot*

6. **However, first the entire *Ohr* was of the parts that reach *Atzilut*, all concealed in a single *Kli*. That *Kli* had *Behinat Kli* of the Upper *Keter*, and then the *Ohr* expanded further down from that *Behina*, called *Akudim*. Then *Eser Sefirot Kelim* were made.**

There is force of *Eser Sefirot* in the *Ohr Elyon*

7. **Let us begin to clarify the existence of *Akudim*, what it is about. Know, that the *Ohr Elyon* is the part that is fitting to clothe *Atzilut*. It has the force of the *Eser Sefirot* although they are as yet not apparent as *Eser Orot*, but only after the completion of *Akudim* <sup>(40)</sup>. However, certainly, the**



**force of these *Eser Orot* was there to begin with <sup>(50)</sup>, but since it was not bound in a *Kli* <sup>(60)</sup>, it was not yet apparent that they are ten <sup>(70)</sup>.**

*Ohr Pnimi*

40. Meaning only after the two *Partzufim AB* and *SAG de AK* manifest. In that state the *Ohr* entered and departed the *Kli* ten times, and these entrances and exits created and distinguished the ten separate *Orot*.
50. Before they expanded to *Akudim*, meaning in the *Eser Sefirot de Rosh*, where the *Eser Sefirot* are only in potential, not in actual (see this chapter, item 30).
60. This limitation begins to manifest only by the *Zivug de Hakaa* and the ascents of *Ohr Hozer* from below upward in the second *Histaklut* that comes after the *Hitlabshut* of the *Ohr* in the *Ne'etzal*, meaning after *Akudim*. However, the *Ohr* is not confined by the first *Histaklut* in *Malchut de Rosh*, and remember that.
70. Even in the *Hitpashtut* from the *Rosh* downward it was still not apparent that they are ten *Orot*, because the ten *Orot* are regarded as a single *Ohr*. It is so because all the differentiations in the *Orot* are in the *Kelim* that they clothe. Since here there is only one *Kli*, the *Eser Orot* are also regarded as a single *Ohr*.

It drew *Ohr Akudim* from *Peh* to *Tabur* and left and returned to its origin in the *Peh*

8. **What did do the Upper *Maatzil* do When He wished to generate the *Behina* of that *Kli* called *Akudim*? He extended His *Ohr* downward until a sufficient measure for the creation of *Behinat Akudim* had existed, being from *Peh* to *Tabur* <sup>(80)</sup>. After He extended it <sup>(90)</sup>, the *Ohr* departed and returned upward to its origin in the *Peh* <sup>(100)</sup>.**

*Ohr Pnimi*

80. *Malchut de Rosh* is called *Peh*, and *Malchut de Guf* is called *Tabur*. The Upper nine *Sefirot de Guf* begin to expand from the *Peh*, meaning from *Malchut de Rosh*, and end at the *Tabur*, being *Malchut de Guf*.  
The entire place from *Tabur* downward to the *Sium* of the *Guf* is regarded only as *Sefirat Malchut*. Even though there are *Eser Sefirot* from *Tabur* down, they are regarded as *Ohr Hozer*, *Ohr Nekeva*, and as receivers that cannot bestow. Thus, *Hitpashtut Ohr Yashar* from the *Peh* downward is considered to extend only through *Tabur* and stop there because of the *Masach* in *Tabur*.
90. Meaning as *Histaklut Bet*, as the Rav wrote (Part 3, Chap 12) that it comes after the *Ohr* is drawn to the *Kli* and not before (see *Ohr Pnimi*, Chap 7, item 60).
100. It is *Malchut de Rosh*, called *Peh*. It is regarded as the origin of the entire *Ohr* that expands in the *Guf* of the degree because she extended it through the first *Histaklut* that is made in her (Part 3, Chap 12).

A *Reshimo* that was left after the *Histaklut* of the *Ohr* became a *Behinat Kli*

9. **It is known that when the *Ohr Elyon* expands and disappears once more, it necessarily leaves a *Roshem Hotam* below. That *Ohr* is the *Reshimo* that remains below. When the *Ohr Elyon* departs and becomes concealed in its origin, that *Ohr Reshimo* remains below, without that *Ohr Elyon*. Then, a *Behinat Kli* is formed by the distancing [of the] remaining *Ohr*. The**

***Hitpashtut of the Ohr and its Histalkut is the reason for the later eventuating of the existence of a Kli*** <sup>(200)</sup>.

*Ohr Pnimi*

200. The *Kli* is primarily done by the *Reshimo* that is left after the departure of the *Ohr*, as explained here in the Rav's words, hence, both are equal in the making of the *Kli*. Therefore, there are two *Zivugim* needed here, called: *Histaklut Aleph* and *Histaklut Bet*. *Histaklut Aleph* is for the *Hitpashtut* of the *Ohr*, while *Histaklut Bet* is for the *Histalkut* of the *Ohr*.

It is by these two *Behinot* of *Zivugim* that the vessels of reception of the degree are completed, as it is written, "as the Lord rejoiced over you to do you good... so the Lord will rejoice etc." Rejoicing means *Zivug*. There is *Zivug Elyon* to destroy, meaning the *Histalkut Ohr*, as there is *Zivug Elyon* to do good, meaning *Hitpashtut Ohr*. For that reason they are both called rejoicing.

Since the *Ohr* left all at once there was only one *Kli* made, called  
*Keter*

**10. Since when the first *Ohr* returned and departed at one time and at a single moment** <sup>(300)</sup>, hence any existence of remaining *Ohr* became existence of a single *Kli*. It is called *Behinat Kli* that is called *Keter*, since the *Ohr Elyon* had not yet been distinguished in *Eser Sefirot* for their being *Eser Sefirot* had not yet become apparent. The reason it is called *Keter* and not some other *Sefira* is that *Keter* is always closer to the *Maatzil*.

*Ohr Pnimi*

300. Though there are *Zivugim de Hakaa* there along the *Histalkut* of the *Ohr*, and because of that four levels of *Eser Sefirot* emerged one above the other, it is still regarded as a single *Histalkut* at a single moment. It is so because the *Ohr Elyon* mates with the *Masach* as it purifies and conceals and is therefore not regarded as *Hitpashtut*.

There are *Eser Sefirot* found in this *Kli*, according to their distance from *Behina Dalet*, meaning according to the *Dalet Behinot* in the  
*Ohr Elyon*

**11. However, although we have explained above that there are *Kli Malchut* and *Yesod* etc. in this *Kli*, it will still not be called *Eser Kelim*, since they are still not recognized as *Eser Sefirot*. Also, the *Ohr* departed together. The thing is that it is like a single long *Kli*, whose parts are not equal, as the distance of these parts from end to end** <sup>(400)</sup>.

*Ohr Pnimi*

400. You will understand that from what is written in Part 1 (*Ohr Pnimi*, item 50). There are four *Behinot* in the *Ohr Elyon* itself: *HB TM*, even before it expands for *Zivug de Hakaa*. Hence, the single *Kli* was also made of the same four *Behinot HB TM* in the *Ohr*. Thus, these *Eser Sefirot* are also found in that single *Kli*, according to the distance of these four *Behinot* from end to end.

However, since there is but a single *Kli* here, being *Malchut*, the *Ohr* is therefore regarded as a single *Ohr* as well, without the discernment of *Eser Sefirot*. It is so because we have no perception in the *Ohr*, if not through the

evaluation of its clothing in the *Kelim*, and since the *Kli* is one, we also have a single *Ohr*.

## Chapter Two

Explains the *Reshimot* that remain after the departure of the *Orot* and the *Ohr Hozer* that descends during the *Histalkut*. Contains ten issues:

1. When the *Orot* ascend and depart they extend *Ohr Hozer* from above, by *Zivugim de Hakaa*. 2. The departing *Ohr* leaves a *Reshima* in its place. 3. Every *Ohr Elyon* to its *Tachton* is like father to son. 4. When *Ohr Keter* departs, it leaves a *Reshima* in its place to shine for *Hochma*. 5. When *Ohr Hochma* departs, it leaves a *Reshima* in its place to shine for *Bina*. 6. *Malchut* does not leave a *Reshima*. 7. All the *Sefirot* leave *Reshimot* in their place after they depart except *Malchut*. 8. *Malchut* is called poor since it does not leave a *Reshima*, for she has nothing of herself. 9. Two kinds of *Ohr* remain in the *Kli* after the departure: a – *Ohr Hozer*, which is *Din*; b – the *Reshimot*, which are *Ohr Yashar* and *Rachamim*. 10. The *Av Ohr* that does not leave becomes a *Kli* and the *Reshimot* remain in it.

When the *Orot* ascend and depart they extend *Ohr Hozer* from above, by *Zivugim de Hakaa*

1. **We must now let you know by a different approach, containing all the *Olamot*, regarding the return of the *Orot* to the *Maatzil*. Besides what we have explained elsewhere, although they rise and depart, they extend *Behinat Ohr* from above downward <sup>(1)</sup>, from the *Maatzil*, called *Ohr Hozer*.**

### *Ohr Pnimi*

1. During the *Histalkut Ohr Keter* because of the ascent of *Malchut* to *ZA*, to *Behina Gimel*, there was a *Zivug de Ohr Elyon* on *Masach de Behina Gimel* and *Eser Sefirot de Ohr Yashar* and *Ohr Hozer* on the level of *Hochma* extended. Similarly, there were *Zivugim* in all the degrees as the *Masach* ascended toward its *Hizdakchut* (see *Histalkut Pnimit* Part 2). The Rav writes, “**although they rise and depart, they extend *Behinat Ohr* from above downward, from the *Maatzil*, called *Ohr Hozer*.**” It is so because every *Zivug de Hakaa* extends *Ohr Hozer* from the *Ohr Elyon*, as that part of the *Ohr* that is rejected from *Malchut* is called *Ohr Hozer*.

The departing *Ohr* leaves a *Reshima* in its place

2. **There is yet another great and most beneficial *Behina*: never, even though they leave, do they leave all their *Behinot* entirely and ascend. Instead, they leave some of their strength and of their own *Behina*, a little *He'arah* below, where they first stood. This *He'arah* is never uprooted from there, even when they ascend upward. This *He'arah* is called *Reshimo* <sup>(2)</sup>, as it is written, “Set me as a seal upon thy heart,” mentioned at the end of *Parashat Mishpatim* in *Saba* (114, 71).**

### *Ohr Pnimi*

2. The *Reshima* is like a *Hotam*. After the *Hotam* leaves the place it was once adhered to, it leaves its entire form there, nothing missing. Likewise, if *Ohr Elyon* expands to a certain place, it leaves its entire form there, not a single imprint missing, even though it's left there. In the end, it shall return and manifest in the full measure, as in the beginning.

Every *Ohr Elyon* to its *Tachton* is like father to son

3. **The reason is that the Upper *Orot* are to the lower *Orot* like a father to his children; he always wants to bestow upon them, as is explained regarding honoring the father and the mother. A single *Nitzotz* extends from father to son and never moves from there. Similarly, here in the *Eser Sefirot*, the *Elyonim* leave some *He'arah* in the first place, called *Reshimo*, so that some *He'arah* would be drawn from there to the *Tachtonim* <sup>(3)</sup>.**

*Ohr Pnimi*

3. It is the conduct both in the *Ohr* and in the *Kli*, in general and in particular. The *Rosh*, *Toch*, *Sof* of *Hitpashtut Bet de AK*, called *Partzuf AB de AK*, came from the *Reshimot* that were included in *Tabur* of the first *Hitpashtut* of *Adam Kadmon* that rose to His *Peh* (see Table of Topics, item 210).

It is the same in the particular. A *Reshima* that remains in *Kli de Keter de Hitpashtut Aleph* becomes a *Zachar* in *Kli de Keter de Hitpashtut Bet*. *Kli de Hochma de Hitpashtut Bet* is made of the *Reshima* that remains in *Kli de Hochma de Hitpashtut Aleph*, and the males in the other *Sefirot* extended from their *Zivug*.

The females of *Hitpashtut Bet* are made of the *Reshimot* that remain of the four degrees that emerged during *Histalkut Aleph*, called *Nitzotzin*, or *Otiot*. *Hitkalelut Malchut* in *ZA* is made of the *Nitzotzin* that fell from the level of *Behina Gimel*, namely *ZA*, into *Kli Malchut*, namely *Behina Dalet*. Afterwards, in *Hitpashtut Bet*, when *Ohr Malchut* clothes *Kli de ZA*, it finds the *Kli* of *Malchut* that belongs to it there.

Thus, the force of the *Nitzotzin* that fell from *Ohr Hozer* of the level of *Behina Bet*, which is *Bina*, caused the *Hitkalelut ZA* in *Kli de Bina*. Later on in *Hitpashtut Bet*, when *Ohr ZA* came and clothed *Kli de Bina*, it found its *Kli* there, and so on similarly (see *Ohr Pnimi*, Chap 3, item 80).

Thus, all the *Behinot* in the lower *Partzuf* extend only from the *Reshimot* that its Upper *Partzuf* left. The Rav writes, “**the Upper *Orot* are to the lower *Orot* like a father to his children.**” It means that a lower *Partzuf* extends from an Upper *Partzuf* as a son from a father. In other words, it extends from the *Atzmut* of the *Orot* in its Upper *Partzuf* by the *Reshimot* that remain in the *Kelim de Partzuf Elyon* from its *Orot*.

The Rav writes, “**the *Elyonim* leave some *He'arah* in the first place, called *Reshimo*, so that some *He'arah* would be drawn from there to the *Tachtonim*.**” Remember that in all the places for this is the key to the sequence of the degrees by cause and effect from the *Rosh* of the *Kav* to the end of *Assiya*.

When *Ohr Keter* departs, it leaves a *Reshimo* in its place to shine  
for *Hochma*

4. **It turns out that when *Keter* rises and departs, He leaves one *Reshimo* in His place, in that *Kli* of His <sup>(4)</sup>, to shine for *Hochma* below Him after He ascends and departs. After He rose and departed there extends a *He'arah* to the *Ohr Hochma* from that *Reshimo* <sup>(5)</sup> that the *Keter* left in His *Kli*. Although afterwards the *Ohr Hochma* will also rise and leave to the *Maatzil*, still the *Reshimo* that remained in *Kli Keter* does not move from it even after *Ohr Hochma* rose to the *Maatzil*.**

*Ohr Pnimi*

4. We might ask: In item 9 he says that the existence of the *Kli* is generated by the *Reshima*, and here he says that there is a *Kli* even before the *Reshima* and before the departure of the *Ohr*! The thing is that there are two kinds of *Kelim* in each *Partzuf*, which are:

1. *Kelim* that extend from the first *Histaklut* in *Malchut de Rosh*. This *Malchut* expands by the force of the *Ohr Hozer* in her, which she raised from below upward and expanded from her and within her into *Eser Sefirot* from above downward. They are considered the vessels of reception for the first *Hitpashtut*.
2. There is yet another *Behinat Kelim* in the *Partzuf*, which extend by the second *Histaklut* in *Malchut de Guf* of the *Partzuf* that causes *Histalkut* and the return of that *Ohr* to the *Maatzil*. The *Reshimot* that remain after that *Histalkut* become complete *Kelim* (see Part 3, Chap 12, *Ohr Pnimi*).

All these *Reshimot de Histaklut Bet* extend to all the *Behinot*, meaning to its lower *Partzuf*. It is said, “**the Upper Orot are to the lower Orot like a father to his children.**” It means that the inferior *Partzuf* extends from the Superior *Partzuf* like a son from a father, meaning by the *Reshimot* of the *Orot* that remain inside the *Kelim* of the Superior *Partzuf*.

The Rav writes, “**the Elyonim leave some He’arah in the first place, called Reshimo, so that some He’arah would be drawn from there to the Tachtonim.**” Remember that thoroughly for it is the key for the concatenation of the degrees by cause and consequence from the *Rosh* of the *Kav* to the end of *Assiya*, where each *Tachton* is generated by the *Reshimot* of its Upper *Partzuf*.

5. Afterwards, when *Malchut* rose to *Behina Gimel*, where *Eser Sefirot* on the level of *Hochma* extend, it is impossible for this *Ohr* to begin in *Sefirat Hochma*. It is so because any *Hitpashtut* of *Ohr* must begin from the *Keter*. It therefore needs a *He’arah* of *Reshima de Keter*, by which the *Ohr* becomes tied and adhesive with the *Shoresh*.

Also, when *Malchut* rose to *Bina*, *Eser Sefirot* on the level of *Bina* extended and *He’arah* of *Reshimot de Keter* and *Hochma* necessarily remained there, and so on likewise for the above reason. Remember that in every place for it is impossible for any degree to lack the Upper *Sefirot* altogether. Only when the Upper *Sefirot* are regarded as mere *He’arah* of *Reshima* do we say that they are absent there for they do not shine there.

When *Ohr Hochma* departs, it leaves a *Reshima* in its place to shine  
for *Bina*

5. Afterwards, when *Hochma* rises to the *Maatzil*, she leaves a *Reshimo* in His *Kli*, to shine from Him to *Bina*, after He Himself leaves. Even after *Bina* rises to the *Maatzil* the *Reshimo* of *Hochma* does not leave the *Kli* of *Hochma*, and likewise all of them until the *Yesod*.

*Malchut* does not leave a *Reshima*

6. However, when *Ohr Malchut* leaves, she does not leave a *Reshimo* in her *Kli* for there is no *Sefira* beneath her to receive from her <sup>(6)</sup>. Though there are other *Olamot* destined to be under her, receiving from her, it is not their kind and she has no *Dvekut* with them <sup>(7)</sup>, as there is *Dvekut* with the *Eser Sefirot* of each and every *Olam* in and of itself.

*Ohr Pnimi*

6. Because it is *Ohr Nekeva*, receiving for herself and not bestowing. For that reason her *Eser Sefirot* end the degree, as it is only *Ohr Hozer*. It is also why she does not leave a *Reshima*, as *Reshima* is only the remains of the *Hitpashtut* of *Ohr Yashar* that remains there, as the Rav says. Also, there is no cessation in the *Ohr Elyon* here, for the *Tachton* is completely dependent on the *Elyon*, but the *Elyon* is not dependent on the *Tachton*.
7. Because they come in a renewed form of *Aviut*, she has no *Dvekut* with them, as *Dvekut* means *Hishtavut Tzura*, while separation and difference mean *Shinui Tzura* (see Part 3, Table of Questions, item 210).

All the *Sefirot* leave *Reshimot* in their place after they depart except  
*Malchut*

7. **It turns out that all those *Sefirot* leave a *Reshimo* in their place and in their *Kli* when they want to leave and ascend. However, *Ohr Malchut* does not leave a *Reshimo* in its *Kli*, only the *Reshimo* that *Ohr Yesod* left in its *Kli*. The *He'arah* to the *Kli* of *Malchut* extends from there after the departure of her *Ohr*.**

*Malchut* is called poor since it does not leave a *Reshima*, for she has  
nothing of herself

8. **There is another reason why *Malchut* is called “poor for she has nothing of her own”, and also, “*Aspaklaria de Lo Nahara*”<sup>(8)</sup>. It is because her *Kli* does not shine at all when she ascends and the *Ohr* leaves her, as no *Ohr* remains in her, even as a *Reshimo*. Even the sustenance of that *Kli* does not come from her *Ohr*, but from the *Reshimo* that remains in *Kli de Yesod*. From there it sustains and shines in *Kli Malchut*. That is why it is said, “She has nothing of her own.”**

*Ohr Pnimi*

8. The Rav has already written why *Malchut* is called “*de Lo Nahara*” (of no Light). It is because *Eser Sefirot* extended only in the level of *Hochma* in *Hitpashtut Bet*, and *Ohr Keter* remained concealed in the *Peh*.

