

Histaklut Pnimit

Histaklut Pnimit	1
1.....	3
2.....	3
3.....	4
4.....	5
5.....	5
6.....	6
7.....	7
8.....	8
9.....	8
10.....	9
11.....	10
12.....	10
13.....	11
14.....	11
15.....	11
16.....	11
17.....	11
18.....	11
19.....	12
20.....	12
21.....	12
22.....	12
23.....	12
24.....	12
25.....	12
26.....	12
27.....	12
28.....	12
29.....	12
30.....	12
31.....	12
32.....	12

33.....	12
34.....	12

Cause and Consequence

1.....	12
2.....	12
3.....	12
4.....	12
5.....	12
6.....	12
7.....	13
8.....	13
9.....	13
10.....	13
11.....	13
12.....	13
13.....	13
14.....	13
15.....	13
16.....	13
17.....	13

The matter of the seven *Melachim* explained in this part in the Rav's words is the foundation of the entire wisdom. This is because all four *Olamot ABYA* extend from them, and the whole matter of the *Tikkunim*, the scrutinies and the concatenation of all the degrees come only to complement and to correct them. Hence, they require extra care to thoroughly understand the origin of their emanation and the reason for their breaking and fall to *BYA*.

1. **First** we must discern and distinguish between these seven *Melachim* and *AVI de Nekudim*, because although they extend from *AVI*, they are still very far from each other. This is because they did not extend and concatenate directly from *AVI* through cause and consequence, but reached them through another *Partzuf*, as the Rav says above (Item 31), that *Yesod de AK* administered *Vav* and *Nekuda* to *AVI* to elicit and beget the *ZAT*. Thus, *AK* administered the seven *Melachim* to *AVI*.

We must understand that matter. How is *Partzuf ZAT de Nekudim* different from all the previous *Partzufim*, all of which extended directly through cause and consequence from one another? Only *Partzuf ZAT* does not extend from its *Elyon* directly, but rather three *Partzufim* participated in its emanation, *Yesod de AK*, *Abba*, and *Ima*.

2. **We** should also understand why *Partzuf Nekudim* did not expand *GAR* and *ZAT* at once as in all the previous *Partzufim*. Instead, first only *GAR* expanded, which are *Keter* and *AVI*, and afterwards, through the *Zivug* of *Yesod de AK* that the *Shuruk* administered them, the *ZAT de Nekudim* emerged.

The reason for it is as has been explained above (*Ohr Pnimit* item 5 par. "You see" and par. "We might ask") that these *AVI* are but *Behinat ZON de Rosh*, which are merely *Behinat HP*. The reason they are considered *Behinat Rosh* is only because of the *He'arat Ohr Awzen* that they received by their *Hitkalelut* in the *Keter* of *Nekudim*.

As it is written (Part 6, *Ohr Pnimit* item 23, par. "Thus, all the *Orot*"), this *He'arah* corrected them in *Behinat Achor be Achor*. The *Achoraim de Bina*, called *Awzen*, sustain them in *Behinat GAR*, and they are not blemished because of the *Masach de Hey Tata'a* above them, preventing *He'arat Panim de Hochma* from them.

This is because they crave only *Hassadim* through the *Achoraim de Bina*, in the form of "because He delighteth in mercy" and they reject *Hochma*. Hence, the *Masach de Hey Tata'a* does not diminish them at all, as they have no wish for *Hochma* in any case (*Ohr Pnimit* item 23, par. "It has been explained").

However, that *Tikun de Achoraim* is sufficient only to complement *AVI* themselves, but it is not enough for them to be able to illuminate and elicit the *ZON*, which are the *ZAT*.

This is so because the force of the *Achoraim* of *Bina* is only in her *GAR*, and they are not in her *ZAT*. This is because when she came to emanate and expand in her *ZAT*, she must stop her *Achoraim* on *Abba*, and returns *Panim be Panim* with him in order to extend *He'arat Hochma* from him for her *ZAT* (*Ohr Pnimit* item 24).

