

TALMUD ESER SEFIROT

(The Study of the Ten Sefirot)

PART EIGHT

The Eser Sefirot of Olam ha Atzilut

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1. * **When the *Maatzil* wanted to revive the dead and correct these broken *Melachim* that were fallen into *Olam Beria*, He sentenced and raised *MAN* from below upward. Thus, there was a *Zivug Elyon de HB de Inner AK*, generating the new *MA* there, and the *Melachim* were corrected.**

Ohr Pnimi

1. **Revive the dead.**

Meaning the first seven fallen *Melachim* that fell into the separated *BYA*. This fall is considered death since they are separated there from the Light of life, meaning the *Ohr Hochma*, as it says, "wisdom preserveth the life of him that hath it." This is the reason that *Ohr Hochma* is called *Ohr Haya* (Light of life).

Also, the three *Olamot BYA* are called The Separated *Olamot*, since the *Ohr Hochma* cannot expand in these places and everything in them will die without *Hochma*. They cannot be corrected except through ascent to *Atzilut*, meaning to the place where there is *Hochma* that can expand in them.

Hence, when they rise to *Olam ha Atzilut* they are considered to have been revived, having been granted the *Ohr Haya*. It is written, "**When the *Maatzil* wanted to revive the dead,**" meaning to raise them from *BYA* to *Atzilut*, which is the revival of the dead. This is the meaning of the correction of the seven *Melachim*.

He sentenced and raised *MAN* from below upward.

Meaning from *ZON* to *Keter*. The matter of raising *MAN* has already been explained (Part 7, *Ohr Pnimi* item 24) and study it there. However, here we should understand another principal issue: These *MAN* are the seven *Orot* that remained of the seven *Melachim*, meaning the *Reshimot* that the *Orot de ZAT* left after their departure.

This is so because once the *Masach de Nekudim* purified from its *Aviut* entirely, it returned and rose to its *Shoresh* in *Rosh de Nekudim* with all the *Reshimot* contained in it. Since it has already come there, in *Behina Aleph* in the *Zivug of Daat de Nekudim* (see *Ohr Pnimi* item 70), you find that its last *Behina* is *Behina Aleph*.

Hence, the *Masach* did not become *Av* because of its *Hitkalelut* in the *Rosh*, but only to the extent of the *Aviut de Keter*, since the last *Behina* was lost. Thus, only *Komat Malchut* could have come out on it. Thus, you find that the *Hey Tata'a* (lower *Hey*), incorporated in the *Masach*, rose from the *Eynaim* to the *Keter*, and the *Zivug* was made on *Sefirat Keter*. It turns out that the above rising of *MAN* is to the place of *Keter*.

2. **It has already been explained that the seven *Orot* of the *Melachim de BON* rose, mingled and clothed the three *Kavim HB* and *Keter*, which expanded to the end of the above-mentioned place, being *HGT*.**

Now that above *Hitpashtut* returned to be collected upward and became as it first was, when only three were in their place above. It raised the seven lower *Orot* with them to their place, and now all seven lower *Orot* were up in *Bina's* place. This is because she is the Mother of the sons, and there is the place of the *Herayon* and *Ibur*.

Ohr Pnimi

2. **Now that above *Hitpashtut* returned to be collected upward etc. It raised the seven lower *Orot* with them to their place etc. all seven lower *Orot*.**

This above-mentioned *Hitpashtut* was entirely from *Behinat Hey Tata'a* (lower *Hey*) in the *Eynaim*. Now, that the *Masach* has been purified entirely from all the *Aviut de Guf* of *Behinat Hey Tata'a* in the *Eynaim*, they too rose and departed with the *Masach* and the *Reshimot* to their *Shoresh* in the *Rosh*.

[Written aside by the author: this is where the *Zivug de Katnut de Hey Tata'a* in the *Eynaim* comes from. However, it is insufficient from *Zivug de Gadlut* in *GAR* since *GAR* too are not corrected for *Gadlut*. They must raise *MAN* for *Zivug AB SAG de AK* that lowers the *Hey Tata'a* from the *Eynaim*. Thus, when it says that He sentenced and raised *MAN*, and hence there was the *Zivug de HB*, it is only for the descent of the *Hey Tata'a* from the *Eynaim*, like the new *Ohr de Nekudim* that fissured the *Parsa*.]

Here we must remember what the Rav has written above (Part 7 item 49), that these *Achoraim* that fell to *HGT* are the *Behinat MAN de AVI*, which *ZON* always raise for them until *Gmar Tikun*.

Also, you know that the *Hitpashtut* of the three *Kavim KHB* to *HGT* are the *Achoraim de Keter* and *AVI* that fell to *HGT* (see Part 7 *Ohr Pnimi* item 60). It follows, that the *Reshimot* that rose, meaning the seven *Orot*, are the *MAN* for *ZON de Atzilut* of all *Hey Partzufim*.

The *Achoraim de Keter* and *AVI*, which are the *Hitpashtut* of the three *Kavim KHB*, are the *MAN* for *GAR* of all the *Partzufim de Atzilut*, and remember that. You will also learn here how *ZON*, which are the seven *Orot*, raised the *MAN de AVI*, which are their *Achoraim*. This is because the *Hizdakchut* of the *Masach* of *ZAT* raised the above-mentioned *Hitpashtut* above, to their *Shoresh*, to *GAR*, as the Rav explained (Part 7 item 49).

In *Bina's* place. This is because she is the Mother of the sons, and there is the place of the *Herayon* and *Ibur*.

This is because the matter of raising *MAN* applies only to *Sefirat Bina*. Even raising *MAN* to *Malchut* is only after it was corrected with the corrections of *Ima*. The reason is that the entire connection of raising *MAN* is by *Bina's* correlation with *ZON de Ohr Yashar* (see Part 7, *Ohr Pnimi* item 24). Hence it does not apply to the other *Sefirot*, which are not in possession of this correlation.

3. **When the seven *Orot* rose upward, the *Kelim* that descended into *Beria* rose upward to *Atzilut* as well. However, they did not join together. The seven *Orot* were in a state of *Ibur* and “*Gimel* contained in *Gimel*”, and the *Nekudat* (*Nekuda* of) *Malchut* was their seventh, in the form of *Psia le Bar*. Likewise, the seven *Kelim* were also in that manner, *Gimel* contained in *Gimel*, and *Malchut* along with them.**

Ohr Pnimi

3. **The *Kelim* that descended into *Beria* rose upward to *Atzilut* as well.**

He tells us that the ascent of the *Orot*, meaning the *Reshimot* in the correction of the *MAN*, correct their *Kelim* along with them to the extent that the *Reshimot* were connected in this ascent. This is because the *Reshimot* always receive the *Tikun Kelim*. This is what he means when he says that when the seven *Orot* rose upward, the *Kelim* that descended to *Beria* rose up in *Atzilut* as well.

However, they did not join together.

This means that although the place of the *Reshimot* is in their *Kelim*, and although the *Kelim* have already been connected by them to rise into *Atzilut*, the *Reshimot* are still unable to clothe in their *Kelim*. This is because the *Reshimot* themselves still haven't received their complete correction through that ascent of *MAN*; they still need *Zivugim*, called months of *Ibur* (will be explained in their place). By the *Reshimot* being in the intestines of *Bina*, they acquire all the *MAD* from the *Zivugim de Ibur* and become completely corrected, and then clothe their *Kelim*.

4. **However, the *Behinat MAN* we have mentioned above, when they rose for the *Zivug Elyon*, is in itself the matter of the ascent of the seven *Orot* above in *Bina*. Remember this forward regarding the meaning of the topic of raising *MAN*.**

In this *Zivug*, all *Eser Sefirot* from *Keter* to *Malchut* must be corrected because even *GAR* are not corrected. Hence, this *Behinat* "raising" of these *MAN* was above in *AB SAG de AK*.

Ohr Pnimi

4. **Even *GAR* are not corrected.**

This because nothing of the *Mochin de Gadlut* that they'd received in *Nekudim* remained in them, but only what was in them when they were first created by the *Zivug de Hey Tata'a* in the *Nikvey Eynaim*. Hence they lack all the *Behinot Gadlut*. This is why it is written that even the *GAR* are not corrected.

Hence, this *Behinat* "raising" of these *MAN* was above in *AB SAG de AK*.

This means that there is no raising of *MAN* but only from the *Tachton* to its *Elyon* by one degree, meaning from *ZON* to *AVI*, from *AVI* to *AA* etc. but not to the one higher than it by two degrees.

It is written that since *GAR* also need *Tikun*, and they too need raising *MAN*, it is necessary that the Upper *Behina* of raising *MAN* will be the *Rosh SAG*. This is because the *MAN de ZAT* are corrected in *AVI de Nekudim*, *MAN de AVI* in *Keter de Nekudim*, *MAN de Keter* in *Rosh ha Aleph de Nekudim*, and *MAN de Rosh ha Aleph de Nekudim* are corrected in *Rosh SAG*, meaning every *Tachton* in its *Elyon*.

He says above that all the *MAN* together, meaning both *ZAT de Nekudim* and *GAR de Nekudim*, rose to *GAR de Nekudim*, which are seven *Reshimot* of seven *Orot de ZAT* being the *Achoraim de HB* and *Keter*. However, that does not mean that all were corrected there together, but only gradually. Each *Tachton* raised the *MAN* of its *Elyon* to its *Ali Elyon*, which in turn, corrects them for the *Elyon*.

Thus, each sorted out a part of the general *MAN* and raised them to its *Ali Elyon*, until they ascended to the Upper *AB SAG*.

5. ***Thus, by raising this above MAN, which are the aforementioned Orot, the Behinat HaVaYaH de AB de Yodin mated, namely the collective Behinat Mochin de AK with Behinat Taamim de SAG, which are AHP.**

This is because these Taamim de SAG did not have any breaking in them, and hence mated along with the Behinat AB de AK. This does not refer to the departing Orot from the Hevel AHP, only to the Behina of their actual self and Pnimit.

Ohr Pnimit

5. **Mochin de AK with Behinat Taamim de Ruach.**

Though all the *Nekudim*, even *Rosh ha Aleph* in them, extend from *Nekudot de SAG*, for which the *MAN* should have risen only up to the *Nekudot* in *Rosh de SAG*, in fact, they rose to *Nekudot de SAG*. However, because with this ascent, the *Zivug de AB SAG* occurred, during which the *He'arat AB* that reached *SAG* lowered the *Hey Tata'a* from the *Eynaim de SAG* to *Peh de SAG*, this connected the *AHP* that came out of *Rosh de SAG*. They return to *Behinat Rosh*, and the *Nekudot* connect with the *Taamim de SAG* into a single degree.

In that state, the *Nekudot de SAG* do not merit a name any longer, as they are annulled in the Upper *Behina* in them, being the *Taamim*. Hence, the ascent of *MAN* is also considered to have risen to the *Taamim*, for the *Nekudot* do not bear a name, as they are nullified before them, as the Rav has written (Part 6 item 6).

Know, that from here comes the rule that every ascent of *MAN* is from the *Tachton* to the *Ali Elyon*, and the *Ali Elyon* corrects them from the *Elyon*. This is because *ZON* raise the *MAN* their *Elyon*, which are *YESHSUT*, to the *Ali Elyon*, which are *AVI*. *AVI* correct them for *YESHSUT*, and so it is in all the degrees.

It is so because any ascent of *MAN* induces the lowering of the *Hey Tata'a* from the *Nikvey Eynaim* down, by which it acquires the *GAR*. Hence, when *ZON* raise the *MAN de YESHSUT*, they induce the lowering of the *Hey Tata'a* from the *Eynaim de AVI* downward. In that state *YESHSUT* connect with *AVI* into a single degree and *YESHSUT* acquires its *GAR*, meaning *Behinat AVI*. You see that the *MAN* that *ZON* raised for *YESHSUT* rose to *Behinat AVI*, meaning to the *Hey Tata'a* in the *Eynaim de AVI*, which in turn, lowered it, thus correcting the *Mochin de YESHSUT*.

Thus, the *Tachton* raised the *MAN* for its *Elyon*, which are *AVI*. *AVI* mated together on the *MAN* and lowered the *Hey Tata'a* from their *Eynaim* downward, and thus connected *YESHSUT* to their own degree, and *YESHSUT* acquired its *GAR*. Now you can understand the Rav's comparison (Part 6 item 6) of *AB SAG* to *AVI* and *YESHSUT* there.

This matter began in the first ascent of *MAN* in the *Olamot*, being the ascent of *MAN* of the Inner *NHY de AK* to the *Taamim de Rosh SAG* in the Rav's words above (Part 6 item 6), which lowered the *Hey Tata'a* from *Eynaim* to *Peh de SAG*.

However, since here the *Hey Tata'a* rose to *Keter*, which is the *Metzach*, hence, the *Hey Tata'a* descended from *Metzach* to *Peh*. It is written, **"By raising this above MAN, which are the aforementioned Orot, the Behinat HaVaYaH de AB de Yodin mated, namely the collective Behinat Mochin de AK with Behinat Taamim de SAG, which are AHP."** This is because *Rosh SAG* is

called *Awzen, Hotem, Peh*, because the Upper *Behina* in it is the *Ohr* of the *Awzen*, meaning *Bina*.

It clothes *Partzuf AB de AK* from the *Chazeh* upward to *Peh de AB*. Hence, *HGT de AB de AK* are considered *Behinat Mochin* to *SAG*, and also as the general *Mochin* that extend from *AK*. This is because the first *Partzuf de AK* is higher than the *Olamot* and they only shine through *HGT de AB*, which are the *Mochin de SAG de AK*. After the *He'arat Mochin* from these *AB* extends to *Rosh SAG*, meaning to the *Taamim*, the *Hey Tata'a* descends from *Metzach* to *Peh*.

These *Taamim de SAG* did not have any breaking in them.

You must know here, that the breaking begins even before *Olam ha Nekudim*, meaning in the lower nine *de Partzuf SAG de AK*, called *Nekudot de SAG*, which expanded from *Tabur de SAG* down to its *Sium Raglin* (Part 6 item 3). Because they expanded from *Tabur* downward in the place of *NHY de AK ha Pnimi*, they mixed with *Behina Dalet*, which caused the *Tzimtzum* in both *Olamot*, called *Tzimtzum NHY de AK*.

Because of the mixing of *Behina Bet*, which is *Bina*, in *Behina Dalet*, which is *Malchut*, *Bina* acquired the *Behinat Tzimtzum* of *Malchut*. Hence, *Bina* and *ZON* departed from all the degrees outside, where *AHP de Rosh* came out into *Behinat Guf* and *Bina* and *ZON de Guf* came out to *Behinat NHY* below *Tabur*. *Bina* and *ZON* of the *Eser Sefirot de NHY* went completely out of *Atzilut* and became the Separated *BYA*.

Thus, in *SAG* too, *Bina* and *ZON de NHY* came out and fell to *BYA* as in the breaking of the vessels. However, this occurred only in *Nekudot de SAG* that expanded from *Tabur* down and mixed with *Hey Tata'a*. It does not concern the Upper half of *SAG* at all, called *Taamim*, which end above *Tabur de AK*. This is the meaning of the words, "The ascents of *MAN* were to the *Taamim de SAG*, which did not have any breaking in them."

Departing *Orot* from the *Hevel AHP*, only to the *Behina* of their actual self and *Pnimit*.

There are two kinds of *AHP*:

1. *Rosh de SAG*, called *Taamim de SAG*. Because its *Koma* is up to *Bina*, it is named *AHP*.
2. The *Havalim* of *AHP*, which departed from the degree. They are considered branches that come out of *SAG*, which are *Se'arot Dikna de SAG* that become *Shorashim* to the *GAR de Nekudim* (Part 6 item 4). That is why it is written that the *Zivug de AB* was with the *AHP*, being the *Taamim de SAG*, and not with the *Partzuf Se'arot*, which came out, being *Behinot Nekudot de Rosh SAG* that were broken.

Although the *Elyon* is related to the *Eser Sefirot de Nekudim*, it is only the *Nekudot de SAG*, meaning the *Se'arot Dikna*. However, they are nullified in *Taamim de SAG* and do not bear a name at all, since the *Zivug de AB* connects them to the degree of *Rosh de SAG* during the *Zivug* (Part 8, *Ohr Pnimi*, beginning of item 5).

6. When they mated together, a new *Ohr* was born from them, through this *Zivug*. This new *Ohr* is called *MA de Alephin*. It too is

divided into four Behinot TNTO, containing the entire Atzilut in this manner: Taamim de MA is Behinat Atik Yomin; Nekudot de MA are AA; Tagin de MA are AVI; Otiot de MA are ZON. This MA de Alephin comes out from the Metzach de AK.

Ohr Pnimi

6. **MA de Alephin.**

Meaning *HaVaYaH* filled with *Alephin*, like that: *Yod He Vav He* (יוד הֵא וָאוּ הֵא). The filling with *Alephin* indicates the correction of the breaking because this new *Ohr* that comes out of the *Zivug de AB* and *SAG* returns the *AHP* that were broken from the degree, to the degree as before.

This matter is implied in the shape of the *Aleph* (א), because it contains two *Yodin* and a *Parsa* in between. The first *Yod* is *Keter* and *Hochma* that remained in the degree. This is the *Mayim Elyonim*. The bottom *Yod* is the *AHP*, meaning *Bina* and *ZON* that were broken from the degree, and went out. This is the *Mayim Tachtonim*.

The *Kav* that separates between them is the *Parsa*, and the *Rakia* that separates between the *Mayim Elyonim* and the *Mayim Tachtonim*. A new *Ohr* emerges by the *Zivug Elyon de AB SAG*, fissuring that *Parsa* and connecting the *AHP* back to the degree.

Even though the matter of the breaking of the *AHP* happened back in *Partzuf Nekudot de SAG*, *HaVaYaH de SAG* is still filled with *Yodin*, not with *Alephin*. The breaking was at the bottom half of *SAG*, which are *Nekudot*. This is because there weren't any breaking in the Upper half, as the *Rav* said, that there weren't any breaking in *Taamim de SAG*. Hence, its Upper half, which are *Yod Hey*, are filled with *Yodin*, while its bottom half is already filled with א in its *Vav*.

This א implies the breaking of the *AHP* that occurred there. Know, that this א in the filling of *Vav de SAG* is considered the *Shoresh* of the name *MA de Alephin* (see Part 6, Table of Questions, item 1).

TNTO, containing the entire Atzilut.

The *Taamim* are *Keter*, *Nekudot* are *Hochma*, the *Tagin* are *Bina*, and the *Otiot*, *ZON*. The *Taamim de MA*, which are *Keter*, is *Atik Yomin de Atzilut*, *AA* is *Hochma de MA*, *AVI* are *Bina de MA*, and *ZON* are *ZA de MA*, called *Otiot*.

Comes out from the Metzach de AK.

It means that the ascent of *MAN* was to the *Metzach*, meaning to *Sefirat Keter de Rosh*, called *Galgalta*, where the *Metzach* is. The reason for it is the last *Behina* of the *Nekudim* is *Behina Aleph*. Hence, all that remains in the *Masach* is the *Behinat Aviut* of the *Keter* (see Part 8, *Ohr Pnimi* item 1).

We must remember that there is no ascent of *MAN* but to *Bina*. Hence, it does not mean that these *MAN* rose to *Keter de Keter*, but to *Bina de Keter*. Indeed, *Galgalta*, is regarded as merely *Bina de Keter*. You will also learn that *Galgalta* is divided like *Bina* and like *Tifferet*. Its Upper third is always covered and concealed in the *Achoraim de Bina*, but only in the two bottom thirds, which are *Behinat ZAT de Bina*.

The *Behinat* from *Chazeh de Tifferet* downward is where *He'arat Hochma* appears (Part 7, *Ohr Pnimi* item 45). Know, that this is the meaning of *Panim* and *Achoraim de Galgalta*. It is so because from the *Metzach* upward it is

Behinat Upper third of *Tifferet*, concealed and covered in the *Achoraim de Ima*. For that reason the *Se'arot Reisha* cover there.

From the place of the end of *Se'arot* down to the *Eynaim* is a place called *Metzach*. It is considered the two revealed thirds of *Tifferet* from the *Chazeh* downward where *Yesod de Ima* has already stopped.

It is written, “**This MA de Alephin comes out from the Metzach de AK.**” This is so because the existence of the manifestation of the *He'arat Hochma* begins there. However, above there it is covered with *Se'arot Reisha* for it is *Behinat GAR de Bina* and the Upper part of *Tifferet*, where *He'arat Hochma* cannot appear.

- 7. We have already explained above that things advance gradually: The Hevel of the Awzen is unfelt. A little bit of Hevel comes out of the Hotem, and the Hevel of the Hotem is less than the Hevel of the Peh, though they are all equal in that they raise Hevel.**

However, the Ayin has no Hevel, only Histaklut. The reason for this difference is that the three are Behinat Taamim, but the Ayin is Behinat Nekudot SAG, which is below the degree of Taamim.

Ohr Pnimi

- 7. Things advance gradually.**

It means that the sequence follows the gradual order of the *Aviut* in the *Masach*, as it contains five *Behinot Aviut*, discerned according to the *Sefirot de Ohr Yashar*. The first three *Behinot*, which are *Behina Dalet*, *Behina Gimel*, and *Behina Bet*, called “*Peh*”, “*Hotem*”, “*Awzen*”, are actual *Havalim*.

This is because they raise *Ohr Hozer* called *Hevel* in a manner sufficient for the emergence of *Partzuf* in *RTS*. They are the three *Partzufim*, *Galgalta*, *AB*, *SAG de AK*. However, *Behina Aleph de Aviut* does not raise sufficient *Hevel* for the *Hitpashtut* to the *Guf*. Hence, it is named *Histaklut Dak*.

Behinat Aviut de Shoresh, called *Keter*, does not have *Hevel* for *Hitpashtut* in the *Guf*. However, by the ascent of *Hey Tata'a* to the *Eynaim*, *Behina Aleph* too becomes capable for the emergence of a *Partzuf*, which is the *Partzuf* called *Nekudim*, or *BON*.

Also, by the ascent of *Hey Tata'a* to the *Keter*, meaning to the *Metzach*, *Behinat Shoresh de Masach* also become worthy of the emergence of a *Partzuf*. This *Partzuf* is called the new *MA*, which is the *Eser Sefirot de Atzilut*.

Hence, this *Ohr Hozer* that comes out on the *Hey Tata'a* that rose to *Metzach*, is only called manifestation of *He'arah*, or *Ratzon*, and not as *Hevel*, or *Histaklut*. This indicates that it does not have actual *Aviut*, but *Behinat Shoresh* of the *Aviut*, hence the name *Ratzon*.

The four *Behinot Aviut* are gradual magnifications in the will to receive. However, their *Behinat Shoresh* is only a *Behinat* will to bestow, without any will to receive, except that it is a *Shoresh* for them. For that reason it is named a mere *Ratzon*, or “*Ratzon of the Metzach*”.

- 8. This new Ohr MA that comes out of the Metzach is the very last, hence it has no Behinat Hevel, like the three, and no Behinot Histaklut, like the Nekudot of the Ayin. It has only Behinat He'arah.**

This is the meaning of what is written in the Zohar (Idra Zuta): “Appearing in the *Metzach*.” This is because there is only a separate manifestation of *He’arah*.

