

Part Seven

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91. Why are *Nekudim* called *HaVaYaH de SAG*?

It is so because there is *Koma* of *Behina Bet* in *Behinat Hitlabshut* there, which is *Behinat Israel Saba*, and *YESHSUT* is *Behinat HaVaYaH de SAG*.

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92. Where is the *Malchut* in each *Sefira* from?

Through the ascent of the *Hey Tata'a* in the *Eynaim* that was in *Tzimtzum Bet*. It means that when the *Malchut* rose in *Hochma*, *Malchut* mixed and connected in each and every *Sefira* up to *Hochma*.

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93. Why are there *Klipot* opposite the *BON* from its *Rosh* to its *Raglaim*?

Because the Seven *Melachim*, named *BON*, emerged in a complete *Partzuf Rosh* and *Guf*, and broke *Panim* and *Achor*. For this reason they have *Klipot* from its *Rosh* to its *Raglaim*, meaning in its entire *RTS*. All the *Behinot Rosh* of the Seven *Melachim* fell to *Beria*, all the *Behinot Toch* of the Seven *Melachim* fell to *Yetzira*, and all the *Behinot Sof* of the Seven *Melachim* fell to *Assiya*.

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94. Why is there no *Yenika* to the *Sitra Achra* from *GAR de ZA*?

This is because during the *Katnut*, it lacks *GAR*, as it is so from its very creation. However, during the *Gadlut* it attains the *GAR* in *Behinat* addition, and the *Klipot* have no *Yenika* from there.

This is so because when the *Tachtonim* blemish, before the flaw appears, the *GAR* immediately leave the *ZA*. This is so because as long as it does not come with the *Partzuf* from the beginning of its creation, it can leave the *Partzuf* when necessary.

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95. Why is *Malchut* called *Nekuda*?

Malchut is always called *Nekuda*, after the root *Malchut* over which there was the first *Tzimtzum*. Therefore, the actual carrier of the *Tzimtzum* and the *Masach* over which the *Zivug* is made, are called *Nekuda* in every place.

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96. What are the four situations until *Panim be Panim*, and where are there three situations until *Panim be Panim*?

The four situations are *Achor be Achor*, *Achor be Panim*, *Panim be Achor*, and *Panim be Panim*. It means that when the *Zachar* and *Nukva* lack *GAR* because of the ascent of the *Hey Tata'a* in the *Eynaim*, the first *Tikun* that suffices to support them in *Atzilut* is *Achor be Achor*. It means that they obtain the *Ohr Achoraim* of Upper *Ima*. Because she craves *Ohr de*

Hassadim, by way of “because He delighteth in mercy,” you find that she rejects the *Ohr Hochma*.

Thus, when they are incorporated in this *Ohr* and in these *Achoraim*, they are not at all blemished due to the lack of *Hochma* in them because of the *Hey Tata'a* in the *Eynaim*. This is because even if they could receive *Hochma*, they would still reject its reception due to the craving for *Hassadim* imprinted in the *Achoraim* of Upper *Ima*. Hence, the *Achoraim de Ima* serves them as *He'arat GAR*, and this is the first *Tikun*, called *Achor be Achor*.

The second situation is *Achor be Panim*. Besides the diminution of the lessening of *He'arat Hochma* by the *Hey Tata'a* in the *Eynaim*, there is lessening and diminution of *He'arat Hochma* in the *Kelim de Panim* of the *Nekeva* as well.

Because of the blockage on *Ohr de Hassadim* that there is in her *Kelim de Panim*, she is unfit to receive *He'arat Hochma*, as there *He'arat Hochma* is not received in the *Partzuf* without *Hassadim*.

Thus, after the lessening because of the *Hey Tata'a* in the *Eynaim* was corrected by the above *Zivug de Achor be Achor*, the *Zivug* of *Achor be Panim* was made. The *Zachar* gives her *Ohr de Hassadim* abundantly and corrects the *Kelim de Panim* of the *Nekeva*, thus qualifying her to be fit to receive *He'arat Hochma* in them.

The third situation is *Panim be Achor*. This comes to them by the *Zivug Elyon de AB SAG* that lowers the *Hey Tata'a* from the *Eynaim* and returns the *HB* to the *Rosh*. At that time the *Zachar* acquires his *Ohr Panim* as in the beginning, prior to the lessening.

However, the *Nekeva* does not return her *Panim* to the *Panim de Zachar* to receive *He'arat Hochma* without a reason that compels her to it. This is so because her *Achoraim* are in the form of *Bina de Ohr Yashar*, by way of, “because He delighteth in mercy.”

Thus, at that time the *Nekeva* receives the *Ohr Panim* from the *Zachar* through her *Achoraim*. The *He'arat Hochma* is greatly diminished by that, and this *Zivug* is called *Panim be Achor*. The *Panim* of the *Zachar* dispense to the *Nekeva* through her *Achoraim* and the *Kelim de Panim* receive from the *Kelim de Achoraim*.

The fourth situation is *Panim be Panim*. This comes to them only through raising *MAN* from *Behinat ZON*, since *Bina* is connected with the *ZON* by way of the *Eser Sefirot de Ohr Yashar*, where *Bina* dispenses them *He'arat Hochma*.

Thus, when *ZON* rise to her to *MAN*, she stops her *Achoraim* and returns her *Panim* to the *Hochma* to receive *He'arat Hochma* from him for the *ZON*, and in that state she mates with the *Hochma Panim be Panim*.

(Items 23-25 and *Ohr Pnimi* there)

97. What causes the state of *Panim be Achor*?

The *Zachar* acquires his *Behinat Panim* through the *Zivug Elyon de AB SAG* that lowers the *Hey Tata'a* from the *Eynaim* and returns the *HB* to the *Rosh*. However, the *Nekeva* is still in need of raising *MAN*, hence their *Zivug* is made in *Behinat Panim be Achor*.

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98. What causes the state of *Panim be Panim*?

Raising *MAN* to the *Bina* from the *Behinat ZON* awakens the *Bina* to return *Panim* to *Hochma* (see answer 96).

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99. Where are there four situations until *Panim be Panim*, and where are there three situations until *Panim be Panim*?

All the situations, *Achor be Achor*, *Achor be Panim*, *Panim be Achor*, and *Panim be Panim*, are implemented in *ZON*. However, *Behinat Achor be Panim* does not apply in *AVI*, only *Achor be Achor*, *Panim be Achor*, and *Panim be Panim*.

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100. How do the *HG* complement a complete *Achor* for *ZA* and a complete *Achor* for *Nukva*?

When the *ZON* are in *Behinat Achor be Achor*, there is only the wall of *HGT* in them, being the *Behinat Achoraim de Ima* (See answer 96). You find, that they both use this *Achoraim*, half for *ZA* and half for *Nukva*.

The *Achoraim* of the *NHY* are absent in both, as they are in the form of, "and all their hinder parts were inward." This is because the *Achoraim de NHY* are from *Behinat Yesod de Abba*, which appears only through *Hassadim* and new *Gevurot*, which are in *He'arat Hochma*.

Hence, when *HG* come from the *Zivug Panim be Panim de AVI*, the *Achoraim de NHY* are completed for both, *ZA* takes the *Hassadim* for itself, and gives the *Gevurot* to the *Nukva* (see above answer 45).

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101. How does the *MAN* that is raised to *ZON* extend new *Orot*, if every *Hidush Ohr* should be from *Ein Sof*?

As the lower *Adam* raises *MAN* to *ZON* through good deeds, so the *ZON* scrutinize from the *Achoraim de AVI* that fell to their place and raise *MAN* for *AVI*. Also, *AVI* extend *Mochin* from *Ohr Ein Sof* above them through all the degrees until the first *Partzuf Elyon*, and lowers them to the one below it, and so they are passed to *ZON*.

Thus, any raising of *MAN* from the righteous induces a new descent of the *Ohr* from *Ein Sof* itself, as there is no *Hidush* of *Ohr* in all the *Olamot* that does not extend from *Ein Sof*, and remember that.

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102. What are the *GAR de ZA* that take from *AVI*?

They are primarily *Hassadim* and *Gevurot*, though there is *He'arat Hochma* in them according to the measure of *Koma* present in *AVI* at that time. If they are in *Komat Keter*, these *Mochin* are from *Behinat He'arat Hochma de Partzuf Keter*. If they are in *Komat Hochma*, the *Mochin* are found to be from *Behinat He'arat Hochma de Partzuf Hochma* etc.

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103. What are the two reasons in the *HG*?

The first is that these new *HG* where there is *He'arat Hochma* rear and complete the *Achoraim de ZON* (See answer 100). The second is that they acquire the *Mochin de Panim*, which are their *GAR*, and then mate *Panim be Panim*.

(Item 29)

104. How many *Partzufim* came out in the *Nekudim*?

Three *Partzufim* came out in *Nekudim*: *AVI* in four *Komot*, whose *Gufim* are *Daat*, *Hesed*, *Gevura*, and the upper third of *Tifferet* until the *Chazeh*.

The second *Partzuf* is *YESHSUT* in four *Komot*. Their *Gufim* are the two lower thirds of *Tifferet*, *NH*, *Yesod*, and *Malchut*.

The third is the *Zivug* of the two *Ketarim* in *Daat* that came out a *Rosh* without a *Guf*.

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105. What is the reason for the breaking of the vessels?

There were many causes there, but what caused their death and descent to *BYA* was the mixture of *Behina Dalet*, which is unfit to receive from the *Ohr Elyon*, that mingled in these *Kelim* of the Seven *Melachim*. Thus, when the *Ohr* came to meet *Behina Dalet*, it immediately departed and separated itself from the entire *Kli*, and the *Kli* died and fell to *BYA*, meaning below the line of *Ein Sof* that ends with the *Karka de Atzilut*.

