

Histaklut Pnimit

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Bear in mind that *Olam ha Nekudim* is the first *Shoresh* that *Olamot ABYA* stem from. It is here that the association of *Midat ha Rachamim* with *Din* is erected and rooted; it is the first beginning. This is the meaning of the ten utterances from which the world was created, referring to the ten *Kelim* for the *Hitlabshut* of the *Ohr Elyon*, as we have already elaborated on above (*Ohr Pnimit*, beginning of Part 4).

However, in the previous three *Partzufim* of *AK* there was only one utterance. In other words, the *Ohr Elyon* clothed only one *Kli*, called *Malchut*, but the nine *Sefirot* prior to *Malchut* were clean from any *Behinat Kli*.

Hence, we should thoroughly understand the evolution of matters brought in the Rav's words in this part, and how they come and connect by way of cause and consequence from the three previous *Partzufim*. We shall begin in explaining the order of the creation of this *Partzuf Nekudim* from its *Partzuf Elyon*, called *SAG de AK*.

1. It has already been explained that the primary factor in the creation of any new *Partzuf* is the *Bitush de Ohr Makif* and *Ohr Pnimit* on each other. This *Masach* and *Ohr Hozer* that it raises, extend and clothes the *Ohr Pnimit* of the *Partzuf*. To the extent that it clothes and extends the *Ohr Pnimit*, it rejects the *Ohr Makif* from the *Partzuf*, the *Ohr Makif* that belongs to the *Partzuf* (see Part 4, Chap 1, *Ohr Pnimit* item 7).

This *Bitush* of the *Ohr Makif* purifies the *Masach* from its *Aviut* until it raises it to its *Shoresh*, meaning purifies it entirely from its *Behinat Aviut de Guf* until it equalizes with the *Malchut de Rosh* of that *Partzuf*. This is considered that the *Masach* rose and was incorporated there in the *Masach* in *Malchut de Rosh*, in the *Zivug* from below upward.

Then the *Masach de Guf* was renewed with a new *Aviut*, raising a new *Koma* of *Eser Sefirot* in *Rosh*, *Toch*, *Sof*. This new *Koma* is considered a new *Partzuf*, the son of the previous *Partzuf*, where the new *Hizdakchut* and *Zivug* are made (see Part 3, Table of Questions, item 210).

That *Ohr* of the newly born *Partzuf* is *Behinat* part of the *Ohr Makif* of the *Partzuf Elyon*. This is because the *Ohr Makif* appears only by the creation of the *Neshamot* and the *Partzufim* of the *Tachtonim*, as our sages have written, "The Son of David doth not come before all the *Neshamot* in the *Guf* end." This refers to the entire well of the *Neshamot* contained in the inclusive *Ohr Makif Elyon*. This is also the meaning of the *Bitush de Ohr Makif* in *Ohr Pnimit*, as this is the entire manner of its appearance.

You find that the *Masach de Guf*, which is the *Masach de Tabur*, is the primary operator in the emanation of the *Tachton*. This is because it ascends to mingle in the *Zivug Elyon* of the *Rosh* and raises the *Reshimot* of the *Eser Sefirot* that remain after the *Histaklut Orot* of the *Guf de Elyon* to the *Maatzil*, being *Malchut de Rosh* (as written in Part 4, Table of Topics, item 210).

The reason for it is that concealment and revelation always come as one in *Kedusha*. Know, that where you find concealment, this is also the place of the revelation. They cling to one another as the wick to the candle.

Moreover, the covering and the concealment is the only preparation for its appearance. Thus, if it weren't for the concealment, the appearance would never be, as there is no existence for the candlelight without the wick.

You already know that the first appearance of this *Masach de Tabur*, in its first appearance, meaning in the first *Partzuf* of *AK*, was the sole generator of the existence of the darkness and the vacant *Halal* in the *Olamot*. Also, the entire difference between *Olam Ein Sof* that filled the entire reality and *Partzuf AK*, which is only *Behinat* thin *Kav* of *Ohr*, occurred because of this *Masach de Tabur*.

This *Masach* detained the *Ohr Elyon*, did not let it expand and fill the entire reality as it would, and put a *Sof* and *Sium* on the *Ohr Elyon* in the middle point, as has been written elaborately in previous parts.

Even though the *Masach* in *Malchut de Rosh* set up the matter of the detainment and the *Hakaa* on the *Ohr Elyon*, it is done only in potential. This is because there is no conduct of *Halbasha* in the *Rosh*; all the more so detainment on *Halbasha*. Rather, anything marked as “potential”, manifests and appears in the *Guf* “in actual”.

The *Behinat Halbasha* made in the *Ohr Hozer de Rosh*, meaning on the first nine *Sefirot*, appears in the first nine *Sefirot* of the *Guf*, whose place is called “from *Peh* to *Tabur*”. The detainment and the rejection made in the *Rosh* appear in the *Malchut de Guf*, whose place is called “from *Tabur* to *Sium Raglin*”.

Thus it is made completely dark from *Sium Raglin* down, for the *Kav* of *Ohr* extending from *Ein Sof* stops there. It is known that that ending point is in the *Behinat Olam ha Zeh*, meaning our very earth, as it says, “And His feet shall stand upon the mount of Olives.”

2. We've learned that the entire *Behinat Din* in reality is packed and sealed in the *Masach de Tabur* in its first appearance, which is the first *Partzuf de AK*. Hence, a strong *Bitush* took place there between the *Ohr Makif* and the *Ohr Pnimit*. This is because the *Ohr Pnimit* that clothed in *Akudim* of this *Partzuf* was very small compared to the *Ohr Elyon* that remained without, which is all the previous *Ohr* that filled the entire reality, called *Ohr Makif* with respect to that *Partzuf*. Also, the place of the *Bitush* was in the *Masach de Tabur*. Had it not been for that *Masach*, the *Ohr Makif* would have entered the *Pnimit* of the reality as before.

This generated the *Hizdakchut* of the *Masach* and the *Histaklut Orot* of the *Akudim* of the first *Partzuf de AK*, called *Partzuf Galgalta*. The *Masach* with all the *Reshimot* that remained of the *Eser Sefirot* rose and incorporated in the *Zivug* of the *Malchut de Rosh* of this *Partzuf*, except the last *Behina*, which does not leave a *Reshima*.

This *Zivug* occurred there on the *Reshimo* of the Upper *Behina* contained in the *Masach*, which is the *Reshimo de Behina Gimel*, because the *Reshimo de Behina Dalet* disappeared, as it is the last *Behina*. Hence, the *Zivug* was made there on *Behina Gimel*, eliciting *Komat Hochma* by the power of the ascent of *Malchut* to the *Hotem* since she was incorporated in the *Masach de Tabur* consisting only of *Behina Gimel* (see Part 3, Table of Topics, item 210).

It explains there that after the *Aviut* was recognized in the *Reshimot de Masach de Tabur*, which come from *Aviut de Guf*, they are found to

descend from the *Rosh* to the *Guf* instantaneously, meaning to *Behina Gimel* of the *Guf*, called *Chazeh*. From the *Chazeh* up it elicits *Eser Sefirot de Rosh* through a *Zivug* with the *Ohr Elyon*, up to the *Peh* of the Upper *Partzuf*. From the *Chazeh* down, it expands in *Eser Sefirot de Rosh, Toch, Sof* of the *Guf*, ending in the place of *Tabur de Elyon*. It is so because it cannot expand below *Tabur*, as it lacks *Behina Dalet*, and under the *Tabur* it is the place of *Behina Dalet*.

3. You find that this *Masach de Tabur* obstructed the *Ohr Makif* of the first *Partzuf de AK* and did not let it expand from *Tabur* down. Now, by the force of the *Bitush* that the *Ohr Makif* made in it, it has been qualified to extend and clothe a complete *Partzuf* in *RTS*. Thus, it is precisely the force of concealment that overturned and became a force of revelation.

Moreover, the *Masach de Tabur* of this second *Partzuf de AK*, is also purified by the force of the *Bitush* of *Ohr Makif* on it. Finally, it ascends and mingles in the *Zivug de Rosh* of that *Partzuf*, and it too is renewed there with a new *Aviut de Behina Bet*. This is because here too the last *Behina*, namely *Behina Gimel*, disappeared and did not leave a *Reshima*.

After the *Aviut* of the *Guf* in the *Masach* had been recognized, it descends to the place of *Behina Bet de Guf*, having the same value as its *Chazeh de Elyon*, because *Tabur* of this *Partzuf AB* is *Behina Gimel*. Since there is no *Behina Dalet* at all in the second *Partzuf de AK*, the *Chazeh* is considered its *Behina Bet*.

Hence, the new *Koma*, emanated from it, descends to the place of its *Chazeh* and produces *Eser Sefirot de Rosh* from the *Chazeh* upward, and *Eser Sefirot de Guf* with *Toch* and *Sof* from the *Chazeh* downward. This *Partzuf* is the third *Partzuf de AK*, called *SAG de AK*.

Thus we find once more that the force of concealment has turned into a force of revelation. This is because the *Masach de Tabur*, which obstructed the *Ohr Makif de Partzuf AB* and did not let it expand below even a bit, has now been renewed and expanded into a new *Partzuf* with *RTS*.

4. The matter of *Masach de Tabur* does not refer solely to the point of *Tabur*, but to the entire *Eser Sefirot* in it. Also, the point of *Tabur* is but the force of *Sium* on *Keter Hochma* and *Bina*, after which there are two more points: the point of *Yesod*, and the point of *Sium Raglin*. The force of the *Sium* on *ZA* is at the point of *Yesod* and the force of the *Sium* on the *Malchut* is at the point of *Sium Raglin*. They are all contained in *Masach de Tabur*, and remember that.

This entire place called “from *Tabur* to *Sium Raglin*”, is but a single *Sefira*, the bottom *Sefira* of the *Guf*, called *Malchut*. The first *Tzimtzum* was on her and the existence of the *Masach*, detaining and rejecting the *Ohr Elyon* from clothing in her, had been erected in her.

Since the *Ohr Elyon* contains *Eser Sefirot*, this *Masach* in *Malchut* contains ten forces of *Sium* for these *Eser Sefirot* too. The extension of ten forces of *Sium* is called “from *Tabur* down”. Now you can see that the whole issue of the above *Bitush* of the *Ohr Makif* in *Ohr Pnimit*, expanding the *Gevul* of the *Masach de Tabur*, as has been explained above, all this refers to that place from *Tabur* down.

5. We have yet to understand what is brought in several places, that the place of *MA* and *BON* is from *Tabur* of the *Partzuf* downward, as well as the matter of the five *Sefirot TNHYM* of the *Partzuf*, whose place is from *Tabur* of every *Partzuf* downward. According to the above, there is only one *Sefira* there, *Sefirat Malchut*.

The thing is that the Rav has already noted in several places that there is no *Malchut* without *NHY*, as it is written, “three flocks of sheep lying there by it.” The reason for it has already been explained in Part 5, *Ohr Pnimit* item 45. It states that the three *Sefirot Hod, Yesod, Malchut*, are all but an expansion of the *Kli Malchut*. Thus, in *Kli Malchut* itself there are three *Sefirot HYM*.

It is also known that in *Behinat Achoraim*, the *Netzah* and *Hod* are considered one *Sefira*, and they are mingled in one another indistinguishably. Hence, all these four *Sefirot NHYM* are only considered *Sefirat Malchut*, but when the *Ohr* reaches them from the *Behinat Panim*, the *Netzah* is then separated from the *Hod*, and the merit of *Hod* becomes apparent. Then they are considered two separate *Sefirot*.

However, even then, since the four *Sefirot* were once connected, they no longer part. Rather, it is considered that *Netzah* contains the four *Sefirot NHYM* from the *Behinat* “right”, and *Hod* contains the four *Sefirot NHYM* from the *Behinat* “left”.

You can therefore see how there are always four *Sefirot Netzah, Hod, Yesod, Malchut* in the *Malchut*. Thus, you should know that even though the place from *Tabur de AK* down is indeed only *Sefirat Malchut*, still there are four *Sefirot NHYM* there.

We have yet to explain the issue of *MA* and *BON*, which are always from *Tabur* down. This is a completely different matter, for it is not considered among the *Sefirot* of the five *Behinot de Ohr Yashar*, when the place from *Tabur* down is considered the four *Sefirot NHYM*. Rather, it is by measurements of *Koma*, of the five *Partzufim Galgalta, AB, SAG, MA* and *BON*.

Know, that from the perspective of the measurement of the *Koma*, *MA* and *BON* are considered as one *Koma* that comes out by *Zivug de Haka* in the *Masach*, whose *Aviut* is from *Behina Aleph*, extending only *Komat ZA*. The reason is that here there are but four *Behinot* of *Aviut* in the *Masach*: *Komat Keter* comes out on *Masach de Behina Dalet* etc. and *Komat ZA* on *Masach de Behina Aleph*.

However, on a *Masach* that is already purified, such as *Behinat Keter*, from which *Komat Malchut* should stem, there is no *Haka* between that and the *Ohr Elyon*, in such a way that a *Komat Partzuf* would emerge off it in *Rosh, Toch, Sof*. This is because it is not in *Shinui Tzura* from the *Ohr Elyon*. Hence, there is only *Zivug de Haka* until the measure of *Aviut de Behina Aleph*.

Moreover, even *Behina Aleph* is considered a very frail *Aviut*, and in *Masach de Behina Aleph* the *Zivug de Haka* is called *Histaklut Dak*, from which there is no *Hitpashtut Partzuf* in *Behinat RTS* (see Part 3, Chap 11, item 6, and *Ohr Pnimit* there).