From this you know that any *Partzuf* that is corrected in the *Achoraim* of *Bina* is found to be without *NHY*. This is because *GAR de*

Hassadim, which are *HGT*, can be well corrected in the *Achoraim de Ima*. The *NHY*, however, cannot even exit and expand from her outwardly even in *Sefirat Bina* except through *Panim be Panim* with *Hochma*.

For this reason they cannot appear in this *Partzuf* that is corrected in her *Achoraim*, and it is considered in it that its *NHY* are integrated in its *HGT*, in the form of, “their hinder parts were inward.” The *NHY*, which are *Behinat Achoraim*, are in *Pnimit HGT*, and their *Panim* are disclosed outwardly, and only their *Panim*, which are *HGT*, are disclosed outwardly (*Ohr Pnimit* item 29, par. “Now we have thoroughly”).

That thoroughly explains that *AVI de Nekudim* that were corrected in *Tikun Achor be Achor* could not have educed the *ZON*, but only after they obtain *Behinat Panim be Panim*, since *Hitpashtut ZON* does not come out from *Behinat Achoraim* at all. Examine all the places I have mentioned above well for it is impossible to elaborate twice.

3. **The Rav** has already explained above (item 25) that *AVI* do not return *Panim be Panim* but through three degrees: *Achor be Achor*, *Panim be Achor*, and then *Panim be Panim*. Examine there in *Ohr Pnimit* where the reason for the matters is thoroughly explained.

It explains there (*Ohr Pnimit* item 23, sub header, “**Above it, it is Panim**”) that this degree *de Panim be Achor* comes to them through *Zivug de AB SAG* that lowers the *Hey Tata'a* from the *Eynaim*, at which time *AVI* return to the *Rosh* and obtain their *GAR*. We must still understand who causes *AB SAG* to mate in order to lower the *Hey Tata'a*.

The Rav has already explained above (Part 6, item 6) that “all the inner *Behinot SAG*, concealed in the inner *MA* and *BON* rose, and the inner *MA* and *BON* rose along with them. Thus these *MA* and *BON* are their *MAN*, to the *Taamim de SAG* themselves, which are not clothed inside *MA* and *BON*.”

Interpretation: *Nekudot de SAG* expanded below *Tabur de AK ha Pnimit* which is the place of the inner *MA* and *BON*, being *ZON de AK ha Pnimit*. Thus you find that after the *Hizdakchut* of the *Masach* and its ascent to *Peh de Rosh SAG*, it is integrated with these inner *MA* and *BON*.

For this reason they became *MAN* to the inner *AVI de Rosh SAG*, called *AB SAG de AK*. At that time these *AB* and *SAG* mated and the *AB* lowered the *Hey Tata'a* from the *Eynaim* of *SAG*, and the *AHP de SAG* returned to the *Rosh*. Hence, all the *AHP* that went outside the degree have now returned to their degree as in the beginning.

It explains there in *Ohr Pnimit* that the *Behinot SAG* that rose from the *MAN BON*, became *MAN* too, though there were two *Zivugim* there: One for the *Katnut de Nekudim* from which *AVI* emerged in the form of *Achor be Achor*, and a second for the purpose of *Gadlut de Nekudim* from which *AVI* obtained their *GAR* (Part 6, *Ohr Pnimit* item 14, par. “Now we have thoroughly clarified”).

You should know that the *Katnut de Nekudim*, which are in *Behinat Hey Tata'a* in the *Eynaim* and *YHV* in the *AHP*, emerged from the *Reshimot de SAG* that were mixed in the *MA* and *BON*. Also, the

Zivug de AB SAG that lowered the *Hey Tata'a* from the *Eynaim* once more and reconnected the *AHP* to the *Rosh* as in the beginning, emerged from the *Reshimot* of the inner *MA* and *BON* themselves.