They fell there into the *Klipot*, and after they are sorted and the mixtures of *Behina Dalet* are separated from them, they are returned to *Atzilut* by way of the revival of the dead, and this is done by the new *MA*.

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106. Which *Orot* were cancelled from *AVI*?

Only the *Orot* that came out of *Zivug de Gadlut de AVI* were cancelled, but what was present in *AVI* from the beginning of their creation was not cancelled at all.

(Item 31)

107. What is the *Koma* of *Melech ha Daat*?

His *Rosh*, meaning the *Behinat* from below upward, is the *Rosh de AVI*, called *Histaklut Eynaim de AVI* at each other. He emerged on *Behina Dalet de Hitlabshut* and *Behina Gimel* from the *Aviut*, which were incorporated in one another, eliciting *Komat Keter*. The *Guf* of this *Komat Keter*, which is its from above downward, expanded in *Melech ha Daat*, and it is *Behinat Yechida de ZON*.

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108. What is the *Koma* of *Melech ha Hesed*?

His from below upward is called *Guf de Abba*, which came out on *Behina Gimel de Hitlabshut* and *Behina Bet* from the *Aviut*, whose *Koma* is up to *Hochma*. The *Guf* of this *Koma* expanded in *Melech ha Hesed* and it is *Behinat Haya de ZA*.

(Items 42, 43)

109. What is the *Koma* of *Melech ha Gevura*?

His from below upward is called *Guf de Ima*, which came out on merely *Aviut de Behina Bet*, whose *Koma* is up to *Bina*, and the *Guf* expanded in *Melech ha Gevura*, and it is *Behinat Neshama de ZA*.

(Item 43)

110. What is *Komat Tifferet* until the *Chazeh*?

His from below upward is called *Yesodot* (pl. for *Yesod*) *de AVI*. He came out on *Aviut de Behina Aleph*, whose *Koma* is up to *ZA*, and from above downward of this *Koma* expanded in *Melech ha Tifferet* until his *Chazeh*, and it is *Behinat Ruach de ZA*.

(Item 45)

111. What is *Komat Two Lower Thirds of Tifferet*?

His from below upward is called the *Rosh* of *YESHSUT* and *Histaklut Eynaim de YESHSUT* at each other. He emerged on a *Masach* from *Behina Gimel de Hitlabshut* and from *Aviut de Behina Bet* whose *Koma* is up to *Hochma*. His *Guf* expanded in *Melech ha Tifferet* in his lower two thirds of the *Chazeh* down to his *Sium*, and it is *Behinat Haya de Neshama de ZA*.

(Item 45)

112. What is *Komat NH*?

His from below upward is called *Guf de YESHSUT*. He emerged on *Masach de Behina Bet*, and his *Guf* expanded in the *Melech de Netzah* and *Hod*, and he is *Behinat Neshama* from the *Neshama de ZA*.

(Item 46)

113. What is the *Komat Yesod*?

His from below upward is called *Yesodot de YESHSUT*, which came out on *Aviut of Behina Aleph*. His *Koma* is up to *ZA*, his *Guf* expanded in *Melech ha Yesod*, and he is *Behinat Ruach de ZA* of the *Neshama*.

(Item 47)

114. What is the *Komat Malchut*?

His from below upward is called *Malchut de YESHSUT*. He emerged on *Masach de Behinat Shoresh*, whose *Koma* is up to *Malchut*. His from above downward expanded in the seventh *Melech*, which is *Malchut*, and he is *Behinat Nefesh de Neshama de ZA*.

(Item 47)

115. How did *Gadlut de AVI de Nekudim* emerge?

See below answer 150.

116. How did *Komat YESHSUT de Nekudim* emerge?

See below answer 152.

117. How did the *Zivug of the two Ketarim (pl. for Keter) in Daat de Nekudim* emerge?

See below answer 154.

118. Why is there only *HG in Daat de AVI*?

The whole return of *Panim de Ima* to *Panim de Abba* was primarily in order to dispense *He'arat Hochma* to the *ZON* by the force of the connection that she has to administer *He'arat Hochma* to the *ZON* from the relation of *Ohr Yashar*. Hence, after her *Zivug Panim be Panim* with *Abba*, she still receives from him only as much as *Bina de Ohr Yashar* administers *Hochma* to the *ZON de Ohr Yashar*.

It is known that the essence of *ZON de Ohr Yashar* is *Ohr de Hassadim*, but in *He'arat Hochma* that *Bina* dispenses it. Hence, here too she gives it primarily only *Hassadim* and *Gevurot*, but only with *He'arat Hochma*.

For this reason, *Ima* does not receive *Ohr Hochma* in *Keter* from *Abba* even in *AVI*, which are in *Komat Keter*, but only *He'arat Hochma* in the *ZON de Keter*. This is a measure of a *Koma* from below upward in *AVI*, called *Daat de AVI*, and discerned as *Behinat Rosh of Melech ha Daat*.

(Item 41 and *Ohr Pnimi* item 9)

119. What are the *NRNHY de ZA*?

Two factors operate together in the values of the five *Komot de NRNHY de ZA*: the first is the measure of the *Koma de AVI* itself. This extends from the state of *Panim be Achor de AVI*, meaning according to the place of the descent of the *Hey Tata'a*.

If up to the *Peh*, they have *Komat Keter*; if up to the *Hotem*, they have *Komat Hochma*; and if up to the *Awzen*, they have *Komat Bina*. If returning back to the *Eynaim*, they have *Komat ZA*.

The second element is the *Behinat MAN* that rose to *Ima*, awakening her to the *Zivug Panim be Panim*, when they do not extend from the entire *Koma de AVI*, but only from the *He'arat Hochma de ZON* in the same *Koma AVI de ZON* are. Thus, if *AVI* are in *Komat Keter*, *He'arat Hochma* in *ZON de Keter* extends, and it is *Yechida de ZA*. If *AVI* are in *Komat Hochma*, only *He'arat Hochma* extends in *ZON de Hochma*, which is *Haya de ZA*. If *AVI* are in *Komat Bina*, *He'arat Hochma* is extended in *ZON de Bina*, and she is *Neshama de ZA*.

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120. Why is the *Yesod* entirely *Panim*, and has no *Achoraim* at all?

Because the *Achoraim de AVI* fell and were cancelled, meaning only what came to them in *Behinat* addition to their actual creation is *Behinat Achor be Achor*. Hence, the *Achoraim* did not fall from the *Behinat Yesodot de AVI*, as *AVI* have already returned *Achor be Achor*, even before the *Zivug Yesodot de AVI* emerged, meaning right after the *Guf de Ima* was cancelled. For this reason the *Orot* of *Yesod* are entirely *Panim* from the *Behinat* beginning of their emanation, and it contains no *Behinat Achoraim* that descended from it at all.

(Item 44)

121. Why is *Tifferet* divided into two halves, more than the other *Sefirot*?

Because *Tifferet* relates to the *Hey Hassadim* as *Bina* to the *Hey Behinot*. Thus, *Bina* is divided into two halves, *Bina* and *Tvuna*. *Bina* is *Ohr Hassadim* without *Hochma* and it is *Behinat GAR*, meaning before she emanated the *ZON de Ohr Yashar*. *Tvuna* is in *He'arat Hochma*, and she is *Behinat ZAT de Bina*.

When she emanated *ZON de Ohr Yashar* in *He'arat Hochma*, she came out from *Behinat Atzmut* of *Bina*, which is mere *Ohr Hassadim*, and acquired a new name, *Tvuna*. She is *Behinat He'arat Hochma* that remains in the *Shoresh Bina* even after she emanated to *ZON*, hence *Tvuna* is considered *ZAT de Bina*.

Since the *Tifferet* is *Behinat Bina* of the *Hey Hassadim*, it is therefore divided as *Bina* is, into *GAR* until the *Chazeh*, and to *ZAT*, from the *Chazeh* down to its *Sium*. It too, like the *Bina*, only *Ohr de Hassadim* illuminate in its *GAR* until the *Chazeh*, and the *He'arat Hochma* disappears there in *Yesod de Bina*. In its *ZAT* from the *Chazeh* down, it is in disclosed *He'arat Hochma* since the *Yesod de Ima* has already stopped in the place of the *Chazeh*.

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122. Why are the *Gufim de AVI* drawn to the place of *DHGT*?

Because the *DHGT* in the *Hey Hassadim* are like the *KHBD de Hey Behinot KHB ZON*. For this reason their *Orot* were drawn from their corresponding relation in the *Hey Behinot*. *Ohr Yechida* extends to the *Daat*; *Ohr Haya* extends to the *Hesed*, which is *Behinat Hochma de Hassadim*. *Ohr Haya* extends to the *Hesed*, which is *Behinat Hochma de Hassadim*, *Ohr Neshama* extends to the *Gevura*, which is *Behinat Bina de Hey Hassadim*, and *Ohr Ruach* extends to the *Tifferet*, which is *Behinat Daat de Hey Hassadim*.

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123. Why is Upper AVI not regarded as the *Rosh* of ZON, but as YESHSUT?

You already know the division of *Bina* and *Tvuna* into two halves, *GAR* and *ZAT*. The *GAR* are *Behinat Bina* before she emanated the *ZON*, at which time she is only *Ohr de Hassadim*. This is *Behinat* Upper AVI.

The *ZAT*, which is *Behinat Bina* after she emanated the *ZON*, has *He'arat Hochma* too, called *Tvuna*, and this is *Behinat YESHSUT*. Now you can understand that Upper AVI are not at all designated to be *Rosh de ZON*.

Moreover, the whole essence of the Upper AVI, is because they are *Behinat Bina* before they emanated the *ZON*. They have only *Ohr de Hassadim*, which is not at all from the *Behinat ZON*, which are only *Behinat Hassadim* in *He'arat Hochma*.