This *Partzuf MA* and *BON* that came out on *Masach de Behina Aleph* was only through a special *Tikun*, meaning by the ascent of the lower

Hey to the *Eynaim*, where the two *Heyin* connected together, the First *Hey* with the Last *Hey* (this Part, item 44). The association of this *Aviut* with *Behina Aleph* induced a sufficient *Zivug de Hakaa* to produce a *Partzuf* in *RTS*, called *MA* and *BON*. However, without the association of the last *Hey*, *Behina Aleph* too is unfit for *Zivug* on producing a *Partzuf*.

6. It's been explained that the very cause of the elicitation of the *Koma de Behina Aleph*, called *MA* and *BON*, is the last *Hey*, meaning *Malchut de AK*. Thus, two *Partzufim* are related to the last *Hey*, being *Behina Dalet*: the first is *Partzuf Galgalta de AK*, whose level reaches *Keter*, and the second is *Partzuf Nekudim de AK*, which are *MA* and *BON*.

The *Koma* of the latter reaches *ZA*, which in turn elicited because of the ascent of the lower *Hey*, which is *Behina Dalet*, to *Nikvey Eynaim*. The reason *Behina Dalet* did not produce *Komat Keter* here, as in *Partzuf Galgalta de AK*, will be explained below.

Thus you find that the force of *Tzimtzum* in *Masach de Tabur* of *Partzuf Galgalta* broadens through the *Bitush* of *Ohr Makif* in *Ohr Pnimi* (see item 4 here). It is so because once it had purified into *Behina Gimel*, *RTS* of the second *Partzuf de AK* had expanded from it, called *AB*.

After it had purified into *Behina Bet*, a third *Partzuf*, called *Partzuf SAG*, expanded from it in *RTS*. Finally, after it had purified into *Behina Aleph*, *Partzuf Nekudim* expanded from it, called *MA* and *BON de AK*.

7. We must thoroughly understand, that the *Masach* had already been purified into *Behina Aleph*, meaning the measure of *Aviut* found in *Kli de Hochma*. Thus, how can *Behina Dalet* participate with her *Aviut* here too, generating the *Koma de MA* and *BON* through the both of them?

Furthermore, if *Behina Dalet* really has joined with *Behina Aleph* here, there should have been a *Partzuf* in *Komat Keter* here, like *Partzuf Galgalta de AK*. Thus, why did only *Komat ZA* come out here, meaning at the measure of *Komat Behina Aleph*, and not *Komat Behina Dalet*?

The thing is that it is known that there is no issue of *Hizdakchut* in the *Kelim*. Hence, even though the *Masach* of *Behina Dalet* that operated in *Partzuf Galgalta de AK* has been purified when emanating *AB*, the *Kelim* themselves were not changed by that in any way. The *Aviut de Behina Dalet* remained in them as in the beginning, before the *Hizdakchut* of the *Masach*.

However, after the *Ohr* departed from them, no operation manifested off them, since a *Kli* without an *Ohr* is like a body without a soul. Therefore, after *Nekudot de Partzuf SAG* expanded and illuminated from *Tabur* to *Sium Raglin de Partzuf Galgalta de AK* (see *Ohr Pnimi* item 1), because of this *He'arat SAG*, the *Aviut de Behina Dalet* came back to life in the *Kelim* from *Tabur de AK* down.

In that state the *Aviut* of *Behina Dalet* in the *Kelim* from *Tabur de AK* down, mixed with the *Masach* in the *Kelim* of *Nekudot de SAG*. This is because during the ascent of the *Masach* to the *Maatzil*, it was

incorporated in all the *Reshimot* in the *Sefirot* from which the *Orot* had left (see *Partzuf 4*, Chap 4, *Ohr Pnimit* item 50).

Thus, as it is incorporated of the *Reshimot de Sefirot de SAG*, which are *Behina Bet*, it was also incorporated of the *Reshimot* in the *Kelim* from *Tabur* down, being *Behina Dalet*. It raised those two *Behinot* to the *Maatzil* together, which is *Malchut de Rosh de SAG*.

You already know that this *Masach* consists solely of *Aviut de Behina Aleph*, because *Behina Bet* is the last *Behina* here, which does not leave a *Reshimo* after her, only from *Behinat Hitlabshut*. Thus, the *Masach* consists of two *Reshimot* that remained after the *Histaklut Orot* from the *Sefirot de SAG*, being *Behina Bet de Hitlabshut* and *Behina Aleph de Hamshacha*, called *Zachar* and *Nekeva*.

Thus, *Malchut de Rosh* too rose to *Behina Aleph de Rosh*, meaning according to the measure of *Aviut* contained in the *Reshimo* that remained in the *Masach*, being *Behina Aleph*, as the Rav wrote concerning *Partzuf AB* (Part 5, item 6 and *Ohr Pnimit* there). However, the *Reshimo de Behina Dalet* is also incorporated in the *Masach* that remained in the *Kelim* below *Tabur de Galgalta de AK* after the *Histaklut Nekudot de SAG* from within them.

Thus, since the *Masach* is primarily *Behina Aleph* and *Behina Dalet* is subordinate to it, and is not at all from its *Behina*, it is therefore drawn with it to the *Nikvey Eynaim*, which is *Behina Aleph de Rosh*. For that reason the *Zivug* was not made on *Aviut de Behina Dalet*, extending *Komat Keter*, but only on *Behina Aleph*, extending *Komat ZA*.

8. With all that is explained above, you will see that the *Tikkunim* depend primarily on *MA* and *BON*, standing from *Tabur* of every *Partzuf* downward. This is so because that is the place of the *Din* and lack of every *Partzuf*, as in the *Tabur* of the first *Partzuf de AK* (see items 1, 2), and in all the *Partzufim* through the end of *Assiya*.

Also, every *Partzuf Tachtan* comes only to fulfill and complement the place of this lack in the *Elyon*, because of the rejection and detainment force, found in the *Masach* of that *Tabur* on the *Ohr Elyon*. It is as he writes above, that any *Tachtan* uncovers a part of that *Ohr* which was rejected by the *Masach de Tabur de Elyon*.

Thus, the more the *Partzufim* and *Neshamot* increase, the more that *Gevul* from *Tabur* down will expand, broaden and become fit for the reception of the *Ohr Elyon*. Finally, the comprehensive *Ohr Makif*, called *Ohr Makif de Ein Sof*, will appear, and then there will be the *Gmar Tikun*.

Hence, the *Tikkunim* depend primarily only on *Partzufim MA* and *BON* that stand from *Tabur* down. Remember that, as this is an elementary concept in the entire scope of the wisdom.

Thus, this *Olam ha Nekudim* that the Rav deals with here, is the first *MA* and *BON* that appeared in the *Olamot*. It is called merely *BON*, because there are no remains of it for *Olamot ABYA*, but only the *Behinat Nekeva*, called *BON*. This is because the *Zachar* that extends the *Mochin*, meaning the *GAR*, is called *MA*, and the *Nekeva* that receives the *Mochin* is called *BON*.

9. Now we shall come the actual words of the Rav. We shall begin by explaining the matter of the *Kelim* of *Partzuf Nekudim*. The Rav says (Part 6, item 19) that the *Kelim* came out by the *Histaklut Eynaim* in *AHP*.

We must understand why the emergence of the *Kelim de Nekudim* is different from the other *Partzufim*. It is known that *Malchut de Rosh* expands from her and within her into ten *Kelim* from above downward in the entire measure that her *Ohr Hozer* clothed the *Eser Sefirot de Rosh*.

Accordingly, *Malchut de Eynaim* should expand as *Kelim* from *Nikvey Eynaim* down to the extent that she clothed from *Nikvey Eynaim* up. Hence, there should have been a *Histaklut* in the *Nikvey Eynaim*, not in the *AHP*.

Indeed, there is a profound matter here. We have learned in item 7 that the lower *Hey*, being *Behina Dalet*, rose to *Nikvey Eynaim*, which is *Behina Aleph*. However, there was still no *Zivug* on *Behina Dalet*, but on the *Reshimo de Behina Bet de Hitlabshut*, called *Awzen*, *Behinat Zachar*, and on the *Reshimo de Behina Aleph de Hamshacha*, called *Hotem Peh* (see elaborately *Ohr Pnimit* item 44).

Thus, it turns out that the *Kelim de Nekudim* do not have anything of *Behinat* lower *Hey*, namely *Behina Dalet*. This is because the lower *Hey* remained in the *Nikvey Eynaim* and her *Behina* did not expand downward.

We might therefore ask: “How were *GAR de Nekudim* divided into two *Roshim*, *GE*, being *Keter*, and *AHP*, being *HB*, as it is known that the Lower *Hey* is in the *Eynaim* and the *YHV* in *AHP*?”

We must remember that after the *Reshimot* rose to *Zivug* in the *Nikvey Eynaim de Rosh SAG*, they were incorporated in the *Zivug de Rosh*, and their *Aviut* was renewed. Then they instantaneously descended from there to their appropriate place in the *Guf*, namely *Tabur*.

Then the *Ohr Elyon* descended once more on the *Masach* and its *Reshimot* in *Zivug de Hakaa*, eliciting *Eser Sefirot de Rosh* from the *Tabur* upwards, and *Eser Sefirot de Guf* from the *Tabur* downwards, as in all the *Partzufim*. Hence, the Lower *Hey* became incorporated once more in the *Masach* at the place of the *Tabur*, and the *AHP* descended outwardly once more as in the *Rosh*.

Similarly in *GAR de Nekudim* themselves, after they divide into *GE* and *AHP*, the Lower *Hey* is found in the *Eynaim* once more. However, from the *Eynaim* down the Lower *Hey* does not expand whatsoever, because the *Histaklut*, namely the *Zivug*, is not done in *Behina Dalet*, meaning the Lower *Hey*, but in *Behina Bet* and *Behina Aleph*, being the *AHP*. Thus we see that the *Kelim de Nekudim* are only from *Behina Bet* and *Behina Aleph*, and have nothing of *Behina Dalet* even though *Malchut de Rosh* is incorporated of the Lower *Hey*.

Thus, you can see, regarding the matter of the association of *Midat ha Rachamim* with *Din*, which are the connection of the two *Heyin*: the First *Hey* and the Lower *Hey*, that association remains fixed and existing in *Nikvey Eynaim*. It is not so in *Behinat AHP*, which came out, because in the *AHP* that came out there is only *Behinat Vav*,

which is only the *Masach* of the First *Hey*. This was so because *Behinat Lower Hey* did not extend to them from the *Nikvey Eynaim*.

Now you can understand the matter of the two kinds of *NHY* that illuminated in *HB de Nekudim*, which are *NHY de Keter* and *NHY de AK*, meaning *Yesod de AK* (Part 6, item 16). Also, the matter of the *Daat de Elyon* in *GAR de Nekudim* (Part 6, item 26), and the issue of the *Daat de Tachton*, which is the *Rosh* of the *ZAT* and the first *Melech de Nekudim*, to be brought below in Part 7.

10. In order to understand that we must have thorough knowledge about the emergence of the seven lower *Sefirot* through the connection of the lower *Hey* in the *Nikvey Eynaim*.

Know, that this Lower *Hey* made four steps before coming to her place in the lower seven of *Nekudim*.

First she came to the *Nikvey Eynaim* as *Holam*, meaning after her descent from her *Hikalelut* in *Rosh de SAG* to her place in *Tabur de AK*. *Histaklut Aleph* took place on her double *Masach* and *Eser Sefirot* came out from *Tabur* up to the *Chazeh*, called *Rosh ha Aleph*, or *YESHSUT*. In that place the lower *Hey* in the *Masach* is in *Behinat Holam* above *Otiot YHV*, called *GAR de Nekudim*. This is the first step.

After that, she expanded from *Tabur* down to *Behinat Guf* from the *Behinat AHP* that come out from the *Rosh*. These *AHP* are the *GAR de Nekudim*. It is known that they are also considered *Behinat Rosh* in and of themselves, in complete *Eser Sefirot*, which also divide into *Galgalta* and *Eynaim* and *AHP* (see *Ohr Pnimi* item 48). *GE* is the *Keter de Nekudim* and *AHP* are the *HB de Nekudim*.

After that the lower *Hey* comes once more in the *Nikvey Eynaim*, meaning in *Masach de Kli de Keter*, called *Yesod de Keter*, or *NHY de Keter*. This is because the place of the *Zivug* is called *Yesod*, or *NHY*, and here the lower *Hey* is called “the point of *Kamatz*”, meaning *Rakia* and *Nitzotz*, or a *Kav* and a *Nekuda* below it. This is the second step.

Here is where it is most noticed that the lower *Hey* is above, in the *Eynaim*, and *YHV* are below, in the *AHP*. This means that these *AHP* have nothing of the lower *Hey*, connected in the *Nikvey Eynaim*, because the *Zivug* and the *Histaklut* were made only in the *AHP*, being only *Behinat First Hey*. Thus, only *Keter* carries the lower *Hey* inside it, but the *HB* are clean from the lower *Hey*.

11. The difference between *Behinat Holam* and *Behinat Kamatz* is that the point of *Holam* (being the lower *Hey* incorporated in the *Masach de Rosh ha Aleph* that stands at the place of *Tabur*) remains permanently there. She does not move from there because the first *Rosh* is not considered *Behinat Nekudim* at all (*Ohr Pnimi* item 20).

