

# TALMUD ESER SEFIROT

(The Study of the Ten Sefirot)

## PART SIX

*The Eser Sefirot of Olam ha Nekudim*

1.	*	.....	3
2.		.....	6
3.		.....	7
4.		.....	9
5.		.....	10
6.		.....	11
7.	*	.....	15
8.		.....	17
9.	*	.....	17
10.		.....	18
11.	*	.....	19
12.		.....	19
13.		.....	21
14.		.....	21
15.		.....	23
16.		.....	23
17.	*	.....	24
18.		.....	25
19.		.....	25
20.		.....	26
21.		.....	29
22.		.....	30
23.		.....	30
24.		.....	33
25.	*	.....	34

26.	.....	35
27.	.....	39
28.	.....	40
29.	.....	41
30.	.....	42
31.	*.....	43
32.	*.....	45
33.	.....	47
34.	.....	47
35.	*.....	47
36.	.....	48
37.	*.....	48
38.	*.....	48
39.	.....	49
40.	*.....	50
41.	*.....	51
42.	.....	52
43.	.....	53
44.	*.....	53
45.	.....	56
46.	.....	57
47.	.....	57
48.	.....	57
49.	.....	59
50.	.....	60
51.	.....	61
52.	.....	61
53.	.....	61
54.	.....	62

1. **\*AK contains AB SAG MA BON in its Atzmut. Each of these four consists of all four and Orot stem from it, which are its Anafim. The AB is in its Mochin and corresponds to AA and Abba de Atzilut.**

**It contains a model of Behinat Atik de Atzilut Above its Galgalta.**

**Its SAG is from Awzen down to its Tabur, corresponding to Bina de Atzilut, and its MA and BON are from its Tabur down, corresponding to ZON de Atzilut.**

#### *Ohr Pnimi*

1. **AK contains.**

This study that I've begun with is the most profound of all the Rav's lessons regarding *Olam ha Nekudim*, and should have been presented at the end of the part. However, in this section the Rav gave us the key by which he explains all the future issues before us in the *Eser Sefirot de Nekudim*. Hence, the reader must know and remember it well before examining the concepts themselves.

First, we must know which of the *Partzufim* of AK the Rav refers to in this case, as we know that there are five *Partzufim* in AK. However, the Rav has already notified us that in the first two *Partzufim* of AK, namely *Partzuf Keter de AK* and *Partzuf AB de AK*, we have no permission to speak.

The study begins only in *Partzuf SAG*, from *Behinat Awzen* down, meaning its *Koma* (level) is only up to *Bina*, as *Bina de Rosh* is called *Awzen*. That teaches us that the Rav speaks of *Partzuf SAG de AK* here, and the details and matters elucidated before us revolve only around that *Partzuf*.

He says that it contains *AB SAG MA BON* in its *Atzmut*, which are the four *Komat* that come out over the above four *Behinot*. These are *Behina Gimel*, extending *Komat* (*Koma* of) *Hochma*, called *HaVaYaH de AB*, *Behina Bet*, extending *Komat Bina*, called *HaVaYaH de SAG*, *Behina Aleph*, extending *Komat ZA*, called *HaVaYaH de MA*, and *Komat Malchut*, called *BON*. Each of them contains all four, as he explains henceforth.

#### **Orot stem from it, which are its branches.**

They are called *Se'arot Reisha* and *Se'arot Dikna*, emanated from this *Rosh de SAG de AK*. Indeed, know that everything said here is but *Shorashim* to the items in *Olam Atzilut*. Although they are not operative here, they are nonetheless rooted here.

#### **The AB is in its Mochin.**

Here we must remember everything that's been explained regarding the emanation of the first three *Partzufim* of AK, very briefly explained in the Rav's words in Part Five. He calls the first *Partzuf* of AK "*Hitpashtut Aleph*", *Partzuf AB de AK* "*Hitpashtut Bet*", and *Partzuf SAG de AK* "*The second Behina of Hitpashtut Bet*". We must generally remember all the words brought by the Rav there, and everything explained there in *Ohr Pnimi*, for I will not repeat anything here, only use the names.

You already know that every *Tachton* clothes its *Elyon* only from the *Peh* down, meaning from the place it is rooted and where it emerges, which is the *Malchut* of the *Rosh* of its *Elyon*. This is where the *Tachton* emerges.

Hence, *Keter* of *Rosh de SAG* is called *Awzen* because *Ohr Bina*, called *Awzen* clothes the *Kli de Keter*. He, in turn, clothes his *Partzuf Elyon*, called *AB*, from the *Peh* down.

Know, that this *Guf de AB*, clothed in *Rosh de SAG*, becomes a *Neshama* and *Mochin* to the *Rosh de SAG*. It is written, “**The AB is in its Mochin, and corresponds to AA and Abba de Atzilut.**” It is so because *Guf AB*, clothed in *Rosh de SAG*, are *Behinat Mochin* to the *Rosh de SAG*.

#### **Corresponds to AA and Abba de Atzilut.**

*AA* is *AB de MA* in *Atzilut*, and *Abba* is *AB de BON* in *Atzilut*, where the five *Partzufim de MA* and the five *Partzufim de BON* join together. It is written that *Behinat Guf de AB* clothed in *Rosh de SAG* is equivalent to *AA* and *Abba de Atzilut*.

Know, that this study explains the equivalence of the five *Partzufim de SAG de AK* with the five *Partzufim* in *Atzilut*. This is in order to know how to deduce from one regarding the other, and how the branches connect and concatenate from their *Shorashim*. It is also to study the *Elyon* through the *Tachton*, and this is immeasurably beneficial.

#### **A model of Behinat Atik de Atzilut.**

*Partzuf Keter de Atzilut* is called *Atik*. He says that above *Partzuf AB de AK* there is another (first) *Partzuf*, meaning *Partzuf Keter de AK*, corresponding to *Partzuf Atik* in *Atzilut*.

#### **Its SAG is from Awzen down to its Tabur.**

*Partzuf SAG de AK*, whose *Koma* reaches *Bina*, is called *Awzen*. Everything spoken here stems from it, and completes and ends on the *Tabur*. We must thoroughly understand the essence of that *Tabur*, upon which *Partzuf SAG* ends. This *Tabur* is the entire axis upon which all the items in *Olam ha Nekudim* revolve.

Know, that in fact, *SAG* stretches down to the *Sium Raglaim* of the inner *AK*, called *Partzuf Keter*. However, after the *Tzimtzum* of *NHY* (to be explained later), it rose and ended at the *Tabur*.

However, only the *Raglaim* of *Partzuf AB* ended there. This is because from there down is the place of *Malchut* of the inner *AK*, namely *Behina Dalet*. Since *Malchut de Partzuf AB* had only *Aviut de Behina Gimel*, it could not shine for *Behina Dalet* of *Malchut de inner AK*, whose place is called *Tabur*. For that reason the *Raglaim* of *Partzuf AB* ended above *Tabur*.

However, the *Koma* of *Partzuf SAG* only reaches *Bina*. It is known that the *Tzimtzum* was only on the *Ohr Hochma*, not on the *Ohr Bina*. For that reason *Partzuf SAG* could expand and shine below *Tabur* too, though it doesn't have *Masach de Behina Dalet*.

You already know that *Partzuf AB* is *Hitpashtut Bet* of the inner *AK*, expanding and filling the *Kelim*, emptied in *Histalkut Aleph*. This is the meaning of *Hitpashtut Bet*, as has been written, and thus *Behinot ZON* of the inner *AK* below *Tabur* remained without *Ohr*.

This is so because *Hitpashtut Bet*, meaning *AB*, cannot shine for them, as it doesn't have the *Masach* needed for *Kelim de Behina Dalet*. For that reason, the *Orot de Partzuf SAG* came and filled in for the absence of *AB*. They expanded to the same *Kelim de ZON* below *Tabur*, which could not be filled by *AB*.

It turns out that the *Histalkut* of the *Orot* of the *Kelim de Partzuf Keter de AK*, called "Inner AK", could not be fulfilled once more, only through the two *Partzufim AB* and *SAG*. *AB* filled it to the *Tabur*, and *SAG* filled it from *Tabur* down to its *Sium Raglaim*.

*SAG* itself is divided into *Taamim* and *Nekudot*, being *Keter de Guf*, and the lower nine *Sefirot de Guf* from *Hochma* down (see Part 5, item 24, and *Ohr Pnimi* there). Only the first *Hitpashut* of the *Partzuf*, before it begins to diminish, is the *Ohr Yashar* of that *Partzuf*, called *Ohr Rachamim*.

However, from the moment the *Masach* begins to purify and diminish its *Koma*, they are no longer *Behinot Ohr Rachamim*. It is so even though the *Ohr Elyon* does not stop mating with it on the four *Behinot* of its purification as it generates the four levels of *Hochma*, *Bina*, *ZA* and *Malchut* on its way. This is the reason they are called *Nekudot*.

The *Orot* clothed the *Sefirot* of the first three *Partzufim GAS de AK* by way of *Matei ve Lo Matei*. Thus, first the *Ohr* expanded only to *Kli de Keter*. Then it is *Lo Matei* in *Keter*, meaning its measure of *Aviut* in the *Masach* has been purified. In that state the *Ohr* is *Matei* in *Hochma*.

This is so because the *Ohr* expanded in *Behinat Rachamim*, called *Taamim*, only in *Kli de Keter*. However, the *Ohr* reached *Kli de Hochma* only after the *Hizdakchut* of the *Masach* and the diminution of the *Koma*, and likewise in the rest of the *Sefirot*.

For that reason, all the *Sefirot* below *Keter* are called *Nekudot*, as they are already from *Behinot Ohr Hozer* and *Din*. It is written at length in the words of the Rav above (Part 4, Chap 3).

It's been explained above (Part 5, item 47, *Ohr Pnimi*) that the two *Orot* that came down and clothed *Kli de Keter*, are called *ZON*. The *Zachar* has *Behina Gimel de Hitlabshut* and his *Koma* reaches *Hochma*. The *Nekeva* has *Aviut de Behina Bet* and her *Koma* reaches *Bina*.

Hence, *Kli de Keter* too was forced to end on *Tabur*, evened with the *Raglaim* of *AB*, for the same reason as *AB's*. The *Zachar* has *Komat (Koma of) Hochma* there in *Kli de Keter*. For that reason the *Tzimtzum* is implemented on him as on *Partzuf AB*, and he must end above *Tabur* because he cannot shine to the *Kelim de ZON de Behina Dalet*.

You find that the Rav's words that *Partzuf SAG* expands to the *Raglaim* of *AK* refer only to *Behinot Nekudot de SAG*, which are the nine lower *Sefirot* from *Hochma* down. However, *Taamim de SAG*, being the *Keter de Guf de SAG*, stop at the *Tabur*. It is so because it cannot shine from *Tabur* down due to the *Ohr Hochma* in it.

Only after *ZON de Keter* are purified from *Behina Gimel* and *Behina Bet* in them into *Behina Bet* and *Behina Aleph*, which is given to the *Kli de Hochma de SAG*, these *Orot* no longer have any *Koma* of *Hochma*. Then these *Orot de SAG* expand to the *Kelim de ZON* in the inner *AK* below *Tabur*, as do the *Orot* in the other *Komot*, *Bina*, *ZA* and *Malchut*.

It has been explained in the Rav's words above that these four *Komot HB, ZA* and *Malchut de SAG* that expanded below *Tabur*, rose once more to the place of the *Taamim de SAG* above *Tabur*. They did not expand from *Tabur* down any longer.

It is written here, that *SAG* ends on the *Tabur*, meaning after the ascent of these *Orot* above *Tabur*. The ascents of these *Orot* are henceforth called *Tzimtzum NHY*.

Understand all the above thoroughly and repeat it until it is seemingly placed in a box, for you will need all the above in every single word in the explanation of the *Nekudim* and the breaking of the vessels, and it is impossible to always repeat such lengthiness.

**And its MA and BON are from its Tabur down, corresponding to ZON de Atzilut.**

It refers to the *Eser Sefirot de Nekudim*, considered MA and BON of this SAG. They correspond to the *ZON de Atzilut*, which also clothe *Partzuf AA* from *Tabur* down, and the reason for these words will be explained henceforth.

2. **As in its Pnimit, so in the Orot that stem from it, which are its branches. The Se'arot of its Rosh are opposite the braches of AB, and the Se'arot Dikna are from the AHP, corresponding to the branches of SAG.**

**AVI are contained in them, and between the two of them, they took Bina de MA after the correction. It is the name SAG, that contains the both of them, and they are incorporated in Mazla de Dikna de AA. Study it thoroughly for so it is here, but then SAG still expanded to the Raglain of AK.**

#### *Ohr Pnimit*

2. **The Se'arot of its Rosh are opposite the braches of AB, and the Se'arot Dikna are from the AHP, corresponding to the branches of SAG.**

These *Se'arot Rosh* and *Dikna* did not come out immediately with the emanation of the *Partzuf*, but after the *Tzimtzum* of *NHY* and the ascent of the lower *Hey* to the *Eynaim*. It will be explained henceforth that the lower *Hey*, which is the joint *Masach* for *Behina Bet* and *Behina Dalet* together, rose to *Hochma de Rosh de SAG*, called *Eynaim*. There it mated with *Ohr Elyon* and raised *Ohr Hozer* from *Hochma* to *Keter*, meaning from *Eynaim* to *Galgalta*, extending only *Komat ZA*.

In that state the *Eser Sefirot de Rosh SAG* divided into *Galgalta* and *Eynaim* and to *Awzen*, *Hotem*, *Peh*. Since the place of the *Zivug* became the *Eynaim*, and the *Eynaim* operated instead of *Peh de Rosh*, the three *Sefirot AHP* became *Behinat Guf*.

They receive from this *Malchut* that stands at the *Eynaim*, pouring to them from above downward, and only two *Sefirot Galgalta* and *Eynaim* remain there in *Behinat Rosh*, meaning in *Behinat* from below upward. Thus, the *Eser Sefirot de Rosh* are divided into two *Behinot: Rosh* and *Guf*. It is so because only their *Keter* and *Hochma* remain as *Behinat Rosh*, but *Bina*, *ZA* and *Malchut* in them departed from *Behinat Rosh* and became *Sefirot de Guf*.

This *Zivug*, which divides the *Eser Sefirot de Rosh* into two *Behinot, Rosh* and *Guf*, is made in the *Hochma de Rosh SAG* itself. However, for itself, it remains unchanged, as it is known that there is no absence in spirituality. There is only an addition here, for they are considered *Eser Sefirot* of the branches of *Rosh de SAG*, called *Eser Sefirot de Se'arot*.

They are the ones that were divided on the two above *Behinot Rosh* and *Guf*. The *Keter* and *Hochma* in them, which remained in *Behinat Rosh*, are considered the branches of *AB*, in the form of *Se'arot Rosh*. The three *Sefirot*

*AHP* in them, which became the *Behinat Guf*, are considered *Se'arot Dikna*, the branches of *SAG*.

It is written, “**The *Se'arot* of its *Rosh* are opposite the braches of *AB*, and the *Se'arot Dikna* are from the *AHP*, corresponding to the branches of *SAG*.**” It means that that division of the *Eser Sefirot* of the *Rosh* into two *Behinot GE* and *AHP* that occurred in *Rosh de SAG*, this renewal is called *Se'arot*. Also, *Behinot Galgalta* and *Eynaim* that remained in *Behinat Rosh* is considered the branches of *AB*, and *Behinot Awzen*, *Hotem*, *Peh* in them that went outside the *Rosh*, are considered the branches of *SAG*. The reason for it will be explained henceforth.

***AVI* are contained in them, and between the two of them, they took *Bina de MA* after the correction. It is the name *SAG*, that contains the both of them, and they are incorporated in *Mazla de Dikna de AA*.**

He tells us that as *AVI de Atzilut* were incorporated and came out of the *Eser Sefirot de Dikna de AA*, so the *Eser Sefirot de Nekudim* emerged from the *Se'arot Dikna de Rosh SAG*.

Know, that there are three *Behinot AVI*: the Inner *AVI*, Upper *AVI*, and *YESHSUT*. All of these three are contained in *Se'arot Dikna*, as there are thirteen *Tikkunim* of *Dikna*, which are three *HaVaYot*, meaning three *Behinot* of *Eser Sefirot*.

The first *Eser Sefirot* are considered the first four *Tikkunim*, ending at *Shibolet ha Zakan*. The Inner *AVI* emerged from this *Shibolet ha Zakan*, being *GAR de Nekudim*. The Upper *AVI* emerged from the middle four *Tikkunim*, ending on the Upper *Mazal*, called *Notzer Hesed*. Israel and *ST de Atzilut*, emerged from the last *Eser Sefirot*, being the five lower *Tikkunim*, ending at the bottom *Mazal*, called *ve Nakeh*.

Comment [C.R.1]:

It is written, “**they are incorporated in *Mazla de Dikna de AA*.**” The above-mentioned *AVI* are called *Abba* together, and the above-mentioned *YESHSUT* are called *Ima* together. *Abba* is incorporated in the Upper *Mazal*, and *Ima* is incorporated in the Lower *Mazal*, and both are incorporated in *Mazla*.

However, the four Upper *Tikkunim*, that end on *Shibolet ha Zakan* belong to the Inner *AVI*. Only *GAR de Nekudim* emerged from them, which are *Behinat* inner *AVI*. Remember these things for you will need them in every single word that follows.

**Then *SAG* still expanded to the *Raglain* of *AK*.**

This has already been clarified above (*Ohr Pnimi* item one, in the paragraph beginning with “**Its *SAG*”**).

3. **In the beginning, *AK* was thus: its first three are *AB – Keter*, *SAG - Hochma* and *Bina*. This *SAG* was clothing with its lower half, which are its *Nekudot*, over *Tabur de AK* down, inside *MA* and *BON de AK*, and all this is *Pnimiut AK: Atzmut, Orot* and *Kelim*.**

*Ohr Pnimi*

3. **In the beginning, *AK* was thus: its first three are *AB – Keter*.**

The words here are about the same issue presented above, only in different wording. I copied them only because there are some small innovations here. Here too it revolves around *Partzuf SAG de AK* and connects it with *Partzuf AB de AK* that's clothed in it.

You already know that *Partzuf SAG* clothes from *Peh de Rosh de AB* down, meaning the *Behinat* three *Sefirot HGT de Guf de AB*. It is written, “**Its first three are AB – Keter.**” This is so because *HGT de AB* become *GAR de Partzuf SAG*, where *Rosh de SAG* clothes them from without. The *Peh*, being *Malchut de Rosh de AB*, is *Behinat Keter de Rosh SAG* above it, and *HGT de AB* are the inner *Mochin* in it.

#### **SAG – Hochma and Bina.**

It means that there is *Hochma* and *Bina* in *Partzuf SAG* itself. Even though the entire *Koma* of *SAG* is only *Komat Bina*, it still contains *Zachar* and *Nekeva*. It means that the *Masach* that rose to *Malchut de Rosh AB* for the *Zivug* for *Partzuf SAG* consists of two Upper *Reshimot*, being *Reshimo de Behina Gimel de Hitlabshut* (only, without *Hamshacha*) and a complete *Reshimo de Behina Bet*.

For that reason two *Zivugim* were made on them: the first in *Komat Hochma*, and the second in *Komat Bina*, and they are called *ZON*. The *Reshimo de Behina Gimel de Hitlabshut* that *Komat Hochma* extended on is called *Zachar*, and the *Reshimo de Behina Bet*, which is complete with *Behinat Hamshacha* too, is called *Nekeva*. The principal *Ohr de Partzuf SAG*, which is *Komat Bina*, came out over her.

These *ZON* were clothed only in *Kli de Keter* of the *Guf de SAG* and do not extend from them to the lower nine *Sefirot de SAG*, though *ZON de Kli de Keter* were purified into *Behina Bet* and *Behina Aleph* (see Part 5, *Ohr Pnimi*, item 47).

Comment [C.R.2]:

It is written, “**SAG - Hochma and Bina.**” this is so because the *Partzuf* is always named after its Upper *Sefirot*. Since the above *Sefirot* of *ZON* have *Komat Hochma* and *Bina* in them, *SAG* is called *Hochma* and *Bina*.

He tells us that so as to understand the following text, that this *SAG* later became *Behinat AB*, though it is known that *AB's Koma* is up to *Hochma*. How then could *SAG* be turned into *AB*? For that reason he mentions here that there is *Hochma* and *Bina* in this *SAG*, for the *Zachar* is *Behina Gimel de Hitlabshut*, being *Behinat AB*, which is why it later turned into *Behinat AB*, and remember that.

#### **Its lower half, which are its Nekudot, over Tabur de AK down, inside MA and BON de AK.**

You must remember the meaning of *Taamim* and *Nekudot*, presented above in the Rav's words (Part 4, Chap 3, item 11). The first *Hitpashtut* to the *Partzuf*, before the *Masach* begins to purify, is called *Taamim*. This is *Ohr Yashar* and *Rachamim*.

However, when the *Masach* begins to purify, *Ohr Elyon* stretches from the *Maatzil* and mates with the *Masach* during the gradations of its *Hizdakchut*. The four *Komot* emerging at that time, being *Hochma*, *Bina*, *ZA* and *Malchut*, are called *Nekudot*, as they are *Behinat Ohr Hozer* and *Din*.

At the same time you must understand that only the *Orot* in *Kli de Keter de Guf de SAG* are called *Taamim*, but all nine lower *Sefirot* below *Keter de Guf de SAG* are called *Nekudot*. You should also know that *Kli de Keter de Guf de SAG* expands to the *Tabur*, meaning to the *Sium Raglaim* of the *Guf de AB*, and that place of *Sium* is called *Tabur*.

It is written, “**Its lower half, which are its Nekudot, over Tabur de AK down, inside MA and BON de AK.**” It refers to its lower nine *Sefirot* because all



lower nine *Sefirot* are called *Nekudot* here, for they all descended below *Tabur* and clothed the inner *MA* and *BON de AK*.

**And all this is *Pnimit AK*.**

It means that all this is *Behinat Partzuf SAG* in its own structure, and not at all the braches that stem from it outwardly, which he will explain later.

- 4. After that it generated the exterior *Behinot* to clothe it. First it generated *Orot* from the general, interior *AB*, which is the *Se'arot* of the *Keter*, surrounding its *Rosh* from without to the *Metzach* and to the *Awznaim*.**

**Afterwards it generated the *Se'arot* of the *Zakan* that extend from the general *SAG* called *Nekudim*, from which the collective three *Mochin* in it were made.**

#### *Ohr Pnimi*

- 4. The *Se'arot* of the *Keter*, surrounding its *Rosh* from without to the *Metzach* and to the *Awznaim*.**

It has already been explained that the *Se'arot* divide into two *Behinot*: *Rosh* and *Guf*. Until the *Awznaim*, which is *Bina*, it is considered *Rosh*, because the place of the *Zivug* was in *Nikvey Eynaim*, being *Hochma de Rosh*. For that reason the *Orot* expanded from there down to the *Awzen Hotem Peh*, to *Behinat Hitlabshut*, called *Guf*.

You already know that there is a great difference between the *Rosh* and the *Guf*. This is the reason it is written that the *Se'arot* extend until the *Awznaim*, because until there it is regarded as *Rosh*. However, from the *Awznaim* down it is already considered *Guf*.

***Se'arot* of the *Zakan* that extend from the general *SAG* called *Nekudim*.**

You must know that these *AHP* that came out from *Behinat Rosh* to *Behinat Guf* are always called "The General *SAG*". The reason is, as the Rav writes in the following, that this entire *SAG de AK* we deal with, is considered all *AB*, except for the *Nekudot* in it, which are its bottom half, to be called *YESHSUT*.

Only that is considered *SAG*, for only that came out through the *Nikvey Eynaim* into *Behinat AHP de Guf*. This *YESHSUT* is called the "General *SAG*" in every place; it is the *Rosh* of the *Eser Sefirot de Nekudim*.

It's been explained above that the beginning of the *Zivug* in *Nikvey Eynaim*, which came out of the *AHP* into *Behinat Guf*, was made in *Rosh de SAG* itself, but as *Se'arot*. The *Se'arot Rosh* until the *Awznaim* are considered *Behinat* from below upward, which is *Rosh*. Hence, it is still considered *AB*, as no change is apparent in it yet, due to the ascent of the lower *Hey* to *Nikvey Eynaim*.

However, from *Nikvey Eynaim* down, which are *Se'arot Dikna*, they are already considered *AHP* that came out of the *Rosh* and became *Behinat Guf*. Hence the *AHP de Se'arot* alone, called *Se'arot Dikna*, are regarded as the General *SAG*, which is *Behinat Nekudim*. This will be explained elaborately in its proper place.

It is written, "Afterwards it generated the *Se'arot* of the *Zakan* that extend from the general *SAG* called *Nekudim*." That means that from the *Behinat Awznaim* down the *Se'arot* of the *Zakan* extended in the *Behinat* general *SAG*,

called *Nekudim*. However, these *Se'arot* that extend from the *Nikvey Eynaim*, meaning from *Malchut* in *Hochma* from below upward, are still considered *AB*; they are not branches of the general *SAG*.

Thus, the *Se'arot Rosh* are branches that extend from *AB*, and *Se'arot Dikna* are branches extending from the general *SAG*, and remember that.