It is also the meaning of what is written in many places in the Zohar, “When the *Re’uta* came to create the *Olam* of *Atzilut*.” it means that *Metzach* of the *Ratzon de AK* came up in His will to create *Olam ha Atzilut* by the new *Ohr MA* that comes out of Him, by which the entire *Atzilut* was corrected. Thus, the meaning of *Ratzon* is the aforementioned *Metzach* of the *Ratzon*, because the translation of the *Ratzon* is *Re’uta*.

9. *Behinat AB* is in the *Rosh* of *AK*, which are *Behinat Mochin*, and their place is inside, opposite the place of the *Metzach*, where the *Mochin*, which are *Behinat AB*, mate with *Behina SAG*, being *AHP de Taamim de SAG*. These are below the *Mochin*, at the end of the *Rosh*. Because of the great *Ohr* there at the *Metzach*, due to that *Zivug*, a new *Ohr* extended from it downward, named “The New *MA*”.

10. When this new *Ohr* came out, named *MA de Alephin*, it sorted out what it could sort out from the *Nekudot de SAG* that had the breaking in them. These joined and participated with Him, and then the *MA* became *Behinat Dechura* and *SAG* became *Behinat Nukva*.

However, since this *SAG* has become *Nukva* to *MA*, it now acquired a different name, which is *BON de Heyin*, like this: *Yod, Heh, Vav, Heh* (יהוה || יהוה). It is no longer called *SAG*, but *BON*.

Ohr Pnimi

10. It sorted out what it could sort out from the *Nekudot de SAG* that had the breaking in them.

This examination begins at *Rosh ha Bet de Nekudim*, which is *Keter de Nekudim*. However, *Rosh ha Aleph de Nekudim* that stands above *Tabur* did not connect with this new *MA* because there wasn’t any breaking in it. This is because the *Masach* stands below it and the *Aviut* in the *Masach* cannot blemish above its location.

SAG became *Behinat Nukva*.

This does not refer to *SAG de AK*, only to the *Eser Sefirot* of the *Nekudim*, which the Rav calls *SAG* because their *Kelim* are from the *Behinat* lower nine of *SAG*, called *Nekudot de SAG*.

11. The thing is that the name *SAG* is the general *TNTO*. Though these are only *Nekudot de SAG*, it is not called *SAG*, like the rest of it, because they are but a single item in the name *SAG*. Hence, when this item, being the *Nekudot*, connected with the name *MA* and became *Nukva* to it, it is now called *BON*.

Ohr Pnimi

11. **Only *Nekudot de SAG*, it is not called *SAG*, like the rest of it.**

As it is written in the previous item, the *Eser Sefirot de Nekudim* are sometimes called *SAG*, because their *Kelim* are from *Nekudot de SAG*, meaning its lower half. It is written, “**Though these are only *Nekudot de SAG*, it is not called *SAG*, like the rest of it, because they are but a single item in the name *SAG*.**”

The essence of *SAG* is the *Taamim* in it. This means that before the *Masach* in it began to purify, there is *Komat Hochma* there. However, once it begins to purify from this *Koma*, there is no longer *Komat SAG* in it (see Part 6, *Ohr Pnimi* item 1).

12. **Though it is necessarily so, that although they are only *Behinot Nekudot*, there is a *Behina* in them that joins with the *Taamim de MA*, and a *Behina* that joins with the *Nekudot de MA*. The same applies for the other divisions, though all together, they are only *Behinot Nekudot de SAG*.**

Through this connection of *MA* with it, these *Nekudot* have now connected and became *Nukvin* (pl. for *Nukva*) to them. That reason they are called *Melachim*, from the word *Malchut*, indicating that they’ve become *Nukva* to *MA de Alephin*.

Ohr Pnimi

12. **There is a *Behina* in them that joins with the *Taamim de MA*.**

This is because the *Eser Sefirot de Nekudim* came out in five *Partzufim GASMB*. Hence, there is also *TNTO* in them, where each *Behina* connects in its opposite *Behina* in the *TNTO* of the new *MA*, though there are some changes in them that will be explained below.

13. ***The realization of the place of the *Hitpashtut* of these male and female *Partzufim* was made of the joining of *MA* and *BON*. Their place is the place where the *Nekudot* that came out through the *Nikvey Eynaim* were at first, meaning from *Tabur de AK* to the *Sof* of its *Raglaim*.**

The *Ohr Metzach* is called *MA* there. Though it came out above the *Metzach*, it expands from there downward and begins its existence from *Tabur* to the *Sof* of its *Sium Raglin*.

Ohr Pnimi

13. **The *Ohr Metzach* etc. and begins its existence from *Tabur* to the *Sof* of its *Sium Raglin*.**

This is because all *Eser Sefirot* of the new *MA* are an upshot of the *Eser Sefirot de Nekudim*, since they came out on the *Behinat Masach de Guf de Nekudim* that purified and rose to the *Metzach* (Part 8 *Ohr Pnimi* item 1). Hence, it cannot clothe *Rosh ha Aleph de Nekudim*, standing from *Tabur de AK* upward, but begins at the *Peh de Rosh ha Aleph*, which is at the place of *Tabur de AK*. Its existence necessarily begins from the *Tabur* to its *Sium Raglin*.

14. **What has changed now from the beginning, when the *Nekudot* of the *Eynaim* came out, is that then the *Nekudat Keter* was by itself,**

alone in its place. After it was the *Nekudat Hochma* alone by itself, and similarly were all ten *Sefirot*.

However, a great *Tikun* was added now. The point of *Keter* extended and expanded from its place down to close to the *Sium Raglin* of *AK*. This entire measure of *Hitpashtut* is called *Olam ha Atzilut*, and that point is called *Nukva de Atik Yomin*.

Likewise, *Atik Yomin Dechura* that was made of the *Taamim de MA* expanded similarly too, and so did all the rest, *AA* and *Nukva*, *AVI* and *ZON*. They clothed one another up to *Behinat ZON* so that the *Raglaim* of all the *Partzufim de Atzilut*, whether *Atik*, *AA*, *AVI*, or *ZON*, all ended equally. They end together, slightly above *Sium Raglin* of *AK*, and this is the *Sium* of the entire *Atzilut*.

By so doing, they became *Neshama* to one another, one clothing the other. Also, by that the creatures can receive the *Orot Elyonim*, which are now covered and clothing one within the other. Their *Kelim* grew too by expanding all the way down. Since they are big *Kelim*, they have the strength to receive their *Orot*.

Ohr Pnimi

14. The point of *Keter* extended and expanded from its place down etc.

This means that one *Sefira* of *Keter* expanded into a complete *Partzuf Rosh* and *Guf* in itself. It is called *Partzuf Atik de Atzilut*, whose place begins at *Tabur de AK* and expands to *Sium de Atzilut*.

The reason for this *Hitpashtut* is the ascent of the *Hey Tata'a* to the *Keter*. In *Nekudim*, when *Hey Tata'a* rose to the *Eynaim*, it caused each degree to divide in two: *GE* became the *Elyon*, and *AHP* became the *Tachton*, as in the division of *AVI* and *YESHSUT*.

Now the *Hey Tata'a* rose to the *Keter* and all lower nine came out of the degree of *Keter*. Hence, *Keter* was divided and made into a complete degree in itself. From the *Metzach* upward they are the *GAR* in it, and the *Rosh* in it. From the *Metzach* down it is *Behinat Guf* and *ZAT* in it. It is called *Atik de Atzilut*. Similarly, each and every *Sefira* of the *Eser Sefirot de MA* was divided into a whole *Partzuf* in itself, *Rosh* and *Guf*.

They clothed one another up to *Behinat ZON*.

This is because each *Partzuf* is born and comes out of the *Peh* of the *Rosh de Elyon*, hence clothing the *ZAT de Elyon* from the *Peh* down.

Slightly above *Sium Raglin* of *AK*, and this is the *Sium* of the entire *Atzilut*.

The *Sium Raglaim* of *AK* is at the actual *Nekuda de Olam ha Zeh*, as it is written, "And His feet shall stand upon the mount of Olives." However, the *Sium* of *Atzilut* is made in *Tzimtzum Bet de AK*, where *Bina* and *ZON de Eser Sefirot de NHY* from *Behinat SAG de AK* came out of *Olam Atzilut* and became the Separated *BYA*.

Thus, the distance between the *Sium* of the *Atzilut* and the *Sium Raglaim* of *AK* is as the measure of the above *Bina* and *ZON de Eser Sefirot de NHY*. It is written that the *Sium* of the *Atzilut* is slightly above *Sium Raglaim* of *AK*.

Their *Kelim* grew too by expanding all the way down. Since they are big *Kelim*, they have the strength to receive their *Orot*.

This is because the *Gadlut* of the *Kelim* means multiplicity of *Masachim*. The *Masachim* diminish the *Orot* to expand in measure and weight so that the *Orot* can exist in the *Kelim*.

- 15. This *Ohr* of the new *MA* that comes out of the *Metzach* is the eighth *Melech*, called *Hadar* (mentioned in Parashat Vayyishlach), where death is not mentioned in the Torah, since he did not die like the others. On the contrary, he corrects and sustains the first seven *Melachim* that died before him.**
- 16. When he came out, he immediately began to sort these *Behinot Melachim* out, to make *Behinot Nukva* to him, called *BON de Heyin*. Hence, it is said about him, “and Hadar reigned in his stead; and his wife's name was Mehetabel.” This is as the Zohar says, “Until now, the male and female were not mentioned at all. Now, however, because of them they all exist, for now there are visible male and female,” as mentioned in Idra Raba.**
- 17. *This above-mentioned *Behinat Ibur* was forced to wait and be delayed for twelve months, as it is written in the *Tikkunim* in an article called “The Measurement Line”. The reason was to correct the entire *Atzilut*, which are the twelve *Behinot Atik* and *Nukva*, *AA* and *Nukva*, Upper *AVI*, *YESHSUT* and *ZON*, Yaakov and Leah. These are twelve complete *Partzufim*, hence the reason this *Ibur* had to last twelve months.**

Ohr Pnimi

- 17. This above-mentioned *Behinat Ibur* was forced to wait and be delayed for twelve months.**

Komat Malchut, which is the most restricted *Katnut* possible, is called *Ibur*. This comes from the word *Avara* (impregnation) and *Dinim*, as it is written “But the LORD became pregnant in me for your sakes.”

However, here we should understand, that they are three *Sefirot* in thickness, in the form of *Gimel Kavim*, called *NHY*. This is because a lesser measure than that is not called a *Partzuf*, as it is written, “and behold a well in the field, and, lo, three flocks of sheep lying there by it,” which are *NHY*.

Even though the *Koma* is but one *Sefira* of *Malchut*, still, because there is *Tikun Kavim* there, it contains three *Behinot*: right, left, and middle. These three *Behinot* in *Komat Malchut* are called *Netzah*, *Hod*, *Yesod*, hence we discern them as standing thickwise one within the other.

This indicates that although there are three *Sefirot* there, they do not increase *Komat Malchut* in any way. Instead, all those three are on a *Koma* of a single *Sefira*.

The issue of the months of pregnancy refers to renewals of *He'arot* that the *Partzuf* generates and manifests during the situation of *Behinot Ibur*. These are seven months, nine months, or twelve months. Any *Hidush He'arah* is called

“Month”, and here the Rav says that this *Ibur* consists of twelve months, to manifest twelve *Partzufim*.

The reason was to correct the entire *Atzilut*, which are the twelve *Behinot*.

It means that through the ascent of this *MAN* to the *Metzach*, which is *Behinat Bina de Keter*, where the *Eser Sefirot* on *Komat Malchut* came out, called *Ibur*, this *Ibur* needs to fully correct the entire *Atzilut*, all the way. Also, because they are twelve *Behinot*, they need twelve months.

The reason for that is because all the *Behinot* diminished, fell and broke during the breaking of the vessels *de Nekudim*, all together rose to *MAN* to this *Ibur*. The Rav said above (item 2) that they contain all the *Partzufim* from *Olam Atzilut* and *BYA*, all of them (see *Ohr Pnimi* item 4). This is because all four *Achoraim* of the Upper *AVI* and *YESHSUT*, contained in the three *Kavim KHB*, rose and regrouped above (*Ohr Pnimi* item 2), as well as the seven *Orot* of the *Reshimot* that remained of the seven *Melachim* that fell to *BYA*.

The four *Achoraim de AVI* and *YESHSUT* contain all the *Partzufim de GAR* that came out in *Atzilut*. Also, the seven *Orot* contain the *ZON*, four *Olamot Atzilut* and *BYA*. Thus, all the *Olamot* contained in the *MAN* that rose to the *Zivug* to *Keter*, and thus must all be corrected by this *Zivug de Ibur*.

You already know that there is an opposite value between the *Orot* and the *Kelim*. In the *Kelim*, the *Elyonim* grow first, and in the *Orot* it is the opposite, the *Tachtonim* clothe first. Hence, *Komat Ibur*, called *NHY* clothes *Kelim de KHB*.

It turns out that by the above-mentioned general *Zivug*, all twelve *Partzufim* came out from the *Behinat Ibur*, one below the other, *KHB de Atik* and *Nukva*, and afterwards *KHB de Arich Nukva*. After that *KHB de AVI*, then *KHB de YESHSUT*, then *KHB de ZON*, and then *KHB de Yaakov* and *Leah*. All of them came out by the single *Zivug Elyon*, though they came one below the other in a gradual order.

18. *This *Behinat Ohr Metzach* is sometimes mentioned in the book of *Zohar* in that manner, which is “When the Upper *Metzach* appeared etc.” The thing is that the profusion of *Ohr* in that place causes *He’arah* to expand and extend below.

***Reisha de AK* is the place of the *Mochin* in it, being *HaVaYaH de AB*. Their place is inside the *Rosh* and the *Metzach* coats and covers opposite them. That was the place of the *Zivug* of the *Orot Mochin*, called *AB*, with *Orot de Awzen Hotem Peh*, called *SAG*.**

Hence, from that place itself, which is the *Metzach*, standing opposite the *Mochin*, came this new *Ohr MA* that was born out of the above *Zivug*. This *Ohr* that came out of the *Metzach* expanded from there down, and its primary existence stood from *Tabur de AK* down until close its *Sium Raglin*.

Ohr Pnimi

18. **The profusion of *Ohr* in that place causes *He’arah* to expand and extend below.**

We have learned that all four *Achoraim de AVI* and *YESHSUT* and all seven *Orot* of the seven *Melachim*, all rose to *MAN* to the *Metzach*. It has also been explained that first there was a *Zivug* on the *Masach* only on *Komat Malchut*,

called *Ibur*. That corrected only a very small portion of the general *MAN* that rose there, only the *Behinot NHY* in each *Partzuf* from the *Partzufim* of *Atzilut*.

Accordingly, most of the *MAN* remained there without any *Tikun*. Also all these four *Komot Rosh* and *Guf*, contained in the *Achoraim* of the Upper *AVI* and the four *Orot DHGT*, the four *Komot Rosh* and *Guf* contained in the *Achoraim de YESHSUT*, and the four *Orot NHYM*, all these remained there without *Tikun*.

It is written, “**the profusion of *Ohr* in that place causes *He'arah* to expand and extend below.**” It is so because thus they became *MAN* to the Upper *AB SAG*. It is as he wrote that by this *Zivug* from the *He'arat AB*, the *Hey Tata'a* descends from the place of *Metzach* to the place of the *Peh*. Then the *Zivug* is made on the *Hey Tata'a* in the place of *Peh*, and *Komat Keter de MA* extends on it. This is the *Behinat Zachar de Atik*, meaning the first *Koma* of the new *MA*.

This *Ohr* that came out of the *Metzach* expanded from there down.

This is because this new *Ohr* that came out of the *Zivug de AB SAG* expanded and came to *Rosh ha Aleph de Nekudim*, standing from *Tabur de AK* upward, and from it to *Rosh de Atik*, standing in the place of *GAR de Nekudim*. Also, *Rosh de Atik* came out from the place of *Peh de Nekudim* upward to the *Tabur de AK*, and *Eser Sefirot de Guf* from *Peh de Nekudim* downward to *Sium* of the *Atzilut*.

We must thoroughly understand the difference between here and the previous *Partzufim*. In all the previous *Partzufim* the ascent of the *Masach* was after the completion of its *Hizdakchut* to the *Rosh* of its *Partzuf Elyon*, meaning its *Shoresh*.

Here, the *Masach* rose to the *Ali Elyon* since the *Elyon* of the new *MA* is *Partzuf Nekudim*. It had to rise to the *Peh* of *GAR de Nekudim* and not to *AB SAG*, which are the *Partzuf Elyon* of *Nekudim*. However, this thing was already explained by the *Rav* above (item 4), where he says that the reason is that *GAR de Nekudim* themselves are not corrected, hence the *Behinat* raising *MAN* there was to *AB SAG*.

GAR de Nekudim did not break, nor were they even touched by the cancellation of the *Achoraim*, since they are only *Behinot* additions to what they received through *He'arat NHY de AK*. However, their own *Behina*, meaning everything that came out at the beginning of their creation, was not cancelled from them even a bit.

Yet, since the *Masach* rose to them with all the *Reshimot* in it, their ascent caused the manifestation of the absence in them. This is because the whole issue of the correction of *GAR de Nekudim* was by the *Achor be Achor*, meaning the small *He'arah* that they received from the *Ohr* of the *Awzen* (Part 7, *Ohr Pnimi* item 5).

It is so because through the *He'arah* of the *Achoraim de Bina*, they are not blemished at all by the *Hey Tata'a* in the *Eynaim*, which is at *Keter de Nekudim* above them, preventing *He'arat Hochma* from them. Without it, they would not receive *Hochma* too, because of the *He'arat Bina* in them, which has no wish for *Hochma*, but for *Hassadim*, “for she delights in Mercy.”

The *Masach* and the *Reshimot* rose to them, as all these *Reshimot* are *Behinot ZON* that require *He'arat Hochma*. They had already had *He'arat Hochma*, for even the four *Achoraim de AVI* and *YESHSUT* are also *Reshimot* from the *Komot* that emerged on the *MAN* of *Yesod de AK*, called *Vav* and *Nekuda*, which are *Behinot ZON*.

Then, *Ima de Nekudim* had to stop her *Behinat Achoraim*, and could not do so because of the *Hey Tata'a* above her. For that reason the deficit appeared because of the *Tzimtzum Hochma* by the force of the *Hey Tata'a* over her. Because the deficit appeared, they too had to rise to *MAN* to their *Elyon* to receive *Tikun*.

Thus, *GAR de Nekudim* were forced to rise with the *Masach* and the *Reshimot* to their *Rosh de Elyon*, which is *Rosh de SAG de AK*, and all of them became *Behinat MAN* to the *Rosh de SAG*. In the beginning, the *Masach* was incorporated in the *Zivug de Rosh SAG* itself. By that it did not become more *Av* from the *Behinat Aviut* in the *Keter de Masach* because the last *Behina* it had as a *Masach* in *Partzuf Nekudim* is *Behina Aleph*, and it is known that the last *Behina* is always lost by the past *Hizdakchut*.

It turns out that the *Masach* cannot become more *Av* now, but only in *Behinat Shoresh*, which is *Behinat Aviut de Keter*. It is therefore considered that the *Masach de Rosh SAG* rose for that *Zivug* to its *Behinat Metzach*, meaning *Galgalta*, which is *Keter de Rosh*.

The *Metzach* is a part of the *Galgalta*, but it is its *Behinat Bina*. The *Ohr Elyon* mated with the *Masach* and *Eser Sefirot* came out on it on *Komat Malchut*. This is so because even though the *Hey Tata'a* is also incorporated in this *Masach*, yet because she stands at *Keter*, only *Aviut de Keter* can manifest in her, producing only *Komat Malchut*. You already know that this *Zivug* is called *Behinat Ibur* and has three *Kavim*, called *NHY*.

However, this is still not all of it. In this *Zivug* the *Reshimot* are not corrected in the *Masach*, only the smaller part in them. Thus, there was still great pressure there, due to the abundance of *Ohr* of all the *Reshimot* that need correction. It is known that the *Reshimot de ZON* have a great connection with *Behinat Bina*, being *SAG*, to receive *Behinat He'arat Hochma* from her through the connection of *Bina* and *ZON de Ohr Yashar*.

Hence, he rose a second time to *MAN* to *SAG de AK*. Then *Rosh SAG* returned the *Panim* to the *Mochin* in it, meaning *Behinat HGT de AB*, clothed in its *Rosh* in *Behinat Mochin* and *Neshama*. The *AB SAG* are found to be mating and the new *Ohr* that comes out of this *Zivug* lowers the *Hey Tata'a* that rose to *Metzach* there, when reaching *Rosh SAG*.

This is because *Orot de AB* are always complete and there is no breaking in them, for which it lowered the *Hey Tata'a* to the place of the *Peh*, meaning in the place of the *Zivug*, operating in *AB* itself. Because the *Hey Tata'a* came to its place in the *Peh*, the *Masach* received *Behina Dalet de Hitlabshut* from her, and *Behina Gimel de Aviut* in her.

In that state the *Ohr Elyon* that mated with the *Masach* generated *Eser Sefirot* on *Komat Keter*. This *Koma* emerged on the *Masach* and *Reshimot* now contained in *Rosh SAG* itself. From there the *Masach* descended to the place of *Tabur de AK*, meaning to the *Tachton de SAG*, and the same *Eser Sefirot* came out in *Komat Keter*, which is *Behinat Rosh ha Aleph de Nekudim*.

The *Masach* descended from there to the place of *Peh de Nekudim* and there too *Eser Sefirot* came out in *Komat Keter*. These *Eser Sefirot* are *Behinat Rosh de Atik Dechura*. From *Peh de Nekudim* down, *Eser Sefirot de Guf* expanded from above downward, which are called *ZAT de Atik*.

In fact, the *Masach* should have come down to the place of *Chazeh de Nekudim* for there is its true *Shoresh*. This is because this *Masach* was from *Behinat Guf de Nekudim*, meaning from the *Hitpashitut* of the seven *Melachim*.

However, *GAR de Nekudim* needed it, for they receive *Komat Keter* from it, and hence hold it in their place. Moreover, it is considered their *Behinat Zachar*

[another version from the manuscript of Baal HaSulam, requires scrutiny: It is truer to say that *Atik* clothes the *Guf de Rosh ha Aleph de Nekudim*. This is because *Atik* is *Rosh ha Aleph de Atzilut*. We can also answer that even though *GAR de Nekudim* actually stand below *Tabur de AK*, because of *Behina Dalet* that mixed in them, yet in fact, they clothe from *Peh de Rosh SAG* downward, and the *Atzilut* below *Tabur de SAG*.], meaning because it gives them *GAR*, which they do not have when they are first created.

- 19. *When the *Tikun* of the eighth *Melech* came, called *Hadar*, he first sorted out the *Nitzotzot* and the *Kelim* from among them too. Every thing he sorted from them was but the female parts in all the *Partzufim*. It is so because in the beginning, it started to sort out the purest among them through the *Ibur Elyon*.**

From that *Nukva de Atik* was made, after the *Ohr* of the 248 *Nitzotzin* mixed with the *Ohr* of the *Nekudat Keter* that remained in *Atzilut*. Also, the *Kelim* of the *Melachim* mixed with the new *Kelim* of the new *MA*. *Nukva de Atik* and *Atik* were made of all of that, and it follows similarly in all of them.

