

Part Six

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1. What is Aleph in the Vav de SAG?

There are two *Shorashim* for the *Otiot Yod* and *Aleph*. Indeed, the *Yod* is considered the genuine *Shoresh* of the *Otiot*, since when we want to write any *Ot*, we begin with *Yod*, meaning with a point. When we stretch the point sideways and down, the desired *Ot* appears. Thus, the *Yod* is the *Shoresh* of each and every *Ot*. Despite that, the *Aleph* heads all twenty-two *Otiot*.

The thing is that the *Otiot* in their Upper *Shoresh* are *Kelim* for the reception of the *Shefa*. It is known that *Hitpashtut Ohr* and its *Histalkut* cause the making of the *Kelim*. This is so because the *Kelim* are made of the *Reshimot* that remain after the *Histalkut Ohr*.

From that you will understand that the *Shoresh* of all sorts of departures is the *Shoresh* to the *Kelim*, being the *Otiot*. It is known that the first *Tzimtzum* is the *Shoresh* of any *Histalkut* in the *Olamot*. Hence, the *Nekuda* of *Tzimtzum*, being the *Yod*, is considered the *Shoresh* of all the *Otiot*.

However, it is known that *Tzimtzum Aleph* is still not considered the *Shoresh* of the *Olamot*, only the *Shoresh de Shoresh*, because the real *Shoresh* of the *Olamot* is *Tzimtzum Bet*. The difference between them is that *Tzimtzum Aleph* was only on a single *Nekuda*, namely *Behina Dalet*, which is *Malchut*, the lower *Hey*. *Tzimtzum Bet*, however, was also on *Bina*, meaning the two *Nekudot* joined in this *Tzimtzum*, the *Nekuda* of *Malchut* and the *Nekuda* of *Bina*, which is the association of *Midat ha Rachamim* with *Din*.

It is known that connecting two *Nekudot* together creates a *Kav*, longitudinally or across. Hence, *Tzimtzum Bet* is called a *Kav*, because of the two *Nekudot* that joined in this *Tzimtzum*, as it says, “and they two went.” Because of that it is called *Rakia*, or *Parsa*, which is like a *Kav* laid across, separating the *Elyonim* from the *Tachtonim*.

It has been explained inside the book that the primary innovation that occurred in *Tzimtzum Bet* is the matter of the division of the *Eser Sefirot* into two *Behinot* in all the degrees. This is because *Bina*, *ZA* and *Malchut* of every degree went out of the degree and acquired the value of its inferior degree. Thus, from a single degree, an upper and lower were made, where *Keter* and *Hochma* became the upper, and *Bina*, *ZA* and *Malchut* became a lower degree to *Keter* and *Hochma*.

These two innovations, which are the connection of the two points together like a line and the division of the degree into upper and lower manifest in the shape of the *Aleph* (א): the connection of the two points in the *Tzimtzum* is the line of the *Aleph* in this manner – (א). The upper *Behina* of each degree is the *Yod* (י) over the *Kav*, containing *Keter* and *Hochma* of the degree, as *Mayim Elyonim*, like this (יא). The lower *Behina* of each degree is the lower *Yod* below the *Kav*, containing *Bina*, *ZA* and *Malchut*, which became the *Tachtonim*, meaning *Mayim Tachtonim*, like this (יב).

Thus, you can see how there are two *Shorashim* to the *Olamot*: the *Yod* is the first *Shoresh*, made in the first *Tzimtzum* only on the point of *Malchut*, and the *Aleph* is the second *Shoresh*, made in *Tzimtzum Bet* on the two points *Bina* and *Malchut* together.

The first *Tzimtzum* is a far *Shoresh* from the *Olamot*, and only *Tzimtzum Bet* is considered the *Shoresh* of the *Olamot*. Hence, the *Yod* is not considered the *Shoresh* of the *Olamot*, until it is fit to head all the twenty-two *Otiot*.

Only the *Ot Aleph* is considered the *Shoresh* of all the *Otiot*, since it is regarded as *Tzimtzum Bet*, being the true *Shoresh* to the *Olamot*. Hence, the *Aleph* is at the head of the twenty-two *Otiot*, and the *Yod* is considered a primordial *Shoresh*, serving the *Otiot* in hiding.