Hence, only the *YESHSUT*, which are *Behinat ZAT de AVI* that emanated the *ZON de Ohr Yashar*, and have *He'arat Hochma* in them, which is the entire degree of *ZA*, are always considered *Rosh de ZON* in all the *Partzufim*.

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124. Why did the *Achoraim de AVI* not fall to *BYA* like the *ZON*?

This is because the cancellation *de Achoraim de AVI* was not due to a mixture of the *Dinim*, which are the *Behina Dalet*, but only because of the *Hizdakchut* of the *Masach*. Hence, they were not entirely disqualified from *Behinat Atzilut*, but were only cancelled temporarily.

In other words, as long as they have no one to dispense to, they are cancelled. But when the *Kelim* return from *BYA* to *Atzilut*, they too return to bestow upon them as in the beginning. For this reason they are only in *Behinat* temporary cancellation, not in *Behinat*, breaking and death like the seven *Melachim*.

Behinat He'arat Achor be Achor de AVI too reached the above-mentioned *Achoraim*, called *Hitpashtut Gimel Kavim KHB* to the *Achoraim* that stand in *HGT*.

(Item 14)

125. Why did the *Achoraim de AVI* fall to *Behinat Guf*?

Because all these four *Komot* that emerged in the *Gadlut de AVI* came out on the *MAN de Vav 1* and *Nekuda de Yesod AK*, which are the general *Behinat ZON* and *Behinat Guf*, and are not at all from *Behinat AVI*.

Instead, when they were incorporated in the *Zivug de AVI* itself and operated there in *Behinat MAN*, extending *He'arat Hochma* for the seven *Melachim*, they had a place in *Rosh de AVI*. However, after the *Zivug* on them has been cancelled, they no longer have a place there, and they must return to their place in the *Guf*.

(Item 14)

126. Where did the *Hitpashtut KHB* to the new *Kelim de HGT* come from?

The four *Komot* emerged in *AVI de Gadlut* and in *NHY de Keter* and served them as *Mochin*, which were in *Behinat KHB de Nekudim*, corrected in *Tikun Kavim*. Now, after they were cancelled and fell to their *Behinat Gufim*, they drew the *Behinat Tikun Kavim de KHB* with them into the places they fell to, and these *Achoraim* too were corrected in *Tikun Kavim* like the *KHB*.

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127. Why were the *Achoraim de AVI* made into *Behinat MAN* that the *ZON* raise to them?

Because those *Achoraim* that fell from *AVI* are the *Behinat MAN* that *AVI* received from the *Yesod de AK*. Hence, once they have fallen to the place of *ZON*, the *ZON* raises them back to *Behinat MAN* to *AVI* from all the *Komot* in them, which are *NRNHY*.

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128. Which *Behinot Kelim* of the Seven *Melachim* fell to *Yetzira* and *Assiya*?

The *Behinat Toch* in all the *Kelim* fell to *Yetzira*, and the *Behinat Sof* in all the *Kelim* fell to *Assiya*.

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129. Where did the *Orot* of the Seven *Melachim* leave their *Reshimot* after their departure?

The *Reshimot de Dalet Melachim DHGT* first descended to *Behinat NHYM de Atzilut*. Afterwards they clothed in the new *Kelim DHGT* that were made of the *Achoraim de AVI de Nekudim*. The *Reshimo de Dalet Melachim TNHYM* first rose to the new *Kelim de DHGT*, and then descended from there and clothed the new *Kelim de Tifferet, Netzah, and Hod*, made of the *Achoraim de YESHSUT*.

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130. Why were the *Reshimot* arranged in *NHYM de Atzilut* in an opposite order, *Daat* below, and *Tifferet* above all?

During the *Hitlabshut* of the *Orot* in the *Kelim*, the more *Av* is considered more important and more *Elyon*. It is inverted after the *Histalkut Orot* from the *Kelim*, as then the more *Av* is lower.

Thus, since the *Daat* was the highest during the *Hitlabshut*, you find that during the *Histalkut*, he is the lowest. *Hesed*, whose *Aviut* is less than him, is above it, and the *Gevura*, whose *Aviut* is less than *Hesed*, is above *Hesed*. The *Tifferet*, whose *Aviut* is less than all, is the highest.

((Histaklut Pnimit item 19))

131. Why did the *Reshimot* of the *Dalet Melachim DHGT* fell to *NHYM de Atzilut*?

Their *Kelim* broke and fell to *BYA*. Hence, they came as close to them as they could in order to illuminate them in *Behinat Tagin* over the *Otiot*.

(Histaklut Pnimit item 20)

132. Why did the *Reshimo* of the Upper third of *Tifferet* remain in its place unchanged?

Its *Kli*, which is the upper third of *Tifferet*, fell only to *Behinat* from the *Chazeh* downward. Hence, it did not have to descend at all, as it was cleaved to it from its place in *Behinat Tagin* over it.

(Item 28)

133. Which change was there in the *Reshimo* of the two lower thirds of *Tifferet*?

It did not stay in its place, but rose and clothed the new *Kli* of the upper third of *Tifferet* that was made of the *Achoraim de AVI*. Regardless, it is not a great change since in the end, they are two halves of one *Kli*.

(Histaklut Pnimit item 30)

134. Who brought the *Reshimot* back to the new *Kelim DHGT de Atzilut*?

The *Rosh de YESHSUT* clothed the entire place of the four *Melachim DHGT* from below upward. It is *Behinat Hitpashtut Bet*, whose conduct is to fill the empty *Kelim* and the *Reshimot* of the *Guf de Elyon*.

Hence, he illuminated to these *Reshimot* of the four *Melachim* of *DHGT*, which are *Behinat* its *Guf* of the *Elyon*, meaning *de AVI*, and drew them to their place in the new *Kelim* in order to clothe them.

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135. Why did the four *Melachim DHGT* descend to *GAR de Beria, Yetzira, and Assiya*?

The *Melachim* of *DHGT* are *Behinot GAR de ZAT*, and are therefore ascribed to *GAR de BYA*.

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136. Why were there two falls in the *Melachim* of *DHGT*, one for *GAR de BYA*, and another for *NHYM de BYA*?

When the *Reshimot* were close to them in *Behinat Tagin* over the *Otiot* in the place of *NHYM de Atzilut*, they could sustain themselves in *GAR de BYA* since they too are *Behinat GAR de ZAT*. However, after the *Reshimot* had distanced and clothed in the new *Kelim* and in the *Rosh de YESHSUT*, their *He'arah* stopped from the *Kelim*. For this reason they fell to the last level *de BYA*, which is the place of *NHYM de BYA*.

(Histaklut Pnimit item 25)

137. Who magnified the *Kli de Keter* up to the place of *Chazeh de Tifferet*?

The *Achoraim de Daat de AVI* that was clothed in *NHY de Keter de Nekudim* expanded in the middle line and became the new *Kelim de Daat* and *Tifferet*.

138. Who complemented the new *Kli de Tifferet* from the place of the *Chazeh* to its *Sium*?

Behinat Achoraim that fell from the *Rosh de YESHSUT*, which fell from the place from the *Chazeh* up to the place from the *Chazeh* downward. They were corrected in *Behinat* middle line through the *He'arat Rosh* from the *Zivug* of the two *Ketarim* in *Daat* and increased the *Kli de Tifferet* through its *Sium*.

(Histaklut Pnimit item 32)

139. How do the new *Kelim DHGT* come from *Hitpashtut KHB de Nekudim*?

These *Achoraim de AVI* come from *Behinat AVI* and *NHY de Keter*, being *KHB de Nekudim*, corrected in *Tikun Kavim* at their very creation in *Behinat Achor be Achor* through the luminescence of the Upper *Ima*. Hence, after they'd fallen from the *Rosh* to the place of *DHGT*, they are also given from *Behinat Achor be Achor de AVI* that were not cancelled, and their *Tikun Kavim* extends on the *Achoraim* too.

(Histaklut Pnimit item 22)

140. How was the *Zivug* of the two *Ketarim de Daat* made after the breaking of the four *Melachim NHYM*?

After *Kli Malchut* was also broken and the *Masach de YESHSUT* purified from every *Behinat Aviut* that it had, you find that it rose and incorporated in the *Zivug* of *Rosh de YESHSUT*. *Behina Bet* disappeared, being the last *Behina*, and only the *Aviut de Behina Aleph* remained. Hence, only *Komat ZA* emerged on it, which is *Behinat Hesed* and *Gevura*, called *Bet Ketarim de Daat*.

(Histaklut Pnimit item 32)

141. Who reared the *Kelim* of the new *Tifferet, Netzah, and Hod*?

The new *Kelim Tifferet*, *Netzah*, and *Hod*, were made through the *Achoraim de YESHSUT* that fell to the place of *TNHY*, and through their clothing in the new *Rosh*.

(Histaklut Pnimit item 32)

142. What are the causes for the elicitation of the *Katnut* and *Gadlut de AVI de Nekudim*?

The *Katnut de Nekudim* until *Behinat Achor be Achor de AVI* emerged from the *Reshimot de SAG*, contained in the *Masach*. Also, the *Gadlut de Nekudim* and the seven *Melachim* emerged from the *Reshimot de NHY de AK* contained in the *Masach*.

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143. Who raised *MAN* for the Upper *Zivug AB SAG* for the *Gadlut de AVI*?

MA and *BON de AK*, which are *NHY de AK*, rose to *MAN* to the Upper *AB SAG*, mated *Panim be Panim*, and lowered the *Hey Tata'a* from the *Eynaim*, returning all the *AHPs* to their preliminary degree.

(Histaklut Pnimit item 4)

144. What did the inner *Orot* that came out through the *Tabur* and the *Yesod de AK* do?

The new *Ohr* that fissured the *Parsa* and came out through the *Tabur*, lowered the *Hey Tata'a* from the *Eynaim de Keter*, and *AVI* returned to the *Rosh* and came to a state of *Panim be Achor*. The *Ohr* that came out through *Yesod de AK* to *AVI* became *MAN* for *AVI*, brought them to a state of *Panim be Panim*, and elicited the Seven *Melachim de Nekudim*.