Ohr Pnimi

19. **He first sorted out the *Nitzotzot* and the *Kelim* from among them too.**

It means that besides sorting the *Orot de BON*, which are the *Reshimot*, he also sorts the *Nitzotzin* and the *Kelim* because by sorting the *Orot* and the *Reshimot*, the *Kelim* receive their correction too. This is so because the *Reshimot* correct and raise to themselves the *Kelim* that are related to them.

This matter of sorting out means that he gives them from his *He'arah*, as we've explained above. The *Rosh de Eser Sefirot* of the new *MA* that came out by the *Zivug Elyon de AB SAG* clothes the place of *GAR de Nekudim*, and they receive *Komat Keter* from him.

This is considered that the new *MA* sorted *GAR de Nekudim* and corrected them to be *Behinat Nukva* to him, meaning receive his bestowal. It is called "sorting" because each degree of the new *MA* sorted precisely those parts of *BON* related to his degree because all the *Reshimot* of *BON* from the *GAR* and *ZAT* rose to *MAN* at once (*Ohr Pnimi* item 17).

The new *MA* sorted them gradually, one by one, meaning according to the appearance of his own degrees. This is because when *Atik de MA* was created, it sorted the better among the general *MAN*, meaning the *GAR de Nekudim*. He added them to himself, to *Behinat Nukva de Atik*, and then when *AA de MA* was created, it sorted the part that belongs to his degree. He added it to himself, to his *Behinat Nukva* and so on similarly. It is for this reason that it is called sorting.

The female parts in all the *Partzufim*.

All the males were made of the new *MAN*, and all the females were made of the *Orot* and the *Nitzotzin* and the *Kelim* that remained of *Nekudim* after the breaking of the vessels. However, in *AVI* and *ZON* there is *Hitkalelut* of the *BON* in the males, and the *Hitkalelut* of *MA* in the females too. This will be explained in its place.

It started to sort out the purest among them through the *Ibur Elyon*.

The beginning of the sorting is during the first *Zivug* of the ascent of *MAN* to *Metzach de SAG* that was in *Rosh SAG* itself. At that time only *Komat Malchut* came out (*Ohr Pnimi* item 17).

Since that *Koma* and *Ibur* of the new *MA* had just come out, he immediately sorted for himself the *Orot*, *Nitzotzin* and *Kelim* that belong to him from the general *MAN*, in the same quantity and quality of the *Behinot Ibur*. They rose from *BYA* to *Atzilut* and were corrected there in the form of *Gimel* within *Gimel*, and we have already explained that the *Komat Ibur* is the three *Sefirot NHY*.

They clothe the three *Kelim Elyonim KHB* because of the opposite value between *Kelim* and *Orot* (*Ohr Pnimi* item 17). You find, that now they were sorted and only the best, highest *Kelim* among the *Kelim* and *Nitzotzin* that fell to *BYA*, meaning *Kelim de KHB*, rose from *BYA* by the *Koma de Ibur*. That is the meaning of the words, “**in the beginning, it started to sort out the purest among them through the *Ibur Elyon*.**”

***Nukva de Atik* and *Atik* were made of all of that.**

He wishes to say, *ZAT de Nukva de Atik*. However, *GAR de Nukva de Atik* were not sorted even a little bit from the *Nitzotzin* and *Kelim de BYA*. Rather, she is made of *GAR de Nekudim* from the same *Behinot* that the breaking did not touch at all.

- 20. Aferwards, through *Zivug de duchra de Atik* with its *Nukva*, they brought up and sorted *Nitzotzot* that were fallen below, the suitable part for *Nukva de Arich*. They entered the place of the *Ibur* as *Mayin Nukvin*, where they sweeten and correct by spending the time of the *Ibur*, becoming *Behinat Partzuf*.**

Ohr Pnimi

20. **Through *Zivug de duchra de Atik* etc. the suitable part for *Nukva de Arich*.**

The Rav was very brief here, relying on other places. Between the above *Zivug de Ibur* and the *Zivug Dechura* with *Nukva de Atik*, between them was the *Zivug de Gadlut* through *AB SAG*. It ejected the *Hey Tata'a* from the *Metzach* to the *Peh*, and *Eser Sefirot de Rosh* and *Guf de Atik* came out on *Komat Keter* (*Ohr Pnimi* item 18).

This is so because a *Zivug* is not performed when the *Partzuf* is in *Behinat Ibur*. Only after the *Zivug de Gadlut de AB SAG*, when *Atik* and *Nukva* acquired *Komat Keter*, did they mate and sorted the *Nukva de AA*. He also does not explain here how the *Zachar de AA* is emanated here, for he only comes to clarify the sorting out of the females of *Atzilut*, and how they are all made of the name *BON*.

Indeed, the matters of *MA* and *BON*, and how they connect, are generally quite scattered in the Rav's words, and they are also very brief. There is a great need to gather the essentials in a single place to make it possible to interpret all the many details that the Rav introduces before us.

First we must understand the difference between the new *MA* and the *BON*. Know, that the entire difference is the matter of the ascent of *Hey Tata'a*. In *BON*, all its *Kelim* are from *Behinat Hey Tata'a* in the *Eynaim*, as they so emerged at their creation, and in the new *MA*, all its *Kelim* are considered as *Behinat Hey Tata'a* that rose in *Galgalta*. It is so because this is how it emerged

in the beginning of its creation, and anything that comes out in a *Partzuf* in the beginning of its creation never changes.

Even though it later receives additional *Gadlut*, the *Kelim* of the *Kamut* do not change by that, much less multiply. Instead, the same *Kelim* he had during the *Kamut*, in quantity and quality, grow in *Koma* and *Aviut* during his *Gadlut*, and remember that.

The *Zivug de Ibur* of the new *MA* has already been explained. Its origin is the *Masach de Guf* of the *Nekudim* that purified and rose to *Rosh de SAG*. By force of its *Hitkalelut* in the *Zivug* there, it became *Av* only in the measure of the *Aviut* of the *Keter*.

Hence, when it mated with the *Ohr Elyon*, it did not raise *Ohr Hozer*, but only on *Komat Malchut*. This is because the last *Behina* he had in *Guf de Nekudim* is *Behina Aleph*, and that disappeared with the *Hizdakchut* of the *Masach*.

However, you should remember that *Behinat Hitlabshut* always remains, even from the last *Behina*. Hence, here too there is *Behina Aleph de Hitlabshut*. It turns out that *Komat Behina Aleph*, which is *Komat ZA*, came out here as well. However, it is *Komat Zachar*, having *Zivug* only in the *Hitkalelut* with the *Nekeva*, which has *Aviut*, as there is no *Zivug* but only from *Behinat Aviut* (Part 6, *Histaklut Pnimit* item 14).

Thus, there really is *Komat ZA* here, but considering the *Behinat Kelim*, there are only *Kelim* from *Komat Malchut* here. For that reason it is only named *NHY*, being the three *Sefirot* in *Komat Malchut*.

Nevertheless, of course there is *Komat ZA* there as well, being *HGT*, meaning the three *Sefirot* thickwise from *Komat ZA*, but they are clothed inside *NHY*. This is because this *Koma* comes from *Reshimo de Hitlabshut*, from which there are no *Kelim*.

Know, that the name *MA* is primarily *Komat ZA* because *Komat Malchut* is never called by the name *MA*. Hence, *MA* is always considered half of the *Partzuf* of the *Zachar*. Because there is no *Zivug* from its own *Behina*, as there is only *Behinat Hitlabshut* in it, it cannot be corrected except by joining and mixing with the *Aviut* of the *Behinat Nekeva*. Thus we have explained the *Zachar* and *Nekeva* from the *Behinat* new *MA* itself, being the *Reshimo de Behina Aleph de Hitlabshut* and the *Behinat Hey Tata'a in Galgalta*, which is *Komat Malchut* from the *Behinat Aviut*.

We might ask: "How then is there *Behinat MA* in all the *Partzufim*, since *MA* is only *Behinat Hitlabshut*, unfit for *Zivug* with the *Ohr Elyon*? For that reason it joins with the *Aviut* in the *Reshimot* of *Kelim de BON*. That is also the reason that *BON* is considered the *Nekeva* of *MA*, since his own *Nukva* operates only in *Rosh de RADLA*, which is the first *Rosh* of the new *MA*. From there downward it takes the *Reshimot de Aviut* of the *BON* for itself, as its *Behinat Nukva*, and remember that.

However, we have already explained that the *MA* of the first *Rosh*, though it too has its own *Behinat Malchut* there, it still sorted *GAR de BON* for itself as *Behinat Nukva*. Indeed, that *Zivug* is very hidden, and there are also doubts regarding the *Behinot* of *Nukva* there, and this is not the place to elaborate on them. I have already explained the doubts in my commentary on the Tree of Life "Panim Meirov and Panim Masbirot", and study it there.

There is a very important rudiment to know here: The *Nekeva* of the above new *MA*, which is its *Malchut*, remains concealed in *Rosh de Atik*. However, she does not appear at all in all the *Partzufim* below *Atik*.

Know also, that the *Hey Tata'a*, concealed in the above *Rosh de Atik*, manifests in the two bottom thirds of *Netzah* and *Hod de Atik*, though because of that they went out of *Atzilut* as *Dadei Behema*. However, it does not appear in the entire *Atzilut*, but only from her *Behinat He'arah*, and nothing of her *Behinat Atzmut*.

The primary difference between *Kelim de MA* and *Kelim de BON* is during the *Katnut*, meaning in the *Ibur*. On the part of the *Kelim de BON*, there should be a complete *Behinat ZA* even in *Behinat Ibur*, meaning three *Kavim HGT* and three *Kavim NHY*. This is because the *Katnut de BON* is *Hey Tata'a* in the *Eynaim*, leaving two *Kelim* in the *Behinat Atzilut* of all the degrees, which are *Keter* and *Hochma*, and ejects *Bina* and *ZON* to *Behinat BYA*.

Hence, each *Partzuf* has two *Orot Ruach Nefesh*, clothing two *Kelim Keter* and *Hochma*. However, on the part of the *Kelim de MA*, where the *Hey Tata'a* rose in *Keter*, only one *Sefira* remained in the *Atzilut* of all the degrees, namely *Sefirat Keter*. The lower nine of all the degrees went outside the degree.

For that reason there is only *Behinat ZA de Hitlabshut* in the *Zivug* of the *Katnut*, which is *Behinat HGT*, but it has no *Kelim*, while *Komat Malchut de Aviut* does have *Kelim*. Thus, *HGT* must clothe inside *NHY*, meaning in *Kelim de Komat Malchut*.

From this explanation you will understand the difference between *GAR de Atzilut* and *ZON de Atzilut*. In *GAR de Atzilut* there are only two *Zivugim*: *Zivug de Katnut*, called *Ibur*, and *Zivug de Gadlut*, though in *ZA* there are three *Zivugim*: *Ibur*, *Yenika*, *Mochin*.

The reason is that there is a great difference between the *Nukvin* (pl. for *Nukva*) of the two *Partzufim Atik* and *AA*, and the *Nukvin de AVI* and *ZON*. The *Nukvin de Atik* and *AA* are from *Behinat Keter de Nekudim* where the breaking did not strike at all. For that reason they were left with all the *Ohr* from the *Eser Sefirot* that extended to them from the *Nikvey Eynaim de SAG*, meaning the entire measure that came out during the *Katnut de Nekudim*.

It thus follows, that during the *Zivug de Atik* and *Nukva* to generate *Behinat Katnut de AA*, called *Ibur*, it is born out of there complete, in *Komat ZA*, which are *Orot de Ruach Nefesh* in *Kelim de HGT NHY*. The *Zachar de Atik* is *Behinat MA*, and there are no *Kelim* in his *HGT* since he is considered *ZA* of *Hitlabshut*. Yet, through its stay in *Behinat Me'i* (intestine) *de Nukva de Atik*, where her *Katnut* is also from the *Hey Tata'a* in the *Nikvey Eynaim*, he acquires the *Kelim de HGT* operating in the *Nikvey Eynaim*.

Thus, even the first *Zivug* of *Katnut de Atik* and *Nukva* brought out *Partzuf de AA*, complete in *Komat ZA* in *Kelim de HGT* and *Kelim de NHY*. Similarly, when *AA* and *Nukva* mated for the *Katnut de AVI*, called *Ibur*, they too were born in *Komat ZA*, complete.

This is so because *Nukva de ZA* too does not need her *Zachar* in the *Behinat Zivug de Katnut*, since she is *Behinat Keter de Nekudim*. Hence she gave *AVI* the *Kelim de HGT* from the *Behinat Hey Tata'a* in the *Eynaim*, and *AVI* came out in complete *Kelim de HGT* and *NHY*.

However, they lack *GAR*, for which they rose a second time for *MAN*, for *Zivug de Gadlut*, where *Atik* and *Nukva* emanated the *GAR* at one time for *AA*. Also, *AA* and *Nukva* mated and emanated *GAR* to *AVI*. It turns out that they were completed in two *Zivugim*.

It is not so with *ZA* because the *Nukva* is not complete in *AVI*, even from the *Behinat Katnut de BON*. Hence, even the *Behinat Katnut de BON* needs to receive from her *Zachar* from the *Behinat MA*.

It turns out that the *Zivug de AVI de Katnut* for the *Ibur de ZON* was in *Ibur* by the force of *MA*. Since *MA* is only *Komat ZA* of *Behinat Hitlabshut*, and in *Behinat Aviut* it has only *Komat Malchut*, it therefore has only *Kelim de NHY*. As a result, *Komat HGT* must clothe inside *NHY*.

Because of that *ZA* is born only on *Komat NHY*, where the *Behinot HGT* is clothed in it, and it has only *Kelim de MA*, which are *Komat Malchut*, where it is divided into *NHY* by *Tikun Kavim*.

Hence, it needs *Zivug de Yenika* in order to be completed with *Kelim* for *HGT*. It is so because through *Yenika* from its mother's milk it acquires the *Behinat Kelim* from the *Hey Tata'a* in the *Eynaim*, as it is written, "His eyes are washed with milk, and fitly set."

It acquires *Kelim de HGT* through this *Zivug*, and then *Komat ZA* is fully completed in *Behinat Nefesh Ruach* in it. *Ruach* clothes the *Kelim de NHY*, and in order to acquire *GAR* too, it needs to rise to *MAN* for a second *Ibur de Mochin*. Then *AVI* mate in *Behinat Gadlut*, and give him *Mochin de GAR*, and he is then fully completed.

Thus, *ZA* is not completed before it undergoes three *Zivugim*: *Ibur Aleph* for *Gimel* within *Gimel*, meaning *HGT* inside *NHY*, because it only has *Kelim* from the side of *MA* at that time. Then *Zivug de Yenika*, by which it acquires *Kelim* from the part of *BON*, from the *Hey Tata'a* in the *Eynaim*, at which time it acquires *Kelim de HGT*, and *HGT* expand from within the *NHY* as they already have *Kelim*. After that, *Ibur Bet de Mochin*, when it acquires its *GAR*.

However, *GAR de Atzilut*, which are *AA* and *AVI*, do not need a *Zivug de Yenika*, since they acquire *Kelim de BON* from the *Zivug de Ibur Aleph* too. This is because *Nukva de Elyon* has complete *Orot de BON* from the *Behinat Hey Tata'a* in the *Eynaim*, and does not need the *Behinat Zachar de MA* for that.

Consequently, as soon as they are born, they have complete *Kelim* for *HGT* and *NHY*. However, they need *Ibur Bet de Mochin*. Thus, they do not need more than two *Zivugim*, which are *Ibur Aleph de Katnut* and *Ibur Bet de Mochin*.

Now we come to the essence of the Rav's words here. He says: "**in the beginning, it started to sort out the purest among them through the Ibur Elyon. From that Nukva de Atik was made.**" It means the first raising of *MAN* where all the *Behinot* of *Achoraim de AVI* and *YESHSUT* and the seven *Orot* of the seven *Melachim* rose, being that they were all contained in the *Masach de Nekudim* that purified and rose to *Behinat Masach de Rosh SAG* (*Ohr Pnimi* item 2).

Then, *Behinat Katnut* of *Atik* and its *Nukva* came out there because *Behinot BON* too, contained in the *Masach* that rose, joined with this new *Zivug*, but with the better parts in them, which is *Behinat Keter de BON*. After that *Atik* and *Nukva* rose to *MAN* to *Behinat Zivug Bet de Gadlut*, to *Rosh de SAG*.

In that state the *Rosh de SAG* mated with *AB*, which are the *Mochin*. The *He'arat AB* lowers the *Hey Tata'a* from the *Eynaim* of *Rosh SAG* to the *Peh*, like the place of the *Zivug* which occurs in *AB* itself. The *Komat Keter* emerges, *Atik* and *Nukva* come down to their place and produce *Eser Sefirot* from below upward in *Komat Keter* for their *Behinat Rosh*.

Then they expand from above downward to their *Behinot Guf* as well. However, we should remember that their *Behinot Katnut*, which came out in the first *Zivug*, still haven't changed in them. This is because any *Eser Sefirot* of this *Rosh* and *Guf* expanded in the first *Kli de Keter* that they had during the *Katnut*. From *Bina de Keter* upward, *Eser Sefirot de Rosh* on *Komat Keter* came out. From *Bina* down, *Eser Sefirot de Guf* came out.

Thus, *Kli de Keter*, which was but a single *Nekuda* before, now expanded into a complete *Partzuf*, *Rosh* and *Guf*, through the *Sium* of the *Atzilut*.

It is written, “**Aferwards, through *Zivug de duchra de Atik* with its *Nukva*, they brought up and sorted *Nitzotzot* that were fallen below, from the suitable part for *Nukva de Arich Anpin*. They entered the place of the *Ibur* as *MAN*, becoming *Behinat Partzuf*.”**

Interpretation: It is known that all the *MAN* in general that belong to all four *Olamot* *ABYA* rose together as *Reshimot* incorporated in the *Masach*, up to *Rosh de SAG*. However, each *Partzuf* took only what relates to its own *Behina*, and left the rest for its following *Partzuf*. The second *Partzuf* also took the *Behinat MAN* from that entirety that belongs to its degree, and left the rest for the *Partzuf* that follows it, and so did all the degrees through the end of *Assiya*.

We have already explained the two *Behinot MAN* that *Rosh de SAG* sorted for the two *Zivugim de Katnut* and *Gadlut de Atik* and *Nukva*. He left all that remains in the general *MAN* to the sorts of *Atik* and its *Nukva*, for *AA* and its *Nukva*.

First, *Atik* sorted the *Behinat MAN* relating to the *Zivug de Katnut de AA* and *Nukva*, which is for their very creation, because the essence of the *Partzuf* is from the *Zivug de Katnut*. Conversely, the *Zivug de Gadlut* is not the essence in any *Partzuf*; it is considered as mere addition, being in the *Partzuf* intermittently, not permanently.

Hence, the *Partzufim* of *Atzilut* come out in two *Zivugim*, even the *GAR* among them. The reason for it has already been explained in previous parts, which is by the ascent of the *Hey Tata'a* in the *Eynaim* through the association of *Midat ha Rachamim* with *Din*.

Consequently, in the *Partzufim* of *Nekudim* the *Hey Tata'a* came out permanently. Here in *Atzilut*, however, the *Hey Tata'a* came out at the *Metzach* permanently, but it is permanently associated with the *Behinat Hey Tata'a* in the *Eynaim*.

Know, that this addition that was made here is the cause for this entire correction. Because the breaking that occurred in *Nekudim* due to the *Parsa's* weakness, when the new *Ohr* of *Gadlut* fissured the *Parsa*, the *Parsa* no longer had the strength to refrain from expanding the *He'arah* to the Separated *Olamot* *BYA* too. Thus, *Tzimtzum Bet* was revoked entirely.

Now, however, through the ascent of the *Hey Tata'a* to the *Metzach*, the *Parsa* received great strength from the *Keter*, which is the *Shoresh* of every *Partzuf*. Hence, the *Parsa* covered and fortified so that even during the *Zivug de Gadlut*, when a new *Ohr* comes and fissures the force of the *Parsa*, that new *Ohr* still does not shine below *Parsa de BYA*. It follows that now there is subsistence for the *Gadlut*, as it does not revoke the *Katnut*. This will be explained below.

After *AA* and its *Nukva* came out in *Behinat Katnut*, *AA* returned and rose to *MAN* to *Atik* and *Nukva*. Then *Atik* and *Nukva* sorted the *MAN* from the collective that *SAG* left them for *AA*, meaning *Behina Gimel de Aviut* in the general *MAN*.

At that time there was a *Zivug* in *Atik* and *Nukva*, and *Eser Sefirot* came out in *Komat Hochma*. This *Koma* is considered *Behinat MA*, for the rule is that all the *Komat* that came out anew are considered *HaVaYaH de MA de Alephin*. That *AA de MA* sorted for it the bottom half of *Keter de Nekudim*, which became its *Behinat Nukva* as he gives her his *Komat Hochma*.

Atik gave the remainder of the *MAN* after *Komat AA* to *AA* and his *Nukva*. They sorted from them the *MAN* that relates to *AVI de MA*, meaning to the two

Zivugim de Katnut and *Gadlut* that first sorted the *MAN* that relates to the *Katnut de AVI*. Thus, *AVI* were born in *Komat ZA*.

Afterwards, *AVI* rose to *MAN* to *AA* and *Nukva*, and they sorted the *MAN de Behina Bet* and generated *Eser Sefirot* in *Komat Bina*. *AVI de MA* descended to their place and dressed *HGT de AA*, while sorting *ZAT de Hochma* and *Bina de BON* for their *Behinat Nukva*.

AA left the remains of the *MAN* after the sorts to *AVI*, which in turn, sorted out the *MAN* that relates to *ZON*. First, they sorted the *MAN* that belongs to *Katnut*, mated on the *MAN* and generated *Katnut de ZON*, which is *Komat NHY* and *HGT* within it.

After that they descended for *Zivug de Yenika* and were completed in *Komat HGT* too. They came down and clothed below *Tabur de AA*, and *AVI* left for *ZON* the remains left after the sorts of *ZON*.

They, in turn, sorted them from *Partzuf Atik de Beria* in the same above manner, *Atik* for *AA* and so on likewise as in the five *Partzufim* of *Atzilut*. Also, *ZON de Beria* sorted from the remains of the general *MAN* that *AVI de Beria* left for them for *Atik* of *Olam ha Yetzira*. *Atik* sorted for *AA* etc. until *ZON de Yetzira*. *ZON de Yetzira* sorted for *Atik de Assiya*; *Atik de Assiya* for *AA de Assiya* etc. until *ZON de Assiya* were sorted in *AVI de Assiya*.

The rest of the sorts of *ZON de Assiya* are already considered complete *Sigim*, unfit to join *Kedusha*. For that reason they fell to the *Klipot*, from which *ABYA de Klipot* were constructed.

However, many *Nitzotzin* of *Kedusha* remained in them, even of the more important among them. They are sorted by the souls of the righteous in each generation until the end of correction.

When all the sorts are through, the construction of *ABYA de Klipot* will fall down, for their entire sustenance will have been sucked out, being the *Nitzotzin* suitable for *Kedusha*. Then it will be said, "He will swallow up death for ever."

21. Similarly, *Arich* sorted for *Nukva de AVI*, and *AVI* for *ZON*, the entire *Behinat Malchut* in them. This is why they are called *Melachim*, because all the *Malchuiot* (pl. for *Malchut*) were made of them.