4. **The** reason for *MA* and *BON* becoming the cause for Upper *AB* and *SAG* to mate to lower the *Hey Tata'a* from the *Eynaim* is that the *Partzuf* that emerged from the *Nikvey Eynaim* would not have expanded to shine for these *MA* and *BON*, being *NHY de AK*.

This is because of the *Tikun* of the *Achoraim de Ima* that lies there. This *Tikun* detains the *Hitpashtut NHY* since they must be incorporated in *HGT* in the form of, “their hinder parts were inward.” Hence, once the *Partzuf de Nikvey Eynaim* came out on the *Masach* that consists of the *Reshimot de Nekudot de SAG* and *Hey Tata'a*, it did not suffice for the *NHY de AK*, and the *Reshimot de NHY de AK* were made into *MAN* in the *Rosh SAG*, which is the *Behinat* general *Bina*.

She has a correlation to dispense *He'arat Hochma* to *ZON* on the part of *Bina de Ohr Yashar*, and therefore *SAG* stopped its *Achoraim* and mated with *AB Panim be Panim*. Also, the *Hey Tata'a* was lowered from the *Eynaim de Rosh SAG* through this *Zivug* since *He'arat AB* does it, as there is no *Hey Tata'a* in the *Eynaim de Rosh AB*.

At that time this new *Ohr* expanded from above downward too and fissured the *Parsa*. This means that it annulled the new *Gevul de Tzimtzum Bet* that took the *AHP* out of all the degrees. This is because this new *Ohr* that comes from *AB* cancels and lowers the *Hey Tata'a* to its place to *Malchut de Rosh* as well as to *Malchut* of all the degrees. The *AHP* of each return to their degree as in the beginning and this new *Ohr* expanded below the *Tabur de AK*, meaning to *NHY de AK*, called *MA* and *BON de AK*.

This new *Ohr* expanded and came out through the *Tabur* to *Keter de Nekudim*, as the Rav says above (Part 6, item 27). It cancelled the *Gevul* and the cessation between *Keter* and *AVI de Nekudim* that was made there because of the *Hey Tata'a* in the *Eynaim de Keter* since it lowered her from *Eynaim* to her place in the *Peh*. Thus, *AVI* returned to the *Rosh* since now the *Masach de Hey Tata'a* is below them, hence they returned to their *GAR* degree as in the beginning.

Besides this exit through the *Tabur*, this new *Ohr* exited through *Yesod de AK* as well, administering them the *Shuruk*, which is the *Vav* ¹ and *Nekuda*. *Abba* took the *Nekuda* and *Ima* took the ¹ to elicit and beget the *VAK de ZA*, as the Rav says above (Part 6 item 31).

5. **Know** that the two *He'arot* that we've said to have received *GAR de Nekudim* from the new *Ohr* that fissured the *Parsa*, made two situations in *AVI*. This is because the first *He'arah* that *Keter* received through the *Tabur* lowered the *Hey Tata'a* from *Keter* to *Peh de AVI*, and then *AVI* returned to *Behinat Rosh*, like the *Keter*. This is so because the *Masach* is already below them, and this is considered that *NHY de Keter* clothed in them and *AVI* obtained the *Ohr Panim*.

Yet, it still did not help *Ima* since although she could now return her *Panim* to *Abba* and receive the *Ohr Hochma* because the *Gevul* that was made by the *Hey Tata'a* in the *Eynaim* has now been revoked.

Yet, she still does not have a reason that would stop the *Achoraim* that she has from her *Shoresh* in the *Ohr Yashar*. It is so because she always craves *Hassadim*, “because He delighteth in mercy,” and she rejects *Hochma*.

You find that only *Abba* enjoys the return to the *Rosh* since he receives his *GAR* and *Panim*. *Ima*, however, still keeps her *Achoraim* in the form of, “because He delighteth in mercy.”

For this reason, *AVI* have now come to a state of *Panim be Achor*, meaning the *Panim* of *Abba* in the *Achoraim* of *Ima*. This is because *Abba* has *Behinat Panim*, and *Ima* still keeps her *Achoraim* on *Abba*. Thus, this *He'arah* that the *Keter* received to lower the *Hey Tata'a* from the *Eynaim* created only a state of *Panim be Achor* in *AVI*.

