

Part Six

Table of Questions for Topics

31.	How are the ascents of the <i>Orot</i> to the <i>Rosh</i> of <i>SAG</i> different than in all the other <i>Partzufim</i> ?	7
32.	How many <i>Orot</i> rose from below, from <i>Tabur</i> , for <i>MAN</i> ?	7
33.	What is the new <i>Ohr</i> that emerged by the <i>Tzimtzum NHY</i> and their ascent upward?.....	7
34.	Is the <i>Ohr</i> that came out of <i>Nikvey Eynaim Atzmut</i> or additions?	7
35.	What is the <i>Koma</i> that came out of <i>Nikvey Eynaim</i> ?	7
36.	How many <i>Zivugim</i> were there for the purpose of <i>Nekudim</i> ?	7
37.	What is the gist and the <i>Atzmut</i> of <i>Nekudim</i> ?	7
38.	What is the first <i>Behina</i> of <i>Nekudim</i> ?	8
39.	What is the second <i>Behina</i> of <i>Nekudim</i> ?	8
40.	What is the third <i>Behina</i> of <i>Nekudim</i> ?	8
41.	Where do <i>GAR de Nekudim</i> take <i>Ohr</i> ?.....	8
42.	Why did <i>GAR de Nekudim</i> not die?	8
43.	Why is there no cancellation in the <i>Keter</i> , but only in the <i>Achoraim</i> of <i>AVI</i> ?	8
44.	Why is the primary <i>He'arah</i> of <i>Nekudim</i> only through <i>Panim</i> ?.....	8
45.	Why does the <i>Guf de Nekudim</i> begin from <i>Daat</i> and not from <i>Keter</i> , as in every other place?	9
46.	Why is <i>Keter</i> not called <i>Daat</i> ?	9
47.	From which place in <i>Dikna</i> do <i>GAR de Nekudim</i> extend?.....	9
48.	What caused the ascent of the <i>Nekudot</i> from <i>MA</i> and <i>BON</i> ?	9
49.	Which renewal occurred in the ascent of the <i>Masach de SAG</i> compared to the other <i>Partzufim</i> ?	9
50.	How did <i>Behina Dalet</i> connect in the <i>Masach de SAG</i> after it had already been purified into <i>Behina Aleph</i> ?	9
51.	Why did <i>Komat Keter</i> not come out of the lower <i>Hey</i> in <i>Nikvey Eynaim</i> as in <i>Partzuf Galgala</i> ?	10
52.	Why did the <i>Masach</i> rise to <i>Nikvey Eynaim</i> and not to <i>Peh</i> ?	10
53.	Why are all the <i>Tikkunim</i> dependent primarily on <i>MA</i> and <i>BON</i> ?	10
54.	Why is <i>Olam ha Nekudim</i> called <i>BON</i> only?	10
55.	Which <i>Partzuf</i> of <i>AK</i> does the <i>Rav</i> deal with?	10
56.	Where are the <i>Mochin de SAG</i> from?	10

57.	Why does SAG begin from the <i>Awzen</i> ?	10
58.	Where does SAG end?	10
59.	Where does <i>AB</i> end?	11
60.	Where do <i>Taamim de SAG</i> end?	11
61.	Where was the place of <i>Nekudot de SAG</i> prior to the <i>Tzimtzum</i> ?.....	11
62.	Why is only <i>Keter de SAG</i> called <i>Taamim</i> ?	11
63.	Why are the lower nine called <i>Nekudot</i> ?.....	11
64.	What is the <i>SAG de SAG de AK</i> ?.....	11
65.	Is the division of the degree apparent also in the <i>Rosh de SAG</i> ?.....	11
66.	What caused the division of <i>MA</i> and <i>BON</i> into two <i>Partzufim</i> ?	11
67.	What is the merit of <i>MA</i> and <i>BON</i> above <i>Tabur</i> compared to <i>MA</i> and <i>BON</i> below <i>Tabur</i> ?	12
68.	What caused the division of <i>AVI</i> and <i>YESHSUT</i> into two <i>Partzufim</i> ?.. ..	12
69.	Did <i>YESHSUT</i> and <i>GAR de Nekudim</i> connect after the fissuring of the <i>Parsa</i> ?.....	12
70.	How many <i>Behinot</i> are there in <i>Partzuf Dikna</i> ?.....	12
71.	Why was the <i>Ohr Awzen</i> blocked at <i>Shibolet ha Zakan</i> ?	12
72.	What are the four divisions of <i>Nekudim</i> ?	13
73.	What is the meaning of “and the arms of his hands were made supple,” and not his legs?	13
74.	Where is the distinction of the lower <i>Hey</i> in the <i>Eynaim</i> and the <i>YHV</i> in the <i>AHP</i> most noticed?	13
75.	What does it mean that the <i>Tzimtzum</i> was to diminish the <i>Ohr de Atzilut</i> ?.....	13
76.	What is the <i>Parsa</i> ?	14
77.	What is the correction of the <i>Parsa</i> for the purpose of <i>Beria</i> ?.....	14
78.	What is the difference between <i>Parsa</i> and <i>Sium Raglin</i> ?	14
79.	When was the <i>Parsa</i> made?.....	14
80.	What is the fissuring of the <i>Parsa</i> ?	15
81.	Why is the return of the <i>AHP</i> to the <i>Rosh</i> named after the <i>Parsa</i> ?..	15
82.	Why does the Difference between <i>HaVaYaH de AB</i> and <i>HaVaYaH de SAG</i> depends entirely on the filling of <i>Aleph</i> in the <i>Vav</i> ?	15
83.	Is the connection of the two <i>Heyin</i> permanent?	15
84.	In which <i>Behina</i> of <i>SAG</i> was the <i>Zivug</i> for the <i>Nekudim</i> ?.....	15
85.	What is the primordial <i>Nekeva</i> of the <i>Olamot</i> ?	15
86.	Where do <i>BYA</i> stand?.....	16

87.	How many fissures were caused by <i>Zivug</i> of <i>AB</i> and <i>SAG</i> ?.....	16
88.	What is the <i>Shoresh</i> for <i>ABYA</i> ?	16
89.	Where is the beginning of the association of <i>Midat ha Rachamim</i> with <i>Din</i> ?	16
90.	Where is the <i>Sium Raglin de AK ha Pnimi</i> ?	16
91.	Which is the fundamental action of all the innovations made in <i>Nekudim</i> ?	16
92.	What is the association of <i>Midat ha Rachamim</i> with <i>Din</i> ?	16
93.	What is the reason for the association of <i>Midat ha Rachamim</i> with <i>Din</i> ?	17
94.	What is the name <i>Mayin Nukvin</i>	17
95.	Why is <i>Bina</i> called <i>Beria</i> ?	17
96.	What is the difference between <i>Tzimtzum Aleph</i> and <i>Tzimtzum Bet</i> ?.....	17
97.	In which <i>Partzuf</i> is there <i>Katnut</i> and <i>Gadlut</i> ?.....	17
98.	When was <i>Zivug de AB</i> and <i>SAG</i> made?.....	17
99.	Why is the new <i>MA</i> the <i>Taamim</i> of <i>Nekudim</i> ?.....	17
100.	Why is <i>Yesod de Elyon, Daat</i> to the <i>Tachton</i> ?.....	18
101.	Why does the lower <i>Hey</i> descend from the <i>Eynaim</i> through <i>Zivug AB SAG</i> ?.....	18
102.	What are the two operations that emerge by <i>Zivug de AB</i> and <i>SAG</i> ?.....	18
103.	Through what were the correction of <i>Tikun Kavim</i> and ten <i>Kelim</i> in <i>ZAT</i> too?.....	18
104.	What are the four steps of the lower <i>Hey</i> before it comes into the <i>Otiot</i> ?	18
105.	How many kinds of <i>Orot</i> operated in <i>Nekudim</i> ?	19
106.	What is the difference between <i>Daat Elyon</i> and <i>Daat Tachton</i> ?	19
107.	What is the difference between <i>He'arat NHY de Keter</i> and <i>NHY de AK</i> ?	19
108.	Where does the <i>Halbasha</i> of <i>YESHSUT</i> begin?	19
109.	Why don't the <i>Nekudot</i> clothe any of the <i>SAG</i> , from which they stem?.....	19
110.	Where does <i>SAG</i> clothe <i>AB de AK</i> ?	20
111.	Why do <i>Nekudim</i> clothe <i>NHY de AK</i> ?	20
112.	Why is the <i>Holam</i> on top of the <i>Otiot</i> ?	20
113.	Why is the <i>Shuruk</i> in the middle?	20
114.	Why did <i>Abba</i> take the point of <i>Shuruk</i> ?.....	20

115. Why are <i>Keter</i> and <i>Hochma</i> once called <i>Holam</i> and <i>Shuruk</i> , and once <i>Kamatatz</i> and <i>Patach</i> ?	21
116. Why are <i>Kamatatz Patach</i> from the <i>Nekudot</i> under the <i>Otiot</i> ?	21
117. Which <i>Behina</i> of <i>Kamatatz Patach</i> did not break?	21
118. Why are the seven <i>Nekudot</i> in the shape of <i>Yodin</i> ?	21
119. What is the difference between the <i>Nekuda</i> of <i>Holam</i> and <i>Kamatatz</i> , as they are both <i>Keter</i> ?	21
120. What is the main cause for the emergence of <i>Partzuf MA</i> and <i>BON</i> ?	21
121. What is the primary cause of a birth of a <i>Partzuf</i> ?	21
122. How does <i>Ohr Makif</i> appear in the birth of <i>Partzufim</i> ?	21
123. What mainly operates to emanate a second <i>Partzuf</i> ?	22
124. How many <i>Nekudot</i> of <i>Sium</i> from <i>Tabur</i> to <i>Sium Raglin</i> ?	22
125. How are there <i>Eser Sefirot</i> from <i>Tabur</i> down, which is only <i>Malchut</i> ?	22
126. How are there <i>TNHYM</i> below <i>Tabur</i> ?	22
127. Why are <i>MA</i> and <i>BON</i> below <i>Tabur</i> ?	22
128. Why must <i>MA</i> be associated with the lower <i>Hey</i> ?	22
129. Why isn't there lower <i>Hey</i> in <i>HB de Nekudim</i> ?	22
130. What is the reason that <i>GAR de ZA de Atzilut</i> remain in <i>Ima</i> ?	22
131. What are the <i>Achoraim de AVI</i> that were cancelled?	22
132. Why are the lower seven in one <i>Kav</i> ?	23
133. Where were <i>ZON</i> made?	23
134. Where were the <i>Kelim de Nekudim</i> made?	23
135. What does it mean that the <i>Kelim</i> were small?	23
136. What is the need for <i>Dinim</i> and <i>Klipot</i> ?	23
137. What does it mean that the lower Seven are <i>Din</i> and the <i>Ohr</i> that comes to them is <i>Rachamim</i> ?	23
Questions Regarding Cause and Consequence	23
138. What eventuates from the yearning of <i>Malchut de Ein Sof</i> for greater <i>Dvekut</i> with the <i>Ohr Elyon</i> ?	23
139. What eventuates from the <i>Histalkut Ohr</i> from all four <i>Behinot</i> ?	24
140. What eventuates from the <i>Masach</i> ?	24
141. What eventuates from the <i>Ohr Hozer</i> ?	24
[For the Creation of <i>Partzuf AB de AK</i>]	24
142. What eventuates from the <i>Masach de Tabur de Galgalta</i> ?	24

