

TALMUD ESER SEFIROT

(The Study of the Ten Sefirot)

PART FIVE

Eser Sefirot de Akudim in the second Hitpashtut called Matei ve Lo Matei

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1. ***Know, that since these *Eser Sefirot* are called *Olam ha Akudim*, they are *Orot* and *Anafim* that came out of *Peh de AK*. It is known that the *Behinat Yod Sefirot* in her will be inside her, in that *Peh* itself.**

Also, there are ten *Shorashim* there of these ten *Sefirot* that came out, in the tenth *Sefira* in her, called the *Malchut* in her. These are called *Olam Akudim*.

They are also called *Eser Sefirot* from *Keter* to *Malchut*. They are *Shorashim* to these ten *Sefirot de Akudim* that came out for so it is in all the *Olamot*.

Ohr Pnimi

1. **There are ten *Shorashim* there...in the tenth *Sefira*...called the *Malchut* in her.**

We have already learned the matter of the *Hitpashtut* of each *Partzuf*. The *Ohr Elyon* expands for *Zivug de Hakaa* on the *Masach* in *Kli Malchut* first. This *Ohr Hozer* rises from the *Masach* upward and clothes the *Eser Sefirot* in the *Ohr Elyon*, and this *Halbasha* is called *Eser Sefirot* of *Rosh*.

Afterwards, *Malchut* expands through the *Ohr Hozer* that she raised to *Eser Sefirot* from her and within her from above downward. This *Halbasha* is called *Guf*, and in the *Partzufim* of *AK* they are called *Akudim*.

You find that the *Malchut* with the *Eser Sefirot* of her *Ohr Hozer* extend and emanate the *Eser Sefirot* of the *Guf*. That is why her *Eser Sefirot* are called *Shorashim* to the *Sefirot* of the *Guf*.

2. **It writes above that when the *Orot* left to the *Maatzil Ohr Keter* remained in permanent *Dvekut* with the *Maatzil* and did not come. The thing is that it stood there below *Sefirat Malchut* in the *Eser Sefirot*, called *Shorashim* of the *Akudim*.**

All these *Eser* are in *Sefirat Malchut* from the general *Eser Sefirot* of the *Peh* of *Adam Kadmon Himself*. Thus, the *Behinat Malchut* in the *Eser* above-mentioned *Shorashim* emanated these *Eser Sefirot* called *Akudim* and is considered their *Maatzil*.

Ohr Pnimi

2. **Stood there below *Sefirat Malchut*.**

It has already been explained that *Hitpashtut Aleph de Akudim* was in *Komat Keter* since the *Zivug de Hakaa* was there in the *Masach* in *Aviut Dalet*. It is known that this *Komat Keter* did not come down again in *Hitpashtut Bet* after it departed from *Hitpashtut Aleph de Akudim*. Rather, it remained in its source, in the *Maatzil*, meaning *Malchut* of *Rosh*, which is considered his *Maatzil*, as the *Rav* writes here.

It is written, that he stood there below *Sefirat Malchut*, called *Shorashim de Akudim* in the *Eser Sefirot*. In other words, this *Komat Keter* that returned to the *Maatzil*, meaning to *Malchut de Rosh* is an *Anaf* of *Malchut*. Hence, when he returned to her he stands beneath her.

We must know the difference between *Malchut de Rosh* that owns the *Masach*, where there is the *Zivug de Hakaa* and the *Ohr Hozer*, and the *Ohr Keter* that rose. This is considered the same *Ohr* that had already been clothed in the *Kli*, but then departed from there and is now considered *Ohr* without a *Kli*, and remember that for all the rest.

3. Hence, all the aforementioned *Shorashim* face down to shine in *Olam Akudim* through that *Keter* of *Akudim* that remained there under the *Malchut* of the *Shorashim*, as mentioned above. Also, the *Keter Elyon* of the *Shorashim* also yearns to bestow in the *Keter* of *Akudim* that rose there.

This is so because the *Shorashim* always yearn to shine in the *Anafim*, as they are their sons. They shine in them enough to satisfy them so that the *Anafim*, which are their sons, will also mate and produce posterity.

Ohr Pnimi

3. All the aforementioned *Shorashim* face down to shine in *Olam Akudim* through that *Keter*.

It means that even after the *Histalkut* of the *Akudim*, the *Kelim de Akudim* must receive *Ohr* from the *Eser Sefirot* of the *Rosh* in order to revive them. This is a miniature luminescence that suffices only to sustain them.