However, there are ascents and descents in the point of *Kamatz*, which is the *Behinat lower Hey* incorporated in *Keter* of *Nekudim*. This is because during the *Zivug AB SAG* this lower *Hey* is found to be descending from the *Nikvey Eynaim* to the place of *Peh*, meaning below the *Otiot YHV*, when *HB de Nekudim* return to *Behinat Rosh*.

This is because these *HB de Nekudim* were not rejected from the *Rosh* to *Behinat Guf*, but only because of the lower *Hey* that came in the *Nikvey Eynaim*, meaning *NHY de Keter*, where she was like the *Holam* above the *Otiot YHV*. Hence, the *Otiot YHV*, which are *HB de Nekudim* came out to *Behinat Guf*.

Now, however, when the lower *Hey* descended from there below the *Otiot YHV*, meaning as a point of *Kamatz*, whose conduct is to come under the *Otiot*, the *HB* return once more and join the *Keter* to *Behinat Rosh*.

This matter is considered as *Netzah, Hod, Yesod de Keter* having clothed inside *Hochma* and *Bina*, becoming a *Mochin* for them. It means that it brought them back to *Behinat GAR* and *Rosh*. This is because when *NHY de Keter* were above them, they were rejected from the *Rosh* and became *Behinat Guf*. Now, however, that *NHY de Keter* have stretched and the lower *Hey* in them descended under their *Otiot*, they acquired the *Behinat GAR* once more. This is why it is called *Hitlabshut* for *Mochin*. This is the third step of the lower *Hey*, since she descended under the *Otiot*.

12. Now you can see what is always brought in the Rav's words, that *Yesod de Elyon* is *Daat* to the *Tachton*, as here is where it is rooted. When *NHY de Keter* are above *HB* like the *Holam* above the *Otiot*, these *YHV de HB* are considered *Behinat HGT*, meaning a *Guf* where *Yod* is *Hesed*, *Hey* is *Gevura*, and *Vav* is *Tifferet*.

However, after *NHY de Keter* stretched and clothed in the *HB* as *Kamatz* under *Otiot YHV*, and the *HB* returned to the *Rosh*, the *YHV* have now become *Behinat Hochma, Bina, Daat* in the *Rosh*. The *Yod* became *Hochma*, the *Hey*, *Bina*, and the *Vav, Daat*.

Thus, it is considered that *Netzah de Keter* raised *Hesed de HB* to *Hochma* by clothing in them, the *Hod de Keter* raised *Gevura* to the degree of *Bina*, and the *Yesod de Keter* raised the *Tifferet de HB* to the degree of *Daat*. You find that through *Hitlabshut Yesod de Keter* in *Tifferet de HB*, the *Tifferet* became *Sefirat Daat*. This is the meaning of *Yesod de Elyon* becoming *Daat* through *Hitlabshut* in the *Tachton*.

You should know that there are two *Behinot* of *Daat*: Upper *Daat*, and Lower *Daat*. This is because the *Tifferet de HB* that has now become *Behinat Daat de HB* is called Upper *Daat*, since these *Kelim de HB* have nothing of the lower *Hey*, only from *Behinat First Hey* (*Histaklut Pnimit* here, item 9).

For that reason it has no connection with the *ZON*, which are mixed with the lower *Hey* (*Histaklut Pnimit* here, item 6). Know, that this *Daat* that shines in the *Kelim* that have *Hitkalelut* with the lower *Hey*, is called Lower *Daat*.

13. Thus we have clarified that the *Zivug* and *Hitlabshut NHY de Keter* in *HB de Nekudim* is useful only to *HB*, since it returned them to *Behinat Rosh*. However, for the *ZAT de Nekudim*, these *GAR* do not illuminate at all because of the lower *Hey* in the *Peh de Nekudim*. These *GAR* cannot shine to her because they are not incorporated in her at all.

Therefore, we need a second *Zivug* for *GAR* to shine for *ZAT* as well, and this is the *Zivug* of *NHY de AK* to *HB de Nekudim*. From this *Zivug* the *ZAT* extend with the *Daat Tachton*, as will be explained.

First we must thoroughly understand the matter of *NHY de AK*. You already know that these *NHY* are the *Shoresh* of this whole connection of the two *Heyin* and their ascent to *Nikvey Eynaim*. First, the *SAG* expanded to the *Sium Raglin de AK*, and clothed the Inner *NHY de AK*, meaning the first *Partzuf de AK*.

After that, *Ohr SAG*, being *Behina Bet*, mixed with the *Behina Dalet* in the Inner *NHY de AK*. Therefore, when the *Masach* rose to *Rosh de SAG* to be renewed in a new *Zivug*, it raised with it the *Reshimo de Behina Dalet*, incorporated in it. By that the lower *Hey*, which is *Behina Dalet*, rose to *Nikvey Eynaim* (see *Ohr Pnimi* item 6), and this ascent is called *Tzimtzum NHY de AK*.

The *Zivug* made in the *Nikvey Eynaim* took *Bina* and *ZON* of each degree out, *AHP de Rosh* became the *Guf*, and *HGT, Bina* and *ZON de Guf* became *NHY*. *Bina* and *ZON de NHY* departed from the *Atzilut* of the *Partzuf* completely, meaning to *Behinat Separated BYA*. For that reason *Partzuf SAG de AK* ended in the place of *Tabur de AK*, and the *Parsa* was stretched below it (see *Ohr Pnimi* item 6).

14. We must thoroughly understand what the Rav has written above (Part 6, items 11, 12), that the *Tzimtzum* and *Parsa* are two separate matters. This is because *Tzimtzum NHY de AK* was to diminish the *Ohr* for the purpose of *Nekudim*, and the *Tikun* of the *Parsa* is not for *Olam ha Nekudim* itself, which is *Olam ha Atzilut*, but for *Olam Beria* below it.

This means that here is the beginning and the *Shoresh* of the three *Olamot Beria, Yetzira, Assiya*, called “Separated *Olamot*”. This is done by *Tzimtzum NHY de AK*, where the *Reshimot* rose from the two *Heyin*: the First *Hey*, and the lower *Hey*. They connected in *NHY de AK* and came in *Nikvey Eynaim*, and from this *Zivug* came the core of the *Eser Sefirot de Nekudim*, as lower *Hey* in the *Eynaim* and *YHV* in the *AHP*.

It is known that the *Reshimot de ZON* that came from *NHY de AK* returned to their place below *Tabur* like the *GAR de Nekudim*, meaning also through the division of the degree, where *Bina* and *ZON* departed from the degree. It turns out that that *Ohr de ZON* that returned to its place after the *Zivug de Nikvey Eynaim* in *Rosh de SAG*, did not fill the entire *Eser Sefirot* from *Tabur de AK ha Pnimi* down, but only the *Keter* and *Hochma* in it. *Bina, ZA* and *Malchut* in it went completely out of *Atzilut* and became the *Behinat* three *Olamot Beria, Yetzira, Assiya*, and all this was done through *Tzimtzum NHY de AK*.

However, the *Parsa* is a special *Tikun* for the purpose of *Beria*, meaning for the purpose of the three Separated *Olamot* that were separated from *Ohr Atzilut* because of the division of the degree. However, they are all named after *Bina*, meaning *Olam Beria*, because this is the highest *Sefira*.

This matter of the *Tikun* is truly a profound matter, since in fact, the *Parsa* too is a division of the degree on the *Nikvey Eynaim* that extends from *Tzimtzum NHY*. However, there is a matter of “draws

from above and gives below” in it, as the Rav brought from the Zohar (Part 6, item 9).

It means that there is a matter of ascent and descent in it. On the one hand, it is the *Rakia* that separates between the Male *Mayim Elyonim*, and the Female *Mayim Tachtonim*. This is done by force of the division of each degree, bringing *Bina* and *ZON* outside, turning *Keter* and *Hochma* of the degree into Male *Mayim Elyonim*. *Bina* and *ZON* of the degree were separated and departed as Female *Mayim Tachtonim*, which is the reason that *Parsa* is called a “Separating *Rakia*”.

On the other hand, there is a matter of drawing from above and giving below in her, meaning by the *Zivug Elyon de AB SAG*, the lower *Hey* descends from the *Eynaim* to the place of *Peh de Rosh*, and then the *Parsa* splits. It means that the difference between *Keter* and *Hochma*, to *Bina* and *ZON*, is canceled because they return to their degree as before (see *Ohr Pnimit* item 12).

15. This *Tikun* of the return of *Bina* and *ZON* to the degree is named only after *Parsa*. However, this was done only because of the *Zivug de AB* and *SAG*, and how would *Parsa* help in that, to merit this *Tikun* being named after it?

The thing is that anything that manifests does not change after its emanation. Hence, after the lower *Hey* came in the *Nikvey Eynaim* once, she never descends from there again. Thus, a second *Rosh* was erected for the matter of the ascent and the descent of the lower *Hey* from the *Nikvey Eynaim*, which receives from the first *Rosh*.

Thus, the lower *Hey* in the *Nikvey Eynaim* of the second *Rosh* is in *Behinat* ascending and descending. Also, that difference in the *Nikvey Eynaim* of the second *Rosh* between the *Keter* and *Hochma* in it and the *Bina* and *ZON* in it is called the *Tikun* of the *Parsa*, since it is in *Behinat* ascending and descending.

This is so because only this is corrected in this way, in the lower *Hey* descending to her place to *Assiya* and *Bina* and *ZON* that departed from all the degrees returning. However, the difference that was made in the *Nikvey Eynaim* of the first *Rosh*, called *YESHSUT*, is never canceled with respect to the *Bina* and *ZON* that departed from it. This is because there it is considered the beginning of *Atzilut*, which is not subject to change.

Besides the above there is yet another special *Tikun* in *Parsa*: it hides and conceals the force of the lower *Hey* in the *Nikvey Eynaim* of the first *Rosh*, so it does not bestow below when the *AHP* return to the *Rosh*. Had it not poured down to the second *Rosh*, the lower *Hey* of the second *Rosh* would have been unable to descend from the *Nikvey Eynaim* to *Peh*. This is because the force of the *Elyon* always dominates its *Tachton*. However, the *Parsa* conceals it, and its power is not dispensed below at that time, and remember that.

From the above you will understand the differentiation between *HaVaYaH de AB* and *HaVaYaH de SAG*. As *HaVaYaH de AB* is fulfilled with *Yodin*, so *HaVaYaH de SAG* is fulfilled with *Yodin*. The only difference between them is in the fulfillment inside the *Vav*: the filling of the *Vav de HaVaYaH de SAG* is with *Aleph*, like this: **י**.

This is so because the meaning of the *Tzura* of the *Aleph* is explained regarding the *Tikun* of the *Parsa*: its *Tzura* consists of two *Yodin*, an upper *Yod* and a lower *Yod*, with an inclined *Kav*, which is the *Parsa*, diagonally separating between them. This implies the division of the degree that occurred because of *Tzintzum NHY* and the ascent to the *Nikvey Eynaim*. The upper *Yod* is *Behinat Keter* and *Hochma* of the degree from *Nikvey Eynaim* up, called Male *Mayim Elyonim*.

The lower *Yod* is the *Bina* and *ZON* of the degree from *Nikvey Eynaim* down, which departed from it, called Female *Mayim Tachtonim*. The *Parsa* between these *Yodin* is the *Rakia* that separates between waters and waters. This matter is discerned as the association of *Midat ha Rachamim* with *Din*, which is the first beginning of the *Olamot*. Hence the *Aleph* is the *Rosh* and the beginning of the twenty-two *Otiot* from which the *Olamot* were created.

16. It has been clarified that the *Tikun* of the *Parsa* is not in the first *Rosh*, which is *YESHSUT* from the *Tabur* up, but in the second *Rosh*, which is from *Tabur* down. In the *Pnimit* they are *NHY de AK*, and in *Hitzoniut* they are the *GAR de Nekudim*, the place of *MA* and *BON de AK*, which the *Vav* of the Name *HaVaYaH* implies.

Hence, in the *YH de HaVaYaH de SAG*, which are from *Tabur* up, there is no issue of *Parsa* and lower *Hey* there. They are equal to *Partzuf AB*, filled with *Yodin* equally with *Partzuf AB*. However, the *Vav de HaVaYaH de SAG* from *Tabur* down is filled with *Aleph*, for there is the place of the *Tikun* of the *Parsa* and the division to *Mayim Elyonim* and *Mayim Tachtonim*.

Know, that because of that, *HaVaYaH de MA* is found to be filling all four *Otiot* with filling of *Alephin*. This is because it was primarily emanated in the form of the *Parsa* and the association of the lower *Hey* (*Histaklut Pnimit* here, item 6).

However, in *HaVaYaH de AB* there is no fulfillment with *Aleph* whatsoever, because the entire differentiation between *AB* and *SAG* refers to the association with the lower *Hey* performed in *Partzuf SAG*, not in *Partzuf AB*. Even in the *SAG* the connection is unapparent, but only from *Tabur* down in its *ZA*, and not from the *Tabur* up.

17. Now you can understand the matter of the *Zivug de AB* and *SAG* by which the lower *Hey* descends from the *Nikvey Eynaim* and returns to her place as in the beginning. You already know that the *Rosh* of the *SAG* clothes the *HGT de AB* from *Chazeh de AB* to its *Peh*, since it is its *Behinat Hitpashtut Bet*, as written in the previous parts.

After the *AB* dispenses its *Orot* to the *SAG*, and since the *Ohr de AB* hasn't any *Behinat Hey Tata'a* in the *Eynaim*, when *Orot AB* come in *SAG* they lower the *Hey Tata'a* in the *Nikvey Eynaim de SAG* to the place of the *Peh* too, being her real place, as she is in *AB*.