It turns out that *Ohr Hochma* comes in *Kli de Keter*, *Ohr Bina* in *Kli de Hochma*, *Ohr ZA* in *Kli de Bina* and *Malchut* in *Kli de ZA*. Thus, *Kli Malchut* is left without *Ohr*, hence the name “*Aspaklaria de Lo Nahara*”. He adds another reason here, being that *Malchut* did not leave a *Reshima* behind her in *Hitpashtut Aleph*.

We might ask: “If *Ohr Keter* vanishes from *Hitpashtut Bet*, *Kli de Keter* should have been left there without *Ohr*. Why did the *Orot* switch, and *Ohr Hochma* came in *Kli de Keter* until *Kli Malchut* remained without *Ohr*?” It has already been explained in *Histaklut Pnimit* (Part 2, Chap 8) that the *Orot* have a conduct of dressing only the purer *Kelim* in the *Partzuf*. Thus, even if there is only *Ohr Nefesh* there, it clothes only the highest *Kli*, namely *Keter*, while the lower nine remain without *Ohr*.

Two kinds of *Ohr* remain in the *Kli* after the departure: a – *Ohr Hozer*, which is *Din*; b – the *Reshimot*, which are *Ohr Yashar* and  
*Rachamim*

9. **We have now learned by these two introductions how the *Kelim* of the *Sefirot*, even when their *Orot* return and depart to the *Maatzil*, still have two kinds of *Orot*<sup>(9)</sup>: The first is called *Ohr Hozer*, being *Din*, and the**

second is the *Ohr* that remains in the *Kli*, called *Reshimo*. This is *Ohr Yashar* and *Rachamim* because it remains there from the *Behina* of the *Orot* that departed from above downward as *Ohr Yashar*.

*Ohr Pnimi*

9. The first *Hitpashtut* that extends by the expansion of *Malchut* from her and within her to *Eser Sefirot* down to *Malchut de Guf*, extending from above downward to *Behinat Hitlabshut*, is called *Ohr Yashar* and *Rachamim*. Also, all the *Reshimot* that remain of these *Eser Sefirot* after the departure of that *Ohr* are also *Ohr Yashar Rachamim*, but as a small *He'arah*, called *Reshima*.

However, these levels generated by the *Zivug de Hakaa* as *Malchut* ascends and purifies from below upward degree-by-degree until all the *Ohr* departs, all these levels are called *Ohr Hozer Din*. It is so because the levels gradually diminish until they are entirely gone.

The *Av Ohr* that does not leave becomes a *Kli* and the *Reshimot*  
remain in it

10. The work of the *Kelim* has not been completed in this *Olam* of the *Akudim* at that time, but the *Behinot* and the reality that they were made of, being *Ohr Av* connected with *Ohr Zach* had already been there <sup>(10)</sup>. When the *Ohr Zach* returned upward, the *Ohr Av* had been left below, and this is the *Behina* of the *Kelim* themselves. There, in that *Ohr Av* <sup>(20)</sup>, which is *Behinat Kelim*, the *Zach Orot* left the above two *Behinot*: 1 - *Ohr Yashar*, *Reshimo*; 2 – *Ohr Hozer*.

*Ohr Pnimi*

10. When the *Ohr* expands from *Malchut de Rosh* down to the *Guf*, that *Ohr* consists of *Ohr Yashar* and *Ohr Hozer*. It is as though they clothe one another in the *Rosh*. This *Ohr Yashar* is called *Ohr Zach*, and *Ohr Hozer* is called *Ohr Av*, as it extends by the force of the *Aviut* and the *Tzimtzum* in the *Masach* on *Malchut de Rosh*.

There is no discernment of *Aviut* up in the *Rosh*, as it rises and clothes the Upper nine from the *Masach* upward, and the force of the *Aviut* cannot operate above the place of its manifestation and existence even a bit. However, afterwards, this *Ohr Hozer* expands and descends once more with its *Ohr Yashar* from *Malchut de Rosh* downward. Then the *Aviut* in the *Masach* is certainly in it, though it is not at all regarded as a drawback, for its entire merit is connected with the *Aviut*, as there wouldn't have been any *Ohr* in the *Partzuf* without it.

Indeed, when the *Ohr* finally leaves the *Partzuf* and the *Aviut* is emptied of that *Ohr Yashar* that is clothed in it, then the full ignobility and demerit of that *Aviut*, compared to the *Ohr Yashar* appears.

The Rav writes, “had been left below.” It means that after the *Ohr Zach* had been emptied of the *Ohr Av*, meaning once the *Ohr Yashar* had left and been pulled out of the *Ohr Hozer* that clothed it, the *Ohr Av* remained below. In other words, the demerit of the *Ohr Hozer* compared to the *Ohr Yashar* surfaced. That is why it is said that after the return of the *Ohr Zach* upwards, the *Ohr Av* that remained below “is the *Behina* of the *Kelim* themselves.”

In other words, this *Ohr Hozer* that had been emptied of *Ohr Yashar* after its first *Hitpashtut* is the entire substance of the *Kelim* in that *Partzuf*, called *Hitpashtut Aleph de AK*, or *Partzuf Galgalta de AK*. The *Reshima* and the



*Nitzotzin* of the descending *Ohr Hozer* clothed inside it. We shall now see that these *Reshima* and the *Nitzotzin* of *Ohr Hozer* became and were corrected as the *Kelim* of the following *Partzuf*, called *Hitpashtut Bet*, or *AB*.

20. Meaning the *Ohr Hozer* that remains after the departure of the *Ohr Yashar* from inside it. We have yet to thoroughly understand the above matter of the ascent of the *Orot*, and know precisely what rose, what purified and what remained below as *Kelim*.

You already know that the *Masach* means a “detaining force over the *Ohr Elyon* so that it does not expand into the four *Behinot* of the *Aviut* in *Behina Dalet*, called *Malchut*.”

The matter of the ascent of *Malchut* to *ZA* in the Rav’s words as follows mean that you should know that they revolve only around the *Masach* and the *Ohr Hozer* in her. These two are called *Ohr Malchut*. They are called *Ohr* in the Rav’s words, as there is no other *Ohr* in *Malchut* from the *Tzimtzum* onwards.

However, *Kli Malchut* herself cannot rise to *ZA*, since ascent means *Hizdakchut*, and that can only be in the *Masach*, but not in the *Kelim*. This matter of the *Hizdakchut* is not operative in the *Kelim* whatsoever. Only that amount of *Aviut* that exists in the *Behina* of the *Kelim* in each and every *Partzuf* remains permanent and fixed forever until they receive their correction. This has already been explained (Part 2, Table of Questions, item 43).

The matter of the *Hizdakchut* of the *Masach* from *Behina Dalet* to *Behina Gimel* means that because of the *Bitush de Ohr Pnimi* with *Ohr Makif* in the *Masach*, the last *Behina* of the *Aviut* that is contained in its force of detainment disappeared and was lost. From now on it is found to be detaining the *Ohr Elyon* from expanding further than *Behina Gimel* of the *Aviut*, which remains in it. It is so because *Behina Dalet* in *Behina Dalet* is no longer contained in it, so it only detains and returns the *Ohr Elyon* from the three *Behinot Aviut* that remained incorporated in it from *Behina Dalet*.

The returned *Ohr Hozer* from these three *Behinot* is only sufficient to clothe the *Ohr Yashar* up to *Hochma*, and its clothing does not reach *Keter*. It therefore naturally turns out that *Ohr Keter* disappears from the *Partzuf* because the *Ohr* is not caught in the *Partzuf* without *Levush* and *Kli* (see *Histaklut Pnimit*, Part 2, Chap 7).

It has been thoroughly explained that the ascent and the *Hizdakchut* relate to the *Masach* and not at all to the *Kelim*. The *Kelim* that remain in their location after the *Histaklut de Ohr Yashar* (which the Rav calls *Ohr Av*) are the four *Behinot Aviut* contained in that *Ohr Hozer* that has been clothed. They clothe the *Eser Sefirot de Guf*, which have now been emptied of their *Orot*.

## Chapter Three

Explains four kinds of *Ohr*: *Taamim*, *Nekudot*, *Tagin*, *Otiot*. Those are: 1. The first *Hitpashtut* from *Peh* to *Tabur*, namely *Taamim*; 2. The levels that emerge during the *Histalkut* are called *Nekudot*; 3. The *Reshimot* are called *Tagin*; 4. The *Ohr* that is born by the *Hakaa* of the *Reshimot* and the descending *Ohr Hozer* on one another is *Otiot*. Contains thirteen issues:

1. When *Yesod* rises, it leaves a *Reshima* in its place to illuminate to *Malchut*. 2. The *Reshima* is a residue from the first *Ohr Akudim* that extends from above downward through *Yosher*, which is *Rachamim*. 3. The first *Hitpashtut* of *Akudim* illuminated to the receivers from above downward and the levels that extended with their departure illuminated from below upward. 4. *Keter* illuminated to the *Ne'etzalim* through its *Achoraim* as it rose to the *Maatzil*. 5. The *Orot* of the *Panim* are *Rachamim*, and *Achoraim* are *Dinim*, called *Ohr Hozer*. 6. *Hochma* receives from one *Achor* of *Keter*, *Bina* from two *Achoraim*, and *Malchut* from nine *Achoraim*. 7. There is yet another change, according to the quality of the *Sefira*, because *Tifferet* receives from *Achoraim de Gevura*, which are hard *Achoraim*. 8. As the changes in the *Behinot* of the *Sefirot*, so the *Ohr* that extends: feeble *Din*, medium or strong. 9. Three *Behinot* of *Orot*: a) *Hitpashtut Aleph de Akudim* from *Peh* to *Tabur*; b) the *Reshimot* that remained from this *Hitpashtut Aleph*, which is *Rachamim*; c) the levels of the *Ohr Hozer* that extend from the *Maatzil* during the *Histalkut* of the *Orot*, which is *Din*. 10. A fourth *Ohr* is born out of the *Bitush* of the *Ohr Reshimot* and *Ohr Hozer* on one another, called *Nitzotzot* (pl. for *Nitzotz*). 11. *Hitpashtut Aleph de Akudim* is called *Taamim*; the level of the *Ohr Hozer* is called *Nekudot*; the *Reshimot* are called *Tagin*; the *Nitzotzot* are called *Otiot*. 12. The *Nitzotzot*, called *Otiot*, are the *Kelim*, called *Guf*. 13. The *Nitzotzot* merely mixed with the *Kelim* like 248 *Nitzotzin* that remained in the broken *Kelim de Nekudim*.

When *Yesod* rises, it leaves a *Reshima* in its place to illuminate to  
*Malchut*

1. **We shall start to explain them from *Yesod*, which is the last one to leave a *Reshimo*. It is said that during its ascent from *Yesod* to the place of *Hod* and upward, it leaves a *Reshimo* for *Malchut* in the place where *Yesod* was**  
(1). **That *Reshimo* never leaves there, even when *Malchut* returns and rises to the *Maatzil*. All the other *Sefirot* do the same, excluding *Malchut*.**

### *Ohr Pnimi*

1. It has already been explained that *Malchut de Akudim* is called *Tabur*, and her *Maatzil*, being *Malchut de Rosh*, is called *Peh*. When the *Masach* in *Malchut de Guf* purified from all the *Aviut* contained in it and remained *Zach*, in complete equivalence with *Malchut de Rosh*, which is his *Maatzil*, it is considered that *Malchut* returned upward to the *Maatzil*. It is so because when they are both of equal merit they are cohesive and incorporated in one another like a single *Behina*.

It is known that *Shinui Tzura* is the measure of the separation and difference in the spirituals, and *Hishtavut Tzura* is the *Dvekut* and the unification in the spirituals. Thus, when *Malchut de Guf* and *Malchut de Rosh* are equal in their merit, they are regarded as adhesive with one another and incorporated into a single *Behina*.

It is said, “**That *Reshimo* never leaves there, even when *Malchut* returns and rises to the *Maatzil*.**” By that he tells us that even when the *Masach* had been purified of all its *Aviut* until it remains of equal *Zakut* with the *Maatzil*, still the *Masach* is incorporated with the *Reshimot* in the *Eser Sefirot de Guf*. Only *Behina Dalet* is excluded, as the last *Behina* does not leave a *Reshima*,

because these *Reshimot* are of *Ohr Yashar* and the last *Behina* does not receive *Ohr Yashar* inside her, as there is only *Ohr Hozer* in her.

Know, that the matter of these *Reshimot* that remained contained in *Malchut* even when it is contained in the *Maatzil*, they are the nucleus for the creation of a second *Partzuf*. It is so because all the *Orot* and the *Kelim* extend to the second *Partzuf* from these *Reshimot*, as written above (and see *Histaklut Pnimit* here, item 52).

It is so because the *Masach* of *Malchut de Rosh* never purifies and the *Zivug de Haka* in *Behina Dalet* there is regarded as *Zivug de Lo Pasik* (never ending *Zivug*). Thus, when *Malchut de Guf* rises there and is incorporated in the *Masach de Rosh*, she is also incorporated in the *Zivug de Rosh*. This, in turn, causes the awakening of the *Aviut* contained in the *Reshimot* in her, as she receives from the *Aviut* from below upward contained there in *Masach de Rosh*.

However, as soon as the *Reshimot* in her return to their *Aviut*, it is turned in them to *Aviut* from above downward because they come from the *Eser Sefirot de Guf* that have already been there as *Hitlabshut* from above downward. By that *Behinat Guf* in the *Masach* that rose reappeared there, being the *Aviut* from above downward, which is *Guf* and not *Rosh*. This manifestation is regarded as descent and separation from *Malchut de Rosh* because it returned to its original state, to *Malchut de Behinat Guf*.

However, it did not return to *Behina Dalet* called *Tabur*, only to *Behina Gimel*, called *Chazeh*, where a new *Zivug de Haka* occurred, generating *Eser Sefirot* on the level of *Hochma* in *Rosh*, *Toch*, *Sof*, called *Partzuf AB*. This matter has already been explained (Part 3, Table of Topics, item 210) and study it there.

The *Reshima* is a residue from the first *Ohr Akudim* that extends from above downward through *Yosher*, which is *Rachamim*

- 2. This *Reshimo* is from the first *Ohr* <sup>(2)</sup> that came down through *Yosher*. *Ohr* that comes in *Yosher* is *Rachamim* and *Ohr* that comes on the way back up is *Ohr Hozer* and it is *Din* <sup>(3)</sup>. The *Reshimo* is through *Yosher* and is therefore *Rachamim*.**

#### *Ohr Pnimi*

2. From *Hitpashtut Aleph*, which expands from *Peh* to *Tabur de AK*. It consists of *Ohr Yashar* and *Ohr Hozer* clothed in one another. *Ohr Yashar* is called *Ohr Zach* and *Ohr Hozer* is called *Ohr Av* (see *Ohr Pnimi*, Chap 2, item 10). The residue that remain from the *Ohr Zach* after its departure is called *Reshima* and it is *Rachamim* since it is the remains of the *Ohr Yashar* that extends from above downward into *Behinat Hitlabshut* in the *Partzuf*. The *Ohr Hozer* that has been emptied of *Ohr Yashar* after its departure is regarded as the *Kelim* inside which the *Reshimot* that remained of the *Ohr Yashar* clothed, as the Rav says above (item 10).
3. Meaning *Ohr* that comes and extends from the *Maatzil* because of the *Zivug de Haka* that is performed on the *Masach* during its levels of *Hizdakchut*. At that time the levels gradually diminish until the *Ohr* disappears entirely and returns to its *Shoresh* above, to *Malchut de Rosh*. These levels are called *Ohr Hozer*, *Din*, since they appear during the *Histalkut*.

The first *Hitpashtut* of *Akudim* illuminated to the receivers from above downward and the levels that extended with their departure illuminated from below upward

3. It is known that when the *Sefirot* of *Akudim* came, their *Panim* were turned downward <sup>(4)</sup>, because the purpose of their coming was to shine downward. As a result, their *Panim* were through the receivers. However, when they returned upward, they turned their *Panim* upward to the *Maatzil* and their *Achoraim* downward <sup>(5)</sup>.

*Ohr Pnimi*

4. There is no movement whatsoever here; no posterior and no anterior. As has been explained in previous parts, any *Hidush Tzura* is called “spiritual movement” (see *Histaklut Pnimit* Part 1, item 33). Know, that bestowal of *Orot* or *Hamshacha* in the *Kelim* is called *Panim* (anterior/face), and it is known that any giver gives in the more *Av*. Thus, the more *Av* the *Masach*, the higher the level of *Eser Sefirot* that is poured there.

Therefore, the *Orot* of *Rachamim* here are regarded as being poured as *Hitlabshut* in the *Partzuf*, with their *Panim* facing downward, for the word *Panim* means bestowal. Downward means greater *Aviut*, and “**their *Panim* were turned downward**” means that the bestowal is caught in the greater *Aviut* in the degree.

5. It has already been explained that *Behinat* bestowal is called *Panim*. It is therefore understood that *Behinat Histalkut* from bestowal is called *Achoraim*. It has also been explained that “**downward**” means the more *Av Behina* there. “**Their *Achoraim* downward**” means that the *Orot* depart and retire themselves from the *Aviut*, so that a greater *Histalkut* will be in the *Behina* with the greater *Aviut*.

*Keter* illuminated to the *Ne’etzalim* through its *Achoraim* as it rose to the *Maatzil*

4. When *Keter* rose to the *Maatzil*, there is no doubt that the *Ohr* of the *Maatzil* never stops for even a moment from the receiving *Ne’etzalim* <sup>(6)</sup>. The only difference is that at that time when *Keter* rose upward, that *Ohr* that descends from the *Maatzil* comes down to the *Sefira* through its *Achoraim*. After all, He turned His *Panim* upward and His *Achoraim* to the *Ne’etzalim*, and He is *Dinim*. The other *Sefirot* operate similarly as they return and ascend.

*Ohr Pnimi*

6. This is a great rule in the wisdom: the *Ohr Elyon* flows ever abundantly, incessantly and unchangingly, as it says, “I Lord change not,” as we have written in length (*Ohr Pnimi*, Chap 2, item 2). Also, during the *Histalkut*, meaning during the purification of the *Masach*, the *Histalkut* was instantaneous and at once. However, because the *Hizdakchut* necessarily ascends in the order of degrees in the *Dalet Behinot de Aviut*, it is necessarily purified to *Behina Gimel* first, *Behina Bet* next, then *Behina Aleph* and then *Behinat Keter*.

It is therefore considered that the *Ohr Maatzil* that does not stop expanding to it and mating with it during its ascent and arriving from *Behina* to *Behina*, generates a new level of *Eser Sefirot* according to the measure of its *Aviut*. When it comes to *Behina Gimel* it generates the level of *Hochma*; when it comes to *Behina Bet*, it generates the level of *Bina* etc. Finally, it becomes completely purified and the *Ohr Elyon* stops due to the absence of *Ohr Hozer* to clothe it, for there is no manifestation of *Ohr* without a *Kli* and clothing.

The *Orot* of the *Panim* are *Rachamim*, and *Achoraim* are *Dinim*, called *Ohr Hozer*

5. It turns out that even during the ascent of the *Orot* upward they extend the descending *Ohr* downward from the *Maatzil* to the *Tachtonim* through them and in the middle of them <sup>(7)</sup>. However, it then extends through their *Achoraim* and it is known that *Panim* is *Rachamim* and *Achoraim* are *Dinim*. The descending *Ohr* is now called *Ohr Hozer* since it descends when the *Orot Elyonim* return to rise to their *Shoresh* and *Maatzil*, and that is why this *Ohr* is *Din*.