143. What eventuates from the <i>Bitush de Ohr Makif</i> in <i>Ohr Pnimi</i> in <i>Partzuf Galgalta</i> ?	24
144. What eventuates from the disappearance of the last <i>Behina</i> ?	24
145. What eventuates from of the two <i>Reshimot Zachar</i> and <i>Nekeva</i> that rose from the <i>Guf de Galgalta</i> ?	25
146. What eventuates from the two <i>Zivugim</i> of <i>ZON</i> that the <i>Masach</i> makes in its <i>Hitkalelut</i> in <i>Hotem</i> in <i>Rosh de Galgalta</i> ?	25
147. What eventuates from the manifestation of the <i>Aviut de Guf</i> in the <i>Masach</i> and the <i>Reshimot</i> ?	25
148. What eventuates from the two <i>Zivugim</i> that the <i>Masach</i> makes in the place of <i>Chazeh de Galgalta</i> ?	25
[For the Creation of <i>Partzuf SAG de AK</i>]	25
149. What eventuates from the <i>Masach de Tabur de AB</i> ?	25
150. What eventuates from the <i>Bitush de Ohr Makif</i> in <i>Ohr Pnimi de AB</i> ?	26
151. What eventuates from the disappearance of the last <i>Behina de AB</i> ?	26
152. What eventuates from the two <i>Reshimot Zachar</i> and <i>Nekeva</i> that rose from <i>Histalkut AB</i> ?	26
153. What eventuates from the two <i>Zivugim de ZON</i> that the <i>Masach</i> made in its <i>Hitkalelut</i> in <i>Awzen de Rosh AB</i> ?	26
154. What eventuates from the manifestation of the <i>Aviut de Guf</i> in the <i>Masach</i> ?	26
155. What eventuates from the two <i>Zivugim</i> that the <i>Masach</i> makes in the place of <i>Chazeh de AB</i> ?	27
[For the Creation of <i>Partzuf MA</i> and <i>BON de AK</i>]	27
156. What eventuates from the <i>Masach de Tabur de SAG</i> ?	27
157. What eventuates from the <i>Bitush de Ohr Makif</i> in <i>Ohr Pnimi de SAG</i> ?	27
158. What eventuates from the concealment of the last <i>Behina de SAG</i> ?	27
159. What eventuates from the two <i>Reshimot ZON</i> that rose in the <i>Nikvey Eynaim de Rosh de SAG</i> ?	27
160. What eventuates from the <i>Hitkalelut</i> of the <i>Reshimot</i> in the <i>Zivugim</i> in the <i>Nikvey Eynaim de Rosh de SAG</i> ?	28
161. What eventuates from the manifestation of <i>Aviut de Guf</i> in the <i>Masach</i> and the <i>Reshimot</i> ?	28
162. What eventuates from the descent of the <i>Masach</i> to its corresponding <i>Behinot</i> in the <i>Hitzoniut de Guf de SAG</i> ?	28

163. What eventuates from the elicitation of the <i>AHP</i> from all the degrees?.....	28
164. How are the actions connected to one another through cause and consequence from <i>Tzimtzum Aleph</i> to the end of <i>Olam ha Nekudim</i> in <i>Katnut</i> ?	29
165. What ten actions were taken through the completion of <i>Partzuf Galgala de AK</i> ?	33
166. How are these ten actions connected by cause and consequence?....	33
167. What are the fourteen actions generally executed in the creation of a <i>Partzuf</i> ?	33
168. How are the fourteen actions of the creation of the <i>Partzuf</i> interconnected?	34
169. What are the two actions added in <i>Partzuf SAG</i> ?	34
170. What are the thirteen actions added in <i>Partzuf Nekudim</i> ?	34
171. How are the thirteen actions interconnected by the above order of cause and consequence?	34

31. How are the ascents of the *Orot* to the *Rosh* of *SAG* different than in all the other *Partzufim*?

The *Reshimot de SAG* connected with the *Reshimot* of the Inner *MA* and *BON*. This caused a new *Tzimtzum* in the *Nekuda de Behina Bet*.

(*Ohr Pnimi* item 7)

32. How many *Orot* rose from below, from *Tabur*, for *MAN*?

Two kinds of *Orot*: the lower nine *de SAG*, and *ZON de AK ha Pnimi*.

(*Ohr Pnimi* item 7)

33. What is the new *Ohr* that emerged by the *Tzimtzum NHY* and their ascent upward?

By the *Tzimtzum* of *NHY*, the *Reshimot* contained in it, rose to the *Rosh de SAG*, to *Nikvey Eynaim*, which are *Behina Aleph*, and a *Koma de Behina Aleph* extended, called *MA* and *BON*. When the *Aviut de Guf* in the *Masach* was recognized, it descended from there to its place in the *Guf*, which is *Tabur*. In addition, it is *Behinat Katnut de Nekudim*.

(*Ohr Pnimi* item 10)

34. Is the *Ohr* that came out of *Nikvey Eynaim Atzmut* or additions?

It is the *Atzmut* of the *Ohr de Nekudim* because what appears in the beginning of the creation is the *Atzmut*.

(*Ohr Pnimi* item 10)

35. What is the *Koma* that came out of *Nikvey Eynaim*?

The *Koma* is primarily *Behina Aleph*, which is *Komat ZA*. However, there is also *Behinat Zachar* there, having a *Koma* of *Behina Bet* as *Hitlabshut* that remains from the last *Behina*.

(*Ohr Pnimi* item 14)

36. How many *Zivugim* were there for the purpose of *Nekudim*?

Two kinds of *Zivugim*:

- The first *Zivug* was by the ascent of the *Masach* and the *Reshimot* to the *Rosh de SAG* to *Nikvey Eynaim*, from which came the *Behinat Katnut de Nekudim*.
- The second *Zivug* was by the *Zivug de AB* and *SAG* and the fissuring of the *Parsa*. Consequently, the *AHP* returned to *Behinat Rosh*, and from here emerged the *Gadlut de Nekudim*.

(*Ohr Pnimi* item 14)

37. What is the gist and the *Atzmut* of *Nekudim*?

The *Ohr* that came out of the *Nikvey Eynaim* is considered the *Atzmut* of the *Nekudim*.

(*Ohr Pnimi* item 14)

38. What is the first *Behina* of *Nekudim*?

The first *Rosh* that came out of *Tabur de AK ha Pnimi* and up to the *Chazeh*, called *YESHSUT*, is the first *Behina* of the *Nekudim*. However, it is considered *Akudim* since the *Aviut* in the *Masach* that stands in the place of *Tabur* is completely inactive from below upward, hence this *Rosh* has nothing of *Behinat Nekudim*.

(*Ohr Pnimi* item 20)

39. What is the second *Behina* of *Nekudim*?

AHP that came out of *Rosh ah Aleph* and were considered and valued as *Behinat Guf* and receiving from it, are the second *Behina* of the *Nekudim*. Also, they are the *GAR de Nekudim*.

(*Ohr Pnimi* item 20)

40. What is the third *Behina* of *Nekudim*?

The *Behinot* of the actual *Guf* of *Nekudim*, below the *AHP*, are the third *Behina de Nekudim*. They are called “the seven lower *Sefirot* of the *Nekudim*”.

(*Ohr Pnimi* item 20)

41. Where do *GAR de Nekudim* take *Ohr*?

GAR de Nekudim receive from the first three *Tikkunim* of *Dikna* in their gathering place, called *Shibolet ha Zakan*. This is because the three *Tikkunim* of *Dikna* in their place in the *Rosh* are *Behinat Rosh ha Aleph* of the *Dikna*.

(*Ohr Pnimi* item 20)

42. Why did *GAR de Nekudim* not die?

Because they received their *He'arah* from *Shibolet ha Zakan*. However, the lower seven received their *He'arah* only from the *Hotem Peh* and therefore died.

(Item 23)

43. Why is there no cancellation in the *Keter*, but only in the *Achoraim* of *AVI*?

Because the *Keter* is the *Behinat Zachar* of the *MA* and *BON*, having *Behina Bet de Hitlabshut*, while *Hochma* and *Bina* are the *Behinat Nekeva*, having only *Aviut de Behina Aleph*. Hence the *Zachar* has *Komat Bina*, which is *Ohr Awzen*, and he also has *Behinot GAR* from the beginning of its creation.

For that reason even its *Achoraim* were not canceled, whereas the *Nekeva*, which is *HB*, has only *Komat Behina Aleph*, which is *ZA*. Thus, she could not receive *Komat GAR* and their *Achoraim* were canceled.

(*Ohr Pnimi* item 23)

44. Why is the primary *He'arah* of *Nekudim* only through *Panim*?

Because the *Ohr Eynaim* does not shine to the *Kelim de Achor* but to the *Kelim de Panim*, above *Tabur*, which are here through the *Peh*. The lower seven are considered from *Tabur* down because the *AHP* came out and became *Behinot HGT*. However, some *He'arah* does come to them through the sides as *Ohr Hassadim*.

(*Ohr Pnimi* item 25)

45. Why does the *Guf de Nekudim* begin from *Daat* and not from *Keter*, as in every other place?

Because *Rosh ha Aleph* took the two *Sefirot Keter* and *Hochma*, called *GE*, and the second *Rosh* has only *Bina* and *ZON*, meaning *AHP de Rosh ha Aleph*. It is known that *Rosh ha Aleph* does not join *Partzuf Nekudim* in any way; only *Rosh ha Bet* is considered the *Rosh* of the *Nekudim*.

It is also known that the entire amount in the *Rosh* travels through and clothes in the *Guf*. Thus, since there are no more than three *Kelim Bina*, *ZA* and *Malchut* in the *Rosh*, there are also not more than these three *Kelim* in the *Guf*, lacking *Keter* and *Hochma*.

(*Ohr Pnimi* item 26)

46. Why is *Keter* not called *Daat*?

Because there is *Ohr Awzen* in *Keter* too, since there is *Behinat Zachar* there, having *Behina Bet de Hitlabshut*.

(*Ohr Pnimi* item 26)

47. From which place in *Dikna* do *GAR de Nekudim* extend?

From *Shibolet ha Zakan*.

(*Ohr Pnimi* item 4)

48. What caused the ascent of the *Nekudot* from *MA* and *BON*?

Because the *Masach* had been purified of its entire *Aviut* and equalized with *Malchut* of the *Rosh*, as it is known in the other *Partzufim*.