Below, in *Olam ha Tikun*, this *Zivug* is performed by the ascent of *MAN* from the *Tachtonim*. Here, however, there is still no conduct of raising *MAN*, but the *Zivug* is done by itself, namely by *SAG's* suction of sufficient amount of *Orot de AB*. These *Orot* lower the lower *Hey* to her real place.

18. After the above-mentioned *Zivug de AB SAG* is performed, two operations occur: one in *Pnimit AK*, meaning the inner *ZON* from its *Tabur* down, and one in *Hitzoniut AK*, meaning in *GAR de Nekudim* clothing without, from *Tabur* down. This is because in *Hitzoniut AK*, the *Keter de Nekudim* lowers its *NHY* and clothes them to *Mochin* in *Hochma* and *Bina de Nekudim*.

It means that it lowers the lower *Hey* from its *Nikvey Eynaim*, separating it from the *HB de Nekudim*, which took them out to *Behinat Guf*. Now it lowered the lower *Hey* to her real place, to *Peh de Nekudim*, as a *Kamatz* under the *Otiot YHV* (see *Histaklut Pnimit* here, item 12), and the *YHV* that were as *HGT* returned and became *Behinat HBD*, meaning *Behinat GAR* and *Rosh*.

However, this is enough only for *Behinat HB de Nekudim* themselves, but no *He'arah* extends to *ZAT de Nekudim* any longer, because these *HB* have nothing of *Behinat* lower *Hey*. Hence, they have no connection to the *ZON* that are incorporated of the lower *Hey*, as he wrote there in item 12, and item 9 here.

The second act extended from the above-mentioned *Zivug de AB* and *SAG* to the inner *ZON de AK* below its *Tabur*. This is because this *Ohr* descended and fissured that *Parsa* in *Pnimit de AK* that separates the inner *ZON* and brings them outside the *Atzilut* of *SAG*. Now it is canceled and *Ohr SAG* returns and expands to the inner *ZON* as before the *Tzimtzum NHY*, meaning through *Sium Raglin de AK*.

This is so because then *Bina* and *ZA* and *Malchut* too, which came outside *NHY de AK*, and became the three *Olamot Beria Yetzira Assiya*, have now returned to *Behinat Atzilut*, meaning *NHY de AK*, as in the beginning. Now you can understand the Rav's words above, who says that the *Parsa* is a *Tikun* for the purpose of *Beria*, mentioned in item 14. It is so because through the *Tikun* of ascent and descent in the *Parsa*, *Beria Yetzira* and *Assiya* were returned to *NHY de AK*, and returned to *Behinat Atzilut*.

19. Since *GAR de Nekudim* clothe *NHY de AK*, here too there is a *Zivug* of *NHY de AK* with the *HB de Nekudim*, as in *AB* and *SAG*. It dispenses them the *Ohr* of the *Melaform*, being the *Vav* with the *Nekuda*, which means that it is *Behinat* lower *Hey* that shines inside the *Otiot de YHV*. The lower *Hey* is called *Nekuda* and *Behinat Peh de Nekudim* is the *Vav*, which the *Nekuda* comes inside the *Vav*, incorporated in the *Vav* of the *HB*.

Before they received the *Melaform* from *NHY de AK*, they could not dispense *ZAT* anything because they were not mingled with the lower *Hey* (see item 9). This is because the lower *Hey* remained in the *Nikvey Eynaim*, meaning *NHY de Keter* of the *Nekudim* and *YHV*, which means a lack, for the lower *Hey* descended to *HB*, being *AHP de Keter*.

However, now that the *Vav* of the *YHV* received the lower *Hey*, being the *Nekuda* inside the *Melaform*, from *Yesod de AK*, and *Hochma* and *Bina* mingled with the lower *Hey*. Also, *HB* returned and mated on her, meaning extended *Ohr Elyon* on that *Masach* mixed with the lower *Hey*, and extended *Komat Keter*. This *Ohr* returned and poured also from above downward to the *ZAT*, to *Behinat Guf*, as it is written in its place, in Part 7.

This is the fourth step that the lower *Hey* made, meaning when she came inside the *Otiot de YHV*, which are *HB de Nekudim*, as a *Nekuda* inside the *Vav*. From here she can expand into the *Guf de Nekudim*, called the “seven lower *Sefirot de Nekudim*”.

Delve deep into the matter of these four steps that the lower *Hey* made from the time of her connection with the First *Hey* inside the *Kelim* of the inner *NHY de AK*, until she came inside the *Otiot*, being the *Kelim de HB de Nekudim*. From there she could come to her place, meaning *ZAT de Nekudim*.

This is because she made the first step from *NHY de AK* to *Nikvey Eynaim* as *Holam*. There are three degrees in this step: the first in *Nikvey Eynaim de Rosh de SAG*; the second, in *Nikvey Eynaim* of *YESHSUT*, being the place of the *Tabur*; the third, in *Nikvey Eynaim de Keter de Nekudim*.

In all of these, she was as *Holam* above the *Otiot YHV*, meaning as lower *Hey* in the *Eynaim* and *YHV* in the *AHP*. In this *Behina* there were the *YHV*, which are the *AHP*, completely clean from the lower *Hey* (see item 10).

She made the second step from the *Nikvey Eynaim de Keter Nekudim* to *Peh de Nekudim* as *Kamatz* under the *Otiot de YHV*. By that the *HB* returned to *Behinat Rosh* because *YHV* that were in *Behinat HGT* departed and came to *Behinat HBD de Rosh*. They are still clean of lower *Hey* since she is below them as *Kamatz*.

She made the third step by the *Zivug* of *Yesod de AK*, at which time she came to receive inside the *Kelim de HB*, meaning inside *Otiot YHV*. Through the *Zivug de AVI* she descends to her place to *ZON de Nekudim*, and this is the fourth step.

Know, that this fourth step is called *Psia le Bar* (lit. Stepping Outside). It means that here she stepped outside of *Atzilut* because the *Kelim* of the seven lower *Sefirot*, where the lower *Hey* expanded, illuminate outside *Atzilut* first by the force of the *He'arat Yesod de AK* that returned the *BYA* to *Atzilut*.

However, the *ZAT* could not exist like that, and their *BYA* returned, departed and were separated from *Atzilut*. This is called “the breaking of the vessels”, and for that reason this last step is called *Psia le Bar*.

We have explained two *Psi'ot* (pl. for *Psia*) in the *Behinat Holam* itself (item 10 above). This is because there is *Behinat Holam* that does not have *Tikun* of the *Parsa*, meaning it can expand under the *Otiot*, which is the lower *Hey* in the *Nikvey Eynaim de YESHSUT*. Also, there is *Behinat Holam* that does have the matter of ascent and descent, which is the lower *Hey* in *Nikvey Eynaim de Keter de Nekudim*. We considered them two *Psi'ot*, so there are five *Psi'ot* here: four *Psi'ot* until it comes inside the *Kelim de HB*, and one *Psia le Bar*.

20. We must thoroughly understand the difference between the two *Behinot* in the above-mentioned *Holam*. The *Behinat* lower *Hey* in the *Nikvey Eynaim* on the first *Rosh* does not descend from her place any longer and the lower *Hey* of the second *Rosh*, which is the *Keter de Nekudim*, descends below through the *Zivug* of *AB* and *SAG*.

The reason for it is that it's been explained above (here, item 15) that the primary *Tikun* in *Parsa* is to conceal and hide the force of the lower *Hey* found in the *Nikvey Eynaim de Rosh de Elyon* when the lower *Hey de Rosh de Tachton* descends to the place of the *Peh*.

The matter of this *Tikun* will not be portrayed in the first *Rosh* itself, since there, in the place of her first creation, the lower *Hey* is in association with the First *Hey*. Had she descended from there, she would have had no way of ascending any longer. Moreover, the whole issue of the *Parsa* is nothing but an upshot of this lower *Hey* that rose to *Nikvey Eynaim* of the first *Rosh*.

Hence, she cannot descend from her place, as there is no one to conceal her force. However, after the *Parsa* is born under the first *Rosh*, and the *AHP* that went outside the First *Rosh* also divided into *GE* and *AHP* by themselves, it became possible for the lower *Hey* to descend from these *Nikvey Eynaim* of that *Rosh*.

This is because the *Parsa* conceals the First *Hey* in the *Nikvey Eynaim* of the first *Rosh* in a way that the primary association of *Midat ha Rachamim* with *Din*, is made in *Nikvey Eynaim* of the First *Rosh* into a fixed, existing *Shoresh*. However, the *Parsa* can conceal her force on occasion, not permanently. This act of association, meaning the above-mentioned ascent and descent is placed in the second *Rosh*.

21. You should also remember the need for two *Behinot Zivugim* made in *Hochma* and *Bina de Nekudim* that were explained above. They are the matter of *Hitlabshut NHY de Keter Nekudim to Mochin* in *HB*, and the matter of the *He'arat Yesod de AK* of the point to *Shuruk* to *HB de Nekudim*.

This is because the *Zivug de NHY de Keter* helped only *HB*, meaning the *Behinat Rosh de Nekudim*, as by the descent of the lower *Hey* to the place of the *Peh*, the *HB* returned to *Behinat Rosh*. However, that did not help at all to the *Behinat Guf de Nekudim*, being the seven lower *Sefirot*, as it is written in item 10.

Thus, the *He'arah* of the inner *NHY de AK* was necessitated, being *Behinat* lower *Hey* in and of themselves (see *Ohr Pnimit* item 7). After the *HB* received the *He'arat* lower *Hey* from *Yesod*, as *Vav* with the *Nekuda* inside it, meaning the lower *Hey*, because the *Nekuda* came inside the *Kelim de HB*, that *Ohr* is the core of *ZAT* that came to *Bina de Nekudim*. She procreated them and they came down to their place.

22. We must still clarify, that it is known that any *Partzuf Tachton* clothes its *Elyon* from *Peh de Rosh* down, as it is thoroughly written in the previous *Partzufim de AK*. Thus, why doesn't that *Partzuf de Nekudim*, emanated from *Partzuf SAG*, clothe it whatsoever? After all, *Keter de Nekudim* begins below the *Sium* of the entire *Partzuf de SAG*, but it clothes the *NHY* of the first *Partzuf de AK*, called *Partzuf Galgalta de AK*.

We must also ask: what happens with the *Reshimot de Taamim de SAG* that remained after the *Histalkut* of these *Orot*? After all, all the *Orot de Guf* depart and rise to their *Maatzil* because of the *Hizdakchut* of the *Masach*.

What is even more perplexing, where does the fulfillment to the *Guf de SAG* from *Tabur* up to the *Peh* come from after the *Histalkut* of the *Ohr* from there? In all the *Partzufim* the *Tachton* fills and clothes to

its *Guf de Elyon* after its *Histalkut*. However, the *Partzuf Nekudim* doesn't clothe its *Elyon*, being *SAG*, as it stands below its *Sium Raglin*. Thus, who fulfills it after the *Histalkut* of its *Orot* to the *Maatzil*?

To understand that we must be precise with the Rav's words here (Part 6, item 17). He writes, **“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.”**

This we must understand: why is the *Ohr* from *Behinat Eynaim*, being *Ne'etzal* from *Partzuf SAG*, swallowed and mingled in *Akudim de SAG* and is unapparent whatsoever through the *Tabur*? After all, any *Partzuf Tachton* clothes the *Elyon* above *Tabur* too. Also, it is still quite apparent, and is not contained in it and swallowed in it.

23. Here you must remember all the elements in the creation order of a *Partzuf Tachton* from the *Elyon*, explained in the previous parts. We will mention just a few:

The primary factor in the birth of a *Partzuf* is the *Hizdakchut* of the *Masach* until it equalizes with the *Maatzil*. By that it raises all the *Reshimot de Sefirot Guf* to the *Maatzil*, which remain after the *Histalkut Orot de Guf*. There the *Masach* mingles with them in the *Masach de Malchut de Rosh*, called *Maatzil*, and then the *Reshimot* are renewed by the *Zivug Elyon de Rosh*.

When the *Aviut* in their *Guf* is recognized, they must exit the *Behinat Rosh* and return to *Behinat Guf* as they were in the beginning. However, not to *Behinat Tabur de Elyon* as they first were, but one *Behina* higher than the *Tabur de Elyon*. This is because the last *Behina* always disappears during the *Hizdakchut*, until it leaves no *Reshimo*.

The *Tabur de Elyon* is always the last *Behina* to disappear. Hence its corresponding *Behina* in the *Guf de Elyon* is found to be one degree above the *Tabur de Elyon*. This is the conduct in all the *Partzufim*, (see above Part 4, Table of Topics, item 210).

Partzuf Nekudim, which is *MA* and *BON de AK*, emanates from its *Elyon*, being *Partzuf SAG de AK*, according to the above order. By the *Hizdakchut* of the *Masach de Guf de Partzuf SAG de AK*, it equalized its *Tzura* with the *Maatzil*, being *Malchut de Rosh SAG*, and raised all the *Reshimot* that the *Orot* left after their *Histalkut* from the *Guf* to the *Maatzil*.

After their renewal there in *Zivug de Rosh*, and after their *Aviut* had been recognized, they came out of the *Rosh* and descended to their corresponding *Behina* in the *Guf*, being one degree above *Tabur de SAG*. That place is called *Chazeh de SAG*, and from the *Chazeh* up emerged the *Eser Sefirot de Rosh* by a *Zivug* with the *Ohr Elyon*. From the *Chazeh de SAG* down the *Eser Sefirot de Guf* came out in *Toch* and *Sof* through *Tabur*, meaning through *Sium Raglin de SAG*, and this is the order in all the *Partzufim*.