They need to receive this luminescence through the *Ohr Keter* that stands under *Malchut de Rosh*. This is because the rule is that every thing that comes and pours to the *Partzuf* is poured by the *Sefirat Keter* of that *Partzuf*, as it is the *Shoresh Elyon* of those *Eser Sefirot*.

Hence, here too, even though the *Ohr Keter* has already left the *Partzuf* the *Kelim* still cannot receive the *He'arah* for sustenance except through the *Ohr Keter* that stands under the *Malchut* of *Rosh*.

The *Keter Elyon* of the *Shorashim* also yearns to bestow... ..and produce posterity.

It means that besides the vitality that the branches receive from their *Ohr Keter* that stands under *Malchut* of the *Rosh*, they have a yearning to give to the *Shorashim Elyonim* in the *Rosh* plentiful *He'arah* that suffices for them to mate and produce progeny.

This lush *He'arah* is only given to them through the *Keter Elyon* of the *Shorashim*, meaning through the *Zivug* in the *Masach de Malchut* of *Rosh* that bestows upon the *Ohr Keter* that stands under that *Malchut*. From there it is poured to the *Anafim*, as we shall see ahead.

4. The *Anaf* also wishes to receive *He'arah* and suck from the *Shorashim*. Hence, both the *Zachar* and the *Nekeva* in the *Kli* of *Keter* of the Upper *Anafim* rise upward under the *Keter*, which rose under *Malchut* of the *Shorashim* and there receive their *He'arah* from Him.

Once they receive all that they need the *Keter* of the *Anafim*, which always stands there, now turns His face from them upward to the *Shorashim*, and His *Achoraim* facing the above *Zachar* and *Nekeva*.

Ohr Pnimi

4. **The Zachar and the Nekeva in the Kli of Keter of the Upper Anafim.**

They are the *Reshimo de Keter* with the *Reshimo de Behina Gimel* contained in the *Masach* that rose and departed from *Hitpashtut Aleph* to the *Malchut* of *Rosh* (explained in Part 4, Chap 4, *Ohr Pnimi* item 50).

Behina Dalet did not leave a *Reshimo*. Where then did the *Reshimo de Komat Keter* come here from? Indeed, every *Behina* consists of two kinds of *Reshimot*. There is *Reshimo de Hamshacha*, which belongs to the bottom *Behina* of the degree, and there is *Behinat Reshimo* of *Hitlabshut Ohr*, which belongs to the Upper *Behina* in the *Koma* of the degree. (In that regard see Part 4, *Histaklut Pnimit* item 41).

These two *Reshimot* are as *Zachar* and *Nukva*. The *Reshimo de Hitlabshut* is the *Behinat Zachar* in the *Reshimo*, and the *Reshimo de Hamshacha* is the *Behinat Nekeva* in the *Reshimo*.

Know, that only the *Behinat Nekeva* in the *Reshimo de Behina Dalet*, which belongs to *Malchut* disappeared. However, the *Behinat Zachar* of the *Reshimo* that belongs to *Keter* remained and is contained in the *Masach* that rose to the *Malchut* of *Rosh*.

Rise upward... ..and there receive their He'arah from Him.

The ascent is performed through the *Hizdakchut* of the *Masach* in *Tabur de Hitpashtut Aleph* until it becomes as pure as the *Maatzil*, meaning *Malchut de Rosh*, since the *Hishtavut Tzura* unites the spirituals into one. Since the *Masach de Guf* becomes as *Zach* as the *Masach* of the *Rosh*, it is considered to have risen and united into one with it, in its place.

It is known that *Histaklut* is not conducted in the *Rosh* at all. Rather, the *Masach* there is always in a *Zivug de Lo Pasik* with the *Ohr Elyon*. Hence, the *Masach* that rose there was also incorporated in its *Zivug* and receives from the *Ohr Elyon* together with it.

It is written, “**both the Zachar and the Nekev... ..rise upward etc. under Malchut of the Shorashim and there receive their He'arah from Him.**” In other words, by incorporating in the *Zivug Elyon* there.

Once they receive all that they need.

It means until they became suitable to expand to their place to the *Guf* with this *He'arah* that they received.

Now turns His face from them upward.

It means that the *Zivug* that belongs to the *Ohr Keter* stops. At that time it stops its *He'arah* from expanding to the *ZON* below it. This is called that its *Achoraim* is opposite the *ZON* because the prevention of *He'arah* is called *Achor*.