The second *He'arah* through the *Yesod de AK*, which *AVI de Nekudim* received, meaning the *Vav*¹ and *Nekuda*, brought *AVI* to a state of *Panim be Panim*. This is because that *Shuruk* that illuminated their *Yesod* is *Behinat ZON*. The ¹ is *Behinat VAK*, *HGT NHY de ZA*, and the *Nekuda* is *Behinat Malchut*, and they have become *MAN* in *AVI* (Part 6 item 31).

It caused *Ima* to stop her *Achoraim* and return her *Panim* to *Abba* so as to mate with him *Panim be Panim* and extend *He'arat Hochma* for *ZON* that rose to her for *MAN*. Thus we have explained that through the *He'arat* new *Ohr* through the *Tabur* to the *Keter*, *AVI* received the new state of *Panim be Achor*.

Also, *AVI* received the state of *Panim be Panim* through the *He'arah* of this new *Ohr* through the *Yesod* to *AVI*, as well as the rudimentary *Orot de ZON* in the form of *MAN*, and educed and procreated them to their place through their *Zivug* of *Panim be Panim*.

We might ask, “Since these *NHY de AK ha Pnimi* could not receive from *Taamim de SAG* before *Tzimtzum Bet* (Part 6, *Ohr Pnimi* item 1, sub header “**Its SAG**”), since *AB* lacks the *Masach de Behina Dalet*, how could they receive the new *Ohr* of *Zivug AB SAG* here?”

Yet, this is not at all a question since it is different here: The *Reshimot de NHY de AK* themselves rose to *MAN* and integrated in the *Zivug de AB SAG*. Hence they can now receive from *AB*. Yet, in fact, it is not considered reception of the *Kelim de NHY de AK*, since they did not extend this new *Ohr* for themselves, but to procreate *ZAT de Nekudim*, like the drop that is extended from the father’s brain. Concerning the *NHY de AK* themselves, their reception is considered a mere “in passing”.

6. **Now** we have clarified our above question in item 2, why did *Partzuf Nekudim* not expand *GAR* and *ZAT* simultaneously as did all the previous *Partzufim*. This is so because there is a necessary distance of three situations here. The *GAR de Nekudim* emerged by the *Zivug* in the *Nikvey Eynaim*, and were therefore forced to be in a state of *Achor be Achor*. In that state, even *AVI* themselves are considered devoid of *NHY*, as in item 2, much less elicit the *ZAT*.

However, when they later rose to *AB SAG* through *MAN de NHY de AK* and begotten the new *Ohr* that fissured the *Parsa*, *Keter* received that *Ohr* first through the *Tabur*, and lowered the *Hey Tata'a* from the *Eynaim*, bringing *AVI* to a state of *Panim be Achor*. After that *AVI*

received that *Ohr* through *Yesod de AK*, and then obtained the seven *Orot* that belong to the seven lower *Sefirot*, which are *ZON*, and then came to a state of *Panim be Panim* and could beget the seven lower *Sefirot de Nekudim*.

The matter of the difference between *ZAT de Nekudim* and the *ZAT* of the previous *Partzufim* has also been thoroughly clarified, that they did not extend directly from their *GAR*, which we have discerned in item one. It has been explained that *AVI* have nothing of *Behinat ZON* from the essence of their creation.

This is because besides the fact that they themselves have no *NHY*, they are also only from *Behinat First Hey*, without any *Hey Tata'a* (see Part 6, Histaklut Pnimit item 9). The *Hey Tata'a* remained in the *Eynaim* in *Keter*, and nothing extended from her to *AVI de Nekudim*, hence it is impossible that *ZAT de Nekudim* would extend from *AVI* directly, but only through *AK ha Pnimi*, whose *Kelim* are from *Behina Dalet*, whose *Koma* is up to *Keter*.