(Histaklut Pnimit item 5)

145. Why did the *GAR* and *ZAT de Eser Sefirot de Nekudim* emerge at once?

When *GAR de Nekudim* emerged, *AVI* were in *Behinat Achor be Achor*, where there is no *Hitpashtut* to the *Guf* from them. For this reason they needed the *Zivug de AB SAG* and the *MAN de Yesod de AK*, and then they came in a *Zivug Panim be Panim* and expanded to their *Gufim*, which are the seven *Melachim*.

(Histaklut Pnimit item 6)

146. Since the Seven *Melachim* do not belong to *AVI*, which are only from *Behina Bet*, they had to emerge from *NHY de AK*.

This is because according to the order of degrees, *Komat ZA* emerges only from *AVI*, which are *Behinat SAG*, and not from *NHY de AK*, which is *Behinat Galgalta*.

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147. What is the essence of the *Achoraim de AVI* that fell?

They are the *Behinat Vav* ך and *Nekuda de Yesod de AK*, meaning the general ZON, and all the *Reshimot* of the four *Komot de Gadlut* with their dresses.

(Histaklut Pnimit item 15)

148. Where is the place of the fall of each of the four *Komot de Achoraim de AVI*?

Each *Rosh* of the four *Komot* fell into *Behinat* its own *Guf*.

(Histaklut Pnimit item 15)

150. What are the four reasons that preceded the *Zivug AVI Panim be Panim*?

- The first is the ascent of *MAN* from *NHY de AK* to the Upper *AB SAG*, which mates them together.
- The second, a new *Ohr* that came out of *Zivug de AB SAG* that fissured the *Parsa*.
- The third, the descent of that new *Ohr* below *Tabur* and its exit to *Keter de Nekudim*, which lowered the *Hey Tata'a* from *Eynaim de Keter* to the *Peh de Nekudim*.
- The fourth, the *He'arah* that emerged through the *Yesod* to *AVI* and became a *MAN* to the seven *Melachim*, which returned *AVI Panim be Panim*.

(Cause and Consequence item 2)

151. What are the twelve actions accustomed in every *Melech* of the four *Melachim DHGT*?

- The first is the *Zivug* on the *Masach* that measures the height of the *Koma* according to the place of the *Hey Tata'a*.
- The second is the *Zivug de AVI Panim be Panim*, measuring the *He'arat Hochma* for the ZON.
- The third, the *Koma* that elicits from below upward in *AVI* themselves.
- The fourth, the *Koma* that expands from above downward into *Behinat Guf*, called *Melech*.
- The fifth, the *Histalkut Ohr* to its *Shoresh* because of the mixture of the *Behina Dalet* in the *Kli*.
- The sixth is the fall of the *Kli* to the *GAR de BYA*.
- The seventh is the remaining of the *Reshimo* of the *Orot* that departed.
- The eighth is the descent of the *Reshimo* to *NHYM de Atzilut* in *Behinat Tagin* over the *Otiot*.

- The ninth is the fall of the *Achoraim de AVI* to the places of their *Gufim*.
- The tenth is *Tikun Kavim*, made in these *Achoraim de AVI* that fell.
- The eleventh is the ascent of the *Reshimot* from *NHYM de Atzilut* to the new *Kelim de HGT* that were made of the *Achoraim de AVI*.
- The twelfth is the descent of the *Kelim* from *GAR de BYA* as well, to *NHYM de BYA*.

(Cause and Consequence item 4)

152. What are the four reasons that preceded the *Zivug Panim be Panim de YESHSUT*?

- The first is the ascent of the *Masach* that purified to *AVI*.
- The second is its *Hitkalelut* in *Zivug Achor be Achor de AVI*.
- The third is *Hitkalelut* in *Zivug Panim be Achor de AVI*.
- The fourth is *Hitkalelut* in *Zivug Panim be Panim de AVI*.

(Cause and Consequence item 7)

153. What are the eleven operations that were in each of the four *Melachim TNHYM*?

- The first is the *Zivug* on the *Masach* that measures the height of the *Koma* according to the place of *Tifferet*.
- The second is the *Zivug de Panim be Panim* that measures the *He'arat Hochma* for the *ZON*.
- The third is the *Koma* from below upward.
- The fourth is the *Koma* from above downward in the *Guf*, called *Melech*.
- The fifth is the *Histalkut* of the *Ohr*.
- The sixth is the fall of the *Kli* to *BYA*.
- The seventh is the *Reshimot* that remained of the *Orot*.
- The eighth is the ascent of the *Reshimot* to the new *Kelim de Achoraim de AVI*.
- The ninth is the fall of the *Achoraim de YESHSUT* into *Behinat Guf*.
- The tenth is the *Tikun Kavim* in the *Achoraim de YESHSUT* that were thus made into *Kelim de Tifferet, Netzah, and Hod*, to the new *Kelim* from the *Achoraim de YESHSUT*.

(Cause and Consequence item 17)

154. Why did the ascent of *Malchut* in the *Zivug* of the two *Ketarim de Daat* tie all the *VAK*?

The ascent of *Malchut* means the ascent of the *Masach* after its *Hizdakchut* from all the *Aviut de Guf* in it, to the *Masach de Rosh de YESHSUT*. A new

Zivug was made on it in *Koma de Behina Aleph*, and only the *Behinat* from below upward did not come out in it. It corrected the *Achoraim de YESHSUT* in *Kavim* and completed the *Tikun Kavim* in all the *VAK*.

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155. What are the 103 operations that emerged from one another in an order of cause and effect from after the situation *de Achor be Achor de AVI* until after *Tikun Kavim* of the new *Kelim Tifferet, Netzah, and Hod*, made after the breaking of the vessels?

This answer of cause and consequence is a continuation of the answer of cause and consequence presented in Lesson Six, answer 164. It explained there the necessity of cause and consequence from *Tzimtzum Aleph* down to the *Katnut de AVI de Nekudim* in a state of *Achor be Achor*.

Here we shall continue to explain from the *Gadlut de AVI de Nekudim* to the *Tikun Kavim* of the new *Kelim*, namely the two lower thirds of *Tifferet* and *NH* that emerged after the end of the breaking of the vessels. We shall explain how there are a 103 actions here, and how they emerge from one another in complete necessity of cause and consequence.

You already know that in general, the *Orot* are divided by two discernments: *Ohr Hochma* and *Ohr Hassadim*. Both contain five *Behinot*. The five *Behinot de Ohr Hochma* are called *KHB ZON*, and the five *Behinot de Ohr Hassadim* are called *HGT NH*.

The two above discernments emerged and hung from *AK ha Pnimi* until they came to *Komat MA* and *BON*. Three *Partzufim* emerged from *AK* in the beginning: *AB, SAG, MA, and BON*, until *AVI de Nekudim*, that were *Achor be Achor*. All these are from the first discernment *de Ohr Hochma*.

Afterwards, three *Partzufim* came out similarly in the second discernment from the *Ohr de Hassadim*. These are *AB, SAG, MA, and BON*, called *AVI, YESHSUT, and Daat*. All of them came out in *Olam ha Nekudim*, as is written in this part, and from them we shall begin our explanation here.

- 1) The first cause of the elicitation of the three *Partzufim* in *Behinat Ohr de Hassadim* are the *Reshimot de MA and BON de AK* that rose to *MAN* to the Upper *AB SAG*, and mated *Panim be Panim* (see Cause and Consequence item 1).
 - b) Through this *Zivug*, a new *Ohr* emerged and fissured the *Parsa*.
 - c) That new *Ohr* fissured the *Parsa* and came out through the *Tabur* to the *Keter de Nekudim*, and lowered the *Hey Tata'a* from the *Eynaim de Keter* to the general *Peh de Nekudim*. It returned *AVI* to the *Rosh*, and they obtained their *GAR* and thus came to a state of *Panim be Achor*.
 - d) This new *Ohr* descended and illuminated to the *NHY de AK*. At that time *Yesod* illuminated the *Vav ך* and *Nekuda* to *AVI* in *Behinat MAN*, causing them the state of *Panim be Panim*.

Thus, the two operations, the third and the fourth, join *Panim be Panim*. *Panim de Abba* is a resultant of the third act, meaning of the new *Ohr* that illuminated through the *Tabur*, and *Panim de Ima* extends from the new *Ohr* that illuminated the *MAN* through the *Yesod*, causing the *Panim de Ima*.

It follows, that these four operations stem from one another and cause one another: The fourth and the third, which the two situations *Panim be Panim* and *Panim be Achor*, extend from the new *Ohr* that fissured the *Parsa*, which is the second operation, extended from the *Zivug de AB SAG*, which is the first operation. The cause for this *Zivug* is the raising of *MAN* from *NHY de AK*.

You must remember that the cause for raising *MAN de NHY de AK* is the *Hizdakchut* of the *Masach de Guf de SAG* that consisted of two kinds of *Reshimot*: *Reshimot de NHY de AK*, and its own *Reshimo*, meaning *de SAG*.

After it purified from its entire *Aviut*, it is considered to have risen and mingled in the *Rosh SAG*. Thus, first there was a *Zivug* on the *Reshimot de SAG*, contained in the *Masach*. From this *Zivug* rose the *Hey Tata'a* in the *Eynaim*, and the *AHP* of all the degrees were expelled outside the degree. Ultimately, the *AHP de Eser Sefirot de Sium*, meaning *Bina, ZA*, and *Malchut de Eser Sefirot de NHY de AK*, were expelled below the *Kav* of *Ein Sof* to the place of *BYA*.

This is the last consequence, in which we ended the answer of Cause and Consequence in Part Six. It is also the last operations that hung down from the *Hey Partzufim GASMB*, from the discernment of *Ohr Hochma*.