#### *Ohr Pnimi*

7. It means that *Ohr* descends from the *Maatzil* to the lower *Behinot* that were generated in each and every *Sefira* as the *Masach* ascends and purifies. Every place where the *Masach* of *Malchut* ascends becomes the lowest *Behina*. It means that it stops the *Ohr Maatzil* and interrupts its expansion from her downward. Thus the *Ohr Maatzil* ends at that place, and the place where the *Masach* comes is called the lowest *Behina*.

The Rav makes this precision: “to the *Tachtonim* through them and by them.” It tells us that the *Ohr Nimshach* from the *Maatzil* only by the lowest *Behinot* and by means of the lowest *Behinot*, meaning through the *Masach* that raises *Ohr Hozer* as it ascends and gradually purifies. When it comes to *Behina Gimel*, which is *ZA*, *Behina Gimel* becomes the lowest *Behina* that strikes the *Ohr Elyon* and detains it from expanding from it downward.

Thus the entire amount of *Ohr* suitable for acceptance in it had been rejected and pushed back as *Ohr Hozer*, and it extends *Eser Sefirot* on the level of *Hochma*, and so on likewise. Thus you find that the *Hamshacha* of *Ohr* always comes from the lowest *Behina* that’s been renewed, where the *Ohr* that had not been received became *Ohr Hozer*.

*Hochma* receives from one *Achor* of *Keter*, *Bina* from two *Achoraim*, and *Malchut* from nine *Achoraim*

6. It turns out that when *Keter* returns and rises to the *Maatzil* <sup>(8)</sup>, before all the *Sefirot*, that *Ohr* that descends from the *Maatzil* to the *Sefira* below *Keter* extends and travels through the *Achoraim* of the *Keter*, and it is *Din*. It is likewise during the ascent of the other *Sefirot*, though there is one difference, being that *Hochma* does not receive but only from the *Achoraim* of *Keter* <sup>(9)</sup>. *Bina* receives from two *Achoraim*, making it more *Din*, and likewise in all of them, until you find that *Malchut* receives from nine *Behinot* of *Achoraim*, making it more *Din* than all the other *Sefirot* above her <sup>(10)</sup>.

#### *Ohr Pnimi*

8. Meaning because of the *Hizdakchut* of the *Masach* from *Behina Dalet* to *Behina Gimel*, when the *Ohr Hozer* that ascends from *Behina Gimel* does not come to clothe *Ohr Keter*. It therefore returns and climbs to its *Shoresh*, as there is no manifestation of *Ohr* without clothing. This *Histalkut de Ohr Keter* is called the “*Achoraim* of the *Keter*”. It is because *Panim* means bestowal and *Hitpashtut* and *Achoraim* means *Histalkut* from bestowal.
9. *Achoraim* means *Histalkut*. In *Hitpashtut Aleph* all the *Sefirot* on the level of *Keter* departed and thus all the *Sefirot* received from the *Behinat Panim* of the *Keter*, as during the *Hizdakchut* they are equal, on the same level as *Him*.

However, during the *Hizdakchut*, *Ohr Keter* remains concealed in the *Peh* when it has been purified to *Behina Gimel* and the level of *Hochma* came out. Thus, now *Hochma* receives from the *Achoraim* of *Keter*, meaning suffers and feels the great lack of the concealment of the *Ohr Keter*. It is said that “*Hochma* receives from the *Achoraim* of *Keter*,” meaning *Behinat Din* because she feels the lack of its *He'arah*, as it is in the rest of the *Sefirot*.

10. The rule is that all the forces of the *Elyon* are always present in its *Tachton*, which necessarily receives all the *Achoraim* of its *Elyon*. When purifying to *Behina Gimel* and the level of *Hochma* emerges and receives the *Behinat Din* that appears in her from the lack of the *He'arah* of *Ohr Keter*, the *Sefirot* below *Hochma* receive the same *Achoraim* too. It is so because they too receive from the *Panim* of *Keter* in *Hitpashtut Aleph*, as does *Hochma*. It is so because all of them were there on the same level that reached *Keter*.

Now, on the level of *Behina Gimel*, they all lack the *Ohr Keter* and have only the *Ohr Panim* of *Hochma*. Similarly, when purifying from *Behina Gimel* to *Behina Bet* and the level of *Bina* comes out, *Bina* too suffers from the *Histalkut* of *Ohr Hochma*. Then, she receives two *Behinot* of *Achoraim* inside her. These are the *Achoraim* of *Keter* that she has already received when she was on the level of *Behina Gimel*, and the *Achoraim* of *Hochma* that she receives now.

Thus, the *Sefirot* below *Bina* also suffer from the same *Achoraim* of *Hochma* in addition to the *Achoraim de Keter* that they received during the appearance of the level of *Behina Gimel* etc. similarly. When purifying to *Behinat Keter*, where only the level of *Malchut* emerges, and all the Upper nine are missing, *Malchut* is found to be receiving from nine *Achoraim*.

It is so because when she is on the level of *Behina Gimel*, she receives *Achoraim de Keter*; when she is in *Behina Bet*, she receives *Achoraim de Hochma* and when she is in *Behina Aleph*, she receives *Achoraim de Bina*. Now, when she has but her own *Ohr*, she receives from *Achoraim de ZA* too, which are six *Sefirot HGT NHY*. Thus, *Malchut* received nine *Behinot* of *Achoraim*.

There is yet another change, according to the quality of the *Sefira*, because *Tifferet* receives from *Achoraim de Gevura*, which are hard *Achoraim*

7. **There is yet another *Behina*: *Tifferet* receives her *Ohr* from the *Achoraim* of *Sefirat Gevura*, which is hard *Achoraim* and very strong *Gevurot*. The other *Sefirot* above are not like that.**

As the changes in the *Behinot* of the *Sefirot*, so the *Ohr* that extends: feeble *Din*, medium or strong

8. **It turns out that, as is the difference in the *Behinot*, so will be the difference in that *Ohr* that extends: feeble *Din*, medium *Din*, or strong *Din*. However, the equal side there, in all of them, is that they are all *Dinim*, because they are through *Achoraim*, as we've said, and the pen has no power to expand and elaborate in all these details regarding this matter.**

Three *Behinot* of *Orot*: a) *Hitpashtut Aleph de Akudim* from *Peh* to *Tabur*; b) the *Reshimot* that remained from this *Hitpashtut Aleph*, which is *Rachamim*; c) the levels of the *Ohr Hozer* that extend from the *Maatzil* during the *Histalkut* of the *Orot*, which is *Din*

9. It turns out that there are three *Behinot* of *Orot* here: the first, is the first *Ohr* among all of them, called *Akudim*. It descended and expanded from the *Peh* outwardly and down to the (*Chazeh*) *Tabur* <sup>(20)</sup>.

The second *Ohr* is the *Ohr Reshimo* that the first *Ohr* left of that *Ohr* itself that came through *Yosher* <sup>(30)</sup>, and it is *Rachamim*.

The third *Ohr* is *Ohr Hozer* and it is *Ohr* that extends from the *Maatzil* to the *Sefira* and extends when the *Orot* ascended and returned upward from below <sup>(40)</sup>. This *Ohr* is *Din* since it is drawn through *Achoraim*.

#### *Ohr Pnimi*

20. Meaning the first *Hitpashtut*, when the *Zivug de Hakaa* on *Behina Dalet* emerged, called *Peh*, which is *Behinat Malchut de Rosh*. After that this *Malchut* expanded into *Eser Sefirot* from her and within her down to her *Malchut*. These *Eser Sefirot* are called *Guf*, and *Malchut de Guf* is called *Tabur*, and the *Eser Sefirot* of this *Rosh* and *Guf* were at the level of *Keter*.
30. See the Rav's words above (Chap 2, item 10), who wrote that two *Orot* remained after the *Histalkut* of *Hitpashtut Aleph*:
1. The *Ohr* that remains of the *Ohr Yashar*.
  2. *Ohr Av*, meaning *Ohr Hozer* that has been emptied of the *Ohr Yashar* it clothed during *Hitpashtut Aleph*, remained below and its *Aviut* manifested.

This *Ohr Av* is the *Kelim* and the *Ohr Zach* that remained from the *Ohr Yashar* is called *Reshima*. This *Reshima* remained clothed within the *Ohr Av*.

40. “**Ascended**” implies *Hizdakchut* from the *Aviut* in order to come to *Hishtavut Tzura* with its *Elyon*, namely the *Maatzil*. “**Returned**” implies *Histalkut* of the *Ohr* after its *Hitpashtut*, regarded as returning to its *Shoresh*.

It is said: “***Ohr* that extends from the *Maatzil* to the *Sefira* and extends when the *Orot* ascended and returned upward.**” It refers to the *Ohr Elyon* extended by the *Zivug de Hakaa* during the *Hizdakchut* of the *Masach* and its coming into the degrees on the path of its *Hizdakchut*.

At that time the levels gradually diminish until it is completely purified and equalizes in form with the *Maatzil*, meaning *Malchut de Rosh*. This issue is always called “the ascent of the *Orot* to the *Maatzil*”, and remember that.

A fourth *Ohr* is born out of the *Bitush* of the *Ohr Reshimot* and *Ohr Hozer* on one another, called *Nitzotzot* (pl. for *Nitzotz*)

10. There is indeed a fourth *Ohr* born of the aforementioned *Orot*: The third *Ohr*, called *Ohr Hozer*, extends and descends downward to shine in the *Sefira* <sup>(50)</sup> and hits the second *Ohr*, called *Reshimo*, which remains below. However, they differ in their nature, for one is *Ohr Yashar* and *Rachamim*, while the other is *Ohr Hozer* and *Din* <sup>(60)</sup>.

Hence they strike and beat on each other, especially since the *Ohr* of the *Reshimo* wishes and yearns to ascend to its source <sup>(70)</sup>, which is the first *Ohr*. Although it does not actually ascend, as the *Reshimo* remains forever below, it nonetheless wishes and yearns to ascend.

However, the *Ohr Hozer* descends downward <sup>(80)</sup>, and as they are of opposite nature, they beat on each other, for there is no beating and striking but when the *Orot* are diverse in nature. Then, through their

**beating on each other, they beget *Nitzotzot* of *Ohr* as *Ohr Hozer*, being *Din*, which is worse than the *Ohr* of *Reshimo*, which is *Rachamim*. These *Nitzotzot* are the fourth *Ohr* we have mentioned.**

*Ohr Pnimi*

50. As the Rav has said (Chap 3, item 3), the degrees relate to each other as father to sons. Hence, during the ascent of the *Orot* to the *Maatzil*, when *Masach de Behina Dalet* had been purified to *Behina Gimel*, there was a *Zivug* in *Behina Gimel*, and *Behina Dalet* remained emptied of her *Ohr*. At that time *Behina Gimel* bestows upon *Behina Dalet* of her *He'arah* of the *Zivug*.

Afterwards, when *Behina Gimel* purifies to *Behina Bet*, and the *Zivug* is in *Behina Bet*, *Behina Gimel* remains emptied of *Ohr*, and *Behina Bet* bestows her *He'arah* from the *Zivug* upon *Behina Gimel*, and so on similarly. From the perspective of the *Hamshacha* of the *Orot*, *Behina Dalet* is regarded as *Keter* and *Behina Gimel* as *Hochma*. However, from the perspective of the *Kelim* themselves it is the opposite: *Behina Gimel* is regarded as *ZA* and *Behina Dalet* as *Malchut*. Because *Behina Dalet* is emptied of *Ohr*, only the *Kelim* themselves are distinguishable here. It is the same for all of them.

It is written, “**The third *Ohr*, called *Ohr Hozer*, extends and descends downward to shine in the *Sefira*.**” The third *Ohr* refers to the *Ohr* of the levels that emerge during its purification. That *Ohr Nimshach* and descends below the place of the *Zivug* as well, to shine for the *Sefira* below her. We've already said that when the *Zivug* is in *Behina Bet*, the *He'arah* of the *Zivug* extends to the *Sefira* below her, namely the (emptied of *Ohr*) *Behina Gimel*.

It is known that the *Orot* left *Reshimot* in the *Sefirot* after their departure from there. Thus, when the *He'arah* of the *Zivug de Behina Bet* extends to *Behina Gimel*, it meets the *Ohr* of her *Reshima* there.

It is said, “**and hits the second *Ohr*, called *Reshimo*, which remains below.**” It means that the *Ohr Zivug* in the Upper *Behina Nimshach* and descends to the lower *Behina*, which is emptied of her *Ohr*, and meets the *Reshimo* there. The Rav will henceforth refer to that *Ohr* that descends from the *He'arah* of the *Zivug* downward, as “the Descending *Ohr Hozer*”.

60. It means that the *Reshima* is from *Ohr Yashar* that remains from the first *Hitpashtut*, reaching up to *Keter* since the *Zivug de Hakaa* occurs there in *Masach de Behina Dalet*. Because of that, the *Aviut de Behina Dalet* is regarded as its *Panim*, as it is from her that it gets its entire level. It regards *Aviut de Behina Gimel* and above as the *Achoraim* of its *Kli* and does not shine in it.

Its opposite is the *Ohr Hozer* descending to it from the *He'arah* of *Zivug* of the Upper *Behina*. For example, when the *He'arah Zivug de Behina Bet* descends to a *Sefira de Behina Gimel* that has been emptied of its *Ohr*, that descending *Ohr Hozer* comes from a *Zivug de Hakaa* performed in *Masach de Aviut de Behina Bet* that reaches up to *Bina*. The *Aviut de Behina Bet* is regarded as its *Behinat Panim*, meaning its maximum height.

It leaves *Aviut de Behina Gimel* and *Behina Dalet* as *Behinat Achoraim*, meaning ignobility and lack. Because they do not shine in it, it lowers them and brings them down. In other words, the *Shinui Tzura* in them becomes the separator over the *Ohr*, meaning the opposite of the *Reshima* where *Behina Dalet*, the more *Av*, extends and joins with the greatest *Ohr*.



It is said, “**they differ in their nature, for one is *Ohr Yashar* and *Rachamim*, while the other is *Ohr Hozer* and *Din*.**” It is so because the *Reshimot* that remain in all the *Sefirot* come from *Ohr Yashar* and *Rachamim*, meaning from the first *Hitpashtut*, when the *Zivug* on *Masach de Behina Dalet* came out, where the more *Av* is better, being all *Rachamim*.

However, the descending *Ohr Hozer* from the *He'arah* of *Zivugim* that emerge during the *Hizdakchut*, all these levels are regarded as *Ohr Hozer* and *Din*. They depart from the *Aviut*, bring down and lower the *Aviut* to *Behinat Achoraim*.

Thus, the *Ohr Hozer* that descends from them is in contrast with the *Reshimot*, in which the more *Av* is more important. It turns out that what is regarded as *Panim* for the *Reshima*, is regarded as *Achoraim* for the descending *Ohr Hozer*. Likewise, what is regarded as *Panim* for the descending *Ohr Hozer*, is regarded as *Achoraim* for the *Reshima*, and it is for the reason that they beat on each other.

70. Since she is the part that remains after *Hitpashtut Aleph*, when she has already departed and vanished into her origin, that yearning and desire becomes imprinted in the *Reshima* as well. It is said: “**Although it does not actually ascend, as the *Reshimo* remains forever below, it nonetheless wishes and yearns to ascend.**” In other words, even though the *Reshima* is destined to remain in the *Kli* and never rise to her origin, she nonetheless has the desire to ascend, as the force of the *Ohr* in general necessarily remains imprinted in her.
80. It means that it comes and extends from the *Maatzil* by a new *Zivug*. It comes down to *Hitlabshut* inside the *Guf* because all these *Zivugim* that emerge on the degrees of his *Hizdakchut* are made in the *Rosh*, from which they extend from above downward to the *Guf*. However, because they emerge during the *Hizdakchut* and will not continue to be, it is regarded as *Ohr Hozer* and *Din*.

It is said, “**However, the *Ohr Hozer* descends downward.**” In other words, if we take only the time of the *Zivug* into account, it expands and descends temporarily for *Hitlabshut* in the *Guf*. The *Reshima*, however, wishes to leave the *Guf* and ascend to its origin.

Know, that because of that the descending *Ohr Hozer* from the *He'arah* of the *Zivug* overpowers the *Ohr* of the *Reshima* when they beat on each other. As a result, *Nitzotzin* spread from this *Ohr Hozer* and clothe inside the *Kli* that is emptied of *Ohr*. Thus the *Ohr* of the *Reshima* is rejected from within her and rises above that *Kli*, as *Tagin* on top of the *Otiot*.

As the Rav will write (Chap 4, item 4), they cannot be in a single *Kli*, for they are opposites. Know, that the above *Hakaa* and *Bitush* are made above the empty *Kli* for the *Reshima* strikes the on *Ohr Hozer* and does not let it expand, and the descending *Ohr Hozer* strikes on the *Reshima* to clothe and shine in the *Kli*. In the end, there are *Nitzotzin* that spread from the *Ohr Hozer* that descend and come inside the *Kli*.

*Hitpashtut Aleph de Akudim* is called *Taamim*; the level of the *Ohr Hozer* is called *Nekudot*; the *Reshimot* are called *Tagin*; the *Nitzotzot* are called *Otiot*

- 11. Now you can understand what we have said, that there are four *Behinot* in these *Orot* of *Akudim*: *Taamim*, *Nekudot*, *Tagin*, *Otiot*. This is what they are about: the first *Ohr* among them is called *Taamim*, and the third *Ohr*, called *Ohr Hozer*, is called *Nekudot*. It is known that *Nekudot* are *Behinat Din*. The second *Ohr*, called *Reshimo*, is called *Tagin*, and the fourth *Ohr* is the falling *Nitzotzot* called *Otiot*.**

The *Nitzotzot*, called *Otiot*, are the *Kelim*, called *Guf*

12. **This fourth *Ohr*, which is the *Nitzotzot*, called *Otiot*, are in and of themselves *Behinat Kelim* <sup>(90)</sup>, because *Otiot* are called *Guf*, and thus we see where the *Kelim* were made.**

*Ohr Pnimi*

90. Afterwards, the *Ohr* returns and expands in them a second time on the level of *Hochma*. *Keter* remains concealed in the *Peh* and *Ohr Hochma* clothed *Kli de Keter*, *Ohr Bina* in *Kli de Hochma* etc. until *Malchut* remained without *Ohr*. Know, that these *Nitzotzot* have been prepared as *Kelim* for these *Orot* (see above *Ohr Pnimi*, Chap 2, item 3).

The *Nitzotzot* merely mixed with the *Kelim* like 248 *Nitzotzin* that remained in the broken *Kelim de Nekudim*

13. **It appears to me that I had heard from my teacher that there were *Behinat Kelim* in them to begin with <sup>(100)</sup>, but these *Nitzotzot* mixed with them and were in them as the 248 *Nitzotzin* that remained inside the *Kelim* of *Olam ha Nekudim* when they broke etc <sup>(200)</sup>.**

*Ohr Pnimi*

100. The Rav explicitly wrote above (Chap 2, item 10) that the *Ohr Av* that remained after the *Histalkut Ohr de Hitpashtut Aleph* are the *Behinot* of the *Kelim* of the *Partzuf* themselves, in which the two above *Orot* come. These are called, “the second *Ohr*” *Reshima*, and “the fourth *Ohr*”, the falling *Nitzotzot*, called *Otiot*.

It is said, “**there were *Behinat Kelim* in them to begin with, but these *Nitzotzot* mixed with them.**” It means that two *Behinat Kelim* must be prepared for the second *Hitpashtut*, for there is male and female in every *Sefira*. Thus, of these four *Behinat Kelim* that were in them to begin with, meaning from the above *Ohr Av*, the *Kelim* for the male *Orot* of *Hitpashtut Bet* were made. The *Kelim* for the *Orot* of the females of this *Hitpashtut* were made of the *Nitzotzot* that fell inside them and mixed with them.