Thus, it was impossible that *ZAT de Nekudim* would emerge but only after *NHY de AK ha Pnimi* themselves would rise to *MAN* to *AB SAG*. Thus they would extend a new *Ohr* in the form of *Shuruk*, which means *Vav* and *Nekuda*, meaning the fundamental *Orot* of the *ZON*. *AK ha Pnimi* dispensed them to *MAN* to *AVI*, at which time they mated on them and procreated them to their place.

We might ask, “Accordingly, why are the *Partzufim de AVI* even necessary? They have a connection to the *Behina Dalet* that is incorporated in *ZON*, and they should have emerged directly from *AK ha Pnimi*?”

However, according to the gradations, this is impossible. The *Ne'etzal* from *AK ha Pnimi* is *Partzuf AB*, whose *Koma* is up to *Hochma*, and not *Partzuf ZAT*, which are *Koma de Behina Aleph*, lacking *GAR* from the essence of their creation.

Hence, *ZON* are compelled to come out through *AVI*, meaning in the concatenation of the degree up to *Masach de Behina Aleph* (as it is written in Part 6, Histaklut Pnimit item 5, par. “We have yet to explain”). It follows that it needs them both, since the *Atzmut de ZA* that must be incorporated in the *Hey Tata'a* comes out only through *NHY de AK ha Pnimi*, and its emanation to come out to its place is only possible through the *Partzufim* of *AVI*.

7. **Now** you will understand what our sages wrote (Kidushin p. 30), that three partners are in a person: the Creator, his father, and his mother. The father sows the white in him, the mother sows the red in him, and the Creator breathes his soul in him. This partnership extends from the upper degrees, because it is explained that in the first *ZON* in the *Olamot* there were also three partners: *AK ha Pnimi*, and *AVI de Nekudim*. The white in it, meaning the *Hassadim*, are from *Abba*, the red in it, meaning the *Gevurot*, are from *Ima*, but the *Etzem* of its *Neshama* is from *AK ha Pnimi*.

The same thing applies in *ZA de Atzilut*, where three participate in its creation, *AA* and *Abba* and *Ima*. This is because *AA* in *Atzilut* corresponds to *AK ha Pnimi* here, and there too the gist of its *Atzmut* and *Shoresh* come from *AA*, and *Hassadim* and *Gevurot* come from *AVI*.

8. **Thus**, the matter of the two *Zivugim* made for the *Nekudim* on the two kinds of *Reshimot* that the *Masach* that rose to *Rosh SAG* consisted of, has been thoroughly explained. The first *Zivug* was made on the *Reshimot* of the *Nekudot de SAG*, mingled with the *Hey Tata'a*.

This *Zivug* was made in *Behinat Nikvey Eynaim*, meaning in *Behina Aleph* in the *Rosh*, in the form of *Hey Tata'a* in the *Eynaim*. By this the *AHP* came out of all the degrees and this exit induced three *Roshim* in the *Nekudim*. *Bina* and *ZON* of *Eser Sefirot de Sium de AK* also came outside of the entire *Atzilut*, and have become the Separated *BYA*.

AVI de Nekudim, being the third *Rosh*, were erected in *Achor be Achor*, and a second *Zivug* was made on the *Reshimot de NHY de AK ha Pnimit*, meaning it became *MAN* for *Zivug AB SAG de Rosh SAG*. Thus the *Hey Tata'a* was lowered from the *Eynaim* to the *Peh* as in the beginning, and the *Ohr* that came out of this *Zivug* fissured the *Parsa*. In other words, it cancelled the *Gevul* and the *Masach* that separates the *Eynaim* from the *AHP*.

It returned the *AHP* to their preliminary degree and illuminated to the *Nekudim* in two: One – through the *Tabur* to the *Keter de Nekudim*. It lowered the *Hey Tata'a* in the *Nikvey Eynaim de Keter* to the *Peh* of the whole *Rosh* below *AVI* too. By that *AVI* returned to the *Rosh* and obtained their *GAR*. The second *He'arah* through *Yesod de AK* to *AVI*, which is the *Behinat 1* and *Nekuda*, meaning the *Shorashim* of *ZON*.