**The collective three *Mochin* in it.**

It means that the first three *Sefirot KHB de Nekudim* are made of these *Se'arot Zakan*, though not from itself, but from them in general, grouped in the fourth correction of the *Se'arot Zakan*, called *Shibolet ha Zakan*. As it is written elaborately afterwards. It is written, “**from which the collective three *Mochin* in it were made.**”

5. **First the *Taamim de SAG* extended, which is *AHP* through its *Tabur*. It did not bring the other *Behinot* out afterwards, for they are clothed inside *MA* and *BON* as the *Orot* of the collective *AB*, of which only the *Se'arot* that extend from the *AB* of the general *AB* appeared. The rest of them are concealed inside the general *SAG*.**

*Ohr Pnimi*

5. **First the *Taamim de SAG* extended, which is *AHP* through its *Tabur*.**

It means that in the beginning, *Taamim de SAG* came out before the branches of the general *SAG* came out, meaning the *Se'arot Rosh* and *Dikna*, occupying *Komat AHP* through its *Tabur*, which are *Behinat Ohr Yashar* and *Rachamim* (see *Ohr Pnimi*, item 1). He says there, that there is also *Behinat Zachar* there, whose *Koma* is up to *Hochma*, but he still calls the *Partzuf AHP*.

This is so because the primary *Ohr* and the *Koma* is considered *Behinat Nekeva*, which has *Behinot Aviut de Hamshacha*. The *Nekeva* has only *Komat AHP*, namely *Komat Bina*, and the reason it ends on the *Tabur* has already been explained there elaborately.

**For they are clothed inside *MA* and *BON*.**

The matter of this *Hitlabshut* has already been explained (*Ohr Pnimi*, item 1). The *AB* did not return to fill the *Kelim* that were emptied from *Tabur* down in the inner *AK*. It is so because the *AB* doesn't have a *Masach* of *Behina Dalet*, and therefore cannot shine from *Tabur* down, which is the place of *Behina Dalet*.

Thus, the *Kelim de ZON* in the inner *AK* from *Tabur* down remained without *Ohr*. Afterwards, when *Partzuf SAG* expanded, its nine lower *Sefirot*, having only *Komat Ohr Bina*, which is an *Ohr* that was not restricted, descended below *Tabur de AK* and there filled the *ZON* with *Ohr*.

It is written, “**It did not bring the other *Behinot* out**” below *Taamim de SAG*, being the lower nine *Sefirot de SAG*, because they are clothed in *MA* and *BON*. It means that the lower nine *Sefirot de SAG* that clothe in *ZON* below *Tabur* of the inner *AK*, are called *MA* and *BON*.

Remember these words for this matter of *Hitlabshut* of the lower nine *Sefirot de SAG* in the inner *MA* and *BON* is fundamental for every incident in *Olam ha Nekudim*.

6. Then it wanted to bring the *Hitzoniut* of the inner *MA* and *BON* in it outwardly. In that state all the inner *Behinot SAG*, concealed in the inner *MA* and *BON* rose, and the inner *MA* and *BON* rose along with them. Thus these *MA* and *BON* are their *MAN*, to the *Taamim de SAG* themselves, which are not clothed inside *MA* and *BON*.

They are in the role of *AVI* to *YESHSUT*, because as Upper *AVI* mate for *ZON*, and *YESHSUT* are contained in them, so here the *Taamim de SAG* mate with the entire *AB*.

Moreover, the *Nekudot*, *Tagin* and *Otiot de SAG* join them and annul before them. Consequently, they do not bear a name, as the above-mentioned *YESHSUT*. Then they procreate *Behinat BON de Hitzoniut* and their *Levush* outwardly. Thus, the *Nekeva* was now born first.

#### *Ohr Pnimi*

6. All the inner *Behinot SAG*, concealed in the inner *MA* and *BON* rose.

This issue of ascent is as the ascent of the *Orot* in *Histalkut Aleph* in the inner *AK*, and as the ascent of the *Orot de Histalkut Bet* in *Partzuf AB*. It implies a complete *Hizdakchut* of the *Masach* from its entire *Aviut* until it equalized with *Behinat Masach de Rosh*. This *Hishtavut* means that the *Masach* and all the *Reshimot* contained in it rose to *Malchut de Rosh* and incorporated in her in the *Zivug* of the *Rosh*.

The same occurred in this *Partzuf SAG*, for after it is *Matei* in *Malchut de SAG*, meaning when the *Masach* had been purified into *Komat Malchut*, it too came from there and was completely purified from its *Aviut*. It equalized entirely with *Malchut de Rosh*, the *Zivug* stopped from the *Partzuf*, and all the *Orot* left to the *Maatzil*, as has been explained above (Part 4, Chap 4, *Ohr Pnimi*, item 50).

It's been explained there that the *Orot* leave *Reshimot* after their departure. It has also been explained that the as the *Masach* passes from *Sefira* to *Sefira* during the *Hizdakchut*, until it is completely purified and comes to the *Rosh*, becomes contained in those *Reshimot*.

Comment [C.R.3]:

It follows, that the *Orot de SAG* that clothed in the inner *ZON*, these *Orot* that have already mixed with the *Aviut de Behina Dalet* in the *Kelim* below *Tabur*, left *Reshimot* behind them although they have departed. These *Reshimot de Behina Dalet* mingled in the *Masach* that rose to *Malchut de Rosh*, so that when the *Masach* rose to *Malchut de Rosh*, it brought those *Reshimot* of the inner *ZON* along with it, called the inner *MA* and *BON*.

It is written, "In that state all the inner *Behinot SAG*, concealed in the inner *MA* and *BON* rose." This applies to the *Reshimot* of the lower nine *Sefirot de SAG* itself, clothed and concealed inside the *Reshimot* of the inner *MA* and *BON* from *Aviut de Behina Dalet*.

The *Reshimot de Orot de SAG* are contained and mixed in *Reshimot de MA* and *BON*. Because of that they rose and mingled together with the *Masach de SAG* to the *Malchut de Rosh*, and there incorporated in the Upper *Zivug*, as he will explain henceforth.

We might ask: but it has been explained that *Partzuf SAG* remained in *Behinat* permanent *Matei ve Lo Matei*. How then, does he say here that in *SAG* there is also the *Histalkut* of all the *Orot* to the *Rosh*.

Indeed, you already know that there is no absence in the spiritual, and all the changes we discern in the spirituals are but additional forms, without the former *Tzura* ever being canceled. It is the same here, for though there is a matter of *Histalkut Orot* here too, after the *Orot de SAG* mixed with the inner *MA* and *BON*, the perpetual *Tzura* of *Matei ve Lo Matei* still remains in tact.

**And the inner *MA* and *BON* rose along with them.**

It has already been explained above that the *Reshimot de SAG* mingled with the *Reshimot* of *MA* and *BON*, and all were incorporated in the *Masach* and rose along with it to the *Rosh*.

***MA* and *BON* are their *MAN*.**

The *Masach* ascends to *Malchut de Rosh* to mingle there in the *Zivug* of the *Rosh*, to be renewed and expand from there to a new *Partzuf* as in the previous two *Partzufim*, *AB* and *SAG*. This *Masach* has now acquired a new name, which is *MAN*, the initials for *Mayin Nukvin* (Aramaic – Female Waters).

It is so for the reason explained above that two kinds of *Reshimot* mingled here in one another: the *Reshimot de Orot de SAG*, being *Behinat Aviut de Behina Bet*, with the *Reshimot* of the *Orot* that clothed the inner *MA* and *BON*. Those are, in turn, *Behinat Aviut de Behina Dalet*.

It is known that *Behina Bet* is the first *Hey* of *HaVaYaH*, and the *Aviut de Behina Dalet* is the last *Hey* of the name *HaVaYaH*, which are two females. When the *Masach* rises to mingle in the *Zivug* of the *Rosh*, it mingles with these two females together. For that reason it is now called *Mayin Nukvin*, in plural tense, since it is incorporated of both females.

Know, that this connection caused the making of ten *Kelim* in the ten *Sefirot*, and the *Tikun* of two *Kavim*. This is the meaning of the association of *Midat ha Rachamim* with *Din*: the first *Hey* is *Midat ha Rachamim*, and the last *Hey* is *Midat ha Din*. Now they came together in the *Masach*, in a single *Zivug*.

It is written, “**these *MA* and *BON* are their *MAN*.**” it means that they induced the matter of the *MAN* that was renewed from here on in the *Olamot*, because they are the *ZON* of the inner *AK*, reaching up to *Keter* due to the *Behina Dalet* in it.

They were incorporated and came in the *Reshimo de Behina Bet* which come from the *Orot de SAG*, and were brought together in the *Aviut* in the *Masach*. At that time they were called *MAN*.

Know, that from the moment they were joined, they never again parted. The only differentiation in them is in the *Pnimit* and *Hitzoniut*. Sometimes *Behina Dalet* is inside and *Behina Bet* or *Behina Aleph* is on the outside, and sometimes *Behina Bet* is in the inside and *Behina Dalet* is exposed without, as was here the first time they joined.

The Rav writes here, “**the inner *Behinot SAG*, concealed in the inner *MA* and *BON*.**” Thus, *Behina Bet* is concealed inside, while *Behina Dalet* is uncovered outwardly. This will be explained further in its place.

**Their *MAN*, to the *Taamim de SAG* themselves, which are not clothed inside *MA* and *BON*.**

It has been explained above that the *Taamim de SAG*, being the *Orot* in *Kli de Keter de Guf de Partzuf SAG*, must end evenly with the *Sium Raglaim* of *AB*, meaning above *Tabur*. This is because the *Zachar* clothed in *Kli de Keter* has *Komat Hochma*, as does *AB*.

It follows, that the *Orot* of *Taamim de SAG* are not clothed in *MA* and *BON* below *Tabur*. This is why it says that they became *MAN* to the *Taamim de SAG* themselves, which are not clothed in *MA* and *BON*, namely the *ZON* in *Kli Keter de Guf de SAG*, ending above *Tabur*. The matter of it being made here and the *Ohr* that was drawn because of it will be explained later in its proper place.

Comment [C.R.4]:

#### **AVI to YESHSUT.**

This **sylogism** must be thoroughly understood, as there are two very different halves of *SAG* here. Those are the Upper half of *SAG*, which is *Kli de Keter de Guf de SAG*, called *Taamim*, ending above *Tabur* and not descending and mixing with the inner *MA* and *BON*. It remains in its *Aviut* of *Behina Bet*, and *Behina Gimel* of *Hitlabshut*.

Comment [C.R.5]: Check pronunciation

The lower half of *SAG*, meaning the lower nine *Sefirot* from *Hochma* down is called *Nekudot de SAG*. It descended and mingled with the inner *MA* and *BON* and two kinds of *Aviut* were mingled in it: that of *Behina Bet* and that of *Behina Dalet* together.

He says that its Upper half, which did not mix with *Behina Dalet*, is called Upper *AVI*, and its lower half, which was mixed with *Behina Dalet* as *MAN*, is called *Israel Saba ve Tvuna*. Remember these names well for the Rav uses them all throughout the rest.

Know, that this is the root of the division of *AVI* to two *Partzufim*, called *AVI* and *YESHSUT*. Both emerge as *AHP* that came out, meaning *Se'arot Dikna*, and these *AHP* already receive from the lower half of *SAG*, corrected with *MAN*. However, because they are ten complete *Sefirot* of *Rosh*, where *AVI* are from *Behinat Nikvey Eynaim* and up, they are still not considered incorporated in the *MAN*.

Comment [C.R.6]:

This is so because the *Masach de MAN* is erected below them, meaning in *Nikvey Eynaim*, and the *Aviut* does not operate at all from below upward. However, since *YESHSUT* is considered the *AHP* of the *Partzuf*, extending from *Nikvey Eynaim* down, where *Masach de MAN* already operates on them, *YESHSUT* are ascribed to the lower *Partzuf de SAG*, that's already mixed with *Behina Dalet*.

#### **Upper AVI mate for ZON and YESHSUT are contained in them.**

The matter of *AVI* and *YESHSUT de Atzilut* has already been explained. They are considered a single *Rosh* of *Eser Sefirot GE* and *AHP*. They were divided into two halves of the *Rosh* through the ascent of the lower *Hey* to *Nikvey Eynaim*. The Upper part, *Galgalta ve Eynaim*, is not considered connected with *Behina Dalet* in the Lower *Hey* yet, since she is below the *Eynaim*. It is called *AVI*.

The other half of the *Eser Sefirot de Rosh*, which are the *AHP* below the lower *Hey* in the *Nikvey Eynaim*, is considered connected with the *Behina Dalet* in the lower *Hey*. Hence, they are regarded as *Guf*, which receives from the *Nikvey Eynaim* of the *Rosh* from above downward.

These two halves of the *Rosh* join together into a single *Partzuf* for the procreation of *ZON*. It is so because that lower *Hey* in *Nikvey Eynaim* returns and descends to the place of the *Peh*, to *Malchut* of the *Rosh*. Then the *AHP* return to the *Rosh* as well and unite with *AVI* into a single *Behina* of *Eser Sefirot de Rosh*. Then they beget *Mochin* for *ZON de Atzilut*.

It is written, “**As Upper AVI mate for ZON and YESHSUT are contained in them, so here the Taamim de SAG mate with the entire AB. Moreover, the Nekudot, Tagin and Otiot de SAG join them and annul before them.**”

Explanation: the issue of the birth of *Mochin de ZA* has been explained above. AVI join with YESHSUT into a single *Rosh*, and the *Zivug* is done on *Masach de Behina Bet* in the general *Peh* of this *Rosh*. The *Eser Sefirot* that come out on this *Masach* have *Komat GAR de Bina*, which become *Mochin* and *GAR* for ZA.

However, it is not so for the purpose of *Ibur ZA*, meaning the *Katnut* of ZA. Although this *Zivug* should be made in AVI too, which are always *Behinat Rosh*, here YESHSUT are mixed with AVI because the drop of ZA contained in *NHY de AA* ascends and mingles in *Masach de YESHSUT*.

YESHSUT, in turn, are incorporated in AVI, and the *Zivug* takes place in the *Masach de YESHSUT*, incorporated as *MAN* in *Masach de AVI*. The *Koma* emerging on this *Zivug* is close to *Behina Aleph*, lacking *GAR*, and then ZA comes out without *Mochin*, but only as *Behinat Guf* without a *Rosh*.

In the beginning, only *Behinat Katnut de Nekudim* emerged, like the above *ZA de Atzilut*. Hence, *Nekudot de SAG*, mixed with *Behina Dalet*, rose and mingled within the *Taamim de SAG*. Those, in turn, did not mix with *Behina Dalet* and are regarded as Upper AVI.

The *Taamim de SAG* rose to *Rosh de SAG* with the *MAN* of the *Nekudot* and the *Zivug* was made on the *MAN de Nekudot*, incorporated in the *Taamim*, not on the *Behinat Masach* of the *Taamim*. Then *MAN* rose to the *Eynaim*, which are *Behina Aleph*, because the *Ohr Hozer* ascending from *Hochma* to *Keter* extends only *Komat ZA*, and it is this *Koma* which descended from *Tabur* down once more to the *Eser Sefirot de Nekudim*.

It is written, “**Moreover, the Nekudot, Tagin and Otiot de SAG join them and annul before them.**” This is so because the lower nine of SAG, which are *Hochma*, *Bina*, *ZA* and *Malchut*, are called *Nekudot*, *Tagin*, *Otiot*. *Nekudot* are *HB*, *Tagin* are *MA*, meaning *ZA*, and *Otiot* are *BON*, which is *Malchut*. They became *MAN* and rose to the *Taamim de SAG*, where they joined with them and incorporated in those *Taamim*. Hence the *Zivug* took place there in the *Eynaim de Rosh* of the *Taamim*.

#### **BON de Hitzoniut and their Levush outwardly.**

Do not err in interpreting that *Komat Malchut* (always referred to as *BON*) was born here, because the *Zivug* performed in *Nikvey Eynaim* is from *Behinat Aviut de Behina Aleph*, which is *Komat ZA*. Moreover, there is *Behina Bet* from *Behinat Hitlabshut* here, which is close to *Komat SAG*.

Indeed, you shall see that the Rav calls it by the name *BON de Hitzoniut*, and not merely *BON*, as it is actually *Behinat SAG*. This *Koma* is actually called YESHSUT, which is *SAG*. However, *Behinat exterior AHP* of this YESHSUT descended to *Behinat Nekudim* below *Tabur*, where the root *Nekeva* of all the *Olamot* is built, whose value is actually *SAG*, not *BON*.

This is so because the inner *BON*, *Behina Dalet*, remained entirely in the inner *AK*, and not a single *Behina* of it appeared in all the *Olamot*. Thus, *Malchut* of YESHSUT that emerged through *Nikvey Eynaim* is called *BON*, as she inherited the place of the inner *BON*, as he says, “**Then they procreate Behinat BON de Hitzoniut.**”

Comment [C.R.7]:

**Thus, the Nekeva was now born first.**

As it says above, *Malchut de YESHSUT* that emerged through the *Eynaim*, from which the *Eser Sefirot de Nekudim* were emanated, is the root *Nekeva* in all the *Olamot*.

7. **\*When the *Maatzil* wanted to emanate *Olam ha Nekudim*, His intention was to make them *Kelim* so as to have strength in the lower *Olamot* to receive the *Ohr Elyon*. The *Maatzil*, *Ein Sof*, saw that there is still no strength and ability in the *Tachtonim* to receive these *Orot* that exit through the *Nikvey Eynaim* and expand from the place of *Tabur de AK* to its *Raglain*.**

Consequently, before He emanated these *Orot*, there was another, second *Tzimtzum* in *AK*, as the above-mentioned *Tzimtzum* in *Ein Sof*: He brought all the *Ohr* that expanded in the *Pnimit* of this *AK* from the place of its *Tabur* down, above the place of the *Tabur* into its Upper half of the *Guf*. As a result, the aforementioned place from *Tabur* down remained without *Orot*.

#### *Ohr Pnimit*

7. **There is no strength and ability in the *Tachtonim* to receive these *Orot* that exit through the *Nikvey Eynaim*.**

It is so because the *Ohr Hozer* that comes out on *Behinat Aviut de Behina Aleph*, is only a fine *Ohr*; it does not reach *Behinat Guf*, meaning *Hitlabshut*, as has been explained in previous parts. You also know, that the *Eynaim* are a name for *Sefirat Hochma* of the *Rosh*, which is *Behina Aleph*, being the reason that he writes that there was still no strength and ability to receive the *Orot de Nikvey Eynaim*.

**There was another, second *Tzimtzum* in *AK*, as the above-mentioned *Tzimtzum* in *Ein Sof*.**

This is seemingly perplexing, for in the two previous *Partzufim* there was the same *Histalkut Orot* from the *Guf de Elyon* to emanate to the *Tachtonim*, which the Rav calls *Histalkut Aleph* and *Histalkut Bet* (see Part 5, item 60). But how is this *Histalkut de NHY de AK* different that gives it the name *Tzimtzum Bet*, and even resembles it to the first *Tzimtzum* in the *Olamot*?

The thing is that there is indeed something completely new here, unlike the *Histalkut Ohr* that was in *AB* and *Galgalta de AK*. Here there is a new point of *Tzimtzum*, added to the first point of *Tzimtzum* that was in the *Tzimtzum* of *Ein Sof*.

This is so because of the mixture of the *Reshimot de SAG* and the *Reshimot de Behina Dalet* in one another. Because of that the place of the *Tzimtzum* on *Sium de Behina Dalet* rose to the place of *Sium de Behina Bet*, which is *Behinat Tabur de Olam ha Nekudim*.

Comment [C.R.8]:

In this manner, the matter of the ascent of the *Orot de NHY* to *HGT de AK*, generated the new point of *Tzimtzum* and *Sium* to the *Olamot*, exactly like the first *Tzimtzum* in *Ein Sof*, as the Rav says. You should also know, that from the place of the new *Tzimtzum*, being the *Tabur* of the *Nekudim*, to the place of the first *Tzimtzum*, being *ha Olam ha Zeh*, is where the three *Olamot* below *Atzilut* stand, called *BYA*.

**The *Ohr* that expanded in the *Pnimit* of this *AK* from the place of its *Tabur* down, above the place of the *Tabur* into its Upper half of the *Guf*. Consequently, the aforementioned place from *Tabur*.**

It has already been explained that the Rav speaks of two *Partzufim* here: the first *Partzuf* of *AK*, called in Inner *AK*, where *Aviut de Behina Dalet* operates, and the third *Partzuf* of *AK*, called *SAG*, where *Aviut de Behina Bet* operates. It is written about it in item 1 *Ohr Pnimit*; study it well there for it is impossible to go to that length again.

*Tabur* means the place of the *Sium Raglin de Hitpashut Bet de AK*, called *AB*. This is because it's been explained there that this *AB* has only *Masach de Behina Gimel*. For that reason it cannot shine below *Tabur* of the inner *AK*, being the place of *Kelim de Behina Dalet*.

*AB* doesn't have *Masach de Behina Dalet*, and it is therefore considered to end on the *Tabur*, and the *Kelim* of the inner *AK* remain empty, without *Ohr*, from *Tabur* down, as they were during the first *Histalkut* before *AB* expanded.

However, after the third *Partzuf* expanded, called *SAG*, its *Behinot Nekudot* expanded, which are its lower nine *Sefirot*, having only *Ohr Bina*. They clothed and filled the empty *Kelim* from *Tabur de Inner AK* down.

Thus, these *Orot* from *Tabur de AK* down are two *Partzufim*: the Inner *AK*, and *SAG de AK*. It is so because the nine lower *Sefirot de SAG* clothe half *Tifferet* and *NHY* of the Inner *AK*, meaning the place from its *Tabur* down.

It is written, “all the *Ohr* that expanded in the *Pnimit* of this *AK* from the place of its *Tabur* down,” meaning the two kinds of *Ohr*, being the lower nine of *SAG* and *ZON de Behina Dalet de Inner AK* Himself.

“He brought all the *Ohr* that expanded in the *Pnimit* of this *AK* from the place of its *Tabur* down, above the place of the *Tabur* into its Upper half of the *Guf*.” This means that these two kinds of *Orot* departed from that place below *Tabur*, called *TNHY*, and rose to the place above the point of *Tabur*, which is *Taamim de SAG*.

**He brought all the *Ohr*... ..above the place of the *Tabur*.**

This raising of the *Orot* from below, from *Tabur de AK*, to the place above *Tabur*, is the most fundamental issue in this wisdom; hence, we must thoroughly understand it. This is actually a very long issue, clarified only through the understanding of all the Rav's teachings regarding the emanation of *Nekudim*.

However, its axis revolves primarily around the association of *Midat ha Rachamim* with *Din*, namely the joining of *Behina Bet*, which is *Bina*, with *Behina Dalet*, which is *Malchut*. This is brought in the *Zohar* (Ruth), regarding the verse, “And they both went,” explaining that the two *Heys* in the Name *HaVaYaH*, meaning the first *Hey*, *Bina*, and the second *Hey*, *Malchut*, fused and became as one.

Comment [C.R.9]:

This thing is rooted here in the ascent of the *Orot* of *NHY de AK* below *Tabur* to *HGT* above *Tabur*. It is so because in the beginning, the *Ohr* of the lower nine of *SAG*, which are *Behina Bet* below *Tabur de AK*, expanded, clothed and connected with *ZON de Behina Dalet* there.

In that, *Behina Dalet* received strength so that afterwards she would be able to ascend along with the lower nine of *SAG*, meaning *Ohr Yashar Rachamim* of *Hitpashut SAG*, called *Nikvey Eynaim*. Thus, *Behina Dalet*, the lower *Hey*, came and clothed in the *Masach* in *Nikvey Eynaim*. She was incorporated there

Comment [C.R.10]:



in the Upper Zivug on this *Masach* that raises *Ohr Hozer* from *Hochma* to *Keter*, extending *Koma* of *Behina Aleph*, being *Komat ZA*.

However, since there is also *Behinat Hitlabshut* of *Behina Bet* there, it is considered *Komat Israel Saba ve Tvuna*. It turns out that there is *Behina Dalet* incorporated in this *YESHSUT* that emerges from the *Zivug de Eynaim*, which is the lower *Hey* of *HaVaYaH*. Thus, the two *Behinot: Midat ha Rachamim*, which is *Behinat YESHSUT*, and *Midat ha Din*, namely *Behinat Lower Hey*, joined here in a single *Partzuf*.

Comment [C.R.11]:

Thus you find that this connection and association of *Behina Bet* with *Behina Dalet* was made by the ascent of the *Orot NHY de AK* to its *HGT* above *Tabur*. This is because *Behina Bet* and *Behina Dalet* rose from there, mingled in one another, until they came to the place of the *Zivug* together with the *Ohr Elyon*, called *Nikvey Eynaim*, where they were actually made into one *Partzuf*.

This *Partzuf* is called *Olam ha Nekudim*. Remember that concept, as it is the basis of all the following teachings. The details of this issue and the reason for the *Histalkut* of the *Orot de NHY* has already been explained (*Ohr Pnimi*, item 6).

8. **The learned one shall understand and will conclude one thing from another, how in all the *Olamot*, the *Ne'etzalim* that shine in the *Olam* below them are always *Behinat lower half de Tifferet* and *NHY*. It is so because we've found how half *Tifferet* and *NHY de ZA* shine in its *Nukva*, *NHY de AA* and *AVI* shine for *ZA*, and *NHY de Atik Yomin* to *AA*.**

Also, this *Tifferet* and that *NHY de AK* shine to *Atik Yomin* and to the entire *Olam Atzilut*, as will be explained. Furthermore, you shall see that the *Tzimtzum* is necessary for every elicitation of *Orot* to emanate them. It shall be clarified how *AA* too restricted its *Orot NHY* to emanate *ZA* and its *Nukva* later in its place.

9. \*Thus, after He restricted Himself, He placed one *Parsa* in the middle of its *Guf*, inside its place of *Tabur*, to separate between the two. This is the meaning of the verse, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."