Comment [C.R.1]:

Now you can understand the meaning of the four fulfillments operating in the Name *HaVaYaH*. They are: *AB – Yod, Hey, Viv, Hey*; *SAG – Yod, Hey, Vav, Hey*; *MA – Yod, He, Vv, He*; *BON – Yod, Heh, Vav, Heh*.

The primary difference is whether the *Kelim* come from *Tzimtzum Aleph*, or from *Tzimtzum Bet*. Fulfilling the *Otiot* with *Yodin* indicates that they come primarily from *Tzimtzum Aleph*, and fulfilling the *Otiot* with *Alephin* indicates that they come from *Tzimtzum Bet*.

Comment [C.R.2]:

Comment [C.R.3]:

Now you can see that if all the *Otiot de HaVaYaH* are fulfilled with *Yodin*, being *HaVaYaH de AB*, then the *Kelim* of that *Partzuf* have nothing of *Behinat Tzimtzum Bet*, only *Tzimtzum Aleph*. Conversely, if the *Otiot* are filled with *Alephin*, which is *Gimatria MA*, then the *Kelim* of that *Partzuf* have nothing of *Behinat Tzimtzum Aleph*, only *Tzimtzum Bet*.

However, in *HaVaYaH de SAG* the *Otiot* are not filled equally, as they are all with *Yodin* except for the *Vav de HaVaYaH*, which is with *Aleph*.

The reason for it is that *HaVaYaH* is also divided into four *Partzufim*, which are: *Hochma, Bina, ZA* and *Malchut*, by the order of her *Otiot*. Thus, the *Vav* in her is *Behinat ZA de Partzuf SAG*.

Comment [C.R.4]:

It is known that *Tzimtzum Bet* was only in *Partzuf SAG*, not in the first two *Partzufim* in her, being *YH*, meaning *Hochma* and *Bina* in her, but only in *ZA* in her, standing below *Tabur de SAG* (see *Histaklut Pnimit* item 15).

Thus, the beginning of the *Shoresh* of the *Aleph*, meaning *Tzimtzum Bet*, was not in *YH de SAG*, only in the *Vav de SAG*. Hence the *YH de SAG* are filled with *Yodin* as in *HaVaYaH de AB*, but the *Vav de SAG* is filled with the *Aleph*, as *Tzimtzum Bet* is unapparent at all before *ZA de SAG*.

The matter of *HaVaYaH* fulfilled with *Heyin* indicates that she lacks the fulfillment, but receives from her Upper *Partzuf*. Hence she is only double *HaVaYaH*, for two *HaVaYot* are *BON* in *Gimatria*.

The reason for it is that the fulfillment indicates the measure of the *Koma* extending by the *Zivug* of the *Ohr Elyon* on the *Masach* there. The *Masach* in *Partzuf ZA*, being in *Aviut de Behina Aleph*, extends the *Ohr* for *Malchut* too, whose *Masach* is very frail. It doesn't have sufficient *Aviut* for *Zivug de Haka* with the *Ohr Elyon*, hence she lacks the fulfillment of her *Behina*. All she has is double *HaVaYaH*, indicating the part of *ZA* in her.

Now you can see why *Hochma* and *Bina* are not considered the *Shoresh* of the *Olam*, and the *Olam* begins only in *ZA*. This is the meaning of the six days of creation, as their *Kelim* contain only from *Behinat Tzimtzum Aleph*. Thus, only *ZA*, being *Behinat HaVaYaH de MA* with fulfillment of *Alephin*, meaning *Tzimtzum Bet*, is the *Shoresh* for all the *Olamot*.

Comment [C.R.5]:

2. What are *Otiot*?

See answer No. 1.

3. What are *AHP* in their Place?

The first three *Tikkunim* of the thirteen *Tikkunim* of *Dikna* are called “*AHP* in their Place”. It means that they did not come out from the *Behinot Rosh*, and they are *Behinot GE de Rosh* of the *Dikna*. They are named *AHP* only with respect to *Rosh de SAG*.