They have become *MAN* in them that returned them *Panim be Panim*, and they mated and extended *He'arat Hochma* to *ZON* first, by their *Hitkalelut de ZON* in *Zivug AVI* themselves. In that state, these *ZON* are considered *Behinat Daat* of *AVI*, and then they expanded from *Malchut* of *AVI* downward to *Behinat Guf*, clothing the *Kli* of *Melech ha Daat*. The *Ohr* that expanded in this *Melech* is considered the *Ohr Yechida de ZA*.

9. **You** already know that the first *He'arah* of the new *Ohr* that fissured the *Parsa* that illuminated through the *Tabur* to *Keter de Nekudim* still did not return *Panim be Panim* to *AVI*, but only *Panim be Achor*. This is because even after *Ima* returned to the *Rosh*, she still did not stop her *Achoraim* except by a reason that compels her to stop.

For this reason she did not return her *Panim* to *Abba*, but only after she received the *MAN de 1* and *Nekuda* from *Yesod de AK*. These *MAN*, which are *Behinot ZON* that she has connection with from the part of *Ohr Yashar* to dispense *He'arat Hochma* in, awaken her to stop the *Achoraim* and return *Panim be Panim* to *Abba*.

Thus, these two situations became the reason that *ZON* would not receive from *Zivug Panim be Panim de AVI*, but only *Hassadim* and *Gevurot* and only in *He'arat Hochma*. This is so because even now, after she returned *Panim be Panim* with *Abba*, she receives from him only that measure of *He'arat Hochma* that *Bina de Ohr Yashar* administers to *ZON de Ohr Yashar*.

This is so because her entire return *Panim be Panim* was only for *ZON* that she is connected with from the perspective of the *Ohr Yashar*, and not at all for herself. For this reason she administers them in this measure of *ZON de Ohr Yashar*. Also, it is known that *ZON de Ohr*

Yashar are themselves merely *Hassadim* in *He'arat Hochma* (Part 1, Table of Topics, item 69).

For this reason we must greatly consider the measure of the *Koma*, whether it is *He'arat Hochma* from *Komat Keter* or *He'arat Hochma* from *Komat Hochma* etc. since the *Hochma* lessens and descends from *Koma* to *Koma*. Also, you should know that the measure of the *Koma* is attributed to the first situation, meaning to the new *Ohr* that shines through the *Tabur* to *Keter de Nekudim* that lowered the *Hey Tata'a* above *AVI*, below *AVI* to the *Peh*.

Although he still returned only the *Panim be Achor* to *AVI*, yet the measure of the *Koma* depends on lowering the *Hey Tata'a*. This is because in the lowering of the *Hey Tata'a* to the *Peh*, when *Behina Dalet* is found in its place in *Malchut de Rosh*, *Komat Keter* emerges on her.

However, if she comes only to *Behina Gimel de Rosh*, called *Hotem*, *Komat Hochma* emerges on her, and if to *Awzen*, *Komat Bina* emerges on her etc. Still, the *Mochin de ZA*, meaning the measure of *He'arat Hochma* that *ZA* receives, come only in the second state, when *AVI* come into a state of *Panim be Panim*.

This is because at that time *Bina* dispenses the *Mochin*, meaning *He'arat Hochma* to *ZON*. Thus, the measure of the *Koma* depends on the first situation according to the place that the *Hey Tata'a* came down to, and *Mochin de ZON* depend on the second situation, as then *Ima* receives *He'arat Hochma* for them.

10. **Now** you shall clearly see the quality of the *Orot NRNHY de Haya* that the four *Melachim* received, *Daat*, *Hesed*, *Gevura*, and the upper third of *Tifferet*. This is because the whole change in the *Orot* and their lessening came only by the changes that were made in the first state, meaning in the descent of the *Hey Tata'a* from the *Eynaim*.