It is also mentioned in the *Zohar (Bereshit)*: "There is one membrane in the middle of one's intestines; it stops from above downward, draws from above, and gives below." Then the entire *Ohr* remains above this *Parsa* and it is there squeezed tightly. Then it breaches this *Parsa* and comes down to shine in the rest of the *Guf* from *Tabur* down.

#### *Ohr Pnimi*

9. **He placed one *Parsa* in the middle of its *Guf*... ...draws from above, and gives below.**

*Parsa* means the ending of the *Masach* of the *Partzuf*, like the toes of the *Raglaim*. The difference is in the values of the *Pnimiut* and the *Hitzoniut*. The *Parsa* is the *Behinat Sium* for the *Hitzoniut* of the *Partzuf* as well.

This *Parsa* was made after the *Zivug Elyon* performed in *Nikvey Eynaim*. It means that the place of the *Zivug* ascended from the place of the *Peh*, being *Malchut* of the *Rosh*, to the place of *Nikvey Eynaim*, which is the *Hochma de Rosh*.

Comment [C.R.12]:

In that state the *Eser Sefirot* of the *Rosh* were divided into two degrees *Rosh* and *Guf*, with a great distance between them, as in the *Rosh* there are as yet no *Kelim* and actual *Hitlabshut*. This is so because the *Ohr Hozer* operates there from below upward, not from above downward, which means *Hitlabshut*.

*Malchut* of the *Rosh* expanded into *Eser Sefirot* from her and within her by the force of the *Zivug* performed in the *Masach* in her, and then the *Ohr* clothed in her from above downward, meaning in complete *Hitlabshut*. Now the place of the *Masach* and the *Zivug* rose to *Nikvey Eynaim*, which is *Hochma de Rosh*.

Consequently, the *Ohr Hozer* ascends, clothes the *Ohr Yashar* from *Hochma* up to *Keter*, and *Malchut* in that *Hochma* is then found to expand with the *Ohr Yashar* in her from above downward to the three *Sefirot Bina* and *ZON de Rosh*.

These *Bina*, *ZA* and *Malchut*, called *AHP*, then become *Behinot Sefirot de Guf*, meaning vessels of reception for that *Ohr* that stems from the *Zivug* in *Nikvey Eynaim*. Thus, a whole *Partzuf*, *Rosh* and *Guf*, was made here of *Eser Sefirot* of a single *Rosh*, where only the *Galgalta ve Eynaim* remained in it as *Rosh*, and the *Awzen*, *Hotem*, *Peh* that were in it, became *Behinat Guf* to that *Rosh*.

To the same extent that the root *Malchut* of the *Rosh* ascended from the *Peh* to *Nikvey Eynaim*, so were the *Eser Sefirot de Sium* of that *Partzuf SAG* divided. It is so because the ending *Eser Sefirot of the Partzuf* begin in the *SAG*, from the place of the *Chazeh* to *Sium Raglin*. *Behinot Keter* and *Hochma* in it expand from the *Chazeh* to *Tabur*, and the three *Sefirot: Bina*, *ZA* and *Malchut* in it expand from *Tabur* to *Sium Raglin*.

It turns out that now, as *Bina*, *ZA* and *Malchut de Rosh* departed from *Behinat Rosh* and became *Behinat Guf*, so *Bina*, *ZA* and *Malchut de Sefirot* of the *Sium* completely departed from the *Atzilut* of the *Partzuf*.

Thus, that ending *Masach* of the *Partzuf*, which stood at the *Malchut* of the ending *Eser Sefirot*, which is the place of the toes of the *Raglain*, now rose to *Hochma* of these *Eser Sefirot*, being the place of the *Tabur*. The three *Sefirot: Bina*, *ZA*, and *Malchut* below *Tabur* went completely outside the *Partzuf* and *Behinat Atzilut* of the *Partzuf* was completely canceled in them.

Now you can thoroughly understand that those nine lower *Sefirot de SAG* that previously expanded from *Tabur* to *Sium Raglin* of the Inner *AK*, rose to *Behinat MAN* to the *Taamim de SAG* and to *Behinat Nikvey Eynaim*. They did not come back down afterwards, to their first place, meaning to *Sium Raglin de AK*, as the place of the point of *Sium* of *Partzuf SAG* had already changed to the place of the *Tabur*. A *Masach* that ends *SAG* was spread there, and they remained above *Tabur* and the *Parsa*. Only *ZON* of *AK ha Pnimi* that was incorporated in them came down below *Tabur*.

The matter of “draws from above, and gives below” and the breaching of the *Parsa* by the *Ohr* will be explained later.

- 10. Certainly, through the *Histalkut Ohr* above *Tabur*, it was sufficient for *Olam Atzilut* to be able to receive their *Ohr*. However it was insufficient to give strength to *Olam Beria*, so that it too would be able to receive its *Ohr*. For that purpose He added another *Behina*, to place that *Masach* and *Parsa* there.**

It turns out that they are two things, the *Tzimtzum* of the *Ohr* above, so that *Atzilut* might receive its *Ohr*. The reason that new *Ohr* emerged through its ascent is certainly that this *Ohr* came diminished. Thus, although it comes from SAG Himself, they could receive it. The matter of the *Parsa* occurred so that *Beria* too would be able to receive His *Ohr*.

*Ohr Pnimi*

10. **The *Tzimtzum* of the *Ohr* above, so that *Atzilut* might receive...  
...a new *Ohr* elicited.**

Comment [C.R.13]:

This refers to the *Ohr* that emerged by the *Zivug* in *Nikvey Eynaim*, whose point has been explained above. Only *Behinat Atzilut* was corrected through this *Ohr*, meaning *Behinat Nekudim* through the *Tabur de Nekudim*, and until there is the place of the *Atzilut*, to be after this *Olam*. However, nothing of that *Ohr* came to the place below *Tabur de Nekudim*.

**New *Ohr* emerged through its ascent is certainly that this *Ohr* came diminished. Thus, although it comes from SAG.**

SAG diminished from *Komat Bina* to *Komat ZA* by the ascent up to the place of the *Nikvey Eynaim*, which is *Hochma* and *Behina Aleph*. Hence, the *Kelim* can receive it as *Behinat Atzilut*.

Know, that this new *Ohr* is the *Ohr de Kelim de Panim de GAR*; it is the *Atzmut* of the *Ohr de GAR* and *Nekudim*. However, that new *Ohr* that was later emanated by *Zivug AB SAG*, which descended, breached the *Parsa* and illuminated for *Nekudim*, is not *Behinat Atzmut Ohr* of *Nekudim*. Rather, it is considered an addition of *Ohr* and *Behinat Gadlut*.

It is written, “new *Ohr* emerged through its ascent is certainly that this *Ohr* came diminished. Thus, although it comes from SAG Himself, they could receive it.” This refers to the *Kelim de GAR de Nekudim*, and he calls them *Olam ha Atzilut*, because they are the *Shorashim* to *Olam ha Atzilut*.

11. \*We should provide the reason why these two things were needed: first, the *Tzimtzum*; second, the laying down of the *Parsa*. The thing is that for the *Tachtonim* to be able to receive the *Ohr*, it must be diminished and come through *Masachim*.

In *Olam ha Nekudim* there was the main outset of the uncovering of the *Kelim*. For that purpose, the aforementioned *Tzimtzum* had to diminish the *Ohr* so that the *Kelim* of *Nekudim* could tolerate it. Also, since they are restricted there, they are squeezed tightly, and thus come out intensely through the *Eynaim* and expand below.

12. It was also necessary to place the *Parsa* and diminish the *Orot* that come out through the *Parsa*. The reason for the additional diminution through the *Parsa* is not for *Olam ha Nekudim* itself, which is *Olam Atzilut*, but for *Olam Beria* below it, so it would be able to receive the *Ohr* elicited for it. Now you can understand how there is *Masach* and *Parsa* between *Beria* and *Atzilut*.

However, from *Atzilut* to what is above it there is no need for an actual *Masach*, only remoteness of location, which is the above

***Tzimtzum*. This is because the *Ohr* rose above *Tabur* and drew far from the point opposite the *Tabur* and down from without.**

*Ohr Pnimi*

12. ***Parsa* is not for *Olam ha Nekudim* itself, which is *Olam Atzilut*, but for *Olam Beria* below it.**

It has already been explained above that the matter of the *Parsa* is the *Masach* that ends *Partzuf SAG*, like the toes of the *Raglaim* before. However, there is a big correction in it, which the *Zohar* calls “draws from above and gives below.”

This is because it is considered a double *Masach*, made of two *Behinot*: *Behina Bet* and *Behina Dalet* together. Hence, when *Beria* should receive the *Ohr* from *Atzilut* there is the matter of the fissuring of the *Parsa* in it. This fissuring means annulment of the *Gevul* of the *Sium* in it and the *Hitpashtut Orot de SAG* below *Parsa*, though it is only a temporary annulment, which is afterwards blocked once more.

Thus, it is like an opening that closes and opens. It depends on the descent of *Behina Dalet de Parsa* from within *Behina Bet de Parsa*. When the two *Behinot* are tightly connected to each other, the *Parsa* is closed like the *Masach* that stands at the *Etzbaot* (toes) *Raglaim*, where there is no *Hitpashtut* of the *Partzuf* past its *Etzbaot Raglaim*.

When *Behina Dalet* leaves the *Parsa* and comes down to the place of the *Etzbaot Raglaim* of the *Partzuf*, as was before, the force of the *Sium* of the *Parsa* is then revoked. This is called the “Fissuring of the *Parsa*”. Then the *Orot* pass from there down to *Olam Beria*, and this is what the *Zohar* means by the words, “draws from above and gives below.”

***Masach* and *Parsa* between *Beria* and *Atzilut*.**

By the force of the *Parsa* that’s been corrected here under *Partzuf SAG de AK*, the *Gevul* of *Olam ha Nekudim* was set on its *Behinat Tabur*. It is on this *Tabur de Nekudim* that that *Parsa* was made between *Atzilut* and *Beria*, and this inference helps understand the *Parsa* between *Atzilut* and *Beria*, for they are one issue.

***Atzilut***

What is above it does not need an actual *Masach*, only remoteness of location. It means that the *Sium Raglaim* of *SAG* on the *Parsa* is because of ascent of the *Orot* below *Tabur* to *MAN* to *Nikvey Eynaim*. Hence, the *AHP* of the *Rosh* came out of the *Rosh*, and *Bina*, *ZA* and *Malchut de Eser Sefirot* of the *Sium*, went outside the *Guf* of *Atzilut*.

Therefore, it seems that *Parsa* comes to correct the emanation of the *Orot* of *Nekudim* because they emanate from the *Orot* of the *Eynaim*. That is the reason he says that it is true that the matter of the *Sium* itself *de Partzuf SAG* on the *Parsa*, came along with attribute of *Atzilut* in *Nikvey Eynaim*.

However, this is still not considered *Masach* and *Parsa*, but only remoteness of location. It is so because before that, the *Sium* of *Partzuf SAG* was even with the *Raglaim* of *AK ha Pnimi*. Now, however, owing to the *Zivug* that rose in the *Ohr Eynaim*, the *Sium* of the *Partzuf* ascended to the place of *Tabur*, and this new *Gevul* is referred to as merely remoteness of location.

The *Parsa*, however, is a different matter, which is added to the remoteness from *Tabur* up, for the purpose of *Beria*, because there is a special *Tikun* in the *Parsa*, because of which *Orot Atzilut* pass into *Beria*.

13. The learned one shall thus understand what is written, that any emergence of renewed *Orot* and additional *Olamot* is only by *Tzimtzum Ohr*. This is because so was *Tzimtzum Ein Sof* to elicit *AK*, and *AK* to elicit *Nekudim*, which is *Atzilut*. All this is very close to the abolition of the *Melachim* (kings), and prohibited to elicit in the *Peh*, as it is a high place.

*Ohr Pnimi*

13. **Renewed *Orot* and additional *Olamot* is only by *Tzimtzum Ohr*.**

No *Hidush* occurs in the *Olamot* but only because of *Hidush Kelim*. However, in the *Ohr*, there is never any change. As it shines in the *Rosh* of the *Kav*, so the *Ohr* shines at the end of *Assiya*.

The matter of the formation of the *Kelim* is as the Rav says above (Part 4, Chap 1, item 9): “because the reason for the *Hitpashtut* of the *Ohr* and its *Histalkut* later caused the *Kli* to be.” Thus, the *Tzimtzum* and the *Histalkut* of the *Ohr* is the essence of the existence of the *Kli*. The reason for this is explained in detail in Part 4 and *Histaklut Pnimit* item 58.

***Tzimtzum Ein Sof* to elicit *AK*.**

This is explained in *Histaklut Pnimit* Part 4 item 63.

**close to the abolition of the *Melachim*.**

This has been explained above (Part 4, Chap 4, item 7, and *Ohr Pnimi* there, item 400). The comparison between the *Tzimtzum* of *Ein Sof* to produce the *AK*, which is the first *Kav* that *Ein Sof* illuminated into the place of the *Tzimtzum* and the second *Tzimtzum*, which is *Tzimtzum NHY de AK*, has already been explained. They are both *Behinat Sium* and cessation to *Orot Atzilut*.

The difference is that the point of cessation made by *Tzimtzum Aleph* and the point of *Sium Raglin de Partzuf AK* was in *Olam ha Zeh*. This is because the *Raglain* of *AK* end in *Olam ha Zeh*, as it says, “And His feet shall stand upon the Mount of Olives.”

*Tzimtzum Bet* made the place of the *Sium* and cessation of *Atzilut de SAG*. This point of new cessation is called *Parsa*. It is also the *Sium Raglin* of all the *Partzufim* of *Atzilut* that come after *Partzuf SAG*. This is because any innovated force in the *Elyon* necessarily controls its *Tachtonim* as well. This is the place of the severance and the cessation between *Olam Atzilut* and the three *Olamot BYA*.

14. After the above-mentioned *Tzimtzum* and *Parsa*, it is found that there are many *Orot* there in the place of the *Chazeh*, and their ascent for *Mayin Nukvin* was beneficial there. You will understand that from what’s been written regarding *AVI*: each were divided into two - *Abba* and *Israel Saba*; *Bina* and *Tvuna*. The learned one shall understand that so was here.

This is so because the name *AB* of *AK* are the *Mochin* inside *Galgalta*, and the name *SAG* is from *Awzen* down to the *Tabur* in its *Pnimit*, not in the *Behinat* exiting *Orot*, but the inner *Orot* of *AK* themselves. Thus, *AB*, which is *Dechura*, which are its *Mochin*, mated with the *Taamim* of *SAG* from the inner *AHP*. Those, in turn, are the *Shorashim* for the exiting

**Orot and branches, and these inner Taamim of SAG, Nukva, mated together.**

*Ohr Pnimi*

14. **And their ascent for Mayin Nukvin was beneficial there. You will understand... ...AVI: each were divided into two.**

The issue of the *MAN* has already been explained above (*Ohr Pnimi* item 6), and there is no need to repeat the words. The matter of *AVI* that were divided into two has already been explained (*Ohr Pnimi* item 6), and study it there for it is impossible to repeat all that.

You will find that two *Zivugim* were made there for the *Eser Sefirot de Nekudim*: first by the ascent of *NHY de AK*, incorporating both *Behina Dalet* and *Behina Bet* together to *MAN de Taamim de SAG*, and from there to *Nikvey Eynaim de Rosh SAG*. This generated a division of the *Eser Sefirot de Rosh SAG* there into two *Behinot Rosh* and *Guf*: *GE* became the *Rosh*, and *AHP* departed as *Behinat Guf*. This is so because the same division of *Galgalta* and *Eynaim* and *AHP* was not done in the *Etzem* of *Rosh de SAG*, but in the *Behinat Eser Sefirot de Se'arot*.

However, the *Rosh de SAG* cannot bestow upon its *Tachton* except through this *Partzuf* of the *Se'arot*, because any force renewed in the *Elyon* necessarily controls its *Tachton*. Thus, all the *Orot* bestowed upon the *Tachtonim* come out by the *Zivug* in *Nikvey Eynaim* and receive from the *Behinat AHP de Se'arot*. Also, they must be divided into *GE* and *AHP*, like the *Eser Sefirot de Se'arot*.

The *Koma* that emerged by the ascent of *MAN* to *Nikvey Eynaim* has already been shown to be only *Komat ZA*, with the *GAR* missing, called *YESHSUT*, because *Behina Bet de Hitlabshut* remains there, as in the previous *Partzufim*. It is divided into two *Behinot*: *GE* to *Behinat Rosh*, and *AHP* to *Behinat Sof*. Their place is from *Chazeh de SAG* down, where the *Rosh*, which is *Behinat GE*, expands from *Chazeh* to *Tabur de SAG*. In and of itself, it is named *YESHSUT*, and *AHP de Nekudim*, which are *GAR de Nekudim*, expand from the *Tabur* down.

It is written, “**After the above-mentioned Tzimtzum and Parsa, it is found that there are many Orot there in the place of the Chazeh, and their ascent for Mayin Nukvin was beneficial there.**” it means that after *YESHSUT* departed from *Nikvey Eynaim*, descended and expanded from the place of the *Chazeh* to *Tabur*, the *Orot* increased there in the place of the *Chazeh*.

You already know that *Parsa* consists of two *Behinot*: *Behina Dalet* and *Behina Bet*. It has been explained above that sometimes *Behina Dalet* descends from the *Parsa*, the *Parsa* is fissured and the *Gevul* is canceled.

This *Hitpashtut* of *YESHSUT* from the place of the *Chazeh* to *Tabur* caused the descent of *Behina Dalet* from the *Parsa*, because it became *MAN* to the *Taamim de SAG*. Then, the Inner *AB* inside the *Rosh de Taamim de SAG* mated with *Rosh de SAG*, called *AHP* (see *Ohr Pnimi* item 1), as *Ohr de Awzen* is clothed in *Galgalta de SAG*.

The lower *Hey* came back down from *Nikvey Eynaim de SAG* to the place of the *Peh* through this *Zivug de AB* and *SAG*, meaning *Malchut de Rosh*, as it was in the beginning. Then the *Zivug* was made in *Peh de Rosh* on *Behina Dalet* there, and a new *Koma* emerged from *Peh de Rosh SAG* up to *Keter*.

This new *Ohr* came down from there to *YESHSUT* in the place of the *Chazeh*, and lowered *Behina Dalet* in *Behinat Nikvey Eynaim* too, which is the place of *Tabur*. It lowered her to the place of the *Peh*, being *Malchut de Rosh* in the

*Sium* of *GAR de Nekudim*. Because of that, *GAR de Nekudim*, which are originally *AHP de YESHSUT*, joined with *YESHSUT* in the *Chazeh*, which is their *GE*, and together they became *Behinat Eser Sefirot* of one *Rosh* in *Komat Keter*.

This is so because now the *Zivug* is made on *Behina Dalet* that descended to *Malchut* at the *Sium* of *GAR de Nekudim*. This is the meaning of the new *Ohr* that fissured that *Parsa* that the *Rav* presents afterwards.

Now we have thoroughly clarified the two *Zivugim* for the purpose of *Nekudim*. From the first *Zivug* came only *Behinat Katnut* of the *Nekudim*, meaning only *Komat ZA*, without *GAR*. This *Zivug* was made in the *Nikvey Eynaim*, taking *AHP de Rosh* out into *Behinat Guf*.

Similarly, two *Behinot Rosh* and *Guf*, called *YESHSUT* also came out in the *Koma* that came out of there on its *Behinat Nikvey Eynaim*. From *Nikvey Eynaim* up it is called *YESHSUT*, and the point of *Tabur* is *Behinat Nikvey Eynaim* where *YESHSUT* ends.

Also, from *Nikvey Eynaim* down, meaning from *Tabur* down, the *Awzen Hotem Peh* of *YESHSUT* expanded, which are the *GAR de Nekudim*. Know, that although the new *Ohr* that came out of this first *Zivug* lacks *GAR*, it is still the essence and the *Atzmut* of the *Ohr* of the *Nekudim*.

The second *Zivug* made for the purpose of *Nekudim* extended the *GAR* and the *Mochin* to them. This *Zivug* was made by two *Partzufim*: *AB* and *SAG*. The separation caused by the *Tzimtzum* of *NHY* and their ascent to *Nikvey Eynaim* was reunited through this *Zivug*.

In other words, the *GE* and *AHP* that were separated from each other into *Rosh* and *Guf*, were reunited by the *Zivug de AB SAG* and became *Eser Sefirot* of one *Rosh* once more. This is so because the lower *Hey* was removed from the *Nikvey Eynaim* to the place of *Peh* as in the beginning. Thus the *Parsa* broke, which is the place of the new *Sium* for *SAG* in the place of *Hochma* of the ending *Eser Sefirot*, being the origin of the *Tabur*.

Now this new *Gevul* has been canceled, because as *Behina Dalet* came down from *Nikvey Eynaim* to the place of the *Peh* in *Rosh de SAG*, so *Behina Dalet* came down from the place of *Tabur* and the *Parsa* to the place of *Sium Raglin de AK*, as in the beginning.

- 15. Then these *Orot* from its *Tabur* down that rose in the place of the *Chazeh* were there as *Mayin Nukvin* to the *Nukva*, which are *Taamim de SAG*, and through these *MAN* was the aforementioned *Zivug*.**

A new *Ohr* was procreated by this *Zivug* and this new *Ohr* came down and fissured that *Parsa*. This is so because above her, in the place of the *Chazeh* there are now many *Orot*, and the place hasn't the strength to tolerate them.

Thus, the *Parsa* fissured and the *Ohr* descended through there from *Tabur* down, and filled that entire place that was empty of this newborn *Ohr*. This is the meaning of the verse in the *Zohar* (*Bereshit*): "draws from above, and gives below."

Comment [C.R.14]:

- 16. Indeed, the *Ohr* that was first down and ascended, remained after that forever in the *Chazeh* and did not come down in the *Parsa*. However, since they are tight up there, they elicited branches from**

them, through the *Eynaim*, which are the *Nekudim* that expanded outside *AK* from *Tabur* to *Sium Raglin*, and this is their essence.

However, that new *Ohr* that descended in its *Pnimit* through the *Parsa* too, fissured the *Kli* and the *Guf* of *AK* and illuminated in these *Nekudim*, both through holes in the hair, and through the *Tabur* and the *Yesod*. It turns out that this new *Ohr* fissures twice: once through the *Parsa* and a second time through the walls of the *Kelim* of *AK*.

*Ohr Pnimi*

16. **Fissures twice: once through the *Parsa* and a second time through the walls of the *Kelim* of *AK*.**

The first fissuring was made for *NHY de AK* themselves, because *Parsa* limited and ended *Atzilut de SAG* so that no *Ohr* descend from the *Parsa* down anymore, and the *Kelim de ZON* in these *NHY* were emptied of *Ohr*. Now, through the second *Zivug de AB SAG*, this *Gevul de Parsa* has been lifted.

Consequently, the *Orot* extending from this *Zivug* into the *Kelim de ZON* there, expanded once more, which is called the first fissuring. The second fissuring was made for *Nekudim*, meaning through the *Tabur* and *Yesod* that these *Orot de ZON de AK ha Pnimi* illuminated to the *Eser Sefirot de Nekudim*.

17. **\*However the first *Ohr* that was down in the beginning and then ascended, did not descend again. It remained there from *Tabur* up and laid its *Shoresh* there for good.**

From there it expanded and went out through the *Eynaim*, and these are the *Nekudim*. It continued to expand and stretch from without until the *Sium Raglin* of *AK*.

Thus, all the *Ohr* extending through *Tabur*, though it is from *Behinat Eynaim*, is all swallowed and incorporated in *Akudim*, hence becoming indistinguishable. However, only the *Ohr* that extends below *Tabur* to its *Raglaim* is called *Nekudot*, as now it stands alone.

*Ohr Pnimi*

17. **The first *Ohr* that was first down and then ascended did not descend again.**

It has been clarified in the above item that through the *Zivug* of *AB* with *SAG*, the lower *Hey* descended from the place of the *Tabur* to *Bina de Nekudim*, being the general *Peh de Rosh de YESHSUT* and *Nekudim*. Then *GE* in *YESHSUT* and the *AHP*, which are *KHB de Nekudim*, became one *Rosh*, by which *Mochin de GAR* extended to the *Nekudim*.

The Rav tells us here that despite that, the actual *Orot* of *YESHSUT* did not connect and join with their *AHP*, namely *Nekudim*. It is written that the first *Ohr* that was there never descended again. It remained there from *Tabur* up even after the second *Zivug*.

This occurred for two reasons:

1. That then *YESHSUT* too rejoined with the *Taamim de SAG* into a single degree. It is so because the whole division of *SAG* into two halves – *Taamim* (considered *AB de SAG* with the value of *AVI*),



and *Nekudot* (being the first *Ohr*, called *YESHSUT*, below *Tabur*, considered *SAG de SAG*).

Thus, this entire division was because of the association of *YESHSUT* with *Behina Dalet*. Hence, now that *Behina Dalet* descended back to her place, the difference between *Taamim* and *YESHSUT* is no longer there and they both return to the same degree as before.

Comment [C.R.15]:

2. This is because the matter of the cancellation of the *Gevul de Sium* from the *Parsa* was only for the time being, hence the name fission. After the *Orot* came down, it immediately was blocked once more.

Hence, *YESHSUT* cannot come down below the *Parsa*, even after the descent of the lower *Hey* from there, because she did not come from there permanently. Because of that, the *Parsa* remained as strong as before and *YESHSUT* remained permanently above the *Tabur*, and only its *He'arah* reaches, to complete the *GAR de Nekudim*.