Similarly, in every *Eser Sefirot* themselves in each and every *Partzuf*, they were sorted in the above-mentioned order. What could not be sorted and rise in *Olam ha Atzilut*, even for the bottom *Nukva de ZA*, remained in *Beria*.

Afterwards, all the parts of *Beria* were made of them, with its entire order of degrees. The *Nitzotzot* of *Beria* cannot be sorted by *AVI de Atzilut* since they cannot ascend above *ZON*, though they are sorted out in the *Beten* of *Nukva de ZA* through he *Zivug* with *ZA*.

22. There too it sorts only *Behinat Atik de Beria*. *Atik de Beria* is sorted there. *AVI de Beria* are sorted in *Arich*, and likewise always because it is impossible for any part to be sorted above the place of its degree, neither in place and nor in time. Instead, they follow one another, both in the order of degrees, and in the order of their time of correction. This is explained sufficiently.

23. *Only the *Behina* of the apparent *Malchut* is not in *AA*, but in its *Ateret Yesod*. It is so because all that is *Dechura*, but there is no actual *Nukva*. In *Atik Yomin* too there is no *Nukva* in itself, only the *Ateret Yesod de Atik* is *Nukva*, as in *AA*. However, afterwards, *Malchut* appears from that Upper most *Reisha de Lo Etyada*, called *Atik Yomin*, who is above all these nine *Sefirot de AA*.

Ohr Pnimi

23. Only the *Behina* of the apparent *Malchut* is not in *AA* etc.
...In *Atik Yomin* too.

As we have explained above (*Ohr Pnimi* item 20), the *Hey Tata'a de MA* was concealed in *Rosh de Atik*, and her *Atzmut* does not appear in the entire *Atzilut*.

***Malchut* appears from that Upper most *Reisha de Lo Etyada*.**

It is called *Rosh de Atik Yomin*, which is the first *Rosh* of *Atzilut*, and where the *Hey Tata'a* was concealed. Her *He'arah* appears in *Malchut* of *Olam ha Atzilut*, meaning in *Malchut* that became a complete *Partzuf* for *Nukva de ZA*.

24. This is the meaning of “A virtuous woman is a crown to her husband.” In the end of days, she will be greater than the sun, and this is the meaning of “became the chief corner-stone.”

When *Malchut* appears below, she appears from that *Reisha de Lo Etyada*. This matter will clarify for you how every *Behinat Malchut* of the Upper *Olam* herself becomes the *Behinat Atik* of the *Olam* below it. It turns out, that the nine *Sefirot* are of *AA*, and the Upper *Reisha de Lo Etyada* above all, is the *Behinat Atik*.

Ohr Pnimi

24. This is the meaning of “A virtuous woman is a crown to her husband.” In the end of days, she will be greater than the sun, and this is the meaning of “became the chief corner-stone.”

This relates to the concealed *Malchut* in *Rosh de Atik Yomin*. She does not appear in her *Atzmut*, but only when all the *Makifim de Atzilut* enter into *Behinot* inner *Orot* in her lower nine, being the lower nine of *Rosh* and *Guf de AA* with his four *Malbushim*, which are *AVI* and *ZON*.

Afterwards, the hidden *Malchut* in *Rosh de Atik* appears, as it says, “she became the chief corner-stone,” being *Rosh ha Aleph*, and all the *Olamot de ABYA* are her upshots.

It is written, “the nine *Sefirot* are of *AA*, and the Upper *Reisha de Lo Etyada* above all, is the *Behinat Atik*.” This means that *AA* and all its four dresses, *AVI* and *ZON*, are considered *Hitpashtut* of her nine lower *Sefirot*, while she is *Keter* to them.

***Malchut* of the Upper *Olam* herself becomes the *Behinat Atik* of the *Olam* below it.**

All the *Sefirot de Tachton* are influenced by the *Elyon* through a *Masach*. They are greatly lessened by the *Masach* they travel through, except *Malchut* of the

Elyon, which does not travel through the *Masach* but fissures the *Masach* and passes to the *Tachton* (see Part 3, Chap 7, item 1).

25. ***Regard AA and Atik. The Zachar took the entire MA, and the Nukva took the entire BON, since she is corrected and does not need him. However, from AVI onward the males had to first take the BON of the Nekeva, even the Katnut in her, in order to correct it. Afterwards they were given to her entirely and its Shoresh from the Katnut remained in them.**

In *Gadlut*, he takes both his and hers and the *BON* is given to her *Partzuf* alone, while the *MA*, only its *He'arah*, which is *He'arat Hassadim*, but not the *gist*, since the *gist* remains in him.

It is the opposite in *BON*, because his *gist* is in her, with only *He'arah*. Yet, since he took it first, he has a large *Shoresh* from it, and thus his *Daat* is complete. However, the *Nekeva* takes only the *He'arah* from *MA*, and her *gist* is from *BON*, hence her *Daat* is small, even in *Gadlut*.

Ohr Pnimi

25. **Regard AA and Atik. The Zachar took the entire MA, and the Nukva took the entire BON.**

The *Zachar de Atik* is *Komat Keter* that came out on the *Hey Tata'a* that descended from the *Metzach* to the *Peh*. This is the new *MA* because all the *Orot* that came out by *Zivugim* in *Olam Atzilut* are called *HaVaYaH de MA*. Also, all the *Orot* and the *Kelim*, whose *Zivug* was made in *Olam ha Nekudim* are called *HaVaYaH de BON*.

Hence, *Nekudat Keter* of *Olam ha Nekudim*, whose Upper half was taken by *Atik* into his *Behinat Nukva* is considered *HaVaYaH de BON*. Thus, the *Zachar* is only *MA* and the *Nekeva* is only *BON*.

Similarly, the *Zachar de AA* is *Komat Hochma* that came out on the *Behina Gimel* in *Olam Atzilut*, hence it is *MA*. His *Nekeva* is the bottom half *de Nekudat Keter* of *Olam ha Nekudim*, hence it is all *BON*.

Since she is corrected and does not need him.

This means that the episode of the breaking of the vessels did not concern *Sefirat Keter de Nekudim* at all; she has all the *Ohr* that came out with her when she was first created. For that reason she is corrected in herself and does not need *MA* to correct her.

With regard to the *Zivug de Katnut*, she does not even need to receive *Ohr* from the new *MA*, since her *Ohr* is more important than the *MA*, as she is from *Behinat Hey Tata'a* in the *Eynaim* (*Ohr Pnimi* item 20). However, she receives her *GAR* from *MA* in terms of her *Gadlut*.

From AVI onward the males had to first take the BON of the Nekeva, even the Katnut in her, in order to correct it.

Since there was an annullment in their *Achoraim* due to the breaking of the vessels, hence, even when they are in a state of *Zivug de Katnut*, the *BON* needs the correction of the new *Ohr de Katnut* of *MA*. Thus, before it comes to the *Partzuf Nekeva*, the *BON* had to connect with the *Zachar* inside its *Kelim de MA*, to correct and complete it. Afterwards the *Zachar* gives the *BON* to the

Kelim of the *Nekeva*, and the *Zachar* is regarded as the *Behinat Elyon* of the *Nekeva*, even during the *Katnut*.

Thus, the *Shoresh* of *BON* is regarded as remaining in the *Zachar*, while only a branch of it departs to the *Nekeva*. It is known in every *Elyon* and *Tachton* that although the *Ohr* relates entirely to the *Tachton*, since it passes through the *Elyon*, the gist of the *Ohr* remains in the *Elyon*, and only a branch of it is poured on to the *Tachton*.

Its *Shoresh* from the *Katnut* remained in them.

This means that a *Shoresh* of *BON* remains in the males since they first received it during the *Katnut*. Hence, though they later gave it to their *Nukva*, the gist of the *Ohr* remains in the males, as we have said above.

The *MA*, only its *He'arah* etc. but not the gist, since the gist remains in him.

This means that there is *Hitkalelut* of the *Nekeva* in the *Zachar* here. Because *BON* first comes to the *Zachar*, it is mingled with the *MA* in the *Zachar*. Thus, *BON* receives the *He'arah* of *MA*. Afterwards, when poured on to the *Kelim de Nekeva*, there is also *Behinat Orot de MA* to the *Kelim de Nekeva*, though the gist in her is the name *BON*.

In the *Zachar*, however, it is the opposite. This is because the gist in him are the *Orot de MA*, and *BON* that he took due to the *Hitkalelut* of the *Nekeva* in him is only considered *He'arah* in him, not the gist.

His *Daat* is complete etc. However, the *Nekeva* etc. her *Daat* is small, even in *Gadlut*.

The *Zachar* has complete *Hassadim* and *Gevurot* since *Hassadim* are from *MA* and the *Gevurot* are from *BON*. Since the *Shoresh* of *BON* remains in the *Zachar* too, the *HG* in his *Daat* are also complete. However, the *Nekeva* does not have from the *Atzmut* of *MA*, being the *Hassadim* in *Daat*, but only a *He'arah*, hence her *Daat* is small.

- 26. This entire *MA* and *BON de Gadlut* is called “the departing addition”. None of it remains but the *BON de Katnut* in both. This is in *ZON*. However, the *MA* and *BON* always remain in *AVI*, since they already had complete *BON* there at the time of the *Melachim*, in all ten *Sefirot*.**

Nonetheless, they too needed the *MA* and *BON* in the above way as in *ZON*, where the gist of the *MA* is in the *Zachar*, and its *He'arah* is in the *Nukva*. It is the opposite in *BON* because *HB* are only from *Bina de MA*, and their *Shoresh* is *Dinim* and not *Rachamim*, though they are *MA*.

Ohr Pnimi

26. ***MA* and *BON de Gadlut* is called “the departing addition”.**

Only what came out in the beginning of *Atzilut* is considered the *Etzem* of the *Partzuf*, meaning the *Behinat Katnut* in it. However, what it attains afterwards by new *Zivugim* is regarded as additions to its basic structure, and can depart from it.

None of it remains but the *BON de Katnut* in both. This is in *ZON*.

It seems that we should say “*MA* and *BON* in *Katnut*” since the *Katnut* is primarily the *MA*, and even the *BON* is rooted in *MA* and needs it. We must insist and sustain the version, and interpret that he calls *MA de Katnut* by the name “*BON*”. This is because the *Yenika* that manifests the *Kelim de HGT* comes from *Behinat BON*, from *Behinat Hey Tata'a* in the *Eynaim* (see *Ohr Pnimi* item 20). Because this *Behinat BON* is higher than *MA*, he names the entire *VAK* “*BON*”.

Thus, the *Behinot Ibur* and *Yenika de ZA* are considered the very creation of *ZON*, namely the *Orot of Nefesh*, clothed in *Kelim de Ibur*, and the *Orot de Ruach*, clothed in *Kelim de Yenika*. However, *Zivug de Gadlut de MA* and *BON*, which are *Behinot GAR*, even if they are *GAR de Neshama*, they are considered additions, and depart when there is cause for *Histalkut*.

In *AVI*, since they already had complete *BON* there at the time of the *Melachim*, in all ten *Sefirot*.

Meaning *MA* and *BON de Gadlut* because *MA* and *BON de Katnut* remain even in *ZON*. This is because they already had complete *BON* in the time of the *Melachim* from *Behinat GAR* too. It means that the matter of the annulment of the *Achoraim* in them was not because of themselves, but because of the sons, being *ZAT*.

Hence, after the *BON* was erected once more in *Behinat GAR*, it is considered the *Etzem* of their creation. The rule is that anything that comes out complete in *Olam ha Nekudim* is considered the *Etzem* (essence) of the *Partzuf* here in *Olam Atzilut*. Since it was erected once, it never again departs.

The *Achoraim* of *AVI de Nekudim* were cancelled and they returned to being *Achor be Achor* there. Yet, as it was not because of them, they are considered whole. Hence, once they were corrected in *Atzilut* in *Behinat Panim be Panim*, they never return to *Achor be Achor*, as the Rav said in several places.

Nonetheless, they too needed the *MA* and *BON* in the above way as in *ZON*.

During the *Melachim* there was complete *BON* of *Eser Sefirot* in them, which helped them that *MA* and *BON de Gadlut* would not depart from them. However, since there was the cancellation of the *Achoraim* in them before they were corrected, they needed sweetening and correction from the *MA*. Before it clothes in the *Kelim* of the *Nekeva*, it must first connect with the *MA*, as it is in *ZON*. For that reason there is *MA* and *BON* in the *Zachar*, and *MA* and *BON* in the *Nekeva*.

Their *Shoresh* is *Dinim* and not *Rachamim*, though they are *MA*.

It means that the *Shoresh* of the *Dinim* is there, since “*Dinim* fall from *Bina*” in the form of *Butzina de Kardinuta*, concealed in the *Me'i de Bina*.

- 27. *This clarifies the connection of the name *MA*, the new *Ohr*, with the name *SAG*. Now it is called *BON*, being the sorts of the seven *Melachim* with the *Achoraim de AVI* too. This became *Zachar* and that became *Nukva*.**

Ohr Pnimi

27. ***BON*, being the sorts of the seven *Melachim* with the *Achoraim de AVI*.**

Meaning from AA downward, as well as in the lower seven *de Atik*. However, *GAR de Atik* do not have any *Achoraim de Keter* in them, much less of *ZAT de Nekudim*.

- 28. We shall explain the division of the name MA. It is known that the Yod Sefirot de Atzilut are divided into five Partzufim. However, Partzuf de Arich is divided into another two, namely Atik and Arich.**

It is known that the *Taamim* are in *Keter*, the *Nekudot*, in *Hochma*, the *Tagin* in *Bina*, and the *Otiot* in the bottom seven, as it is mentioned in the *Tikkunim*. So they are precisely in the division of the *Eser Sefirot*, whether in *AB*, *SAG*, *MA* or *BON*.

However, the *Yod Sefirot de Atzilut* made of these connections of *MA* and *BON* do not take them in this order.

Ohr Pnimi

- 28. The Yod Sefirot de Atzilut are divided into five Partzufim.**

This is according to the five known *Behinot*: *Komat Keter* comes out on *Masach de Behina Dalet*, *Komat Hochma* on *Masach de Behina Gimel*, *Komat Bina* on *Masach de Behina Bet*, *Komat ZA* on *Masach de Behina Aleph*, and *Komat Malchut* on *Masach de Behinat Keter*. You already know that *Komat ZA* that comes out on *Behina Aleph* consists of six *Sefirot HGT NHY*, hence the above five *Komot* are regarded as *Eser Sefirot*.

The Yod Sefirot de Atzilut made of these connections of MA and BON do not take them in this order.

It is so because of the difference between *MA* and *BON*. These five *Komot* that came out in *Atzilut* are called the new *MA*, since any *Hidush Ohr* that came out in *Atzilut* in addition to the *Orot BON* that were already in the *Kelim* during the seven *Melachim*, are called “the new *MA*. Also, the old *Orot* that were during the *Melachim* are named *BON*.

However, you must understand that all the *Orot* of the above five *Komot* that came out on the five *Behinot* in the *Masach* in *Atzilut* itself, are regarded according to the new *MA*. However, each and every *Koma de MA* takes for itself a single *Sefira* from *BON* to be her *Behinat Nekeva*. There are changes in them since *Keter de BON* is divided into two; its Upper half connects to *Komat Keter de MA*, and its bottom half connects to *Komat Hochma de MA*, and some more changes.

Hence, the *Partzufim* of *Atzilut* are found to be not very accurate in their order of *Komot* since the *Behinot BON* in the *Partzuf* must also be taken into consideration.

- 29. Indeed, Atik and Arich, called Keter de Atzilut, take the two Behinot of the name MA between them, which are Taamim – Keter, and Nekudot – Hochma. This is because each Dechura side of Atik is made of Keter, being Taamim de MA, and each Dechura side of Arich is made of Hochma, being Nekudot de MA. Thus, only Keter de Atzilut, which is Behinat Atik and Arich, takes the Keter and Hochma of MA to the Dechura side of them, and only the both of them are called Keter de Atzilut.**

*Ohr Pnimi*29. ***Atik and Arich, called Keter de Atzilut, take the two Behinat of the name MA between them.***

MA is primarily in order to correct the *BON*. Hence, we name the *Partzufim* according to their relation to the *MA*, since it is their *Behinat Zachar*. It means that all the *Ohr*, poured in the *Partzufim*, is the *Behinat MA*, and thus it naturally controls their order.

In light of that, since *Atik* and *Arich* are both *Behinat Keter* of the *Nekudim*, they are also considered as *Keter de Atzilut*. Their state is necessarily according to how they relate to *MA*. *Keter de MA* is the *Behinat Zachar de Atik*, and *Hochma de MA* is the *Behinat Zachar* of *AA*.

It has already been explained that because of the ascent of the *Hey Tata'a* to the *Keter*, *Hochma* too departed from the *Behinat Rosh de Keter*. Hence, *Partzuf AA* relates to *Partzuf Atik* like a *Guf*, as it is *Hochma de MA*, clothing the *Guf de Atik*, though with regard to *BON*, they are both *Keter*. This is for the above reason that the situations are controlled by *MA*, as it is the owner of the *Ohr* in the *Partzufim*.

Keter and Hochma of MA to the Dechura side of them.

We must thoroughly understand that great change that was made here: The *Zachar* and the *Nekeva* of a single *Partzuf*, which are necessarily on the same degree, are compelled to be from two *Sefirot*. Moreover, the *Zachar* is to be from *Sefirat Hochma* and the *Nekeva* from *Sefirat Keter*. There is also, the matter of the division of the *Sefirat Keter* between the two *Partzufim* and why *Atik* did not take the bottom half of *Sefirat Keter de BON* too.

First, we shall explain why all three *Roshim* of *Nekudim* in *Zivug de Gadlut* in *AVI de Nekudim*, connected to *AVI* to be as *Eser Sefirot de Rosh* in *Komat Keter*, while here in the new *MA* it was not so. Moreover, in its *Zivug de Gadlut*, the *Hey Tata'a* came out from the *Metzach* and returned to her place in the *Peh* by *He'arat AB*, and the *Eser Sefirot* came out in *Komat Keter*. However, it only helped *Sefirat Keter*, and all other bottom nine *Sefirot* did not return to the *Rosh*. Furthermore, they did not receive anything from the *Zivug*.

The *Rav* writes that when *Atik* was corrected, it was not corrected from what is below *Atik* at all. Also, when *AA* was corrected, it was not corrected from what is below it whatsoever, and likewise with *AVI* and likewise *ZON*.

You already know the *Shoresh* of the new *MA*. It is the *Masach de Guf de Nekudim* that raised the *Reshimot* of the seven *Melachim* and the four *Achoraim de AVI* and *YESHSUT* and the *Achoraim* of *NHY de Keter*. It brought them to *Rosh de SAG*, to the *Behinat Metzach*, which is *Behinat Bina de Galgalta de SAG*. *Komat ZA de Hitlabshut* came out on it, and *Komat Malchut de Aviut* from *Bina de Keter* and above (*Ohr Pnimi* item 20).

Since the place of the *Zivug* is *Bina de Keter*, they received *Behinat Achoraim de Bina* there and were corrected *Achor be Achor* in the form of *Tikun Kavim*, called *Gimel Go* (within) *Gimel*. This is so because there is only *Komat Malchut de Aviut* here, and thus there is only *Komat NHY* here. *Komat HGT* that departed is but *Behinat Hitlabshut* and has no *Kelim*, and this is called *Gimel Go Gimel*, or *Behinat Ibur*.

Only the *Ketarim* were made of this *Komat Ibur* in all the *Reshimot* that rose to *MAN* there, and not all the *Eser Sefirot* in *Keter*, but only from *Bina* upward. This is because the *He'arat Achoraim de Bina* in them did not let them expand

to ZON since the force of the *Achoraim de Bina* is only before it expands to *He'arat ZON*.

However, when she expands to *He'arat ZON* she is compelled to arrest her *Achoraim* and mate in *Hochma*, receive *He'arat Hochma* from him for the ZON (Part 7, *Ohr Pnimi* item 24). Thus, ZON is in the same situation here as ZAT de *Nekudim*, where the *He'arat Rosh* did not reach them because of the *He'arat Achoraim de AVI*.

You find, that besides *Hochma* leaving the *Behinat Rosh* into *Behinat Guf*, ZON de *Keter* itself also departed from *Behinat Rosh* into *Behinat Guf*, since the *Hey Tata'a* stands in *Bina de Keter*. Even the *He'arah* of *Gimel Go Gimel* did not reach them.

There is yet another matter here in the new MA. Since *Hey Tata'a* rose to *Keter*, *Parsa* was greatly strengthened, since as long as *Parsa* was in *Behinat Hey Tata'a* in the *Eynaim* she did not have the strength to exist during the *Zivug de Gadlut de AB SAG* too. This is so because the new *Ohr de Zivug AB SAG* descended and lowered the *Hey Tata'a* from the *Eynaim* to the *Peh*, fissured the *Parsa*, and illuminated in *Nekudim*. Consequently, the *Parsa* did not have the strength to detain the *Ohr* from expanding to *BYA*, and this is the reason for the breaking.

Now that the force of *Parsa* has been doubled by the *Hey Tata'a* that rose to *Keter*, she was greatly strengthened. Thus, even the *Zivug de Gadlut*, which lowers the *Hey Tata'a* from the *Metzach* to the *Peh* does not cancel the *Gevul de Katnut* of *Parsa* in any way. On the contrary, the *Kelim* only grow.

Thus, the new *Ohr* that descended from the *Zivug de AB SAG* and lowered the *Hey Tata'a* from the *Metzach* to the *Peh*, and the *Eser Sefirot de Rosh de Atik* that came out in *Komat Keter*, were also not cancelled by that ancient *Gevul de Katnut*.

ZON de *Keter* did not return to the *Rosh*, but by receiving the *Koma* of the *Rosh* from above downward, the *Kelim* grew in a way that *HGT de Guf* became *KHB*, *NHY* into *HGT*, and new *NHY* emerged for them. However, they remained in *Behinat Guf*, and the form of *Rosh* did not return on them, as in *AVI de Nekudim*.

Hence, even though *Atik* was corrected in a complete *Koma de Eser Sefirot* through *Keter*, still, none of it reached *Partzuf AA*. This is because even its own *Guf* did not return to *Behinat Rosh*, much less the rest of the bottom nine *Sefirot*.

Therefore, this entire *Koma de Keter* came out and expanded only on the single *Sefira* of *Keter*, and the rest of the *Sefirot* did not receive anything from it. It was likewise in *Sefirat Hochma*, which expanded in itself by the two *Zivugim Katnut* and *Gadlut*, into *RTS*, and none of it reached *Bina* at all, etc. similarly.

Now you will understand that these *Eser Sefirot* in *Komat Keter* that came out in the *Koma de Histaklut Eynaim* of *AVI* contain within them all the other *Komot* that came out in *Nekudim*. They come here in the new MA one-by-one in five special *Zivugim*, meaning a special *Sefira* in each *Koma*, as has been explained above.

It is also not on an equal *Koma* as it was in *Histaklut Eynaim de AVI*, but one below the other: *Komat Keter* came out only in *Atik*, *Komat Hochma* came out in *AA*, *Komat Bina* in *AVI*, and *Komat ZA* in *ZON*. This is so because each *Tachton* comes out from the *Behinat Guf de Elyon* since the *Hey Tata'a* is above it.