24. It is known that this *Masach de Guf SAG* purified and rose to *Malchut de Rosh SAG*, meaning to *Nikvey Eynaim*, to *Behina Aleph de Rosh*. It also contains all the *Reshimot* that remained from *Orot de ZON de AK ha Pnimi* after the *Histalkut* of their *Orot* from them (see *Ohr Pnimi* item 1).

It turns out that in this *Hizdakchut Masach de Guf de SAG* there is a great difference from all the *Partzufim*, as it consists of two *Behinot Reshimot* from two separate *Partzufim*: the first is the *Reshimot* that remain from the *ZON de Partzuf Galgalta de AK*. These are distant from one another because the *Reshimot* of itself come from *Masach de Behina Bet*, and the *Reshimot* of *ZON de AK ha Pnimi* come from *Masach de Behina Dalet*.

Hence, when they were mingled with the *Masach* and rose to the *Zivug de Elyon* in *Rosh de SAG*, two kinds of *Zivugim* came out on them: the first on its own *Reshimot*, from which the *Ohr Eynaim* that expanded to *Tabur* came out (here item 22). He says about it that it was swallowed and incorporated in *Akudim* and is unapparent, and its order of *Halbasha* is as mentioned above. This is because after its *Aviut* had been recognized, and the *Masach* descended from *Rosh* to *Chazeh*, it generated *Eser Sefirot de Rosh* from the *Chazeh* to *Peh de SAG*, and *Eser Sefirot de Guf* from the *Chazeh* down to the *Sium Raglin* of *SAG*, meaning the place of *Tabur de AK*.

The second *Zivug* was made on the *Reshimot* incorporated from *Behina Dalet*, meaning *Ohr de Nekudot de SAG* that clothed that *ZON de Partzuf Galgalta de AK*. The *Behina Dalet* connected in them there (*Ohr Pnimi* item 6), and this is the *Ohr* that descended from the *Eynaim* and expanded below *Tabur de AK*. The Rav says about it that only it is named “*Nekudot*” because it came out in *Behinat* lower *Hey* in the *Eynaim* and *YHV* in the *AHP*.

25. Indeed, the above division of the two *Partzufim* from *Tabur* up and from *Tabur* down has been rooted in *Partzuf SAG* itself even before its *Histalkut*. This is because then too the Rav states (Part 6, item 6) that it divides by *Taamim* and *Nekudot*. The *Taamim de SAG* are that part of *SAG* that is not mixed with the inner *MA* and *BON*, which he compares to *AVI*, extending through *Tabur de AK*. The *Nekudot de SAG* are that part of *SAG* that clothed and connected in the inner *MA* and *BON*, which he compares to *YESHSUT*, beginning from *Tabur* down.

Thus, back in *Partzuf SAG* before the *Histalkut* of its *Orot*, two separate *Partzufim* have been rooted in it, by the force of the connection with the *Behina Dalet* of the inner *MA* and *BON*. Its *Partzuf Elyon* is called *Taamim*, being *Behinat AVI*, and its *Partzuf Tachton* is called *Behinat YESHSUT*, called *Nekudot*.

Thus we have learned that the outer *Partzuf MA* and *BON de AK*, emanated from the outer *Partzuf SAG de AK* is divided into two *Partzufim*: the *Elyon* through *Tabur*, and the *Tachton* from *Tabur* down. When you regard both as one *Partzuf*, like the *Taamim* and *Nekudot de SAG*, then the *Elyon* will be considered *GAR*, and the *Tachton* as *VAK*, which are as *AVI* to *ZON de Atzilut*.

26. Now you can understand what is presented in several places, that *GAR de ZA* remain in *Ima* during its *Atzilut*, and do not depart with it. It has been

explained above (here item 8) that *Olam ha Nekudim* is the first ZON that appears in the *Olamot*, meaning MA and BON.

It also explains that the core of MA and BON is its connection with the *Behina Dalet* (here item 6). It is always emanated from *Partzuf SAG*, meaning *Partzuf Bina*, because as it is here, so it is in all the *Olamot*. Hence, SAG is called *Ima*, since she is the *Maatzil* of ZON, meaning MA and BON.

In the first MA and BON you find that the *Ne'etzal* from the SAG de AK had to come out in two *Partzufim*: *Partzuf GAR* from *Peh de SAG* to *Tabur*, not incorporated with the lower *Hey*, and *Partzuf VAK* from *Tabur* down, incorporated in the lower *Hey*.

The *Partzuf Elyon* above *Tabur* was mixed and swallowed in *Akudim de SAG* because it hasn't any of the *Behinat Nekudim*, meaning the connection with the lower *Hey*. Only the *Partzuf* from *Tabur* down is considered *Partzuf Nekudim*, meaning MA and BON. Thus, the GAR de MA and BON remain and are swallowed in *Guf de Ima*, meaning the SAG, and do not leave with the MA and BON.

In other words, they do not connect with them whatsoever since they are an entirely separated *Partzuf*, as the Rav says, that the *Ohr* from *Peh* to *Tabur* is swallowed and incorporated in *Akudim de SAG*.

It is known that all the forces in the *Elyon* must be in all its *Tachtonim*. Hence, the matter of the division of MA and BON into two *Partzufim* GAR and VAK that appeared in the first MA and BON, applies in all the *Partzufim de MA* and BON from here on. The GAR remains adhesive and is swallowed in its *Maatzil*, meaning *Ima*, and only the VAK come out with the name MA and BON.

Cause and Consequence

We shall now explain the order of all the operations made in the *Olamot* through cause and consequence thus far, meaning how every operation is necessarily generated in all its conditions by its original cause.

1. We shall begin with *Olam ha Tzimtzum*. The *Tzimtzum* was primarily on *Behina Dalet*, which is *Behinat Malchut de Ein Sof*, called the "Middle Point". However, the *Histaklut* of the *Ohr* was from all *Eser Sefirot*, and these *Reshimot* that the *Ohr* left after its *Histaklut* are called *Eser Sefirot de Igulim*.

Afterwards a *Masach* was erected in the *Malchut* of the *Eser Sefirot de Igulim* and the *Ohr Elyon* expanded once more, until it struck that *Masach* in *Kli Malchut*. From the *Hakaa* of the *Ohr Elyon* in the *Masach*, a great *Ohr* appeared, called *Ohr Hozer*.

This *Ohr Hozer* rose and clothed the *Ohr Elyon* up to *Keter*, from below upward, and those *Eser Sefirot* are called the *Rosh* of the *Kav*. After that the *Ohr Hozer* expanded once more with the *Ohr Elyon* inside it from above downward, in the same amount it clothed from below upward before in the *Rosh* of the *Kav*.

That *Hitpashtut* from above downward is called *Toch* and *Sof* of the *Kav*, and these *Rosh*, *Toch*, *Sof* of the *Kav* are called "the first *Partzuf* of Adam Kadmon", or "*Partzuf Galgalta de AK*".

2. Thus we have before us ten operations:
1. The place where the *Tzimtzum* occurred.
 2. The *Eser Sefirot* that the *Reshimot* laid called *Eser Sefirot de Igulim*.
 3. *Eser Sefirot* called *Igulim*.
 4. The *Masach* in *Kli Malchut*.
 5. *Hitpashtut Ohr Elyon* once more.
 6. *Zivug de Hakaa* of the *Ohr Elyon* with the *Masach*.
 7. *Ohr Hozer* that becomes a *Levush* and *Behinat* reception for the *Ohr Elyon*.
 8. *Eser Sefirot de Yosher*, the *Rosh* of the *Kav*.
 9. *Hitpashtut* of the *Malchut* with the *Ohr Hozer* into *Eser Sefirot* from above downward. The first nine *Sefirot* of those *Eser Sefirot* are called “the *Toch* of the *Kav*”, and the *Malchut* of those *Eser Sefirot* is called “the *Sof* of the *Kav*”.
 10. *Nekudot ha Sium* of the *Kav*. From there down it is darkness and not *Ohr*.

3. Now we shall explain the connections of cause and consequence among them: First, the place where the *Tzimtzum* is made is caused by the *Histaklut Ohr Ein Sof* from there. Thus, the first thing to know is that there is no absence in the spiritual. Hence, any slight change in the spiritual does not mean that the first *Tzura* is absent from its place, as in corporeality. Rather, it means that the first *Tzura* remains in its place unchanged in any way, and the change in the *Tzura* refers to an addition to the previous *Tzura*. Thus, now there are two forms instead of one.

We must also remember that the law of separation in the spiritual is nothing more than the disparity of *Tzura*. As the ax separates in the corporeal, so disparity of *Tzura* separates in the spiritual. Thus, if the spiritual acquires some change within, it divides and becomes two. The distance between them is as the measure of the difference of form between them. If it is a slight difference, they are still considered close, but if the disparity is great, they are considered far from one another.

4. The reason for the *Tzimtzum* and the *Histaklut Ohr* is that *Malchut de Ein Sof*, which is *Behina Dalet*, wanted a more complete *Hishtavut Tzura* with the *Ohr Elyon*, as explained above in Part 1 *Ohr Pnimit* and *Histaklut Pnimit*. It explains there that there was not even a slight change made in *Ein Sof* itself by the *Tzimtzum* that was made, but that this *Olam Tzimtzum* is only an addition, renewed over the *Ohr Ein Sof*.

The thing is that *Malchut de Ein Sof* wanted greater *Dveikut*. Hence, a change of form occurred in her, for that yearning did not manifest in her in *Ein Sof*. Thus, it is considered that a new *Tzura* was added here, and she departed from *Malchut de Ein Sof*, and acquired her own name, which is *Behinat Keter de Olam ha Tzimtzum*.

This *Keter* itself expanded into four *Behinot*, and when *Behina Dalet* in it appeared, wanting greater *Hishtavut Tzura* with the *Ohr Elyon*,

she diminished the will to receive in her and all the *Ohr* that was there immediately departed. This is because the entire vessel of reception in the spirituals is the will to receive. Without the will to receive there is no *Ohr*, because coercion applies only in the corporeal, of course.

Thus we have explained the operations, which are the place where the *Tzimtzum* was made and the *Eser Sefirot* that the *Reshimot* made into *Eser Kelim de Igulim* left. The yearning for equivalence of form in *Malchut de Ein Sof* activated both of them together, meaning the *Hitpashtut Ohr* and its *Histalkut* from there.

From them came the third act, the ten *Kelim de Igulim*, because these *Reshimot* that remain after the *Histalkut* are the *Igulim*. Thus, these three acts are necessary and stem from one another.

5. The fourth act is the *Masach* in *Kli Malchut de Igulim* extending by the *Histalkut Ohr* from all four *Behinot*. This is because the *Tzimtzum* was only on *Behina Dalet* while the *Histalkut* was from all *Eser Sefirot*, for at that time, *Behina Dalet* was the entire receptacle for the *Ohr*.

Thus, there immediately awakened in her a *Ratzon* to extend the *Ohr* over only the first three *Behinot*, and not on *Behina Dalet*, for she couldn't tolerate the darkness. Because of the manifestation of that *Ratzon*, the fundamental *Gevul* was elicited and born in the *Olamot*, as it says, "Thus far shalt thou come, but no further."

This refers to the limitation on receiving only in the first three *Behinot*. This form of reception is called "*Tikun Masach* in *Kli Malchut*". It extended by the *Hamshacha* of *Ohr* from the *Maatzil* once more after the *Tzimtzum*.

Thus the fourth act and the fifth act have been explained. They are: *Masach* in *Kli Malchut*, and the *Hitpashtut* of the *Ohr Elyon* once more. This is because the *Histalkut Ohr* activated both the *Masach* and the *Hamshacha* of *Ohr Elyon* once more, on the first three *Behinot*, for she couldn't tolerate the darkness.

6. The sixth operation is the *Zivug de Hakaa* of the *Ohr Elyon* with the *Masach*, extending by the force of the *Ohr Elyon* itself. The *Tzimtzum* and the *Masach* made on *Behina Dalet* came out by the force of the *Ne'etzal* itself, and the *Ohr Elyon* extending from *Ein Sof* that filled the entire reality there without any *Gevul* does not tolerate the *Gevul* imprinted in the *Masach*.

Quite the contrary, it wants to come into *Behina Dalet* as well, and fill the entire reality as is its custom, but the *Masach* pushes it back by the force of its *Gevul*. This is called *Zivug de Hakaa*. Thus, the *Zivug de Hakaa* extends from the *Ohr Elyon* itself.

7. The seventh operation is that the *Ohr Hozer*, which becomes a *Levush* and receptacle for the *Ohr Elyon*, extends by the force of the *Hakaa* of the *Masach* in the *Ohr Elyon*, to the extent that it pushes it back. This is because that full measure of the *Ohr Elyon* that was fitting to come in *Behina Dalet* and did not come there because of its detainment on the *Masach* that pushed it back, is called *Ohr Hozer*.

Thus, the *Ohr Hozer* extends from the *Hakaa* of the *Masach* on the *Ohr Elyon*. Remember, that from the *Tzimtzum* onward, from the time *Behina Dalet* stopped being a receptacle for the *Ohr Elyon*, the *Ohr*

Hozer took its place. In other words, the *Ohr Hozer* became the vessel of reception instead of *Behina Dalet* before. Other than that, there is no vessel of reception.