**18. Also, that *Ohr* that comes down through the *Parsa* a second time, by this above *Zivug* fissures the *Guf* and the *Kli de Adam Kadmon* as well, then exits and shines in these *Nekudim*. Thus we have to kinds of *Ohr* for *Nekudim*.**

**19. There is yet another, necessary, third *Ohr*. When the *Ohr Ayin* comes down through the *Akudim*, it looks at these *Orot AHP*; it sucks from there and takes the *Ohr* to make the *Kelim* of the *Nekudot* from them. It takes from three *Orot*, *Orot Awzen Hotem Peh*.**

#### *Ohr Pnimi*

19. **It looks at this *Orot AHP*... ..to make the *Kelim* of the *Nekudot*.**

Here the Rav speaks from the perspective of the *Eser Sefirot de Se'arot*, for you already know that because of the ascent of the lower *Hey* to *Nikvey Eynaim*, the *Rosh de SAG* was instantly divided into two *Behinot*, *Rosh* and *Guf*. *GE* remained in *Behinat Rosh*, and *Awzen Hotem Peh* came out and became a *Guf* and a *Kli* for reception of the *Ohr Eynaim*.

It's been explained above that this great change did not actually occur in *Rosh de SAG*, but in the branches that come out of it. In fact, only *Behinat AHP* of the *Se'arot* departed and became *Behinat Guf* and a *Kli* for reception of the *Ohr Eynaim*.

It is written, "**When the *Ohr Ayin* comes down through *Akudim*, it looks at these *Orot AHP*."** This means that the *Ohr Eynaim* is poured and clothed in the *Behinat AHP* below the *Eynaim* because *Histaklut* means bestowal and reception. Since these *AHP* receive *Ohr Eynaim* from above downward, they stop being *Behinat Rosh* and become *Behinat Guf*. You already know that they are not *AHP de Rosh SAG* itself, but merely branches of it, called *Se'arot Dikna*.

These *Se'arot Dikna* are also regarded as two *Behinot*, because they necessarily contain *Eser Sefirot*, as they are a complete *Koma*, called *Ohr Eynaim*. Hence, they too are divided into *GE* and *AHP*, as their *Shoresh* from which they came.

Therefore, there are three *Behinot* in them:

1. This is the *AHP* in their exit place. In *AA de Atzilut* they are called, “the tips of the hair under the side-locks of the head on the right and on the left, under the ears through the angles in the cheeks below.

From there the *Dikna* begins to expand, and this is the *Behinat Awzen* in the place of its exit. The *Behinat Hotem* is called *Se'arot* that surround the upper lip on the right and on the left in its exit place. The *Behinat Peh* (in its exit place) is called a path in the middle of the upper lip, under the *Hotem* where there is no hair.

All these three *Tikkunim* of *Dikna* are considered *Behinat Rosh* and only *Behinat Galgalta ve Eynaim*. They are the first *Behina* of the *Dikna*.

2. The second *Behina* is *Behinat AHP* that went out of the *Rosh de Dikna*, originally considered *Behinat Rosh*. However, they are *Ohr Eynaim*, and the act of this *Ohr* is to have only *GE* in the *Rosh*, and the *Awzen Hotem Peh* in it are not in its *Rosh*, but exit to become *Behinat Guf*.

Also, from this perspective the second *Behina* of *AHP de Dikna* is considered *Behinat Guf*, and these *AHP* outside *Dikna* are called *Shibolet ha Zakan*. They are the fourth *Tikun* of *Dikna de AA*, which are the *Se'arot* hanging in the middle of the lower lip.

It is considered the place where the three corrections gather in *Behinat GE*, regarded as the *Rosh de Dikna*. It is called the gathering place because this *Shibolet* is the vessel of reception to the *Orot* in *Rosh de Dikna*. Everything in the *Rosh*, which are *AHP* in its exit place, is poured and gathered in this *Shibolet*.

3. The third *Behina de Dikna* is all the other *Tikkunim* of *Dikna*, extending through the *Chazeh*, meaning through its completion. These are its actual *Behinat ZAT*, meaning they are originally *Behinat Guf* and vessels of reception.

It is written, “**When the *Ohr Ayin* comes down, it looks at these *Orot AHP*.**” This means that *Ohr Eynaim* is poured into the *AHP*, for which they become *Behinat Kelim*, receivers. By that they move from being *Behinat Rosh* to *Behinat Guf*.

It is written, “**and takes the *Ohr* to make the *Kelim* of the *Nekudot* from them.**” In other words, the *Kelim de Nekudim* receiving from them must also be as their attribute, as he will explain henceforth.

- 20. The thing is that in this manner it's been explained that the *Orot* of the *Awzen* expanded to *Shibolet ha Zakan*, and *Orot Hotem Peh* pass through there as well. Hence, when *Ohr Eynaim de AK* extends through there, it must mingle with them and take their *Ohr*.**

**Ten *Nekudot* are they: the first three among them take *Ohr* from what extends from the *Histaklut Ayin* in *AHP*, from their place to the place of the joining of *Shibolet ha Zakan*. They only receive them in *Shibolet ha Zakan* because that is where they begin, and not from what is in *Shibolet ha Zakan* upward.**

**However, the seven lower *Nekudot* take only what extends from the *Histaklut* in the *Orot* of the *Hotem* and *Peh* from *Shibolet ha Zakan* down. It is known that the *Hotem* reaches the *Chazeh*, and the *Peh* through *Tabur*, and not from *Shibolet ha Zakan* up.**

*Ohr Pnimi*

20. ***Ohr Eynaim de AK* extends through there, it must mingle with them and take their *Ohr*.**

As said above, the forces in the *Elyon* are necessarily enforced in the *Tachton*. It is written, “**Hence, when *Ohr Eynaim de AK* extends through there, it must mingle with them and take their *Ohr*.**” This means that the *Nekudim* that receive the *Ohr Eynaim* necessarily passes through the *AHP*.

Hence, the *Ohr Eynaim* must take their *Ohr* because it will operate in the order of their *Kelim* and divide by the same three *Behinot* that exist in *AHP de Dikna*. Then it will pass them to *Behinat Kelim de Nekudim*.

You should also remember that any *Elyon* is considered a *Maatzil* to the *Tachton*, the cause of the *Tachton*. Accordingly, the *AHP de Dikna* are considered *Maatzil* to the *Eser Sefirot de Nekudim*.

**The first three among them take *Ohr* from what extends from the *Histaklut Ayin* in *AHP*, from their place to the place of the joining of *Shibolet ha Zakan*.**

You already know that three *Behinot* are determined in each *Partzuf* that extends from the *Ohr Eynaim*. Two are *Behinat Rosh* and *Guf*, found in the *Eser Sefirot de Rosh* itself, being *Galgalta* and *Eynaim* to the *Rosh*, and *AHP* to the *Guf*. The third *Behina* is the *Guf* itself, called the “Lower Seven *Sefirot*”, as has been explained in the previous item regarding *Se’arot Dikna*, and the *Nekudim* are divided by the exact same way.

The first *Behina* of *Nekudim*, being the *Behinat Galgalta ve Eynaim* in them, meaning the *Rosh* of the *Eser Sefirot de Rosh* is called *Israel Saba ve Tvuna*. Its place is above *Tabur*, until the *Chazeh*. The Rav says about it (item 17) “**all the *Ohr* that extends through *Tabur*, though it is from *Behinat Eynaim*, it is all swallowed and incorporated in *Akudim*, hence becoming indistinguishable.**”

Note, that the Rav emphasizes that even though it is from *Behinat Eynaim*, it is still considered *Akudim*, and not *Nekudim*. The reason for it is that the *Aviut* in the *Masach* is inactive when operating from below upward. That *YESHSUT* is the true *Behinat Rosh de Nekudim*, meaning *Galgalta ve Eynaim*, where the *Masach* on the joint *Aviut* from *Behina Bet* and *Behina Dalet* stands below *Nikvey Eynaim de YESHSUT*, which is the place of *Tabur’s* point.

Hence, no distinction of the association with *Behina Dalet* operates in it, extending from the *Ohr Eynaim*. This is the reason it’s considered *Behinat Akudim*, like the *SAG*, where only *Behina Bet* is apparent, and where there is no distinction of the *Aviut* of *Nekudim*.

It is written, “**it is all swallowed and incorporated in *Akudim*, hence becoming indistinguishable.**” Thus, the first *Behina* of *Partzuf Nekudim* has been explained, called *Israel Saba ve Tvuna*, which is incorporated in *Akudim*.

The second *Behina* of *Partzuf Nekudim* is the *Behinat AHP* departing from the *Rosh*, which is considered its *Guf*. This is because they receive and clothe the *Ohr* extending from *Nikvey Eynaim*, as in *Behina Bet* of the *Dikna*, called

*Shibolet ha Zakan*, the place of the accumulation of the *Orot de AHP* in their exit place.

Remember and understand these external *AHP*, for in fact, they are originally *Bina* and *ZA* and *Malchut* of the *Rosh*, joined with *Keter* and *Hochma* found in the first *Rosh* called *YESHSUT*. Just because they receive the *Ohr Eynaim*, they stopped being *Rosh*, and became *Guf*, hence the name “The Second *Rosh*”, whereas *YESHSUT* is called “The First *Rosh*”. This second *Rosh* is the *Rosh* of the *Nekudim*, called *GAR de Nekudim*, but the first *Rosh*, *YESHSUT*, is considered *Akudim*, not *Nekudim*, as the Rav says above.

The third *Behina* of *Nekudim* is the real *Guf* of the *Nekudim*, meaning below the *Peh de Rosh*, like the previous *Gufim* in the *Partzufim* of *AK*. They are called the seven lower *Sefirot* of *Nekudim*, like the *Tikkunim* of *Dikna* found below *Shibolet ha Zakan* extending through the *Chazeh* to the *Tabur*.

The upper area of *Dikna Nimshach* through the *Chazeh*, and the lower area of *Dikna Nimshach* through the *Tabur*. This is so because they are considered the seven lower *Sefirot* of *Dikna*, being *ZA* that contains six *Sefirot HGT NHY*, and *Malchut* is the seventh.

The upper area of *Dikna* is six *Sefirot*, called *ZA*, extending from the *Hotem de Rosh*. For that reason it ends at the *Chazeh*, because the place of *ZA* is from the *Chazeh* to *Shibolet ha Zakan*. The lower area of *Dikna* is *Malchut*, whose *Kli* is from *Chazeh* to *Tabur*, hence ending at the *Tabur*. The seven lower *Sefirot* of *Nekudim* are similar, being *ZA* that contains six *Sefirot*, and *Malchut* being the seventh.

It is written, “**The first three among them take *Ohr* from what extends from the *Histaklut Ayin* in *AHP*, from their place to the place of the joining of *Shibolet ha Zakan*.**” It explains that *GAR de Nekudim* are *Behinat AHP* coming out of the *Rosh*. They become vessels of reception on the *Ohr* that descends from above downward from *Nikvey Eynaim* of the first *Rosh* like *Shibolet ha Zakan* that receives from *Behinat Nikvey Eynaim* of the first *Rosh de Dikna*.

These are *AHP* in their place, meaning three *Tikkunim Elyonim* of *Dikna* that depend on the *Etzem* (bone) of the *Rosh* above the *Peh*, on the right and on the left. The path without the hair in the middle of the upper lip and these three are called *AHP* in their place, meaning they are above the *Peh*. The *Malchut* in them is still regarded from below upward, as the upper cheek, and they are *Behinat Galgalta ve Eynaim*.

Comment [C.R.16]:

The *Masach* in the *Eynaim* is the upper lip, but *Shibolet ha Zakan*, connected to the lower lip, is already *Behinat Guf*, though from *Behinat AHP* that went outside to the *Rosh*.

It is known that the entire amount of *Ohr* found in the *Rosh* of the *Partzuf* descends and pours to the *Guf*. It turns out that all the *Orot* of the three upper *Tikkunim* of *Dikna*, being *Behinat AHP* in their place, come down and pour and connect to *Shibolet ha Zakan*.

This is why he says that in *Shibolet ha Zakan* the rest of the *Orot AHP* in their place through the *Shibolet*, connect. Also, from it, they are the *GAR de Nekudim*. Remember these words for the rest of the Rav’s words.

**They only receive them in *Shibolet ha Zakan* because that is where they begin.**

It has already been explained elaborately that *GAR de Nekudim* are not the actual *Behinat Rosh* of *Nekudim*. Rather, they are considered the second *Rosh*, which are the *Behinat AHP* that exit the first *Rosh*, being *Behinat Shibolet ha Zakan*.

It is written, “because that is where they begin, and not from what is in *Shibolet ha Zakan* upward.” This is so because above *Shibolet ha Zakan* it is *Behinat* first *Rosh*. Also, the first *Rosh de Nekudim*, being *YESHSUT*, receives from there. However, *GAR de Nekudim* have no hold there, for they are evaluated as *Guf*.

**The seven lower *Nekudot* do not take but only what extends from the *Histaklut* in the *Orot* of the *Hotem* and *Peh* from *Shibolet ha Zakan* down.**

It's been explained that the seven points are the real *Behinat Guf* of *Partzuf Nekudim*, meaning the above third *Behina*. Hence they receive from below, from *Shibolet ha Zakan*, being from the two areas of *Dikna*, through the *Chazeh* and through the *Tabur*, regarded as the Seven Lower *Sefirot*.

- 21. We therefore find that three points take *He'arah* for their *Kelim* from the three *Orot AHP*, specifically in the *Shibolet*. However, *ZAT* take only from two *Orot*, *Hotem* and *Peh*, from the *Shibolet* down to the *Tabur*. This is so because the *Ohr* of the Upper *Awzen* has already ended and was blocked at *Shibolet ha Zakan*, and thus the *He'arah* of the three upper points is greater than the seven lower ones.**

#### *Ohr Pnimi*

21. **The *Ohr* of the Upper *Awzen* has already ended and was blocked at *Shibolet ha Zakan*.**

Three *Kelim* are distinguished from *Tabur* up, made by the *Histaklut Orot* (see Part 5, item 27). *Kli Malchut* from *Tabur* to *Chazeh* was made in the *Histaklut Ohr Malchut* to *ZA*, and when *Ohr ZA* departed, *Kli de ZA* was made from *Chazeh* to the *Shibolet*. When *Ohr Bina* departed, *Kli de Bina* was made in the place of the *Shibolet*.

It turns out that *Ohr Bina* ends in the place of the *Shibolet* because she doesn't have a *Kli* below *Shibolet ha Zakan*, *Ohr ZA* ends at the *Chazeh* and *Ohr Malchut* at the *Tabur*. This is why it is written that the *Ohr* of the Upper *Awzen* ended and was blocked at *Shibolet ha Zakan*.

There is yet another reason for the blocking of the *Ohr de Awzen* in the place of *Shibolet ha Zakan*: indeed, *Shibolet ha Zakan* and *Parsa* are one. They are both made of the force of *Tzimtzum NHY* and the ascent of the lower *Hey* to the *Eynaim*. After all, the *AHP* departed into *Behinat Guf*, and consequently, *Behinat Peh* descended and became *Behinat Tabur*, where the *Parsa* was placed.

Comment [C.R.17]:

The difference is that the *Peh* originates in *Malchut de Rosh*, and descended to *Behinat Tabur* only because of its reception into the *Ohr Eynaim*. *Parsa*, on the other hand, is in the place of the original *Tabur*, which was *Behinat Tabur* in the *Partzufim* preceding the *Ohr Eynaim* too.

It turns out that just as there is *Parsa* in the original *Tabur* of the general *AK*, above its *NHY*, which are *ZON*, so there is *Parsa* above *Mazla*, which are *Behinat NHY* and *ZON de Dikna*. The upper area is *ZA* and the lower area is *Malchut*, and both together are called *Mazla*.

This *Parsa* above *Mazla* is *Shibolet ha Zakan*. As *Parsa* ends *SAG* and stops above *Tabur* and the *Parsa*, so *Shibolet ha Zakan* ends the *Ohr Awzen*, being *Behinat SAG* in the *Rosh*. It does not shine below the *Shibolet*, but only *Hotem Peh de Rosh*, which are *ZON*, as in *NHY* of the general *AK*. Hence, the *Ohr* of

the Upper *Awzen* is blocked at *Shibolet ha Zakan* in such a way that there is no *He'arat GAR* there, namely *Ohr de Awzen*, but only *VAK*, without *GAR*, namely only *Behinat Hotem Peh*.

22. For this reason, the first three *Melachim* did not die, since they have a great *He'arah* and their *Kli* is very fine, as it is made of *Behinat Upper Awzen*, the *Hotem* and the *Peh*. Their *Kelim* were made in *Histaklut Ayin* in *Orot de Awzen Hotem Peh*, because they took their *Kelim* from a place were *Orot de Awzen*, which are *Behinat Neshama*, are still drawn, being *Shibolet ha Zakan*. However, the Seven Lower *Melachim* died because their *Kelim* were made only of *Histaklut Ayin* in *Hotem Peh*, lacking the Upper *Awzen*.

*Ohr Pnimi*

22. It is written (item 22), “For this reason, the first three *Melachim* did not die.” It is so because they had *Ohr de GAR* from the beginning of their creation, meaning *Ohr Awzen*, which is *Ohr Bina*.

“However, the Seven Lower *Melachim* died” because they do not have from the *Ohr GAR* in the beginning of their creation. For that reason they could not tolerate the *He'arat GAR* that came to them from *Yesod de AK*.

23. Thus, even in *GAR* themselves there is a division between this and that. It is so because not even the *Achoraim* descended from *Keter*, but only the *Achoraim* of *NHY*. However, in *AVI* of *Nekudim*, their *Achoraim* descended alone, and their *Panim* remained in their place.

The reason for it is that these *Orot*, extending through *Shibolet ha Zakan*, were divided into three: *Keter* took from *Behinat Awzen* herself, from what the *Reiah* elicits in the *Histaklut* in the *Ohr Awzen*, especially that two other *Orot* mingle with it. From that the *Kli* for *Keter Nekudim* was made. *Abba* took from what the *Reiah* elicits from the *Orot Hotem*, and the *Ohr Peh* was also incorporated in it.

*Ohr Pnimi*

23. *Keter* took from *Behinat Awzen* herself, from what the *Reiah* elicits in the *Histaklut* in the *Ohr Awzen*, especially that two other *Orot* mingle with it.

In order to thoroughly understand the attribute of these three *Sefirot Keter, Hochma, Bina*, that the Rav explains here, we must understand the order of the creation of this *Partzuf* called *Nekudim*.

You must remember the Rav's words above (Part 5, items 6-14) regarding the creation of *Partzuf AB* from the two upper *Reshimot* of *Partzuf Galgalta de AK*, including everything explained in *Ohr Pnimi* there. We shall only mention the headlines here, as it explained there that the emanation of each *Tachton* is because of the *Histaklut Orot* from the *Guf de Elyon*.

In that state, the *Reshimot* of the *Sefirot* of the Upper *Guf* incorporate in the *Masach de Tabur Elyon*, purified to its *Shoresh*, called *Peh*, which is then incorporated in the Upper *Zivug* in the *Rosh*. The *Koma* elicited by that *Zivug* is regarded as the *Partzuf Tachton*.

Comment [C.R.18]:

It has also been explained that the last *Behina* does not leave a *Reshimo* of her *Aviut* after her, but only from *Behinat Hitlabshut*. Thus, the *Reshimot* that rose to *Peh* of the first *Partzuf* lacked the *Reshimo de Behina Dalet* from *Behinat Hamshacha*. It is left with only *Reshimo de Behinat Hitlabshut*, unfit for *Zivug* with the *Ohr Elyon*, as it lacks the *Aviut*.

Comment [C.R.19]:

This is where the *Shoresh* for the *Behinat Zachar* and *Nekeva* in the *Olamot* is made. The *Reshimo de Behinat Hitlabshut* that always remains after the *Histalkut Orot de Guf Elyon* is considered *Zachar*. It means that it is a part of the *Guf* unfit to draw *Ohr Elyon*, except by collaboration with the *Nekeva*, which complements what it lacks.

That was also the case with *Reshimo de Behina Dalet de Hitlabshut*, which associated with *Behina Gimel*. Thus, the *Zachar* was completed in *Behinat Hamshacha* too, by the force of *Aviut de Behina Gimel*. At that point, the Upper *Zivug* emerged on it, meaning on the *Masach* that's made of the two *Reshimot*: *Behina Dalet de Hitlabshut* and *Behina Gimel de Hamshacha*.

The *Rav* explains there, that they perform two *Zivugim* by way of *Hitkalelut*. In the first *Zivug*, the *Nekeva*, being *Behina Gimel*, is incorporated in the *Zachar*, being *Behina Dalet*. At that time they elicit *Komat Keter Elyon*, because the *Zivug* on *Aviut de Behina Dalet* elicits *Komat Keter*.

However, since it lacks *Behina Dalet de Hamshacha*, it cannot come down to the *Guf*, meaning to *Behinat Hitlabshut* in the *Kelim*. This is because there is no *Hitpashtut Kelim*, but only in *Behinat Aviut*, meaning by the force of the *Hamshacha*. This is what *Behina Dalet* lacks and hence its need a second *Zivug*.

This is done by the *Hitkalelut* of the *Zachar* in the *Nekeva*, meaning in *Behina Gimel*, where there is *Behinat Hamshacha*. However, the *Koma* emanated by that *Zivug* is merely *Komat Hochma*. After these two *Zivugim* are made, they can come down and clothe in the *Guf*, and they clothe in *Kli de Keter* of the *Guf*.

It is the same in all the *Partzufim* because so also was the order of the creation of *Partzuf SAG* from *AB*. There too the last *Behina* that remained after the *Histalkut Orot de Guf de AB* was only in *Behinat Hitlabshut*, called *Zachar*, meaning *Behinat Hitlabshut de Behina Gimel*.

This is so because the last *Behina de AB* is *Behina Gimel*, and it too must connect with the *Nekeva* to complete its *Behinat Hamshacha* and be suitable for *Zivug* with the *Ohr Elyon*. Hence, it joined with *Behina Bet*, which remained complete in *Behinat Hamshacha* too. At that time they were both incorporated in two *Zivugim*, as has been explained in *Rosh de Partzuf Galgalta*.

The same occurred in the creation of *Partzuf BON*, being *Olam ha Nekudim*, which was emanated and emerged from *Rosh de SAG*. After *Orot NHY de AK* departed with the lower nine *Sefirot de SAG*, the last *Behina* disappeared here too. She did not leave behind a *Reshimo de Hamshacha*, but only from *Behinat Hitlabshut*, called *Zachar*, which is unfit for *Zivug* with the *Ohr Elyon*, except when associated in the *Behinat Hamshacha* of the *Nekeva*, which is merely *Behina Aleph* here.

This is so because the last *Behina de Partzuf SAG* is *Behina Bet*, of which nothing remained but *Behinat Hitlabshut*. It turns out that the complete *Reshimo* is *Behina Aleph*.

These *Zachar* and *Nekeva* rose to *Nikvey Eynaim* and incorporated there in the two above *Zivugim*, as with the *AB* and the *SAG*. In the first *Zivug*, the *Nekeva* was incorporated in the *Zachar*, which is *Behina Bet de Hitlabshut*. Then *Komat Bina* was elicited on them, as it is known that *Behina Bet* extends *Komat Bina*.

It turns out that the *Nekeva* too, which is *Komat Behina Aleph* gained *Behinat GAR* in her *Hitkalelut* with the *Zachar*. However, they still could not descend to the *Guf*, for lack of the *Aviut* of *Hamshacha* from *Behina Bet*. They made the second *Zivug*, and the *Zachar* was incorporated in the *Nekeva*, which is *Behina Aleph*, and extended *Komat ZA*. Afterwards they descended to *Behinat Hitlabshut* in the *Guf*, as the Rav explained regarding *Partzuf AB* (see Part 5, item 14).

Now you can thoroughly understand the property of *GAR de Nekudim*. *Keter de Nekudim* is the *Zachar*, being *Behina Bet de Hitlabshut*, and *Hochma* and *Bina de Nekudim* are both *Nekeva*, which are *Behina Aleph*. They were incorporated in one another in the two *Zivugim de Rosh de SAG*.

From there they came down through *Dikna* to their place below *Tabur* and expanded into their own *Partzuf*, meaning to the above three *Behinot*, made of two *Roshim* (pl. for *Rosh*) and *Guf*. The first *Rosh* is *YESHSUT*, only in *Behinat GE*, and the second *Rosh* is *GAR de Nekudim*, which are the *AHP* that came out of the first *Rosh*. These are the *ZAT de Nekudim*.

You can therefore understand *Partzuf Dikna* too. It's been explained that every *Tachton* emerges by the force of the *Reshimot* ascending from the *Histalkut Orot de Elyon* to *Malchut de Rosh* of the *Elyon* itself. These are *Behinat Zachar* and *Nekeva*, and in the beginning they incorporate in the *Masach de Rosh de Elyon* and make two *Zivugim* there, in two kinds of *Hitkalelut*.

There they extend two *Komot*: the first *Koma* on the measure of the *Zachar*, and the second *Koma* on the measure of the *Nekeva*. All this takes place in the *Rosh* of the *Elyon* itself. After that they expand and descend to their correct place.

Know, that these two *Komot* that the *Zachar* and the *Nekeva* of *Partzuf Nekudim* extended when they were in *Rosh de SAG* are the entire *Partzuf Dikna* in the *Rosh de SAG* itself. Despite that, they are indistinguishable in *Rosh de SAG* itself, only in the branches that come out of it, being the *Se'arot*.