(*Ohr Pnimi* item 6)

49. Which renewal occurred in the ascent of the *Masach de SAG* compared to the other *Partzufim*?

Here in *SAG*, the *Masach* consists of *Reshimot* of two *Partzufim*: its own *Partzuf*, and *Partzuf Galgalta de AK*.

(*Ohr Pnimi* item 6)

50. How did *Behina Dalet* connect in the *Masach de SAG* after it had already been purified into *Behina Aleph*?

Behina Dalet is primarily from *Tabur de Partzuf Galgalta de AK* downward. Even though the *Masach* has already been purified from there, it still does not relate to the *Kelim* in any way, as there is no *Hizdakchut* in the *Kelim*.

However, when the *Kelim* are emptied of *Ohr*, they are quiet, inactive. Thus, when *Ohr SAG* reached there, *Behina Dalet* returned and reappeared as in the beginning.

(*Histaklut Pnimit* item 7)

51. Why did *Komat Keter* not come out of the lower *Hey* in *Nikvey Eynaim* as in *Partzuf Galgalta*?

Because the First *Hey* is the principal, since the *Masach* is from *Partzuf SAG*. The lower *Hey* is subordinate to it, having connected in it through *He'arat SAG* below *Tabur*.

(*Histaklut Pnimit* item 7)

52. Why did the *Masach* rise to *Nikvey Eynaim* and not to *Peh*?

Because the last *Behina* does not leave a *Reshima*, except from *Behinat Hitlabshut*, from which there is no *Hitpashtut Kelim*. Also, nothing remains from the *Behinat Hamshacha* but *Behina Aleph*, hence it rose to its corresponding *Behina* in the *Rosh*, which is the *Eynaim*.

(*Histaklut Pnimit* item 7)

53. Why are all the *Tikkunim* dependent primarily on *MA* and *BON*?

Because the lower *Hey* only connected with *MA* and *BON*, and not in its previous *Partzufim*. She comes from the below *Tabur de AK ha Pnimi*, being the *Shoresh* of any *Tzimtzum* and *Din* in the *Olamot*.

(*Histaklut Pnimit* item 8)

54. Why is *Olam ha Nekudim* called *BON* only?

Because everything that is considered *MA* broke in the breaking of the vessels, and only its *Behinat* First *Hey* remained, being ascribed to *BON*.

(*Histaklut Pnimit* item 8)

55. Which *Partzuf* of *AK* does the *Rav* deal with?

Partzuf SAG de AK. This is because it is forbidden to engage in the first two *Partzufim Galgalta de AK* and *AB de AK*.

(*Ohr Pnimi* item 1)

56. Where are the *Mochin de SAG* from?

HGT de AK are *Neshama* and *Mochin* to the *Rosh de SAG*.

(*Ohr Pnimi* item 1)

57. Why does *SAG* begin from the *Awzen*?

Because *Partzuf SAG* comes out on a *Masach* of *Aviut de Behina Bet*, which raises *Ohr Hozer* and clothes only up to *Bina*, whose name in the *Rosh* is *Awzen*.

(*Ohr Pnimi* item 1)

58. Where does *SAG* end?

Before *Tzimtzum Bet* expanded to the *Sium Raglin* of *AK*, and from *Tzimtzum Bet* onward, it rises and ends above *Tabur de AK*.

(*Ohr Pnimi* item 1)

59. Where does AB end?

Above *Tabur de AK ha Pnimi*. This is because the lower *Hey* is not contained in the *Masach de AB*, hence it cannot expand below *Tabur*, where *Behinot* lower *Hey* is, meaning *Malchut de AK ha Pnimi*.

(*Ohr Pnimi* item 1)

60. Where do Taamim de SAG end?

They end equally with *Sium Raglin de AB de AK* because the *Zachar* clothed in *Kli de Keter*, which is *Taamim*. It has *Komat Hochma*, like the *AB*, and it too, like *AB*, cannot shine to the lower *Hey* below *Tabur*.

(*Ohr Pnimi* item 1)

61. Where was the place of Nekudot de SAG prior to the Tzimtzum?

They begin from *Tabur de AK ha Pnimi* and end at its *Sium Raglin*.

(*Ohr Pnimi* item 1)

62. Why is only Keter de SAG called Taamim?

Because first all the *Orot* come in *Kli de Keter*. Only after the *Masach* begins to purify and diminish do the other *Komot Hochma*, *Bina* and *ZON* begin to emerge during the degrees of its purification. It is known that before the *Masach* begins to purify, it is *Ohr Yashar* and *Rachamim*. This is only *Kli de Keter*, hence the name *Rachamim*.

However, the rest of the lower nine come out along with the *Hizdakchut* of the *Masach*; that is why they are called *Nekudot*. It indicates that they are *Ohr Hozer* and *Din*.

(*Ohr Pnimi* item 3)

63. Why are the lower nine called Nekudot?

See above answer No. 62.

64. What is the SAG de SAG de AK?

That part of *SAG* incorporated in the lower *Hey* is called *SAG de SAG*, meaning the *Nekudot* of *SAG* that came out as lower *Hey* in the *Eynaim* and *YHV* in the *AHP*. However, that part of *SAG* not incorporated in *Behinat* lower *Hey* is called *Taamim de SAG*, or *AB de SAG*, or *AVI*.

(*Ohr Pnimi* item 4)

65. Is the division of the degree apparent also in the Rosh de SAG?

No division of the degree is apparent in the *Rosh* of *SAG*, although it is where the *Zivug* of the lower *Hey* in the *Eynaim* is rooted. Instead, a new *Partzuf* is added there, in the form of *Se'arot*, whose *AHP* departed, called *Se'arot Dikna*.

(*Ohr Pnimi* item 2)

66. What caused the division of MA and BON into two Partzufim?

The *Masach* that purified and rose from the *SAG* consists of two *Behinot*: *Reshimot de Taamim*, and *Reshimot de Nekudot*. Thus, two kinds of *Zivugim* were made on it:

1. From the *Zivug* on the *Reshimot de Taamim* came out the *MA* and *BON Elyon*, clothing the place of *Taamim*, which is from *Peh de SAG* to *Tabur*.
2. From the *Zivug* on the *Reshimot de Nekudot de SAG* came out the *MA* and *BON Tachton*, clothing the place where *Nekudot de SAG* stood, from *Tabur* down. This *MA* and *BON Tachton* is the one called *Eser Sefirot de Nekudim*.

(*Histaklut Pnimit* item 24)

67. What is the merit of *MA* and *BON* above *Tabur* compared to *MA* and *BON* below *Tabur*?

As *GAR* compared to *VAK*, or as *AVI* compared to *ZON*.

(*Histaklut Pnimit* item 24)

68. What caused the division of *AVI* and *YESHSUT* into two *Partzufim*?

The issue of the *Hitpashtut* of the lower nine below *Tabur de AK ha Pnimit* to the place of the lower *Hey* and *Behina Dalet* caused the division of *SAG* into two *Partzufim*. This is because the *Taamim* that did not mix with the lower *Hey* and end above *Tabur*, are considered the same as *AVI* compared to the *Nekudot* that descended below *Tabur* and mixed with *Behina Dalet*. Also, the *Nekudot* to the *Taamim* are as *YESHSUT* to *AVI*.

(Item 6)

69. Did *YESHSUT* and *GAR de Nekudim* connect after the fissuring of the *Parsa*?

The issue of the cancellation of the *Gevul* of the *Parsa* was only for the time being. Hence the lower *Hey* in *YESHSUT* is considered permanent and not as descending below *Tabur* to connect with the *GAR de Nekudim*. Only its *He'arah* alone descends to the *GAR de Nekudim*.

(*Ohr Pnimit* item 17)

70. How many *Behinot* are there in *Partzuf Dikna*?

There are three *Behinot* in *Dikna*:

1. The first three *Tikkunim* of *Dikna*, connected at the *Rosh* in the Upper *Lechi* (cheek).
2. *Shibolet ha Zakan*, which is the *Behinat AHP* that exit from the *Rosh*.
3. The other *Tikkunim* of *Dikna*.

(*Ohr Pnimit* item 19)

71. Why was the *Ohr Awzen* blocked at *Shibolet ha Zakan*?

Because the entire *Ohr Awzen* in the *Ohr Eynaim* is merely the *Behinat Zachar*, having *Behina Bet de Hitlabshut*. It is known that *Behinat Zachar* has no *Behinat Hitpashtut* to *Kelim*. Hence, the *Behinat Kli de Zachar* is blocked at *Shibolet ha Zakan*, which is the *Behinat Keter de Shibolet*.

Also, in *HB de Shibolet*, being its *Behinat Nekeva*, its *He'arah de Zachar* reaches, but it does not expand at all below the *Shibolet*, as it lacks *Behinat Hamshacha*.

(*Ohr Pnimi* item 24)

72. What are the four divisions of *Nekudim*?

There is the *Keter* of *Nekudim* here, where the *Etzem* of the *Ohr de Awzen*, being *Behinat Zachar*, has *Behina Bet de Hitlabshut*, being *Behinat GE de Rosh* of the *Nekudim*. There is also *Behinat HB*, which are *Behinat AHP* that went outside and became *HGT*, though they are *Behinat Rosh* at their *Shoresh*.

After that there is the *Behinat* actual *Guf* of the *Nekudim*, which is *ZAT*. There are two *Behinot* there too: *HGT*, considered *GAR de VAK*, and *NHY*, which are the *ZON de VAK*.

(*Ohr Pnimi* item 26)

73. What is the meaning of “and the arms of his hands were made supple,” and not his legs?

The *Parsa* consists of *Behina Bet* and *Behina Dalet* because of the ascent of *NHY* to *HGT*, since *Behina Bet* that operates in *HGT*, which are the *SAG*, with *Behina Dalet*, operating in *NHY de AK ha Pnimi*. Then the *Ohr de Eynaim* did not reach *ZAT de Nekudim*, only the *GAR* alone.

Comment [C.R.1]:

However, by the force of the *Zivug de AB* and *SAG*, a new *Ohr* came, fissuring the *Parsa*. It canceled the *Gevul* because it lowered the lower *Hey* to her place and *Ohr HGT* returned and illuminated to *NHY* as in the beginning. At that time the lower seven of *Nekudim* received *He'arat SAG* too, thus the *Ohr* itself is considered *Ohr de HGT*, meaning of the *SAG*.

It is said about that, “and the arms of his hands were made supple,” but the reception place is considered the *Tzipornaim* of the *Raglaim*. This is *Behinat Gevul* in the *Parsa*, ending the *SAG* from the lower seven, received because of its fissuring. Thus, from the perspective of the reception, it is considered *Raglaim*, and from the perspective of the *Ohr* itself, it is considered hands.

(*Ohr Pnimi* item 28)

74. Where is the distinction of the lower *Hey* in the *Eynaim* and the *YHV* in the *AHP* most noticed?

It is most noticed in the *GAR de Nekudim*, called *Rosh ha Bet*.