(Part 6, item 20)

4. What is *Butzina de Kardinuta*?

Butzina means illumination and *Kardinuta* means hardness or darkness. It implies the lower *Hey*, meaning *Behina Dalet*. This is the meaning of the lower *Hey* in the *Eynaim* in *Keter de Nekudim*, whose *He'arah* is uncovered. It is the *Nekuda* inside the *Vav*, meaning the *Melaform* that poured *Yesod de AK* to *HB de Nekudim*. Only the *Vav* actually appeared, but the *Nekuda* is concealed in it. This means that *Butzina de Kardinuta* is concealed in *Yesod de Ima*.

(Part 6, item 37)

5. What is the Fissuring of the *Parsa*?

The fissuring of the *Parsa* implies the annulment of the *Gevul* in it, separating between *Keter Hochma*, and *Bina* and *ZON* inside the *Toch* of the degree. Through the fissuring, *Bina* and *ZON* return to the degree as in the beginning.

(Part 6, item 15)

6. What is One Over the Other?

One Over the Other means that the *Sefirot* stand by themselves and cannot receive or bestow upon each other. This is due to the disparity of form between each and every one of them, separating them from one another. In that state they stand one over the other according to the order of degrees; the *Panim* of the *Tachton* in the *Achor de Elyon*.

For instance: *ZA*, whose *Panim* is *Behina Aleph*, equalizes with the *Achor de Bina*, who is also *Behina Aleph*. Also, *Panim* of *Bina*, being *Behina Bet*, equalizes with *Achor de Hochma*, which is also *Behina Bet*, etc. similarly. In that state they are opposite from one another and separated from one another.

(Part 4, Chap 3, *Ohr Pnimi* item 30)

7. What is *Holam*?

The *Nekudot* indicate primarily the *He'arat Zivug* emerging by the force of the connection of the lower *Hey* with the first *Hey*, called *Nekudot*.

There are three *Behinot* in that:

1. When the lower *Hey* is in *Keter de Nekudim* in the form of

Lower *Hey*
 in the
Eynaim and
YHV in the
AHP. In that
 state she is
 called
Holam,
 which is
 above the
Otiot YHV.

It is so because *Ohr Keter* is not poured to the *HB* from *Behinat* lower *Hey*, but only from *Behinat* first *Hey*.

2. As *Nekudot*
 under the
Otiot YHV,
 which are
 the *Kelim* of
HB. This is
 by the Upper
Zivug of *AB*
 and *SAG*,
 lowering the
 lower *Hey*
 from the
Eynaim to
 the *Peh* in
 the form of
Kamatz
 under the
Otiot.

Even now the lower *Hey* is concealed in the *Kamatz*, which is *Behinat Yesod de Keter*, and the *YHV* still have no *He'arat* lower *Hey*.

3. In the form
 of *Nekudot*
 inside the
Otiot de
YHV. This is
 by the
He'arat
Yesod de AK
 on the
Behinat
Melaform,
 where the
Nekuda de
 lower *Hey* is

inside the
Vav.

This *He'arah* comes inside the *Otiot de YHV*, which are *HB*, from which elicit the Lower Seven *de Nekudim*.

(Part 6, item 31, and *Histaklut Pnimit* item 19)

8. What is *Taffel*?

The first *Sefira* in every degree contains all the *Behinot* below it. Hence, the Upper *Behina* is always considered the kernel of the degree, compared to which all other *Behinot* are secondary, and do not merit a name.

(Part 6, item 8)

9. What is “Coming out Strongly”?

The greater the *Aviut* in the *Masach*, the more strongly the *Ohr* comes out. If the *Aviut* is frail, the *Ohr* does not come out strongly, meaning there is little *Ohr Hozer*, and the *Komat Ohr* it extends does not expand downward. Since the lower *Hey* connected with the *Nikvey Eynaim*, the *Orot* there are found to be coming out forcefully, expanding downward.