This is because when she came to the *Peh*, the *Koma de Ohr Yechida* came out to *Melech ha Daat*, and when she rose to *Hotem*, the *Komat Ohr Haya* came out to *Melech ha Hesed*. When she rose to *Awzen*, the *Komat Ohr Neshama* emerged to *Melech ha Gevura*, and when she rose to the *Eynaim*, to the place where she was in the beginning, *Komat Ohr de Ruach Nefesh* came out to the upper third of *Melech ha Tifferet*.

However, no change was made in the second state, meaning in the state of *Panim be Panim*. Instead, when the *Komat Yechida* was in the *Partzuf*, and the *Hey Tata'a* was in the *Peh*, *Ima* received *He'arat Hochma* from *Komat Yechida* in the same measure that *ZON de Ohr Yashar de Keter* receive from *Bina de Keter*. This is also the measure *de Mochin de Yechida de ZA*.

This is so because every *Sefira* consists of *Eser Sefirot*, even the *Sefirot de Ohr Yashar*. When the *Hey Tata'a* was in *Hotem*, *Ima* received *He'arat Hochma* from *Komat Haya*, and this is the measure *de Mochin de Haya de ZA*.

Also, when *Hey Tata'a* was in the *Awzen*, *Ima* received *He'arat Hochma* from the *Komat Neshama* to the extent that *ZON de Ohr Yashar de Bina* receive from *Bina de Bina*, and this is the measure of the *Mochin de Neshama de ZA*. When *Hey Tata'a* returned to the

Eynaim once more, the second situation changes as well, and she returned *Achor be Achor* with *Abba*. This is because she no longer receives any *He'arat Hochma* from *Abba*, only *Behinat Ruach Nefesh*, and she is completely devoid of *He'arat GAR*, but only in *Behinat Achor be Achor*.

11. **Also**, afterwards it purified entirely and returned to its *Shoresh* to *Peh de AVI*, when its *Aviut de Behina Gimel* returned, meaning when *Hey Tata'a* descended from the *Eynaim* to the *Hotem* once more (*Ohr Pnimit* item 45, sub header “**The Hassadim and Gevurot continued**”). This *Koma* is close to *Komat Haya* and is generally called *Neshama* or *YESHSUT*.

Thus, these two situations that were in *AVI* returned on them. Here too the first situation changes, meaning the lowering of the *Hey Tata'a* from the *Eynaim*. This is because when the *Hey Tata'a* descended to *Hotem*, *Tvuna* receives *Panim be Panim Behinat Yechida Haya de Neshama* to *ZON*.

At that time the *Ohr* descends from *Malchut de YESHSUT* down to the two lower thirds of *Melech ha Tifferet*. When the *Hey Tata'a* rose to the *Awzen*, *Tvuna* receives *Behinat Neshama de Neshama* to *ZON*, and the *Ohr* expands to *Melech Netzah* and *Hod* from her *Malchut*.

When *Hey Tata'a* rose to the *Eynaim*, the second situation changes too, since then *YESHSUT* return *Achor be Achor* and the *Behinat Ruach* dispenses to *Melech ha Yesod*, and then the *Behinat Nefesh* to the seventh *Melech*, which is the *Malchut*. This is so because when it purifies to *Behina Aleph*, she administers *Ruach*, and when it purifies to *Behinat Shoresh*, she administers *Malchut*.

12. **Here** you must discriminate between *AVI de Katnut* in a state of *Achor be Achor*, when they came out of *Nikvey Eynaim* in the first *Zivug*, and *AVI de Gadlut*, when they came out through *Zivug de AB SAG* until they came to a state of *Panim be Panim*. This is so because the differences between them are the most important elements in the wisdom.

We must especially make the precision of the oppositeness between them from their start to their end. In the beginning they are considered one degree that comes in two situations. With respect to their very creation, they are emanated in a state of *Achor be Achor*, and with respect to the additional Light that they have obtained from the *He'arat Zivug de AB SAG* and from *MAN de Yesod de AK*, they have obtained the state of *Panim be Panim*.