(*Histaklut Pnimit* item 10)

75. What does it mean that the *Tzimtzum* was to diminish the *Ohr de Atzilut*?

All the degrees were divided by two through *Tzimtzum NHY*, to *GE* and *AHP*. Only *GE* remained in the *Atzilut* of the degree, and the *AHP* became the *Beria* of the degree.

This is what happened in all the degrees until *Bina* and *ZON* of *Eser Sefirot de NHY* became *Behinat* “separated *Beria*”. Thus the *Atzilut* was diminished in all the degrees through *Tzimtzum NHY*.

(*Histaklut Pnimit* item 14)

76. What is the *Parsa*?

See answer No. 23 and Answer 79.

77. What is the correction of the *Parsa* for the purpose of *Beria*?

Through the *Tikun* of *Parsa* in such a way that the lower *Hey* can descend to her place, the *AHP* that came out and became the *Beria* of the degree return to the *Atzilut* of the degree.

(*Histaklut Pnimit* item 14)

78. What is the difference between *Parsa* and *Sium Raglin*?

The *Parsa* is considered the *Sium Raglin* of the inner *Partzuf*. Like the *Parsa* inside the intestines of a person separates the breathing, vitality organs, from the feeding organs, so the *Parsa* separates *SAG* above *Tabur* from the other half of the *Partzuf* below *Tabur*. This is so even though these two halves are one *Partzuf*, but the *Etzbaot Raglain* are *Behinot Sium* for a whole *Partzuf*.

(*Ohr Pnimi* item 9)

79. When was the *Parsa* made?

The *Parsa* was made after the *Masach* was incorporated in the *Zivug de Rosh SAG* in the *Nikvey Eynaim* from which it descended to the place of *Tabur*. It generated *Eser Sefirot de Rosh* from *Nikvey Eynaim* upward, meaning from *Tabur* up, called *YESHSUT*, and the two *Heyin*, the First *Hey* and the lower *Hey* connected in these *Nikvey Eynaim* at the *Peh* of *Tabur*.

Then a *Behinat Parsa* expanded by that connection, generally considered the *Behinat Sium* on the *GAR*. However, she particularly ends three *Partzufim*:

1. She ends *Nekudot de SAG* so that they do not expand to shine below *Tabur* once more as prior to *Tzimtzum NHY*. This is because the point of *Sium de SAG* was in her because of the incorporation of the lower *Hey* in her.
2. She has the point of *Sium* on the *MA* and *BON Elyon*, which also came out of the *Nikvey Eynaim*, though she came out of the *Behinot Reshimot de Taamim de SAG* that are not mixed in the lower *Hey*. Thus, they too ended on the *Parsa*.

Because there is *Behina Bet de Hitlabshut* in them, meaning the *Zachar*, whose *Koma* reaches the *Awzen*, they are considered *SAG*, *Behinat AVI*.

3. The third is that *Rosh ha Aleph*, the *Behinat GE* of the *Nekudim*, considered *Akudim* because the lower *Hey* in its *Eynaim* cannot act at all from below upward.

Thus, the *Parsa* ends three *Partzufim*, and the *Ohr* that descends below *Parsa* is but *Ohr Achoraim*, meaning *VAK* without *GAR*. Hence, the *HB de Nekudim* are devoid of *GAR*.

(*Ohr Pnimi* item 9)

80. What is the fissuring of the Parsa?

Canceling the partition between the *GE* of the degree and its *AHP* is considered the fissuring of the *Parsa*, meaning the canceling of the *Gevul* in it. This is done by lowering the lower *Hey* to her actual place.

(*Histaklut Pnimit* item 14)

81. Why is the return of the AHP to the Rosh named after the Parsa?

The diminution of the *Ohr de Atzilut*, which is the erection of the degree on the two *Sefirot Keter* and *Hochma* alone, and the removing of the *AHP* from there, is done by the ascent of the lower *Hey* to the *Nikvey Eynaim de Rosh ha Aleph*. This is because the lower *Hey* was associated with the First *Hey* there, and never descends from there.

However, there are two *Tikkunim* in the *Parsa*, extending from this connection: lowering the lower *Hey* from the *Behinat First Hey*, and returning the *AHP* to the *Atzilut* of the degree.

Aleph א is the *Behinat* “diagonal” in her, meaning the connection is not fixed in her, but turns this and that way. This is because she is a branch off the Upper connection in the *Nikvey Eynaim de Rosh ha Aleph*, and the branch is not as strong as the *Shoresh*, making such a separation in her possible.

The second: there is a concealment force in her, over the lower *Hey* in the *Nikvey Eynaim de Rosh ha Aleph*, so that it does not manifest its force during the descent of the lower *Hey* to her place.

(*Histaklut Pnimit* items 15, 34)

82. Why does the Difference between HaVaYaH de AB and HaVaYaH de SAG depends entirely on the filling of Aleph in the Vav?

See answer No. 1 here.

83. Is the connection of the two Heyin permanent?

The connection of the two *Heyin* is permanent, but the difference in them is only regarding the concealment and the revelation, where at one time the lower *Hey* is disclosed, and another time the lower *Hey* is concealed, not manifesting its power.

(*Ohr Pnimi* item 6)

84. In which Behina of SAG was the Zivug for the Nekudim?

The *Masach* that was purified from the *Guf de SAG* consists of two *Behinot Reshimot*: *Reshimot de Taamim* and *Reshimot de Nekudot*. For the purpose of *Nekudim* there was a *Zivug* on the *Behinot Nekudot* incorporated in the *Masach*, which are the *Behinot* lower nine *de SAG* (see answer No. 66).

(*Ohr Pnimi* item 6)

85. What is the primordial Nekeva of the Olamot?

Malchut de YESHSUT that the *Eser Sefirot de Nekudim* emanated from is the primordial female to the *Olamot*.

(*Ohr Pnimi* item 6)

86. Where do *BYA* stand?

From the place of the new point of *Tzimtzum* in *Bina de Eser Sefirot de NHY*, being the place of *Tabur de Nekudim*, down to the place of the point of *Tzimtzum Aleph*. This is the *Malchut* of the *Eser Sefirot de NHY de AK*, the place of the separated *BYA*. It is so because *Bina* is the place for *Olam Beria*, the *ZA* for *Olam Yetzira* and *Malchut* for *Olam Assiya*.

(*Ohr Pnimi* item 7)

87. How many fissures were caused by *Zivug* of *AB* and *SAG*?

Two fissures:

- The first whereby the *Zivug* of *AB* and *SAG* a new *Ohr* descended and fissured the *Parsa*, meaning lowered the lower *Hey* from there and the *Gevul* was canceled.
- The second split the walls of the *Kelim de AK* through the *Peh de Yesod* and that new *Ohr* came to the *Eser Sefirot de Nekudim* as well.

(*Ohr Pnimi* item 16)

88. What is the *Shoresh* for *ABYA*?

The *Shoresh* for the four *Olamot ABYA* is *Olam ha Nekudim*. However, prior to that, there is no *Shoresh* to the *Olamot* there since there hasn't been the association of *Midat ha Rachamim* with *Din* there.

(Beginning of *Histaklut Pnimit*)

89. Where is the beginning of the association of *Midat ha Rachamim* with *Din*?

In *Olam ha Nekudim*.

(Beginning of *Histaklut Pnimit*)

90. Where is the *Sium Raglin de AK ha Pnimi*?

At *Nekuda de Olam ha Zeh*.

(*Histaklut Pnimit* item 1)

91. Which is the fundamental action of all the innovations made in *Nekudim*?

The *Hitpashtut* of *Nekudot de SAG* into the inner *MA* and *BON de AK* where they connected with the lower *Hey*. This is the fundamental action for all the innovations made in *Olam ha Nekudim*.

(*Ohr Pnimi* item 5)

92. What is the association of *Midat ha Rachamim* with *Din*?

The connection of the two *Heyin*, the First *Hey* and the lower *Hey*. This is called "the association of *Midat ha Rachamim* with *Din*", because *Bina* is *Rachamim* and *Malchut* is *Din*.

(*Ohr Pnimi* item 6)

93. What is the reason for the association of *Midat ha Rachamim* with *Din*?

The *Hitpashtut* of the lower nine *de SAG* inside the Inner *MA* and *BON de AK* caused the connection of the two *Heyin* together, which is the association of *Midat ha Rachamim* with *Din*.

(*Ohr Pnimi* item 6)

94. What is the name *Mayin Nukvin*

After the two *Heyin* were connected in that *Masach*, it was called *Mayin Nukvin*. It is named after the *Nukvin* (females) connected in it, namely *Bina* and *Malchut*.

(*Ohr Pnimi* item 6)

95. Why is *Bina* called *Beria*?

Since the ascent of the lower *Hey* to *Nikvey Eynaim* onward, when *Bina* departed from the degree, *Bina* acquired the name *Beria*, from the word *Batei Barai* (outskirts).

(*Histaklut Pnimit* item 26)

96. What is the difference between *Tzimtzum Aleph* and *Tzimtzum Bet*?

Tzimtzum Aleph was only on *Behina Dalet*, and *Tzimtzum Bet* was on *Behina Bet* too. Also, *Tzimtzum Aleph* was absolute, while in *Tzimtzum Bet* there is the *Tikun* of the *Parsa*, which sometimes returns *Behina Bet* to *Atzilut*.

(*Histaklut Pnimit* item 27)

97. In which *Partzuf* is there *Katnut* and *Gadlut*?

Only in *Partzuf BON* is there *Gadlut* and *Katnut*. The *Katnut* is when the lower *Hey* is in the *Eynaim*, and the *Gadlut* is when the lower *Hey* descends to her place. However, that matter cannot be seen in the three *Partzufim Galgalta*, *AB* and *SAG*, where the lower *Hey* is not involved.

(*Histaklut Pnimit* item 28)

98. When was *Zivug de AB* and *SAG* made?

After the *Ohr* that came out of *Nikvey Eynaim* expanded to its place and the *Atzilut* was diminished into merely *Keter* and *Hochma*, the *Nekudot de SAG* remained above *Tabur* and couldn't come down below *Tabur*. This whole diminution caused *Behinat MAN*, and awakening of the *Zivug* of *AB* and *SAG*, whose *Ohr* returned and lowered the lower *Hey* to her place, splitting the *Parsa*, and *Ohr SAG* expanded below *Tabur* once more.

(*Ohr Pnimi* item 14, and *Histaklut Pnimit* item 17)

99. Why is the new *MA* the *Taamim* of *Nekudim*?

Because those *Taamim*, meaning the *Gadlut* that came out on *Olam ha Nekudim* was not kept there. Only afterwards the new *MA* came and corrected them, and then they existed. That is the reason the *Taamim* are named after the new *MA*.

(*Ohr Pnimi* item1)

100. Why is *Yesod de Elyon, Daat to the Tachton*?

The place of the *Masach* and the *Zivug* is called *Yesod*. Hence, the *Behinat* lower *Hey* in the *Nikvey Eynaim de Keter de Nekudim* is called *Yesod* of the *Keter*.