(Part 6, item 11)

10. What are Twenty-two *Otiot*?

The *Otiot* are the *Kelim* where the *Atzmut* clothes. They contain twenty-two heads of discernments, from which all the *Partzufim* are built. They are called, twenty-two *Otiot*. See answer No. 1.

(Part 6, item 53)

11. What are Male *Mayim Elyonim*?

See answer No. 1.

It explains there that *Keter* of the *Nekudim* is the *Mayim Elyonim* above the *Rakia*, which is the *Parsa*. *HB de Nekudim* is the *Mayim Tachtonim* under the *Rakia*.

It is known that *Keter* is the *Zachar*, and *HB* is its *Nekeva* (*Ohr Pnimi* item 23). Thus, *Mayim Elyonim* are considered *Zachar*, and *Mayim Tachtonim*, being *HB*, are *Behinat Nekeva*.

(Part 6, item 9)

12. What are Female *Mayim Tachtonim*?

See answers No. 11 and answer No. 1.

13. What is *Melafom*?

See answer No. 7.

14. What is *Mazla*?

Se'arot Dikna are called *Mazla*, as it is written, “Water shall flow from his branches etc.” This is because their *Shefa* flows bit-by-bit until they join the greater *Orot* in the *Olamot* (see below answer No. 29).

(Part 6, item 2)

15. What is *Mayin Nukvin*?

It is known that two *Behinot Reshimot* were joined in the *Masach* through the *Hitpashtut* of *Nekudot de SAG* to *MA* and *BON de AK ha Pnimi*: *Behinot* first *Hey* in *SAG*, and the lower *Hey* in *AK ha Pnimi*. You find that the *Masach* consists of two females, *Bina* and *Malchut*, hence the name of the *Masach* “*Mayin Nukvin*”. From here on these two females are incorporated in it in every *Zivug* it makes with the *Ohr Elyon*.

(Part 6, item 15)

16. What is Death?

Life is until the place where *Kav Ohr Ein Sof* reaches. After the *Sium* of the *Kav*, meaning below the point of *Tzimtzum*, the Light of life ceases. This is *Behinat* Death.

Hence, the *Kelim* that fell to *BYA*, below the new point of *Tzimtzum*, are considered to have died there, as they were departed from the Light of life.

(Part 6, item 39)

17. What is Upper *Nekudot*?

See answer No. 7.

18. What are *Nekudot Under the Otiot*?

See answer No. 7.

Three *He'arot* operated in *Nekudim*: *Hevel ha Tabur*, *Hevel ha Yesod*, and *Hevel de Tzipornaim* of the *Raglaim*. The *Hevel Tabur* is the *Behinat Nekudot* above the *Otiot*, meaning *Holam*. *Hevel ha Yesod* is *Behinat Nekudot* inside the *Otiot*, being the *Melaform*, and *Hevel de Tzipornaim* of the *Raglaim* is the *Behinot Nekudot* under the *Otiot*.

(Part 6, item 28, and *Ohr Pnimi* there)

19. What is *Nitzotz de Kardinuta*?

See answer No. 4.

20. What are *Nikvey Eynaim*?

Behina Aleph in the *Rosh* is called *Nikvey Eynaim* because *Hochma de Rosh* is called *Eynaim*, and because of the ascent of the lower *Hey* there, *Behinat Nukva* was also made in *Hochma*, called *Nikvey Eynaim*.

(Part 6, item 7)

21. What are *Nikvey Awzen*?

See answer No. 20.

The two *Heys* joined in the association of *Midat ha Rachamim* with *Din*, and the lower *Hey* rose to the *Eynaim*. From then on a *Behinat Nukva* was made in all the *Sefirot* up to *Hochma*. These are the *Nekavim* (foramens) made in *Hotem*, *Awzen*, and the *Eynaim*. However, before they were connected, *Behinat Nukva* was only in the *Peh*.

22. What is the Opening of the *Eynaim*?

He'arat Hochma is called “Opening of the *Eynaim*” because *Eynaim* are *Hochma*.