It turns out that *Komat AA* is considered *Behinat Guf* with regard to *Keter*, and is not considered as *Rosh*, but only with regard to *Sefirat Hochma*. Thus, *AA* lacks the *Behinot GAR de Yechida* because it is considered *Guf* with regard to the *Ohr de Yechida*.

Also, *AVI* are considered *Guf* with regard to *AA*, which is *Hochma*. They are only considered *Rosh* with regard to the new *Zivug* made on the *Masach de Behina Bet*, which is *Bina*.

Nevertheless, all three *Partzufim Atik*, *AA* and *AVI*, are considered complete *Partzufim* in *Rosh* and *Guf*. *AA* still has *Rosh* and *GAR* from the new *Zivug de Behina Gimel*; *AVI* have *Rosh* and *GAR* from the new *Zivug de Behina Bet*. It is like the *Partzufim GASMB de AK* where each *Tachton* is a *Guf* to the *Elyon*, though it has complete *Rosh* in itself.

However, since *ZON* came out only on *Komat ZA*, which is *Nefesh Ruach*, hence they lack the *GAR* entirely, and came out as *Behinat Guf* without a *Rosh*. Examine the great lessening that occurred because of the ascent of the *Hey Tata'a* to the *Metzach*: Not only did it divide the *Sefirot* and each and every *Sefira* came out in its own *Koma*, they also came out one below the other, until it caused *ZA* to come out without a *Rosh*.

However, through the new *Ohr* that descended from the *Zivug de AB SAG* in *Nekudim*, *Eser Sefirot KHB ZON* came out in *AVI*, and all their *Komot* were equal up to *Keter*, even the *Malchut* in them.

In addition, we must remember that there is a great difference between the *Kelim de GAR* of the *Nekudim* and the *Kelim de ZAT de Nekudim*. The *Kelim de GAR* are from *Behinat First Hey*, and have none of the *Behinat Hey Tata'a*.

Those *Kelim* came out by *He'arat NHY de AK* through the *Tabur*, by which the *Hey Tata'a* in the *Eynaim* came down to *Peh* of the *Nekudim* and *AVI* returned to *Behinat Rosh*. However, because *Ima* wants *Hassadim*, she still does not return her *Panim* to *Abba* to receive *Hochma*, except by *MAN*. These *GAR* are from the *Behinat Kelim de AVI*, which have no *Behinat Hey Tata'a* (Part 6, *Histaklut Pnimit* item 9).

However, the *Kelim de ZAT* came out by the *MAN de Vav* and *Nekuda* from the *Yesod de AK*. These *MAN* returned to *AVI Panim be Panim*, mated on the *MAN*, and generated *Komat Eser Sefirot* from below upward in *Komat Keter*, called *Histaklut Eynaim de AVI*.

From there downward it ejected the seven *Melachim*: First, *Melech ha Daat*; after the *Hizdakchut* to *Behina Gimel* they ejected *Melech ha Hesed* etc. Hence, only the *Koma* from below upward that emerged by the *MAN de Yesod de AK* is considered as *Behinat Rosh de ZON*, but not the *Komot* that emerged before the *MAN*, in the form of *Panim be Achor*. It is so since they have connection with *ZON* as they do not have any part in the *Behinat Hey Tata'a*.

It turns that those *Eser Sefirot* that departed to *AVI de Nekudim* in *Komat Keter* should be divided between the *GAR* in them, which have no connection with *ZON*, and the *ZON* in them, considered *Rosh* of *ZAT de Nekudim*. Now you see that these first three *Partzufim Atik*, *AA* and *AVI* that came out in *Nekudim*, are not connected with *ZON de Atzilut* any longer since they are from the *Behinat GAR* in the *Roshim* of *AVI de Nekudim*.

You can therefore understand that there are three *Behinot* in the *Eser Sefirot de Nekudim*, and there is a great difference in the way they are corrected:

- The first *Behina* is the *Behinat Katnut* that emerged in *Nekudim* by the ascent of *Hey Tata'a* in the *Eynaim*, meaning what emerged in their basic creation, being only *Behinat Achor be Achor*.

- The second is *Behinat Panim be Achor* that came out in *Nekudim* by the *He'arat Tabur de AK* that lowered the *Hey Tata'a* from the *Eynaim de Keter de Nekudim* to the *Peh de Nekudim*. It returned the *AVI* to the *Rosh*, where *Ima* still remains in the *Achoraim* to *Abba* though she is turned completely into *Behinat Rosh*, “because He delighteth in mercy.”

The difference between the first *Behina* and the second *Behina* is that in the first *Behina* where the *Hey Tata'a* was above *AVI*, *AVI* had only *Komat ZON*. However, now they have *Komat Keter* since the *Hey Tata'a* is in its place in the *Peh*.

Yet, although *Ima* can receive the *Ohr Hochma*, there is still an imprinted yearning in her by the nature of her creation in *Ohr Yashar* to want only *Ohr Hassadim*. Indeed, there is benefit from that to *ZAT de Nekudim*, that they can now receive *Behinat* complete *Ohr Hassadim* from *Ima*, being the *Behinot Eser Sefirot* in *Komat ZA* that expand to them from *Ima* that returned to the *Rosh*.

- The third *Behina* is the two *Roshim* that came out in *GAR de Nekudim* in *Behinat Panim be Panim*, on the *MAN de Vav* and *Nekuda* that they received from the *Yesod de AK* and their *Behinat* from above downward, called *ZAT de Nekudim*.

The best among them is the first *Behina*, meaning *Achor be Achor* that remained in *AVI de Nekudim*, which did not suffer from the breaking at all. After them it is the second *Behina*, meaning *GAR de AVI* that came out in *Behinat Panim be Achor*, since they are clean from *Hey Tata'a*, and the *He'arat Ruach Nefesh* that expanded in them to *ZA* is of the same merit.

Hence, there is a great difference between the two above *Behinot*: After they were corrected in *Atzilut*, their correction remained permanent and the blemish of the *Tachtonim* does not cause them any *Histalkut*.

However, this is not the case in the third *Behina*, as it comes by the *MAN de Yesod AK*, which is the *Behinot Vav* and *Nekuda*, meaning there is *Behinat Hey Tata'a* there. For that reason, its correction is not permanent, but all the *Tikkunim* that come in this *Behina* are in the form of ascending and descending, according to the actions of the *Tachtonim*. Remember all the above as it is an introduction to understand the Rav's words before us.

30. *AVI*, called *Hochma* and *Bina de Atzilut*, take only the *Bina* of *MA* between them, which is the *Behinat Tagin de MA*. *ZA de Atzilut* and *Nukva*, which are the seven bottom *Sefirot de Atzilut*, take the *Behinat Otiot* of the name *MA*, which are also the seven bottom *Sefirot* of the name *MA*; *ZA* takes six and *Nukva* takes the seventh.

Thus, the division of the *Eser Sefirot de MA* in the *Eser Sefirot de Atzilut* has been thoroughly clarified. You find, that they are not aimed together.

31. Each side of the *Nukva* in *Atzilut* is made of the name *BON*, since *Atik* takes the *Taamim de BON* to make its *Nukva*, and they are the first five *Sefirot* in *Keter de BON* since every *Sefira* consists of ten. Also, it takes *GAR* from *Sefirat Hochma* and the first four from

Bina de BON, and all this is for Nukva. Also, it takes seven Ketarim for the above-mentioned Nukva, from the bottom seven de BON.

Arich takes the last five de Keter de BON for Nukva and Abba takes the bottom seven de Hochma de BON. Ima takes the bottom six de Bina de BON and ZON take all the bottom seven de BON, except for the Ketarim in them, which Atik took.

Ohr Pnimi

31. ***Atik takes the Taamim de BON to make its Nukva, and they are the first five Sefirot in Keter de BON.***

It has already been explained in the previous item that the *Eser Sefirot de Nekudim* that came out all at once there cannot be corrected in the new *MA* there, but only one by one. Hence, when *Atik*, which is *Sefirat Keter*, was corrected, it could not sort any *Behinat Hochma*.

For that reason the bottom half of *Keter de Nekudim* did not connect with *Behinat Atik de MA*, since it is the *Behinat NHY de Keter* that clothed the *Mochin* in *AVI*. Hence, they descended from the degree of *Keter* to the degree of *Hochma* and are no longer fit to connect in *Rosh ha Aleph* in *Keter de Atzilut*.

by saying that they are the first five *Sefirot* he means that they are half the degree. Since the time of the ascent of the *Hey Tata'a* in the *Eynaim*, all the degrees have been divided into two halves *GE* and *AHP*. Only the Upper half remains in the degree, being *GE*, but the bottom half went out of the degree and is considered lower than it.

In the Tree of Life (Gate No. 40, Study No. 8) the Rav writes: "This is a great rule by which you will understand everything. The second *Partzuf* is always the Upper half."

This is the most important key in the wisdom that must always be kept before one's eyes, because most of the connections in the wisdom are explained by it. In fact, the Upper part contains only two *Sefirot*, which are the ones that came out when it was first created, called *GE*, while the bottom part that went out of the degree contains three *Sefirot* *Bina*, *ZA* and *Nukva*. However, since they are the two Upper *Sefirot*, they are considered as half.

Also, it takes GAR from Sefirat Hochma and the first four from Bina de BON.

The reason for it is that the place of the position of the *Rosh de Atik de MA* is from the place of the *Peh de Nekudim* and upward through *Tabur de AK* (*Ohr Pnimi* item 18), meaning the place where *GAR de Nekudim* stand. Hence, everything that remains in *GAR de Nekudim* after the breaking of vessels is taken by the *Zachar de Atik* that clothes them there. It is indeed what came out there when they were first created, which is the actual *Behinat Katnut de GAR* and *Behinat Achor be Achor*.

However, since they are *Behinat Galgalta ve Eynaim* of the degree, he therefore calls them *GAR*. This is because the whole matter of *Gadlut* is only the return of *Bina* and *ZON* to the degree because by lowering the *Hey Tata'a* to the *Peh*, *Bina* and *ZON* return to the degree, and then acquire *GAR de Gadlut*.

Thus, the gist of what emerged in *Katnut* is *GAR*, meaning *Galgalta ve Eynaim*, and the gist of the addition that comes during the *Gadlut* are *Bina* and *ZON*.

Hence, he names *Katnut* “*Panim*” or “*GAR*”, and the *Gadlut* he names “*Achoraim*” or “*ZAT*”.

It turns out that since *Atik Dechura* clothes in the place of *GAR de Nekudim*, it takes everything that remains there of these *GAR* into his *Behinat Nukva*. However, from *Bina*, being *Ima de Nekudim*, he takes the first four *Sefirot*, meaning *Hesed* of *Bina* too. This is because *Ohr Hesed* is always in *Bina* when she is in *Achoraim* to *Abba*.

He only leaves there when *Ima* turns her *Panim* to *Abba*, as the Rav wrote above (Part 5, *Ohr Pnimi* item 40). The seven *Ketarim* of *ZAT de BON* that *Atik Dechura* took, it took only for its *Behinat Guf*.

***Arich* takes the last five de Keter de BON for Nukva and Abba takes the bottom seven de Hochma de BON. Ima takes the bottom six de Bina de BON and ZON take all the bottom seven de BON.**

In order to understand these connections of *MA* and *BON* and the necessity in the ratios that the Rav ascribed to them, it is necessary to write at some length. Thus a truly comprehensive concept of the *Eser Sefirot de Atzilut* may be given, how they result from one another, both the *MA* part in each of them, the *BON* part in each and every one of them, and the necessitated connection in each and every *Sefira*.

Let us briefly repeat the words that have already been explained. It all begins in the ascent of *MAN* to *GAR de Nekudim* in general, and from there to *Rosh de SAG*, until the *Hey Tata'a* rose to the *Metzach de SAG*. The *Masach* only gained the *Aviut* found in the *Keter*. Such a fine *Aviut* generates only *Komat Malchut*, called *NHY* because of the *Tikun Kavim* in her.

However, there is also *Behinat Hitlabshut* of the last *Behina* there, which is *Komat ZA de Hitlabshut*. Hence, it is considered that *HGT* are also clothed in *Kelim de NHY*. This is called “*Gimel Go Gimel*” or “*Ibur de Atik*” (examine closely in *Ohr Pnimi* item 17).

This *Ibur de Atik* is actually *Behinat Ibur* that corrects the general *MAN* that rose there since it was in the form of twelve months. Hence, it immediately raised all the *Kelim* of the seven *Melachim* from *BYA* to *NHY de Atzilut* by way of a general *Ibur* to the *Kelim* as the Rav says above (item 3). However, a particular *Ibur* is still necessary, where every *Tachton* is corrected in it by its *Elyon* (see item 20).

It is also called *Zivug de Katnut*, and after that there was a *Zivug de Gadlut*. Know, that there are two *Behinot* here in the *Zivug de Gadlut*: *Panim be Achor* and *Panim be Panim*, because the *Tachton* is only born from the *Zivug Panim be Panim de Elyon*.

Hence there are three *Zivugim* to discern here: 1 – *Zivug de Katnut*, which is *Achor be Achor* and *Ibur*; 2 – *Zivug de Gadlut*, which is the lowering of *Hey Tata'a* from the place of the *Metzach*, which is *Behinat Panim be Achor*, since there is no *Behinat Panim be Panim* but through *MAN*; 3 – The *Zivug* on the *MAN* that rose to the *Nukva*, which is *Panim be Panim*.

You also know that all these *Komot* that come out by *Zivugim de Katnut* and *Gadlut* in *Atzilut* are called “the new *MA*”. Moreover, even the *Behinot Masach* and *Aviut* of the *Reshimot*, which are only from the *Sefirot* of the *Eser Sefirot de Nekudim*, being certainly *BON*, are still considered *Kelim de MA*.

This is so because the *Zivug* from the *Ohr Elyon* came out on them, and they are the measurements of the *Komot* in *Atzilut*. Hence, they necessarily became the *Kelim* to *MA*, since the *Masach* in *Malchut* of the *Rosh* expands to *Eser*

Sefirot from her and within her, making *Kelim* for the *Eser Sefirot de Toch* and *Sof*, called *Guf*.

However, only the *Orot*, meaning the *Reshimot*, the *Nitzotzin* and the old *Kelim* that have already been used for *Halbasha* of *Orot* during the *Melachim* in the *GAR* and the *ZAT*, are named *BON*, and remember that.

Thus, the construction of the *Katnut de Atik* was made of the *Hitkalelut Masach* in the *Hey Tata'a*, from her *Atzmut*, which is the better part of the *MAN* and the *Reshimot*. It is known that from the perspective of the *Zivug*, the more *Av* is better. However, because of the weakness in the *Masach*, having only *Behinat Keter* of its *Aviut*, it therefore raised the *Hey Tata'a* to *Keter*, to *Metzach*, which is *Bina de Keter*, and from here stemmed the *Komat Ibur de Atik*.

The cause for the *Zivug de Gadlut de Atik* is the remains of *MAN* that was left there in *Rosh de SAG* without any *Tikun*. This is because only *Komat NHY* came out of the *Behinat MA*, connecting with the Upper half of *Keter de BON* in *Tikun Kavim Achor be Achor*.

The rest of the *MAN*, being all four *Achoraim de AVI* and *YESHSUT*, and the seven *Orot de ZAT*, remained without any *He'arah*. These *MAN* induced the *Zivug AB SAG* where the *He'arat AB* lowered the *Hey Tata'a* from *Metzach* to *Peh*. Since the *Hey Tata'a* descended in her place, the *Aviut de Behina Dalet* reawakened in the *Masach*, and the *Ohr Elyon* that mated with the *Masach* generated *Komat Keter*.

After the *Aviut de Nekudim* in the *Masach* was recognized, the *Masach* returned to *Peh de Nekudim* and generated *Eser Sefirot de Rosh* in *Komat Keter* from below upward, from *Peh de Nekudim* to *Tabur de AK*. It is the same place of *GAR de Nekudim* (*Ohr Pnimi* item 18).

It has already been explained that this *Behinat Gadlut* is *Behinat Panim be Achor* because *HB* in these *Eser Sefirot* are not *Panim be Panim* without *MAN*. Hence, *Komat Keter de Rosh* has not yet expanded into *Behinat Guf*, since *Bina de Rosh* stands *Achor be Achor* with *Hochma*. Thus, only *Behinat Ruach Nefesh* descended to *Guf*, which is *Komat ZA* without *He'arat Hochma*.

Know, that here came the *He'arat Ibur* to half the lower *Keter*. This is because you know that the two halves of *Keter* became a single degree in *Gadlut GAR de Nekudim*. However, because of the breaking of the *Melachim*, where the *Hey Tata'a* returned to the *Eynaim*, the two halves of *Keter* were divided into two degrees once more, *Elyon* and *Tachton*. *GE* remained in the degree and the *AHP* departed from there to the lower *Behina*.

Thus, now by the new *Zivug de AB SAG*, the *Hey Tata'a* descended to the place of *Peh* once more, and thus the two halves of *Keter* became a single degree once more.

Yet, the lower half of *Keter* did not return to *Rosh de Atik*. This is because of the double strength that was now made in *Parsa* (*Ohr Pnimi* item 29). However, she received *He'arah* below in her place, and this *He'arah* is the *He'arat Ibur de AA* in *NHY de Atik*, which is from *Rosh de Atik* in the form of *Panim be Achor*.

This is so because the Upper half of *Keter* returned to *Behinat Rosh* completely, by the force of the *Komat Keter* in the *Zachar de Atik*, which gave her *Behinat* new *AHP*. Hence, the old *AHP* from *Behinat BON* too, still received a great *Tikun*.

Yet, because *Bina de Atik* is still in the *Achoraim* to *Abba*, these *AHP* can only receive *He'arat Ibur*, and understand that thoroughly. Thus, we have explained the *Rosh* and *Guf de Atik* and *Behinat Ibur de AA*.

After AA, which is the bottom half of *Keter*, was completed in all the *Behinot de Ibur* and was born in *Behinat Ruach Nefesh*, it rose to MAN to *Rosh de Atik*, meaning to the Upper half of *Keter*, which is *Nukva de Atik*. Thus, it caused *Behinat Bina de Atik* to return her *Panim* to *Hochma de Atik*. Consequently, the *Zivug* was *Panim be Panim* in *HB de Rosh Atik*.

Behinat GAR reached *Guf de Atik* too, and when the *Aviut de AHP de Keter* was acknowledged from the *Behinat Nekudim* as they were *Behinat Mochin* to *HB de Nekudim*, it descended from there to *Behinat Guf de Atik*. It generated *Eser Sefirot* from below upward in *Komat Hochma*, and from *Behinat Panim be Achor* as well, as *Rosh de Atik* before the raising of the MAN.

The reason it did not come out in *Komat Keter* is because the more important *Behinat Aviut*, which is *Behina Dalet*, was already sucked by *Partzuf Atik* for itself. Hence, only *Aviut de Behina Gimel* remained in the general MAN.

Thus, the *Koma* that came out on *Aviut de Behina Gimel* is called the new MA, and the *Kelim de AHP de Keter* that already served as *Mochin* in *HB de Nekudim* during the *Melachim*, are called BON, and are *Nukva de AA*. However, only *Ruach Nefesh* expanded into their *Behinat Guf* because *Bina de Rosh de AA* is in *Achoraim* to *Hochma*, as mentioned in *Atik*.

Since *AHP de Keter de BON* were corrected in *Behinot GAR* to *Nukva de AA*, *He'arat Ibur* came from her to *ZAT de Hochma* and *Bina de Nekudim*, which are *Behinat AHP de HB* that *Atik* took. This is because *Atik* took *Behinat GE de HB de Nekudim*, which are the *Behinot Katnut* that remained after the breaking of the vessels and the *AHP*, which are the *Achoraim de HB* that were cancelled, which are considered ZAT.

Now they received *He'arat Ibur* from *Nukva de AA* because there is a direct link for *Nukva de AA*, being *AHP de Keter*, with *AHP de HB*, from the time of the *Melachim*. At that time they were clothed in each other and *AHP de Keter* were their *Mochin*. Hence, now too it was fitting that *AHP de HB* would rise to *Rosh de AA* and clothe the *AHP de Keter* there. Thus, they would both be corrected in a single *Tikun*.

However, they cannot ascend because of the strength of the *Parsa*, and for that they receive the *He'arat Nukva de AA* in their place below, and this *He'arah* is considered *He'arat Ibur*. It is so because *Bina de Rosh de AA* is still in *Behinat Achoraim* on *Hochma*, and so they receive only the *He'arat Ubar*. Thus, we have explained the *Gadlut de Rosh* and *Guf de AA* in *Behinat Panim be Achor*, and the *Behinat Ibur de Hochma* and *Bina de Atzilut*, called AVI.

AVI de *Atzilut*, being ZAT de *HB de BON*, were completed in all the *Behinot de Ibur* and were born in *Behinat Ruach Nefesh* because of the *He'arat Rosh de AA* in *Behinat Panim be Achor*. Afterwards, AVI rose to MAN to *Nukva de Rosh de AA*, which is *AHP de Keter BON*.

Thus, they caused *Bina de Rosh de AA* to return her *Panim* to *Hochma de Rosh AA Panim be Panim*, and *He'arat GAR* reached *Guf de AA* too. After the *Aviut* in ZAT de *HB* that rose to MAN was recognized, they returned to their place in *Guf de AA*, and generated *Komat Bina* from below upward from the *Behinat Aviut*.

There is also *Komat Hochma* from the *Behinat Hitlabshut*, and they too were in *Behinat Panim be Achor*, as in *Atik* and AA. The reason they did not come out in *Komat Hochma* is because the *Aviut de Behina Gimel* had already sucked AA from the general MAN, and they were only left with *Aviut de Behina Bet*. *Komat Bina* that came out on *Behina Bet* is called the new MA, and the *Behinat Kelim de ZAT de Hochma* and *Bina* is called BON.

After the *Rosh de AVI* was completed in *Behinat GAR de Bina* in *Behinat Panim be Achor*, *He'arat Ruach Nefesh* came to *Guf de AVI*, and *He'arat Ibur* came to *ZAT de Nekudim*. This is so because they are related as *Rosh* and *Guf* of a single *Partzuf* from the time of the *Melachim*. After the *ZAT* were completed in all the *Behinot de Ibur*, they were born and came outside in *Behinat Ruach Nefesh*.

Thus we have explained *Rosh* and *Guf de AVI* in the *Behinat Katnut de ZON*. *MA de ZON* is the *He'arat Ibur* that received from *Rosh de AVI*, considered *ZAT de MA*, and *BON de ZON* is *ZAT de Nekudim*.

32. *We have clarified that the *Dechura* in *Atik Yomin* was made entirely from *Keter* of the new *MA*, which are the *Taamim de MA*. The *Nukva* in it is made of the First *Hey de Keter de BON*, which are the *Taamim de BON*, *GAR de Hochma de BON*, the First four of *Bina de BON* and the seven *Ketarim de ZAT de BON*.

Now we shall explain the matter of *AA*. The *Eser Sefirot* of the *Dechura* in it was made entirely of the *Hochma* of the new *MA*, which is *Nekudot de MA*, and the *Nukva* in it is made only of the bottom five of *Keter de BON*, which expanded and became complete *Eser Sefirot* in *Nukva*.

33. The *Behinat Dechura de AA* is explained, hence we shall now explain the *Behinat Nukva*, since she is made of the sorts of the *Melachim de BON*. We must clarify the appearance of this sort, and the entire *AA* will be clarified along with it.