When *Yesod de Keter* is above *HB*, their *YHV* became *Behinat HGT*. However, when *Yesod de Keter*, which is the lower *Hey*, extend below *YHV*, as *Kamatz*, then *HB* return to the *Rosh*, and *YHV* that were *HGT* now become *HBD*.

It turns out that through *Yesod de Keter, Tifferet*, which is *Vav*, becomes *Behinat Daat*. Thus, *Yesod de Elyon* becomes *Daat* in the *Tachton* because *Tifferet* is turned into *Daat* through *Yesod de Keter* which extends to the place of the *Vav de HB*, which is *Tifferet*.

(*Ohr Pnimi* item 30)

101. Why does the lower *Hey* descend from the *Eynaim* through *Zivug AB SAG*?

Because *AB* never connected with the lower *Hey*. Hence, when *Mochin de AB* are poured to *SAG*, they lower the lower *Hey* from the *Eynaim* of *SAG* to the *Peh*, as the lower *Hey* is not found in the *Eynaim de AB*.

(*Histaklut Pnimit* item 17)

102. What are the two operations that emerge by *Zivug de AB and SAG*?

1. Lowering the lower *Hey* from the *Keter* of the *Nekudim* to her place to *Peh de Nekudim*, and returning the *YHV* to *Behinat HBD de Rosh*.
2. A new *Ohr* that extends and fissures the *Parsa*, expanding to the Inner *NHY de AK* and returning *Bina* and *ZON* to *Atzilut*.

(*Histaklut Pnimit* item 18)

103. Through what were the correction of *Tikun Kavim* and ten *Kelim* in *ZAT* too?

Through *Ibur* and *Yenika* (to be explained in the next part).

(*Ohr Pnimi* item 40)

104. What are the four steps of the lower *Hey* before it comes into the *Otiot*?

1. From *Nikvey Eynaim de Rosh de SAG* to *Nikvey Eynaim de YESHSUT*, where they permanently connect to *Behinat Shoresh* to *MA* and *BON* in their *Katnut*, which is their primary self and *Atzmut*.
2. From *Nikvey Eynaim de YESHSUT* to *Nikvey Eynaim de Keter de Nekudim*, where there is the *Tikun* of the *Parsa* for the *Gadlut* of *MA* and *BON*.
3. From *Nikvey Eynaim de Keter* to *Peh de Nekudim*, as *Kamatz* under the *Otiot YHV*. This is because then the *HB* return to *Behinat Rosh* and *YHV* become *HBD*. This is enough for the correction of the *Rosh*, but not yet for the *ZAT*.

4. Its coming from *Yesod AK* as *Nekuda* inside the *Otiot*, meaning *Melaform*, which is a *Nekuda* inside the *Vav* \aleph into the *HB de Nekudim*, by which the *HB* mate and beget the lower seven of *Nekudim*.

(*Histaklut Pnimit* item 29)

105. How many kinds of *Orot* operated in *Nekudim*?

Three *Orot*:

1. *Ohr* that came out through the *Eynaim*, from which comes the primary *Atzmut* of the *Nekudim*, though it is *Behinat Katnut de Nekudim*.
2. The *Ohr* that extends through the *Zivug de AB SAG* that fissured the *Parsa* and illuminated to the *Nekudim* through *Yesod de AK*. From here comes the *Gadlut de Nekudim*. It is considered a mere addition; it is not considered the *Atzmut* of the *Ohr* of the *Nekudim*.
3. That which extends by *Histaklut Eynaim* in *AHP*, which is merely for the purpose of the *Kelim* of the *Nekudim*.

(Items 17, 18, 19)

106. What is the difference between *Daat Elyon* and *Daat Tachton*?

The *Behinat Vav* \aleph *de HB* that became the *Daat Elyon* because the *Kelim de HB* are clean from the lower *Hey*. However, regarding the *Melaform* that came to them from *Yesod de AK* as a *Nekuda* inside the *Vav*, the *Daat Tachton Nimshach* from there, as it contains the entire lower *Hey*, being the *Nekuda* inside the *Vav*.

(*Histaklut Pnimit* item 12)

107. What is the difference between *He'arat NHY de Keter* and *NHY de AK*?

NHY de Keter return only the *HB* that are clean from lower *Hey* into *Behinat Rosh*. This does not help the lower seven mixed with the lower *Hey* whatsoever. However, *NHY de AK* illuminates the *Behinat Nekuda* inside the *Otiot*, which is the *Hitkalelut* of the lower *Hey*, and from there the lower seven *de Nekudim* extend.

(*Histaklut Pnimit* item 13)

108. Where does the *Halbasha* of *YESHSUT* begin?

It begins from *Tabur de AK ha Pnimi* because there is the place of the descent of the *Masach* mingled with the lower *Hey*, extending from below upward to the *Chazeh*.

(*Ohr Pnimi* item 14)

109. Why don't the *Nekudot* clothe any of the *SAG*, from which they stem?

Since the *Masach* that purified and rose from the *Guf de SAG* consists of two kinds of *Reshimot*: *Reshimot de Taamim*, having no *Behinat* lower *Hey* since they did not descend below *Tabur de AK*, and *Reshimot de Nekudot*, mingled

with the lower *Hey* because of their expansion below *Tabur de AK* through its *Sium Raglin*.

Hence, two kinds of *Zivugim* were made on the *Masach*. *MA* and *BON Elyon* came out of the *Zivug* on the *Reshimot de Taamim*, extending from *Peh de Rosh SAG* through *Tabur*, meaning in the place where *Orot de Taamim de SAG* stand. The *Eser Sefirot de Nekudim* that clothe from *Tabur de AK* down came out of the *Zivug* on the *Reshimot* of the *Nekudot de SAG*, meaning in the place where *Nekudot de SAG* stood before they purified. Thus, the *Eser Sefirot de Nekudim* clothe and fulfill the *Kelim de Nekudot de SAG* that were emptied of their *Orot*.

(*Histaklut Pnimit* item 24, and item 31)

110. Where does SAG clothe AB de AK?

Rosh de SAG clothes *AB* from its *Peh* down to the *Chazeh*. Thus, *HGT de AB* are *Neshama* and *Mochin* in *Rosh SAG*, and the *Taamim de SAG* clothe from *Chazeh de AB* through *Sium Raglin* of *AB*. The *Nekudot de SAG* extend below the *Sium Raglin* of *AB*, which is below *Tabur de AK ha Pnimi* through *Sium Raglin de AK ha Pnimi*.

(*Ohr Pnimi* item 1)

111. Why do Nekudim clothe NHY de AK?

See answer 109.

112. Why is the Holam on top of the Otiot?

The lower *Hey* in the *Eynaim de Keter* in the form of lower *Hey* in the *Eynaim* and *YHV* in the *AHP*. The lower *Hey* is there as *Holam* on top of *Otiot YHV*. This is because its *He'arah* does not expand into the *HB*, which are *Behinat YHV* because the *Zivug* was not made on this lower *Hey*, but only on the First *Hey*.

(*Histaklut Pnimit* items 9, 10)

113. Why is the Shuruk in the middle?

The *Shuruk*, called *Melaфом*, is the *Ohr* of *NHY de AK*; it is completely *Behinat* lower *Hey*. There is a new *Ohr* inside it that came out through *Zivug de AB* and *SAG*, which fissured the *Parsa*. This *Ohr* is *Behinat Vav ׀*, which is a son to the *YH*, being *AB* and *SAG*. It turns out that here the lower *Hey* is mixed together with the *Vav*, meaning they shine together.

(Item 31)

114. Why did Abba take the point of Shuruk?

First the *Zivug* was made as *Histaklut Eynaim de AVI* on the *Behinat Nekuda*. This *Zivug* is named after *Abba*. Afterwards the *Masach* purified and there was a *Zivug* on the *Vav* that *Ima* took.

(Item 31)

115. Why are *Keter* and *Hochma* once called *Holam* and *Shuruk*, and once *Kamatz* and *Patach*?

Holam is considered the beginning of the creation of *Keter*, which is the lower *Hey* in the *Eynaim de Keter*, above the *Otiot* (see answer 112). The *Shuruk* is the *Ohr Yesod* that *AVI* took from *Yesod de AK* for the purpose of their *Zivug*.

However, the *Kamatz Patach* are *Behinot Gadlut de Keter* and *Hochma*. This is because the descent of the lower *Hey* from *Nikvey Eynaim de Keter* under the *HB de Nekudim*, which returns them to *Behinat Rosh*, the *Keter* is called *Kamatz* here, being under *Otiot YHV*. Also, *Hochma* is called *Patach* here, because through its arriving at the *Rosh*, the *Ohr Hochma* opens, called “the opening of the *Eynaim*”, and that is why *Hochma* is called *Patach*.

(Item 31)

116. Why are *Kamatz Patach* from the *Nekudot* under the *Otiot*?

See answer 115.

117. Which *Behina* of *Kamatz Patach* did not break?

This refers to what they have from their beginning, not to what they received from *Sium Raglin*.

(*Ohr Pnimi* item 32)

118. Why are the seven *Nekudot* in the shape of *Yodin*?

Because the lower seven come out from *Behinot Hitkalelut* of the lower *Hey*, called *Nekuda*. Hence the seven *Nekudot* are in the shape of *Yodin*.

(*Ohr Pnimi* item 48)

119. What is the difference between the *Nekuda* of *Holam* and *Kamatz*, as they are both *Keter*?

Holam means that the *Nekuda*, which is lower *Hey*, is above the *Otiot YHV*. Then they are considered *AHP* that come out to *Behinat Guf*, meaning *HGT*.

The point of *Kamatz* means that the lower *Hey* descended from the *Nikvey Eynaim* and came to her place under the *Otiot YHV*. At that time the *YHV* return to the *Rosh* and become *HBD*.

(*Histaklut Pnimit* item 11)

120. What is the main cause for the emergence of *Partzuf MA* and *BON*?

The ascent of the lower *Hey* to the *Eynaim*, meaning the connection of the two *Heyin* together is the primary cause for the elicitation of *Partzuf MA* and *BON*.

(*Histaklut Pnimit* item 6)

121. What is the primary cause of a birth of a *Partzuf*?

The *Bitush de Ohr Makif* in *Ohr Pnimi*.

(*Histaklut Pnimit* item 1)

122. How does *Ohr Makif* appear in the birth of *Partzufim*?

All the *Partzufim* and the *Neshamot* that emanate and come in the *Olamot*, all are parts of the *Orot Makifim*. When all of them manifest it will be *Gmar Tikun*.

(*Histaklut Pnimit* item 1)

123. What mainly operates to emanate a second *Partzuf*?

The *Masach de Tabur* which purifies until it ascends to *Hitkalelut* of the *Zivug* in the *Rosh*. This is the primary operator in the creation of a second *Partzuf*.