It is said, “**mixed**” to tell us that the *Behinot* are not equal. *Nitzotzin de Behina Gimel* came inside *Behina Dalet*, and *Nitzotzin de Behina Bet* in *Kli de Behina Gimel*, and *Nitzotzin de Behina Aleph* in *Kli de Behina Bet* etc. and that is why this connection is regarded as a mixture.

200. It is a great thing that he tells us here: it is known that *Behinat 248 Nitzotzin* that remained in the *Kelim* after they broke and died were the cause of the revival of the *Kelim*. It is so because these *Nitzotzin* were an association of *Rachamim* with *Din*.

Thus, here the *Nitzotzin* that fell from the descending *Ohr Hozer* are also from the association of *Midat ha Rachamim* with *Din*. However, it is as a beginning, for every Upper *Behina* is regarded as *Midat ha Rachamim* toward the *Behina* below her. Because the *Nitzotzin* of the Upper *Behina* fell, mixed and connected with the lower *Behina*, it is regarded as mixing *Midat ha Rachamim* with *Din*, the same as the above 248 *Nitzotzin*.

Know that this is the whole merit of the *Histalkut* of *Hitpashtut Aleph*. It is because of her that the above *Nitzotzin* descended and the *Shoresh* for the association of *Midat ha Rachamim* with *Din* had been made. In the following, the Rav writes about this *Histalkut*, that it is regarded as “corruption in order to correct”, meaning like the breaking of the vessels, which also occurred in order to revive. It means that it refers to the association of *Midat ha Rachamim* with

*Din*, from which comes revival and from which comes the entire correction of the world.

## Chapter Four

Explains the *Hakaa* and *Bitush* that occurred during the *Histalkut* of the *Orot* to the *Maatzil*, between the descending *Ohr Hozer* and the *Reshimot*. The *Kelim*, which are the *Otiot*, were made of the *Nitzotzin* that sprung off of that *Hakaa*. The *Tagin* come from the *Reshimot*. Contains eight issues:

1. *Malchut* is called *Aspaklaria de Lo Nahara* because her *Ohr* did not come back down into her *Kli*. 2. A second reason that *Malchut* is called *Aspaklaria de Lo Nahara* is that she did not leave a *Reshima* in her *Kli*. 3. *Zivug de Hakaa* between the descending *Ohr Hozer* from *Yesod* to *Malchut* and the first *Ohr* of the ascending *Malchut*. 4. The *Kli* of *Yesod* was made of the *Nitzotzin* that fell off the *Hakaa* of *Ohr* that comes through its *Achoraim* in the *Reshima*, and the *Tagin* were made of the *Reshima* that shines from afar. 5. Three discernments in the *Eser Sefirot*: *Keter*; the other *Sefirot*; *Malchut*. *Keter* left a *Reshima* and not a *Kli*; the other *Sefirot* left *Reshimot* and *Kelim*; and *Malchut* left a *Kli* and not a *Reshima*. 6. After all the *Histalkut*, the *Orot* returned to their place in *Partzuf AB de AK*, except for *Ohr Keter*. Then there was a *Bitush* between the *Reshima de Keter* and *Ohr Hochma* on each other, and two *Kelim* came out, one for *Keter* and one for *Hochma*, which are *Zachar* and *Nekeva* in *Rosh AB de AK*. 7. The *Hizdakchut* and the *Histalkut* in *Akudim* are somewhat similar to the abolition of the *Melachim* in *Olam ha Nekudim* who died and were revoked. 8. The difference between them is that here there was a corruption in order to correct, while in *Nekudim* there was an actual shattering and death.

*Malchut* is called *Aspaklaria de Lo Nahara* because her *Ohr* did not come back down into her *Kli*

1. **Know, that when all nine *Orot* rose back up, they left a *Reshimo* in their place. However, *Malchut* rose entirely, leaving no *Reshimo* in her place. This is the meaning of what is written in the *Zohar* and the *Tikkunim*, that *Malchut* is called “*Aspaklaria* that has no *Ohr* of her own”. This matter has already been explained above regarding the *Kli* of *Malchut*, whose *Ohr* did not come back down into her *Kli*, but remained in *Kli de Yesod* <sup>(1)</sup>.**

### *Ohr Pnimi*

1. In *Hitpashtut Bet*, when the *Zivug* came out only on the level of *Hochma*, by which the *Orot* switched; *Ohr Hochma* came in *Kli de Keter*, *Ohr Bina* in *Kli de Hochma* etc. and *Ohr Malchut* in *Kli de Yesod*. Thus, *Kli Malchut* remained without *Ohr* (see *Ohr Pnimi*, Part 4, Chap 2, item 8).

A second reason that *Malchut* is called *Aspaklaria de Lo Nahara* is that she did not leave a *Reshima* in her *Kli*

2. **There is another reason: when her *Ohr* rose, it did not leave any *Reshimo* in her at all. However, the *Reshimo* that remained in *Kli de Yesod* for its own need illuminated from there in *Kli de Malchut* too.**

*Zivug de Hakaa* between the descending *Ohr Hozer* from *Yesod* to *Malchut* and the first *Ohr* of the ascending *Malchut*

3. **\*When *Ohr Malchut* rose to *Yesod*, *Yesod* illuminated in the *Kli* of *Malchut* through its *Achoraim* <sup>(2)</sup>, *Yesod's*, as *Ohr Hozer*. Then the descending *Ohr Hozer* in *Kli Malchut* struck the first ascending *Ohr* of *Malchut* itself <sup>(3)</sup>, one beat on the other, and *Nitzotzin* came down from the descending *Ohr Hozer* <sup>(4)</sup> into the *Kli* of *Malchut* <sup>(5)</sup>.**

*Ohr Pnimi*

2. It has already been explained that all the levels that come out on the path of *Hizdakchut* are regarded as *Ohr Hozer* and *Din*, though there is *Ohr Yashar* in them as well. However, because they extend through the *Achoraim*, meaning on the path of the *Hizdakchut* of the *Aviut*, called *Panim*, the *Ohr Yashar* is also regarded as *Din*.

It is said, “**Yesod illuminated in the Kli of Malchut through its Achoraim**” where all these *Eser Sefirot* of *Ohr Yashar* and *Ohr Hozer* together make up *Behinat Achoraim* and *Din*.

However, we must still understand that the entire *Ohr Hozer* that descends from *Yesod* to *Kli Malchut* is only *Ohr Hozer* without any *Ohr Yashar*. It is so because since the place of the *Zivug* and the *Masach* is in *Kli Yesod*, meaning in *Behina Gimel*, that *Masach* detains the *Ohr Yashar* so that none of it will expand from *Behina Gimel* downward. Thus, anything that descends from *Yesod* to *Kli Malchut* is only *Ohr Hozer* and not *Ohr Yashar*, hence the Rav’s precision, “**as Ohr Hozer.**”

3. This *Ohr* is on the level of *Keter*. It regards the greater *Aviut* as *Behinat Panim* and the descending *Ohr Hozer* lowers the great *Aviut de Behina Dalet*, preferring the purer *Behina Gimel*, which is in contrast with the ascending *Ohr Malchut*. That is the reason they beat on each other (see Part 4 Chap 3, item 9).
4. They are called *Nitzotzin* because of the similarity to the *Nitzotzin* that come from under a hammer that sparkle and burn out instantly, as it is written in the *Zohar*. However, the analogy is not quite the same as the lesson: the *Nitzotzin* generated under the hammer illuminate for a moment and vanish instantly and their place remains unknown.

These *Nitzotzin* here and the 248 *Nitzotzin* burn out instantaneously because of the *Histalkut* of the *Zivug* to the higher *Behina*, being *Behina Bet*. However, they do not vanish from there, as it is known that there is no absence in the spiritual. Their *Atzmut* and reality remain there, and later regain their strength when *Hitpashtut Bet* reaches there.

5. It is the *Ohr Av* that remains below after the *Histalkut* of *Hitpashtut Aleph*, which is the essence of the *Kelim* that belong to *Hitpashtut Aleph de Akudim*. This is where the *Orot* placed their *Reshimot* and this is where the *Nitzotzin* from the *Ohr Hozer* fell (see Part 4, Chap 2, item 10).

The *Kli* of *Yesod* was made of the *Nitzotzin* that fell off the *Hakaa* of *Ohr* that comes through its *Achoraim* in the *Reshima*, and the *Tagin* were made of the *Reshima* that shines from afar

4. **When *Yesod* rose, it placed a *Reshimo* in its place. When the *Ohr* came through its *Achoraim*, it struck that *Reshimo*, *Nitzotzin* fell from it, and *Behinat Kli* of *Yesod* was made of them <sup>(6)</sup>. That *Reshimo* illuminated in that *Kli* from afar, and did not permeate it. This is the meaning of the *Tagin* <sup>(7)</sup>.**

*Ohr Pnimi*

6. For *Hitpashtut Bet*, which comes afterwards, called *Partzuf AB de AK*, though *Kli Yesod* of *Akudim* here was made of the *Ohr Av* that remained below after the *Histalkut* of *Hitpashtut Aleph*.
7. Study the words of the Rav thoroughly (Part 4, Chap 3, item 9 and *Ohr Pnimi*, item 80). Know, that after the *Zivug* in the Upper *Kli* had ceased and rose above

it, the *He'arah* of the *Zivug* from the inferior *Kli* necessarily ceased as well. In that state the *Nitzotzin* that came down there are put out too, and the *Reshima*, which was above the *Kli*, can therefore clothe the *Kli* once more as in the beginning (see above *Ohr Pnimi*, Chap 3, item 80).

However, that *He'arah* from afar, called *Tagin*, did not stop from the *Kli* afterwards, for there is no absence in the spiritual, as it says, “*Shechina* never moved etc.”

Three discernments in the *Eser Sefirot*: *Keter*; the other *Sefirot*; *Malchut*. *Keter* left a *Reshima* and not a *Kli*; the other *Sefirot* left *Reshimot* and *Kelim*; and *Malchut* left a *Kli* and not a *Reshima*

5. So did all the *Sefirot* do except for *Keter* <sup>(8)</sup>, which left the *Reshimo* for *Hochma*, but did not make a *Behinat Kli* <sup>(9)</sup>. How does she differ from the other *Sefirot*? It is when they rise through *Hakaa* of what is above them <sup>(10)</sup> and the *Hakaa* of the *Reshimo* <sup>(20)</sup> that the *Kelim* are made <sup>(30)</sup>. However, *Keter* did not have anyone to strike His *Reshimo* as He rose <sup>(40)</sup>.

Consequently, His *Kli* was not completed, and *Keter* left a *Reshimo* and not a *Kli*, while the rest of the *Sefirot* left a *Reshimo* and a *Kli*, and *Malchut* left a *Kli* and not a *Reshimo*.

#### *Ohr Pnimi*

8. It means that that *Reshima* became the *Behinat Kli* of the *Zachar de Ohr Hochma* in *Keter de Hitpashtut Bet*, called *AB de AK*. The Rav writes, “**for Keter, which left the Reshimo for Hochma, but did not make a Behinat Kli.**” It means that He did not make *Behinat Kli* for the *Nekeva* of *Ohr Hochma* in *Kli de Keter* of *Hitpashtut Bet*.
9. The Rav has already written (Chap 2, item 10) that the essence of the *Behinat Kelim de Akudim* was made of the *Ohr Av* that remained from the *Ohr* of *Histalkut* itself. You can therefore see that this is not about the *Kli de Keter* itself but rather about the *Kelim de Hitpashtut Bet*, which come after the current *Histalkut*, where there are *Behinat Zachar* and *Behinat Nekeva* in *Kli de Keter*. It is the same in *Kli de Hochma*, *Bina*, *Yesod* and *Malchut*, as the Rav has written (item 6).

The *Kelim* of the *Zecharim* (pl. for *Zachar*) from there were made of the *Reshimot* that remain in *Kelim de Akudim*, and the *Kelim* of the *Nekevot* (pl. for *Nekeva*) were made of the fallen *Nitzotzin* of the descending *Ohr Hozer* into the *Kelim de Akudim* here.

It is said, “**Keter, which left the Reshimo for Hochma,**” meaning the *Kli* of the *Zachar de Ohr Hochma* in *Kli de Keter de Hitpashtut Bet*. “**But did not make a Behinat Kli,**” meaning for the *Nekeva* there.

10. *Ohr Hozer Nimshach* and descends to the emptied *Kli* by the *Zivug de Hakaa* in the *Behina* above the *Kli* that has become emptied of *Ohr*, meaning after the *Ohr* departed from *Kli Malchut*. This is so because *Masach de Behina Dalet* has purified into *Behina Gimel*, which is *Yesod*, and the *Zivug* in the *Kli* of *Yesod* was made.

At that time then *Ohr Hozer* descended to *Malchut* from this *He'arah* of the *Zivug*, which has now been emptied of *Ohr*. This is the meaning of “**through Hakaa of what is above them**” was the *Ohr Hozer* drawn to the *Kli*.

20. The *Reshima* that remained in the emptied *Kli* strikes the *Ohr Hozer* that descends to its own *Kli* because it is opposite to the descending *Ohr Hozer*. *Nitzotzin* were born and spread off of the descending *Ohr Hozer* as a result of

that *Hakaa*, fell into the *Kli* that had been emptied, and the *Kelim* were made out of these *Nitzotzin*.

30. Meaning the *Kelim*, for the purpose of the *Kelim* of *Hitpashtut Bet*. However, the *Kelim de Akudim de Hitpashtut Aleph* were made of the *Ohr Av*, as the Rav said in chapter 2, item 10 and *Ohr Pnimi*, chapter 2, item 100.
40. When the *Masach* reached the complete *Hizdakchut* as the *Behinat Maatzil*, its power ceased, and there was no *Zivug de Hakaa* in Him any longer that would lower *Ohr Hozer* in *Kli de Keter* after the *Ohr* had been emptied. **“Consequently, His *Kli* was not completed”** for there are no *Nitzotzin* of the descending *Ohr Hozer* there, as has been explained.

After all the *Histalkut*, the *Orot* returned to their place in *Partzuf AB de AK*, except for *Ohr Keter*. Then there was a *Bitush* between the *Reshima de Keter* and *Ohr Hochma* on each other, and two *Kelim* came out, one for *Keter* and one for *Hochma*, which are *Zachar* and *Nekeva* in *Rosh AB de AK*

6. **Indeed, after the reception of these *Sefirot* from the *Maatzil*, they returned to their place <sup>(50)</sup>, except for *Keter* <sup>(60)</sup>. The *Kli* of *Keter* had only been made on the return <sup>(70)</sup>, because when *Hochma* reentered Him, *Ohr Hochma* struck the *Reshimo* that *Keter* placed in His place <sup>(80)</sup>.**

**These were double strikes <sup>(90)</sup>, for since the *Reshimo* of *Keter* is a higher *Behina* than *Hochma*, it therefore strikes *Hochma* and generates *Nitzotzin*. Likewise *Hochma*, since she now comes from above, she stands on the *Reshimo* and she is higher than it. As a result, she now struck the *Reshimo* and generated other *Nitzotzin*.**

**As a result, there are two *Kelim* now, one for the *Reshimo* of *Keter*, and another for *Hochma* that now came <sup>(100)</sup>. We have already discussed at length in a different place <sup>(200)</sup> how there is *Zachar* and *Nukva* in *Keter*, which are the two we mentioned here, namely the *Reshimo* and the *Hochma*.**

#### *Ohr Pnimi*

50. We must thoroughly understand this matter of reception that the *Sefirot* received from the *Maatzil* after their ascent to Him. You will understand this matter after you thoroughly know the matter of *Histalkut* of the *Eser Sefirot de Guf* and their ascent to the *Maatzil*.

Know, that all this is drawn from and connected with *Ohr Malchut* only, meaning the *Masach* and *Ohr Hozer* in *Malchut*. That is because there is no other *Ohr* in *Malchut*, for she never receives any *Ohr Yashar*.

Thus, all the *Ohr* in her is but the *Ohr Hozer* extended by the *Zivug de Hakaa* in her *Masach*. The *Aviut de Behina Dalet* is the *Kli* of *Malchut* and the *Masach* that detains the *Ohr Elyon* from expanding to *Aviut de Behina Dalet*, along with the *Ohr Hozer* that ascends because of it, are regarded as the *Ohr* of *Malchut*.

You can therefore see that the essence of the issue of the ascent of the *Orot* to the *Maatzil* is connected only to the ascent of *Malchut*. Ascending means purifying and equalizing the form with the *Elyon*. The *Hishtavut Tzura* with the *Elyon* brings him and connects him with the *Elyon*.

Thus, the issue of the *Hizdakchut* of the *Aviut* pertains only to *Malchut*, where there is *Aviut*. However, there isn't any *Kli* whatsoever in the Upper nine

*Sefirot*, and they are only regarded as complete *Ohr* (see Part 4, Chap 1, item 11). Thus, how can we refer to a *Hizdakchut* of the *Aviut* in them?

Indeed, the matter of the ascent and the *Hizdakchut* refers solely to *Malchut*, and not to the *Kli* of *Malchut*, as the *Kelim* never purify from their *Aviut* (see Part 2, Table of Questions, item 43). Instead, it refers to the corrected *Masach* in *Kli Malchut* (see above *Ohr Pnimi*, Chap 2, item 10).

You already know the issue of the four levels that extend by the *Zivug de Hakaa* on the *Masach* from the beginning of its *Hizdakchut* until it is purified to *Behinat Maatzil*. Know, that these levels that gradually diminish are the very *Sefirot* of which the Rav says that they rose to the *Maatzil*. Though there are *Eser Sefirot* in each and every level, they are still measured by the name of the highest *Sefira* in their level.

Though the level of *Behina Gimel* has *Eser Sefirot* that only reach the level of *Hochma*, she is still regarded as *Ohr Hochma* entirely, after the name of the highest *Sefira* on the level. Similarly, the *Eser Sefirot* of the level of *Behina Bet*, reaching *Bina*, is only called *Bina*. *Behina Aleph* is called *ZA* and *Behinat Keter* and *Shoresh* is called *Malchut*.

You should also know that all these *Reshimot* that the *Orot* of *Akudim* placed in their *Kelim* after their *Histalkut* remained only in *Kli Malchut*. It is so because she is the designated *Kli* for all *Eser Sefirot de Akudim*.

This is the *Ohr Av* that the Rav refers to above (Chap 2, item 10), which is the *Behinat Kelim* of *Akudim* themselves. Also, this is where the *Orot* placed their *Reshimot*. It is therefore necessary that it is *Behinat Malchut* alone, for there is no *Aviut* in the Upper nine.

It has been clarified there in *Ohr Pnimi*, that this *Ohr Av* is the *Ohr Hozer* in *Malchut* that expanded with it from her and within her to clothe the *Eser Sefirot de Ohr Yashar* from above downward, called *Guf*. Thus, it is clear that all the *Reshimot* that remained from the first *Hitpashtut* after her departure, necessarily remained only in *Malchut*.

It has been clarified that *Malchut* consists of all the *Reshimot* that remained of *Hitpashtut Aleph*. After the *Masach* rose to *Malchut de Rosh*, meaning when the *Masach* had purified from all its *Aviut*, it came to *Hishtavut Tzura* with *Malchut de Rosh*.

Thus, the *Masach* that rose also consists of all the *Reshimot* that remained in *Malchut*, except *Reshimo de Behina Dalet*, as the last *Behina* does not leave a *Reshimo* (see Part 4, Chap 3, item 1). Now you understand the Rav's words here, who says, **"after the reception of these Sefirot from the Maatzil, they returned to their place, except for Keter."**

The ascent of the *Masach* of *Malchut de Guf* rose to *Malchut de Rosh*, called *Behinat Maatzil* of the *Guf*, occurred by the power of the *Hishtavut Tzura* with it. Therefore, it is found to be joining and mixing with the *Masach* in *Malchut de Rosh* as a single *Behina*.