This is because the entire *Atzilut* was only sorted and corrected by *Iburim* (pl. for *Ibur*), and every *Partzuf* was corrected and sorted by the *Partzuf Elyon* above it. By mating with the *Nukva*, it sorted the parts that this *Tachton* needs, they were there in the *Nukva* in *Behinat Ibur* of twelve months, and it was corrected.

Ohr Pnimi

33. Every *Partzuf* was corrected and sorted by the *Partzuf Elyon* above it.

It is written in the previous item that both the *Ibur* and the *Zivug de Gadlut* of every *Tachton* was made in its *Elyon*. This is because the two *Zivugim de Atik* were made in the *Rosh de Atik*, and the two *Zivugim de AVI* were in *Rosh de AA*. Also, *Zivug ZON* was made in *Rosh de AVI*, as is written and explained above.

Comment [C.R.1]:

By mating with the *Nukva*, it sorted the parts that this *Tachton* needs.

It is written above, in the previous item, that all the sorts from the *Reshimot* and the *Kelim de BON* were made by the *Zivug Zachar* and *Nukva de Partzuf Elyon*. The *Nukva de Elyon* raised the sorts that relate to it, which were on the same degree as her during the *Melachim*, and the *Zachar de Elyon* corrected them with its luminescence.

34. It turns out that the two *Behinot* in *Atik Yomin*, *Dechura* and *Nukva*, mated together, and raised the five parts of the lower *Keter*

de BON, as *MAN*. They sorted the *Orot* from the *Behinat Kelim* and were there in *Behinat Ibur* of twelve months, and *AA* was corrected there.

35. We shall first explain the matter of *Partzuf AA*, and how the *Eser Sefirot* in it are divided. Nine *Sefirot* are *Behinat AA*, since the *Nukva* in it does not manifest, and the entire *Behinat AA* is called *Keter* of the general *Atzilut*. This *Keter* is divided into nine *Sefirot*, and this collective is called *AA*.

We have already explained the matter of the *Hitlabshut* of all the *Partzufim* of *Atzilut* one within the other. It turns out that only the *Rosh* of each *Partzuf* appears, and all these *Roshim* are then one below the other, all depicted as a single *Partzuf*, containing the entire *Atzilut* in general.

Since only the *Levush Keter* appeared from the entire *AA*, since even the *Hochma* in it is concealed inside that *Keter*, hence the entire *AA* is only called *Keter*. The two uncovered *Roshim de AVI* come immediately after that and become *Behinat HB* of the general *Atzilut*.

Reisha de ZA comes in their place through its *Tabur* and becomes a *Guf* to the *Atzilut* in general. Then *Nukva de ZA* appears, called *Malchut* of the general *Atzilut*. However, there is not a single *Partzuf* that does not have ten general *Sefirot*, clothing within another *Partzuf* as its separate *Guf*. So are the second in the third, and so are all of them.

Ohr Pnimi

35. The entire *Behinat AA* is called *Keter* of the general *Atzilut*.

You must know, that there are three general discernments in all the *Partzufim* of *Atzilut*: The first is the *Behinot Shorashim* to the *Mochin*; the second is the *Behinot Mochin* themselves; the third is *Behinat ZON* that receive the *Mochin*. This matter is necessitated here by the *Partzuf Elyon*, which is *SAG de AK*, as it is known that all the forces in the *Elyon* must necessarily be in its *Tachton* too.

You find there, in the beginning of the rooting of the attribute of *Midat ha Rachamim* with *Din*, meaning the ascent of the *Hey Tata'a* in the *Eynaim de SAG*, that it ejected the *AHP* from all the degrees outwardly. *Rosh SAG de AK* itself acquired that association to the *Eser Sefirot* of its *Rosh*, and the beginning of that *Zivug* of the *Hey Tata'a* in the *Eynaim* came out in it.

Although its degree in itself, did not diminish at all because of this ascent, it became the *Shoresh* to this *Behinat* association, where the *Behinat* breaking of the degree appeared in it as *Se'arot Dikna*.

Hence, two *Behinot Shorashim* emerged opposite it in *Atzilut*, called *Atik* and *AA*. The *Shoresh* for all the *Mochin* that come in the association of *Midat ha Rachamim* with *Din* is *Atik*, similar to *Rosh SAG de AK*, where the *Zivug* of the *Hey Tata'a* in the *Eynaim* was made.

As the departure of the *AHP* could not manifest in the *Rosh SAG* itself, so this matter too did not appear in *Atik*, but only in *AA*, which is of similar value to *Dikna de SAG de AK*. Everything that is done by the *Zivug* in the *Rosh SAG* appears only in its *Dikna*, and so it is in *AA* and *Atik* too, where all the *Zivugim*

made in *Atik* for *Mochin de Atzilut* do not appear in *Atik* itself, only in *AA* (see Part 6, *Ohr Pnimi* item 2).

Thus we have explained the two *Partzufim* of *Atik* and *AA*, considered roots of *Mochin* to *Atzilut*, like *SAG de AK* and its *Dikna*, which are the roots of the association of the *Hey Tata'a* in the *Eynaim*.

After the *Reshimot* in *SAG de AK* were recognized as *Behinat Guf*, they descended to their place in the *Guf*, the place of *Tabur de AK*, where the *Mochin* of the *Hey Tata'a* in the *Eynaim* appeared in *Behinat Rosh*. It is much the same here in *Atzilut*, where after the *Zivug* was made in *AA* and *Atik* on the *MAN* that rose for the *Mochin*, they descend to their place in the *Guf*, to *Chazeh de AA*, to manifest the *Mochin* in its suitable place. They are called *AVI de Atzilut*, meaning the *Mochin*.

Now you can understand the division of *AVI de Atzilut* to the four *Behinot* of *AVI*. You must only keep in mind all that has been explained regarding the ascent of the *Masach* that was purified from the *Guf de SAG* into *Behinat* renewal of the *Zivug* in *Rosh de SAG*, until it came to *ZAT de Nekudim*, as brought in the two previous parts.

Let us mention the things briefly: The *Masach* that rose from *Guf de SAG* consisted of three *Behinot Reshimot: Reshimot de Taamim de SAG* (see Part 6, *Histaklut Pnimit* item 24). *MA Elyon de SAG* came out on their *Zivug* and after the *Zivug* its place was apparent from the *Peh de SAG* through above *Tabur de SAG*. Since the *Taamim* never descended below *Tabur* and did not mix with the inner *NHY de AK* at all, it thus has nothing of *Behinat Hey Tata'a* and is considered as Upper *AVI*, as the Rav says above (Part 6 item 6).

The second *Behina de Reshimot*, are the *Reshimot* of *Nekudot de SAG*. These are the lower nine *de SAG* that expanded from *Tabur* down to the *Sium Raglin de AK*, where they mixed with the Inner *NHY de AK* and mingled with the *Hey Tata'a*.

The *Eser Sefirot de Nekudim* came out on their *Zivug* in the form of *Hey Tata'a* in the *Eynaim*, which ejected the *AHP* from all the degrees. After their *Zivug* in *Rosh SAG*, their place in *Tabur de AK* became apparent, and *Rosh ha Aleph* came out from *Tabur* upward to the *Chazeh de SAG*, which is the *Peh de MA Elyon*. *GAR de Nekudim* have two *Roshim*, *Keter* and *AVI*, whose place is from the *Sium Tifferet* to *Tabur de AK*.

Know, that these three *Roshim* that came out by the *Zivug* on the *Reshimot de Nekudot de SAG* are all called *YESHSUT*, and they are three *Behinot YESHSUT*. They are called that for the reason the Rav has written above, that the *Behinot SAG*, mixed with the Inner *MA* and *BON de AK*, are always called *YESHSUT*. The ones that are clean from this mixture are called Upper *AVI*.

Since these came out on the *Reshimot de Behinot Nekudot de SAG*, they are necessarily mixed with the *Hey Tata'a* of *MA* and *BON de AK*. However, they contain three degrees: the first *YESHSUT* stands from *Tabur de AK* upward. It is the best of them, because the *Hey Tata'a* operates in it from below upward, and it is known that the *Aviut* cannot operate anything above its origin of creation.

Hence, this *YESHSUT* is considered clean from *Hey Tata'a*; it is not even regarded as *Nekudim*, but is completely similar to *Behinat Taamim* of *SAG*, meaning the Upper *AVI*. Yet, it is certainly lower than them for it still has the *Orot* that come from the *Zivug* of *Hey Tata'a*.

Nevertheless, it is considered the *Shoresh* of the *Nekudim*. However, the above-mentioned *MA Elyon*, which is *Behinat* Upper *AVI*, is not even considered the

Shoresh for *Nekudim*, since it does not have anything of these *Orot*, related to *Hey Tata'a* in the *Eynaim*.

The second degree is *Rosh ha Bet de Nekudim*, called *Keter*. Since it is *Behinot AHP* of the first *YESHSUT*. Hence, the force of the *Hey Tata'a* already controls it, and it is thus considered *Behinat Nekudim*. However, in itself, it is divided into *Galgalta ve Eynaim* and *AHP* in its *Eser Sefirot*, which are two *Roshim*.

For that reason, it is considered that in *Keter* too the *Hey Tata'a* operates from below upward in its *Behinot Nikvey Eynaim*. For this reason, the dominion of the *Hey Tata'a* in the *Eynaim* appears primarily in the third *Rosh*, called *AVI de Nekudim*.

It is considered the *Shoresh* to the *Mochin*, which are *AVI*, where the *Hey Tata'a* controls, but for itself, it is considered that the *Hey Tata'a* is below it. The third *YESHSUT*, being *AVI de Nekudim*, are considered the actual *Behinat Nekudim*, meaning *Behinat Hey Tata'a* in the *Eynaim*, where it appears in all its control.

Now we have explained the two *Behinot* of *Atzilut*, which are the roots of *Mochin de Atzilut*, called *Atik* and *AA*, relating to *Rosh de SAG de AK* and its *Dikna*. The *Zivug* was made on the *Masach* there only in the form of *Hitkalelut* for the *Tachton*, and after the *Aviut* in the *Masach* had been recognized, it had to descend to its place.

This occurred in a similar manner in the *Zivug* in *Atik* and *AA*, meaning only in the form of *Hitkalelut*, which is merely called *Shoresh* for the *Mochin*. The second *Behina* was also clarified, being *AVI de Atzilut*, which are the complete *Mochin* of *Atzilut*. However, they are not Upper *AVI*, but only the fourth *YESHSUT*, relating to the fourth *YESHSUT de SAG de AK*, being *AVI de Nekudim*.

Similarly, the four *Behinot AVI* emerge here too, and the fourth are the *Mochin de Atzilut*, meaning they clothe in *ZON de Atzilut*, considered the receivers of the *Mochin*. The entire matter of this association revolves around them for the management of the world comes only from *ZON*.

However, although we have clarified four *Behinot* in *AVI*, they are still considered as only two primary *Behinot*. Upper *AVI* are one *Behina*, and all three degrees of *YESHSUT* are considered as one *Behina* too.

ZON de Atzilut, which are the receivers of the *Mochin*, relate to *ZAT de Nekudim*, born from the *MAN de Yesod de AK*, called *Shuruk*. They are divided into two *Behinot* in *Atzilut*: the “Big *ZON*”, and the “Little *ZON*”. This is before two *Behinot* came out in *ZAT de Nekudim*, which are the four *Melachim DHGT* from *AVI* and the four *Melachim TNH YM* from *YESHSUT*. In *Atzilut* they came out in the same manner: the Big *ZON* related to *DHGT*, and the Little *ZON* related to *TNH YM*.

It is written, “**all these *Roshim* are then one below the other, all depicted as a single *Partzuf*, containing the entire *Atzilut* in general.**” It means that all the *Partzufim* of *Atzilut* primarily manifest only in *ZON*. This is the *Hidush Mochin* that was made in *Atzilut*, in the form of the association of *Midat ha Rachamim* with *Din*, which should uncover the matter of the conduct of reward and punishment in this world.

This relates only to *ZON*, for only in them this conduct applies, that when the *Tachtonim* are worthy, they raise *MAN* and the *Mochin* appear in *ZON*, and when they are not worthy, the *Mochin* exit. However, the actions of the *Tachtonim* do not blemish above *ZON* whatsoever.

Thus, the *Mochin* is primarily for the reception of *ZON*. However, in order to give them to *ZON*, they must come down through the previous eight *Partzufim*, *Atik* and *Nukva*, *AA* and *Nukva*, for *Behinat Shorashim* for the *Mochin*, and *AVI* and *YESHSUT* for the *Mochin* itself. *ZA* cannot receive them but from the fourth *YESHSUT*, as we've said, and thus they are all one *Partzuf* with one function.

36. Let us explain the order of these nine *Sefirot* divided in it, in *AA*.

AA is different from all the rest because all the other *Partzufim*, whether *Atik*, or *AVI* or *ZON*, their *Rosh* is one *Galgalta*, which is the *Behinat Keter* in the *Partzuf*.

Keter comes from the word *Koteret* (heading), as it is written, "the wicked doth beset the righteous," meaning surrounds him. The *Gulgolet* (Heb. for *Galgalta*) is like one heading, surrounding the entire *Behinat Rosh*.

There are two *Mochin* within that *Galgalta*, called the *HB* of that *Partzuf*, *Hochma* on the right and *Bina* on the left. These two are the majority of the *Mochin*. However, the third *Mochin* below them is made of those two in general, determining between them, in the middle. It is called the *Daat* of the *Partzuf*. We shall explain what is not included in the *Eser Sefirot* of the *Partzuf*, and all these three *Mochin* **HaVaYot** will be built inside that *Galgalta*, called *Keter*. After that the seven lower *Sefirot* *HGT NYM* will expand in the *Guf* one atop the other in the form of *Kavim*.

Comment [C.R.2]:

37. However, there is only one separated *Mocha* inside that *Galgalta*, called *Hochma de AA*. Since this *Hochma* and that *Mocha* too, contain *Behinat* three *Mochin*, as we will explain later, yet all three are but *Behinat Hochma* itself.

Thus, it turns out that in that *Reisha de AA* there was only one *Galgalta*, which is *Keter de AA*, and inside it, one *Mocha* which is *Hochma de AA*. However, *Bina de AA* could not stand there in *Behinat Reisha*.

38. We have learned that the reason for it is that *Behinat Nukva de Atik* was made of the First five *de Keter de BON*, where there was never any cancellation or even a blemish. However, the sorting of the *Melachim* began in *Nukva* of *AA* as she was made of the last five *de Keter de BON*, that were a little blemished.

From there on the flaws add in the rest of the *Partzufim*, as mentioned there. Hence in *Reisha de Atik*, where there was no blemish whatsoever, his *Bina* was able to receive the *Ohr Elyon de AK* that extends within *Reisha de Atik*, when she is up there. For that reason she too stood at *Reisha de Atik*, and then the *Daat*, made of the connection of *HB*, stands there too.

Ohr Pnimi

38. *Behinat Nukva de Atik* was made of the First five *de Keter de BON*... ...the sorting of the *Melachim* began in *Nukva* of *AA*.

It has already been explained above, in the previous item, that *Atik* and *AA* are related in the same manner as *Rosh de SAG* and its *Dikna*. For that reason, *Atik* did not sort from the *BON* for its *Nukva*, but only those *Behinot* that were not controlled by any flaw due to the breaking. This is because the matter of the *Hey Tata'a* in the *Eynaim* that we discern in the descent of the degrees of *SAG de AK* is of similar value to the *Behinat Reshimot de BON*. Its degrees descend according to the blemish they were blemished by the breaking of the vessels.

That mixture is not at all apparent in *Rosh SAG*, though there is *Hitkalelut Zivug de Hey Tata'a* in the *Eynaim* in it. Similarly, *Atik*, which relates to it, cannot take any *Behina* from the somewhat blemished *BON* by the breaking of the vessels for its construction.

Hence, it did not take from *BON*, but from its *Behinat Katnut*, meaning everything that emerged in it from its very creation, meaning only the Upper half of *Keter BON*, meaning only its *Behinat Galgalta ve Eynaim*. These did not receive anything within them, even from the *He'arat NHY de AK* that emerged through the *Tabur* in the form of *Holam* above the *Otiot*.

For that reason it has nothing of the *Behinot ZAT de Nekudim*, since the *He'arat Holam* through the *Tabur* is the *Shoresh* to the *ZAT de Nekudim*. This is because this *Ohr* descended from *Zivug de AB SAG* made on *MAN de NHY de AK* that rose to them. Also, *NHY de AK* are considered the *Shoresh* of *ZON de Nekudim* since *AVI* generated *ZAT de Nekudim* on their *MAN*.

This *He'arah* that came out through the *Tabur* to *Keter de Nekudim* lowered the *Hey Tata'a* from the *Eynaim de Keter* to *Peh de Nekudim* and returned *AVI* to *Behinat Rosh*. In that state *Keter* itself gained its *GAR* too, since it now has complete *Eser Sefirot* as it acquired its *AHP* from the return of *AVI* to its *Rosh*.

However, before *AVI* returned to the *Rosh*, *Keter* had only *Galgalta ve Eynaim*, which are *Behinot Orot de Ruach Nefesh*. This is because *Orot de HGT* are clothed in *Galgalta* and *Orot de NHY* are clothed in the *Eynaim*.

Hence, although it is not completed by the *He'arat Tabur de AK* but only in the three lower *Kelim Bina* and *ZON*, they still returned *KHB de Orot* to it from the aspect of the *Orot*. This *Bina* and these *ZON* that *Keter* gained by the *He'arat NHY de AK* are considered *Sigim* with respect to *Atik* because the cancellation during the *Melachim* happened in them, and they fell back to *Behinat VAK*. This is called the annulment of *NHY de Keter*.

For that reason *Atik* gave these *Bina* and *ZON de Keter* to *AA*, since it relates to the *Behinat Dikna de SAG*, the place of the manifestation of the *Katnut*, which is at *Rosh de SAG*. Hence, *AA* received *Behinot Bina*, and *ZON de Keter* of the blemished *BON* into its *Behinat Nukva*.

It is written, "***Behinat Nukva de Atik was made of the First five de Keter de BON, where there was never any cancellation or even a blemish.***" As it is written, that it was made from the *Behinat Katnut de Keter* that came out in it from its very creation. It remained complete, and not a thing of it was cancelled even a bit.

However, the sorting of the *Melachim* began in *Nukva* of *AA* since she was made of the last five of *Keter de BON* which were a little flawed. This means, as we have explained, that *AA* was made of *Bina* and *ZON de Keter*, which *Keter* gained the new *Ohr* of *NHY de AK* that illuminated on it through the *Tabur*. This *Ohr* was cancelled once more and *Bina* and *ZON de Keter* descended from *Rosh* to *VAK* once more, hence, they are flawed.

From there on the flaws add in the rest of the *Partzufim*.

This is because *Bina* and *ZON* that *Hochma* gained by *Ohr de NHY de AK* that came out through the *Tabur* was blemished more than *Bina* and *ZON de Keter*. This is because *Hochma* participated in the *MAN de Shuruk*, which are the *Behinat Hey Tata'a* itself.

Bina and *ZON de Bina de BON* were blemished even more than *Hochma*. This is because *Bina de Nekudim* did not extend her *Bina* and *ZON* by *He'arat Holam*, as *Abba*, but only through the *MAN de Shuruk* that she received from *Yesod de AK*, which is the *Behinat Atzmut de Hey Tata'a*, from which *ZON* were born. The *Behinot* seven *Orot* of *ZAT* are blemished most since they broke in *Panim* and *Achor* and descended to *BYA*.

39. The sorting from the *Melachim* that had some flaw n them was in *Reisha de AA*. Hence, his *Bina* is more *Dinim* than *Hochma*, as *Dinim* always awakes from her, since she is *Nukva*. Thus, she could not receive the *Ohr Atik* that clothes inside *Reisha de AA* in a high place in *Reisha*.

This is because there is great *Ohr* there, close to *Atik*, and thus she came down in the *Behinat Garon de AA*. Since she was further there, she had the ability of receiving the *Ohr* of *Atik*.

Ohr Pnimi

39. **In *Reisha de AA* etc. his *Bina* etc. she came down in the *Behinat Garon*.**

It means that these *AHP* that *Nukva de AA* were made of, consist of *Eser Sefirot GE* and *AHP*, also considered as *Panim* and *Achoraim*. This is because there are two *Behinot* in them: One – they joined to complement *AHP de Keter*. This is considered *Behinat Galgalta ve Eynaim* in these *AHP*; Two – they expanded to being *Mochin* to *AVI de Nekudim*.

This is considered as *Behinat AHP* in these *AHP*. Hence, when *Nukva de Atik* sorted these *AHP* for the *Nukva de AA* she only sorted *Behinat GE*, which are *Behinat Keter* and *Hochma de AHP* that belong to *Behinat Keter de Nekudim*, which is *Nukva de Atik*.

However, *Bina* and *ZON* of *AHP*, which are *NHY de Keter* that turned into *Mochin* in *Hochma* and *Bina de Nekudim* are considered as the degrees of *AVI de Nekudim*, and not as the degree of *Keter*. Hence, *Bina* departed from the *Rosh de AA*.

There is yet another important reason that *Bina* could not stand at *Rosh de AA*. The rule is that everything that is not flawed by the breaking received its correction from the new *MA*, completely and permanently, and never leaves there. However, the *Mochin* do not remain permanently in the flawed *Kelim* by the breaking, but are rather in a state of “coming and going”.

Hence, *Behinat AHP de AHP*, namely their *Bina* and *ZON*, are considered flawed with regard to *Rosh de AA* that received *Komat Hochma* from *Atik*. Hence she cannot receive this great *Ohr* permanently in *Rosh de AA*, and thus descended outside the *Rosh*.

It is written, “**thus she came down in the *Behinat Garon de AA*. Since she was further there, she had the ability of receiving the *Ohr* of *Atik*.**” This is so because with her descent to the *Garon* she receives her *Mochin* temporarily; sometimes she connects with the *Rosh* to a single *Partzuf* and has *Mochin de*

GAR from AA, and sometimes she is not connected and then has no *Mochin*. In this manner she is worthy of receiving.

There is a third reason, as the Rav wrote, “**Bina is more Dinim than Hochma, as Dinim always awaken from her.**” Interpretation: you already know that the flaws add and accumulate in the *Partzufim* (item 18 here and *Ohr Pnimi* item 29). This is so because there are three *Behinot* in them: First, what came out in the beginning of *Atzilut*, which were not flawed at all, which *Atik* took. Second, what came out in *Nekudim* by the *He'arat Holam* through *Tabur de AK* from which GAR came *Panim be Achor*. The third is the *He'arat Shuruk* from *Yesod de AK* where GAR came from in *Behinat Panim be Panim*.

These three *Behinot* apply only in *GAR de Nekudim*. After that there is *Behinot ZAT de Nekudim* that broke *Panim* and *Achor*. The best from *Behinat Achoraim de AVI* is what comes from the *He'arat Holam* by the *He'arat Tabur*.

This *He'arah* of *Holam* did not reach the *AHP* from the *Behinat Bina* even in *AHP de Keter*. It is so because *Bina* did not return her *Panim* to *Abba* to receive *He'arat Hochma* from him and complete her *AHP* before the *MAN de Shuruk* that she received from *Yesod de AK* reached her. Thus, all the *Behinot AHP de Bina* are from *He'arat Hey Tata'a*, contained in *Shuruk*. This is the meaning of the *Dinim* awakening from *Bina*.