After that the *Zivug* of the Upper *AB* and *SAG* was made on the *Reshimot* contained in the *Masach* from the *NHY de AK* that returns and brings the *AHP* of all the rejected degrees back. This is because a new *Ohr*, elicited from *Zivug de AB SAG*, lowers the *Hey Tata'a* from the *Eynaim* to its *Peh* as in the beginning, and thus fissures and cancels the *Gevul de Parsa*, returning the *BYA* to *Atzilut*.

There are two things you must learn here:

- That the two above *Zivugim*, *Katnut* and *Gadlut*, contradict one another though they are both resultants of the same cause, being the *Hizdakchut Masach de SAG* that raised the two kinds of *Reshimot* to the *Zivug*.

The first *Zivug de Katnut*, which emerged on the *Reshimot de SAG*, raised the *Hey Tata'a* to the *Eynaim* and expelled the *AHP* from all the degrees. The second *Zivug de Gadlut*, made on the *Reshimot de NHY de AK*, lowered the *Hey Tata'a* from the *Eynaim* once more and returned the *AHP* to their degree. It follows, that they contradict each other.

- We must learn here that between the above two *Zivugim*, there is the intersection of the two above kinds of *Hey Partzufim*, from a discernment of *Ohr Hochma*, and from a discernment of *Ohr Hassadim*.

The *Zivug* that emerged from the *Hey Tata'a* in the *Nikvey Eynaim* on the *Reshimot de SAG* is the last *Partzuf de Hey Partzufim GASMB* from the discernment of *Ohr Hochma*. The second *Zivug de Gadlut* that emerged on the *Reshimot de NHY de AK* through the *Zivug de AB SAG* is the beginning for the *Hey Partzufim GASMB* from the discernment of *Ohr de Hassadim*.

From here on the *Partzufim* are discerned as primarily *Ohr Hassadim*, though there is only *He'arat GAR* in them, as the *ASMB de Nekudim* called *AVI*, *YESHSUT*, and *Daat*, were explained, which are *Behinat NRNHY de ZA*. Thus, the intersection of the two kinds of *Hey Partzufim* is found between the two above *Zivugim*.

- 2) Now we have thoroughly explained the four necessary operations to bring *AVI* to a state of *Panim be Panim*. These are raising *MAN* from *NHY de AK* to *Zivug AB SAG* and the new *Ohr* that fissured the *Parsa*, which came out of the *Zivug*, and the elicitation of the new *Ohr* through the *Tabur*. It lowered the *Hey Tata'a* and brought *AVI* to a state of *Panim be Achor*, and its *He'arah* elicited through the *Yesod* in *Behinat MAN* that brought *AVI* to a state of *Panim be Panim*.

Now we shall explain the nine operations extending from that *Zivug Panim be Panim*, how they result from one another by way of cause and consequence. Also, all these nine operations were made in *Melech ha Daat* from the beginning of its making in the *Rosh de AVI* up to the cancellation of its *Zivug*.

There are two principal factors here, connecting into one action. The first of them measures the height of the *Koma*, and the second measures and receives only the *He'arat Hochma*.

The first factor is the measure of the *Aviut* in the *Masach*, evaluated according to the place of the *Hey Tata'a*. Here, it is *Behina Dalet de Hitlabshut* and *Behina Gimel de Aviut*, eliciting *Eser Sefirot* from below upward in *Komat Keter*. It is so because the place of the *Hey Tata'a* is in the general *Peh de Rosh de Nekudim*. This element is affected by the third action, the lowering of the *Hey Tata'a* from the *Eynaim*.

The sixth operation is the second cause, which is the return of the *Panim de Ima* that depends on the *MAN*, which is the *Behinat* general *ZON*, rooted in the *Vav ך* and *Nekuda* that received from *Yesod de AK*.

Thus, she does not receive from the *Panim de Abba* more than the measure of *He'arat Hochma de ZON de Ohr Yashar* that receives from *Bina de Ohr Yashar*. This measure is called *Halon* (lit.

Window). Also, that second factor results from the fourth operation, which is the *MAN de Yesod de AK*.

Thus, the fifth operation, which is the measurement of the *Koma*, and the sixth operation, which is the measure of the *He'arat Hochma*, are caused by operations three and four.

Eser Sefirot de Rosh in *AVI* from below upward called *Daat de AVI* extend from the above fifth and sixth operations, whose *Atzmut* is *Hey Hassadim* and *Hey Gevurot*, but in *He'arat Hochma*. Its *Koma* is measured like *ZON de Komat Keter*, since the fifth operation measures *Komat Keter*, and the sixth operation limits it to *He'arat Hochma de ZON de Keter*.

This is the seventh operation, meaning the *Eser Sefirot de Rosh* in *Komat ZON de Keter*. Also, the *Malchut* of this *Rosh* expands in the full measure of *Koma* that is in the *Rosh*, descends and clothes *Melech ha Daat*, and this is the eighth operation, caused by the sixth operation.

Two operations extend from the eighth operation, being *Komat Keter* that clothed in *Melech ha Daat*: the ninth - the *Histalkut Ohr*, and the tenth - the death of the *Kli* and its fall to *BYA*. It is so because had that *Koma* been received in the *Kli de Daat*, it would have returned the *BYA* to *Atzilut*, as the *Zivug* came out on the *Hey Tata'a* that descended to her place as in the beginning, before *Tzimtzum Bet*, since the *Parsa* had already been fissured.

However, because of the mixture of the *Sigim* in the *Kli* the *Ohr* could not fully clothe in it. This is so because when the *Ohr* encountered the *Behina Dalet* that was mixed in it, it immediately departed to its *Shoresh*.

Thus, the *Kli* fell to the Separated *BYA*. Because there was the completion of *BYA* in it, it had to connect them to *Atzilut*. Since it did not connect them because the *Ohr* departed from it, it remained in the Separated *BYA* itself.

Therefore, you see that the measure of the *Ohr* itself, which is the eighth operation, caused its departure, as the *Kli* could not receive it, and this caused its fall to *BYA*. Because its measure would have placed it in the place of *BYA* in order to connect them to *Atzilut*, it thus caused the *Kli* itself to separate from *Atzilut* and fall to *BYA*, which is death to the *Kli*.

Two operations extend from the tenth and ninth operations, which are the *Histalkut* of the *Ohr* and the fall to *BYA*. The eleventh is the remaining of the *Reshimot* from the *Ohr* that departed, as that is the conduct of the *Orot*, that after their departure, they leave *Reshimot* after them in the place where they were. Thus, the eleventh operation is a consequence of the ninth.

The twelfth operation, which is the descent of the *Reshimot* to the bottom of *Atzilut* as much as they could, is a resultant of the tenth operation, which is their fall to *BYA*. For this reason they could not be

inside the *Kelim* as they usually are, and were forced for shine on them from above, as *Tagin*. Hence, they descended to the bottom of *Atzilut* to come as close as they could to their *Behina*, to revive them.

The thirteenth operation is the cancellation of the *Zivug* in the *Rosh de AVI* and the fall of the *Reshimot* and the *MAN* to the place of its *Guf*. It is called “the cancellation of *Achoraim de AVI*,” and it too is a result of the tenth operation.

This is so because when the *Kli* broke and fell to *BYA*, her *Masach* was cancelled and no longer received to the *Orot de Rosh*. It is known that any return of *Panim de Ima* was not at all for herself, but for the connection *de Ohr Yashar* that she has to administer *He'arat Hochma* to the *ZON*.

Hence, once the receiver broke, this whole *Zivug* was cancelled since all she wants for herself is *Hassadim*, by way of “because He delighteth in mercy.”

Thus we have explained how the eleventh operation, being the leaving of the *Reshimot*, results from the ninth, which is the *Histalkut* of the *Ohr*, and how the two operations, the twelfth and the thirteenth, result from the tenth operation, which is the fall to *BYA*.

- 3) From the thirteenth operation, which is the cancellation of the *Zivug* from the *Masach* in the *Rosh de Komat Keter*, the *Hey Tata'a* leaves the place of the *Peh* and rises to the *Hotem*. This is because the *Histalkut* is executed gradually, from *Behina Dalet* to *Behina Gimel*, and from *Behina Gimel* to *Behina Bet* etc. until it leaves entirely.

You find, that when the *Zivug de Behina Dalet* leaves, which is the *Behinat Hey Tata'a* in the place of the *Peh*, she rises to *Behina Gimel*, which is the *Hotem*. Hence, two new operations are educed here, meaning the factors implemented in the *Hey Partzufim de Hassadim*: the first, to measure the *Koma*, resulting from the above thirteenth operation, and this is the fourteenth operation.

The second is to extend *He'arat Hochma*, extending from the remains of the *MAN de Yesod AK*. It is so because in the annulment of the *Zivug de Komat Keter*, only one part of the *MAN* ascribed to *Komat Keter* was cancelled, while the remnants still remained in *Ima*. They had returned her *Panim be Panim* in the new *Zivug* on the *Masach de Behina Gimel*, and this is the fifteenth operation.

Thus we have seen how the three operations, the fourteenth - the measurement of the *Koma de Behina Gimel*, the fifteenth - the *Hamshacha* of *He'arat Hochma* from *Koma de Behina Gimel*, both result from the thirteenth operation, being the annulment of the *Zivug de Komat Keter*. This is because they are the remnants that remained in the *Aviut* and in the *MAN*, after the annulment of *Komat Keter*.

The *Eser Sefirot* from below upward, called *Guf de Abba*, extend from the two operations fourteenth and fifteenth. The fourteenth measures the *Komat Hochma* in it, and the fifteenth extends the *He'arat Hochma* from this *Koma*, and this is the sixteenth operation.