The reason for the cessation of his *He'arah* will be explained below. It is because the *Zivug* reached the *Nukva* contained in the *Reshimo*, which is *Aviut de Behina Gimel* that extends only from *Komat Hochma* of the *Shorashim Elyonim*, not from the *Keter de Shorashim*.

Therefore the *Ohr Keter* below *Malchut* does not receive any more *Ohr* for the *ZON* beneath it. After the above *Zivug de Behina Gimel* is performed, the *Zachar* and *Nekeva* immediately expand to the *Guf*, to the *Kli de Keter* found there and the second *Hitpashtut de Akudim* occurs.

5. **The reason that they have to rise up is that these *Kelim* of *Akudim* are the first *Kelim* that were emanated. No *Kelim* were emanated above them since the *Ohr* there is enormous and the *Kelim* cannot exist there.**

Hence, if the *Ohr Elyon* had extended down to their place when they are in their *Kelim*, the *Kelim* would have been annulled. Thus it was necessary that only the *Orot* of the *ZON* in the *Kli* would rise up.

Ohr Pnimi

5. **These *Kelim* of *Akudim* are the first *Kelim*.**

This means the *Kelim* of the first *Hitpashtut* when the *Zachar* and *Nekeva* of *Keter* rose from there (see above Part 4, Chap 1 item 5).

If the *Ohr Elyon* had extended down... ..the *Kelim* would have been annulled.

It means that if *Komat Keter* had expanded back to the *Kelim* as it first was, before the its *Histalkut*, the *Kelim* made during the *Histalkut* would have been annulled again for the reason the Rav mentioned above (Part 4, Chap 6 item 3).

It was necessary that only the *Orot* of the *ZON* in the *Kli* would rise up.

These *ZON de Keter* that rose above the *Masach* that purified have only *Aviut de Behina Gimel*. Hence, they extend only *Komat Hochma* and *Ohr Hochma* clothes *Kli de Keter*, *Ohr Bina* in *Kli de Hochma* etc.

It turns out that each *Kli* lacks much of the measure of *Ohr* meant for it. *Kli de Keter* now has only *Ohr Hochma*, which is much lower than it. Also, *Kli Hochma* has only *Ohr Bina* etc. Because of that the *Aviut* became apparent in the *Kelim* in a way that they could not be annulled.

6. ***Now we shall explain the existence of this ascent. It is said that when *Lo Matei* in the *Keter*, since *ZON* of the *Keter* rise up to the place of this *Keter* at the end of the *Shorashim Elyonim*, they cannot be together there because He is greater than them.**

Hence, they remain in His place and He rises to the place of *Shoresh of Malchut*. Then the *Shoresh* of *Malchut* also rises to the *Shoresh* of *Yesod* where they both remain as *Yesod*, which is *ZON*. Then, *Shoresh Keter Elyon* gives below after there is already a preparation for the *Tachtonim* to receive. At that time the *Nukva* of *Keter* is incorporated in the *Zachar*.

Ohr Pnimi

6. ***Lo Matei* in the *Keter*, since *ZON* of the *Keter* rise up.**

The matter of *Histalkut Komat Keter de Hitpashtut Aleph* is called *Lo Matei* in *Keter*. This is the matter of *Histalkut ZON* of the *Keter* upward, meaning they rise there to be incorporated in the *Zivug Elyon* in the *Malchut* of the *Rosh*.

This has already been explained elaborately in Part 4, chapter 4, *Ohr Pnimi* item 50 and study it there. I shall only bring an extract of it here sufficiently to explain the Rav's words here.

It explains there that the whole reason for the *Histalkut Orot* from *Hitpashtut Aleph de Akudim* was only because of the ascent of *Malchut*, meaning the *Hizdakchut* of the *Masach* in *Kli Malchut*. When *Malchut* rose to *ZA*, which is *Behina Gimel*, *Komat Keter* disappeared.

Afterwards, when it too rose from the *Kli* of *Keter* to the *Maatzil*, meaning to *Malchut* of *Rosh*, the entire *Ohr* of that *Hitpashtut* disappeared. Thus, all these *Orot* that departed from there left *Reshimot* after them in their *Kelim*, except *Malchut*, meaning *Behina Dalet* who did not leave any *Reshimo* after her departure.