The *Masach* in *Malchut de Rosh* is always there in *Zivug de Hakaa*, for there is no *Hizdakchut* in the *Rosh*. Thus, the *Masach de Guf* that rose and mingled with it works along with it for the *Zivug de Hakaa* and for raising *Ohr Hozer* from below upward that is done in the *Rosh*. It is so because it mingles in the same *Behinat Aviut* that is in the *Masach* in *Malchut de Rosh*.

You already know that these *Reshimot* that remained in *Malchut de Guf* are contained in the *Masach* that rose to the *Rosh*, which are only up to *Aviut de Behina Gimel*. That is because there was no *Reshima* left from *Aviut de Behina Dalet*.



Thus, once *Masach de Guf* mingled and came in the *Zivug* on *Masach de Rosh*, and received from it the *Aviut* from below upward that is contained in it. In that state the *Reshimot* contained in it from *Malchut de Guf* reawakened and returned to their first *Aviut*, meaning *Aviut* from above downward, as it is in the *Guf*.

Consequently, the *Masach* was first contained in *Malchut de Rosh*, and gained the *Aviut* from below upward that is in the *Rosh*. Then the *Reshimot* contained in the *Masach* awakened and gained *Aviut* as well, and the *Aviut* overturned in them and became *Behinat* from above downward.

You should understand the great difference between the *Aviut* from below upward and the *Aviut* from above downward. From below upward implies resistance to *Hitlabshut*, though there is no feature of *Halbasha* there whatsoever. For that reason she is *Behinat Rosh*, called *Keter* or *Ein Sof*.

Its opposite is *Behinat Aviut* from above downward, meaning *Behinat* complete *Halbasha* on the *Ohr Yashar*. For that reason it is called *Guf* or *Ne'etzal*, and is never called *Ein Sof* or *Maatzil*. This discernment is in the *Rosh* and *Guf* of all the *Partzufim* in the *Olamot*.

The *Masach* had been completely purified from its *Aviut*, and equalized its form with *Behinat Malchut* of *Rosh*, which is completely clean from the *Aviut* from above downward. In that state it is obvious that the *Reshimot* contained in it are completely silent. They are regarded as nonexistent, and *Masach de Guf* becomes contained in *Masach de Rosh* with the *Aviut* from below upward.

However, since the *Masach* has gained *Aviut*, though it is but *Aviut* from below upward, still the silent and resting *Reshimot* contained in the *Masach* awakened and were revived because of that, meaning they too gained *Aviut*. However, since these *Reshimot* came from the *Guf*, where they had already been clothed, the *Aviut* naturally turned in them into *Behinat* from above downward, into *Behinat Guf*. Consequently, the *Masach* acquired a *Shinui Tzura* that is very different from the *Rosh*, as the difference between *Behinat Rosh* and *Behinat Guf*.

At the moment when the *Aviut* from above downward appeared in the *Masach* that is *Behinat Guf*, the *Masach* returned. It left the *Rosh* and descended to the *Guf*, though not to *Behina Dalet* of the *Guf*, called *Tabur*, but only to *Behina Gimel* of the *Guf*, called *Chazeh*. This is because the *Masach* could not gain *Aviut*, but only up to *Behina Gimel*, as *Behina Dalet* did not leave a *Reshimo* in the *Masach*.

You will find, that the *Masach* that rose to the *Maatzil* acquired two *Behinot Aviut* there: *Aviut* from below upward, by the power of the initial *Hitkalelut* in *Malchut de Rosh*, and *Aviut* from above downward that reawakened and returned to the *Reshimot* contained in it.

Thus, the *Masach* left *Malchut de Rosh* to the place of the *Chazeh* in the *Guf*. Then it generated *Behinat Zivug de Hakaa* of *Behinat Eser Sefirot* of *Rosh* from the *Chazeh* upward, by the force of the *Aviut* from below upward contained in it, meaning only on the level of *Hochma*. It is so because it only has *Aviut de Behina Gimel*. After that it expanded from the *Chazeh* downward to *Behinat Eser Sefirot de Guf* by the force of the *Aviut* from above downward contained in it. This is called *Hitpashtut Bet*.

It is said: “**after the reception of these Sefirot from the Maatzil,**” meaning after *Masach de Guf* had purified entirely, regarded as having risen to the *Maatzil*, which is *Malchut de Rosh*. There it once more received power to expand to *Hitlabshut Eser Sefirot* as in the beginning. In other words, the *Aviut* reawakened in the *Reshimot* in it, up to *Behina Gimel*, at which time it returned

to its place in *Malchut de Guf* as in the beginning. In that state *Hitpashtut Bet* occurred in the *Eser Sefirot* of *Rosh* and *Guf* as in the beginning, and *ZA* returned to their place, meaning the place of *Malchut de Guf*.

60. The *Masach* did not become more *Av* by its *Hitkalelut* in *Malchut de Rosh*, only up to *Behina Gimel*, as *Behina Dalet* did not leave a *Reshima*. The *Hitpashtut* on *Masach de Behina Gimel* is only up to the level of *Hochma*, lacking *Ohr Keter*.

It is said: “**they all returned to their place, except for Keter.**” It turns out that *Ohr Hochma* clothes in *Kli de Keter*, *Ohr Bina* in *Kli de Hochma*, *Ohr ZA* in *Kli de Bina* and *Ohr Malchut* in *Kli de ZA*. Thus, *Malchut* remained without *Ohr*.

70. Meaning *Kli de Nukva de Keter*, which is *Ohr Hochma* clothed in *Kli de Keter*, which is missing here for the above reason (this chapter, item 4).
80. The *Ohr* in the level of *Hochma* that comes to clothe *Kli de Keter* resembles the nature of the above-mentioned descending *Ohr Hozer* (see Chap 3, item 9 and *Ohr Pnimi* there). It is in contrast with the *Ohr* of the *Reshima* and they beat on each other.
90. Since the *Reshima* that remains from *Hitpashtut Aleph* is higher than *Hochma*, as she reaches *Keter*, it is in contrast with the *Ohr Hochma* that comes now, whose level is only up to *Hochma* (*Ohr Pnimi*, Chap 3, item 60). Also, there is merit to the *Ohr Hochma* for it now comes from above downward to clothe in the *Kelim*. However, the *Reshima* is imprinted with the desire to depart from *Hitlabshut* although she does not in fact ascend (Chap 3, item 9 and *Ohr Pnimi* there, item 70).
100. It means that the *Ohr Av* that fell off the *Reshima* by the *Hakaa* of *Ohr Hochma* in it became a *Kli* for the *Ohr Reshima*, which is the *Behinat Zachar* of the *Kli de Keter*. The *Kli* for *Ohr Hochma* in *Kli de Keter*, which is the *Behinat Nekeva* of the *Kli de Keter*, was made of the *Nitzotzin* that fell from the *Ohr Hochma* by the *Hakaa* of the *Ohr Reshima* in it. Though there is already a *Kli* for the *Zachar de Kli de Keter*, it is still ended and renewed by the *Hakaa* of *Ohr Hochma*.
200. See Etz Chaim, Shaar Mati ve Lo Mati, Chap 3.

The *Hizdakchut* and the *Histalkut* in *Akudim* are somewhat similar to the abolition of the *Melachim* in *Olam ha Nekudim* who died and were revoked

7. **Now you can understand how in *Olam ha Akudim* there is also some extent of the abolition of the *Melachim*, as those *Melachim* who reigned in the land of Edom, died and were revoked, as mentioned in the study of *Olam ha Nekudim*. After all, the matter of the concealment of the *Orot Akudim* and their ascent to their *Maatzil* <sup>(300)</sup> is also the abolition of the *Melachim* here.**

#### *Ohr Pnimi*

300. Both were through the ascents of the *Orot* to the *Maatzil*, meaning the *Hizdakchut* of the *Masach*, and so their ways are equal too. It is written in length in my book *Panim Meiros u Masbirot*, regarding the breaking of the vessels.

The difference between them is that here there was a corruption in order to correct, while in *Nekudim* there was an actual shattering and death

8. **However, the difference between them is that here in *Akudim*, the corruption was in order to correct, and ruin in order to build<sup>(400)</sup>, as the prime intention was to rise in order to make *Behinot Kelim*. However, in *Nekudim* there was an actual abolition and death. Despite that, since the *Kelim* began to manifest a little from the *Akudim*, hence, here too there had been some revocation.**

*Ohr Pnimi*

400. The levels in the *Masach* gradually diminish by the *Hizdakchut* in the *Masach*, and *Nitzotzin* fall off every Upper *Behina* to its inferior. This is the beginning of the association of *Midat ha Rachamim* with *Din* because the *Nitzotzin* of the Upper *Behina* are as *Midat ha Rachamim* to the lower. It is known that the association of *Midat ha Rachamim* with *Din* is the foundation for the existence of the *Olam* (see *Ohr Pnimi*, Chap 1, item 4).

It is written “**in *Akudim*, the corruption was in order to correct, and ruin in order to build.**” This is like the breaking of the vessels, where the *Nitzotzin* fell in order to revive them with *Midat ha Rachamim*, and the only difference between them is that here there is only corruption, and there was “**an actual abolition and death.**”

## Chapter Five

Explains the inner and surrounding *Orot* of *Akudim*. Contains eight issues:

1. *Orot de Akudim* have *Eser* inner *Sefirot* and *Eser* surrounding *Sefirot*. They illuminate in *Behinat Panim*, to the sides and all around *AK*. 2. The *Ohr Pnimi* shines at half the thickness of the wall of the *Kli* from inside, the *Ohr Makif* from the outside, and the *Kli* shines and purifies through both of them. 3. Since the *Ohr Makif* is much greater than the *Ohr Pnimi*, the *Hitzoniut* of the *Kli* where the *Ohr Makif* clothes should be purer and better than the *Pnimiut* of the *Kli* where the *Ohr Pnimi* is clothed. 4. A second reason: If the *Hitzoniut* of the *Kli* had not been pure, the *Ohr Makif* would not have been able to connect with the *Ohr Pnimi*. 5. The *Pnimiut* of the *Kli* is purer than the *Hitzoniut* of the *Kli*, as the *Ohr Pnimi* is limited in her, and receives complete *He'arah*. The *Ohr Makif*, however, shines from afar in the *Hitzoniut* of the *Kli*. 6. The lower the *Olamot*, the more imperfect they are. 7. Until *Olam ha Nekudim*, there were five inner and five surrounding, and the changes were according to the proximity of the surrounding to the inner. 8. From *Nekudim* down there are no more the five inner and two surrounding, and there cannot be less than that.

*Orot de Akudim* have *Eser* inner *Sefirot* and *Eser* surrounding  
*Sefirot*. They illuminate in *Behinat Panim*, to the sides and all  
around *AK*

- 1. *Eser* inner *Sefirot* and *Eser* surrounding *Sefirot* <sup>(1)</sup> emerged from *Peh de Adam Kadmon*. They extend from opposite the *Panim* through opposite the *Tabur* of this *Adam Kadmon* <sup>(2)</sup>. This is the principal *Ohr*, though some shines through the sides and all around this *Adam*.**

### *Ohr Pnimi*

1. We should not think that this contradicts what we will write (Chap 6, item 18), that from *Peh de AK* emerged only five *Partzufim* and two *Makifim*, as there he speaks of general *Makifim*, but in the particular, you have no *Ohr* that does not have *Pnimi* and *Makif*.
2. It means that there are two discernments of *Orot* in a complete *Partzuf*: the first is called *Ohr Hochma*, and the second is called *Ohr Hassadim*. Correspondingly, we discern two illuminations in each *Partzuf*: "Right" and "Left", "*Panim*" and "*Achor*". "Right" and "Left" relate to *He'arat Ohr Hassadim*, "*Panim*" and "*Achor*" relate to *He'arat Ohr Hochma*.

It is known that *Tzimtzum Aleph* was primarily on *Ohr Hochma*, to prevent it from appearing in *Behina Dalet*. For that reason the *Partzufim* were divided into *Panim* and *Achor*: the *Behinot* above *Behina Dalet* that receive *Ohr Hochma* are called *Panim*, and those contained in *Behina Dalet*, which cannot receive *Ohr Hochma*, are called *Achor*.

There is Right and Left in both the *Panim* and the *Achor*. The *Behinot* that receive *Ohr Hassadim* abundantly are called Right, and the *Behinot* that do not receive *Ohr Hassadim* abundantly are called Left. You should also know that the names *Panim* and *Achor* relate primarily to the *Tabur*. From *Tabur* up it is considered *Panim*, and from *Tabur* down it is considered *Achor*, as *Malchut de Guf* is called *Tabur*.

It is written, "**They extend from opposite the *Panim* to opposite the *Tabur*.**" It means that the *Hitpashtut* of these *Eser Sefirot* from *Peh de AK* downward extends and shines primarily in the *Behinat Panim* of the *Partzuf*, which is above *Behina Dalet*, called *Tabur*. However, from *Tabur* down it does not shine because of the *Tzimtzum* on *Behina Dalet*.

However, he tells us, “**This is the principal *Ohr*, though some shines through the sides and all around this *Partzuf*,**” meaning to its *Behinat Achor* too, though it shines through the sides, meaning from *Behinot* Right and Left. It is so because through the *Ohr Hozer* that *Behina Dalet* brings in the *Partzuf*, which is *Ohr Hassadim*, she too receives *He’arat Hochma*. However, it is regarded as *Ohr Nekeva*, meaning only reception and not bestowal.

2. **You should not wonder at what we have written above, that the *Hitzoniut* of the *Kli* was made of the *Ohr* of the left *Awzen* that enters in the *Peh*, and the *Pnimiut* of the *Kli* was made of the *Nekev* of the left *Hotem* <sup>(3)</sup>. Though the *Ohr Makif* is greater and better than the *Ohr Pnimi*, the *Pnimiut* of the *Kli* is still greater than the *Hitzoniut* of the *Kli*, as is apparent to the eye.**

**It is not so with *Behinat Orot*, for the great *Ohr* that the *Kli* cannot extend and receive within, shines on the outside as *Ohr Makif*, and the scant *Ohr* remains within, unlike the *Kelim*. Thus, how will *Behinat Awzen*, being the superior be the *Hitzoniut* of the *Kli*, and the *Hotem*, which is lower, be the *Pnimiut* of the *Kli* <sup>(4)</sup>?**

#### *Ohr Pnimi*

3. Know, that there are necessarily two *Behinot* in every *Kli*. These are *Behinat Hamshacha* and *Behinat Kabbalah* (reception) (see Part 3, Table of Topics, items 157, 158). It is so because the more *Av Behina* is better for the *Hamshacha* of *Ohr*, and vice-versa regarding the *Kabbalah* and *Hitlabshut* of *Ohr*. That is because in that, the purer is better, as it is obligated to equalize in form with the *Ohr* that is received in it.

These two *Behinot* are sometimes called *Elyon* and *Tachton* and sometimes called *Pnimiut* and *Hitzoniut*, and you must know the difference between them. The thing is that when we speak of a complete degree, which has *Behinat Hamshacha* and *Behinat Hitlabshut*, they are regarded as *Elyon* and *Tachton*. It is so because the more *Av* its *Pnimiut*, meaning the *Kli Hamshacha*, the higher level it extends.

For example, if its *Pnimiut* is *Behina Dalet*, it clothes up to the level of *Keter*. It turns out that from the perspective of the *Hamshacha* it is lower, meaning more *Av*. However, because *Ohr Keter* must have a purer *Kli* to clothe in, it is thus more *Elyon* from the perspective of the *Hitlabshut*, meaning more *Zach*. In other words, it has a purer *Kli*, like none other, fitting for clothing *Ohr Keter*. Thus, when speaking of a complete level, these four *Behinot* are regarded as one above the other, meaning the more *Zach* is more *Elyon*.

However, when we only speak from the perspective of the *Kli Hamshacha*, these four *Behinot* are regarded as the walls of a *Kli*, having four *Klipot* one atop the other. The *Shefa* in it is received and measured only in its inner *Klipa*, and does not touch the three exterior *Klipot* at all. These serve merely as support of the interior *Klipa* in the wall.

Likewise, we discern four *Behinot* in the *Kli de Hamshacha*, clothing one atop the other. The more *Av* is more internal, and *Behina Dalet*, the principal extender of the *Ohr Elyon* through *Zivug de Hakaa* - where the *Ohr Elyon* is measured exactly according to the level of the *Ohr Hozer* that she raises - is regarded as the *Pnimiut Kli*.

The other three *Behinot* are regarded as the *Hitzoniut* of the *Kli*, meaning they do not touch the *Ohr* at all, and do not serve it. Rather, they are the reasons that cause *Behina Dalet*, as she cannot manifest without them.

It is written, “**the *Hitzoniut* of the *Kli* was made of the *Ohr* of the left *Awzen*,**” which is *Behina Bet*, “**and the *Pnimit* of the *Kli* was made of the *Nekev* of the left *Hotem*,**” which is *Behina Gimel*. It means that the more *Av* is more *Pnimi*, as has been explained.

4. He poses two questions:
  1. Since the *Ohr Makif* is greater than the *Ohr Pnimi*, the *Hitzoniut* of the *Kli* should have been more important than the *Pnimit* of the *Kli*, as it serves a greater *Ohr*. However, in reality we see the opposite: the *Pnimit* of the *Kli* is the entire importance in the degree; its entire degree and sustenance depend on it, and the *Hitzoniut* of the *Kli* is not so important.
  2. The second question is: if the *Pnimit* of the *Kli* is indeed far more important than the *Hitzoniut* of the *Kli*, it should have extended from a more important *Shoresh*, meaning from *Behina Bet* of the *Rosh*, called *Awzen*. Also, the *Hitzoniut* of the *Kli* from a lower *Shoresh*, meaning *Behina Gimel*. Why then is it the opposite?

The *Ohr Pnimi* shines at half the thickness of the wall of the *Kli* from inside, the *Ohr Makif* from the outside, and the *Kli* shines and purifies through both of them

3. **The answer is in this: Know, that the *Ohr* is in single, complete equality <sup>(5)</sup>. When it wanted to enter and be limited inside the *Kli* <sup>(6)</sup>, then that *Ohr* that cannot permeate the *Kli* remained without as *Makif* <sup>(7)</sup>. The *Ohr Pnimi* shines from within the *Kli* and the *Ohr* passes through half the thickness of the walls of the *Kli* from within <sup>(8)</sup>.**

**The *Ohr Makif* shines from outside the *Kli* and passes through half the thickness of the walls of the *Kli* from without. The *Kli* shines and purifies through these two *Orot*.**

#### *Ohr Pnimi*

5. Meaning there is no discernment of the *Ohr* in and of itself, but only from the perspective of the *Kli*.
6. It means that the measure of the *He'arah* is limited and depends on the measurements of the *Kli*, not more and not less. It is so because *Aviut de Behina Dalet* extends the level of *Keter* and *de Behina Gimel* only *Hochma* and *de Behina Bet* only *Bina* etc.
7. This is the rule: everything received in the *Partzuf* is called *Ohr Pnimi*. Everything that is not received yet, but is destined to come into the *Partzuf* is called *Ohr Makif*. *Ein Sof* is the first *Ohr Makif*, surrounding only *AK*. It is so because the *Zivug de Hakaa* on the *Masach de Behina Dalet de Peh de AK* and the great *Ohr Hozer* that rose there and clothed the *Eser Sefirot* of *Rosh AK* up to *Keter* is proximate and adhesive with *Ein Sof*. That *Ohr Hozer* contains the *Ohr Makif de Ein Sof*.