8. The eighth operation is the *Eser Sefirot de Yosher* in *Behinat Rosh* of the *Kav*. It extends by the *Histaklut* of the *Ohr* during the *Tzimtzum* (see item 5), for it is the fifth operation. However, they do not connect and clothe to be *Shorashim* to the *Partzuf* except through the *Ohr Hozer* in the above-mentioned seventh operation, relating to its *Halbasha* on them from below upward.
9. The ninth operation is the *Hitpashtut* of *Malchut* with the *Ohr Hozer* in her from above downward into *Toch* and *Sof*. It extends from the *Masach* in *Malchut* of the *Rosh*.

She is considered moving from “potential to actual” because the same measure of rejection and measure of *Hitlabshut* that emanated by the force of the *Masach* in the *Eser Sefirot de Rosh*, were only in “potential”. In fact, there are neither rejection nor *Hitlabshut* there. Rather, everything that is done in the *Eser Sefirot de Rosh* in potential manifests later in the *Toch* and *Sof*, called *Guf*, in actual fact.

The measure of the *Ohr* that the *Ohr Hozer* clothed in the *Rosh* in “potential”, in that same measure the *Ohr Elyon* is found to clothe in the *Guf de facto*. This *Hitlabshut* is called “the *Toch* of the *Guf*” from *Peh* to *Tabur*.

The *Behinat Sium* that the *Masach* made in the *Eser Sefirot de Rosh* in potential, meaning the *Behinat Hakaa* it made on the *Ohr Elyon* not letting it expand into *Behina Dalet* appears in the *Guf de facto*, from *Tabur* down to *Sium Raglin*. This is called the *Sof* part of the *Partzuf*.

Thus, from *Sium Raglin* of the *Partzuf* downward, the middle point appears in actual fact, as the *Masach* stops the *Ohr Elyon* there altogether, and leaves a vacant *Halal* without *Ohr*. Hence, the *Behinat Toch* of the *Guf* is considered the position of the first nine *Sefirot*, and the *Behinat Sof* of the *Guf* is regarded as *Sefirat Malchut* alone, meaning the *Behinat* limitation and power of *Sium* in her.

Thus the ninth operation and the tenth operation have been explained. These are the *Hitpashtut Malchut* from above downward to *Toch* and *Sof*, called *Guf*, and the point of the *Sium* of the *Kav*, under which it is darkness and not *Ohr*, both activated by the *Masach de Rosh*.

10. Thus the cause and consequence through the elicitation of *Partzuf ha Aleph de AK* has been explained, called *Partzuf Galgalta de AK*. Now we shall explain the elicitation of the five *Partzufim de AK* from one another by way of cause and consequence.

First we shall explain the causes for the birth of a *Partzuf* in general, meaning as it is in all the *Partzufim* equally, and then we will explain the particular *Partzufim*.

The first cause in the birth of a *Partzuf* is the *Bitush de Ohr Makif* and *Ohr Pnimit* on one another, by which the *Masach de Guf* of the *Partzuf* purifies and becomes as *Zach* as the *Masach* in *Malchut de Rosh*. This

is considered ascending and mingling in the *Zivug Elyon de Rosh*, along with the *Reshimot de Eser Sefirot de Guf* contained in it.

Its two Upper *Reshimot*, called *Zachar* and *Nekeva*, generate two kinds of *Zivugim* in the *Masach de Rosh*. Through this *Hitkalelut*, the *Masach* and the *Reshimot* renew, until it becomes apparent that its *Shoresh* is from the *Aviut de Guf*, except the last *Behina*, which disappears from them.

Then they descend to the *Guf* once more, in its *Hitzoniut*, to the place of the *Chazeh*, and the *Ohr Elyon* expands in *Zivug de Haka* on this *Masach*, raising *Ohr Hozer* from the *Masach* upward. It extends *Eser Sefirot de Rosh*, whose *Koma* reaches the *Peh* of the previous *Partzuf*.

After that *Malchut* expands from the *Chazeh* downward with the *Ohr Hozer* in her into *Eser Sefirot de Guf* in *Toch* and *Sof*. These *Rosh*, *Toch*, *Sof* are considered an upshot, a son to the former *Partzuf*, clothing it from *Peh de Rosh* through its *Sium*.

11. Thus there are fourteen operations before us:

1. *Bitush de Ohr Makif* in *Ohr Pnimit*.
2. *Hizdakchut* of the *Masach*.
3. *Hitkalelut* of the *Masach* in *Reshimot de Eser Sefirot de Guf*.
4. Two Upper *Reshimot*: *Zachar* and *Nekeva*.
5. Two kinds of *Zivugim* in the *Masach* of the *Rosh*.
6. Renewal of the *Aviut* in the *Masach* and the *Reshimot*.
7. The manifestation of the *Aviut de Guf* in them.
8. The concealment of the *Reshimo* of the last *Behina* in them.
9. Their exit from the *Rosh*.
10. Their arrival at the *Hitzoniut* of the *Guf* of the previous *Partzuf* in the place of the *Chazeh*.
11. *Zivug de Haka* performed on the *Masach* in the place of the *Chazeh* extending *Eser Sefirot de Rosh*.
12. *Hitpashtut* of the *Malchut de Rosh* from the *Chazeh* down to *Behinat Guf* in *Toch* and *Sof*.
13. Clothing the previous *Partzuf*.
14. Its *Koma* begins from the *Peh* of the previous *Partzuf*.

12. Now we shall explain the cause and consequence connections in them. The first operation is the *Bitush de Ohr Makif* in *Ohr Pnimit* extending from the *Masach*. To the extent that the *Masach* extends and clothes the *Ohr Pnimit* in the *Partzuf*, it rejects the *Ohr Makif* that belongs to the *Partzuf*.

This is so because its ability to clothe the *Ohr Elyon* comes entirely by its *Haka* on the *Ohr Elyon* that pushes the full measure of *Ohr* that should expand in *Behina Dalet* back, not letting it expand in the *Partzuf* from its *Tabur* down. It is known that this *Ohr* that cannot clothe in the *Partzuf* is the *Ohr Makif* of the *Partzuf*.

Hence, the *Ohr Pnimit* and *Ohr Makif* are found to be contradicting one another because the measure of the clothing *Ohr Pnimit* is as the measure of *Aviut* of the *Masach*. Conversely, the measure of the *Ohr Makif* depends on the *Zakut* of the *Kelim*.

Thus, the *Ohr Makif* purifies the *Masach* and the *Ohr Pnimit* departs from the *Partzuf*. For that reason the *Masach* is the reason for the *Bitush de Ohr Makif* in the *Ohr Pnimit*.

13. The second operation, which is the *Hizdakchut* of the *Masach*, extends from the *Bitush de Ohr Makif* in the *Ohr Pnimit*, as in the first operation.

The third operation, being the *Hitkalelut* of the *Masach* in the *Reshimot de Eser Sefirot de Guf*, comes together with the *Hizdakchut* of the *Masach* extending from the *Bitush de Ohr Makif* in the *Ohr Pnimit*. Since the *Masach* is purified gradually, according to the *Sefirot*, it passes and comes within each and every one, mingling with it during its ascent.

When it purifies into *Behina Gimel* it comes and mingles in *Sefirat ZA*, and when it purifies into *Behina Bet*, it comes and mingles in *Bina* etc. similarly. Finally, it comes to the *Maatzil* and mingles with all.

14. The fourth operation, which is the two Upper *Reshimot Zachar* and *Nekeva*, extends by the force of the concealment of the last *Behina* because of the *Hizdakchut* in each and every *Partzuf*.

For example: after the *Hizdakchut* of *Partzuf Galgala*, *Behina Dalet* disappears, and after the *Hizdakchut* of *Partzuf AB*, *Behina Gimel* disappears, etc. meaning precisely to that part of *Aviut* in her that stands for *Hamshacha* and *Hakaa*. However, the part *de Hitlabshut* in her does not disappear, and this is called the *Zachar*. It is unfit to mate with the *Ohr Elyon*, except when it connects with its closest *Behina* that has a complete *Reshima*, which is called its *Nekeva*.

For instance, after the *Hizdakchut* of *Partzuf Galgala*, the last *Behina* remains with only half of the *Reshimo* of *Behina Dalet*, meaning only from *Behinat Hitlabshut*, called the *Zachar*. In order to mate with the *Ohr Elyon*, it must connect with the *Behina Gimel*, which becomes its *Nekeva*, and then it can mate with the *Ohr Elyon*. Thus, the matter of *Zachar* and *Nekeva* appears because of the concealment of the last *Behina* of each *Partzuf* after its *Hizdakchut*.

15. The fifth operation is two kinds of *Zivugim* in the *Masach de Rosh*. It comes together with the *Zachar* and *Nekeva* that were made by the concealment of the last *Behina*. This is so because at first, the *Nekeva* mingles with the *Zachar*, and by the *Zivug* with the *Ohr Elyon* they extend *Ohr* in the *Koma* of the *Zachar*. From this *Zivug* it is still not extended to *Hitlabshut* in the *Kelim*, due to the absence of *Behinat Hamshacha* in the *Zachar*.

Hence, a second *Zivug* is needed, where the *Zachar* will be mixed with the *Nekeva*, at which time *Eser Sefirot* at the *Koma* of the *Nekeva* will be drawn. From this second *Zivug* the *Ohr* is qualified to clothe in the *Kelim*. Thus, the two kinds of *Zivugim* made on the *Zachar* and *Nekeva* in the *Masach de Rosh* extend because of the concealment of the last *Behina* after the *Hizdakchut* of the *Partzuf*.

16. The sixth operation, which is the renewal of the *Aviut* in the *Masach* and the *Reshimot*, extends by their unification in the *Masach* of the *Rosh*, until they operate together with it in the *Zivug de Hakaa* on the *Ohr Elyon*. This is because the *Tachton* that comes in the place of the *Elyon* truly becomes one with it.

Thus, immediately as they come to the *Rosh*, they mingle with the *Aviut* from below upward operating in the *Rosh*, hence their own *Aviut* is renewed, meaning the *Behinat* “potential” *Aviut*, which is destined to appear *de facto* and turn into *Aviut* from above downward.

17. The seventh operation is the recognition of the *Aviut de Guf* in the *Masach* and the *Reshimot* that rose. It comes along with the renewal of the *Aviut* that they have acquired during their unification with the *Masach* of the *Rosh*.

With the renewal of their *Aviut*, the *Behinat* from above downward in them immediately becomes apparent in the *Reshimot*, meaning the *Aviut de Guf* that they have already used before the ascent.

In the beginning, before they purified from the *Aviut* in them, it was not at all apparent that they are *Sefirot de Guf*, for they were completely silent. Hence, they equalized with *Behinat Rosh* and rose and united with the *Masach de Rosh*. However, after they acquired the *Behinat* “potential” *Aviut* in the *Masach de Rosh*, and the *Reshimot* were revived, along with it a certain measure of *Aviut de Guf* became instantly apparent, imprinted in them since they were in the *Guf*. This thing is considered *Shinui Tzura* with respect to *Malchut de Rosh*.

18. The eighth operation is the concealment of the *Reshimo* of the last *Behina* in them. It extends by the force of the *Bitush de Ohr Makif*, whose operation is discernible primarily on the last *Behina*, and no *Reshimo* remains of her.

The ninth operation is their exit from the *Rosh*, extending by the discerning of their *Aviut* (see item 17). This is considered *Shinui Tzura* from *Malchut de Rosh* because the *Shinui Tzura* and the exit is the same.

19. The tenth operation is their emergence to the *Hitzoniut* of the *Guf* of the previous *Partzuf* at the place of the *Chazeh*, extending from the concealment of the last *Behina*. For example, after the *Hizdakchut* of *Partzuf Galgalta de AK* its *Masach* and *Reshimot* rose to the *Rosh*, and their *Aviut* returned except for the last *Behina*. Thus, they have only *Behina Gimel* of the *Aviut de Guf* that they had before the purification, called *Chazeh*.

Behina Dalet is the last *Behina* to disappear from them because of the purification. Hence, this *Koma*, which comes out on the *Aviut de Behina Gimel*, is considered *Hitzoniut* over the previous *Partzuf*, as it is known that the more *Av* is considered the more *Pnimit*, and more *Elyon*. For this reason they are *Hitzoniut* to *Partzuf Galgalta*, which is *Behina Dalet*.

20. The eleventh operation is the *Zivug de Hakaa* performed on the *Masach* in the place of the *Chazeh*. It extends from the *Hitkalelut* of the *Masach* in the *Malchut de Rosh*, which was incorporated and acquired the *Aviut* of *Behinat* “potential” from *Masach de Rosh* (see item 16).

It was compelled to descend from the *Rosh* because of the *Aviut de Guf* discerned in the *Reshimot* that were incorporated in it. However, it is still not enough for actual *Aviut de Kelim*, but only when it first elicits *Eser Sefirot de Rosh* from below upward in “potential” through the *Zivug Elyon*. Afterwards *Malchut* expands in *Eser Sefirot* from her and within her from above downward in *Behinat Kelim* for actual *Hitlabshut* in *Toch* and *Sof*.

Thus the eleventh operation has been clarified, which is the *Zivug de Haka*. The twelfth operation is the *Hitpashtut* of *Malchut de Rosh* from the *Chazeh* down to *Behinat Guf* in *Toch* and *Sof*. Both extend from the ascent and *Hitkalelut* of the *Masach* in *Malchut de Rosh*.