(Part 6, item 51)

23. What is Parsa?

Parsa is the premises of the liver (diaphragm) separating the breathing organs, which are the sustenance, from the feeding organs. It seemingly creates two *Gufim* within a single *Guf*. Similarly, when *Partzuf MA* and *BON* came out of the *Nikvey Eynaim*, it was divided into two *Partzufim* on the *Tabur* and the *Parsa*.

From *Peh de Rosh SAG* to *Parsa* it is *Behinat GAR de MA* and *BON*, considered a complete *Partzuf* in and of itself. Its *Sium Raglaim* is on the *Tabur*, because it came out from the *Behinat Reshimot de Taamim de SAG* that did not connect with the lower *Hey*.

From *Parsa* down came out the lower *MA* and *BON*, being the *Eser Sefirot de Nekudim*. They came out from *Behinat Nekudot de SAG*, and connected with the lower *Hey* below *Tabur*. Thus, the *Parsa* divides a single *Partzuf* of *MA* and *BON* into two *Partzufim*.

(Part 6, item 9, and *Histaklut Pnimit* item 34)

24. What is Tzintzum Bet?

Tzintzum NHY de AK is called *Tzintzum Bet*. This is because similarly to *Tzintzum Aleph* on *Behina Dalet* in *Ein Sof*, so here there was a *Tzintzum* on *Behina Bet*.

As *Kav Ohr de Ein Sof* stopped at the *Malchut* of *NHY de AK*, so *Kav Ohr Ein Sof* stopped here on *Bina de NHY de AK*. Thus *Bina*, *ZA* and *Malchut* remained under the point of *Tzintzum* without *Ohr*, forming the three separated *Olamot*, called *BYA*: *Beria* from *Bina*, *Yetzira* from *ZA* and *Assiya* from *Malchut*.

(Part 6, item 7)

25. What are Tzipornaim of the Raglaim?

The *Behinot Sium* of every *Partzuf*, which is *Malchut de NHY* of the *Partzuf*, is called *Etzbaot Raglaim*. From the time of the *Tikun* of *Parsa* on, another force was made on the *Behinat Sium* of the *Partzuf*, relating to the association of the point of *Bina* in the *Tzintzum*.

When this additional force is in the place of *Tabur*, it is called *Parsa*; when it is in the place of *Sium NHY*, it is called *Tzipornaim*, namely *Tzipornaim* of the *Raglaim*.

(Part 6, item 29)

26. What is Separating Rakia?

The “Separating *Rakia*” is the *Parsa* placed in the *Eser Sefirot* of each degree by the connection of the two points, *Bina* and *Malchut*. It distinguishes *Keter* and *Hochma* in it as Male *Mayim Elyonim*, from the *Bina*, *ZA* and *Malchut* in it, being *Behinat Female Mayim Tachtonim*, See answer No. 11 and answer No. 1.

(Part 6, item 9)

27. What is Shuruk?

The *Melaform* is also called *Shuruk*, explained in above in answer No. 7.

(Part 6, item 31)

28. What are *Se'arot Rosh*?

The first *Zivug* for *Partzuf Nekudim* was in *Nikvey Eynaim* of *Rosh de SAG*. It did not take out the *AHP* of *Rosh de SAG* outwardly, since there is no absence in the spiritual.

The matter of the division of the degree did not affect in *Rosh SAG* itself whatsoever, only as an addition to the *Partzuf*, being the *Partzuf Se'arot*. From *Nikvey Eynaim* up came out the *Se'arot Rosh*, and from there down the *Se'arot Dikna* in *Behinot AHP*.

(*Ohr Pnimi* item 2)

29. What are *Se'arot Dikna*?

See answer No. 28.

30. What is *Shibolet ha Zakan*?

Shibolet ha Zakan is *Behinot AHP* that came out of the first *Rosh de Dikna* because the first three *Tikkunim de Dikna* are *Behinot GE*, meaning *Rosh de Dikna*. *Shibolet ha Zakan* is the *AHP* that came out of *Rosh de Dikna* into *Behinat Guf*, where the *Shefa* of the first three *Behinot Tikkunim* of *Dikna* accumulates.

(Part 6 item 9, and *Ohr Pnimi* item 23)