The meaning of *Ohr Hozer* is the entire amount of the *Ohr* rejected from *Malchut* by the power of the *Masach*. The measure of that rejected *Ohr* is the whole difference between *Ein Sof* that filled the entire reality and *AK*, regarded

as one thin *Kav* compared to *Ein Sof*. Thus, all this great *Ohr Ein Sof* is regarded as *Ohr Makif* of *AK*.

Also, every *Rosh* is regarded as *Ohr Makif* to the *Eser Sefirot* of its *Guf*, as the *Zivug de Hakaa* in the *Masach* at the *Peh* of the *Rosh* of that *Partzuf* detains the *Ohr Elyon* from expanding into the *Malchut* of that *Partzuf*. Thus, the entire *Ohr* that does not enter *Kli Malchut* becomes the *Ohr Hozer* clothing *Eser Sefirot* of the *Rosh* of the *Partzuf*. Consequently, that *Ohr Hozer* that stands at the *Rosh* consists of all that *Ohr* that cannot permeate the *Partzuf*, called *Ohr Makif*.

8. It has already been explained above that the four *Behinot* in *Peh de Rosh*, which are *Behinat Kli Hamshacha*, are distinguished in *Pnimit* and *Hitzoniut* there. It is like the wall of a *Kli* that has four *Klipot* one atop the other, where only the interior *Klipa* touches and receives the *Shefa* inside.

Likewise, in *Malchut de Rosh*, called *Peh*, the more *Av Behina* there is regarded as the *Pnimit*, meaning as extending the *Ohr Elyon*. The purer ones are regarded as exterior, meaning without direct connection to that *Ohr* that is received there. Instead, they only serve as *Ohr Makif*.

It turns out that *Ohr Pnimit* is connected and shines only from the perspective of the *Pnimit* of the *Kli*, and does not touch the *Hitzoniut* of the *Kli* at all, and *Ohr Makif* appears gradually only by the *Hitzoniut* of the *Kli*. It has no contact with the *Pnimit* of the *Kli*.

Moreover, the *Pnimit* of the *Kli* is what prevents the *Ohr Makif* from entering the *Kli*, since it is the *Aviut* that the *Masach* detains. The *Hitzoniut* of the *Kli* is *Behinat Achoraim* to the *Ohr Pnimit*, as it diminishes its level.

Since the *Ohr Makif* is much greater than the *Ohr Pnimit*, the *Hitzoniut* of the *Kli* where the *Ohr Makif* clothes should be purer and better than the *Pnimit* of the *Kli* where the *Ohr Pnimit* is clothed

4. **We need the half *Kli* from without to shine because of the *Ohr Makif*. The *Ohr Makif* is indeed great and its *He'arah* would not pass and be absorbed and shine within the walls of the *Kli* <sup>(9)</sup>, for there is a great difference and distance and separation between them.**

**Hence, the *Pnimit* of the poor *Kli* needed to equalize with the poor *Ohr Pnimit*, and one could shine in the other <sup>(10)</sup>. Likewise, the superb *Ohr Makif* will shine in the *Hitzoniut* of the superb *Kli*, otherwise the *Hitzoniut* of the *Kli* would remain without *He'arah* <sup>(20)</sup>.**

#### *Ohr Pnimit*

9. Because the *Ohr* does not clothe the *Kli*, unless they are in *Hishtavut Tzura*. As long as there is a *Tzura* apparent in the *Kli*, compared to the *Ohr*, that *Shinui Tzura* rejects and separates the *Ohr*, and does not let it travel through and be permeated in the *Kli*. It is written, “**for there is a great difference and distance and separation between them,**” meaning the *Shinui Tzura* is what separates and distances the spirituals.
10. Because all the merit and greatness of the *Ohr Pnimit* is in the worse and greater *Aviut*. It therefore turns out, that the *Pnimit* of the *Kli* is worse and more *Av*, and completely equalizes with the size of the poor *Ohr Pnimit*, which is worse than the *Ohr Makif*.
20. Because it is completely devoid of the *Aviut* of the *Kli* that is needed for the *Hamshacha* of *Ohr*. This is not the conduct with the *Ohr Makif* and therefore

relates only to the purer *Behina* in the *Kli*, so as to have *Hishtavut Tzura* with it, meaning that is needed for the *Hitlabshut* of the *Ohr*.

A second reason: If the *Hitzoniut* of the *Kli* had not been pure, the *Ohr Makif* would not have been able to connect with the *Ohr Pnimi*

5. **There is yet another reason, very close to the first reason: the *Ohr Makif* wants and yearns to bond with the *Ohr Pnimi* <sup>(30)</sup>. Thus, if the outer part of the wall of the *Kli* had not been purer, the *Ohr Makif* would not have passed through it <sup>(40)</sup>. Consequently, the *Ohr Pnimi* would have been lacking the reception of the *Ohr Makif* inside it.**

**However, since half the *Kli* of the outer wall is *Zach*, the *Ohr Makif* can travel through half the inner thickness of the wall. In that state they shine in one another, and though the inner half of the wall will not be *Zach*, it is not a cause for concern, since the *Ohr Pnimi* shines and passes through half its inner thickness, though it is not more *Zach*.**

#### *Ohr Pnimi*

30. Meaning it wants to clothe in the *Pnimit* of the *Kli* and shine along with the *Ohr Pnimi*, as much as it can. It is so because it will ultimately be entirely clothed in the *Kli*. *Ohr Pnimi* means what is already clothed in the *Kli*, and *Ohr Makif* means destined to clothe the *Kli* afterwards, meaning in time, until the end of correction.
40. He adds it as a precision, for if it did not have the purer *Hitzoniut*, which is better adapted to the *Ohr Makif*, the *Makifim* would never have been able to clothe the *Partzuf* even a bit, for **“if the outer part of the wall of the *Kli* had not been purer, the *Ohr Makif* would not have passed through it. Consequently, the *Ohr Pnimi* would have been lacking the reception of the *Ohr Makif* inside it.”**

The reason for it is that the *Ohr Pnimi* always extends from above downward to the *Guf* from the corresponding *Behina* in the *Rosh*. For example, the *Ohr Pnimi de Malchut de Guf* extends from *Malchut de Rosh*, which, like her, is *Behina Dalet*. The *Ohr Pnimi de Kli de ZA de Guf* extends from *Behinat Hotem* of the *Rosh*, which is *Behina Gimel*, like him. Also the *Ohr Pnimi de Kli de Bina de Guf* extends from the *Awzen de Rosh*, which is *Behina Bet*, like her, etc. likewise.

However, the *Ohr Makif* always extends from the *Sefira* above the corresponding *Behina*, as the *Ohr Makif de Malchut de Guf* extends from the *Hotem*, which is *Behina Gimel*. The *Ohr Makif de ZA* extends from the *Awzen*, which is *Behina Bet* and so on likewise.

This is in *Hitpashtut Aleph de Akudim*, where the *Masach* in *Malchut* is *Behina Dalet*. In *Hitpashtut Bet*, where the *Masach* in *Malchut* is *Behina Gimel*, the *Ohr Pnimi* extends to that *Malchut* from the *Hotem*, which is also *Behina Gimel*, like her. The *Ohr Makif* to that *Malchut* extends from above, from the corresponding *Behina*, meaning from the *Awzen*, which is *Behina Bet*, etc. likewise.

Now we thoroughly understand that *Malchut* cannot receive the *Ohr Makif* unless she also has the *Behinat Kli* from above, from its corresponding *Behina* in the *Rosh*, which she acquired by her ascent to *ZA*. He writes, “of the *Ohr* of the left *Awzen*,” It means that in *Partzuf AB*, whose *Malchut* is *Behina Gimel*, the *Peh*, which is *Behina Gimel*, is more internal than the *Hotem*, while the



*Hitzoniut Peh* is above her *Behina*, meaning from *Behina Bet*, which is the *Awzen*.

The *Pnimit* of the *Kli* is purer than the *Hitzoniut* of the *Kli*, as the *Ohr Pnimi* is limited in her, and receives complete *He'arah*. The *Ohr Makif*, however, shines from afar in the *Hitzoniut* of the *Kli*

6. **Should you say that we can still ask: “We see that without our sense of sight the *Pnimit* of the *Kli* is more *Zach* than its *Hitzoniut*”<sup>(50)</sup>, the answer is as follows: Though the *Ohr Pnimi* is smaller than the *Ohr Makif*, yet because it is limited inside the *Kli*<sup>(60)</sup>, the *Kli* receives complete *He'arah* from it.**

**However, though the *Ohr Makif* is a great *Ohr*, still, because it is not cleaved and restricted within the *Kli*, it does not shine that much in the *Hitzoniut* of the *Kli*, as does the *Ohr Pnimi* in the *Pnimit* of the *Kli*<sup>(70)</sup>. That will place everything in its proper place.**

#### *Ohr Pnimi*

50. He asks: In the end, we find the *Hitzoniut* of the *Kelim* to be less important than the *Pnimit* of the *Kelim*, and they do not shine like they do. However, if they receive the *Hitzoniut* of the *Kelim* from the *Ohr Makif*, which is a greater *Ohr* than the *Ohr Pnimi*, it should have been the opposite.
60. In other words, since the degree of *Ohr* is measured and limited in the greater *Aviut* of the *Kli*, in a way that if its *Aviut* had been less, its measure of *Ohr* would have decreased. Therefore, the *Aviut* in the *Kli* is found to be receiving complete *He'arah*, as the *Aviut* does not darken the *Ohr* whatsoever. On the contrary, it increases it. For that reason the *Pnimit* of the *Kli* is very *Zach* even though the *Ohr* is small.
70. Meaning, there is no *Kli de Hamshacha* there to extend this *Ohr* as *Zivug de Haka*, for the *Ohr* cannot clothe its *Pnimit*. Thus, that *Ohr* does not cleave to the *Kli*, as the small *Aviut*, which is necessarily present in the *Hitzoniut* of the *Kli* as well, has a *Shinui Tzura* compared to the *Ohr*, which is completely *Zach*. Thus, the measure of *Aviut* in the *Hitzoniut* of the *Kli* diminishes the *Ohr*. Had it been more *Zach*, it would have received a greater *Ohr Makif*. Hence, any outer *Kli* is not so *Zach*, for its *Aviut* is distinguished as a great demerit, separated from the *Ohr* and not connected with it. Thus, although her *Ohr* is great, it does not shine in the *Hitzoniut* of the *Kli* as the *Ohr Pnimi* shines in the *Pnimit* of the *Kli*.

The lower the *Olamot*, the more imperfect they are. Until *Olam ha Nekudim*, there were five inner and five surrounding, and the changes were according to the proximity of the surrounding to the inner

7. **Know, that in the Upper *Olamot*, the lower they are in degree compared to each other, the greater is their incompleteness from one another<sup>(80)</sup>. Thus, until *Olam ha Nekudim* you find that there were five *Behinot* inner *Orot* and five visible *Makifim*<sup>(90)</sup>. However, the difference between them is that in some the *Makifim* were closer to the inner, and in others they were farther.**

#### *Ohr Pnimi*

80. They gradually diminish because of the *Hizdakchut* of the *Masach*. It is so because in the second *Partzuf* of *AK*, where there was only *Aviut de Behina Gimel* in the *Masach*, the *Ohr Keter* diminished and its level reached only that of *Hochma*. The third *Partzuf*, where there was only *Aviut de Behina Bet*, had also been lessened of *Ohr Hochma* and its level reached only that of *Bina*, etc. similarly. It is likewise in the *Olamot* as well (see Part 3 above).
90. Meaning precisely in the *Roshim* (pl. for *Rosh*) of the *Partzufim* from *Malchut de Rosh* upward. However, from *Malchut de Rosh* downward, even in the first *Partzuf* of *AK*, there were no more than five interior and two surrounding, as the Rav says in chapter 6, item 18.

From *Nekudim* down there are no more the five inner and two surrounding, and there cannot be less than that

8. **However, from *Olam ha Nekudim* down, which is *Olam Atzilut*, there is one drawback<sup>(100)</sup>: they did not manifest in all the details more than five inner *Orot* and two *Orot Makifim*, being *Makif* for *Yechida* and *Makif* for *Haya*.**

**However, the other inner three do not have *Behinat Makifim* from *Behinat NRN*, but only from *Behinat Yechida* and *Haya*<sup>(200)</sup>, which surround all the others and not their own *Behina*. They do have other disparities and drawbacks according to the order of the *Partzufim* and the *Olamot*, but the rule in them is that there cannot be less than five inner and two Upper *Makifim*.**

#### *Ohr Pnimi*

100. Meaning even in the *Roshim* (pl. for *Rosh*) of the *Partzufim* after *Olam ha Nekudim*, we do not find more than five interior and two surrounding. It is so because of the ascent of the lower *Hey* to the *Eynaim*, meaning the association of *Midat ha Rachamim* with *Din* performed there.

Because the place of the *Zivug* was done in *Hochma de Rosh*, which is the *Eynaim*, *Bina*, *ZA* and *Malchut de Rosh* exit the *Rosh*, meaning to *Behinat* from above downward, which is *Behinat Guf*. Thus, all that remains in *Behinat Rosh* is only *Keter* and *Hochma*.

200. Meaning the two *Makifim*, *Yechida* and *Haya*, surround the three lower *Orot NRN* as well, though not from *Behinat NRN* but from *Behinat Yechida* and *Haya*. Know, that all this refers to the general *Makifim*, though there are always five internal and five surrounding in the particular *Makifim*, for there is no *Ohr* that does not have a *Pnimi* and *Makif*.

## Chapter Six

Explains the return of the *Orot* to the *Maatzil* to receive their completion. Containing twenty-two issues:

1. In *Hitpashtut Aleph de Akudim* the *Orot* did not come out complete. Hence, they returned to their *Shoresh* to be completed and thus made a *Kli*. 2. In *Hitpashtut Aleph* the *Ohr Zach*, which is *Ohr Yashar*, and the *Ohr Av*, which is *Ohr Hozer*, were mixed in one another. However, in the *Histalkut* to their *Shoresh*, the *Ohr Av* remained below, as it could not ascend, and its *Aviut* increased and it became a *Kli*. 3. Though the *Ohr* returned to its place in *Hitpashtut Bet* over the *Masach de Behina Gimel*, the *Ohr Av* was still not revoked from being a *Behinat Kli*, because the *Ohr Keter* was missing in *Hitpashtut Bet*. 4. *Hitpashtut Aleph* of *Akudim* first came out as *Nefesh*. 5. The *Kelim* came out from below upward in *Akudim*: *Kli Malchut* first, and *Keter* last. It is the opposite of *Nekudim* where the *Kelim* came out from above downward. 6. *Malchut* first came out in *Behinat Nefesh*. Later on, when *Yesod* came out as *Nefesh*, *He'arat Ruach* was added from him to *Malchut*. 7. *Ohr Ruach* came from *VAK de ZA*. Hence the *Ohr Ruach* began to manifest in *Yesod*, and was completed with the coming of *Hesed de ZA*. 8. They are five *Hassadim*, *HGT NH*, corresponding to the five *Behinot KHB TM*. *Yesod* is not an inner *Hesed*, but contains all five *Hassadim HGT NH*. 9. When *Yesod de ZA* came out, the general *Nefesh de ZA* manifested, and when *Hod* manifested, one tip of *Nefesh ZA* appeared etc. until all *Vav Ktzavot* were completed. 10. Each and every tip of the *HGT NH* provided the general *He'arah* of *Nefesh* in *Yesod* when they came out. However, in the five *Behinot* themselves, none adds anything to another. 11. When *Bina* came out, she was *Nefesh* for herself, *Ruach* for *ZA*, and *Neshama* for *Malchut*. When *Hochma* came out, she was *Nefesh* for herself, *Ruach* to *Bina* etc. When *Keter* came out He was *Nefesh* for Himself and *Ruach* to *Abba* etc. 12. When *Keter* came out, He only had *Nefesh*, and that *Behina* too did not remain in Him, for she left for the *Maatzil*. 13. When *Keter* came, *Malchut* had *NRNHY* and the rest of the *Sefirot* were absent and had to return to the *Maatzil*. 14. *Keter* came out last and returned first; *Malchut* came out first and returned last. 15. When *Keter* disappeared, *Malchut* rose to the place of *Yesod*, and thus *Malchut* received *Makif de Haya*, *ZA* received *Yechida*, *Bina Haya*, and *Hochma Neshama*. 16. When *Hochma* rose, *Bina* was added with a *Yechida*. *ZA* received *Makif de Haya*, and *Malchut Makif de Yechida*. 17. When *Bina* rose, *ZA* was added with a *Makif de Yechida*. *ZA* and *Malchut* did not gain more than that. 18. Each and every *Behina* has *Eser Sefirot* contained in five, both in the inner and in the surrounding. 19. There are five inner *Orot* and five surrounding *Orot* in *Eser Sefirot de Rosh*, but there are only five inner and two surrounding, *Yechida* and *Haya*, from *Peh de AK* downward. 20. During the ascent of *Keter* to the *Maatzil*, the manifestation of *Yechida* disappeared from *Malchut*. 21. When *Keter* ended His ascent to the *Maatzil*, the manifestation of *Yechida* to *Malchut* returned. 22. During the ascent of *Hochma* to the *Maatzil* the manifestation of *Haya* from *Malchut* disappeared, and when *Hochma* concluded her ascent, the manifestation of *Haya* to *Malchut* returned.

In *Hitpashtut Aleph de Akudim* the *Orot* did not come out complete.

Hence, they returned to their *Shoresh* to be completed and thus made a *Kli*

1. Let us explain the creation of these *Orot*, called *Akudim*: Know, that when they came out, they did not come out complete <sup>(1)</sup>. The reason for it is that the intention of the *Maatzil* was to now make the beginning of the *HaVaYot* (pl. for *HaVaYaH*) of the *Kelim* to clothe the *Ohr* for the receivers, so they could receive. Thus, since they came out incomplete and unfinished, they returned to their *Shoresh* above to be corrected and completed, and thus make the *Kli* <sup>(2)</sup>.

### *Ohr Pnimi*

1. As we have written before, this is because only *Malchut* received the complete five *Partzufim NRNHY*, and the other nine *Sefirot* lacked. *ZA* lacked *Keter*,

*Bina* lacked *Hochma* too, *Hochma* lacked *Neshama* too, and *Keter* lacked *Ruach* too. The outer *Kelim* for the *Orot Makifim* were absent there altogether.

2. The surrounding *Orot* and the inner *Orot* were beating on each other (Part 4, Chap 1, *Ohr Pnimi* item 7), and thus purified and rose to their *Shoresh*, to the *Peh*, where they received their completeness.

In *Hitpashtut Aleph* the *Ohr Zach*, which is *Ohr Yashar*, and the *Ohr Av*, which is *Ohr Hozer*, were mixed in one another. However, in the *Histalkut* to their *Shoresh*, the *Ohr Av* remained below, as it could not ascend, and its *Aviut* increased and it became a *Kli*

2. **The thing is that the *Behinat Kelim* was certainly in potential <sup>(3)</sup>, though it was not actually inside the *Ohr*. That is because it was in *Behinat* more *Av* and coarse *Ohr* <sup>(4)</sup>, though it was well connected with the essence. Consequently, its *Behina* remained concealed <sup>(5)</sup>.**

It is so because when the *Ohr* came out through the *Peh*, it all came out mixed together <sup>(6)</sup>. When they returned to ascend and be completed <sup>(7)</sup>, then, certainly, through the exit of the *Ohr* outside the *Peh*, that *Ohr* of the *Behinat Kelim*, which is more *Av*, now acquired more *Aviut*.