Also, the *Eser Sefirot* extend from above downward to the *Guf*, called *Melech ha Hesed*, and this is the seventeenth, a resultant of the sixteenth.

Two operations of *Histalkut Ohr* from the *Kli de Hesed* extend from the seventeenth operation. This is the eighteenth operation, and its fall to *BYA* is the nineteenth operation, as we have explained above in the ninth and tenth operations.

The twentieth operation, which is the leaving of the *Reshimo*, extends from the eighteenth operation, which is the *Histalkut* of the *Ohr*, as this is the nature of any departing *Ohr*.

Also, two operations result from the nineteenth operation. These are the 21st operation, being the descent of the *Reshimot* to the bottom of *Atzilut*, and the 22nd operation, the cancellation of the *Zivug de Rosh de Komat Hochma*. It is in the same manner as in the twelfth and thirteenth operations that result from the tenth operation.

- 4) Two operations stem from the 22nd operation, being the cancellation of the *Komat Hochma*: the 23rd, which is a new cause for *Komat Bina*. This is because due to the cancellation of the *Zivug* from the *Hotem*, the *Hey Tata'a* rose to the *Awzen*, which is *Behina Bet*. The 24th is a *Hamshacha* of *He'arat Hochma* from *Komat Bina*, which is the second factor, as we have said in the fourteenth and the fifteenth that extend from the thirteenth.

The *Eser Sefirot* from below upward in *AVI*, called *Guf de Ima*, result from the two operations, the 23rd and the 24th. This is the 25th operation, where the 23rd measures the *Koma de Bina*, and the 24th extends the *He'arat Hochma* from this *Koma*.

The *Hitpashtut* to the *Guf* extends from the 25th operation, from the *Malchut* in her, the *Melech ha Gevura*, and this is the 26th operation.

The *Histalkut Ohr* extends from the 26th operation. This is the 27th operation, and the fall of the *Kli* to *BYA*, which is the 28th operation, similar to the eighteenth and nineteenth that result from the seventeenth.

The 29th operation, which is the leaving of the *Reshimo*, stems from the 27th operation, which is the *Histalkut Ohr*.

Two operations stem from the 28th operation, which is the fall to *BYA*. These are the descent of the *Reshimo* to the bottom of *Atzilut*, which is the 30th operation, and the cancellation of the *Zivug de Komat Bina*, which is the 31st operation, similar to operations twelve and thirteen that result from the tenth.

- 5) Two operations, the 32nd and the 33rd, are caused by the 31st operation, which is the cancellation of the *Zivug de Komat Bina*. These are the measurement of *Komat ZA*, as after the *Zivug* was cancelled from the *Awzen*, the *Hey Tata'a* rose to the *Eynaim*, which is *Behina Aleph* once more, and this is the 32nd operation, extending this *He'arah* to *ZON*, which is the 33rd operation.

The *Eser Sefirot de Komat ZA* from below upward in AVI, called *Yesodot de AK*, result from the two operations, the 32nd and the 33rd, and this is the 34th operation.

From the 34th operation stem the *Hitpashtut* to the *Melech* of the upper third of *Tifferet*, and this is the 35th operation. From that results the 36th operation, being the *Histalkut Ohr*, as well as the 37th, which is its fall to *Behinat* two lower thirds of *Tifferet*. This is similar to the two operations, the ninth and the tenth, that result from the eighth.

The resultant of the 36th operation, which is the *Histalkut Ohr*, is the leaving of the *Reshimo*, being the 38th operation.

From the 37th operation, which is the fall to *BYA*, extends from the cancellation of the *Zivug de Behina Aleph*. This is because through the breaking of the *Kli*, the receiver is cancelled, and the *Zivug de Rosh* stops, as it has no one to bestow to, and this is the 39th operation.

One operation is missing here, meaning the descent of the *Reshimo*, since the *Reshimo* remains in its place, as its *Kli* did not fall to *BYA* now, but to its two bottom thirds from the *Chazeh* downward, and the *Reshimo* can shine to it from its place from the *Chazeh* upward, without any descent.

YESHSUT and the Melachim of TNHMY

- 6) The ascent of the *Masach de Guf* with the *Reshimot* in it to AVI stems from the 39th operation, being the cancellation of the *Zivug de Behina Aleph* because of the *Hizdakchut* of the *Masach*. This is so because after the *Masach* has been purified from the *Aviut de Behina Aleph* to the *Shoresh*, and after all its *Aviut de Guf* has stopped from it entirely, it is considered that it rose and was incorporated in the *Masach of Rosh de AVI* (see Cause and Consequence item 5). This is the 40th operation.

The 41st operation, which is its *Hitkalelut* and renewal there in *Zivug Achor be Achor* that remains in AVI, stems from the 40th operation, being the ascent of the *Masach* to AVI.

From the 41st operation stems the 42nd operation, being the elicitation of the *Zivug de Panim be Achor* in AVI on the *Masach* and the *Reshimot de YESHSUT* contained in it. This is so because through the renewal of the *Aviut* in the *Masach* through its *Hitkalelut* in *Zivug Achor be Achor de AVI*, the *Aviut* returned over all the *Reshimot* contained in the *Masach*, except the last *Behina*, *Behina Gimel*, as only *Behinat Hitlabshut* was left of it.

Hence, a new *Zivug* over the *Aviut de Behina Gimel de Hitlabshut* and *Behina Bet de Aviut* was made there in the *Hitkalelut* in AVI. This is considered that the *Hey Tata'a* in AVI descended once more from *Eynaim* to *Behinat Awzen* and *Hotem*, contained in one another, and *Komat Hochma* came out there, which is the *Behinat Panim de Abba*.

However, *Ima* still does not return her *Panim* to *Abba* without *MAN*. For this reason they have now come to a state of *Panim be Achor*.

The 42nd operation, which is *Panim be Achor*, causes the 43rd operation, which is the state of *Panim be Panim*. This is because once the *Reshimot* contained in the *Masach* have thickened, they have become *MAN* for *Ima* too, as these *Reshimot* are from *ZON*, that always awaken *MAN* in *Ima*. For this reason she has returned *Panim be Panim* with *Abba*.

The 43rd operation, namely the state of *Panim be Panim*, causes the 44th operation, being the descent of the above *Komat Panim be Panim* that emerged in *AVI* to the *Guf de Nekudim*, to the place of *Chazeh* in *Tifferet*.

This is so because once the *Aviut* in the *Masach* with the *Reshimot* contained in it was recognized, it appeared in it that it is *Behinat Masach de Guf*, different from the *Behinat Rosh*. For this reason it descended to its *Shoresh*, from which it ascended, which is the place of the *Chazeh*.

It educed *Koma Eser Sefirot* there from the *Chazeh* upward to the *Peh de AVI*, as the measure of its *Koma* that it had in the *Hitkalelut* in *AVI*.

- 7) Four simultaneous operations, meaning up to the 48th operation, stem from the 44th operation, which is the descent of the *Koma* to the place from the *Chazeh* up to the *Peh*, called *YESHSUT*.

This operation, namely the clothing of *YESHSUT* on the place of *Guf de Nekudim* from the *Chazeh* to the *Peh de Rosh de AVI* where the four *Komot de AVI* fell after their *Zivug* has been cancelled (Cause and Consequence item 3), is called, “the fall of the *Achoraim de AVT*”.

This, in turn, induced a *Hitpashtut* of *Gimel Kavim de KHB* in these *Achoraim*, from which four new *Kelim de DHGT* were erected in the place of *Rosh de YESHSUT*.

The *Rosh de YESHSUT* clothed them as any *Rosh de Partzuf Tachton* clothes the *Guf de Elyon*: A *Kli de Hesed* was made in the right line, a *Kli de Gevura* in the left line, and a *Kli de Tifferet* in the middle line, up to the *Chazeh*, meaning up to the place where the *Rosh de YESHSUT* begins to clothe.

By that, operations 45, 46, 47, and 48, were made. The 45th is the new *Kli de Daat*. The 46th is the new *Kli de Hesed* on the right. Operation 47 is the new *Kli de Gevura* on the left. Operation 48 is the new *Kli de Tifferet* in the middle up to the *Chazeh*, meaning only the upper third.

Four other operations result from these four operations: 49th, 50th, 51st, and 52nd. The 45th operation, which is the new *Kli de Daat*, causes the ascent of the *Reshimo de Daat* that was in the place of *Malchut de Atzilut*, and has now risen to the new *Kli* that was made in her place, and this is the 49th operation.

From the 46th operation extends the ascent of the *Reshimo de Hesed* to the new *Kli de Hesed*, and this is the 50th operation. From the 47th operation extends the ascent of the *Reshimo de Gevura* to the new *Kli de Gevura*, and this is the 51st operation. In addition, from the 48th

operation stems the *Hitlabshut* of the *Reshimo de Tifferet* in the *Kli de Tifferet*, and this is the 52nd operation.

Three other operations stem from them, the 53rd, 54th, and 55th. The descent of the *Kli de Daat* that was in *Daat de BYA* stems from the 49th operation, namely the *Hitlabshut Reshimo de Daat* in the new *Kli de Daat*.

Now, because of the removal of the *Reshimo* from it, she descended to the bottom of *BYA*, meaning to their *Malchut*, and this is the 53rd operation.

The 54th operation is the descent of the *Reshimo de Hesed* from *Bina de BYA* to *Yesod de BYA*, resulting from the 50th operation, and the descent of the *Reshimo de Gevura* from *Hochma de BYA* to *NH de BYA*, which is the 55th operation, stems from the 51st operation.

- 8) Nine operations stem from the 44th operation, which is the *Rosh* of *YESHSUT*, from the 56th operation to the 64th operation, until that *Koma* is completely revoked. Two elements were extended there in the beginning. The first is that which measures the height of the *Koma*, extending from the *Hey Tata'a* that descended into *Behina Gimel*. This is the 56th operation. The second is the measure of *He'arat Hochma* from this *Koma*, being the 57th operation.