Now you see that the first *Tikun* of *Dikna*, being the two straits of the *Zakan*, extending under the *Awznaim*, is the *Zachar*. In other words, it is the *Koma* that emerged in the *Hitkalelut* of the *Nekeva* that emerged in the measure of the *Zachar*, whose *Koma* reaches *Bina*.

The two lower *Tikkunim* are the *Se'arot* on the upper lip under the *Hotem* on the right and on the left. After that there is the path without the hair in the middle, extending in a straight *Kav* in the middle of the lip, under the *Hotem*, to the *Peh*. Both are the *Nekeva* of the *Rosh*, meaning *Koma de Behina Aleph* that emerged in the *Hitkalelut* of the *Zachar* with the *Nekeva*.

It has already been explained that the *Nekeva* too has *Komat Bina*, for she mingled in the first *Zivug* in the measure of the *Zachar*. However, there is still a great difference between them. This is so because the *Zachar* itself is *Behina Bet*, and thus has *Ohr Bina*, while the *Nekeva* is only *Behina Aleph* in and of herself, which is *Ohr ZA*. Consequently, she has *He'arah* only from *Ohr Bina*, but not the *Atzmut* of *Ohr Bina*.

Thus, all the *Orot de Zachar* and *Nekeva* in these three *Tikkunim* come in *Hitlabshut* in *Shibolet ha Zakan*, which is the *AHP* that came out into *Behinat*



*Guf*. Hence, these two above-mentioned *Komot* are discerned in the three upper *Tikkunim* of *Dikna* in *Shibolet ha Zakan*.

It is written, “**Keter took from Behinat Awzen herself, from what the Reiah elicits in the Histaklut in the Ohr Awzen.**” This is because *Keter de Nekudim* is *Behinat Zachar*, having *Koma de Behina Bet*.

For that reason it extends from the *Histaklut* in the *Ohr de Awzen*, meaning from the *Zivug* that emerged on *Komat Bina*, which is the *Ohr* of the *Awzen*. From there it extended to the *Zachar* in *Behinat Shibolet ha Zakan*, and from *Shibolet ha Zakan* it descended to its place below *Tabur*, to *Behinat Keter de Nekudim*. Thus, *Keter* has the *Etzem* of the *Ohr Awzen*.

Comment [C.R.20]:

It is written, “**Abba took from the Reiah elicits from the Orot Hotem, and the Ohr Peh was also incorporated in it.**” *Abba de Nekudim* is *Behinat Nekeva*, having only *Behina Aleph*. *Ima de Nekudim* is also incorporated in *Abba*, for both are considered *Behinat Nekeva* to the *Keter*.

Comment [C.R.21]:

Hence, for itself, it has only *Ohr Hotem*, which is *Ohr ZA*, as *Behina Aleph* elicits only *Komat ZA*. In addition, the *Ohr Peh*, which is *Malchut*, was also incorporated in the *Ohr* of the *Hotem*, because they are one *Koma* that came out in the second *Zivug*, on the measure of the *Nekeva*.

**24. The *Kli* of *Keter*, which took its great *He'arah* from the *Awzen*, did not break. However, *AVI*, which take only from the *Hotem* and the *Peh*, the *Achoraim* of their *Kelim* broke.**

**If *Abba ve Ima* had received this *Ohr Hotem* and *Peh* of *AK* when they were above, close to the place of the *Nikvey Awzen*, though they only received a little *He'arah* from the *Orot Awzen* itself, the *Achoraim* of their *Kelim* would have endured.**

However, because they receive only from the *Sium* of the *Awzen*, being the place of *Shibolet ha Zakan*, though they take some *He'arah*, it doesn't help them, and hence the *Achoraim* of their *Kelim* break. However, *Keter* takes the actual *Ohr Awzen*. Although it takes it at its *Sium*, since it takes its *Atzmut*, it is still enough. Consequently, even its *Achoraim* do not break.

Conversely, *AVI* take only a general *He'arah*, and even that in remoteness of location. Thus we have clarified these three *Behinot*, which are: *Keter*, that remained entirely; *AVI*, which broke and their *Achoraim* fell; *ZON*, whose *Achoraim* and *Panim* fell.

*Ohr Pnimi*

24. It is written, “**If *Abba ve Ima* had...**” but since they only receive from the *Sium* of the *Awzen*, the place of *Shibolet ha Zakan*, even though they take some *He'arah*, it doesn't help them. That is why the *Achoraim* of their *Kelim* break.

In fact, they were incorporated in the first *Zivug* on the measure of the *Zachar*, at which time they also acquired the *Ohr Koma de Behina Bet* of the *Zachar*, in which case *AVI* too have *He'arat Awzen*, like the *Zachar*. However, as has been explained above, in and of themselves they are merely *Reshimo* of *Behina Aleph*. Hence, this *Hitkalelut* with the *Zachar* is merely *Behinat He'arah de Ohr Awzen*, not *Atzmut*, as the *Zachar*.

Had they received this *He'arah* “**when they were close to the place of the *Nikvey Awzen*,**” meaning if *AVI de Nekudim* were *Behinat Nekeva* in the first

*Rosh de Dikna*, which are the two *Tikkunim* called *Se'arot* of the lip, and the *Orcha* (Path), then their *Achoraim* certainly wouldn't have broken, like the first *Rosh* of *Nekudim* called *YESHSUT*, which endured entirely.

However, because they are *Behinat* second *Rosh*, and take only from the *Behinat Shibolet*, and also have no *Atzmut Ohr Awzen*, but only *He'arah*, their *Achoraim* break.

It is written, **“However, Keter takes the actual Ohr Awzen. Although it takes it at its Sium, since it takes its Atzmut, it is still enough. Consequently, even its Achoraim do not break.”** It means that *Keter* is the *Zachar*, having *Koma de Behina Bet* by itself. Hence the *Ohr Awzen* is considered its *Atzmut*. The matter of the difference between the *Achoraim* and the *Panim* will be explained in its place.

Now you can thoroughly understand the matter of the *Ohr Awzen* that was blocked on the *Shibolet*, brought in the Rav's words above (Part 6, item 21). The two reasons in the *Ohr Pnimi* have already been explained there. Here we find, regarding the *Zachar* and *Nekeva* in the *Ohr* of the *Eynaim*, that even the *Zachar* does not have a complete *Behina Bet*, only half this *Reshimo*, meaning only the *Behinat Hitlabshut* in it.

Hence, there was no *Behinat Hitpashtut* in the *Kelim* from the first *Zivug* that emerged on *Komat Bina* (see Part 6, *Ohr Pnimi*, item 23). Even after the second *Zivug* in the *Hitkalelut* of the *Zachar* with the *Nekeva*, they descended and expanded to the *Guf*, which are the exterior *AHP*, called *Shibolet* in the *Dikna*, and *GAR de Nekudim* in *Partzuf Nekudim*. However, then too they could not shine the *Ohr Bina* into the *Kelim* below them, because of the absence of *Behinat Aviut de Hamshacha* that exists in *Behina Bet*.

For that reason the *Ohr Awzen* was blocked in the *Shibolet*, which is the *Kli* of these *ZON*, as they cannot give from their *Ohr Bina*. Similarly, in *GAR de Nekudim* the *Ohr Awzen* was blocked in the *Bina*, and they cannot give anything outside them.

This has been explained in detail above (Part 5, *Ohr Pnimi*, item 40). Here too it is considered that *Ohr Bina* remains in the *Rosh* under *Malchut de Rosh*, as the *Ohr Keter* in *AB*, and as *Ohr Hochma* in *SAG*, because the whole issue there applies here too.

25. \*These *Nekudim* expanded from *Tabur de AK* to its *Sium Raglaim*, as in the arrangement of *ZON*, clothing *AA*. However, there *ZON* clothes *AA* all around its sides and surroundings, whereas here, their primary *He'arah* is only through *Panim de AK*.

Yet, some *He'arah* expands from these *Nekudim*, whether in their *Behinat Orot*, or in their *Behinat Kelim*, clothing this *AK* on every side, as we've explained above in the *AHP*. Still, their primary *He'arah* is through the *Panim*.

#### *Ohr Pnimi*

25. Their primary *He'arah* is only through *Panim de AK*. Yet, some *He'arah* expands from these *Nekudim* etc.

This matter has already been explained in detail (Part 4, Chap 5, *Ohr Pnimi*, item 2) and study it there. The gist of it is that the sides are *Behinat* right and left in the *Partzuf*. In other words, multiplicity of *Hassadim* is called “Right” and scarcity of *Hassadim* is called “Left”.

The place of the reception of *Hochma* and *GAR* is called *Panim*, and the place unfit to receive *GAR* is called *Achor*. Hence, the *Rosh* and *Toch* of every *Partzuf* through the *Tabur* is called *Panim* because until the *Tabur* it is fit to receive *Ohr GAR*, and the place from *Tabur* down is called *Achor* because it cannot receive *GAR* there.

You already know of the new *Tzimtzum* that occurred by the ascent of *MAN* to *Nikvey Eynaim*. *AHP de Rosh* departed from there and became *Behinat Guf*, and the *Peh* became *Behinat Sium* on *He'arat GAR*, like the *Tabur*. This is why the *Ohr de Awzen* was blocked at the *Shibolet*.

This is also the reason that *He'arat Ohr Eynaim* is called *Panim*, as they do not shine for *Kelim de Achor* from the *Peh* down, but only *Behinat* small *He'arah*, through the sides, extending from *Behinat* "right and "left", meaning *He'arat Hassadim*.

**26. The place of Keter from the Nekudot is from Tabur de AK through the Sium of the Guf. HBD are in the first three Prakin de NHY de AK, HGT in the three middle Prakin, and NHY in the three lower Prakin, as in ZON that clothes over AA.**

*Ohr Pnimi*

**26. HBD are in the first three Prakin de NHY de AK, HGT in the three middle Prakin etc.**

There are four divisions that you find here: *Keter, Hochma Bina Daat, Hesed Gevura Tifferet, Netzah Hod Yesod*. In order to understand that we must first know the two changes here regarding the *Partzufim Galgalta AB SAG* preceding *Partzuf Nekudim*.

The first is the matter of *Kli de Daat*, which did not exist in the *Eser Sefirot*. Thus, where did it come from here in the *Eser Sefirot de Nekudim*? The second is the matter of the *Guf* of *Partzuf Nekudim*. The Rav says about the *Gufim* of the three preceding *Partzufim* that they begin from *Keter*, as in Part 5 regarding *Matei ve Lo Matei*.

However, here he says that the *Guf* begins from *Kli de Daat*, not from *Keter*. He counts only the seven lower *Sefirot* as the entire *Guf*, and not the *Eser Sefirot*, meaning only *Daat, HGT* and *NHYM*.

The thing is that you already know that the *GAR* of *Nekudim* are *Behinat AHP de Israel Saba ve Tvuna*, being the first *Rosh* of *Nekudim*. Because of the lower *Hey* that rose to the *Eynaim*, and the place of the *Zivug* that ascended to *Nikvey Eynaim*, the *AHP* of this *Rosh* became a vessel of reception and *Guf*. This *Guf de AHP* are the *GAR* of *Nekudim*.

Thus, the two *Kelim, Keter* and *Hochma de Rosh* remained in *YESHSUT* as *Behinat Rosh Aleph*, and the three *Kelim Bina, ZA* and *Malchut*, came in *GAR de Nekudim* and were made into the second *Rosh*. They are the *Rosh* of *Nekudim*.

You already know that the entire amount in the *Rosh* passes and clothes in the *Guf* as well. It turns out that since there are only three *Kelim Bina, ZA* and *Malchut* in *Rosh de Nekudim*, the *Guf* too has no more than these three *Kelim*, since everything that exists in the *Guf* must be received from the *Rosh*.

Hence, *Guf de Nekudim* has only the seven lower *Sefirot*, which are *Bina* and the five *Kelim* of *ZA*, as *Netzah* and *Hod* are for one *Kli* here, and *Kli Malchut* is the seventh. However, in the three previous *Partzufim Galgalta AB SAG*, meaning before the *Eser Sefirot* were divided into two degrees and the *Eser*

Comment [C.R.22]:

*Sefirot* were complete in the *Rosh*, this entire amount passed to the *Guf* too. Hence their *Gufim* had *Eser Sefirot* from *Keter* to *Malchut* as well.

The matter of the renewal of *Sefirat Daat* in the *Eser Sefirot* has also been explained: it comes from *Behinat* misplacement of the *Orot*. In *Partzuf AB*, *Ohr Hochma* clothed in *Kli de Keter*, *Ohr Bina* in *Kli de Hochma*, and *Ohr Hesed* in *Kli de Bina* etc. This *Ohr Hesed*, clothed in *Kli de Bina*, became *Sefirat Daat*, which is the *MAN de Bina*.

The matter of *Hitlabshut Ohr Hesed*, which is *Komat ZA* in *Kli de Bina*, considers that *Bina* descended to the degree of *ZA*. As brought in the Rav's words above regarding the *Zivug de Komat Hochma* (Part 5 item 12), due to the misplacement of the above *Orot*, there was a decline in all the degrees. *Keter* came down to the degree of *Hochma*, and *Hochma* to the degree of *Bina*.

We find that because of *Hitlabshut Ohr ZA* in *Kli de Bina*, *Bina's* name was changed into *Sefirat Daat*. You can therefore understand the matter of the exit of *Ohr ZA* from inside *AK* to the outside, which the Rav speaks of henceforth.

You will find that in the inner *Partzuf*, called *Galgalta de AK*, there was *Ohr ZA* in *Kli de ZA*, as it should have been. However, in *Partzuf AB de AK*, *Ohr ZA* rose and clothed *Kli de Bina*, and in *Partzuf SAG de AK*, *Ohr ZA* rose and clothed *Kli de Hochma*. In *Partzuf Nekudim*, *Ohr ZA* rose to *Kli de Keter*.

It is written above that a *Partzuf* that exits the *Ohr Eynaim* has only *Komat Behina Aleph*, being the *Komat Nekeva de Keter*, which is the primary *Ohr*. However, *Komat Bina* in the *Zachar* does not expand below *GAR de Nekudim*.

We could therefore say that since it's been shown that *Behinat Keter de Nekudim* is merely *Kli de Bina*, because *Rosh Aleph* took *Keter* and *Hochma*, *Keter de Nekudim* should have been called *Sefirat Daat*. Also, it's been written that *Ohr ZA* in *Kli de Bina* is called *Daat*.

The answer is that since it is *Behinat Rosh*, it is called *Keter* in and of itself. However, it also consists of a second *Zivug* in *Komat Behina Aleph*, which is *Ohr ZA*. Therefore, this is still not considered here that *Ohr ZA* came out, but only in *Olam Atzilut*, for there it clothed in *Kli de Keter*, and is considered to have come outside.

Comment [C.R.23]:

Comment [C.R.24]:

Now you will see that since the *Kli de Bina* of the *Guf* has nothing of the *Ohr Bina*, as *Ohr Bina* ends and is blocked at the *GAR*, its name is therefore changed to *Daat*, as it has none of the *Ohr Bina*. Thus, the reason that *Sefirat Daat* came out in *Olam ha Nekudim*, is because here the *Kli de Bina de Guf* was made completely empty of her own *Ohr*. Also, you find that the reason the *Guf* of *Nekudim* has only the lower seven *Sefirot* is because only these three are also at the *Rosh*, namely *Bina*, *ZA* and *Malchut*.

This is the root for the division of *NHY* into three thirds. They follow the three *Sefirot Bina*, *ZA* and *Malchut* of *Partzuf Nekudim*, clothing *Netzah Hod Yesod de AK*. The *Rosh* of the *NHY* are *Behinat Bina*, and the *Toch* of the *NHY*, which are the middle *Prakin*, are *Behinat ZA*, and the *Sof* of the *NHY*, which are the lower *Prakin*, are *Behinat Malchut*.

The reason for the division is that because in this entire *Partzuf* that shines in *NHY de AK*, there are no more than these three *Sefirot*. This is because *Keter* and *Hochma* in them remained above *Tabur*, in *YESHSUT* above the *Parsa*, considered *Akudim* and is not counted among the *Sefirot de Nekudim*.

However, the Rav counts four divisions here: *Keter*, *HBD*, *HGT*, *NHY*. This is because there were two times in this *Partzuf* of *Nekudim*: *Katnut* and *Gadlut*. In the beginning of their creation, they emerged in *Katnut*, because they came out of *Nikvey Eynaim*, on *Komat Behina Aleph*, which is merely *Ohr ZA*. However,

afterwards there was a second *Zivug* of the *AB* and *SAG*, as the Rav says, and the *Mochin de Gadlut de Nekudim* came out, being the *GAR*.

That is why the Rav divides them now by an order of *Tikun Kavim*. *ZA* that clothes *AA de Atzilut*, meaning *Hochma, Hesed, Netzah* is in the right line, *Bina, Gevura* and *Hod*, on the left line, and *Keter, Daat, Tifferet, Yesod* in the middle line.

Yet, in the beginning of their emanation, the lower seven only came out in one line, one by one, as the Rav writes henceforth. It turns out that the Rav speaks of the *Gadlut de Nekudim* [a second version: emendation from the manuscript of the author Baal HaSulam: This is perplexing since there was no *Tikun Kavim* in *VAK*, but here he gives an example from *ZA de Atzilut* and *NHY de AA*].

It is written that *Keter* from the *Nekudot* clothes from *Tabur de AK* to *Sium* of the *Guf*, and *HBD* are in the first three *Prakin de NHY de AK*. It turns out the one *Rosh*, meaning *GAR de Nekudim*, were separated from one another because the *Keter* clothes *Tifferet de AK* and *HB* clothe the *Roshim de Yarchin de AK*, and we must understand that.

Moreover, where did *Sefirat Daat* come to *Rosh de Nekudim* from? After all, the Rav will count it henceforth among the seven lower *Sefirot* of *ZA*. The thing is that you know that *GAR de Nekudim* are *Behinat AHP* that came out of the *Rosh*. *Keter* is *Behinat Awzen* and *Bina, HB* are *Hotem* and *Peh*, meaning *ZA* and *Nukva*. *ZA* in *Behinat Tikun Kavim* is in *Behinat Hesed Gevura Tifferet*, and the *Nukva* is *NHY*.

It's been explained above that through the *Zivug de AB SAG*, *Behina Dalet* descended from the *Nikvey Eynaim* to the *Peh* as in the beginning, the *AHP* rose to the *Rosh* once more, and *Ohr GAR* came down to them (see Part 6, item 14 and *Ohr Pnimi*, item 17). It explains there that despite that, no change was made in the previous situation, and *YESHSUT* did not return and descended below *Tabur* because of that, only its *He'arah*.

Hence, this *Behinat GAR* is *Behinat HGT* that became *HBD*. It means that *Hotem Peh* that were on *Komat ZA* and *Malchut* first, which are *ZAT*, the *Hesed* in them returned to *Behinat Rosh* and now became *Hochma*.

The *Gevura* in them that returned to the *Rosh* has now become *Bina* and the rest of the *Sefirot TNHYM* now became *Daat*. Also, the *Behinat Awzen*, which is *Bina* that returned to the *Rosh*, now became *Keter*.

Thus you find how the *AHP* that were in *GAR de Nekudim* became *KHBD* during the *Gadlut*: *Awzen* became *Keter*, and the *Hochma* and *Gevura* in *Hotem* and *Peh* became *Daat*.

Comment [C.R.25]:

Know, that from here on in *Atzilut* there were two *Behinot HGT NHY* made in each *Partzuf*. This is because of the *AHP* that went out of the *Rosh* and became the *Guf*, being *Komat ZA*.

Afterwards there is *Behinat* genuine *HGT NHY* that were never in *Behinat Rosh*. These two *Behinot* divide on the *Tabur* of each *Partzuf* because *HGT NHY*, which are *AHP* that become the *Guf*, their place is above *Tabur*, regarded as *Behinat AVI* of that *Partzuf*.

The genuine *HGT NHY* are considered *ZON* of that *Partzuf* and their place is below *Tabur*. Also, *HGT NHY* below *Tabur*, which are the real *ZON*, they too have that same discernment when they expand in a *Partzuf* of their own, whose *HGT* end at the *Tabur*. They are considered *Behinat AHP* that came out as the *Rosh* of that *Partzuf*, meaning the real *ZA*. Its *NHY* below *Tabur* is its genuine *Behinat HGT*, meaning that were never in its *Behinat Rosh*.

Comment [C.R.26]:

Now the order of the *Halbasha* of *Partzuf Nekudim* to *NHY de AK* that the Rav explains here is thoroughly clarified. It has already been explained that in its *SAG de AK* there was the beginning of raising of *MAN* to *Nikvey Eynaim*, causing the exit of the *AHP* from the *Rosh*.

However, in itself there was no change, and the *AHP* of *Rosh de SAG* did not come out of its *Rosh*, but is considered to have elicited a special *Partzuf* of *Se'arot* there, where this great change occurred (see Part 6, *Ohr Pnimi* item 19). For that reason we do not discriminate *Behinat HGT NHY* above *Tabur de AK* here, as in the *Partzufim* that follow.

Rather, it is *Behinat Akudim* from its *Tabur* up, its *Eser Sefirot* beginning from the *Keter*. Also, that entirely new *Partzuf*, where the *AHP* became *HGT*, are considered in him as merely *HGT NHY* below the *Tabur* of its lower *Partzufim*.

Thus, its *Halbasha* resembles *ZON de Atzilut* clothing below *Tabur de AA de Atzilut*. Therefore, *Keter de Nekudim*, which is *Behinat Awzen* when first emanated, namely *Bina*, is found clothing the lower third of *Tifferet* because *Sefirat Tifferet* is *Behinat Bina* of the *Hey Ktzavot* on the part of its *Kli* (see Part 6, *Ohr Pnimi*, item 41). It clothes only below *Tabur* of *Tifferet de AK* and not above its *Tabur*, because there it is *Behinat Akudim*, and *Keter de Nekudim* has no hold in *Behinat Akudim*.

**“HBD are in the first three *Prakin de NHY de AK*.”** It's been explained in *Ohr Pnimi* items 42, 43, that *Sefirat Netzah* is the *Behinat ZA* of the five *Ktzavot* on the part of the *Kli*, and *Sefirat Hod* is the *Behinat Malchut* of the *Hey Ktzavot*.

Hence, the *Hotem* and *Peh* in *GAR de Nekudim* are *ZA* and *Malchut* that returned to the *Rosh* and became *Hochma* and *Bina*. They clothe the upper thirds of *Netzah Hod de AK*, which are *Behinat Rosh de ZA* and *Malchut*, where *Rosh ZA* is in *Netzah* and *Rosh Malchut* in *Hod*.

However, now these *ZA* and *Malchut* became actual *Hochma* and *Bina* because they returned to the *Rosh*, as in the beginning. Thus, *Hochma* and *Bina de Nekudim* are proportional to the Upper *Prakin* of *Netzah* and *Hod*, as from the beginning of their creation they are *Behinat ZA* and *Malchut*, as they are.

The *Daat de Nekudim* clothes the Upper *Perek* of *Yesod de AK*, interred between the *Roshim de Yarchin* inside the *Guf*, meaning in *Tifferet*, which is the *Kli de Bina* of the five *Ktzavot*. This is so because *Daat* is *Behinat Ohr Hesed* clothed in *Kli de Bina*.

You already know that these *Hotem Peh* consist of the seven lower *Sefirot*, because the *Hotem* contains *HGT NHY* and the *Peh* is *Malchut*. You also know that only *HG* in them became *Hochma* and *Bina*, while the five *Sefirot* from *Tifferet* down became *Behinat Daat*.

It is so because *Sefirat Hesed* is *Behinat Hochma* of the five *Ktzavot* from the perspective of the *Ohr* in it. Hence, its power is good when it returns to *Behinat Rosh*, when it once more receives *Behinat Hochma*. *Sefirat Gevura* is *Behinat Bina* of the *Hey Ktzavot* from the perspective of her *Ohr*, hence she now returned to being *Bina*.

*Sefirat Tifferet* is *Behinat Ohr ZA* in the *Hey Ktzavot*. Thus, now that it is clothed in *Tifferet de AK*, which is *Bina*, from the perspective of the *Kli*, it became *Sefirat Daat*, clothing the Upper *Perek* of *Yesod de AK*, clothed in *Pnimit Tifferet de AK*. However, from the viewpoint of *Halbasha*, it clothes only up to *Yesod*.

The reason is that the *Behinat Kli* of *Yesod* is from the *Behinat Malchut* in the *Hey Ktzavot*. It is known that the *Masach* mating with the *Ohr Elyon* is in *Kli*

*Malchut*, thus having three *Prakin* in the *Yesod*. These are the three places of *Zivug*: *Peh*, *Chazeh*, *Yesod*. For that reason *Behinat Daat* in the *Rosh*, over which the *Zivug* was made, clothes the Upper *Perek* of *Yesod*, which is *Behinat Malchut de Rosh*.

**“HGT in the three middle *Prakin*, and NHY in the three lower *Prakin*.”** You already know that these *HGT NHY* are *ZAT de Nekudim*, being *Behinat true ZA* that were never *Behinat Rosh*.

It has also been clarified that the real *ZON* are also divided on the two *Behinot* on the *Tabur*. Above *Tabur* they are *Behinat AHP* of itself, exiting from the *Rosh*, called *HGT*, and below *Tabur* they are its *ZON*, where there was never *Behinat Rosh*, called *NHY*. In that proportion the three middle *Prakin* and the three lower *Prakin* divide as well; *HGT* clothe the middle *Prakin* and *NHY* the lower *Prakin*.