(*Histaklut Pnimit* item 3)

124. How many *Nekudot* of *Sium* from *Tabur* to *Sium Raglin*?

There are three points of *Sium*: the point of *Tabur* ends the *KHB*; the point of *Yesod* ends on *ZA*; the points of *Sium Raglin* are the force of *Sium* of *Malchut*.

(*Histaklut Pnimit* item 4)

125. How are there *Eser Sefirot* from *Tabur* down, which is only *Malchut*?

Since they are ten forces of *Sium* on the ten *Sefirot*.

(*Histaklut Pnimit* item 1)

126. How are there *TNHYM* below *Tabur*?

The three *Sefirot* *Hod*, *Yesod* and *Malchut*, are all merely the *Hitpashtut* of *Malchut*. *Netzah* and *Hod* are considered one *Sefira*. Hence, the four *Sefirot* *NHYM* are all the *Hitpashtut* of *Malchut*.

(*Histaklut Pnimit* item 5)

127. Why are *MA* and *BON* below *Tabur*?

Since they consist of the lower *Hey*, and the place of the lower *Hey* is below *Tabur*.

(*Histaklut Pnimit* item 1)

128. Why must *MA* be associated with the lower *Hey*?

Since *Komat ZA*, which is *MA* and *BON*, comes out on *Masach de Behina Aleph*, and it is known that the *Aviut* of *Behina Aleph* is frail, and the *Ohr Zivug* that comes out on it has no *Hitpashtut* below.

(*Histaklut Pnimit* item 1)

129. Why isn't there lower *Hey* in *HB de Nekudim*?

Since they extend from *Behinat Histaklut Eynaim* in *AHP*, which are *YHV* without the lower *Hey*, and the lower *Hey* remains concealed in the *Eynaim*.

(*Histaklut Pnimit* item 9)

130. What is the reason that *GAR de ZA de Atzilut* remain in *Ima*?

As the *Partzuf Elyon de MA* and *BON* remains adhesive with the *SAG* and is not considered *Nekudim*, so it has a *Partzuf Elyon* to the *ZA* that remains attached to *Ima*, not regarded as *ZA*.

(*Histaklut Pnimit* item 26)

131. What are the *Achoraim de AVI* that were cancelled?

The *Orot* that came during the *Gadlut* as additions and are not from their primary essence, are called *Achoraim*.

(*Ohr Pnimi* item 32)

132. Why are the lower seven in one *Kav*?

Because the matter of the *Tikun* of the three *Kavim* emerged by the association of the lower *Hey* with the First *Hey*. The beginning of this *Tikun* occurred in the *Ohr* that came out of the *Nikvey Eynaim*, and this *Ohr* did not reach the lower seven *de Nekudim*, only the *GAR*. Hence the lower seven remained without *Tikun Kavim*, but in a single *Kav*, like the previous *Partzufim*.

(*Ohr Pnimi* item 38)

133. Where were *ZON* made?

The lower seven *de Nekudim* came out by the *Zivug de HB* on the *He'arat Melaform* that they received from *Yesod de AK*, which are *ZON*.

134. Where were the *Kelim de Nekudim* made?

The *Kelim* of every *Partzuf* are made of the *Kelim* of the *Partzuf Elyon* after the *Histalkut* of their *Orot* from them. Similarly, the *Kelim de Nekudim* were made of the *Kelim* of the lower nine *de SAG* that the *Ohr* departed from during the *Tzimtzum NHY*.

(*Ohr Pnimi* item 38)

135. What does it mean that the *Kelim* were small?

The two *Kelim Elyonim* are missing in the *Kelim de Guf de Nekudim*, being *Keter* and *Hochma*, and they only have *Behinat ZAT*. However, the *Ohr* that reached them had *Eser* complete *Sefirot*. Hence, the *Kelim* were found to be small and thus broke.

(*Ohr Pnimi* item 39)

136. What is the need for *Dinim* and *Klipot*?

Since the thought of creation is to delight His creatures, and this thought is not executed except through a conduct of one opposite the other.

(*Ohr Pnimi* item 41)

137. What does it mean that the lower Seven are *Din* and the *Ohr* that comes to them is *Rachamim*?

Because the *Kelim* were from *Behinat ZAT*, which are *Din*, and the *Orot* were of *GAR*, which are *Rachamim*.

(*Ohr Pnimi* item 40)

Questions Regarding Cause and Consequence

138. What eventuates from the yearning of *Malchut de Ein Sof* for greater *Dvekut* with the *Ohr Elyon*?

Three actions eventuate from that:

1. The departure of the *Ohr* from all four *Behinot*;
2. A place was made for the *Olamot*;

3. *Kelim de Eser Sefirot de Igulim.*

(*Histaklut Pnimit* item 4)

139. What eventuates from the *Histaklut Ohr* from all four *Behinot*?

1. *Ohr* of *Kav de Ein Sof* on only three *Behinot*;
2. The *Tikun* of the *Masach* that limits and impedes the *Ohr* from expanding in *Behina Dalet*.

(*Histaklut Pnimit* item 5)

140. What eventuates from the *Masach*?

1. *Zivug de Hakaa* with the *Ohr Elyon*;
2. Pushing the *Ohr* that belongs to *Behina Dalet*, called *Ohr Hozer*, backwards.

(*Histaklut Pnimit* item 6)

141. What eventuates from the *Ohr Hozer*?

1. Potential and actual reception of the *Ohr Elyon*, called *Rosh* and *Guf*;
2. Rejection of the *Ohr Elyon* from *Behina Dalet* that manifests de facto in *Masach de Tabur*, which expands into ten forces of *Sium*, called *Eser Sefirot de NHY*, or *Eser Sefirot de Sof*.

(*Histaklut Pnimit* item 9)

[For the Creation of *Partzuf AB de AK*]

142. What eventuates from the *Masach de Tabur de Galgalta*?

Bitush de Ohr Makif and *Ohr Pnimi* on one another.

(*Histaklut Pnimit* item 12)

143. What eventuates from the *Bitush de Ohr Makif* in *Ohr Pnimi* in *Partzuf Galgalta*?

1. The *Hizdakchut* of the *Masach* until it equalizes with the *Behinat Malchut de Rosh*, for renewal in *Zivug de Rosh*.
2. *Hitkalelut* of the *Masach* in the *Reshimot de Eser Sefirot de Guf* as it ascends.
3. The concealment of the *Reshima de Hamshacha* from the last *Behina*.

(*Histaklut Pnimit* items 12, 13 and 18)

144. What eventuates from the disappearance of the last *Behina*?

1. The concealment of *Ohr Keter* and the diminution of the *Koma* up to *Hochma*.
2. Two Upper *Reshimot* that became *Zachar* and *Nekeva*.

(*Histaklut Pnimit* items 14, 19)

145. What eventuates from of the two *Reshimot Zachar and Nekeva* that rose from the *Guf de Galgalta*?

1. The ascent of *Malchut de Rosh* to *Hotem de Rosh*, which is *Behina Gimel*.
2. The *Zivug* was made there on *Behina Dalet de Hitlabshut*, meaning on the *Behinat Zachar*, extending *Komat Keter* there, which is not in *Behinat Hitpashtut* for *Kelim*.
3. The *Zivug* on *Behina Gimel* was made there, meaning on *Behinat Nekeva*, extending *Komat Hochma*, having *Hitpashtut* from above downward to *Behinat Kelim*.

(*Histaklut Pnimit* item 15)

146. What eventuates from the two *Zivugim* of *ZON* that the *Masach* makes in its *Hitkalelut* in *Hotem in Rosh de Galgalta*?

1. The renewal of the *Aviut* in the *Masach* and the *Reshimot* until they are fitting for *Zivug de Hakaa* with the *Ohr Elyon*.
2. The appearance of the *Aviut de Guf* in the *Masach* and the *Reshimot*.

(*Histaklut Pnimit* items 16, 17)

147. What eventuates from the manifestation of the *Aviut de Guf* in the *Masach* and the *Reshimot*?

1. Their exit from the *Rosh* and their arriving in their corresponding *Behina* in the *Hitzoniut* of the *Guf de Partzuf Galgalta*, meaning in *Behina Gimel* of the *Guf*, called *Chazeh*.
2. That two *Zivugim* are made there in the place of *Chazeh de Galgalta*, of the *Zachar* and the *Nekeva*, as is their property in the *Rosh*.

(*Histaklut Pnimit* item 19)

148. What eventuates from the two *Zivugim* that the *Masach* makes in the place of *Chazeh de Galgalta*?

1. That *Eser Sefirot de Rosh* come out from the *Chazeh* upward to *Peh de Partzuf Galgalta* on *Komat Hochma*.
2. The *Eser Sefirot* from the *Chazeh* down to *Behinat Hitlabshut*, called *Guf*.
3. The *Eser Sefirot de Sium* expanding from the *Masach de Tabur* downward, and end above *Tabur de Partzuf Galgalta*. This *Hitpashtut RTS* is called *Partzuf AB de AK*.

(*Histaklut Pnimit* items 20, 21, 22)

[For the Creation of *Partzuf SAG de AK*]

149. What eventuates from the *Masach de Tabur de AB*?

Bitush de Ohr Makif and *Ohr Pnimi* on one another.

(*Histaklut Pnimit* item 12)

150. What eventuates from the *Bitush de Ohr Makif* in *Ohr Pnimi de AB*?

1. The *Hizdakchut* of the *Masach* until it equalizes with *Malchut de Rosh* for renewal in the *Zivug de Rosh*.
2. The *Hitkalelut* of the *Masach* through its ascent in the *Reshimot de Eser Sefirot de Guf*.
3. The concealment of the *Reshima de Hamshacha* from the last *Behina*.

(*Histaklut Pnimit* items 12, 13, 18)

151. What eventuates from the disappearance of the last *Behina de AB*?

- The concealment of the *Ohr Hochma* and the diminution of the *Koma* up to *Bina*.
- The two Upper *Reshimot* that became *Zachar* and *Nekeva*.

(*Histaklut Pnimit* items 14, 24)

152. What eventuates from the two *Reshimot Zachar* and *Nekeva* that rose from *Histaklut AB*?

1. The ascent of *Malchut de Rosh* to the *Awzen*, being *Behina Bet de Rosh*.
2. The *Zivug* on *Behina Gimel de Hitlabshut* was made there, meaning on the *Behinat Zachar*, extending *Komat Hochma*, which is not in *Behinat Hitpashtut* for *Kelim*.
3. The second *Zivug* that was made there on *Behina Bet*, which is the *Behinat Nekeva*, extending *Komat Bina*, having *Hitpashtut* to *Behinat Kelim*.

(*Histaklut Pnimit* item 15)

153. What eventuates from the two *Zivugim de ZON* that the *Masach* made in its *Hitkalelut* in *Awzen de Rosh AB*?

1. The renewal of the *Aviut* in the *Masach* and the *Reshimot* until they are fitting for *Zivug de Hakaa* with the *Ohr Elyon*.
2. The disclosure of the *Aviut de Guf* in the *Masach* and the *Reshimot*.