21. The thirteenth operation is the clothing over the previous *Partzuf*, extending and connected with the *Histaklut Orot de Guf* of the previous *Partzuf*. This is because the new *Partzuf* fill the *Kelim* that have been emptied of their *Orot* with its *Ohr* during the *Hizdakchut* of the *Masach* and its ascent to the *Rosh*. It is considered that it clothes with its new *Orot*.
22. The fourteenth operation is when its *Koma* begins from the *Peh* of the previous *Partzuf*, extending by its birth and emergence from there, as is the nature of the branch that is attached where it exits and sucks off the *Shoresh*. Similarly, the entire *Shoresh* of the new *Partzuf* is from the *Hitkalelut* of the *Masach de Guf* in the *Malchut de Rosh*, called *Peh*. Hence its *Koma* is attached there, and from there it begins.
23. Thus we have explained the fourteen operations that cause the birth and emanation of a *Partzuf* from *Partzuf* in general, as it is in all the *Partzufim* equally; how each causes and is caused by its prior cause in utter necessity. Now we shall explain the sequence of the five *Partzufim de AK* by cause and consequence.

The ten operations that were made for the emanation of *Partzuf Galgalta de AK* through cause and consequence have already been explained (item 1). After *Partzuf Galgalta* had been completed, the *Bitush de Ohr Makif* in *Ohr Pnimit* began, and following it all the above fourteen operations until *Partzuf AB de AK* emanated from it in *Rosh, Toch, Sof*.

Thus, *Peh de Partzuf AB* is *AB* at the place of *Chazeh de Partzuf Galgalta*, for *Behina Dalet*, called *Tabur de Galgalta*, was not included in the *Masach de AB*, as it is the last *Behina*, which disappears along with the *Hizdakchut*. Hence, the *Eser Sefirot de Rosh AB* stand from the place of the *Chazeh* to the *Peh de Partzuf Galgalta*, and its *Sium Raglin* is above *Tabur de Galgalta*, as it is *Behina Dalet* there. Also, *AB* has nothing of *Behina Dalet*, hence it cannot expand below *Tabur de Galgalta*.

24. After the *Rosh, Toch, Sof de Partzuf AB* is completed, the *Bitush de Ohr Makif* in *Ohr Pnimit* also returns on it. This activates all fourteen operations, until *Partzuf SAG de AK* is emanated from it in *Rosh, Toch, Sof*, namely the third *Partzuf de AK*.

There too the *Masach* of its *Rosh* did not stand in the place of *Tabur de AB*, meaning in *Behina Gimel de Guf*, which is *Tabur* for the *AB*, but at its *Chazeh*. This is because the last *Behina de AB* is not

included in the *Masach de SAG*, as it disappears with the *Hizdakchut* of the *Masach*.

From the *Chazeh* to *Peh de AB* stand the *Eser Sefirot de Rosh SAG*, and from the *Chazeh* down the *Eser Sefirot de Guf SAG* come out in *Toch* and *Sof* through the *Sium Raglin* of the first *Partzuf de AK*, called *Galgalta*.

25. Here, in *Partzuf SAG*, two operations that weren't in *Partzuf AB* were added:

1. It extended below *Tabur de Galgalta de AK* as well, clothed and illuminated in the *Kelim de Galgalta de AK* from *Tabur* downward.
2. It divided into two *Partzufim* on the *Tabur de Galgalta de AK*. From *Tabur* upwards it is called *AB de SAG*, or *Taamim de SAG*, and from *Tabur de Galgalta* downward, *SAG* is called *SAG, MA, BON de SAG*, or *Nekudot, Tagin, Otiot de SAG*.

The first operation, meaning what extends below *Tabur de Galgalta* as well, extends because there still wasn't a *Tzimtzum* on the *Ohr Bina*, obstructing it from illuminating to *Behina Dalet*. This is because *Tzimtzum Aleph* was only on *Ohr Hochma*, hence *Partzuf AB*, whose *Koma* is up to *Hochma* could not expand below *Tabur de Galgalta*, the place of *Behina Dalet*. However, the *Koma* of *Partzuf SAG* is only up to *Bina*, and thus it could shine also into *Behina Dalet*.

The second operation, meaning its division into *Taamim* and *Nekudot*, extends from the first operation, from the force of the *Zachar de Partzuf SAG*. The *Zachar de SAG* is *Behina Gimel de Hitlabshut*. In the *Zivug ha Aleph* of the *Rosh*, it extended *Komat Hochma*, which clothes the *Kli de Keter de SAG* (see *Ohr Pnimit* item 1).

Thus, *Keter de SAG* that extends through the *Tabur* is called *AB de SAG*, or *Taamim*. However, the *Ohr Zachar* cannot expand below *Keter*, therefore the rest of the lower nine *Sefirot de SAG* expand from *Tabur* of *Galgalta* downwards. This is so because there is no *Ohr Hochma* in them, but only *Ohr Bina*, upon which the *Tzimtzum* does not apply. Thus, this part is called *SAG de SAG*, indicates that there is nothing of *AB* there.

26. After the *Rosh, Toch, Sof* of *Partzuf SAG* were completed, the *Bitush de Ohr Makif* in *Ohr Pnimit* returned on it, and the rest of the fourteen operations related to it. Finally, the fourth *Partzuf de AK* was emanated from it, called *MA* and *BON de AK*. *MA* and *BON* too came out in two separate *Partzufim* from one another on the *Tabur de Galgalta de AK*, as *Partzuf SAG*, from which they extend.

However, there are several very important operations added in the order of the emanation of *Partzuf MA* and *BON*. This is because they implanted the matter of the association of *Midat ha Rachamim* with *Din*, considered the beginning of the *Olamot*, as the *Olamot* would not have existed whatsoever were it not for them.

The fundamental cause of all these additional operations is the *Hitpashtut* of *Nekudot de SAG* from *Tabur de AK* downwards, meaning into the *Kelim de NHY de Galgalta*, which are from *Behina Dalet*. In this manner the *SAG*, being *Behina Bet* and the First *Hey*,

became cohesive with the *NHY* of *Partzuf Galgalta*, which are *Behina Dalet*, the lower *Hey de HaVaYaH*.

This caused the *Tzimtzum Bet* in *AK*, as was the *Tzimtzum Aleph* in *Ein Sof* (Part 6, item 7). As *Tzimtzum Aleph* was on *Behina Dalet*, so here the *Tzimtzum* was made on *Behina Bet*. Also, *Tzimtzum Aleph* pushed the *Ohr* away from all four *Behinot*, and then returned and extended only the first nine *Sefirot*. Here too the *Tzimtzum* was made on *Behina Bet*, pushed the *Ohr* from the entire *Guf de SAG*, and then returned to clothe only the two *Sefirot Keter* and *Hochma* in the entire *Rosh, Toch, Sof* in this *Partzuf MA* and *BON*.

In *Tzimtzum Aleph* the *Kav* of *Ohr Ein Sof* on *Malchut de NHY de AK* stopped at the place of *Olam ha Zeh*, and remained without *Ohr*. Here too, in *Tzimtzum Bet*, the *Ohr* stopped on the *Kav* from *Ein Sof* on *Bina de NHY de AK*. Thus, *Bina ZA* and *Malchut* remained below the point of *Tzimtzum*, without *Ohr*.

Know, that here is where *Bina* acquired the name *Beria* in all the degrees, from the word “*Bar*” (lit. outside), such as “*Batei Barai*” (lit. outskirts), meaning outwardly.

It is so because through *Tzimtzum Bet* here, *Bina* in all the degrees went outside the degree. Thus, *Bina* of the *Rosh* became *Behinat Guf*; *Bina* above *Tabur* became *Behinat* below *Tabur*; and *Bina* of the *NHY* went completely outside the *Atzilut* of the *Partzuf*, remaining without *Ohr*, like the *Nekuda de Olam ha Zeh* during *Tzimtzum Aleph*.

27. However, there is a great difference between the *Tzimtzum* here and *Tzimtzum Aleph*, as there the *Tzimtzum* on *Behina Dalet* was absolute, and can never change. However, here in *Tzimtzum bet*, it is not so definite, and might change by a *Zivug Elyon*.

Hence, from here on there are two states in each *Partzuf*: a state of *Katnut*, and a state of *Gadlut*. Consequently, two *Roshim* were erected here: *Rosh Aleph*, where the two *Heyin* are connected to each other permanently, which can never be separated. After that, a second *Rosh* was erected, where their connection is not permanent, but ascends and descends.

The *Parsa* was set up between them. During the *Katnut*, the two *Heyin* are connected in the *Nikvey Eynaim de Rosh ha Bet* by the force of the dominion of the Upper *Rosh*. Then the *Tachton* is considered to be without a *Rosh*.

During the *Gadlut*, performed by the *He'arat AB*, the *Parsa* conceals the *Rosh Aleph* and its dominion is unapparent. At that time the lower *Hey* descends from place of the *Eynaim de Rosh Bet* below *Peh de Rosh ha Bet*, and the three *Sefirot AHP* return to the *Rosh*. Then the *Tachton* acquires *Behinat Rosh* and *GAR*.

28. Know, that *Katnut* and *Gadlut* apply only in the *Partzufim MA* and *BON* in all the degrees, where the lower *Hey* is already in the *Nikvey Eynaim* of their *Rosh*. They are considered the *Behinat Guf* of that *Rosh*.

Thus you see that the *Eser Sefirot de Nekudim* are considered the first *MA* and *BON* in the *Olamot*. Even though half of the *Partzuf* Upper *MA* and *BON* clothes from *Peh de SAG* downwards to the *Tabur* of *Partzuf Galgalta de AK*, it also stemmed from the *Nikvey Eynaim de*

Rosh de SAG. However, because the lower *Hey* is connected to the First *Hey* in it, it is no longer considered *Behinat MA* and *BON*.

This is so because the *Masach* in it consists of the lower *Hey* when it came out of *Nikvey Eynaim de Rosh SAG*, and descended to its corresponding *Behina*, which is the *Tabur*, being the place of the lower *Hey*, and not above *Tabur*. Thus, only the *Eser Sefirot de Nekudim* are considered *MA* and *BON*, and only in them does the above matter of *Katnut* and *Gadlut* apply.

Moreover, even the *GAR de Nekudim* are not considered actual *MA* and *BON*, because the lower *Hey* remains in the *Nikvey Eynaim de Rosh ha Bet*, which are the *GAR de Nekudim*. Also, *YHV* are without any manifestation of the lower *Hey* descended in the *AHP* of this *Rosh Bet*, which are the *HB* in it.

Thus, the lower *Hey* is only at the *Keter de GAR de Nekudim*, which is this *Galgalta ve Eynaim* of this *Rosh*. However, in these *HB de GAR*, there is only *Behinat First Hey*. Thus, they too are not considered actual *MA* and *BON*. Despite that, the matter of *Gadlut* and *Katnut* does operate in them because there is still the lower *Hey* in them, as *Holam* over their *Otiot YHV*, meaning in the *Keter*.

The real *MA* and *BON* are the seven lower *Sefirot de Nekudim*, which are the real *Guf de Nekudim*. They are the first *Shoresh* of *MA* and *BON* in the *Olamot* from now on, though *Behinat MA* does not exist in them for there was the breaking of the vessels in them (see Part 7). Only the *Behinat BON* was left of it, hence these *MA* and *BON* are only referred to as *BON* in the Rav's words.

29. The lower *Hey* made four steps from the time she connected with the First *Hey* and came in the *Nikvey Eynaim de Rosh SAG*, until she came to her place, which is *Guf de Nekudim*, called *ZAT de Nekudim*.

The first step from *Nikvey Eynaim de Rosh SAG* to the place of *Tabur de Guf de AK ha Pnimit*, which is the *Nikvey Eynaim de Rosh ha Aleph*, called *YESHSUT*. There she permanently connected with the First *Hey* and became a fixed *Shoresh* to *Partzuf MAN* and *BON* in its *Behinat Katnut*.

A second step to *Nikvey Eynaim de Rosh ha Bet*, where there is the *Tikun* of the *Parsa*. The lower *Hey* is separated from the place of *Nikvey Eynaim* by the *Zivug de AB SAG*, and descends to the place of this *Peh de Rosh*.

The third step is the descent of the lower *Hey* from *Nikvey Eynaim* below the *Peh*. It is called *Hitlabshut NHY de Keter* to *Behinat Mochin* and *GAR* in *Hochma* and *Bina de Nekudim*. Through the descent of the lower *Hey* under the *YHV*, they return to *Behinat Rosh*, and where they were previously only *HGT*, they have now become *HBD*. They clothe the three Upper *Prakin de NHY de AK*: *Hochma* on *Perek Elyon de Netzah*; *Bina* on *Perek Elyon de Hod*; *Daat* on *Perek Elyon de Yesod*.

A fourth step is from *Yesod de AK* to *Daat de HB*, as *Nekuda* inside the *Otiot de YHV*. Then *AVI* mate on the collective *MAN* from *Vav* and *Nekuda*, and beget the *MA* and *BON* to their place.

30. Thus the main operations added to the emanation of *MA* and *BON* were explained here. Let us briefly explain them in an orderly manner:

Because of the *Hitpashtut* of the lower nine of *SAG* below *Tabur de AK ha Pnimi*, illuminating to the *Kelim de NHY de AK ha Pnimi*, the two *Heyin* became cohesive and connected. This is because the *Ohr SAG* is *Behinat First Hey*, and *NHY de AK ha Pnimi* is the lower *Hey*.

Thus, when the matter of the *Hizdakchut* of the *Masach* returned to *Partzuf SAG* as well, the *Masach* was found to be consisting of two *Partzufim* here: *Partzuf SAG* and *Partzuf Galgalta*, raising them together to the *Rosh de SAG*, to *Nikvey Eynaim*, meaning to *Behina Aleph* from there.