However, they are one degree, and moreover, the second situation is much more important than the first situation. This is because in the first situation they were devoid of *GAR de Hochma*, and there were only *Behinat GAR de Achoraim Bina* in them, that reject *Hochma*. Yet, in the second situation they returned to the *Rosh* and obtained their *GAR* completely.

However, in the end, the thing was overturned from end to end, because they were separated from each other and became two degrees. The first state became a *Behinat Rosh* and *Behinat Panim*, and the second situation became *Behinat Guf* and *Behinat Achoraim*.

The reason for it is because of the breaking of the vessels, meaning their *Gufim* that expanded in the four *Melachim Daat, Hesed, Gevura,*

and the Upper third of *Tifferet*. Yet, there is a very important understanding in the form of the matter, worthy of special attention.

13. **The** thing is that the whole *Partzuf de Nekudim* is regarded like *Partzuf SAG de AK*, because there is *Behina Bet de Hitlabshut* in its *Masach*. Also, the whole *SAG* is *Behinat Bina*, since the *Bina* is the highest *Behina* in it; hence all the tendencies of *Bina de Ohr Yashar* control it.

It is known that *Bina de Ohr Yashar* is all *Hassadim*, and *Behinat He'arat Hochma* that receives into the *Hassadim* is already considered an outer *Behina* from it, which obtained its own name, which is *ZA*. The distance between them is indeed great, as the distance between the *Shoresh* and a tiny *Anaf* that stems from it, as *Bina* is the *Shoresh*, and *ZA* is the little *Anaf* that stems from her.

Even though there is *Behinat Achoraim* on the *Ohr Hochma* in *Bina*, these *Achoraim* are still not considered any diminution to her. Moreover, they are considered the whole merit of *Bina*, in the form of, “because He delighteth in mercy.”

Hence, *Bina* is all *Behinat GAR* without any lessening at all, and because of that *AVI* were not at all blemished in their exit from the *Rosh* due to the *Hey Tata'a* in the *Eynaim de Keter*. This is because that little *He'arah* that they had of the *Ohr Awzen*, which is *Bina*, by their *Hitkalelut* in the *Zivug de Hitlabshut* of the *Zachar*, sufficed to them for *Behinat GAR*. They are not at all blemished by the *Tzimtzum Hochma* that the *Hey Tata'a* in the *Eynaim* detains since they would not have received *Hochma* anyhow because of the *He'arat Ohr Awzen* in them.

Thus you see that the state of *Achor be Achor* of *AVI* is sufficient for them for complete wholeness without any deficit. Hence, they do not have such a great connection with the second state *de Gadlut* that they've acquired from the hew *Ohr* that fissured the *Parsa*.

Had it not been for the *MAN* that *Yesod de AK* illuminated in them, they would not have received this new *Ohr* whatsoever, since their craving cleaves solely to *Hassadim*. Thus, the matter of the annulment of the *Zivug de Gadlut* did not concern them at all, as this whole *Rosh de Gadlut* was as something outside them, which they extended only for the *MAN* that *Yesod* illuminated in them.

Moreover, even afterwards when all *Eser Sefirot de Rosh de Gadlut* were cancelled, they were not cancelled entirely like *ZAT*, but were rather immediately incorporated in the *Achoraim de AVI* of the first situation. These *Achoraim* supported them in *Behinat GAR* and *Atzilut*, and they did not fall to *BYA*.

14. &&

15.

16.

17.

18.

- 19.
- 20.
- 21.
- 22.
- 23.
- 24.
- 25.
- 26.
- 27.
- 28.
- 29.
- 30.
- 31.
- 32.
- 33.
- 34.

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.
- 2.
- 3.
- 4.
- 5.
- 6.

7.

8.

9.

10.

11.

12.

13.

14.

15.

16.

17.