(*Histaklut Pnimit* items 16, 17)

154. What eventuates from the manifestation of the *Aviut de Guf* in the *Masach*?

1. Their exit from the *Rosh* and their arriving at their corresponding *Behina* in the *Hitzoniut* of the *Guf de Partzuf AB*, meaning in *Behina Bet de AB*, called *Chazeh*.
2. That they return and make two *Zivugim* there in the place of *Chazeh de AB*, like the attribute of the two *Zivugim* that they made by the *Hitkalelut* in the *Zivug de Rosh AB*.

(*Histaklut Pnimit* items 19, 24)

155. What eventuates from the two *Zivugim* that the *Masach* makes in the place of *Chazeh de AB*?

1. That *Eser Sefirot de Rosh* came out of the *Chazeh* upward to the *Peh de Partzuf AB* on *Komat Bina*, which is the *Behinat Nekeva* where the *Kelim* of the *Partzuf* come from. However, there is also *Komat Hochma* there from the *Behinat Zachar*, who has not *Hitpashtut* for *Kelim*.
2. The *Eser Sefirot* from *Chazeh de AB* downward that expand in *Kli de Keter de Guf* through the *Tabur de Partzuf Galgalta*. It reaches the *Sium Raglin de Partzuf AB*, where this *Hitpashtut* stops because there is *Ohr Komat Zachar* there, which is *Hochma*.
3. The *Hitpashtut* of the nine lower *Sefirot* from *Tabur* down to *Sium Raglin de Galgalta de AK*, called *Nekudot de SAG*.
4. The *Eser Sefirot de Sium* that expand by the *Masach de Tabur*, called *Eser Sefirot de NHY*, or *Eser Sefirot de Sof* of the *Partzuf*. This *Hitpashtut RTS* is called *Partzuf SAG de AK*.

[For the Creation of *Partzuf MA* and *BON de AK*]

Named *Olam ha Nekudim* or *BON*

156. What eventuates from the *Masach de Tabur de SAG*?

Bitush de Ohr Makif and *Ohr Pnimi* on one another.

157. What eventuates from the *Bitush de Ohr Makif* in *Ohr Pnimi de SAG*?

The *Hizdakchut* of the *Masach* until it equalizes with *Malchut de Rosh* to receive renewal from the *Zivug de Rosh*.

The second is the *Hitkalelut* of the *Masach* in two kinds of *Reshimot*: *Reshimot* that are not connected with the *Reshimot de NHY de Galgalta*, called *Taamim*, and *Reshimot* that are connected with *NHY de Galgalta*, called *Nekudot*, where the two *Heyin*, the lower *Hey* and the First *Hey*, are connected.

The third is the concealment of the *Reshimot de Hamshacha* from the last *Behina*.

(*Histaklut Pnimit* items 12, 13, 18, and 25)

158. What eventuates from the concealment of the last *Behina de SAG*?

The diminution of the *Koma* to *Behina Aleph*. The second is the two Upper *Reshimot* that became *Zachar* and *Nekeva*.

(*Histaklut Pnimit* items 14, 15)

159. What eventuates from the two *Reshimot ZON* that rose in the *Nikvey Eynaim de Rosh de SAG*?

The ascent of *Malchut de Rosh* to *Nikvey Eynaim*.

The second is that the *Zivug* on *Behina Bet de Hitlabshut* was made there, meaning on the *Behinat Zachar* that *Komat Bina* extends on, which is not *Behinat Hitpashtut*. This is performed over the two kinds of the above *Reshimot*: *Taamim* and *Nekudot*.

The third is the *Zivug* made there in the *Behinat Nekeva*, meaning on *Behina Aleph* that *Komat ZA* extends on. however, she has *Hitpashtut* for *Kelim*, and this is done on two kinds of *Reshimot* too: *Taamim* and *Nekudot*.

(*Histaklut Pnimit* items 15, 30)

160. What eventuates from the *Hitkalelut* of the *Reshimot* in the *Zivugim* in the *Nikvey Eynaim de Rosh de SAG*?

1. The renewal of the *Aviut* in the *Masach* and the *Reshimot* that rose from the *Guf de SAG* until they are fitting for the *Zivug de Hakaa* with the *Ohr Elyon*.
2. The exit of the *Dikna* as lower *Hey* in the *Eynaim* and the *YHV* in the *AHP*.
3. The disclosure of the *Aviut de Guf* in the *Masach* and the *Reshimot*.

(*Histaklut Pnimit* items 16, 17, and *Ohr Pnimi* item 2)

161. What eventuates from the manifestation of *Aviut de Guf* in the *Masach* and the *Reshimot*?

Their exit from the *Rosh* and their coming to the corresponding *Behina* in *Hitzoniut* of the *Guf de SAG*.

(*Histaklut Pnimit* item 19)

162. What eventuates from the descent of the *Masach* to its corresponding *Behinot* in the *Hitzoniut de Guf de SAG*?

It elicited three *Roshim* as it came to three places in the *Guf*: *Chazeh*, *Tabur* and the *Sium de Guf*. From the *Chazeh* to *Peh de SAG* it elicited the *Eser Sefirot de Rosh de MA* and *BON Elyon*, and its *Eser Sefirot de Guf* end at the *Tabur*. From *Tabur* to *Chazeh de SAG* it elicited *Eser Sefirot de Rosh* called *YESHSUT*, or *Rosh ha Aleph de Nekudim*.

From the *Sium de Guf*, meaning *Tifferet de AK* through *Tabur*, it elicits the *GAR de Nekudim*, and all have *Zachar* and *Nekeva*. The *Komat Zachar* is up to *Bina*, and the *Komat Nekeva* is *Komat ZA*.

(*Histaklut Pnimit* items 20, 21,22, 24 and 30)

163. What eventuates from the elicitation of the *AHP* from all the degrees?

The diminution of *Atzilut* on *Keter* and *Hochma* alone, and *AHP* of every degree are considered the *Beria* of that degree.

Second: a new *Gevul* of the *Sium* of the *Kav de Ein Sof* that rose from *Malchut de NHY de AK*, and the emergence of the three *Sefirot Bina*, *ZA* and *Malchut de NHY de AK* below the point of *Tzimtzum*. This is called *Tzimtzum Bet*.

Third: these three *Sefirot* below the point of *Tzimtzum* became the place for the three *Olamot* *BYA*: *Olam Beria* in the place of *Bina*, *Olam Yetzira* in the place of *ZA*, and *Olam Assiya* in the place of *Malchut*.

Fourth: the *Tikun* of the *Parsa*.

(*Histaklut Pnimit* items 33, 34)

164. How are the actions connected to one another through cause and consequence from *Tzimtzum Aleph* to the end of *Olam ha Nekudim* in *Katnut*?

Because of the yearning for greater *Dvekut*, meaning for *Hishtavut Tzura* with the *Ohr Elyon*, *Malchut de Ein Sof* restricted the *Behinat Gadlut* of the will to receive. In other words, she did not want to receive in *Behina Dalet*. Since *Behina Dalet* was the entire vessel of reception for the *Ohr Elyon*, the *Ohr* departed from all four *Behinot*, and there became a vacant place for the *Olamot*.

From the *Histaklut Ohr* from all four *Behinot* eventuates the *Tikun Masach* on *Behina Dalet* to extend the *Ohr* on the first three *Behinot*, without extending to *Behina Dalet*.

From the *Masach* erected on *Behina Dalet* comes the *Zivug de Hakaa* with the *Ohr Elyon* returning all the parts of the *Ohr* fitting to come to *Behina Dalet* and to its *Achoraim*, called *Ohr Hozer*.

Two actions stem from the *Zivug de Hakaa* and the *Ohr Hozer* that ascended:

1. The potential and actual reception of the *Ohr Elyon*, called *Rosh* and *Guf*, through *Tabur*.
2. The force of rejection on the *Eser Sefirot de Ohr Elyon* called *Masach de Tabur*, from which expand the ten forces *de Sium*, called *Eser Sefirot de Sof*, or *Eser Sefirot NHY*.

(From *Galgalta* to *AB*)

From the *Masach de Tabur* extends the *Bitush de Ohr Makif* on *Ohr Pnimi* on one another.

Three actions stem from the *Bitush de Ohr Makif* on *Ohr Pnimi* on one another:

1. The *Hizdakchut* of the *Masach* and its coming for renewal in the *Zivug* in the *Rosh*, because of which all the *Orot de Guf* departed.
2. The *Hitkalelut* of the *Masach* in the *Reshimot de Guf* during its ascent.
3. The disappearing of the *Reshima de Hamshacha* from the last *Behina*.

Two actions stem from the concealment of the *Reshima de Hamshacha* from the last *Behina*:

1. The concealment of the *Ohr Keter* and the diminution of the *Koma* to *Hochma*.
2. The two Upper *Reshimot* became *Zachar* and *Nekeva*.

Three actions stem from the two *Reshimot Zachar* and *Nekeva*:

1. The ascent of *Malchut de Rosh* to the *Hotem*, which is *Behina Gimel de Rosh*.
2. The *Zivug* that was made there on *Behina Dalet de Behinat Hitlabshut*, meaning on the *Behinat Zachar*, and the *Komat Keter* that extends there. It is not in *Behinat Hitpashtut to Kelim*.
3. The second *Zivug* that was made there on *Behina Gimel*, meaning on the *Behinat Nekeva*, extending *Komat Hochma* there, from which there is *Hitpashtut* for the *Kelim*.

The renewal of the *Aviut* in the *Masach* and the *Reshimot* stems from the two *Zivugim* of *ZON* that were made in their *Hitkalelut* in the *Rosh de Galgalta*, until they became fitting for *Zivug de Hakaa* with the *Ohr Elyon*. The second is the manifestation of the *Aviut de Guf* in the *Masach* and the *Reshimot*.

Three actions stem from the two *Zivugim* made by the *Zachar* and the *Nekeva* at the place of the *Chazeh*:

1. The elicitation of the *Eser Sefirot de Rosh* from the *Chazeh* upward to the *Peh de Partzuf Galgalta* in *Komat Hochma*.
2. The expansion of the *Eser Sefirot* from the *Chazeh* downward, called *Guf*, to the *Masach* of its own *Tabur*.
3. The *Eser Sefirot de Sium* that expanded from the *Masach de Tabur* and ended above *Tabur de Partzuf Galgalta*. This *Hitpashtut RTS* is called *Partzuf AB de AK*.

(From *AB* to *SAG*)

The *Bitush* of *Ohr Makif* and *Ohr Pnimi* on one another extends from the *Masach de Tabur de AB* (*Histaklut Pnimit* item 12).

Three actions stem from the *Bitush de Ohr Makif* and *Ohr Pnimi*:

1. The *Hizdakchut* of the *Masach* to equalize with *Malchut de Rosh* in order to be renewed in a *Zivug* that the *Orot de Guf* depart with.
2. The *Hitkalelut* of the *Masach* with *Reshimot de Eser Sefirot de Guf* during its ascent.
3. The concealment of the *Reshima de Hamshacha* from the last *Behina*.