Thus, it too cannot return to its origin as in the beginning <sup>(8)</sup>, and the *Ohr Zach* expanded from it and rose to its source. In that state, further *Aviut* was added in the above *Ohr Av* to its *Aviut*, it was completed and the *Behinat Kli* remained <sup>(9)</sup>.

#### *Ohr Pnimi*

3. Relates to the *Eser Sefirot de Rosh*, where the *Ohr Hozer* clothes from below upward. This is only potential *Hitlabshut*, but not actual *Hitlabshut* (Part 4, Chap 1, *Ohr Pnimi* item 30).
4. It means that *Behinat Ohr Hozer* that clothes and receives for the *Eser Sefirot* of the *Rosh* from below upward is regarded as the *Behinat* potential *Kelim* there. With respect to the *Eser Sefirot de Ohr Yashar* there, it is called *Ohr Av* and coarse, since it is regarded as *Ohr Histalkut*, meaning *Ohr* that is not received in *Malchut* because of the power of the detaining *Masach*.

This *Ohr Hozer* expands *Kli Malchut de Rosh* into *Eser Sefirot* from her and within her and expands with her from the *Peh* down to actual *Hitlabshut*, called *Guf*. After the departure of this *Hitpashtut* from within the clothing *Ohr Hozer*, this *Ohr Hozer* remains below as actual *Ohr Av*.

5. Because *Ohr Hozer* in the *Rosh* is connected with the essence of *Ohr Yashar* and is as *Zach* as it is without any change whatsoever. Even though it is *Ohr Histalkut*, which is *Behinat Din*, it is still not manifested but only to the vessels of reception. However, in the *Rosh*, where there is no *Hitlabshut* whatsoever (see Part 4, Chap 4, *Ohr Pnimi* item 30), it is not at all regarded as *Din*.

Moreover, it is regarded as the very source of *Rachamim*, for it extends and connects the *Eser Sefirot de Ohr Yashar* and brings them from above downward into the *Guf*. Thus it is connected to the essence of the *Ohr Yashar*, as there is nothing to tell them apart.

6. It means that even afterwards, when the *Ohr Hozer* exited the *Rosh* and expanded with the *Ohr Yashar* from above downward for *Hitlabshut* inside the *Guf*, there is still no apparent difference between the *Ohr Yashar* and its clothing *Ohr Hozer*, which is the *Kli*. Rather, they are seemingly mixed together.

The reason for it is that the *Aviut* that appears in the *Ohr Hozer* on its expansion from above downward has nothing of a lack and demerit. It is not at all darker than the *Ohr Yashar* that's clothed inside it, as the *Aviut* is its entire merit and the height of its degree. Had it lost some of its *Aviut*, it would have reduced the level of its *Ohr*. Hence they are of equal importance and regarded as mixed together.

7. It means that its *Aviut* is regarded as demerit and lack. *Behinat Din*, contained in it while it is in the *Rosh*, is apparent, meaning what is regarded as *Ohr Histalkut* and *Din*. Until now it was not apparent because of the importance of the *Hamshacha* and *Halbasha* that the *Ohr Hozer* performs. However, now that the *Ohr Yashar* has left and expanded from it, the *Behinat Din* in it appeared.
8. In order to be contained in the *Ohr Hozer* of the *Rosh*, like the *Ohr Yashar*. The reason is that this is the *Ohr Hozer* that expanded and descended from above downward. It is in complete oppositeness to the *Ohr Hozer de Rosh* that stands there from below upward, meaning departs from *Hitlabshut* (see above Part 4, Chap 1, *Ohr Pnimi* item 30). For this reason they are distanced from each other to the very ends, and it remains below.
9. Meaning, besides the *Aviut* contained in it from the beginning of its creation, meaning it is *Ohr Histalkut* and *Din*, further *Aviut* has been added to it. It is so because it remained below without *Ohr*, and this darkness is regarded as new *Aviut* that was not contained in it before it expanded from above downward. Know, that this new *Aviut* was named *Achoraim* (the Rav's words, Chap 3, item 6).

Though the *Ohr* returned to its place in *Hitpashtut Bet* over the  
*Masach de Behina Gimel*, the *Ohr Av* was still not revoked from  
being a *Behinat Kli*, because the *Ohr Keter* was missing in  
*Hitpashtut Bet*

**3. If you say: "When the *Ohr Zach* comes down to be clothed in the *Kli*, will the *Kli* return and purify as in the beginning and stop being *Behinat Kli*?"**

**(10) The answer to that is that not all the *Eser Sefirot* that rose to their source returned. Indeed, only the lower nine descended, and the Uppermost, namely *Keter*, remained forever with the *Maatzil*.**

**You now find that it is *Ohr Hochma* that returned to clothe in *Kli de Keter* (20). Likewise all the other *Sefirot* and the *Kelim* can now receive a diminished *Ohr* of what they had in the beginning.**

*Ohr Pnimi*

10. Because once the *Ohr Yashar* expanded in it once more and was limited inside its *Aviut* as in the beginning, the *Aviut* then draws a greater *Ohr*. Thus, once more there is no apparent demerit in the *Aviut* for the *Ohr* and the *Kli* are mixed together. Therefore, how did we later on come to note a difference between the *Ohr* and the *Kli*?
20. It turns out that when each *Sefira* lacks the fulfillment of the *He'arah* that she deserves for the *Ohr Hochma* does not fulfill the *Kli de Keter*, and *Ohr Bina* does not fulfill the *Kli* of *Hochma* etc. Thus, each *Kli* is left with some *Aviut* that does not clothe the *Ohr*. The measure of excessive *Aviut* that's been acquired during *Histalkut Aleph* does not stop there, hence there is a great need for the *Ohr* in the *Kli* that is left apparent.

*Hitpashtut Aleph* of *Akudim* first came out as *Nefesh*

4. **Know, that they all came out as mere *Nefesh* <sup>(30)</sup>. This is the meaning of the verse, “The Lord hath sworn by His soul.” *Atzilut* is *Nekudim*, as we have said, and it is called *HaVaYaH*, sworn by He who is greater than Him, which is *Olam Akudim*, that came out as mere *Nefesh*. Delve in that and find how deep His thoughts are, as even the Highest *Olam* of *Akudim* is merely *Behinat Nefesh*.**

*Ohr Pnimi*

30. Here there are three things we must know first:

1. The order of the emergence of the *Orot* is that the *Tachtonim* come first. *Nefesh* comes first in *Kli de Keter*, and when *Ohr Ruach* comes in *Kli de Keter*, *Nefesh* descends to *Kli de Hochma*, and *Ruach* clothes the *Kli Keter*. When *Ohr Neshama* comes in *Kli de Keter*, *Ruach* descends to *Kli de Hochma*, *Nefesh* in *Kli de Bina*, and so on likewise until *Yechida* comes in *Kli de Keter* and *Nefesh* in *Kli Malchut*.
2. The measure of the *Ohr* depends on the number of *Kelim* that the *Ohr* has: if it has one *Kli*, it has only *Nefesh*. If it has two *Kelim*, it has two *Orot - Nefesh Ruach*. Finally, it has five *Kelim* and then it has *NRNHY*.
3. Each *Tachton* that travels through the *Elyon* leaves its *Shoresh* there. Thus, any *Ohr* that comes to *Keter* is but the *Nefesh* of that *Ohr*. For example, if *Nefesh* comes to *Kli de Keter*, it is merely *Nefesh de Nefesh*; if *Ruach* comes to *Keter*, it is merely *Nefesh de Ruach*. The same applies to *Nefesh de Neshama* and so on.

It is so because it then has but one *Kli*, which receives only *Nefesh*. If *Ruach* comes to *Keter* and *Nefesh* descends to *Hochma*, you find that she has left her *Shoresh* in *Keter* and it shines *Behinat Ruach de Nefesh* to her. In that state *Nefesh* has two *Kelim*, *Keter* and *Hochma*, and has *Nefesh Ruach de Nefesh*.

Similarly, when *Ohr Neshama* reaches *Kli de Keter*, it is *Nefesh de Neshama* because it is a single *Kli*. *Nefesh* descends to *Bina*, and *Ruach* with the *Shoresh de Nefesh*, which is *Ruach de Nefesh*, descends to *Kli de Hochma*.

Then the *Shoresh* of the *Nefesh*, which has not departed from *Keter*, grows into *Neshama de Nefesh* and now *Nefesh* has *NRN* and three *Kelim*. *Ruach* has two *Kelim*: the *Shoresh* in the *Keter* is *Ruach de Ruach*, and in *Hochma* it is *Nefesh de Ruach*.

*Neshama* has a single *Kli* and *Nefesh de Neshama*. It is the same in all the others until *Nefesh* came to *Malchut*. Then she acquired five *Kelim* and has *NRNHY de Nefesh*: *Nefesh* from her own place, and *YHNR* from the *Kelim* she traveled through.

Similarly, when *Ohr Ruach* comes to *Keter* it is merely *Nefesh de Ruach*, though when it comes to its place, it has *Nefesh* in its place and *HNR* from the three *Kelim* it traveled through etc. similarly. Thus, when all five *Orot NRNHY* are in their own place, they are regarded as mere *Nefesh*, and they receive the rest of the *Orot* from the *Kelim* they traveled through and left their *Shoresh* there.

The *Kelim* came out from below upward in *Akudim*: *Kli Malchut* first, and *Keter* last. It is the opposite of *Nekudim* where the *Kelim* came out from above downward

5. **All Eser Sefirot came out, but not all of them came out together. First Behinat Malchut from Olam ha Akudim came out, the opposite of Olam ha Nekudim.**

*Malchut* first came out in *Behinat Nefesh*. Later on, when *Yesod* came out as *Nefesh*, *He'arat Ruach* was added from him to *Malchut*

6. **This Malchut first came out as mere Behinat Nefesh<sup>(40)</sup>, for you haven't a Sefira that does not have NRN. However, now they did not come out but as mere Nefesh. Thus, Malchut first emerged in Behinat Nefesh. Then, when Behinat Yesod came out, only Behinat Nefesh appeared, for itself<sup>(50)</sup>, in the Yesod, but He'arah was added in Malchut, where Behinat Ruach appeared<sup>(60)</sup>.**

#### Ohr Pnimi

40. Meaning, in *Olam ha Nekudim* the *Kelim* came before the *Orot*. It is so because the *Kelim* *KHB ZA* and *Malchut* first emerged from the *Reshimot de Partzuf SAG*. Afterwards all the *Orot* came to *Keter*. He gave *Hochma* nine *Orot*, *Hochma* gave to *Bina* eight *Orot* etc. and *Malchut* received her *Ohr* last.

However, in *Akudim* the *Kelim* were made by the *Hizdakchut* as in *Histaklut Bet*, when *Behina Dalet* purified first and became *Kli Malchut*. After that *Behina Gimel* purified and became a *Kli* for *ZA* etc. Thus, *Kli Malchut* emerged first.

50. Though the *Ohr Yesod* is *Ruach*, it still has only a part of *Nefesh de Ruach* because when each *Behina* comes to *Keter*, she only has *Nefesh*. Also, each *Behina* has but the *Nefesh* of her own *Behina* in her own place, and gets the rest from the *Kelim* she travels through.

60. When *Ruach* is drawn to the degree, she is *Nimshach* in *Kli de Keter*. Then *Nefesh* descends to *Kli Hochma* and the *Shoresh* that she leaves in *Keter* becomes *Ruach de Nefesh* for her.

*Ruach* has six *Ktzavot*, as it is regarded as *ZA*. Therefore, *Ruach* too is divided into six degrees *HGT NHY*. When *Yesod* comes from *VAK de Ruach* to *Kli de Keter*, *Nefesh* acquires the general *Ruach de Nefesh*.

He says that when the *Ohr Yesod* came out to the *Guf*, "He'arah was added in *Malchut*, where *Behinat Ruach* appeared." Also, when later on *Ohr Bina* came to the *Guf*, *Malchut* is found to be receiving *Ohr Neshama* from him and *ZA* receives only *Ruach*.

*Ohr Ruach* came from *VAK de ZA*. Hence the *Ohr Ruach* began to manifest in *Yesod*, and was completed with the coming of *Hesed de ZA*

7. **The reason for it is that since Ruach comes from VAK, when Yesod came, Behinat Ruach began to manifest in Malchut. It is not entirely completed before all the VAK come out<sup>(70)</sup>, meaning from Yesod to Hesed, at which time the entire Behinat Ruach of Malchut is completed. When each of them comes, one tip from Behinat Ruach appeared in Malchut, as it is written in the Zohar, Parashat Truma.**

#### Ohr Pnimi

70. ZA is but one *Behina* of the above four *Behinot*, namely *Behina Gimel*. However, it does, contain six *Ktzavot*, called *HGT NHY*. Thus, *Ohr Ruach* is not completed but only after its *Hitlabshut* in these six *Kelim*. It is said that the *He'arat Ruach* that *Malchut* receives from ZA is not completed before all its six *Ktzavot* appear, as then ZA is completed.

They are five *Hassadim*, *HGT NH*, corresponding to the five  
*Behinot KHB TM*. *Yesod* is not an inner *Hesed*, but contains all five  
*Hassadim HGT NH*

- 8. It is already known, that *Yesod* is not a part of *VAK*, for they are but five *Hassadim* from *Hesed* to *Hod* <sup>(80)</sup>, and *Yesod* does not take a particular *Hesed* for himself <sup>(90)</sup>; rather, all five *Ktzavot* are contained in him. Thus, the general *Behina* of *Ruach* is what appeared in *Malchut* when *Yesod* came. Yet, when *Hod* or *Netzah* came out, or any of the other *Sefirot*, the actual *Ktzavot* of *Ruach* appeared in *Malchut*.**

#### *Ohr Pnimi*

80. There is an original concept here that we must thoroughly grasp: indeed, there are no more than five *Behinot* in every *Eser Sefirot*. These are the *Shoresh*, called *Keter*, and the four *Behinot Hochma, Bina, ZA* and *Malchut*.

These five *Behinot* are contained even in the *Ohr Yashar* itself, as is written in Part 1. We distinguish six *Sefirot HGT NHY* here, not because there is any addition here to the five *Behinot*, but because they are a special discernment of these five *Behinot*, in terms of their *Hitkalelut* in ZA. The three *Sefirot KHB*, in ZA, are diminished in him into the three *Sefirot HGT*. *Sefirat Netzah* in him is his own *Behina* and *Sefirat Hod* in him is the *Hitkalelut* of *Malchut* in ZA.

The reason for the double discernment of five *Behinot* specifically in ZA is very interesting: the entire *Ohr* received in the *Partzufim* is regarded as two *Behinot*, *Ohr Hochma* and *Ohr Hassadim*, and the difference between them is indeed great (see Part 1, Chap 1, *Ohr Pnimi* item 5).

They are also called *Ohr GAR* and *Ohr VAK* because the *Ohr Hochma* is only distinguished in the three Upper *Sefirot Keter, Hochma, Bina*, which are *Yechida, Haya, Neshama*. However, in *Ruach Nefesh*, which are ZA and *Malchut*, there is merely *Ohr Hassadim*, even in their GAR, as it is written in the Zohar (Mishpatim, item 520): “The head of the King is corrected in *Hesed* and in *Gevura*.”

Since the first three *Sefirot de ZA, KHB*, are merely *Ohr Hassadim*, we therefore have a special discernment of the first three *Behinot*, as they are merely *Ohr Hassadim*. It therefore turns out that we have two kinds of Upper three *Behinot*, either from *Ohr Hochma*, or from *Ohr Hassadim*.

When the first three *Behinot* are *Ohr Hochma*, they are distinguished by the names *Keter, Hochma, Bina*. When they are regarded as *Ohr Hassadim*, they are named *Hesed, Gevura, Tifferet*, meaning in ZA.

Thus, once we call the five *Behinot KHB ZA* and *Malchut*, when the first three are *Ohr Hochma*, and another time we call them *HGT NH*, or five *Hassadim*, when the GAR are regarded as mere *Ohr Hassadim*. Remember that in all the places.

However, these five *Hassadim HGT NH* are not regarded as five *Behinot* of *Aviut* like the general five *Behinot*, because *Ohr Hassadim* itself is merely *Behina Gimel*, called *Ohr Ruach*. Hence, there is no difference in the measures of the *Aviut* among the six *Sefirot HGT NHY*.



90. As there are no more than five *Behinot* here. Indeed, *Sefirat Yesod* is the third distinction of the five general *Behinot* from the perspective of the *Hitkalelut* and the association of *Midat ha Rachamim* with *Din*, brought above (Part 4, Chap 1, *Ohr Pnimi* item 4).

Thus, each of the five *Behinot HGT NH* are in themselves *Rachamim* and *Din*. From the perspective of the *Rachamim* they are regarded as five *Hassadim*, and from the perspective of the *Din* they are called five *Gevurot* (pl. for *Gevura*).

*Sefirat Yesod* is the place of the association of *Midat ha Rachamim* with *Din*. These five *Hassadim* and five *Gevurot* are incorporated there and sweetened together, and from here they are poured on to *Malchut*. That is why it is said, “and *Yesod* does not take a particular *Hesed* for himself,” but only the five *Ktzavot* are contained in it.

When *Yesod de ZA* came out, the general *Nefesh de ZA* manifested, and when *Hod* manifested, one tip of *Nefesh ZA* appeared etc. until all *Vav Ktzavot* were completed

- 9. All this concerns *Behinat Malchut*. However, what concerns the *Vav Ktzavot de Zeir Anpin* is in the following manner: when *Yesod* emerged, the general *Behinat* five *Ktzavot de Zeir Anpin* manifested only in *Behinat Nefesh*. When *Hod* comes, the first tip of *Nefesh de Zeir Anpin* emerges, and so on until all *Vav Ktzavot* are completed.**

Each and every tip of the *HGT NH* provided the general *He'arah* of *Nefesh* in *Yesod* when they came out. However, in the five *Behinot* themselves, none adds anything to another

- 10. There is yet one more difference between *Yesod* and the five other *Ktzavot* <sup>(100)</sup>: when *Hod* came, he gave his general force in *Yesod* anew, but only in *Behinat Nefesh*. So did all of them, until *Hesed* emerged and he too gave his general force in *Yesod* when he came out.**

However, this is not so with the other five *Ktzavot*, for when one came, he added nothing whatsoever in his friends, for they are all equal. Only when all six were completed, was *Zeir Anpin* found to be completed in *Behinat Nefesh*.

#### *Ohr Pnimi*

100. *Yesod* is but the *Hitkalelut* of the five *Ktzavot*. For that reason it must be given by them. Hence, when each and every tip comes, it is filled and completed. However, the five *Ktzavot* themselves are five separate *Behinot*, like the five general *Behinot*, and therefore one does not add anything to another, for each is fenced and defined in its own *Behina*.

When *Bina* came out, she was *Nefesh* for herself, *Ruach* for *ZA*, and *Neshama* for *Malchut*. When *Hochma* came out, she was *Nefesh* for herself, *Ruach* to *Bina* etc. When *Keter* came out He was *Nefesh* for Himself and *Ruach* to *Abba* etc.

- 11. Afterwards *Bina* emerged merely in *Behinat Nefesh* for herself, *Behinat Ruach* for *Zeir Anpin*, and *Behinat Neshama* for *Malchut* <sup>(200)</sup>. Then *Hochma* came out in *Behinat Nefesh* for herself, *Behinat Ruach* for *Bina*, *Behinat Neshama* for *Zeir Anpin* and *Behinat Haya* for *Malchut*. Then *Keter* emerged in *Behinat Nefesh* for Himself, *Behinat Ruach* for *Abba*,**

***Behinat Neshama for Ima, Behinat Haya for Zeir Anpin and Behinat Yechida for Malchut.***

*Ohr Pnimi*

200. It is so because when she comes to *Keter*, she has but one *Kli*, which can only receive *Nefesh*. Then *Ruach* descends to *Kli Hochma* and its *Shoresh*, which remains in *Keter*, becomes *Ruach* for *ZA*, and *Ruach de Nefesh* descends along with him to *Kli de Hochma*.