The measure of the *Koma* called *Histaklut Eynaim de YESHSUT*, which is *Behinat HG* in *He'arat Hochma* extends from the two operations, the 56th and the 57th, and this is the 58th operation.

A *Hitpashtut* to the *Guf*, to the *Melech* of the two lower thirds of *Tifferet* extends from the 58th operation, from the *Malchut* in it, and this is the 59th operation.

Two operations extend from the 59th operation: one is the *Histalkut Ohr* from the *Kli*, being the 60th operation, and the second is their fall to *BYA*. It is similar to the above explanation regarding the two operations, the ninth and the tenth, that extend from the eighth.

The leaving of the *Reshimo*, which is the 62nd operation, extends from the 60th operation, which is the *Histalkut Ohr*. It is so because the nature of the *Ohr* is to leave a *Reshimo* after its departure.

Two operations result from the 61st operation, which is their fall to *BYA*: the ascent of the *Reshimot* and their *Hitlabshut* in the new *Kelim*, since they cannot clothe in their *Kelim* as they have fallen to *BYA*. This is the 63rd operation.

The second is the cancellation of the *Zivug* and the fall of the *Koma* to the place of her *Guf*, called “the fall of the *Achoraim de YESHSUT*”. It is so because after the *Kelim* were broken, its *Masach* purified, the *Zivug* of the *Rosh* was cancelled, and the *Koma de Rosh* fell to *BYA*. This is the 64th operation.

- 9) Two operations, the 65th and the 66th, stem from the 64th operation, which is the cancellation of the *Zivug de Rosh de YESHSUT* that was in *Komat Hochma*. Because the *Zivug de Behina Gimel* was cancelled

and only the *Aviut de Behina Bet* remained in the *Masach*, the *Zivug* came out on it in *Komat Bina*, and this is the 65th operation.

The second is the *Hamshacha* of *He'arat Hochma* from this *Koma*, and this is the 66th operation. It is in the same manner that operations twelve and thirteen stem from the tenth.

The *Eser Sefirot* from below upward in *Komat Bina*, called *Guf de YESHSUT*, stem from the two operations, the 65th and the 66th, and this is the 67th operation. The 65th measures the *Koma* of *Bina*, and the 66th extends the *He'arat Hochma*.

The *Hitpashtut* to the *Guf*, to *Melech NH* results from the 67th operation, from the *Malchut*, and this is the 68th operation.

From the 68th operation extends the *Histalkut Ohr*, which is the 69th operation, and the fall to *BYA*, which is the 70th operation. It is in the same manner as the ninth and the tenth result from the eighth.

The 71st operation, which is the leaving of the *Reshimo*, results from the 69th operation, which is the *Histalkut* of the *Ohr*. Also, two operations stem from the 70th operation, which is the fall to *BYA*: the ascent of the *Reshimo* to the new *Kli de Gevura*, being the 72nd operation, and the annulment of the *Zivug de Komat Bina* of the *Rosh* and its fall to the *Guf*, which is the 73rd operation.

- 10) Two operations stem from the 73rd operation, which is the annulment of the *Zivug de Komat Bina*: it causes *Komat ZA*, which is the 74th operation. This is so because after the annulment of *Aviut de Behina Bet*, there still remains *Aviut de Behina Aleph*. The second is *Hamshacha* of *He'arat Hochma* from this *Koma*, which is the 75th operation.

The 76th operation is the *Eser Sefirot* from below upward in *Komat ZA*, called *Yesodot de YESHSUT*, caused by the two operations, the 74th and the 75th.

The 77th operation is the *Hitpashtut* to the *Guf*, to *Melech ha Yesod*, resulting from the 76th operation, from the *Malchut* in it.

Two operations stem from the 77th operation: the first is the *Histalkut Ohr* from the *Kli de Yesod*. This is the 78th operation. The second is the fall to *BYA*, and this is the 79th operation.

From the 78th operation, being the *Histalkut Ohr*, stems the leaving of the *Reshimo*, which is the 80th operation. In addition, two operations stem from the 76th operation, which is the fall to *BYA*: The first is the ascent of the *Reshimo* and its *Hitlabshut* in the *Kli de Daat*, which is the 81st operation. The second is the annulment of the *Zivug* and the fall of the *Koma* to the *Guf*.

- 11) There are operations that stem from the 82nd operation. These are the measurement of the *Komat Malchut*, being the 83rd operation, and the *Hamshacha* of the *He'arah*, which is the 84th operation.

The *Eser Sefirot de Rosh* in *Komat Malchut*, called *Malchuyot de YESHSUT*, stem from the two operations, the 83rd and the 84th, and

this is the 85th operation. Also, from that operation stems the *He'arah* to the seventh *Melech*, being *Malchut*, and this is operation 86.

Two operations stems from the 86th operation, which are the *Histalkut Ohr*, being the 87th operation, and the fall to *BYA*, which is the 88th operation, as with the ninth and the tenth that stem from the eighth.

From the 87th operation, which is the *Histalkut Ohr*, stems the leaving of the *Reshimo*, being the 89th operation. Two operations stem from the 88th operation: the first is the ascent of the *Reshimo* and its *Hitlabshut* in the new *Melech de Daat*, being the 90th operation. The second is the annulment of the *Zivug* of the *Rosh*, and the fall of the *Koma* to the *Guf*. This is the 91st operation.

- 12) The ascent of the general *Masach de Guf de YESHSUT* with the *Reshimot* contained in it to the *Rosh de YESHSUT* for the renewal of the *Zivug* stems from the 91st operation, which is the cancellation of the *Zivug de Rosh* because of the *Hizdakchut Masach* in *Kli de Malchut*.

It is so because after the *Masach* had purified from *Malchut* too, the entire *Aviut de Guf* that was in it had completely stopped, and equalized with the *Masach de Rosh*. This is the 92nd operation.

The 92nd operation is the ascent of the *Masach de Guf de YESHSUT* to its *Shoresh* to the *Masach de Rosh*. From it stems the renewal of the *Aviut* of the *Reshimo de Behina Aleph* in it, and the elicitation of the *Zivug de Komat ZA* in *Hitkalelut* in *YESHSUT*, and this is the 93rd operation.

The 93rd operation is the new *Koma* that came out on *Behina Aleph* in *Hitkalelut* in the *Rosh de YESHSUT*. From that stems the descent of the *Rosh* to the place of *Chazeh de Guf de YESHSUT*. This is from the upper *Perek de Yesod* up to *Peh de YESHSUT* at the upper third of *Tifferet* in the place of the three *Kelim*: the two thirds of *Tifferet*, *Netzah*, and *Hod*. In other words, it clothes its *Guf de Elyon*, as any *Partzuf Tachton*, and this is the 94th operation.

The 95th operation is the *Tikun Kavim* in the *Achoraim de YESHSUT* that fell to the *Guf* in this place, which the new *Rosh* clothes there, as mentioned above in item 7 in the *Rosh de YESHSUT*. It stems from the 94th operation, namely the *Halbasha* of the *Rosh de Komat ZA* to the place from *Yesod* upwards.

Three simultaneous operations stem from the 95th operation: these are the new *Kli* in the two thirds of *Tifferet* through its *Sium*, meaning up to the place of the new *Peh de Rosh*. This is the 96th operation. The new *Kli de Netzah* on the right is the 97th operation, and the *Kli de Hod* on the left is the 98th operation.

Five operations stem from these three operations: from the 96th operation, which is the new *Kli de Tifferet*, stems the descent of the *Reshimo* to the new *Kli de Tifferet*, and this is the 99th operation.

From the 97th operation, the new *Kli de Netzah*, results the descent of the *Reshimo de Netzah* from the place of *Gevura* to the new *Kli de*

Netzah in its own place, and this is the 100th operation. From the 98th operation, being the new *Kli de Hod*, stems the descent of the *Reshimo de Hod* from *Gevura* to the new *Kli de Hod* in its own place, and this is the 101st operation.

Two more operations stem from the above-mentioned 96th operation, which is the new *Kli de Tifferet* that has been made: the first is the descent of the *Reshimo de Yesod* to the *Kli de Tifferet*, which is the 102nd operation, and the second is the descent of the *Reshimo de Malchut* to this *Kli de Tifferet*, being the 103rd operation.

Abbreviation for Cause and Consequence, without Explanations

- 1) The *Masach de Guf de SAG* rose to the *Reshimot de NHY de AK* to *MAN* to *AB SAG* and they mated *Panim be Panim*. This is the first operation.

A new *Ohr* that fissured the *Parsa* and returned the *AHP* came out by the *Zivug de AB SAG*.

Two operations stem from the new *Ohr*: it illuminated through the *Tabur* to the *Keter* and lowered the *Hey Tata'a* from the *Eynaim*, returned *AVI* to the *Rosh*, and brought them in a *Zivug Panim be Achor*. This is the third operation. The second is that through *Yesod AK* it illuminated *MAN* to *AVI*, and they came *Panim be Panim*. This is the fourth operation.

- 2) Two operations stem from the two operations three and four: the first measures the height of the *Koma*, which is the fifth operation, and the second extends *He'arat Hochma*, and this is the sixth operation.

From the two operations five and six stem the *Eser Sefirot de Rosh*. The fifth operation measures its *Komat Keter*, and the sixth operation extends *He'arat Hochma* from this *Koma*, which is the seventh operation.

The *Eser Sefirot de Guf* that expand to *Melech ha Daat* stem from the *Malchut* of the seventh operation, and this is the eighth operation.

Two operations stem from the eighth operation: The first is *Histalkut Ohr* from the *Kli de Daat*, being the ninth operation, and the second is the fall to *BYA*, which is the tenth operation.