The concealment of the *Ohr Hochma* and the diminution of the *Koma* to *Bina* extends from the last *Behina de Hamshacha*. The second is that the two Upper *Reshimot* were turned into *Zachar* and *Nekeva*.

The ascent of *Malchut de Rosh* to the *Awzen* extends from the two *Reshimot Zachar* and *Nekeva*. The second is that the *Zivug* was made on *Behina Gimel de*

Hitlabshut there, which is the *Behinat Zachar*. It extends *Eser Sefirot* in *Komat Hochma* there, but has no *Hitpashtut* to *Kelim*. The third is *Zivug Bet* that was made there on *Behina Bet*, being the *Behinat Nekeva*. It extends *Komat Bina*, which expands to the *Kelim*.

From the *Behinat Zachar* and *Nekeva* from the two *Zivugim* made in the *Rosh* extend:

1. The renewal of the *Aviut* in the *Masach* and *Reshimot* to make them fitting for *Zivug de Haka* with the *Ohr Elyon*.
2. The manifestation of the *Aviut de* in the *Masach* and *Reshimot*.

Their exit from the *Rosh* and their coming to their corresponding *Behina* in *Guf de AB*, meaning in *Behina Bet*, called *Chazeh*, stems from the manifestation of the *Aviut de Guf* in the *Masach* and *Reshimot*. Two: they return and make two *Zivugim* there in *Chazeh de AB*, like their attribute that they made in the *Rosh*.

Four actions stem from the two *Zivugim de Zachar* and *Nekeva* made in *Chazeh de AB*:

1. *Eser Sefirot de Rosh* emerge from the *Chazeh* upwards to *Peh de Partzuf AB* on *Komat Bina*, which is the *Behinat Nekeva*, from which there is *Hitpashtut* to the *Kelim* of the *Partzuf*. However, there is also *Komat Hochma* there, which is the *Zachar* of the *Partzuf*, which has no *Hitpashtut* for *Kelim*.
2. The *Eser Sefirot* from *Chazeh de AB* downward that expand in the *Kelim de Keter de Guf* through the *Tabur de Partzuf Galgalta*, where that *Hitpashtut* ends.
3. The *Hitpashtut* of the nine lower *Sefirot* through *Sium Raglin de Galgalta de AK*, called *Nekudot de SAG*.
4. The *Masach de Tabur* from which expand the *Eser Sefirot de Sium*. This *Hitpashtut RTS* is called *Partzuf SAG de AK*.

(From *SAG* to *MA* and *BON*)

Bitush de Ohr Makif and *Ohr Pnimi* extends from the *Masach de Tabur de SAG*. The *Hizdakchut* of the *Masach* until it equalizes with *Malchut de Rosh* extends from *Bitush de Ohr Makif* and *Ohr Pnimi* to receive renewal from the *Zivug de Rosh* there.

The second is the *Hitkalelut* of the *Masach* in two kinds of *Reshimot*: *Reshimot* that are not connected with *Reshimot NHY de AK ha Pnimi*, and *Reshimot* that are connected with the inner *Reshimot NHY*, called *Nekudot*. In those the two *Heyin* are connected together, the First *Hey* and the lower *Hey*.

The third is the concealment of the *Reshima de Hamshacha* from the last *Behina*.

The diminution of the *Koma* to *Behina Aleph* extends from the concealment of the last *Behina de Hamshacha*. The second is the turning of the two *Reshimot* into *Zachar* and *Nekeva*.

From the two *Reshimot* that turned into *Zachar* and *Nekeva* extends the ascent of *Malchut de Rosh* to *Nikvey Eynaim*.

The second is the *Zivug* that was made there on *Behina Bet de Hitlabshut*, being the *Behinat Zachar*, extending *Komat Bina* from which there is no *Hitpashtut* for *Kelim*. Hence, the *Zivug* is made both on the *Reshimot de Taamim* and the *Reshimot de Nekudot*.

The third is the second *Zivug* that created a *Behinat Nekeva* there, being on *Behina Aleph*, over which extends *Komat ZA*. There is *Hitpashtut* for *Kelim* from it, and that *Zivug* too was made both on the *Reshimot de Taamim* and the *Reshimot de Nekudot*.

Three actions stem from the *Hitkalelut* of the *Reshimot* in the *Zivugim* of the *Rosh* in the *Nikvey Eynaim*:

1. The renewal of the *Aviut* in the *Masach* and the *Reshimot* that rose from the *Guf de SAG* and became suitable for *Zivug de Hakaa*.
2. The elicitation of the *Dikna* in the form of lower *Hey* in the *Eynaim* and *YHV* in the *AHP*.
3. The manifestation of the *Aviut de Guf* in the *Masach* and the *Reshimot*.

Three *Roshim* extend from the descent of the *Masach* to its corresponding *Behina* in the *Hitzoniut* of the *Guf*, as it comes to three places in the *Guf*: the *Chazeh*, the *Tabur*, and the *Sium de Guf*, meaning *Sium Tifferet de AK*.

It elicits the *Eser Sefirot de Rosh* of the *MA* and *BON Elyon* from *Chazeh* to *SAG*, and his *Guf* ends above *Tabur de AK ha Pnimi*, and from *Tabur* to *Chazeh de SAG*, *Eser Sefirot de Rosh* of *YESHSUT*, being *Rosh ha Aleph de Nekudim*. It elicits a second *Rosh* from the *Sium* of the *Guf* up to *Tabur*, called *GAR de Nekudim*, and from the *Sium de Guf* downward emerged the *Guf de Nekudim*, which is *ZAT de Nekudim*.

All of them contain *Zachar* and *Nekeva*: the *Komat Zachar* is up to *Bina*, and the *Komat Nekeva* is up to *ZA*.

The second is the departure of the *AHP* from all the degrees. Four actions extend from the departure of the *AHP* from all the degrees:

1. The diminution of the *Atzilut* on *Keter* and *Hochma* alone, since the *AHP* of the degree departed from it, and are considered its *Beria*.
2. The *Tikun* of the *Parsa*.
3. A new *Gevul* for *Sium* of the *Kav de Ein Sof* in the place of *Bina de NHY de AK*, where *Bina*, *ZA* and *Malchut de NHY de AK* are found below the point of *Sium* of *Kav Ein Sof*. This is called *Tzimtzum Bet*.

4. The three *Sefirot de NHY de AK* that departed below the point of *Tzimtzum Bet* became the place for the three separated *Olamot* called *BYA*. *Bina* became the place of *Olam Beria*; *ZA*, the place of *Olam Yetzira*; *Malchut*, for *Olam Assiya*.

165. What ten actions were taken through the completion of *Partzuf Galgalta de AK*?

1. The place where the *Tzimtzum* was made.
2. The *Reshimot* that remained after the *Tzimtzum*.
3. The *Eser Sefirot de Igulim*.
4. The *Masach* in *Kli Malchut*.
5. The *Hamshacha* of *Ohr* back.
6. The *Zivug de Hakaa* with the *Ohr Elyon*.
7. The *Ohr Hozer* that became a *Levush* and *Kli* for the *Ohr Elyon*.
8. The *Eser Sefirot de Yosher* from below upward, which are *Rosh de Kav*.
9. The *Hitpashtut Malchut de Rosh* from above downward in *Eser Sefirot* from her and within her through *Tabur*, which are the *Toch* of the *Kav*.
10. The *Hitpashtut* of the *Masach de Tabur* in *Eser Sefirot de Sium*, where from *Malchut de Sium* downwards it is darkness, not *Ohr*.

166. How are these ten actions connected by cause and consequence?

Four actions extend by the *Histalkut Ohr* on all four *Behinot*: the place for the *Olamot*; the *Reshimot*, which are *Eser Sefirot de Igulim*; the awakening for the *Hamshacha* of *Ohr* back; the *Tikun* of the *Masach*.

The *Masach* causes two actions: *Zivug de Hakaa* and raising *Ohr Hozer*. The *Zivug de Hakaa* and the *Ohr Hozer* cause four actions: *Rosh*, *Toch*, *Sof*, and the point of *Tzimtzum* that ends the *Kav*.

167. What are the fourteen actions generally executed in the creation of a *Partzuf*?

1. *Bitush de Ohr Makif* and *Ohr Pnimi*.
2. The *Hizdakchut* of the *Masach*.
3. The *Hitkalelut* of the *Masach* in the *Reshimot de Eser Sefirot de Guf*.
4. The two Upper *Reshimot*: *Zachar* and *Nekeva*.
5. Two kinds of *Zivugim* in the *Masach de Rosh*.
6. The renewal of the *Aviut* in the *Masach* and the *Reshimot*.

7. The recognition of the *Aviut de Guf* in them.
8. The concealment of the *Reshima* of the last *Behina* from them.
9. Their departure from the *Rosh*.
10. Their arrival at the *Hitzoniut de Guf* of the previous *Partzuf* at the place of the *Chazeh*.
11. The *Zivug de Haka* made in the *Masach* at the place of the *Chazeh*, extending *Eser Sefirot de Rosh*.
12. The *Hitpashtut* of *Malchut de Rosh* from the *Chazeh* downward.
13. Its clothing of the previous *Partzuf*.
14. Its beginning from the *Peh de Elyon*.

(*Histaklut Pnimit* item 11)

168. How are the fourteen actions of the creation of the *Partzuf* interconnected?

Bitush de Ohr Makif and *Ohr Pnimi* causes three actions: the *Hizdakchut* of the *Masach*, the *Hitkalelut* of the *Masach* in the *Reshimot*, and the concealment of the last *Behina*.

The concealment of the last *Behina* causes two actions: two *Reshimot ZON*, and two new *Zivugim* in the *Rosh*.

The *Hitkalelut* in the *Zivug de Rosh* causes the manifestation of the *Aviut de Guf*.

The manifestation of the *Aviut de Guf* causes three actions: the exit from the *Rosh*, the arrival at its corresponding *Behina* in the *Hitzoniut de Guf*, and the new *Zivug* at the place of the *Chazeh*.

Three actions stem from the *Zivug* in the *Chazeh*: *Rosh*, *Toch*, *Sof*.

Two actions stem from the *Hizdakchut* of the *Masach* and the *Histaklut* of the *Orot de Guf*: the *Halbasha* of the *Tachton* on the *Elyon*, and the beginning of the *Koma* of the *Tachton* from *Peh de Elyon*.

169. What are the two actions added in *Partzuf SAG*?

The descent of *Nekudot de SAG* below *Tabur de AK ha Pnimi* and the division of the *Partzuf* into *Taamim* and *Nekudot*.

170. What are the thirteen actions added in *Partzuf Nekudim*?

See *Histaklut Pnimit* item 31

171. How are the thirteen actions interconnected by the above order of cause and consequence?

See *Histaklut Pnimit* items 32 through 35.