The *Shoresh* of the *Nefesh* that remains in *Keter* becomes *Neshama de Nefesh* since there is no absence in the spiritual. Hence, now *Nefesh* has *NRN*, *Ruach* has *NR* and *Neshama* has *Nefesh*.

Also, when *Hochma* emerges and comes in *Kli de Keter*, she has but *Nefesh de Haya*. Then *Nefesh de Neshama* descends to *Kli Hochma* with the *Neshama de Nefesh* and with the *Ruach de Ruach*. *Shoresh de Nefesh*, which remained in *Keter*, now becomes *Haya de Nefesh*, and *Shoresh de Ruach*, which remained in *Keter*, now becomes *Neshama de Ruach*. Finally, *Shoresh Neshama*, which remained in *Keter*, now becomes *Ruach de Neshama*. Now the degree has *Nefesh de Haya*, *NR de Neshama*, *NRN de Ruach* and *NRNH de Nefesh*.

Also, when *Ohr Yechida* came into *Kli de Keter*, she only has her own *Nefesh*, as she has but one *Kli*. Then *Haya* descends to *Kli de Hochma*, and along with her the *Ruach de Neshama* with the *Neshama de Ruach* and with *Haya de Nefesh*.

The *Shoresh* of *Haya* that remained in *Keter* becomes *Ruach de Haya* and the *Shoresh Neshama* that remained in *Keter* becomes *Neshama* to *Neshama*, and so on similarly.

We might ask: but the Rav says (in Part 3, Chap 12, item 7) that the *Ohr Hozer* that ascends in *Akudim* and clothes the *Ohr Yashar* equalizes all the *Kelim* in the same level, and each and everyone reaches the level of *Keter* (*Histaklut Pnimit* there, Chap 3, item 4).

The thing is that *KHB TM* lengthwise and *KHB TM* thickwise emerge here, meaning five times *KHB TM* these over those thickwise, without any changes among them whatsoever. However, in the lengthwise *KHB* there are certainly changes, as the *Keter* in it has but *Nefesh de Keter*, *Hochma* only *NR de Hochma*, and *Bina* only *NRN de Neshama* etc.

When *Keter* came out, He only had *Nefesh*, and that *Behina* too did not remain in Him, for she left for the *Maatzil*

**12. Thus, when *Keter* comes, being the last of all, He does not come out but as mere *Nefesh*. This is the meaning of the verse, “The Lord hath sworn by His soul.” Even this *Behina* of *Nefesh de Keter* did not remain in *Olam Akudim* <sup>(300)</sup>, for it was once more concealed and remained cleaved to her place in her *Maatzil*.**

*Ohr Pnimi*

300. That is because the level of *Keter* does not extend, but only through *Behina Dalet*. *Behina Dalet* was no longer renewed in *Zivug de Hakaa* after having purified in the *Histaklut de Hitpashtut Aleph de Akudim*, since *Behina Dalet* did not leave a *Reshima* after her, as the Rav said. Hence, that great *Ohr* disappeared from all the *Partzufim* and the *Olamot* from here on.

When *Keter* came, *Malchut* had *NRNHY* and the rest of the *Sefirot* were absent and had to return to the *Maatzil*

- 13. Indeed, when *Keter* came, *Malchut* had been found complete with all five inner *Orot*, which are *NRNHY*. Now all the *Sefirot* were still absent for they emerged lacking and incomplete. This was indeed intentional, and that is why they had to return upward to the *Maatzil* to receive their completion from Him.**

*Keter* came out last and returned first; *Malchut* came out first and returned last

- 14. Now, going back, *Keter* returned first <sup>(400)</sup>. Thus, the last to leave is the first to enter. *Malchut* is the opposite: she left first and entered last <sup>(1)</sup>. This is the meaning of the verse, “I (*Ani*) am the first and I am the last.” The explanation of this verse is correct both in *Sefirat Keter* and in *Sefirat Malchut*, though one is in contrast to the other. It is known that *Ani* is an appellation for *Malchut*, and its opposite, *Ein*, an appellation for *Keter*.**

#### *Ohr Pnimi*

400. This has already been explained above. It is because in the first *Hizdakchut* from *Behina Dalet* to *Behina Gimel* the level of *Keter* instantly disappears from the *Guf*. It is so because the *Zivug de Haka* that occurs on *Behina Gimel* generates only *Eser Sefirot* at the level of *Hochma*, and the *Ohr Keter* disappears to its origin.
1. For she disappeared only after the *Masach* had been purified from all its *Aviut* and equalized its form with the *Maatzil*.

When *Keter* disappeared, *Malchut* rose to the place of *Yesod*, and thus *Malchut* received *Makif de Haya*, *ZA* received *Yechida*, *Bina Haya*, and *Hochma Neshama*

- 15. When *Keter* rose to His origin <sup>(2)</sup>, *Malchut* rose to the place of *Keter*, *Bina* to the place of *Hochma*, and all of them similarly. In the end, *Malchut* was in the place of *Yesod*, and by the ascent to *Yesod*, the *Ohr* was added in her, and she had one *Makif* opposite the inner *Behinat Haya* <sup>(3)</sup>.**

***Zeir Anpin* too rose by one degree and was added *Behinat Yechida* from the inner *Orot*. Now all his five inner *Orot* have been completed <sup>(4)</sup>. An inner *Behinat Haya* was added in *Bina* <sup>(5)</sup>, and the inner *Behinat Neshama* was added in *Hochma* <sup>(6)</sup>.**

#### *Ohr Pnimi*

2. It's been written that the ascent of *Malchut* to the place of *Yesod* means that *Masach de Behina Dalet*, being *Behinat Kli Malchut*, rose and purified to *Behina Gimel*, being *Behinat Kli Yesod*. Then the *Ohr Elyon*, which never stops, mated in *Masach de Behina Gimel* and *Eser Sefirot* at the level of *Hochma* emerged. Then *Keter* became concealed in His origin, *Ohr Hochma* rose in the place of *Keter* and *Bina* in the place of *Hochma* etc. similarly.
3. For now *Malchut* has acquired a sixth *Kli* from the level of *Behina Gimel*, through her ascent to *Yesod*, regarded as *Kli Hitzon* compared to *Behina Dalet*, and *Ohr Makif de Haya* clothes this *Kli Hitzon*.
4. For now he gained a fifth *Kli*, and since he has a fifth *Kli*, five *Orot NRNHY* expand in them in completeness.

5. For she acquired a fourth *Kli* and has room for *Ohr Haya*.
6. For she acquired a third *Kli* and has room for *Hitlabshut Ohr Neshama de Haya*.

When *Hochma* rose, *Bina* was added with a *Yechida*. *ZA* received  
*Makif de Haya*, and *Malchut Makif de Yechida*

**16. After that *Hochma* rose in the *Maatzil* and *Bina* rose to the place of *Keter* <sup>(7)</sup>, and an inner *Behinat Yechida* was added in her, thus completing her with all five inner *Orot* <sup>(8)</sup>. A single *Makif* was added in *Zeir Anpin*, corresponding to the inner *Haya* <sup>(9)</sup>, and a higher *Makif* was added in *Malchut*, corresponding to the inner *Yechida*.**

#### *Ohr Pnimi*

7. It means that *Masach de Behina Gimel* too has purified to *Behina Bet*, *Eser Sefirot* at the level of *Bina* emerged, and *Ohr Hochma* disappeared as well and rose to its origin to the *Maatzil*. It is then considered that *Malchut* rose to *Bina*, the place of the *Zivug* in *Malchut*, *ZA* to the place of *Hochma*, and *Bina* to the place of *Keter*.
8. For she acquired a fifth *Kli* and has room for the *Hitlabshut* of *Yechida*.
9. Meaning during the *Zivug de Behina Bet*, when the level of *Bina* emerged. *Bina* came in *Keter*, *ZA* in *Hochma*, and then *ZA* acquired a *Kli* for the *Ohr Makif de Haya* from the level of *Bina*. From this level *de Behina Bet*, *Malchut* acquired *Makif de Yechida*.

When *Bina* rose, *ZA* was added with a *Makif de Yechida*. *ZA* and  
*Malchut* did not gain more than that

**17. Afterwards *Hesed* rose to the place of *Keter* for *Bina* rose to her *Maatzil* <sup>(10)</sup>. Hence, *Behinat second Elyon Makif* was added in *ZA*, corresponding to the inner *Yechida* <sup>(20)</sup>. From there on *Zeir Anpin* and *Malchut* did not gain any more and no additional *Ohr* was added in them <sup>(30)</sup>.**

#### *Ohr Pnimi*

10. It means that *Masach de Behina Bet* purified into *Behina Aleph*, and this is called *Malchut* having risen to *Hochma*. At that time the *Eser Sefirot* diminished to the level of *ZA*, *Ohr Bina* disappeared from the *Partzuf* and rose to its origin, to the *Maatzil*. It is written, "***Hesed* rose to the place of *Keter*,**" meaning *ZA* in the place of *Keter* and *Malchut* in the place of *Hochma*.
20. Meaning, when the level of *Behina Aleph* emerged, being the level of *ZA* that came in *Kli de Keter*, and *Malchut* in *Kli Hochma*, *ZA* acquired *Makif de Yechida* from this new *Kli*. Bear in mind that the *Ohr Makif* always wants to shine to the *Partzuf*, as every *Hizdakchut* is performed for this reason. However, since it needs a *Kli*, when they attain a sixth *Kli* and a seventh *Kli*, the *Makifim* of *Haya* and *Yechida* immediately shine in them.
30. The reason is that the *Zivug de Haka* performed in *Behina Aleph de Rosh*, called *Eynaim*, its *Ohr Hozer* is very small. It is so because the *Aviut* of that *Masach* is frail, hence the title *Histaklut Dak* (Thin *Histaklut*). See the above words of the Rav (Part 3, Chap 11, item 6) who says that the *Hevel* of the *Eynaim* does not expand downward, but remains in its place in the *Rosh* (see there *Ohr Pnimi* item 4). The meaning of *Hevel* is *Ohr Hozer* that emerges by *Zivug de Haka*.

Therefore, only ZA that now stands in *Keter* can receive from the *He'arah* of the *Zivug* of the *Eynaim*. Even though its *He'arah* does not reach below the *Rosh*, still, because *Malchut de Rosh* became *Keter* to the *Guf*, ZA is therefore close to *Behinat Rosh* and can receive from the *Eynaim*. However, *Malchut*, which now stands in *Hochma*, is already completely below the *Rosh* and cannot gain anything by the *Zivug de Behina Aleph*, for she cannot receive any *Ohr Makif* from the *He'arat Eynaim*, as we've explained.

Afterwards, when *Malchut* rose to *Keter* and the level of ZA disappeared in the *Maatzil* as well, the *Zivug de Hakaa* stopped entirely. It is so because the *Masach* that purifies into *Behinat Keter* no longer has sufficient *Aviut* for *Hakaa* and does not raise *Ohr Hozer*. Thus, the *He'arat Malchut* that is received there is very small and is not regarded as *Ohr Makif* to *Malchut*.

It is written, "**Zeir Anpin and Malchut did not gain any more and no additional Ohr was added in them.**" It is so for the above-mentioned reason that *Malchut* cannot receive even from the *Eynaim*, as they do not shine below the *Rosh*.

After ZA received the second *Makif*, he is already in his place in the *Maatzil*. Hence, they have no more than five interior and two surrounding. [Second version: It follows from the manuscript of Baal HaSulam that this commentary is superfluous for there are no more than five interior and two surrounding, as the Rav said here in item 19].

Each and every *Behina* has *Eser Sefirot* contained in five, both in  
the inner and in the surrounding

- 18. The thing is that in a word, you should know is that it has been clarified that there are *Eser Sefirot* in each and every *Behina* in each and every *Olam* and every *Partzuf*, no more and no less.**

**They are ten inner *Orot* and ten surrounding. However, the inner ten are contained in but five, corresponding to the five *Behinot* of *Partzufim* that they have, as mentioned elsewhere. These are AA, AVI and ZON, and in themselves they are called the general *NRNHY* of each and every particular *Olam*. Similarly, the *Makifim* are the same, meaning ten contained in five<sup>(40)</sup>.**

#### *Ohr Pnimi*

40. This is very simple, as there are no more than five *Behinot* here, over which come five levels, called *KHB*, *Zeir Anpin* and *Malchut*, or five *Partzufim* AA, AVI and ZON. However, *Behinat ZA*, meaning *Behina Gimel*, has six *Sefirot* *HGT NHY*, and there is no difference of level among them, for they all have one *Behina* of *Aviut*. For that reason there are no more than five inner *Orot* and also five *Orot Makifim*.

There are five inner *Orot* and five surrounding *Orot* in *Eser Sefirot de Rosh*, but there are only five inner and two surrounding, *Yechida* and *Haya*, from *Peh de AK* downward

- 19. However, you should know that all the *Orot*, the *Olamot* and the *Partzufim* from the *Hotem* of *Adam Kadmon* upward<sup>(50)</sup>, in every *Partzuf*, these *Behinot* are always complete. They are: five inner *Orot*, consisting of *Eser* inner *Sefirot*, and five *Makifim*, consisting of *Eser* particular *Sefirot*.**

**Yet, from *Peh de Adam Kadmon* down to the end of all the *Olamot* there are but five inner *Orot* and two Upper *Makifim*<sup>(60)</sup>, corresponding to *Haya***

and *Yechida*, not more, as the *Ohr* diminished from there onward. Thus, in *Olam Akudim*, which are the *Orot* that stem from *Peh de Adam Kadmon* outwardly, there were only five inner *Orot* and two surrounding *Orot*, and not more. Remember this forward.

*Ohr Pnimi*

50. Meaning in the *Eser Sefirot* of *Rosh AK*, where *Ohr Hozer* rises from *Malchut de Rosh* upward, and clothes the nine Upper *Sefirot*. *Malchut de Rosh*, where *Masach de Behina Dalet* stands, is called *Peh*, and *ZA de Rosh*, from which begins the *Ohr Yashar de Rosh*, is called *Hotem*.
60. Meaning in the *Eser Sefirot de Guf* that extend from above downward to *Hitlabshut* in the *Kelim*, there are not more than two *Makifim Elyonim*, being *Haya* and *Yechida*. The reason for it is the lack of the exterior *Kelim* needed for the *Orot Makifim de NRN*.

The *Hitzoniut* of the *Kelim* for the reception of *Orot Makifim* emerges by the *Zivugim de Hakaa* performed during the *Hizdakchut* of the *Masach* and its ascent to the *Maatzil* (see above this chapter item 1 and *Ohr Pnimi* there). Since there is no *Zivug de Hakaa* from *Behina Aleph* upward, there could not be more than two outer *Kelim*, one for *Yechida* and one for *Haya*.

During the ascent of *Keter* to the *Maatzil*, the manifestation of  
*Yechida* disappeared from *Malchut*

20. \*Know, that when *Keter* rose to the *Maatzil*, to the same measure and length of time of its ascent, the apparent *Behinat Yechida* departed from *Malchut* <sup>(70)</sup>, which is the *Ohr* that extended to her from *Keter*. Because *Keter* ascended and departed, He did not intend to shine in her, hence she was left with merely the *Reshimo* <sup>(80)</sup>.

*Ohr Pnimi*

70. After *Behina Dalet* was purified and before the coming of the *Masach* to *Zivug de Behina Gimel*, the *Partzuf* was then without any *He'arah*. That is because the level of *Behina Dalet*, which is *Ohr Keter*, left, and the level of *Behina Gimel* hasn't come yet.
80. We should not say that this contradicts what is written above, that *Malchut* did not leave a *Reshima* after her. It is because there he speaks precisely of the *Reshimot de Ohr Yashar*, contained in the *Masach* when it comes to the *Maatzil*, over which emerges the *Zivug* for *Hitpashtut Bet*, called *AB*. Here, however, he speaks of the *Reshima* ascribed to *Ohr Malchut*, which is *Behinat Ohr Hozer*.

When *Keter* ended His ascent to the *Maatzil*, the manifestation of  
*Yechida* to *Malchut* returned

21. When *Keter* concluded His concealment and *Malchut* concluded her ascent to *Sium de Yesod* <sup>(90)</sup>, the *Maatzil* returned to shine in her as in the beginning of the *Behinat Yechida* in her. It is so because after *Keter* rose to the *Maatzil* she too rose in *Yesod*, and was one degree closer to the *Maatzil*. Now she received from Him what she would previously receive from *Keter* <sup>(100)</sup>.

However, as long as *Keter* did not complete His ascent, the *Keter* interrupted between her and her *Maatzil*, and *Keter* Himself did not shine in her <sup>(200)</sup>. It is similar in *Behinat Haya* that receives from *Keter*, and similar also in *Hochma*, *Bina* and so on.

*Ohr Pnimi*

90. It has been explained above that *Malchut* means the *Masach* in her. The completion of her ascent to *Yesod* means that *Malchut de Rosh* too rose to *Hotem* and a *Zivug de Hakaa* on the level of *Hochma* occurred there. This is regarded as the completion of the ascent.

100. As he explains, after she rose in *Yesod*, meaning the *Masach* purified and received *Aviut de Behina Gimel*. At that time the *Masach* in *Peh de Rosh* also rose to *Hotem*, being *Behina Gimel de Rosh*, the *Zivug de Hakaa* on the level of *Hochma* emerged there and extended from there down to the *Guf*.

It turns out that now she is “**one degree closer to the *Maatzil*.**” It means that she now receives from above, from her corresponding *Behina* in the *Rosh*. This is so because now she receives from the *Zivug* in the *Hotem*, and the *Maatzil* illuminates the *Behinat Yechida* in her once more, but on the level of *Hochma*, being *Behinat Haya de Yechida*. Finally, this *Haya de Yechida* became the *Ohr Makif de Haya* in her.

It is written, “**Now she received from Him what she would previously receive from *Keter*.**” It means that she now receives from *Hotem* through *Keter de ZA* as she received before through her own *Keter*.

200. After *Behina Dalet* purified and *Keter* began to conceal, as long as there was no *Zivug* in *Behina Gimel*, the concealment of *Keter* interrupted the *He'arah* in the *Partzuf*. This is because there is no *Zivug* from *Behina Dalet*, and *Behina Gimel* still does not shine.

During the ascent of *Hochma* to the *Maatzil* the manifestation of *Haya* from *Malchut* disappeared, and when *Hochma* concluded her ascent, the manifestation of *Haya* to *Malchut* returned

**22. Also, when *Hochma* rose up in her *Maatzil*, the part that came to *Malchut* from Him left her. She was left with but the *Reshimo* until *Hochma* completed her ascent to her *Maatzil*, and then the *Ohr* returned as in the beginning. You can also deduce from that to all the others, for they are many divisions.**

It is so because when *Hochma* began to ascend in *Keter*, her *He'arah* departed from everything below her <sup>(300)</sup>. When she rose to *Keter*, it returned as in the beginning. When it returned to ascend in the *Maatzil* a second time, the *Ohr* left a second time, and when the ascent was over, the *Ohr* regained its strength. The reader will understand the other divisions similarly regarding the *Makifim de ZON* that take during their ascent and departure upward.

*Ohr Pnimi*

300. When *Keter* began to ascend to the *Maatzil*, all the *Eser Sefirot* in the level were drawn and rose after Him. Each and every one began to ascend to the *Behina* above her, and when *Keter* completed His ascent, meaning the *Zivug* in *Behina Gimel* came, they all completed their ascent; *Hochma* came to *Keter*, *Bina* to *Hochma* etc.