40. However, the *Bina* of the rest of the *Partzufim* below *AA* had the ability to stand at the *Rosh* of the *Partzuf*. The reason is that *Ohr Atik* is a greater *Ohr* than all of *Atzilut*, since *Ohr Ein Sof* clothes inside it. Since *Atik* had already been clothed inside *AA*, the *Ohr* was greatly lessened. When *AVI* return a second time, to clothe *AA* too, *Ohr Atik* is found to be very distant from them.

Thus, their *Bina* has the ability to receive the *Ohr Atik*, after she is distant, while sitting at the *Rosh* of the *Partzuf*, and all the more so in *ZON*, which drew even farther.

41. *After we have clarified the matter of *AA*, we shall now clarify the order of its ten *Sefirot*, and how they clothe *Atik Yomin*. We have already explained above that this is the reason it is called *Atik Yomin*, as its seven days clothe *AA* separately. This is their order: *Keter de AA* clothes *Hesed de Atik*, and *Hochma* to *Gevura*, and *Bina* to *Tifferet*.

42. The reason is that since they are the Upper three of *AA*, which are *Behinat Reisha* and require more *Ohr* than in the *Guf*, hence a complete *Sefira* of *Atik* is clothed in each of them. However, the lower seven of *Guf de AA* do not require as much *Ohr* as the *Rosh*, hence the last three *de Atik* will suffice to shine in them.

This is their order: *Atzmut NHY de Atik* in *HGT de AA*, as mentioned, and that too is because *HGT de AA* later became *Mochin* in the First Three *de Abba* and *Ima*. Hence, their *He'arah* is primarily in *HGT de AA* to shine for *Mochei* (pl. for *Mochin*) *AVI*. Afterwards *Ohr* came out alone from *Yesod de Atik* and expanded in *NHY de AA*.

Ohr Pnimi

42. **They are the Upper three of AA, which are *Behinat Reisha* and require more *Ohr* than in the *Guf*.**

Because *HGT de AA* became *Mochin* to *AVI*. These words are profound indeed, and require length.

First, we must know that the matter of *Hitlabshut NHY de Elyon* in the *Behinat Mochin* in the *Tachton*, and the matter of the *Halbasha* of the *Tachton* to *Guf de Elyon* are separate matters. Note, that *NHY de Atik* clothe *Mochin* in *Rosh de AA*, and yet, *Rosh de AA* clothes *HGT de Atik*, not *NHY de Atik*.

Also, in *AVI*, *NHY de AA* clothe in the *Mochin* in *Rosh de AVI*, and yet, the *Roshim de AVI* clothe only *HGT de AA* and not *NHY de AA* at all. The reason is simple: These *NHY de Elyon* that clothe the *Mochin* in the *Tachton* are *Behinat NHY de Eser Sefirot de Rosh de Elyon* and have no dealings with the *Halbasha* of the *Tachton* to the *Guf de Elyon*.

Know, that there are three *Behinot NHY de Elyon*: the first – *NHY de Eser Sefirot de Rosh* of the *Elyon* from its very creation. The second – the *NHY* that appear in it by the ascent of *MAN* of the *Tachton*. The third – the new *NHY* that appeared in it by the ascent of the *MAN* of the progeny of the *Tachton*.

We shall understand the matters according to the order of the creation of the three *Partzufim Atik*, *AA*, and *AVI*. You know, that by *Zivug AB SAG* that the *Hey Tata'a* generated from the *Metzach* and lowered to her place in the *Peh*, *Eser Sefirot* came out on *Komat Keter*.

This was done first by *Hitkalelut* of the *MAN* of *Nekudim* in *Rosh de SAG*, and afterwards, when the *Aviut* of the *Reshimot* was acknowledged, they descended to their place, to *Peh de Nekudim*. There they once more generated *Eser Sefirot de Rosh* from *Peh de Nekudim* to *Tabur de AK* on *Komat Keter*, called *Rosh de Atik* (*Ohr Pnimi* item 20).

This sufficed for *Behinat Rosh de Atik* and to its *Behinat Guf* because *Bina* of this *Rosh* stands as she always does in *Behinat Achoraim* to *Abba*. Hence, she only imparts the *Guf* with *Ruach Nefesh*, and the *Guf* lacks *GAR*. Thus we have explained the creation of *Rosh* and *Guf de Atik*, and now we shall explain *Partzuf AA*.

Partzuf AA is sorted by *Nukva de Atik*. Since she is the Upper half *de Keter de Nekudim*, meaning the *Behinot ve Eynaim de Keter* that came out when it was first created, through her connection with *MA*, she now acquired *GAR de Keter*. She extends her *AHP* from the time of the *Nekudim* once more, meaning the *NHY de Keter* that were then cancelled by the concealment of *GAR de Keter*.

Now that she acquires the *GAR* by the new *MA* once more, she returns and draws them to her, to complete her old *Eser Sefirot*. Since these *AHP* are also from *Behinot NHY de AK*, hence, they became *MAN* there, and caused *Bina de Atik* to return to being *Panim be Panim* with *Hochma*.

It is known that the coming of *ZON* in the place of *Bina* always awakens *Bina* to return her *Panim* to *Abba*. This is in order to draw *He'arat Hochma* for *ZON*, who is connected to them to provide them with *He'arat Hochma* from the perspective of *Bina* and *ZON de Eser Sefirot de Ohr Yashar*. It is known that only *Behina Gimel de Aviut* remained in them. This is because *Behina Dalet*, which was in the general *MAN*, was taken by *Atik*. Hence, only *Komat Hochma* emerged on them.

It turns out that *Nukva de Atik* acquired her *Behinat AHP* from the time of the *Nekudim* by that new *Zivug* that emerged in her. It means that she was once more completed with *Eser complete Sefirot GE* and *AHP*, though not in the *Koma* she has from *MA*, which is *Komat Keter*, but only in *Komat Hochma*.

Now it is considered to have two *Behinot* of *NHY* in *Keter de Nukva*. The first is *NHY de Keter* that she has from *Kelim de MA*, and the second, *NHY de Komat Hochma* that she now acquired by the new *MAN de AHP*.

Two *Komot* extend below from this *Zivug*: the first is to the *Guf de Atik* itself, because after *Bina de Rosh* returned *Panim be Panim*, its *He'arah* reaches the *Guf* too. Now the *Guf* gains *Behinot GAR*, but only *GAR de Komat Hochma*, and not *Komat Keter*, as it is in the *Rosh*.

This is so because the *Zivug Panim be Panim*, made in the *Rosh*, was only on the new *Behinot MAN*, which do not have more than *Aviut de Behina Gimel*. The second *Koma* extends to *Behinat Rosh de AA*, to the place of *Chazeh de Atik*, which clothes it from the *Chazeh* to the *Peh*.

Now you can understand the matter of *Hitlabshut NHY de Elyon* to *Mochin* in the *Tachton*. Indeed, they are a part of the *Tachton* and are not fitting to remain in the *Elyon*. This is so because they are the same *AHP* that completed *Nukva de Atik* during the *Zivug* of *MAN de AA*.

Even though they joined her during the *Zivug*, they are still unworthy of remaining in her, since they are from *Behinat Komat Hochma*. After their own *Aviut* had been recognized, their flaw from the time of *Nekudim* becomes known too, that they do not merit being in the place of *Atik*. Hence, they descend to the place of *Guf de Atik* along with *Komat Rosh de AA*.

Here you should know what the Rav writes below, that when they are born, all the *Partzufim* fall to *Beria* and suck there from the two bottom thirds *de Netzah* and *Hod de Atik* there. The reason is that this *Masach*, which contains all the *Reshimot* in the *Achoraim de NHY de Keter* and the four *Achoraim de AVI* and *ZAT*, this *Masach* is from *Behinat Guf de Nekudim* that rose to *Behinat Rosh de SAG* after its *Hizdakchut*.

From there it descended from degree to degree until it generated all the *Partzufim de ABYA*. Hence, since the *Guf de Nekudim* illuminated in the entire *BYA*, thus, before the *Aviut* was recognized in its *Guf*, meaning while it was still contained in *Aviut de Rosh*, it could be in *Behinat Atzilut*.

However, after its *Aviut de Guf* is recognized, it is time for the *Koma* to depart from the *Hitkalelut* in the *Rosh* and descend to her own place, to the place it was prior to its *Hizdakchut*. This is called the birth of the *Partzuf*.

Then the *Behinot Guf de Nekudim* become apparent, which were in the *Masach* prior to its *Hizdakchut*, when it was in *Behinot BYA*. Hence, each and every *Koma* that came out on this *Masach* was compelled to come to *Beria* at the moment of its birth, meaning when its *Aviut* is recognized.

However, by *Yenika* from the two bottom thirds of *Netzah* and *Hod de Atik*, which are in *Beria*, they acquire the *Behinat Atzilut* in them once more, until they rise and clothe the *Guf de Elyon*. The same also happened to *AA*, and after the *Aviut de Guf* in the *Masach* that was in it from *Behinot BYA* too was recognized, it was compelled to leave *Behinat Rosh de Atik* and come to the place of *Beria*, under *Parsa de Atzilut*. This is called the birth of the *Partzuf*.

It turns out that the *Behinot NHY de Mochin* that it received from the *Elyon* remain in the *Guf de Atik*. After *AA* sucked from the two bottom thirds of *Atik*, returned to *Atzilut* and clothed *HGT NHY de Atik*, it then returned and received the *NHY de Rosh de Elyon*, which clothed in it as *Mochin*.

Thus we see that the beginning of the reception of *AA* to *NHY de Atik* was while it was still contained in the *Zivug de Rosh de Atik*. However, since during its birth, it was compelled to come down to *Beria*, it must therefore return and receive them from *HGT de Atik* once again.

It was similar in the creation of AVI by *Nukva de AA*. This is because AVI were made of *Behinat ZAT de HB de BON*, meaning AHP that were cancelled from AVI after they've lost their GAR. During the *Nekudim*, ZAT of these AVI were on the same degree as *NHY de Keter de Nekudim*, and also clothed them in *Behinot Mochin*.

Hence, after *Nukva de AA*, which is *Behinat NHY de Keter Nekudim* received *Behinot GAR* by the *Zivug de Atik*, she extended *Behinat AHP de AVI* to *Behinat MAN* too. AA and *Nukva* mated on these *MAN Panim be Panim* and generated *Eser Sefirot* in *Komat Bina*, since only *Aviut de Behina Bet* remained in the *Reshimot*, as AA took *Behina Gimel* for himself.

Two *Komot* came out by this *Zivug*, as with *Atik*, one for *Guf de AA* itself, which was only in *Behinat Nefesh Ruach* before, and could not receive from its *Rosh*, since *Bina* stands in *Achoraim* to *Abba*. Now, through the *MAN* from AVI that returned *Panim be Panim*, *Guf de AA* too received the GAR. However, they are *GAR de Behina Bet*, not from *Behina Gimel*, as it has in the *Rosh*, and a second *Koma* came out to *Rosh de AVI*, whose *MAN* are theirs.

Here too it is considered that *NHY de AA* clothed in *Rosh de AVI*, meaning *Behinot AHP* that *Nukva de AA* took from the *MAN* to complete the *Eser Sefirot* during the *Zivug* as with *Atik* for AA. When AVI were born, meaning when their *Masach* was recognized, they descended to *Beria* too for the same reason mentioned in AA. The *Behinot NHY* and the *Mochin* remained in *Guf de AA* until they returned to *Atzilut* through the *Yenika* and clothed *HGT de AA*, and then *Behinot NHY* returned and received their *Mochin*.

You should know that AA cannot mate on the *MAN de AVI* but only when it connects and becomes one *Partzuf* with *Atik*. This is because *Nukva de AA* is only half of the bottom *Keter de Nekudim*, which is only *Behinat NHY*. In order to sort out the *MAN de AVI* and mate on them, *Keter* must be as complete as it was during the *Nekudim*, when it clothed for *Mochin* in *AVI de Nekudim*.

Moreover, the *Zivug* is primarily named after the *Nukva de Atik* because the bottom of *Keter* is cancelled and incorporates in one complete degree with the *Elyon* when connecting with its Upper half. The *Tachton*, on the other hand, does not even bear a name, as the Rav says (Part 6 item 6).

Accordingly, you will find that *Atik* gives two kinds of *Mochin* for AA: the first is for *Rosh de AA*, which are *Eser Sefirot* on *Komat Hochma*, clothed in *NHY de Atik* that appeared because of this *Zivug* in *Rosh de Atik*. These *NHY* descend to AA together with the *Mochin*, since they are unworthy of *Atik*.

Atik gives the second *Mochin* for the *Guf de AA*. This is because the *Guf de AA* cannot receive *Behinat GAR* from its own *Rosh*, as they are *Behinat Panim be Achor*. Only through raising the *MAN de AVI* do *Atik* and *Arich* return to become one *Partzuf*. *HB de Rosh* also return *Panim be Panim* and then descend and impart GAR to *Guf de AA*.

Since that *Zivug* is also named after *Atik*, even the *Mochin de Guf* are imparted from the *Zivug Atik*, though from a low *Koma*, since it is from *MAN de AVI*, which is but *Behina Bet*. Yet, you must understand that the *Mochin de Behina Bet* in *Guf de AA* is also clothed in *NHY de Atik*, meaning the AHP by which *Nukva de Atik* was completed during the *Zivug* of this *Koma de Behina Bet*.

Now we have explained the two *Zivugim de Atik* for AA, and the two *Behinot NHY de Atik* that clothe AA. *NHY de Atik* from *Komat Hochma* clothe *Rosh de AA*, and *NHY de Atik* from *Komat Bina* clothe the *Guf de AA*.

Now you can also see that after the *Yenika* of AVI from the two bottom thirds *de Netzah* and *Hod de Atik*, while still in *Beria*, they thus acquire the strength to

rise to *Atzilut* and clothe *HGT de AA*. Then they receive the *NHY* with their *Mochin* from the *Behinat NHY de Atik*, clothed in *HGT de AA*.

There are three *Behinot NHY de Eser Sefirot de Rosh de Atik* that you find here: 1 – *NHY de Eser Sefirot de Rosh Atik*, from its very creation, from *Komat Keter*. 2 – *NHY de Eser Sefirot de Rosh Atik* that emerged in it out of the *Hitkalelut* of the *MAN de AA*. These are *NHY de Komat Hochma*, clothing the *Mochin de Rosh de AA*. 3 – *NHY de Eser Sefirot de Rosh Atik* that emerged in it out of the *Hitkalelut* of *MAN de AVI*. These are *NHY de Komat Bina*, clothing *Guf de AA* in its *HGT*. *AVI* from the *Levushim* of the *HGT de AA* receive *Mochin de GAR* by these *NHY de Atik*, clothed in *HGT de AA*.

It is written, “since they are the Upper three of *AA*, which are *Behinat Reisha* and require more *Ohr* than in the *Guf*, hence a complete *Sefira* of *Atik*.” In other words, *HGT NHY* that give the *Mochin de Rosh* in *Komat Hochma* by its return to *Atzilut* and clothing the *HGT de Atik*. Hence, it needs all three *Sefirot de Atik*, made into the *KHB* in it, while its primary *He'arah de AA* comes from them.

“However, the lower seven of *Guf de AA* do not require as much *Ohr* as the *Rosh*, hence the last three *de Atik* will suffice to shine in them.” This means, as we have said, that *NHY de Atik* that shine in *Guf de AA* are low *He'arah* from *Komat Hochma de AA*, and are only from *Komat Bina*. They too stand there primarily to shine *He'arat GAR* in *AVI*.

It is written, “that too is because *HGT de AA* later became *Mochin* in the First Three *de Abba* and *Ima*. Hence, their *He'arah* is primarily in *HGT de AA* to shine for *Mochei* (pl. for *Mochin*) *AVI*.” It means that *NHY de Atik*, which clothe *Guf de AA*, give the *Mochin de GAR* to *AVI*.

43. Now you know the reason to what has become known and clarified, that all the *Behinot NHY* of any *Partzuf* from the *Partzufim*, always come as supplements, not as the core. This is why they are considered outside the *Guf*.

The reason is that in the *Rosh* of the *Partzufim* of *Atzilut*, which is *AA*, where all the other *Partzufim* of *Atzilut* clothe and hold, its *NHY* have nothing to rely on in it, in *Atik Yomin*. This is because only the *ZAT de Atik* clothed the First seven *de AA*, and there is only *He'arah* in *NHY de AA*, which stems from *Yesod de Atik* and expands in them. For that reason this whole issue continues in every *NHY* of all the other *Partzufim*.

Ohr Pnimi

43. Its *NHY* have nothing to rely on in it, in *Atik Yomin*. This is because only the *ZAT de Atik* clothed the First seven *de AA*.

This means the true *NHY de Rosh Atik*, from its creation, which are at *Komat Keter*. These *NHY* do not clothe *AA* at all, but only from its *Behinat Guf*, which are from *Komat Hochma*, found in *HGT de Atik*, which are *Behinat ZAT de Atik*.

Since it is so, *AA* itself, being *Behinat Keter de Nekudim*, lacks *NHY de Kelim* and *GAR de Orot*. This is so because its *GAR* are from a lower degree, and since *AA* is considered the general *Keter de Atzilut*, and it lacks its *GAR*, hence, all the degrees descending after it are found to be lacking *NHY de Kelim* and *GAR de Orot*. This is so because the *GAR* of each of them is *GAR* of its inferior

degree, and its own *GAR* are missing from it, as we have explained regarding *AA*.

It is written, “**all the *Behinot NHY* of any *Partzuf* from the *Partzufim*, always come as supplements, not as the core.**” This is because the *Partzuf* does not acquire its own *NHY* unless by joining and *Hitkalelut* with the *Elyon* to a single *Partzuf*, as we have explained regarding *AA* becoming one *Partzuf* with *Atik* by the *MAN de AVI* that it received. This *He'arah* is considered an addition, not as the core of the *Partzuf*, but rising and falling, as we will write below.

- 44. However, on another occasion, my teacher explained them to me more clearly, in the following manner: It is known, that every *Shok* consists of three *Prakin*, as mentioned in the *Zohar* (*VaYechi*). However, *Yesod* consists of but two *Prakin*, being the *Yesod* and the *Atara* in it.**

Thus, the two Upper *Prakin de NH de Atik* clothed the *HG de AA*, *Netzah* on the right, and *Hod* in *Gevura* on the left *Kav*; *Yesod* in *Tifferet de AA* and the two middle *Prakin de NH de Atik* in *NH de AA*. Also, *Ateret Yesod de Atik* in *Yesod de AA*, and *Malchut de Atik* in *Malchut de AA*, because a complete *Partzuf of Nukva* must be made of it.

For that reason she took one complete measure. You find, that the two bottom *Prakin de NH de Atik* remained below the entire *NH de AA*, and remained uncovered.

Ohr Pnimi

- 44. Every *Shok* consists of three *Point in the heart*... ...You find, that the two bottom *Prakin de NH de Atik* remained.**

The difference between *Hitlabshut NHY de Elyon* to *Mochin* in the *Tachtan* has already been explained. *Hitlabshut NHY de Elyon* to *Mochin* in the *Tachtan*, or in the progeny of the *Tachtan*, means *NHY de Eser Sefirot de Rosh*. These are the same *NHY* that completed the *Rosh de Elyon* in *Eser Sefirot* during their *Hitkalelut* in the *Zivug de Rosh de Elyon*. However, the *Halbasha* of the *Tachtan* to the *Elyon*, meaning to *HGT NHY de Guf Elyon*, is because the *Tachtan* is always on the same degree with the *Guf de Elyon*.

Now you can see that the rumors brought here in the name of the *Rav* do not contradict each other whatsoever. He says above that *NHY de Atik* only clothe in *HGT de AA* and not at all in *NHY*, but only *He'arah* emerges from *Yesod de Atik* and expands in *NHY*. This refers to the *Behinat Hitlabshut NHY de Atik* to *Mochin* in *HGT de AA* for the *Rosh de AVI* that clothe those *HGT*.

He also says here that *NHY de Atik* clothe also *NHY de AA*, as in *HGT de AA*, where the Upper thirds clothe in *HGT de AA* and the middle thirds clothe in *NHY de AA*. This relates to the *Behinat Halbasha* of the *Tachtan* to the *Elyon*, which certainly clothes up to the *Sium* of the *Elyon*, meaning through the end of *Atzilut*, since all the *Partzufim* of *Atzilut* end equally. It turns out that even the *NHY de Tachtan* necessarily clothe some of the *NHY de Elyon*.

However, we have said above that it speaks of *Behinat Hitlabshut NHY de Elyon* as *Mochin*. It is certain that *NHY de Atik* are clothed only in *HGT*, for the *He'arat Mochin de AVI*, which they clothe there.

Yet, *NHY de Atik* are not at all related to *NHY de AA*, where *ZON* clothe, to clothe in them for *He'arat Mochin*. This is because the *Mochin de ZON* come only by connecting *AA* and *AVI*, and have only *He'arah* from *Behinat Atik*.

This is the precision that the Rav makes above, “*Atzmut NHY de Atik in HGT de AA, as mentioned, and that too is because HGT de AA later became Mochin in the First Three de Abba and Ima. Hence, their He’arah is primarily in HGT de AA to shine for Mochei (pl. for Mochin) AVI. Afterwards Ohr came out alone from Yesod de Atik and expanded in NHY de AA.*”

As we have explained in the previous item, this means that only AVI rise to MAN in *Rosh de Atik* along with AA, and thus take the *Atzmut de NHY de Atik* with them, uncovered by their *Hitkalelut* in that *Zivug*. The *Zivug de ZON*, however, is not done there, but only in AA along with AVI, as we shall explain below.

45. It is known that the *Raglain* of AA end at the *Sof of Olam Atzilut*. Thus, these two bottom *Prakin de NH de Atik in Olam Beria* are uncovered, without *Levush*. They joined together and clothed in *Malchut de AA*, and there became two *Dadim* to her, on either side of her.

This is the meaning of *Dadei Behema*, which are below the *Raglain*, from which the *Melachim* that descended in *Beria* sucked before their place was corrected in AA, AVI, and ZON. Even after they were born, each and every *Partzuf* first descended there and sucked from them, and then rose to their place.

Ohr Pnimi

45. Thus, these three bottom *Prakin de NH de Atik in Olam Beria*.

These words are seemingly perplexing. What caused the matter of the division of *NHY de Atik* into three thirds in this manner, until *Olam Atzilut* was not enough for them, and the two bottom thirds had to depart to *Olam Beria*? Also, why were all three thirds not clothed in *HGT NHY de AA*, and how are the Upper thirds of *HGT de AA* and the middle thirds of *NHY de AA* related?

These things are indeed deeper than the sea, and we shall explain them here. Know, that the origin of the division of the thirds in this manner extends from *NHY de AK*. It has been explained above (Part 6, *Histaklut Pnimit* items 14, 26) that because of *Tzimtzum Bet de AK*, where the two *Heyin*, the First and the second, joined together, the point of *Tzimtzum* in the place of *Olam ha Zeh* in *Behinat Malchut de Eser Sefirot de NHY de AK*, rose to the place of *Sefirat Bina de Eser Sefirot de NHY de AK*.

Thus, the three *Sefirot Bina* and *ZON de Eser Sefirot de NHY de AK* remained below the *Sium* of the *Kav de Ein Sof*, meaning below the point of *Tzimtzum*. They became a place for the three *Olamot: Beria, Yetzira, Assiya*, in the above-mentioned two places.