There is yet another reason, truer in this place. You already know that *HGT de Hey Ktzavot* are the *Behinat GAR* in them, and *Behinat ZA* in the *Hey Ktzavot* begins in *Netzah* from the perspective of the *Kelim* and begins in *Tifferet* from the perspective of the *Orot*.

Hence, *Rosh*, *Toch*, *Sof de NHY de AK* are divided thus: the *Rosh* in them is *Behinat AHP* that actually returned to the *Rosh*, the *Toch* in them is *Behinat GAR de Hey Ktzavot*, meaning *HGT*, and the *Sof* in them are *VAK de VAK*, being *ZA* and *Malchut de Hey Ktzavot*.

Thus we have clarified the four divisions in the *Eser Sefirot de Nekudim* in them during the *Gadlut*. The first is *Keter de Nekudim*. It is not counted here in the *Partzuf*, as it is *Behinat Zachar* of the *Rosh de Nekudim*, being *Behinat Bina* and the *Etzem Ohr Awzen*, for it has *Behinat Bet de Hitlabshut*.

The second are *Hochma*, *Bina* and *Daat*, who from the beginning of their creation are but *Ohr ZA de Rosh*, called *Hotem Peh* that came out of the *Rosh* and turned into *Behinat ZA de Guf*. However, during the *Gadlut* they became *Behinat Rosh* once more, having *He'arah* from the *Ohr Awzen* through their *Hitkalelut* with the *Zachar*.

The third are *HGT de Nekudim* who were never *Behinat Rosh*, but from the stand point of the *Hey Ktzavot*, they are considered *KHB*. The fourth are *NHY* of *Nekudim*, being *Behinat ZA* and *Malchut de Hey Ktzavot*.

One might ask: Since *AHP* returned to the *Rosh* and became one with the *Galgalta ve Eynaim* in it, the *Hotem Peh*, which are *Hochma* and *Bina*, became one with the *Keter*, which is *Awzen*. Thus, there are only three *Behinot* here.

Indeed, you should remember that there was no change performed on the Upper *Sefirot* again, meaning because of their return of *AVI* to the *Rosh*. *YESHSUT*, which is *Behinat GE* of that *Rosh*, remained above *Tabur* in itself as in the beginning. *Keter de Nekudim* too, which is *Behina Bet*, remained for itself as in the beginning, but only their *He'arah* reached *HB* when they returned to the *Rosh*.

- 27. Two kinds of *Ohr* come out of the *Guf de AK*: the first from the *Tabur*, and the second from the *Yesod*. Also, two *Havalim* come out through there. It should have said that there should have been three *Havalim* there, opposite the *GAR* that received from the *AHP*, but since *Ohr Awzen* is absent from *AVI*, the *Behinat Hevel* opposite the *Awzen* is absent too. Hence, only two *Havalim* come out, opposite the *Hotem* and *Peh* alone, from which *AVI* received above, and here below they also receive from them.**

*Ohr Pnimi*

27. **The Behinat Hevel opposite the Awzen is absent too. Hence, only two Havalim come out, opposite the Hotem and Peh.**

It means that only two *Havalim* came out of *Peh* of *Yesod*, opposite the *Hotem Peh*. Those are *Vav* to *Ima* and *Nekuda* to *Abba*, as the Rav says above. However, the *Hevel* of the *Tabur*, being opposite the *Ohr de Awzen*, did not reach *AVI*, as they only have a hold on the *Hotem Peh*, as the Rav says above.

28. **However, the Ohr of the lower seven that took only from the Guf down is from the Sium of Shibolet ha Zakan downward. Hence, they too don't have Havalim to shine for them, but they are implied in the words, "and the arms of his hands were made supple," which is the meaning of the ten additions thrown off from among the Tzipornaim, as mentioned in Tikun 69.**

It is so because they are *Behinat Melachim* in and of themselves, for the annulment of the *Melachim* was because he was not yet corrected as one *Adam*, male and female.

*Ohr Pnimi*

28. **The Ohr of the lower seven that took only from the Guf down is from the Sium of Shibolet ha Zakan downward.**

It's been written (*Ohr Pnimi* item 20), that *ZAT* take from the *Behinat Tikkunim* of *Dikna* under the *Shibolet*, where the *Ohr* of *Awzen* does not reach because it ends at *Shibolet ha Zakan* (see *Ohr Pnimi* item 21).

**"And the arms of his hands were made supple," which is the meaning of the ten additions thrown off from among the Tzipornaim.**

Even though he says that the ten *Havalim* came out through the *Tzipornaim* of the *Raglaim*, why does he say that they are from the hands here? Indeed, when it says that the *ZAT* took from the *Havalim* that come out through the *Tzipornaim* of the *Raglaim*, it means that they took from the *Behinat Parsa ha Mesayemet* to the *Raglaim* of *SAG*. It turns out that he took from the *Tzipornaim* of the *Raglaim*.

You must remember what is written above (*Ohr Pnimi* item 12) that the meaning of this *Parsa* is *Behinat* new point of *Tzimtzum* that moved from the place of *Malchut* of the *Eser Sefirot de Sium* to the place of *Bina* of the *Eser Sefirot de Sium*.

The place of the *Sium* of the *Kav* in *Tzimtzum Aleph de Ein Sof* was in *Malchut* of the *Eser Sefirot de Sium*, which is the actual *Olam ha Zeh*, as it says "And His feet shall stand upon the mount of Olives." Similarly, the same occurs now in *Tzimtzum Bet*, called *Tzimtzum NHY de AK*, the point of *Sium* in the *Bina* of these *Eser Sefirot*, called point of *Olam ha Ba*.

A *Parsa* was placed here, ending the new *Gevul* set up in the *Olamot*, where the *Raglaim* of *Partzuf SAG de AK* end, and *Parsa* is regarded as the *Tzipornaim* of the *Raglaim de SAG de AK*.

It has been explained (*Ohr Pnimi* item 21) that the *Parsa* and *Shibolet ha Zakan* are one matter. That is why the Rav writes here that from *Yesod de AK* "only two *Havalim* come out, opposite the *Hotem and Peh*," from which *AVI* received, and the *Hevel* opposite the *Ohr Awzen* is absent. This is why the *ZAT*



took from the *Tzipornaim* of the *Raglaim*, since they took for the *Sium* of the *Shibolet*, ending the *Ohr de Awzen*.

Understand, that because of the new point of *Sium*, three *Behinot Sium* emerged in *SAG*, in its *Rosh*, *Toch*, *Sof*: the point of *Sium* of the *Rosh*, is called *Nikvey Eynaim*, the point of *Sium* of the *Toch*, being in the place of the previous *Tabur*, is called *Shibolet ha Zakan*, and the *Behinat Sium* of the *Sof*, is called *Parsa*. Thus, the *Parsa* is the *Behinat Etzbaot Raglaim* of *SAG de AK*.

However, everything we discern in *SAG* doesn't change *Partzuf SAG* itself in any way, as you already know that there is no absence and change in the spiritual. Everything we discern in it is but a general *Behinat Shoresh* (see *Ohr Pnimi* item 2).

Comment [C.R.27]:

However, all these changes that occur by the force of the new point of *Tzimtzum* is only in that same new *Partzuf* that emerged because of the connection of *Behina Dalet* with *Behina Bet* through the *Nikvey Eynaim*, called *Partzuf Nekudim*. Also, only in the *Rosh*, *Toch*, *Sof* of that *Partzuf* did the three *Parsas* emerge and were made in its *RTS de facto*, and remember that.

You already know that there is a great *Tikun* in this *Parsa* that “**draws from above, and gives below,**” because it is *Behinat* double *Masach* from two *Behinot*: *Behina Bet* and *Behina Dalet* together. This is done by the ascent of *NHY* to *HGT*, and the mingling of *Behina Bet* that operates in the *HGT* of *Partzuf SAG* with *Behina Dalet* that operates in *NHY* of the Inner *AK*.

Hence, the *Parsa* stands diagonally from *Chazeh* to *Tabur*, as it contains within it *NHY* and *HGT* together. Thus, during the *Gadlut*, the lower *Hey*, being *Behina Dalet*, descends from the *Parsa* and the *Parsa* is split. In other words, the ending *Gevul* is canceled and the *Orot de SAG* pass below the *Parsa*.

Afterwards, the *Parsa* immediately returns to its place, and in that manner it draws *He'arat SAG* from above, and gives below, to *Partzuf Nekudim* below the *Tabur*. It is similar in the *Partzufim* of *Atzilut* as well.

The above seven lower *Sefirot* of *Nekudim* could not receive any *Ohr* from the *SAG* because of the *Sium* of the *Parsa*. However, now, during the *Gadlut*, after the *Parsa* has been fissured, they too are found to be receiving *Ohr* from the place of the *Parsa*, the place of *Behinat SAG* and *HGT* of the general *AK*.

Thus, the same *Orot* that the seven lower *Sefirot de Nekudim* received from the *Parsa* is *Behinat HGT*, being the arms of the hands. That is why it says, “and the arms of his hands were made supple.”

We find that before the *Zivug de Gadlut*, *Parsa* is considered the *Etzbaot Raglaim* of *Partzuf SAG*. This is so because *He'arat SAG* ends there and the *Sof* of the *He'arah* is called *Raglaim*. However, when the *Parsa* fissures, at which time the *Gevul* returns to the point of *Sium de Olam ha Zeh* as before, the *Behinat HGT* expands as before.

**29. The fitting *Havalim* for these seven *Melachim* came out through the *Tzipornaim* of the *Raglaim*. Although the *Tzipornaim* are ten, and the *Nekudot* that broke are only *ZAT*, the thing is that there are also two kinds of *Achoraim de Ima* that broke, being the nine *Behinot*, and the tenth.**

**This is so because in *Keter* too there was some flaw, and it is its *Behinat NHY* that came inside as *Mochin* to *AVI*, and they too broke. Thus, there are ten *Behinot*, for ten *Havalim* that came out of the *Tzimtzum* of his *Raglaim*.**

The discriminations of the exit of these ten *Havalim* through his *Tzipornaim* were all the absence of their reception from the *Ohr* of the Upper *Awzen*. Hence it is this reason that caused the annulment of the *Melachim*.

30. Regarding the *Akudim*, the *Behinat Taamim Nekudot*, *Tagin*, *Otiot* in them has already been explained above. Here we shall explain them in the *Behinat Nekudim*.

It is written that *Behinat Nekudim* are the first *Orot* that came out in the beginning, and the *Otiot* are the *Kelim*. Then, when the *Kelim* broke and were separated each from its dead, the *Orot* remained as *Tagin* on the *Otiot*, which are the *Kelim*. The *Taamim* is the new name *MA*, that later came out from the *Ohr* of the *Metzach* for the *Tikun* of the *Melachim*.

#### *Ohr Pnimi*

30. Regarding the *Akudim*, the *Behinat TNTO* in them has already been explained above.

It is written (Part 4, Chap 3, item 11) that *Hitpashtut Aleph* of the *Partzuf*, which is *Ohr Yashar*, *Rachamim*, is considered the *Taamim* in it. When it begins to diminish by the power of the *Hizdakchut* of the *Masach*, at which time the other four *Komot* of *Katnut* from *Hochma* to *Malchut* emerge, they are considered *Behinat Nekudot* in it. Also, The *Reshimot* that remain from the *Behinat Nekudot*, from the *Behinot Nitzotzin* that fall off them into the *Kelim* are called *Otiot*.

Comment [C.R.28]:

***Nekudim* are the first *Orot* that came out in the beginning.**

By that he tells us that the order is changed here, compared to the way it was in the previous three *Partzufim* of *AK*. There the *Gadlut* came out first, which are the *Taamim*, and then the degrees of *Katnut* emerged, meaning the *Nekudot*.

However, here in *Olam ha Nekudim*, the *Katnut* came out first, and then the *Gadlut*. This is so because at first, only the *GAR* came out, in *Orot de Ruach Nefesh*, namely *Komat ZA*. Then *AB* and *SAG* mated, the *Parsa* fissured, and the *Orot de GAR* went down to the *Nekudim*, and to the seven lower *Sefirot*.

It is written, "***Nekudot* are the first *Orot* that came out in the beginning,**" meaning the opposite of the previous *Partzufim Galgalta*, *AB*, *SAG*, where the *Taamim* came out first. Here the *Behinot Nekudot* came out first, meaning the *Katnut*, and then the *Gadlut*. Notwithstanding, *He'arat Gadlut* is not called *Taamim*, because they were not in *Behinat Rachamim*, as in these *Orot* and in what caused them was the matter of the breaking of the vessels.

**And the *Otiot* are the *Kelim*.**

They also contain the *Nitzotzin* that fell into them during the *Histalkut* of the *Orot* from them, as it was in *Akudim*.

Comment [C.R.29]:

**The *Taamim* is the new name *MA*.**

Those *Taamim* that emerged in *Olam ha Nekudim*, meaning the *Gadlut* that emerged by *Zivug AB SAG*, being the *Taamim de Nekudim*, did not exist in *Nekudim*, but only after the new *Taamim de MA* corrected them. Hence, they are called after the name of the *MA*.

31. \*We shall repeat that we have explained that the *Nekudot* were divided into three parts: The *Elyonim* above the *Otiot*, such as the *Holam*, in the middle, like the *Shuruk*, and the *Tachtonim* like the rest of the *Nekudot*.

The *Nekuda* of the *Holam* is the *Hevel* that exits from *Tabur*, where the *Keter* stands. This is because *Keter* is the *Holam* on the *Tifferet*, as *Holam* is mainly in *Tifferet de AK*.

However, *Keter* became *Nekudot*, as it says in the fifth *Tikun*, that *Holam* is *Keter* in the *Otiot*. The *Nikud* (punctuation) of *Shuruk* in the *Vav*, called *Melafom*, being in the middle, is the *Hevel* emerging from *Yesod* to *AVI*.

It is divided into two because that *Nekuda* of *Shuruk* is *Vav*, the *Yod* in the middle, and the *Yod* of *Shuruk* is for *Abba*, called the first *Yod* of the Name. Also, the *Vav* of *Shuruk* is for *Ima*, to produce and generate the *VAK de ZA*. This is the *Behinat Vav* that *Ima* takes.

There is yet another reason that the *Nekuda*, which is like a *Yod* in the *Shuruk*, is higher, and *Abba de Nekudim* sucks from it. It is known, that the *Vav* of the *Shuruk*, being the letter *Vav*, *Ima de Nekudim* sucks from that. This is because the *Nekudot* of *Hochma*, the *Otiot Bina*, and the seven lower *Nekudot* with the three *Behinot*, are: one - *NHY* of *Keter*, and two - *Achoraim de AVI*.

Comment [C.R.30]:

Thus, these ten came out through the *Tzipornaim* of the *Raglain*. We do not mean to say that these are the *Nekudot* themselves, only that *Ohr* came out of all these *Havalim* to the ten *Nekudot* that came out through the *Ayin*, and remember that.

#### *Ohr Pnimi*

31. The *Nekudot* were divided into three parts:

By the three *Orot Bina*, *ZA* and *Malchut* that shine in *Nekudim* (see *Ohr Pnimi* item 23). This is so because there is *Ohr Bina* there from *Behinat Hitlabshut* called *Zachar*, being *Keter de Nekudim*. There is also *Koma de Behina Aleph* there, being the *Nekeva de Nekudim*, called *Hochma* and *Bina*, where *Ohr ZA* is in *Hochma* and *Ohr Malchut* in *Bina*.

It is written that the *Nekudot* are divided into three parts *Bina*, *ZA* and *Malchut*, clothed in *Keter*, *Hochma* and *Bina* of the *Nekudot*. However, know that *ZA* and *Malchut* found in *Hochma* and *Bina* are both considered as one part, since they are *Behinat Ohr* of one *Koma*, *Koma de Behina Aleph*.

Comment [C.R.31]:

For that reason the seven lower *Sefirot* are considered the third part. In this way, that *Keter* that has *Bina* from *Behinat Hitlabshut*, is the upper part, and *Hochma* and *Bina* together are the second part, while the *ZAT* are the third part.

**The *Holam* is the *Hevel* that exits from *Tabur*, where the *Keter* stands.**

It is *Ohr Bina* from *Behinat Hitlabshut*. It's been explained above (*Ohr Pnimi* item 23) that no *Hitpashtut Kelim* came out of this *Zivug* of *Behina Bet de Hitlabshut*, but from a *Masach* that has *Behinat Hamshacha*. Hence, the *Kelim* only came out from *Behina Aleph* of the *Nekeva*, being *Hochma* and *Bina*.

Comment [C.R.32]:

This is why it is written that the *Hevel* comes out of the *Tabur* to the *Keter* of *Nekudim*. This *Hevel* is the *Ohr Bina* (item 27), *Behinat Holam* above the *Otiot* (see item 17). This is so because the *Otiot* are the *Kelim* and this *Ohr Bina* that

Comment [C.R.33]:

only came out from *Behina Bet de Hitlabshut* has no *Hitpashtut* for *Kelim*. Consequently, it is *Behinat Holam* above the *Otiot* and does not touch them, for it cannot clothe within them.

***Shuruk* in the *Vav*, called *Melaform*, being in the middle.**

It is written above that only *AVI*, which are the *Nekeva de Nekudim*, have *Hitpashtut Kelim* and can clothe within them. Hence *AVI* are implied in the *Shuruk*, meaning a *Melaform* in the middle of the *Otiot*.

***Yod* of *Shuruk* is for *Abba*, called the first *Yod* of the Name.**

Meaning the *Yod* of the Name *HaVaYaH*, which is *Behinat AB*, being *Abba*. He implies the *Behinat* five *Hassadim* of the *Yesod* that *Abba* took. This is because it is known that the influence of *Yesod* is only the *Hassadim* and *Gevurot* and *Abba* takes the five *Hassadim*, since *AB* is *Hassadim*.

Comment [C.R.34]:

**The *Vav* of *Shuruk* is for *Ima*, to produce and generate the *VAK de ZA*.**

*Ima* is the first *Hey* of the Name *HaVaYaH*. Hence she received the *Behinat* “truncated *Vav* inside the *Hey*” from the *Yesod*, which is her *MAN* and is the *ZA* in the intestines of *Bina*.

**The *Nekuda*... ..and *Abba de Nekudim* sucks from it.**

*Nekuda* implies the lower *Hey* that rose to *Nikvey Eynaim* from which came *AVI de Nekudim*. Now she became *Behinat MAN* for *Abba* for the great *Zivug* of *Histaklut Eynaim de AVI*.

**The *Vav* of the *Shuruk*, being the letter *Vav*, *Ima de Nekudim* sucks from that.**

It is as he wrote in the Tree of Life, that through the force of the raising of *MAN* to *Nikvey Eynaim*, it splits the *HaVaYaH de SAG* there, where the *Vav* in the *Peh* is *Ima*.

***Nekudot* of *Hochma*, the *Otiot Bina*.**

Because *AVI* have only *Komat ZA* from the beginning of their creation. *Abba* is considered *Ohr ZA*, and *Ima* the *Kli*, which is *Otiot*. This *Ohr* in the *Katnut* is called *Ohr Nekudot*, as the Rav says in item 30 here. This is why it is written *Nekudot – Hochma*, and *Otiot – Bina*.

**And the seven lower *Nekudot*... ..these ten came out through the *Tzipornaim* of the *Raglaim*.**

It means that they are the *Nekudot* under the *Otiot*, which are the nine *Nekudot*. In the first two *Nekudot*: *Kamat*, *Patach*, there was no breaking, as they are *Keter* and *Hochma*. In the seven lower *Nekudot* there was a breaking of the vessels, as the Rav says in the Tree of Life.

These nine *Nekudot* are *Tachtonim* under the *Otiot* because they received the *Behinat Havalim* coming out through the *Tzipornaim* of the *Raglaim*, which are under the *Kelim* of the *Partzuf*.

We might ask: He says above that *Holam* and *Shuruk* are the *Keter* and *Hochma*, meaning the Upper and Middle *Nekudot*. However, here he considers them *Kamat* and *Patach*. It turns out that *Keter* and *Hochma* are also Lower *Nekudot*.

The thing is that we must distinguish in them the *Etzem* of their emanation, as they first emerged through the *Nikvey Eynaim*, when only two *Orot* came out of

there, *Zachar* and *Nekeva*. The *Keter* was the *Zachar*, reaching up to *Bina*, from the *Behinat Hitlabshut*, and the *Nekeva* is both *Hochma* and *Bina* together, in the *Koma* of *Behina Aleph*.

Hence they are considered *Holam* and *Shuruk* here, implying that the *Zachar*, which is *Keter*, has no *Hitpashtut* for *Kelim*, and he is above the *Partzuf* as a *Nekuda* of *Tabur* above *Partzuf Nekudim*, as *Behinat Holam*. He is *Keter* to the *Otiot* and does not participate in the *Hitpashtut* of the *Partzuf*. Opposite that the *AVI* are implied in the *Shuruk*, inside the *Otiot*, meaning inside the *Partzuf*, as they are the *Behinat Nekeva*, having complete *MAN* from *Behinat Hamshacha* too.

However, the *Nekudot* below the *Otiot* imply the time of *Gadlut* of the *Nekudim* after the *AB* and *SAG* mated and the *Koma* that emerged by their *Zivug* descended and fissured the *Parsa*. It means that the *Gevul* of the *Sium Raglin de SAG* was canceled, and then the entire *Partzuf* of *Nekudim* that stands under the *Parsa* received from the *Raglaim de SAG* above the *Parsa*.

This means that the *Eser Sefirot de Sium* of the *SAG* that the *Parsa* rides on now acquired *Behinot Hitpashtut* and illuminated for the *Nekudim*. Thus, the *Nekudim* are now found to be receiving from the *Orot* below the *Partzuf* in its previous form. These are called the *Nekudot* under the *Otiot*.

Study that well for that *Behinat Holam* above the *Otiot* of *Partzuf de Nekudim* during its creation descended from there during the *Gadlut* and clothed in *Nekudim*, meaning inside the *Otiot*. We refer to them as under the *Otiot* only compared to the state of the giver, not with respect to the state of the receiver.

Thus we have learned that these *Keter* and *Hochma* too received from *Sium Raglin de SAG* as the *ZAT*. Moreover, they are the prime receivers, and they are the ones that gave them to the *ZAT*.

In that sense they are called *Kamatz Patach*, for they are under the *Otiot*. Thus, in order to indicate the *Behinat Keter* and *Hochma* from their very creation, they are marked with *Holam* and *Shuruk*. Conversely, when indicated with respect to what they received by the *Gadlut de Nekudim*, they are then called *Kamatz Patach*.

However, when the Rav writes that *Kamatz Patach* did not break, he refers to what they have from their very creation, not to what they received from *Sium Raglin de SAG*. This is because these *He'arot* were canceled from both *Keter* and *Hochma*, and they are called *Orot Achoraim* of *AVI*.

**We do not mean to say that these are the *Nekudot* themselves.**

It means that these *Orot* and *Havalim* that came out of the *Tzipornaim* of his *Raglaim* are not the *Atzmut* of the *Nekudot*. Rather, they are considered as mere additions, because the *Behinat Atzmut* of the *Nekudot* came out of the *Ohr Eynaim*.

**32. \*In the beginning of my studies with my teacher, he would hide, cover and clothe the matters, as I did not yet know the beginning of things, as I have presented them in the previous gates. Hence, when he began to explain to me the matter of *Atik Yomin*, he explained one study, and we shall write it here.**

**I could not connect it with what I have written thus far, yet I do wish to write it, and perhaps the reader will be able to connect it with the above, for the matters seem to contradict the above. This is its matter:**

It is known that there were ten *Nekudim* first, where the first three did not break, and the *Kelim* and the *Orot* remained, but the seven lower *Nekudot* broke and the *Kelim* descended to *Beria*. Consequently, the *Orot* remained in their place in *Olam Atzilut* without any clothing.

Know, that the first three *Nekudot*, both in the *Behinat Orot* and in the *Behinat Kelim*, are the only ones *Partzuf Atik Yomin* is made of. No other force is involved in them.

However, there are many forces involved in the seven lower *Nekudot*: there is an upper *Behina* from *Behinat Atik* in each of the seven *Nekudot*, and there is a second *Behina* of AA in each of the seven *Nekudot* as well. There is also *Behinat AVI*, and there is the lowest amongst them, that of *ZON*.

#### *Ohr Pnimi*

#### 32. **The first three *Nekudot*... ...are the only ones *Partzuf Atik Yomin* is made of.**

Meaning: *Partzuf Keter*, called *Atik*, has *Eser Sefirot* called Inner *HaVaYaH*. The tip of the *Yod* is the *Keter* in it, meaning *Keter de Keter*; the *Yod* in it is *Abba* and *Hochma*; the first *Hey* in it is *Ima* and *Bina*, and the *Vav* in it is *ZA*. The last *Hey* in it is *Malchut*.

Complete *HaVaYaH* emerges as *Malbush* out of every single *Ot* in the Inner *HaVaYaH* in *Partzuf Keter* itself. *Partzuf AB* comes out of its *Yod*, and *Partzuf SAG* comes out of its first *Hey*. *AB* is called *Abba* and the *SAG* is called *Ima*. *Partzuf ZA* comes out of the *Vav* in it, clothing it from *Tabur* down, and *Partzuf Malchut* comes out of the last *Hey*.

Know, that so it is in every complete *Partzuf*. *Partzuf Keter* is considered the *Pnimi*, also containing inner *AB*, *SAG*, *MA*, *BON*, called Inner *HaVaYaH*. Besides those, it has Outer *AB*, *SAG*, *MA*, *BON*, which are *Malbushim* to it. The *AB* and *SAG* clothe above *Tabur*, and *MA* and *BON*, being *ZON*, clothe below *Tabur*, as the Rav says (Part 6, item 1).