The leaving of the *Reshimo* is caused by the ninth operation, and this is the eleventh operation. Also, two operations stem from the tenth operation: the first is the descent of the *Kli* to *Daat de BYA*, being the twelfth operation, and the second is the cancellation of the *Zivug Rosh* and the fall of the *Achoraim*. This is the thirteenth operation.

- 3) Two operations stem from the third operation, which is the cancellation of the *Zivug de Komat Keter*: that which measures the height of *Komat Hochma*, which is the fourteenth operation, and

the second extends *He'arat Hochma* from this *Koma*. This is the fifteenth operation.

The two operations, the fourteenth and the fifteenth, cause the *Eser Sefirot de Komat Hochma*, called *Guf de Abba*. This is the sixteenth operation from the *Malchut* of the sixteenth operation, causing the *Eser Sefirot de Guf* that expand to *Melech ha Hesed*, and this is the seventeenth operation.

Two operations stem from the seventeenth operation: this first is the *Histalkut* of the *Ohr*, which is the eighteenth operation, and the second is the fall to *BYA*, which is the nineteenth operation.

The leaving of the *Reshimo* is a resultant of the eighteenth operation, and this is the twentieth operation. In addition, two operations stem from the nineteenth operation. The first is the descent of the *Reshimo de Kli de Hesed to Bina de BYA*. This is the 21st operation. The second is the cancellation of the *Zivug* and the fall of the *Achoraim*, which is the 22nd operation.

- 4) Two operations stem from the 22nd operation, which is the cancellation of the *Zivug*: the first, which measures for *Komat Bina*, being the 23rd operation, and the second, which extends *He'arat Hochma* from this *Koma*, which is the 24th operation.

The *Eser Sefirot de Komat Bina*, called *Guf de Ima*, stem from the two operations 23 and 24. The 23rd measures the *Koma*, and the 24th extends the *He'arah*, and this is the 25th operation. From *Malchut* of the 25th operation stems the *Hitpashtut* to the *Guf* to *Melech ha Gevura*, and this is the 26th operation.

Two operations stem from the 26th operation: The first is the *Histalkut Ohr* from the *Kli de Gevura*. This is the 27th operation. The second is the fall to *Hochma de BYA*, and this is the 28th operation.

The leaving of the *Reshimo* stems from the 27th operation, being the 29th operation. In addition, two operations stem from the 28th operation: the first is the descent of the *Reshimo* to *NH de Atzilut*, being the 30th operation, and the second is the cancellation of the *Zivug*, and this is the 31st operation.

- 5) Two operations stem from the 31st operation, that which measures *Komat ZA*, being the 32nd operation, and the second, which extends *He'arah*, being the 33rd operation. The *Eser Sefirot* called *Yesodot de AVI* stem from these two, and this is the 34th operation.

From *Malchut* of the 34th operation stem the *Eser Sefirot* to *Melech Upper Third de Tifferet*, and this is the 35th operation. Also, two operations stem from operation 35: the *Histalkut Ohr*, which is the 36th operation, and the descent of the *Kli* to the two lower thirds of *Tifferet*; this is the 37th operation.

The 36th operation induces the leaving of the *Reshimo*, which is the 38th operation, and the 37th operation induces the cancellation of the *Zivug de Rosh* and the fall of the *Achoraim*, being the 39th operation.

- 6) The ascent of the *Masach* and the *Reshimot* in it to the *Masach de Rosh* to *AVI* is the 40th operation, resulting from the 39th operation. The *Hitkalelut* of the *Masach* in the *Zivug Achor be Achor* is the 41st operation, resulting from the 40th operation, and its *Hitkalelut* in *Panim be Achor* in *AVI*, being the 42nd operation, stems from the 41st operation. Also, its *Hitkalelut* in *Panim be Panim de AVI* is the 43rd operation, resulting from the 42nd operation.

The descent of the *Koma* from the *Rosh* from *AVI* to the place of *Chazeh de Guf de Nekudim* stems from the 43rd operation, and this is the 44th operation.

- 7) Four simultaneous operations stem from the 44th operation. This is because its *He'arah* connects all four *Komot de Achoraim de AVI* that fell to the *Guf* and became four new *Kelim*. The first is *Daat*, which is the 45th operation; the second is *Hesed* on the right, which is the 46th operation; the third is *Gevura* on the left, being the 47th operation; and the fourth is the upper third of *Tifferet*, in the middle, and this is the 48th operation.

Four other operations stem from these four above operations:

The ascent of the *Reshimo de Daat* from *Malchut de Atzilut* clothes the new *Daat*. This is the 49th operation, a resultant of the 45th operation. Operation 50 is the ascent of the *Reshimo de Hesed* there, resulting from the 46th operation.

From the 47th stems the ascent of the *Reshimo de Gevura* there, and this is the 51st operation. Also, from the 48th operation stems the ascent of *Tifferet* there, and this is the 52nd operation.

Three other operations stem from them: From the 49th operation stems the descent of the *Kli de Daat* to *Malchut de BYA*, being the 53rd operation; from operation 50 stems the descent of *Kli de Hesed* to *Yesod de BYA*, which is the 54th operation, and from the 51st operation stems the descent of *Kli de Gevura* to *NH de BYA*, being the 55th operation.

- 8) Nine operations stem from one another from the 44th operation, which is the *Rosh de YESHSUT*, up to the cancellation of its *Koma*. Two operations are caused first: the first is the measurement for *Komat Hochma*, which is the 56th operation; and the second extends *He'arat Hochma* from the *Koma*, and this is the 57th operation.

The *Eser Sefirot de Rosh* called *Histaklut Eynaim de YESHSUT* result from these two operations, being the 58th operation. From the 58th operation stems the *Hitpashtut* to *Melech* of the two thirds of *Tifferet*, and this is operation 59. Two operations stem from the 59th operation: the first is the *Histaklut* of the *Ohr*, which is the 60th operation, and the second is the fall to *BYA*, which is the 61st operation.

The leaving of the *Reshimo* is the 62nd operation, resulting from the 60th operation. Also, two operations stem from the 61st operation: the

first is the ascent of the *Reshimo* to the new *Kli* of the upper third of *Tifferet*, which is the 63rd operation, and the second is the cancellation of the *Zivug* and the fall of the *Achoraim* to the *Guf*. This is operation 64.

- 9) Two operations stem from the 64th operation: the first measures *Komat Bina* and extends *He'arah*, which are the 65th and 66th operations.

From these two operations stem *Eser Sefirot de Komat Bina*, called *Guf de YESHSUT*, and this is the 67th operation. From the 67th operation stem the *Eser Sefirot de Guf* to *Melech NH*, and this is the 68th operation.

Two operations stem from the 68th operation: the *Histalkut Ohr*, and the fall of the *Kli* to *BYA*, which are the 69th and the 70th operations. From operation 69 stems the leaving of the *Reshimo*, which is the 71st operation. Also, from operation 70 stem two operations, the ascent of the *Reshimo* to a new *Kli de Gevura*, which is the 72nd operation, and the cancellation of the *Zivug* and the fall of the *Achoraim*, being the 73rd operation.

- 10) Two operations stem from the 73rd operation: measuring the *Komat ZA*, and extending the *He'arah*, which are the 74th and 75th operations. From them stem *Eser Sefirot de Rosh*, called *Yesodot de YESHSUT*. This is the 76th operation.

The *Hitpashtut* to *Melech ha Yesod* stems from the 76th operation, and this is the 77th operation. Two operations stem from the 77th operation: the first is the *Histalkut* of the *Ohr*, which is the 78th operation, and the second is the fall to *BYA*, being the 79th operation.

The 78th operation causes the leaving of the *Reshimo*, which is the 80th operation, and two operations stem from operation 79: the ascent of the *Reshimo* to the new *Kli de Daat*, being the 81st operation, and the annulment of the *Zivug*, being the 82nd operation.

- 11) Two operations stem from operation 82: it measures the *Komat Malchut*, which is the 83rd operation, and extends *He'arah*, which is the 84th operation. From them stem the *Eser Sefirot de Rosh*, called *Malchuyot de YESHSUT*, which is the 85th operation. From that stems *Hitpashtut* to the seventh *Melech*, which is the 86th operation.

Two operations result from the 86th operation: the *Histalkut Ohr* and the fall to *BYA*, which are operations 87 and 88. The leaving of the *Reshimo* stems from the 87th operation, and this is the 89th operation. In addition, two operations stems from the 88th operation: the ascent of the *Reshimo* to the *Daat*, which is the 90th operation, and the annulment of the *Zivug*, which is 91st operation.

- 12) The ascent of the *Masach* and the *Reshimot* to *YESHSUT* stems from the 91st operation, and this is the 92nd operation. From the 92nd operation stems the elicitation of *Komat ZA* in *Hitkalelut* in *YESHSUT*, and this is the 93rd operation.

From operation 93 stems the descent of this new *Rosh* to the place of *Chazeh de Guf YESHSUT*, being the 94th operation. From the 94th operation stems a *Tikun Kavim* in the *Achoraim de YESHSUT*, and this is the 95th operation.

In addition, three simultaneous operations stem from the 95th operation: a new *Kli* in the two lower thirds of *Tifferet*, which is the 96th operation, a *Kli* in *Netzah* on the right, which is the 97th operation, and a *Kli de Hod* on the left, which is the 98th operation.

Five operations stem from these three operations: from the 96th operation stems the *Hitlabshut* of the *Reshimo* of the two lower thirds of *Tifferet* there. This is operation 99. Also, from operation 97 stems the *Hitlabshut* of the *Reshimo de Netzah* there, which is the 100th *Reshimo*.

The *Hitlabshut* of the *Reshimo de Hod* there stems from the 98th operation, and this is the 101st operation, and from the above 96th operation, two other operations stem: the first is the *Hitlabshut* of *Reshimo de Yesod* there, being operation 102, and the second is the *Hitlabshut Reshimo de Malchut* there, and this is operation 103.