Even afterwards, when the *Ohr* that fissured the *Parsa* descended and clothed *NHY de AK*, the new *Gevul* did not change because of that. It is so, although *ZAT de Nekudim* that departed from *He’arat NHY de AK* along with *AVI de Nekudim*, crossed the new *Gevul* and wanted to expand their dominion below the *Gevul*, meaning in the three *Olamot BYA*. Hence, they broke and remained in *BYA*, meaning the place of their dominion.

NHY de AK, whose *ZON* departed and became *BYA*, and their *Keter* and *Hochma* remained in *Atzilut*. These *Bina* and *ZON* are merely regarded as the

two bottom thirds of these *Eser Sefirot de NHY*, as this is how the *AHP* that came out of all the degrees is considered.

You will find that the Rav referred to the *AHP de Keter* that came out of *Keter* as Five Bottom *Sefirot de Keter BON*, which are only *TNHYM*. Also, the principal part of *Sefirat Tifferet*, meaning its Upper third, is considered the Upper half *de Keter*, and only the two bottom thirds of *Tifferet* belong to the *AHP*.

Thus, six *Sefirot* of the degree, *KHB HGT*, belong to the Upper half *de Keter*, which is only *Galgalta ve Eynaim*, and four *Sefirot* of the degree, *NHYM*, belong to the bottom half of the degree. The reason for it has already been explained in Part 7, and there is nothing more to add here.

Hence, it is considered that the six Upper *Sefirot* of the *Eser Sefirot de NHY de AK* remained in *Atzilut*, and only four *Sefirot*, *NHYM* of these *Eser Sefirot* came out and were made into *BYA*, meaning from their *Chazeh* downward. Similarly, *Eser Sefirot de NHY de AK* are divided into three thirds, *KHB*, *HGT*, *NHYM*. The two Upper thirds, *KHB HGT*, remained in *Atzilut*, and only the bottom thirds, which are *NHYM*, became *BYA*.

It is known that there is no absence in the spiritual, and the matter of the second *Tzimtzum* that was made in *NHY de AK* are regarded as merely additions to them. Thus, no change was made in the first *NHY de AK*, who now end at the *Nekuda de Olam ha Zeh* too, as it is written, “And His feet shall stand upon the mount of Olives.”

It is known that *Partzuf Atik de Atzilut* is between *AK* and the *Partzufim* of *Atzilut*, where *Atzmut Malchut de AK* operates, which is *Behinat Hey Tata'a* before the *Tzimtzum*, meaning *Malchut* concealed in *RADLA*. Her *Atzmut* does not manifest in all the *Partzufim* of *Atzilut* at all, since she is *Midat ha Din*, without the association of *Midat ha Rachamim*, which is the First *Hey*. Hence, it too ends at the *Nekudat Olam ha Zeh*, as the first *NHY de AK* prior to *Tzimtzum Bet*, which is the association of *Midat ha Rachamim* with *Din*.

It turns out that *NHY de Atik* are divided into three thirds, as we have explained above regarding the *Eser Sefirot de NHY de AK*. The two Upper thirds *de NHY*, *KHB HGT*, stand in *Atzilut* and end equally with all the *Partzufim* of *Atzilut*, meaning on the new *Gevul de Tzimtzum Bet*. The bottom thirds, which are *NHYM*, are already below the *Sium* of *Atzilut*, expanding in *BYA* down to the *Nekuda de Olam ha Zeh*, as the first *NHY de AK*.

These two Upper thirds of *NHY*, which are *Behinot KHB HGT* that remained in *Atzilut*, are so only with regard to the *Kelim*. However, with regard to the *Ohr* in them, they are but *HGT NHY*, as it is known that *HGT NHY de Orot* clothe *KHB HGT de Kelim*.

It is written, “**the two Upper Prakin de NH de Atik clothed the HG de AA, Netzah on the right, and Hod in Gevura on the left Kav; Yesod in Tifferet de AA.**” It means that the Upper thirds of *NHY de Atik* are *KHB de Kelim* and *HGT de Orot*, hence their place is also in *HGT de AA*.

“...and the two middle *Prakin de NH de Atik in NH de AA*. Also, *Ateret Yesod de Atik in Yesod de AA*, and *Malchut de Atik in Malchut de AA.*” This means that the middle *Prakin de NHY de Atik* are *HGT de Kelim* and *NHY de Orot*, hence they clothe *NHYM de AA*. When he says that *Malchut de Atik* clothes *Malchut de AA*, it is not the actual *Malchut de Atik*, but only *Behinat He'arah* from its *Malchut*, since *Malchut de Atik* is concealed in *RADLA* and does not manifest (item 23).

It is written, “**These two bottom Prakin de NH de Atik in Olam Beria are uncovered, without Levush.**” This means that the bottom thirds *de NHY de*

Atik expand equally with the *Raglaim* of *AK* in *BYA*. However, they are regarded as lacking *Yesod* and *Malchut*.

This is so because there is only *Tikun Kavim* in the form of the association of *Midat ha Rachamim* with *Din*, extending from *Tzimtzum Bet*. Since this *Hitpashtut* is from *Behinat Tzimtzum Aleph*, hence, there is no *Tikun* of the middle *Kav* there, and thus it is only considered as being in two *Kavim*, right and left, without sweetening. Thus, there is only the *Behinat* two bottom thirds *de Netzah* and *Hod* there, without *Yesod* and *Malchut*, but *Malchut* is contained in *Hod*.

Dadei Behema, which are below the Raglaim, from which the Melachim that descended in Beria.

It has already been explained (*Ohr Pnimi* item 42) how the birth of a *Partzuf* makes it fall to the Separated *BYA*. This is because the *Masach* upon which the *Zivug Elyon* for the *Koma* of the *Partzuf* comes from the *Behinat Guf* of the *Nekudim* that illuminated in *BYA*. Hence, this force that the *Reshimot* that the *Masach* consists of remains to shine in *BYA*.

However, when the *Masach* is purified from all the *Aviut de Guf* that was in it, this mixture of *He'arat BYA* was not apparent in it either, meaning as long as it was contained in the *Zivug de Rosh*.

Yet, after the *Aviut* of the *Guf* in the *Masach* was recognized, the force of *He'arat BYA* that was in it immediately appeared, and it was separated from the *Rosh* and descended to its place in *BYA*. Thus, its birth, meaning the recognition of the *Aviut de Guf* in the *Masach*, separates it from the *Behinat Elyon* and brings it to its place, making it fall to *BYA*.

This is the conduct in all the *Partzufim de Atzilut*, since they all came out of the *Masach de Guf Nekudim* that illuminated in *BYA*, except *Partzuf Atik*, which was truly corrected to be able to expand to *BYA*, as it clothes the *Atzmut Malchut de AK* prior to *Tzimtzum Bet*.

The principal *Tikun*, sufficient to raise them to *Atzilut* once more, is the separation of the force of *He'arat BYA* from them, and the attainment of the strong force of *Sium* of *Tzimtzum Bet*, being *Behinat Malchut de AA* that contains all the force of *Sium* of *Atzilut*. This is the meaning of *Dadei Behema*, which are the *Behinat* two bottom thirds *de Netzah Hod de Atik* found in *BYA*.

They joined and connected and were corrected in a single association with *Malchut de AA*. By joining both of them, they became corrected *Dadei Behema* to bestow the strong force of *Tzimtzum Bet* in *Malchut de AA*.

It is written, **“These two bottom *Prakin de NH de Atik* in *Olam Beria* are uncovered, without *Levush*. They joined together and clothed in *Malchut de AA*.”** This is so because then they can suck the *Shefa de Atzilut* although they stand in *BYA*, as they receive *He'arat Malchut de AA* through the two bottom thirds *de NH de Atik* that are in the same *Olam* as theirs. Finally, they receive the *Behinat Sium de Atzilut* and rise to their place in *Atzilut*.

They are called *Dadei Behema* because *Malchut* is called this when she is without the sweetening from *Midat ha Rachamim*. Their opposite is *Dadei Adam*, indicating that *Malchut* is sweetened in *Midat ha Rachamim*. This is the meaning of standing in *Komat Bina*, which is the *Shoresh* of *Rachamim*. For that reason they are connected in the place of the heart, which is *Bina*, and not below in the *Raglaim*, where there is gripping for the *Klipot*, as it is written, “Her feet go down to death.” Hence, it is the place of *Erva*, meaning there is gripping to the exteriors. This is also the meaning of *Behema* being *BON* in *Gimatria*.

46. Thus we have explained how *ZA* receives his *Mochin*, which is the *Ohr* of his true inner *Atzmut*. When he is in *Gadlut*, they come to him clothed inside the *Achoraim de NHY de Ima* and *NHY de Abba*. All the *Partzufim* are like that too, because the *NHY* of the *Elyon*, their *Hitzoniut*, becomes a *Levush* to the *Mochin* of the *Partzuf* below it and everything enters and expands in *Rosh* and *Guf* to that lower *Partzuf*.

Ohr Pnimi

46. The *Se'arot* of its *Rosh* are opposite the braches of *AB*, and the *Se'arot*

Then *SAG* still expanded to the *Raglaim* of *AK*.

47. There is no *Mochin* that is less than three *Behinot HB* and *Daat*. *Hochma* is the *Hesed* line, *Bina* is the *Gevura* line and *Daat* is divided into two: half *Hesed* and half *Gevura*. This is in order to determine between them, as it is written, "for the Lord is a God of knowledge," two *Daats* (pl. for *Daat*). Also, *Hesed* is considered five *Hassadim* and *Gevura*, five *Gevurot*, as mentioned in *Idrat Nasso* (in the *Zohar*).

Ohr Pnimi

47. *AK* contains.

Orot stem from it, which are its branches.

48. There were two *Daats* in *Zeir Anpin*, one from *Mochin* that were extended to him from *Abba* and one from *Mochin* that were extended to him from *NHY de Ima*. Each of them consists of five *Hassadim* and five *Gevurot*.

49. The reason for it is that after all he also receives *Mochin de AA* by *Hitlabshut NHY de Atik* in itself. *Atik* does not have two separate *Partzufim*, *Dechura* and *Nukva*. Rather, they are both one *Partzuf*.

Hence, there were two *Partzufim* there in *ZA de AVI*. Two *Behinot Mochin* entered: one in *NHY de Abba* and one in *NHY de Ima*. However, in this *Atik Dechura* and his *Nukva*, they all form one *Partzuf*.

For that reason there are only three separate *Mochin* in *AA*. This is also why he has only one *Daat* with five *Hassadim* from the *Dechura* side, the *MA* in him, and five *Gevurot* from the *Nukva* side, the name *BON* in him, since all is one *Behinat HaVaYaH*.

50. Remember and do not forget that rule that always, in all the *Partzufim* of *Atzilut*, all the *Hassadim* extend from the name New *MA* that comes to correct the *Atzilut*, and all the *Gevurot* from the name *BON* of the sorts of the *Melachim*. This is also the meaning of the *Zivug* to sweeten the *Nukva Gevurot* named *BON* that are now being sorted anew in every single *Zivug* as *MAN* by the *Hassadim* from which the new *MA* extends.

51. Also, it has already been explained there that what *Atik* sorted in the first time was to correct the *Atzmut* of *Partzuf AA* in the beginning of its correction and placed them in *AA* as *Mochin*.

Partzuf AA Zachar and *Nukva* was made of these *HG* that *Atik* placed in *AA* in the first time. They remain there permanently and when *AA* also returns to sort for *AVI*, to correct them for the first time, the *Zivug* of *Atik Zachar* and *Nukva* must precede it. After that they return to extend new *Mochin* to *AA* and *Nukva* so that they can sort the parts of *AVI*.

Afterwards the new *HG* come to them, the *Hassadim* from the name *MA* and the *Gevurot* from the name *BON*. Then the parts of *AVI* are erected there inside the *AA*, as mentioned there.

Thus, there are two kinds of *Hassadim* and *Gevurot*: one, this is the first, to correct the *Partzuf*; two, the new ones, which extend in every single *Zivug* and every single time. These do not stay there permanently; they are only erected and the form of the fetus is made of them, and it is born there.

Ohr Pnimi

51. The *Se'arot* of its *Rosh* are opposite the braches of *AB*, and the *Se'arot*

Orot stem from it, which are its branches.

52. *I have notified you before that there is *Behinat Atik* and *Nukva*, *AA* and *Nukva*, and *AVI* and *ZON*. However, there is a difference regarding the above-mentioned *Nekevot*. The *Nekeva* is *Dinim*, and is from the sorts of the *Melachim*. How then can the name *Nekeva* be right there in *Atik* and *AA*, which are totally *Rachamim*, as we've mentioned in the two *Idrot* (*Zohar*)?

Moreover, the existence of *Zachar* and *Nekeva* indicates diminution and separation. There is no greater unity as when the *Zachar* is alone.

We have found in many place places in the *Zohar* and in *Idra Raba* (a *Parasha* in the *Zohar*): "In that image of *Adam* there exists a rule of *Dechura* and *Nukva*, which is not so in *Atik*. We also find in many places that *Behinot Zachar* and *Nekeva* did not begin but from *AVI* downward.

It is thus mentioned in the *Idra Zuta* (a parasha in the *Zohar*): “That *Hochma* expanded, and you find *Dechura* and *Nukva*.” *Hochma* is the father, *Bina*, the mother, and because of it there is *Zachar* and *Nukva*.

Thus, why do we say that there is *Behinat Nukva* even in *Atik* and *AA*? We find the opposite of that in many places, especially in Parashat Bereshit (in the *Zohar*): “The reason of all reasons said that called, ‘See now that I, even I, am He, and there is no god with Me’.

There is one that merges, such as *Dechura* and *Nukva*, and he said about him: ‘I called him one, but he is one, not counted and not merged. Because of that he said ‘there is no god with Me,’ which is *Behinat Nukva*, called *Elohim*, which is *Din*.’

Ohr Pnimi

52. *AK* contains.

Orot stem from it, which are its branches.

53. In order to reconcile these texts, you should know that in all the *Eser Sefirot* there are certainly *Zachar* and *Nukva*, but there is a dispute in how they are present. The explanation of the matter is that most of the death is in *ZON* since the seven *Melachim* that died were in them.

Hence there is *Zachar* and *Nukva* in separate *Partzufim* from one another. The reason you sometimes find them joined is only when they are *Achor be Achor*. This is because at that time their *Achoraim* are attached together, one wall serves both, and a separation of the *Achor* is required to separate them.

Ohr Pnimi

53. The *Se'arot* of its *Rosh* are opposite the braches of *AB*, and the *Se'arot*

Orot stem from it, which are its branches.

54. However, in *AVI* there was annulment and not actual death as it was in *ZON*. Hence there were separate *Behinot Zachar* and *Nekeva* in them too, meaning regarded as two *Partzufim*, as in *ZON*.

Yet, there is a great cohesion added there, which is that they are always attached together *Panim be Panim* in one wall that serves both. There is no separation between them whatsoever as in *ZON*,

which connect when they are *Achor be Achor* and separate when they are *Panim be Panim*.

Ohr Pnimi

54. The *Se'arot* of its *Rosh* are opposite the braches of *AB*, and the *Se'arot*

Orot stem from it, which are its branches.

55. This is the reason that they said in many places in the Zohar that *AVI* never stops the joint connection, they emerge as one and remain as one; one is not separated from the other. Hence their *Zivug* is perpetual and unending.

56. However, in *AA*, which is considered the *Keter* of the *Nekudot*, even the cancellation did not occur although it is from the last five of *Keter de BON*.

It is known that there was some annulment in the *NHY* of *Keter de Nekudim* when they descended to become *Mochin* for *AVI*. Hence there was also *Behinat ZON* in it, but a correction and additional connection was added to them, being that both were one *Partzuf*, the *Zachar* and *Nekeva* in it. Thus, the *Behinat* name *MA* in it is placed in each right side and the *Behinat* name *BON* in it was on the left side in it, and both were cleaved together as one *Partzuf*.

Ohr Pnimi

56. The *Se'arot* of its *Rosh* are opposite the braches of *AB*, and the *Se'arot*

Orot stem from it, which are its branches.

57. This is the meaning of what is written in the Zohar that *Keter* is a single *Zachar* without a *Nukva*, meaning without a separate *Nukva*. When we say that there are *Zachar* and *Nukva* it is because these two *Behinot MA* and *BON* are in it, on its right and on its left. They are *Behinot Zachar* and *Nekeva* in every place, but not that it has separate *ZON* in two *Partzufim*; examine that deeply.

Now you can see how *AVI* clothe *AA* on its right and on its left. It is so because this is how it is in *AA* itself; the right side in it is *MA Dechura* and the left side is *BON Nukva*.

58. In *Atik Yomin*, which is considered the First *Hey* of the *Keter* of *Nekudim*, there was never any cancellation. Hence, *Behinot Zachar*

and *Nekeva* in it, namely *MA* and *BON*, become completely mixed and they are entirely mingled in one another on the right, in itself, and on its left, and they are not like *AA*.

This is the meaning of what is written in the Zohar (Idra Raba), “there is no left in that blocked *Atik*, it is all right.” The thing is that in *AA* the *Zachar* is on the right and the *Nekeva* on the left. Yet, in *Atik Yomin*, its right side consists of *MA* and *BON*, and also on the left side.

Hence they are equal and there is no difference between its right and its left. However, the *Behinot Nekeva* and *Zachar* in it are in a different form, meaning they are two *Behinot* right and left. It means that there is also *Behinat MA* from the *Panim* side and *Behinat BON* from the *Achor* side between its right side and its left side. In that it is a great and wonderful connection.

Ohr Pnimi

58. *AK* contains.

Orot stem from it, which are its branches.

59. *Know, that Upper *AVI* were made thus: *Abba* from the *Nekeva*, Upper half of *Bina de MA* and *Ima* from the *Zachar*, completely *Hochma de BON*. Yet, it is called *Hochma de BON Ima* since it is *Behinat BON*. *Bina de MA* is called *Hochma* since it is *de MA*, and examine that. It turns out that in fact they are both called only *Hochma* and they are *Behinat First Yod* in the Name.

Ohr Pnimi

59. The *Se'arot* of its *Rosh* are opposite the braches of *AB*, and the *Se'arot*

Orot stem from it, which are its branches.

60. *Ima* is many times greater than *Abba* in three aspects: One, because this is half *Bina de MA* and this is complete *Hochma de BON*. Two, because one is *Hochma* and the other is *Bina*. Three, because one is *MA* and the other is *BON*, whose merit is greater than *MA* since it is *Behinat SAG*. This is because it is known that the *Melachim* that died are all *SAG*.

Hence, you find that *Ima* now came out concealed and clothed inside *Abba*, and because of all these reasons both are called *Abba*, or only *Hochma*, as she is not at all apparent. For that reason they are both the *Yod* in the Name, since *VAD* (*Vav* and *Dalet*) in the filling of *Yod* is shaped as *Hey*.

This is so because *Ima* is concealed inside the *Yod* and is not mentioned, but only a simple *Yod* which is *Abba*. This is the meaning of “crown to her husband.”

Ohr Pnimi

60. *AK* contains.

Orot stem from it, which are its branches.

61. *Israel Saba* was made of the lower half of *Bina de MA* and *Tvuna* from complete *Bina de BON* and then both are considered *Bina de MA* and *BON*. Hence, they are both regarded as only *Bina*, and this is the First *Hey* in the Name.

In that state *Abba* is hidden and concealed since he is the *Yod* of the filling *Hey Yod*. This is because now she has no merit over him, as now they are both from *Behinat Bina*. Since he is *Behinat Zachar* he overpowers her. However, in *AVI* the *Ima* has a great advantage over *Abba*.

Ohr Pnimi

61. The *Se'arot* of its *Rosh* are opposite the braches of *AB*, and the *Se'arot*

Orot stem from it, which are its branches.

62. It turns out that in fact *Abba* is the general Upper *AVI*, the *Yod* in the Name and *Ima* is the general *Israel Saba ve Tvuna*, the First *Hey* in the Name. However, sometimes we call *Abba* and *Israel Saba – Abba*, since they are both *Bina de MA*, and *Bina* and *Tvuna – Ima*, since they are both only *BON*, which is *Nekeva*.

Now you can see what is written in a different place about “and I will not come in fury” that *Zivug Israel Saba ve Tvuna* is *Zivug de Lo Pasik* called *Zivug Bina* and *Bina*. But, “and I will not come in fury” is *Hochma* with *Bina*, which is Upper *AVI*, whose *Zivug* stops.

It is told in another interpretation that “*Ima* came out from between the arms of *Abba*”. This is the meaning of *YESHSUT*, called “*Ima* came out from under the two arms of the Upper *AVI*”, called that they both **come alone**.

Comment [C.R.3]: Check if it's not Abba

Ohr Pnimi

62. The *Se'arot* of its *Rosh* are opposite the braches of *AB*, and the *Se'arot*

Orot stem from it, which are its branches.

63. *

64.

Ohr Pnimi

64. **The *Se'arot* of its *Rosh* are opposite the braches of *AB*, and the *Se'arot***

Orot stem from it, which are its branches.

65.

Ohr Pnimi

65. **The *Se'arot* of its *Rosh* are opposite the braches of *AB*, and the *Se'arot***

Orot stem from it, which are its branches.

66.

Ohr Pnimi

66. ***AK* contains.**

Orot stem from it, which are its branches.

67.

Ohr Pnimi

67. ***AK* contains.**

Orot stem from it, which are its branches.

68.

69.

70.

71. *

Ohr Pnimi

71. **AK contains.**

Orot stem from it, which are its branches.

72.

Ohr Pnimi

72. **AK contains.**

Orot stem from it, which are its branches.

73.

Ohr Pnimi

73. **AK contains.**

Orot stem from it, which are its branches.

74.

**Ohr Pnimi*

74. **AK contains.**

Orot stem from it, which are its branches.

75.

76. *

Ohr Pnimi

76. **AK contains.**

Orot stem from it, which are its branches.

77.

Ohr Pnimi

77. **AK contains.**

Orot stem from it, which are its branches.

78.

79.

Ohr Pnimi

79. **AK contains.**

Orot stem from it, which are its branches.

80.

81.

Ohr Pnimi

81. **AK contains.**

Orot stem from it, which are its branches.

82.

Ohr Pnimi

82. **AK contains.**

Orot stem from it, which are its branches.

83.

84.

Ohr Pnimi

84. **AK contains.**

Orot stem from it, which are its branches.

85.

86.

Ohr Pnimi

86. **AK contains.**

Orot stem from it, which are its branches.

87.

Ohr Pnimi

87. **AK contains.**

Orot stem from it, which are its branches.

88. *

Ohr Pnimi

88. **AK contains.**

Orot stem from it, which are its branches.

89.

Ohr Pnimi

89. **The *Se'arot* of its *Rosh* are opposite the braches of *AB*, and the *Se'arot***

Orot stem from it, which are its branches.

90.

Ohr Pnimi

90. **AK contains.**

***Orot* stem from it, which are its branches.**

91.

Ohr Pnimi

91. **The *Se'arot* of its *Rosh* are opposite the braches of *AB*, and the *Se'arot***

***Orot* stem from it, which are its branches.**

92.

Ohr Pnimi

92. **AK contains.**

***Orot* stem from it, which are its branches.**

93.

94.