Thus, in *Partzuf Nekudim* only *Behinat Partzuf Keter* in it came out with the *AB*, *SAG*, *MA*, *BON* in its *Pnimit*. It did not have time to produce the outer *AB*, *SAG*, *MA*, *BON*, because the seven lower *Sefirot* in it broke, and the *Achoraim* of the *GAR* in it were also canceled.

However, the *Behinat Panim* of its First Three remained. It means that everything that was in these *GAR* from the beginning of their creation is called *Panim*; all of it remained and not a thing of them was canceled.

It is written, “**The first three *Nekudot*, both in the *Behinat Orot* and in the *Behinat Kelim*, are the only ones *Partzuf Atik Yomin* is made of.**” It is so because the outer *AB*, *SAG*, *MA*, *BON* have no hold on the *GAR de Partzuf Keter*.

This is the meaning of the words, “**no other force is involved in them.**” This is because even *Partzuf AB* begins to emerge from *Peh de Partzuf Keter* downward, which is below *Malchut* of its *Rosh*; much less in the rest of the *Partzufim*.

#### **There are many forces involved in the seven lower *Nekudot*.**

It refers to those *Behinot* from which the four *Partzufim* outer *ASMB* that clothe it should emerge. It is so because they haven't emerged from it in *Olam ha*

*Nekudim*. He will explain henceforth that there is *Behinat AA* that should come out of it.

- 33. It turns out that the *Partzufim AA, AVI and ZON* after the *Tikun*, came out of these *Behinot* in the seven lower *Nekudot*, both from the *Behinat Orot*, and from the *Behinat Kelim*. Indeed, those *Behinot* that have the *Atik Yomin* in them rose and mingled with the first three *Nekudot*, all of which are *Behinat Atik Yomin*, and *Partzuf Atik* was made of all these *Behinot* as we've explained.**

*Ohr Pnimi*

- 33. The *Partzufim AA, AVI and ZON* after the *Tikun*, came out of these *Behinot* in the seven lower *Nekudot*.**

Meaning by the selections in the association of the new *MA* with them. Even *Partzuf AA* was made of *Behinat NHY de Keter* that was sorted and corrected through the new *MA* because of the annulment of the *Achoraim* that were there during the breaking of the vessels.

Know, that these *NHY de Keter* from which *AA de Atzilut* was made is considered the seven lower *Sefirot de Keter*. The rule is that any thing that was in *Partzuf Nekudim* from the beginning of creation, meaning as it came out of the *Nikvey Eynaim*, is considered *GAR*.

This is because *Ohr Eynaim* illuminated only to the *GAR de Nekudim* in the beginning of its creation. Nevertheless, only *Behinat Rosh* without a *Guf* came out of the *Ohr Eynaim*, for *Behina Aleph* doesn't shine to the *Guf*, as the Rav says (Part 3, Chap 1, item 6). Hence, all that the *ZAT de Nekudim* had was *He'arat Kelim* from *Behinat Histaklut Eynaim* in *AHP*.

Now you can see that the entire *Behinat Gadlut* that reached them as addition to what they had from the beginning of their creation is considered *Behinat ZAT* and *Kelim de Achoraim*. This is because they took them from the *Behinat Tzipornaim* of the *Raglain de SAG*.

- 34. It is known that the *Elyon* expands in any *Tachton* to sustain it, but the *Tachton* does not expand in its *Elyon*. Hence there is the force of *Atik Yomin* in the seven lower *Nekudot*, but no force of *AA, AVI and ZON* is involved in the first three *Nekudot*, as they are all *Behinat Atik*.**

- 35. \*However, the Upper *Maatzil* wanted to create that *Behinat Melachim* in that manner to begin with, consisting of *Behinat Kedusha*, but she is *Dinim* and *Gevurot* and the *Shmarim* and the *Klipot* are mixed in them. He created them like that deliberately so that there would be reward and punishment in the world, to punish the wicked and reward the righteous.**

This is not the place to elaborate, but He created them like that deliberately, in order to abolish and exterminate them. Thus the holy *Nitzotzot* would be sorted out from among them, rise up, and the *Klipot* mixed in them would remain below, as *Sigim* of gold and *Shmarim* of wine.

36. Know, that these seven *Melachim* are ten, but they are like the seven *Heichalot*, which are ten that are called seven. It is so because the top *Heichal* contains the first three *Heichalot*, and the bottom *Heichal* contains the last two *Heichalot*.

It is exactly the same in these seven *Melachim*, for they are ten, but are called only seven. Since these *Melachim* are *Behinot Dinim* and *Gevurot*, you find that they are all in the form of *Nekeva*, as the *Nekeva* is all *Din*.

37. \*He wrote, “Come and see the very beginning of faith etc.” “trampled over the black *Nitzotz*,” which is the *Shoresh* of the *Din*, “concealed in the intestine of *Ima*,” as mentioned in the *Zohar* (*Idra Zuta*), “and threw *Nitzotzin* in 320 directions.”

Since these *Melachim* are *Dinim* and strong *Gevurot*, they are called *Nitzotzin* of *Esh* that came out of the *Butzina de Kardinuta* (Candle of Darkness). They numbered 320 *Nitzotzin*, each *Nitzotz* separated from the other, and they each turned their own way. They were thrown until they went below *Olam Atzilut*, and being there, they sorted out the offal from within the thought.

It turns out that since they are hard *Dinim* the offal of the *Klipa* was mixed with them, and when they were thrown down, they were sorted and corrected. The good and the holy among them returned to be corrected by the eighth *Melech*, called *Hadar*, rose up, and the offal in them became the *Behinot Klipot* and they remained below.

38. \*Indeed these ten *Nekudot* were one atop the other. The measure of their *Koma* was as the current measure and *Koma* of *Atzilut*, this is because the place where those *Nekudot* reached, until that place it is now *Olam Atzilut*, and from there down, *Olam Beria*.

#### *Ohr Pnimi*

38. **Ten *Nekudot* were one atop the other.**

He is uneasy with interpreting the ten *Nekudot* he mentions here. Though only the seven lower *Nekudot* were one above the other, only the first three among them were in *Tikun Kavim*, as it is known in all the places.

The reason the seven lower *Nekudot* were in one *Kav* one below the other is that the matter of the *Tikun Kavim* came out by the ascent of *NHY* to *HGT*, where *Behina Bet* and *Behina Dalet* were mixed together (*Ohr Pnimi* item 1). This is because then *Malchut* was incorporated in every single *Sefira* through *Hochma*.

Consequently, a *Kav* of *Hesed* and a *Kav* of *Din* were created in every single *Sefira*. Thus, through the *Zivug* that raises *Ohr Hozer* they were united with each other as *Rachamim*.

The beginning of this *Tikun* was made in *Partzuf Nekudim* that came out of *Nikvey Eynaim de SAG*, though this *Ohr* reached only *GAR* of *Nekudim*, and not the lower seven. Hence, the seven lower *Kelim* remained without *Tikun Kavim*.

You should know here that the *Kelim* of every *Partzuf* were made of the same *Kelim* in the *Partzuf* above it after the *Histalkut* of their *Orot* from within them.



Now you can see that the *Kli* of the *Eser Sefirot de Nekudim* was made of the lower nine *Sefirot de SAG*, which extended below *Tabur*, and the *Ohr* departed from them during *Tzimtzum NHY de AK*.

Hence, since there was still no *Tikun Kavim* in *SAG*, the seven lower *Kelim* came out in one *Kav*. However, the *GAR* that received from the *Zivug* in *Nikvey Eynaim* came out in *Tikun Kavim*. Even though the seven lower *Kelim* took from the *Histaklut Eynaim* in *AHP* as well, this minute *He'arah* is insufficient for them for *Tikun Kavim*.

**The measure of their *Koma* was as the current measure and *Koma* of *Atzilut*.**

The new point of *Tzimtzum* in the *Olamot* was made of the association of *Behina Dalet* and *Behina Bet* and mixing them together, in the place of *Behina Bet* of the *Eser Sefirot de Sium*. The first *Partzuf* to come out in the new measure of *Sium* is *Partzuf Nekudim*, and all other *Partzufim* of *Atzilut* follow it.

That place from the old point of *Tzimtzum*, being *Olam ha Zeh*, and the new point of *Tzimtzum*, is called the place of the three *Olamot*, *BYA*. Since they stand in that place after the new point of *Tzimtzum* that's been renewed, these three *Olamot* are called the three *Olamot* of separation. That is why it is said that the *Koma* of *Nekudim* and the *Koma* of *Olam Atzilut* have the same length, and from there down, *Olam ha Beria*.

**39. However, the *Ohr* of these ten *Nekudim* was great indeed. Also, the *Ohr Elyon* was added to them, and they did not have the strength to receive. It is then that these *Kelim* died, meaning went below, to the place that is now *Beria*, and this descent was their death.**

Indeed, this is only in the seven lower *Nekudot*, because the *GAR* had power in their *Kelim* to receive their *Ohr*, and they did not die. However, the seven *Kelim* of the lower seven are the ones that died and descended to the place that is now *Beria*, and this is their death.

Indeed, the time of their death was when they emerged as *Nekudim*. It is so because when they came out of *Akudim*, where they were mixed in the *Keter* together, from which they came out and divided into *Yod Nekudim*. Then they came out and died instantaneously, as it is written in the *Zohar*, "The craftsman crushes the iron and *Nitzotzin* come out, and quench instantaneously."

Comment [C.R.35]:

#### *Ohr Pnimi*

39. Also, the *Ohr Elyon* was added to them.

Besides what they had in the beginning of their creation, from *Zivug Nikvey Eynaim*, another *Partzuf* came to them, complete in *Gadlut*, by the *Zivug de AB SAG*, where the first *Ohr* is called the "essence" of their emanation.

Comment [C.R.36]:

**And they didn't have the strength to receive.**

The *Kelim* were too small to contain the great *Ohr* that came as an addition because that *Ohr* was in *Behinat GAR*, and their *Kelim* began from *Bina* down (*Ohr Pnimi* item 26). Hence, they did not exist until the new *MA* came and connected them with it; then the *Kelim* grew and existed.

**GAR had power in their Kelim to receive their Ohr.**

Meaning precisely their own *Ohr*, which they had in the beginning of their creation, meaning the above first *Ohr*. However, the second *Ohr*, called “additions” did not exist in *GAR* too, meaning the annulment of *Achoraim de AVI* and the blemish of *NHY de Keter* that the Rav introduces.

**When they came out of Akudim... ..and divided into Yod Nekudim. Then they came out and died instantaneously.**

In the beginning, all the *Orot* came and mingled in *Kli de Keter de Nekudim*. This is still considered *Akudim*, meaning *Behinat Partzuf SAG*, because it has *Behina Bet de Hitlabshut (Ohr Pnimi item 23)*. There are the *Atzmut Ohr Awzen* in it, though afterwards, by the *He'arat Yesod de AK, NHY* of this *Keter* expanded into *AVI*, and *AVI* returned to be *Panim be Panim* (face to face).

They mated on the *MAN* of the lower *Hey* as a *Nekuda* that *Abba* took and the great *Zivug* was made as *Histaklut Eynaim de AVI* in each other. This great *Ohr* expanded from above downward to the *Kelim de Nekudim*, meaning to divide into ten *Nekudim*. Because each and every *Kli* consisted of *Yod*, as it is known regarding the 320 *Nitzotzin*, they instantly broke and died.

It is written, “**The craftsman crushes the iron and Nitzotzin come out, and quench instantaneously.**” They are 320 sparks, because each *Melech* consists of four *Behinot HB TM*. Each *Behina* contained ten *Nekudot*, thus forty sparks for every *Melech*. Since they are eight *Melachim*, thus eight times forty is 320, and this is the meaning of the 320 *Nitzotzin* mentioned in all the places.

40. **\*In the beginning the ten were simple Atzmut, consisting of Yod, indiscernible in them. The GAR, which were Rachamim, could receive the Ohr Ein Sof, and when it reached the seven Nekudot, they would be canceled.**

Also, these are the *Melachim* that died. Since they are *Din*, while the *Ohr* that comes is *Rachamim*, they could not receive it, and since they did not receive the sustenance, they died. Hence it was necessary to correct where *Kelim* would be made for the *Keter*. Thus the *Ohr* that comes and passes through the *Masach* was corrected and even these *Yod* became apparent in it.

Comment [C.R.37]: Check grammar

These *Melachim* are below *Malchut de Atzilut*, and only *Hadar* was left of them, since they were *Dechar* and *Nukva*, and they are *Tifferet* and *Malchut*.

Comment [C.R.38]:

*Ohr Pnimi*

40. **The ten were simple Atzmut, consisting of Yod, indiscernible in them.**

It means that they are *GAR de Nekudim*, even though *Tikun Kavim* and *Behinat Yod Kavim* were already in them. This means that *Malchut* incorporated in each and every *Sefira* and the ten *Kelim* became *Orot*.

However, since they are *Behinat Rosh*, and the *Masach* operates in them from below upward, all the *Orot* are therefore still considered to be contained in *Kli de Keter*, as in *Akudim*. Also, the matter of the *Yod Kelim* is indiscernible in them, because the *Behinat Aviut* is unapparent from below upward, meaning before the *Ohr* clothes in the *Kelim*.

**The GAR, which were *Rachamim*, could receive the *Ohr Ein Sof*.**

As it says in the previous item, the *Behinat Aviut*, which is *Midat ha Din* from the *Hiikalelut Malchut* in each and every *Sefira*, is not apparent in the *GAR* just yet. This is because there is no actual *Behinat Hitlabshut* in them, but only in potential, hence they are *Rachamim*.

**Since they are *Din*, while the *Ohr* that comes is *Rachamim*, they could not receive it.**

It's been written above that the *Kelim* were small, because the great *Kelim* in the *Gufim* of the three previous *Partzufim* of *AK*, being *Kli de Keter* and *Kli de Hochma*, were absent here in the *Guf* of *Nekudim*. This is because they began from *Sefirat Daat* down, being *Kli de Bina* (see *Ohr Pnimi* item 26).

The *Ohr* that came to them was *Rachamim*, meaning *Orot* of *GAR*, called *Ohr* of *Rachamim*, they need to clothe in the *Zach Kelim* of *Keter* and *Hochma*. This is the reason they could not receive it.

***Kelim* would be made for the *Keter*. Thus the *Ohr* that comes and passes through the *Masach*.**

He refers to the *Masach de Yesod de Atik* that was corrected in *Atzilut*, by which the *Ohr* was corrected, as written above.

**These *Yod* became apparent in it.**

It is so because they were corrected in *Tikun Kavim* and *Yod Kelim* in the *ZAT* too through the *Ibur* and *Yenika*, and then the *Atzmut* clothed in the *Kelim*.

**Below *Malchut de Atzilut*.**

Meaning they expanded below *Parsa de Atzilut* and came out of the *Gevul* of the new point of *Tzimtzum* that was in *Nekudim*, and this was their death.

**Since they were *Dechar* and *Nukva*.**

Meaning his *Nukva* was corrected, as she should have been; therefore he remained. This is the meaning of the name *New MA*, which will be explained in its place.

Comment [C.R.39]:

41. \*Each of these ten *Sefirot* certainly consisted of all the ten *Sefirot*, but that was by way of admixture. [Let us make an allegory such as this: it is as if water and wine, oil, honey and milk were all mixed together in the same pot.]

The lower seven were in *Behinat Dinim* because it is impossible for the world to exist and be conducted except through the *Dinim* and the *Klipot*, as it is written in the *Mishna*, to punish the wicked and reward the righteous, etc.

*Ohr Pnimi*

41. Consisted of all the *Eser Sefirot*, but that was by way of admixture.

This means that the *Tikun* of the ten *Kelim* was made by *Tzimtzum NHY*. It means that *Behina Dalet* incorporated in each and every *Sefira* because of her connection with *Behina Bet*, and the *Masach* and *Zivug* were corrected in each and every *Sefira* through *Hochma* and through the *Nikvey Eynaim*.

However, that *Tikun* was only on the *GAR de Nekudim*. The connection of *Behina Bet* with *Behina Dalet* dominated in the *ZAT de Nekudim*, as these *Kelim* are *Behinat Kelim* of the lower nine *Sefirot de SAG*. That connection was primarily in them, and there the *Behina Bet* became *AB*, by the force of their *He'arah* in the inner *ZON de AK* (see *Ohr Pnimi* item 1).

Hence the *ZAT* received that doubled *Behinat Aviut* first, but it was in them without a *Tikun*. Instead, they were mixed together in one another like the mixture of moist with moist that the *Rav* brings. It means that the *Behinot Dinim* themselves and *Behinot Rachamim* themselves were not apparent, but everything was mixed together beyond recognition. Also, from this mixture formed the *Behinot Klipot*, as *Sigim* of gold and *Shmarim* of wine, and they too mixed with those *Kelim* beyond recognition.

You must perceive in this matter that although the *Behinat Aviut* in the *Kelim* is their entire magnitude and merit, the height of their *Koma* is measured by it. Indeed, this is provided they have a *Tikun* of the *Masach* equivalent to that measure of *Aviut*.

However, if they do not have that *Tikun* of the *Masach* that should be with respect to that *Aviut*, the *Aviut* turns into hard and bitter *Dinim*, since *Shinui Tzura* is separation in the spiritual. For that reason they cannot suck their sustenance off the *Ohr Elyon*, for then the *Aviut* turns into *Behinot Dinim* and *Klipot*, meaning to incorrigible nocuous, until they receive their complete *Tikun*.

**It is impossible for the world to exist and be conducted except through the *Dinim* and the *Klipot*.**

Since the world is conducted according to the thought of creation, which is to delight His creatures, meaning give a good reward to the righteous. Such a leadership cannot exist except by the work in the form of "God hath made even the one as well as the other," hence, the place was prepared for the existence of the *Dinim* and *Klipot*.

Comment [C.R.40]: Check grammar

- 42. However, the *Din* was below in the lower seven, but everything was mixed together. Because of that there wasn't any correction in the *Yod Sefirot* at all. Hence, when *Ohr Ein Sof* descended and fissured in them from above downward the *Ohr* descended from *Keter* to *Hochma* and from *Hochma* to *Bina*, which is the third *Sefira*.**

However, when that *Ohr Elyon* expanded, being complete *Rachamim* and complete *Hesed*, and when it reached the lower seven, being *Dinim*, and *Dinim* are awakened by them, they could not receive it. This is because they are opposites, one is *Hesed* and one is *Din*, and they were canceled by the *Ohr Elyon* and died, as it says, "And Bela died, And Husham died" etc.

*Ohr Pnimi*

- 42. *Ohr Ein Sof* descended and fissured in them from above downward.**

This refers to the new *Ohr* that came down and fissured the *Parsa* and the *Ohr* for *Nekudim*, as the *Rav* says. Also, fissuring means the annulment of the *Gevul*.

43. Then these seven lower *Melachim* descended below in *Olam Beria*, completely under the place of *Malchut de Atzilut*. Their place under *Sefirat Bina* remained vacant, and in that space between *Sefirat Bina* and these seven *Melachim* another seven *Sefirot* emerged, mingled together in the image of *Adam*, consisting of *Zachar* and *Nekeva*.

This is *ZON*, called the eighth *Melech*, whose name is *Hadar*, and the name of his wife, *Mehetabel*. This is because *Hadar* is *ZA* and *Mehetabel* is *Nukva*.

*Ohr Pnimi*

43. **Completely under the place of *Malchut de Atzilut*.**

Under the place of the new *Tzimtzum* where *Behinat Atzilut* ends and the place of the Separated *Olamot* begins.

**Their place under *Sefirat Bina* remained vacant.**

This is so because the *GAR*, which are *KHB*, remained, and only the *Melachim* from *Bina* down broke and left a vacant space. After the *Tikun*, that will be the place where *Olam Atzilut* will stand.

44. \*Thus, when you count the Name from *AB*, each *Behinat AB* will be *Yod* from *HaVaYaH*, and *SAG*, the first *Hey* of *HaVaYaH*, *MA* is the *Ot Vav*, and *BON* is the last *Ot Hey*. When we count the Name only from *Behinat SAG*, the *Taamim* of *SAG* will be the *Ot Yod*, the *Nekudot*, the first *Ot Hey*, the *Tagin Ot Vav*, and the *Otiot* the last *Hey*.

When we divide the *Taamim* too, the *Ot Yod* will be in the *Awzen*, the first *Ot Hey* in the *Hotem*, *Ot Vav* in the *Peh*, and the last *Ot Hey* in the *Eynaim*. This is because the *Ayin* has *Behinat* last *Hey* and first *Hey*.

*Ohr Pnimi*

44. **When you count the Name from *AB*... ..When we count the Name only from *Behinat SAG*.**

You must know that the *Taamim*, *Nekudot*, *Tagin*, *Otiot* relate to the four-letter Name differently than the *Eser Sefirot* or the five *Partzufim* in the four-letter Name. It is so because in the *Eser Sefirot* the tip of the *Yod* is regarded as the *Keter*, the *Yod*, *Hochma* and the *Hey*, *Bina*. The *Vav* is considered *ZA* and the last *Hey* is ascribed to *Malchut*.

However, in the *TNTO*, the *Yod* is considered *Taamim* and *Keter*, the first *Hey* *Nekudot* and *Hochma*, the *Vav* *Tagin* and *Bina*, and the lower *Hey* *Otiot* and *ZON*.

The reason for it is that the four degrees of *TNTO* are but four denominations appearing in the order of the *Histalkut* of the *Orot* of the *Partzufim* prior to the *Tikun*. As the *Rav* writes above (item 9), the first *Hitpashtut* of *Malchut de Rosh* to the *Guf* is called *Taamim*, since it is *Ohr Yashar*, *Rachamim*.

That *Kli* is called *Keter* because the beginning of the coming of the *Orot* to the *Guf* is always in *Kli de Keter*. It is called *Yod* of *HaVaYaH* since it is the beginning of the *Hitlabshut* of the *Guf* and the *Kelim*, and it is therefore ascribed to the *Yod*, being the beginning of the *HaVaYaH*.

When the *Masach* in *Kli de Keter* purifies and the *Koma* gradually diminishes on the four *Behinot* until it disappears entirely from the *Maatzil*, all these *Komot* are named *Nekudot*. This is so because they are created during the *Histalkut* of the *Orot* to the *Maatzil*, and they are therefore considered *Ohr Hozer* and *Din*.

Also, they are called *Hochma* because the Upper *Sefira* in them is *Hochma* and the three *Komot Bina*, *ZA* and *Malchut* are incorporated in the Upper One. They are also called the first *Hey* of *HaVaYaH* since they are *Behinat Din* and *Behinat Din* is always considered *Nukva*, which is *Hey de HaVaYaH*.

In the *Reshimot* remaining after the *Histalkut Ohr*, the *Taamim* are called *Tagin*, since they overlie the *Kelim* during the *Histalkut* of their *Orot* like *Tagin* over the *Otiot*. They are called *Bina* because they come from *Behinat Ohr Yashar* and *Rachamim* and are *Behinat GAR*.

However, since they are in *Behinat Histalkut*, they are considered *Bina*, which is *Behinat Nukva de GAR*.

After their *Histalkut* from the *Ohr Nekudot*, the *Reshimot* are called *Otiot*, meaning *Behinat Kelim*. This is because they come from *Ohr Hozer* and *Din*, and also because they are from *Behinat Histalkut*. For that reason they are also called *Kelim*. They are also considered *Behinat ZON* since the *Ohr* of *ZON*, which are *VAK*, is *Behinat Ohr Kelim*.

You find that both the *Reshimot de Taamim*, called *Tagin* and *Bina*, and the *Reshimot de Nekudot*, called *Otiot*, are *Behinat Histalkut* and *Achoraim*. However, since the *Reshimot de Taamim* is *Behinat GAR*, it is therefore called *Bina*. It is also *Behinat Vav de HaVaYaH*, meaning *Vav* in the *Rosh*. Conversely, since *Reshimot de Nekudot* are *Behinot VAK*, they are called *ZON* and *Otiot* and are *Behinat last Hey de HaVaYaH*.

Here the *Rav* means to show the state and the degree of the position of *Partzuf Nekudim* between the *Partzufim* of *AK* as well as the order of its concatenation from them and its connection with them. Hence, he first arranged for us the five *Partzufim* according to the four-letter Name, and says that *AB* which is *Partzuf Hochma de AK*, is *Partzuf Yod de HaVaYaH*, and the *SAG*, which is *Partzuf Bina de AK*, is *Hey de HaVaYaH*.

After we know that the *SAG* is *Behinat Hey de HaVaYaH*, he elaborates on the *SAG* itself, regarding its *TNTO*, whose order is different than the order of the five *Partzufim*, though they are closely related, as we've explained above.

#### **When we divide the *Taamim* too.**

This division is done after the ascent of the *Orot* from *NHY de AK* to *MAN* to the *Taamim de SAG* and to *Behinat Nikvey Eynaim de Rosh* of the *Taamim* (see item 14). This caused the division of the *Eser Sefirot de Rosh SAG* to two *Behinot* on the *Nikvey Eynaim* because of the *Masach* and the place of the *Zivug* that rose there.

Hence, from *Nikvey Eynaim* up it became a *Rosh*, and from *Nikvey Eynaim* down it became the *Guf*. The *Awzen*, *Hotem* and *Peh* there, are found to have departed from the degree of *Rosh* into the degree of *Guf*.