Because the lower *Hey* is not in its place, but was incorporated and united with the *First Hey*, meaning the *First Hey* received and became *Behinat lower Hey*, hence the *Zivug* was made on the *First Hey* alone. Consequently, two *Zivugim* were made there: one for the *Zachar*, and one for the *Nekeva*. However, the primary *Zivug* occurred in the *Behinat Nekeva*, which is *Behina Aleph*. This is because she is complete with *Behinat Hamshacha* too, from which there is *Hitpashtut* to *Kelim*.

When the *Aviut de Guf* in the *Masach* was recognized, it departed from the *Rosh de SAG* and descended to its corresponding *Behina* in the *Guf*, being *Tabur de AK ha Pnimi*. This is because there begins the place of the lower *Hey*, contained in the *Masach*, and there it mated with the *Ohr Elyon* and the *Eser Sefirot de Rosh* called *YESHSUT* elicited from *Tabur* upwards.

Bina, *ZA* and *Malchut* of that *Rosh* already stand below *Tabur* because the lower *Hey* stands at its *Hochma*, which is also the place of *Tabur*, and the *Sefirot* below *Hochma* stand from the *Tabur* down. Also, they are the *GAR de Nekudim*, meaning the core of the *Rosh de Nekudim*. This is because the first *Rosh* is not at all considered *Nekudim*, as the lower *Hey* in the *Masach* is below it, and the *Aviut* doesn't operate whatsoever from below upward. Hence, it is considered *Akudim de SAG*. For that reason *GAR* of *Nekudim* remain the *Behinat Rosh* of the *Nekudim*, named *Rosh ha Bet*.

This *Rosh ha Bet* has *Eser Sefirot* too, divided by the *GAR*. *GE* are incorporated in the *Keter*, and *AHP* are in *Hochma* and *Bina*. The lower *Hey* is in *Keter*, which is *Behinat Rosh ha Bet*, and *Hochma* and *Bina*, which are *AHP*, departed from *Rosh ha Bet* into *Behinat HGT*, meaning *Behinat Guf*.

You find in them that the lower *Hey* in the *Eynaim* and the *YHV* in these *AHP*, meaning the lower *Hey* does not shine anything in these *AHP*, which are *Hochma* and *Bina*. Instead, they are only *Behinat First Hey*.

The *Tikun* of the *Parsa* is on this *Rosh ha Bet*, where there are two *Tikkunim*:

1. The first is that the two *Heyin* contained in it are diagonal, meaning that a fissuring of the *Parsa* is sometimes possible there. At that time the two *Heyin* separated from one another and the lower *Hey* descended from there downward below *Malchut* of this *Rosh*, as *Kamatz* under *Otiot YHV*.

2. The second is to hide and conceal at that time the force of the lower *Hey* that stands at the *Nikvey Eynaim* of the first *Rosh* with a tight connection with the First *Hey*. It is so because had it not been for that concealment, it would have been impossible for the lower *Hey* of the second *Rosh* to descend below the *Otiot*.

Here was the *Shoresh* for the state of *Katnut* of the *Partzufim* made, meaning a possibility of ascent and *Gadlut*. However, it can never be that it would also diminish more than the *Komat Katnut* that was in it. This guard extends by the force of the lower *Hey* in the *Nikvey Eynaim* of the First *Rosh*, tightly connected there with the First *Hey*. Also, the state of *Gadlut* extends from the lower *Hey* in the *Nikvey Eynaim* of the second *Rosh*.

Two operations were made in order to beget the *Gadlut de Nekudim*: the first for the *Rosh* of the *Nekudim*, where by the *Zivug de AB SAG* the lower *Hey* in the *Eynaim* that stood above *HB*, which are *YHV*, descended and went under these *Otiot YHV*. In that the *HB* returned to the second *Rosh*, and the *YHV* that were *HGT* rose and became *HBD*.

This is called *Hitlabshut NHY de Keter* in *Hochma* and *Bina*. The second operation was for the *ZAT*, which are the true *Guf de Nekudim*. *Yesod de AK* illuminated the point of the lower *Hey* inside the *Otiot*, within the *HB de Nekudim*, as *Melaфом*, which is a point in the *Vav*. They became *MAN* in *HB* and mated on them, begetting the *ZAT de Nekudim*. This will be explained in the next part.

31. We find thirteen operations here:

1. The connection of the two *Heyin*, the First *Hey* and the lower *Hey*.
2. *Hitkalelut* of the *Masach* in the *Reshimot* of the two *Partzufim* from *Partzuf SAG* and from *Partzuf Galgalta de AK*.
3. The *Zivug* was made only on the *Behinat* First *Hey*.
4. The descent of the *Masach* after its *Hitkalelut* in the two *Zivugim* of the *Rosh*, its arriving at the place of *Tabur de AK ha Pnimi*.
5. *Rosh ha Aleph*, called *YESHSUT*.
6. *Rosh ha Bet*, called *GAR de Nekudim*.
7. The exit of *Bina* and *ZON* outside the degree in all the degrees.
8. The preparation of the place for the three separated *Olamot*, called *Beria*, *Yetzira*, and *Assiya*, and the *Kav* of *Ein Sof* that previously stopped at the middle point, being the point of *Olam ha Zeh*. Also, *Behinat Malchut de NHY de AK ha Pnimi* rose above the new point of *Tzimtzum* to the place of *Bina de NHY de AK ha Pnimi*.
9. The division of *Rosh ha Bet* itself into *GE* and *AHP*, where the lower *Hey* is in the *Eynaim* and *YHV* in the *AHP*.
10. The correction of the *Parsa*.
11. The correction of *Gadlut* and *Katnut*.

12. The lowering of the lower *Hey* below *Otiot YHV*, which was for the purpose of *Gadlut* and *Panim be Panim de GAR* of the *Nekudim*.
 13. The arriving of the lower *Hey* into the *Otiot* for the purpose of the emanation of *ZAT de Nekudim*.
32. Now we shall explain the connections of cause and consequence in them:
1. The first is the connection of the two *Heyin*. They extend from the *He'arat* lower nine *de SAG*, which are *Behina Bet* and lower *Hey*, into the *Kelim* of the Inner *NHY de AK*, being *Behina Dalet* and lower *Hey*.
 2. The second is the *Hitkalelut* of the *Masach* from the *Reshimot* of the two *Partzufim*, *SAG* and *NHY de AK*. They too extend from the *He'arah* of *SAG* to the *Kelim de AK ha Pnimi*.
 3. The third is the *Zivug* that was only on *Aviut* of the First *Hey*. It extends because the *Reshimo de SAG* is the principle, and the lower *Hey de NHY de AK* is subordinate to it, connected to *SAG* through its illumination to *NHY*.
 4. The fourth is the descent of the *Masach* to the place of *Tabur*. It extends by the force of the lower *Hey* contained in that *Masach*, and the connection of the *Heyin* being from the *Tabur de AK* downwards because of the *Hitpashtut Ohr SAG* there, and not from *Tabur* upwards.
 5. The fifth is *Rosh ha Aleph*. It extends from the *Hitkalelut* of the *Masach* in the *Aviut* of the *Rosh*. Hence, as it descends below as well, it first elicits the *Behinat* from below upward, which is like all the *Partzufim*.
 6. The sixth is *Rosh ha Bet*, called *GAR de Nekudim*. It extends from the *AHP* that departed from *Rosh ha Aleph*.
 7. The seventh is the exit of *Bina*, *ZA* and *Malchut* from all the degrees. It extends by the force of the lower *Hey* that was connected with the First *Hey*, and the First *Hey* receiving the *Tzura* of the lower *Hey*. That creates a *Zivug* in the *Nikvey Eynaim*, and *Bina* and *ZON* exit from the *Rosh*, and similarly so from all the degrees.
- 33.
8. The eighth is the place that became the three separated *Olamot BYA* and the *Kav* of *Ein Sof* that stopped at *Bina de NHY de AK*. It too extends from the ascent of the lower *Hey* in *Nikvey Eynaim* because *Bina*, *ZA* and *Malchut de NHY* came out below the point of the *Tzimtzum*, which has now risen above *Bina de NHY*. This *Bina* became *Olam Beria*, the *ZA*, *Olam Yetzira*, and *Malchut*, *Olam Assiya*.
 9. The ninth is the division of the second *Rosh* into lower *Hey* in the *Eynaim* and *YHV* in the *AHP*. It extends from the division of *Partzuf SAG* on *Taamim* and *Nekudot*, called *AB* and *SAG* (see above item 25). Hence, the *Masach* that rose from there to *Rosh de SAG* elicited two *Behinot Rosh* there:
 27. One from *Behinat Taamim* and *AB*, from which *Partzuf Elyon de MA* extends, beginning [another version from the

manuscript of Baal HaSulam: in that] in *Peh de SAG* and ending in *Tabur*.

28. And a second *Rosh* from the *Behinat Nekudot* and *SAG de SAG*, from which the *Partzuf Tachtan de MA* and *BON* extends, beginning from *Tabur de AK* downward, which are the *Eser Sefirot de Nekudim* (see here items 24, 25).

The first *Rosh* is from *Behinat lower Hey* in the *Eynaim*, whose branches are *Se'arot Rosh*, and the second *Rosh* is from *Behinat YHV* in the *AHP*, whose branches are *Se'arot Dikna* (*Ohr Pnimit* items 2 and 19).

It explains there that although the second *Rosh* is *AHP* of the first *Rosh*, still it is a complete *Rosh* in and of itself. The reason is that the *Masach* descended to its *Behinat Nikvey Eynaim* and made the *Zivug* with the *Ohr Elyon* on the *Aviut de Behinot Nekudot* in it, generating *Eser Sefirot* from below upward.

It is so because in every place where the *Tzura* of *Aviut* was renewed in the *Masach*, a new *Zivug* was made. Hence, there are three *Behinot* discerned in *Rosh ha Bet*:

1. *Bina*, *ZA* and *Malchut* that came out of *Rosh ha Aleph*.
2. *Behinat* complete *Rosh*, meaning that a new *Zivug* was made on the *Behinat Nekudot* in it, mixed with the lower *Hey*.
3. It is necessarily divided into *GE* and *AHP*, since the new *Zivug* made in it was only in the *Nikvey Eynaim*, meaning *Behina Aleph*. It is also regarded that its lower *Hey* is in the *Eynaim* and *YHV* in the *AHP*, and the *AHP* came out of the *Rosh*.

It is known that the *Masach* displays all the *Zivugim* it consists of in the *Rosh de Elyon* after it comes down to its place in the *Guf de Elyon*. Hence, these two *Roshim* appear below as well:

1. The first *Rosh* from *Tabur* upwards, called *YESHSUT*, considered *Taamim* and *AB*.
2. The second *Rosh* from *Tabur* down.

They contain the same three above *Behinot*, which are a complete *Rosh* in and of themselves. Also, the *AHP* from the *Behinat Rosh ha Aleph*, and the *Behinat* division of the lower *Hey* in the *Eynaim* and *YHV* in the *AHP*, where these *AHP* depart from this second *Rosh*.

34. 10. The tenth is the correction of the *Parsa*. It too extends from the division of *Partzuf de MA* and *BON* into two *Partzufim* on the *Tabur*, imprinted and generated by the force of *SAG's* division into *Taamim* and *Nekudot* (see here item 33).

It is so because originally they are one *Partzuf*, as the *Taamim* and *Nekudot* of *SAG* extend from one *Rosh*: the *Taamim* are *Keter de Guf SAG* and the *Nekudot* are the lower nine of that *Guf*. Hence, the *MA* and *BON* too come from their *Masach*. Although they have two *Roshim*, they are also considered one *Guf*.

Thus, this division is similar to the *Parsa* inside the intestines of a person, where this *Parsa* divides a single *Guf* and makes it be like two separate *Gufim*.

On the one hand, the *Gevul* in the *Parsa* is similar to the *Gevul* in the *Tzipornaim* of the *Raglaim* of the *Partzuf*, since it too stands and ends the Upper *Partzuf* of *MA* and *BON*. It is related to *Partzuf AB de SAG* and *Taamim* and is considered *AVI de MA* and *BON*, where the *Tzipornaim* of the *Raglaim* end on the *Parsa*.

On the other hand it is in the middle of the *Partzuf*, since on the part of the *Shoresh* the *Taamim* and *Nekudot* are only one *Partzuf*. Thus, the middle and the *Sium* are mixed in it together. Consequently, two corrections shine in it:

1. The force of the connection of the two *Partzufim*. It is helped by the primary *Zivug AB SAG*, when the *AB de SAG* and *SAG de SAG* became one and the lower *Hey* descended from the *Eynaim* under the *Otiot YHV*, and the *AHP* in all the degrees return to their degree as in the beginning.
2. The second correction is the concealment of the permanent lower *Hey* in *Rosh ha Aleph*, so that it doesn't manifest its force when the *AHP* return to the *Rosh*. In that regard, she distinguishes the first *Rosh* above her as a separate *Partzuf*, not connected whatsoever with the second *Rosh*.

35.
 11. The eleventh is the correction of *Gadlut* and *Katnut*.
 12. The twelfth is the lowering of the lower *Hey* below the *YHV*, sufficient for the returning of *HB de Nekudim Panim be Panim*. It extends by the *Zivug de AB* and *SAG* by the force of the two *Tikkunim* in the *Parsa*.
 13. The thirteenth is the permeation of the lower *Hey* into the *Otiot* for the purpose of the creation of the *ZAT de Nekudim*, being the real *Guf*. It extends from the *He'arat Yesod de AK* to the *Rosh de Nekudim*, of the *Behinat Shuruk*, which is a *Nekuda* inside the *Vav*. This matter will be explained in completeness in Part 7.