#### ***Ot Yod* will be in the *Awzen*, the first *Ot Hey* in the *Hotem*, *Ot Vav* in the *Peh*, and the last *Ot Hey* in the *Eynaim*.**

As has been explained above, all this was caused by the ascent of *Orot NHY de AK* to the *Nikvey Eynaim*. It is so because then the *Nekudot de SAG*, being the four *Komot Hochma*, *Bina*, *ZA* and *Malchut* emerging out of *SAG* after the

*Hizdakchut* of the *Masach* of *Keter de Guf de SAG*, called *Taamim*, expanded below *Tabur* of the Inner *AK*, where they illuminated to the Inner *ZON* there.

Two kinds of *Orot* are found there, *Nekudot de SAG*, and the Inner *ZON*, mixed with each other. *Behinat SAG* is *Behina Bet* and the first *Hey de HaVaYaH*, and *Behinat Inner ZON* are *Behina Dalet* and the lower *Hey de HaVaYaH* (see *Ohr Pnimi* item 6). There it explains the reason for the ascent of the two *Heys* to *MAN* to *Nikvey Eynaim* and the matter of their division into two degrees.

It is written that the last *Hey* rose to *Nikvey Eynaim*, meaning through its association with the first *Hey*. In other words, the *AHP* went outside the *Rosh*, as these *AHP* are *Yod Hey Vav*, considered *Behinat Rosh Tachtan* containing *Eser* complete *Sefirot*, except the last *Hey*, which is absent there because she remained in the *Nikvey Eynaim*.

It is written, *YHV (Yod Hey Vav)* in the *AHP* and the last *Hey* in the *Eynaim*. It is so because now the *Rosh* of the *Taamim* has been divided into two *Roshim*. The last *Hey* remained in the first *Rosh*, which is *Galgalta ve Eynaim*, and the second *Rosh* contains not more than *YHV*. The *YH* are *KHB*, *Vav* is *HGT NHY*, and *Malchut*, which is the lower *Hey*, is absent in the second *Rosh*.

In order to understand these above-mentioned two *Roshim*, we have to study them from *Partzuf Nekudim* that emerged through that *Zivug de Nikvey Eynaim*. This is because in this place, where the *Zivug* was formed, which is the *Rosh de SAG*, it did not change by the division made on *Nikvey Eynaim* (see *Ohr Pnimi* item 2).

Instead, only that *Koma*, which came out of this *Zivug de Nikvey Eynaim*, accepted all those changes branching from the ascent of the lower *Hey* to *Nikvey Eynaim*. This *Koma* that emerged from there is called *Olam ha Nekudim*.

You should know that three *Roshim* must be discerned in that *Olam de Nekudim*, and three *Roshim* are merely *Eser Sefirot* of a single *Rosh*, relating to what they were prior to the ascent of *MAN* to the *Nikvey Eynaim*. You should remember the order of the ascents of the *Orot* to the second *Zivug* in the *Rosh de Elyon*, from which the *Tachtan* was born.

Comment [C.R.41]:

They are considered *Zachar* and *Nekeva* since they first make two *Zivugim* in the *Rosh* of the *Elyon*, they mingle in one another, and from there descend and expand to their own place in their related *Guf de Elyon*. There they expand once more to *Rosh* and *Guf* (see Part 3, Chap 4, item 50, and Part 6, *Ohr Pnimi* item 6).

It turns out that after the *Reshimot* of *Nekudim de SAG* rose along with the lower *Hey* to *Nikvey Eynaim de Rosh SAG*, and were mingled there in the two *Zivugim*, they returned to their place, the *Tabur de AK*. There they expanded in *Rosh* and *Guf* as the image of the *Zivugim* they made in the *Rosh*, meaning in the place of *Nikvey Eynaim*.

It has already been explained that the *Masach de Nikvey Eynaim* stands at the *Tabur* (see *Ohr Pnimi* item 9), meaning in the place of the *Parsa* that's been erected there. Thus, it turns out that the *Rosh* of this *Partzuf* came out from the *Tabur* up to *Chazeh de SAG*, having only the two *Sefirot Galgalta* and *Eynaim*, and the lower *Hey* is in these *Nikvey Eynaim*.

This is the first *Rosh* in *Partzuf Nekudim*, considered to have the value of *RADLA de Atzilut*, as it does not join *Partzuf Nekudim* at all, but is *Behinat Shoresch Elyon* to the *Partzuf* of *Nikvey Eynaim* (see *Ohr Pnimi* item 20).

The three *Sefirot de Rosh*: *Awzen*, *Hotem*, *Peh*, which came out of the degree of the first *Rosh*, consist of two *Roshim*, since they are below its *Masach*. It is so

because they are considered the three *Sefirot AHP* compared to what is missing from the first *Rosh*, called *YESHSUT*. However, they do have *Eser* complete *Sefirot* in themselves, *GE* and *AHP*.

They are called *GAR de Nekudim*, standing from *Tabur de AK* down, and they are the actual *Nekudim* where these two *Zivugim de Katnut* and *Gadlut* occur. In *Katnut*, the lower *Hey* is in the *Eynaim* of that *Rosh*, and the three *Sefirot AHP* are considered the lower *Rosh* and *Behinat HGT* compared to the *Elyon*, which is the second *Rosh*, as it is below its *Nikvey Eynaim*.

In *Gadlut*, the lower *Hey* descends to the *Peh*, meaning to *Malchut* that contains all three *Roshim*. Then the *GE*, being the second *Rosh*, join their *AHP*, which is the third *Rosh*, and they become one *Rosh*.

Thus, three *Roshim* are made from *Eser Sefirot* of one *Rosh*. The first *Rosh*, which is *GE*, is called *YESHSUT*. It is still regarded as *Taamim*, and not *Behinat Nekudim*. The second *Rosh* is the *GE* of *GAR de Nekudim*, being *AHP* that were taken off *YESH* and *Tvuna*, having *Eser Sefirot* in and of themselves. The third *Rosh* is the *AHP* that were taken off the second *Rosh*, becoming a third *Rosh* in itself.

The second *Rosh* is *Keter de Nekudim* and the third *Rosh* is *Hochma* and *Bina de Nekudim*. The lower *Hey* is in the *Eynaim* of the second *Rosh*, and the *YHV* is in the third *Rosh*. In the *Zivug* of *Gadlut* that brings them together, when the lower *Hey* descends to the *Peh* of the third *Rosh*, and the two lower *Roshim* become one *Rosh*, the Name *HaVaYaH* is found in its order *YH VH*, as the lower *Hey* returned to her place.

#### **The Ayin has Behinat last Hey and first Hey.**

This is so because the entire *Partzuf Nekudim*, called *Ohr Eynaim*, is from *Behinat Nekudot de SAG* that rose and departed from *NHY de AK* and became *MAN* in *Nikvey Eynaim*. Thus, the *Eynaim* are like the first *Hey de HaVaYaH* because *Nekudot de SAG* are the first *Hey*.

The last *Behinat Hey* that rose along with them to *Nikvey Eynaim* also became *Behinat Eynaim*, and thus the *Eynaim* are regarded as the last *Hey de HaVaYaH*. We thus learn that the *Masach* in *Nikvey Eynaim* is a double *Masach* from the two *Heys* together. It has already been explained that this is the *Shoresh* for the association of *Midat ha Rachamim* with *Din*, the beginning of which was made in the connection of the two *Heys*, the first *Hey*, and the lower *Hey* in *Nikvey Eynaim*.

- 45. This is the meaning of what is written in the *Tikkunim* (Zohar), “I sleep” opposite the last *Hey*. In the annullment of *Ohr Nekudim*, “I sleep”, meaning “sleep” ( שינה ), and also “I sleep”, the letters of “second” ( שניה ). This is because *Hochma* is the First *Hey*, and second to *Keter*. It is known that *Taamim* are *Keter*, *Nekudot* are *Hochma*, *Tagin* are *Bina*, and *Otiot* are the lower seven.**

**It turns out that the *Ayin* is *Behinat Hochma*, which are *Nekudot*. This is the reason the sages of the congregation were called “The Eyes of the Congregation”, as it says, “then it shall be, if it be done in error by the congregation, it being hid from their eyes.”**

*Ohr Pnimi*



45. **“I sleep” opposite the last Hey. In the annulment of *Ohr Nekudim*, “I sleep”.**

The breaking of the vessels was primarily in the *Behinat* last *Hey*, and that’s where the sleeping comes to her. That is why sleep is implied in the last *Hey*.

*Hochma* is the First *Hey*... ..*Nekudot* are *Hochma*.

It is written above (*Ohr Pnimi* item 44) that the *Orot* that rose to *MAN* from *NHY de AK* contain all the *Nekudot de SAG*, which are from *Hochma* down, with the *ZON de AK*. It is known that the *Partzuf* is named after its highest *Sefira*, hence the *Nekudot* are called *Hochma*.

Comment [C.R.42]:

46. **These *Nekudot* are *Behinat Melachim* that ruled in *Eretz* (land of) *Edom* and died. This is also the meaning of “*ve ha Aretz Haita Tohu ve Bohu*” (Now the earth was unformed and void). *Aretz* is the last *Hey*, which is the *Behinat Ayin*. She is the one who was *Tohu ve Bohu*, which is the matter of the death of the *Melachim*, until their *Tikun* came, at which time it is said “Let there be light. And there was light.” It is also the meaning of “open Thine eyes, and behold our desolations.”**
47. **In order to understand that verse, we shall explain the matter of the *Ayin*. It is said that there are nine *Nekudot*: *Kamatz*, *Patach*, *Tzere*, *Segol*, *Shva*, *Holam*, *Shuruk*, *Hirik*, *Kubutz*. However, they also contain Upper *Behinot*, such as *Holam*, and Middle, such as *Shuruk*. All the rest are below, and their place is under the *Otiot*. All this will be explained later.**

*Ohr Pnimi*

47. **Upper *Behinot*, such as *Holam*, and Middle, such as *Shuruk*. All the rest are below.**

This is because three *Orot* operated in the first *Nekudim*: the *Hevel* of the *Tabur*, which is *Behinat Peh* of the first *Rosh*, called *YESHSUT*. This *Ohr* is called *Holam*, for it shines above the *Otiot*, because the first *Rosh* is not considered actual *Ohr Nekudot*, but only a *Shoresh*. Moreover, even during the *Gadlut*, it does not unite into one with its *AHP*, which are *GAR de Nekudim* (*Ohr Pnimi* item 31).

Comment [C.R.43]:

The second *Ohr* is *Hevel ha Yesod*, which is *Behinat Inner ZON* that shine to *GAR de Nekudim*, *Vav* for *Ima*, *Yod* for *Abba*, as the *Rav* says in item 31. Also, this *Ohr* is called *Shuruk* because it shines inside the *Kelim de AVI*.

The third *Ohr* is *Ohr* that is poured from *Peh de Nekudim* down to the *ZAT de Nekudim*, which extend from the *Parsa* by the *Zivug de Gadlut* (see *Ohr Pnimi* item 31). Hence, these are *Behinot* lower *Nekudot* below the *Otiot*, meaning extending from under the *Kelim de Elyon* because *Parsa* is the end of *Sium Etzbaot Raglaim de SAG de AK*.

48. **Now, all the last seven *Nekudot* are in the form of *Yodin* (pl. for *Yod*), except the first two *Nekudot*, *Kamatz Patach*. These are two *Vavin* (pl. for *Vav*), and *Yod*.**

The thing is that when we count all the *Yodin* in these seven *Nekudot*, they are thirteen *Yodin*, *Gimatria* 130, same as *Ayin* (י"ן)

). This indicates that the *Nekudot* come out of the *Ayin*, and *Kamatz Patach*, which are *Yod* and two *Vavin* remain. Their *Gimatria* is 22, implying the twenty-two *Otiot* from which the *Kelim de Nekudim* were made.

*Ohr Pnimi*

48. **All the last seven *Nekudot* are in the form of *Yodin*, except the first two *Nekudot*.**

It is so because the *Kamatz Patach* are the *Shoresh* of all the *Nekudot*, as the Rav writes here. The *Kamatz* is *Keter* and *Patach* is *Hochma*. You already know that the *GAR de Nekudim* are divided into *Galgalta ve Eynaim*, called *Keter*, and *AHP* that have departed from this *Keter*, called *HB*.

This division is because of the two *Heys* that were joined together and rose to the *Eynaim*. As a result, the *Eser Sefirot de Rosh de Nekudim* divided by way of lower *Hey* in the *Eynaim*, and *YHV* in the *AHP*.

Interpretation: the *Masach de Behina Bet de Hitlabshut*, which is the first *Hey*, is named *Vav* here, since it is *Behinat Zachar*. The last *Hey*, having joined with this *Vav* in the *Nikvey Eynaim*, is the *Behinat Nekuda* inside the *Vav*. This is because *Nekuda* indicates *Midat ha Din*, as a “black *Nekuda* without any whiteness at all.”

However, the connection of the *Nekuda* with the *Vav* in the *Nikvey Eynaim* does not make a *Behinat Shuruk* there, but only *Behinat Kamatz*. This is because the *Vav* is laid down and the *Nekuda* under her is as a *Rakia* and *Nitzotz*.

The reason for it is that the *AHP* are found to be departing because of this connection of the *Rakia* and the *Nitzotz*. Hence, they are called *Kamatz*, from the words *Kimutz* (thrift) and *Situm* (blockage) that occurred by the ascent and connection of the lower *Hey* in the *Eynaim*.

The *YHV* that now shine in *AHP* are in a state of *Kimutz* and *Situm*, as they suffer from two:

1. Their entire *Koma* is *Behina Aleph*, since they are *Behinat Nekeva de Keter* (see *Ohr Pnimi* item 23). They need to get *He'arat GAR* from the *Zachar*, being *Keter*. However, because of the *Kamatz* in *Kli de Keter* they are no longer considered *Behinat Rosh*, and cannot incorporate in the *Zachar* in *Keter*.
2. They have become *Behinat Guf*. Hence, these *HB* are in *Behinat Achor be Achor*.

However, in and of themselves they are *YHV*, as the Rav says that *YHV* is in the *AHP*. This is very interesting since he thus tells us that *Behinat* lower *Hey*, which is the *Nekuda* under the *Patach* in the *Nikvey Eynaim* makes the *Kamatz* there. It is written that it did not come down to *Behinat AHP*.

Only the *Behinat Rakia*, being the *Kav* above the *Nekuda*, which is like a *Patach*, descended by itself to the *AHP*. It did not take with it anything of the *Nekuda*, meaning the lower *Hey*, but the *Masach* in the *Peh* is only *Vav* without the *Nekuda* incorporated in it in the *Nikvey Eynaim*.

Thus, it becomes clear that the *Masach* in *Kli de Keter de Nekudim* contains within it a *Patach* and a *Nekuda*, which are *Rakia* and *Nitzotz*, meaning the form of *Kamatz*. The *Masach* in *Kli de HB de Nekudim* is but *Hitpashtut* of the

*Patach* contained in the *Kamatz* in the *Nikvey Eynaim*, meaning in *Kli de Keter*, having nothing of the *Nekuda*.

However, during the *Zivug de AB SAG*, causing the lowering of the lower *Hey* from the *Nikvey Eynaim* to the place of *Peh* as in the beginning (see *Ohr Pnimi* item 14), the *Kamatz* in *Kli de Keter* descends and connects with the *Kli de HB* that was only a *Patach* there.

That causes the opening of the *Eynaim* because the place of the *Zivug* that was in the form of *Kamatz* in the *Nikvey Eynaim*, blocking the *Orot*, has now opened widely, as the *AHP* returned to the *Rosh*. This is because then the *Ohr* descended to the lower seven *Sefirot de Nekudim*, and you can therefore see how all the *Nekudot* emerged from the *Zivug* of *Kamatz* and *Patach*.

It turns out that the seven lower *Sefirot* came out after the descent of *Kamatz* to the place of *Peh* by the *Zivug de Gadlut*. It turns out that these seven *Nekudot* emerged from the *Nekuda* inside the *Kamatz*, for as long as the *Nekuda* was incorporated in the *Nikvey Eynaim*, the *Peh* of *Nekudim* there was only the *Patach*. At that point the seven *Nekudot* could not expand from the *Peh* down for the *AHP* themselves were in *Behinat Guf* and the *Patach* in the *Peh* was in *Behinat Malchut de Malchut*, called *Tabur*.

Comment [C.R.44]:

However, after the descent of the lower *Hey* to the place of the *Peh*, the *Orot* of the seven lower *Sefirot* opened and came out to their place. Thus, the entire merit of the lower seven extended from the *Nekuda*, which is why they were implied in the form of *Yodin*, meaning only *Nekudot*. This is because they do not extend from the *Rakia*, which is a *Patach*, but rather from the *Nitzotz*.

It is written, “All the last seven *Nekudot* are in the form of *Yodin*, except the first two *Nekudot*, *Kamatz Patach*. These are two *Vavin*, and *YHV*,” for the above reason. The *Vavin*, being *Patach*, are incorporated only in *Keter* and *Hochma*, *Vav* and *Nekuda* in *Keter*, which is the form of *Kamatz*, and *Vav* alone in *Hochma*, which is the form of *Patach*. However, there is only *Behinat Nekuda* in the seven lower *Sefirot*, since this is where they emerge.

#### **The *Nekudot* come out of the *Ayin*.**

Meaning that through the descent of the lower *Hey* from the *Eynaim* all the *Nekudot* came out.

#### **The twenty-two *Otiot* from which the *Kelim de Nekudim* were made.**

The *Kelim* are called *Otiot* and the number twenty-two contains all the *Behinot Kelim* in reality. It has already been explained how all the *ZAT* emerged from the *Zivug* of *Kamatz* and *Patach*. They also produced *Behinat knew Kelim*, called *Kelim de Achor*.

- 49. It is not surprising that the *Kelim* were registered and implied in the first two *Nekudot*, the best among them. The thing is that the *Kelim* for the rest of the *Nekudot* were made of these first two *Nekudot*, namely *Keter Hochma*. These are also the ones that procreated and elicited *Kelim* for the *Sefirot* below them.**

**There is yet another reason: it is known that the seven lower *Nekudot* are the seven *Melachim* that died. However, the first did not die. It is also known that *Behinat* death is the breaking of the *Kli*, hence the seven other *Nekudot* remained without a *Kli*, but only *Ohr*, which is the *Behinot* of the *Nekudot*.**

However, the first ones did not die; they remained with their *Kelim*. Thus, the *Orot* conceal and clothe within the *Kelim*. They are named after the *Kelim*, which are the twenty-two *Orot*, implied in the *Kamatz* and *Patach* as we have mentioned.

*Ohr Pnimi*

49. **The first did not die.**

Rather, the *Kamatz* returned to the *Nikvey Eynaim* as it was before. Also, the *Patach* remained alone once more in *Kli de Hochma*. It is so because when they are in their place as they were when they were first created, they are considered *Kelim de Panim*, where annulment and breaking do not apply.

50. **The *Kamatz* indicates the *Keter*, and the *Keter* is *Taamim*. The *Patach* indicates *Hochma*, and they are the *Nekudot*. Hence, these two *Nekudot* are called *Kamatz* and *Patach*, as they imply the above matter.**

As long as only *Taamim de SAG* elicit, being the *Behinat Orot AHP*, the *Orot* were still blocked and stint. When *Behinat Nekudot* came, which are *Hochma – Patach*, being the *Behinat Ayin*, then they opened in the “opening of the eyes,” as mentioned in the *Tikkunim*. This is the matter of the point of *Patach*. However, in the *Behinot Taamim*, which are *Keter*, it is *Kamatz*, because the *Orot* were blocked and stint.

*Ohr Pnimi*

50. **The *Patach* indicates *Hochma*.**

This means that the *Nekudot*, meaning the seven lower *Sefirot* came out of this *Zivug de Kamatz Patach*, which are *Keter* and *Hochma*. Then the *Nekudot de SAG* emerge and appear, as will be written henceforth.

***Taamim de SAG* elicit, being the *Behinat Orot AHP*... ..When *Behinat Nekudot* came... ..opened in the “opening of the eyes.”**

You must understand the oppositeness that occurred because of the ascent of the lower *Hey* to the *Eynaim*, where the *Nekudot* preceded the *Taamim*. The primary difference between *Taamim* and *Nekudot* is that *Taamim de SAG*, reaching the *Tabur*, did not connect with the lower *Hey*, meaning the Inner *ZON de AK*.

However, the *Nekudot de SAG*, which are the lower nine from *Hochma* down, connected with the lower *Hey* and rose to *MAN* to the *Eynaim* (item 6). Thus, the opposite occurred here in the *Partzuf* that came out of this *Zivug de Nikvey Eynaim*.

The *Behinot Nekudot*, meaning the connection of the first *Hey* with the lower *Hey* was made in the *Nikvey Eynaim*. Hence, the *Behinat Taamim*, meaning the *Behinat* first *Hey* that did not connect whatsoever with the lower *Hey*, came out in the *AHP* (see *Ohr Pnimi* item 48).

Thus, the *Nekudot* were found to be above *Nikvey Eynaim* and *Taamim* below, in the *AHP*. This is the opposite of their stance in *SAG* where the *Taamim* are above *Tabur* and the *Nekudot* below *Tabur*.

However, this is still not considered departure to the *Nekudot*. As long as the *Behinot Nekudot* are in *Nikvey Eynaim*, they are not disclosed outwardly, as they are there as *Kamatz* (see *Ohr Pnimi* item 48).

Afterwards, by the *Zivug de AB SAG* where the *Nekudot* come out from the *Eynaim* to the *Peh* under the *Taamim*, it is considered that the *Nekuda* departed and separated from there. The *Eynaim* remain as a mere *Patach*, without a *Nekuda*, and then the *Eynaim* open, the *AHP* return to the *Rosh*, and the *ZAT* come to their place.

It is written, “As long as only *Taamim de SAG* elicit, being the *Behinat Orot AHP*, the *Orot* were still blocked.” Meaning, as long as the lower *Hey* was in the *Eynaim* and the *Nekudot* could not come out, but only the *Taamim* as *YHV* cleaned from the lower *Hey*, “the *Orot* were still blocked and stint.”

“When *Behinat Nekudot* came, which are *Hochma – Patach*, being the *Behinat Ayin*, then they opened in the ‘opening of the eyes’.” At that time the *Nekuda* that was attached to the opening of the *Eynaim* came down and the *Ohr* of *Nekudot de SAG* appeared outwardly, which are *Behinat Hochma* (see *Ohr Pnimi* item 45).

51. Now we shall return to the matter of the verse “open Thine eyes.” When the *Behinat Ayin* comes, which are the *Nekudot*, it is then said, “open Thine eyes.” This is because then it is with open eyes.

It has already been explained that all these *Behinot* are in the name *SAG*. This name implies *Bina*, which is Upper *Gevura*, upon which the *Dinim* are dependent; hence the matter of the annulment of the *Melachim* was in that *Behina* of *SAG*.

In *SAG* itself too there is *Behinat Taamim*, which are also called *AB*, although they are in *SAG*. Yet, the *Nekudot de SAG* are the essence of *SAG* itself, which are *SAG de SAG*, and there was the annulment and the death.

This is the meaning of “they are together become impure,” for all the annulment was in the name *SAG*. *SAG* itself, however, is indicated to come from the words “*Nasogu Achor*” (they are turned away back), which is the annulment of the *Melachim*.

52. The *Ayin* is also named after *SAG*, like the above *AHP*. This is because when there were the above three *Behinot AHP*, which are the *Taamim*, their name *SAG* was *Behinat HaVaYaH*, which is *SAG: Yod, Hey, Vav, Hey*. However, in the *Ayin*, which is *Behinat Nekudot*, it is the *SAG* of three times *Ekie*, which is also *SAG* in *Gimatria*, and this is the *SAG* in the *Ayin*.

53. Now, all these *Ekie* from these three, take all the *Behinot* twenty-two *Otiot*, implied in the *Kamatz Patach*, to make of them *Kelim* through the *Histaklut Ayin* in them. Thus, each of their names *Ekie* consists of all the *Behinot* twenty-two *Otiot*.

Thus, the three names *Ekie* with the three times twenty-two *Otiot*, with the *Kolal* (included), amount to 130, which is *Ayin* in *Gimatria*. This is how the name *SAG* is implied in the *Ayin* too.

**54. This is the meaning of “open Thine eyes, and behold,” because in AHP there are three times SAG, which is Pekach (open) in Gimatria, with the Kolel, and after them comes Behinat Eynaim. This is the meaning of “open Thine eyes,” because these three Ekie in the Eynaim are Behinat Ekie in Yodin, Gimatria 161, the same number as Einecha (Thine eyes), with the Kolel. This is also the meaning of “and behold our desolations,” for here was a great desolation, and annulment of the Melachim.**

*Ohr Pnimi*

54. **“open Thine eyes, and behold,” because in AHP there are three times SAG, which is Pekach in Gimatria, with the Kolel, and after them comes Behinat Eynaim.**

This means that the prayer is to straighten the order and make the YHV, which are the Taamim, above, and the SAG in the Eynaim, which is the Behinat connection of the two Heys there come down past the place of the Taamim.

It is so because after the Nekuda attached to the Patach in the Eynaim comes down, and the Patach remains without the connection with the lower Hey, the Eynaim open and form a Patach . This is the meaning of **“and after them comes Behinat Eynaim,”** meaning after the Taamim implied in the Gimatria “open”.

**“and behold our desolations,” for here was a great desolation, and annulment of the Melachim.**

This is because through the returning of the order to its place as in the previous item, the lower Hey will come down and the YHV will return up. Hence, the entire great desolation, which occurred because of the breaking of the vessels, will be corrected with the entire Tikun Kelim we have in Olam ha Tikun today.