It is also explained there that *Malchut*, meaning the *Masach* in her, is incorporated in the *Reshimot* that the *Orot* left behind in those *Behinot*, when it purifies and ascends from *Behina* to *Behina*. It is so because when the *Masach* purified from *Behina Dalet* to *Behina Gimel*, which is the *Kli de ZA*, it mingles with the *Reshimo* that remains there from the *Ohr ZA* after its *Histalkut*.

Also, when it rose to *Hochma*, it mingled with the *Reshimo de Hochma*, and when it rose to *Keter* it mingled in the *Reshimo de Keter*. Afterwards, when it rose from the *Keter* to the *Maatzil* the *Masach* is found to be containing all the *Reshimot* that exist in the *Eser Sefirot de Hitpashtut Aleph* except the *Reshimo de Behina Dalet*. This is because it disappeared even from the *Malchut de Hitpashtut Aleph* itself.

Know, that the essence of those *Reshimot* contained in the *Masach* are the very *Aviut* of *Behina Gimel* that remained from *Komat Hochma*. It is also *Aviut* from *Behina Dalet* from the perspective of the *Hitlabshut*, remaining from *Komat Keter*. This is because the *Reshimot* from the *Komat* that are lower than them are incorporated in the Upper *Reshimot*.

You should know that these two above *Reshimot* can still be a single degree although *Komat Keter* is far more valuable than *Komat Hochma*, but with a differentiation of *Zachar* and *Nekeva*. This is because the *Reshimo* of *Komat Keter* is only half a *Reshimo*. Moreover, it lacks that most important half.

It is already presented above that each *Reshimo* is discerned by two: *Reshimo de Hamshacha* and *Reshimo de Hitlabshut*. This means that the measure of the *Koma* is measured by the measure of the *Aviut* in the *Masach*, where the more *Av* draws a higher *Koma*.

However, since the higher *Koma* needs a purer *Kli*, we come to find two opposite ends in each *Koma*, set one atop the other. On the one hand, the greater *Koma* must have the most *Av Masach* and *Kli*, which are the *Kelim* for *Hamshacha* for the great *Koma*. On the other hand, it must have the finest vessels of reception to fit the clothing of the greatest *Ohr*.

Hence, each of these *Reshimot* that remained from *Hitpashtut Aleph* is evaluated by the two above halves, the *Reshimo de Hamshacha* and the *Reshimo de Hitlabshut*. Know, that the *Reshimo de Hamshacha* is the most important, as this is what the *Zivug Elyon* is made on. Also, the *Ohr Hozer* that connects and clothes the *Ohr Elyon* in the *Partzuf* rises from it.

From the explanation you can thoroughly understand why the *Reshimo de Komat Keter* with the *Reshimo de Komat Hochma* are considered *Zachar* and *Nukva*. It seems very puzzling since it is known that *Zachar* and *Nekeva* should be equal to each other. Otherwise how will they have contact with each other, how will they affect and receive from one another?

Here, the *Zachar* will be from *Komat Keter* and the *Nekeva* from *Komat Hochma* and the value of *Keter* is known to be far greater than *Keter*. We learned that the *Reshimo de Komat Keter* is only half a *Reshimo*, and the weaker half too since it is unfit to draw the *Ohr* on its own.

Yet, the *Reshimo de Behina Gimel* is a complete *Reshimo*, both from the perspective of the *Hamshacha*, and from the perspective of the *Hitlabshut*. Hence, you find that the complete *Reshimo de Behina Gimel* equalizes with the

half *Reshimo de Komat Keter*. Understand that and remember it through the rest here.

We will explain below how these *Zachar* and *Nekeva* connect with the *Masach* in *Malchut* of *Rosh* in one *Zivug* because of their ascent there. For that reason they return and extend *Hitpashtut Ohr Elyon* to the *Partzuf* once more. This is named *Hitpashtut Bet*.

It is written, “when *Lo Matei* in the *Keter*, since *ZON* of the *Keter* rise up etc. Then, *Shoresh Keter Elyon* gives below.” It is as we’ve written above that when *Lo Matei* in *Keter*, meaning in *Hitpashtut Aleph*, generally called *Keter*, *Behinat Zachar* and *Nekeva* rise from that *Komat Keter*.

The *Zachar* is discerned as the *Reshimo de Keter* of *Komat Keter* and the *Nekeva* is discerned as the *Reshimo de Hochma* of that *Komat Keter*. They rise under *Malchut de Rosh* and are renewed there in a new *Zivug* as he will explain henceforth.

They remain in His place... ...the *Shoresh* of *Malchut* also rises to the *Shoresh* of *Yesod*.

Here you must know this rule, that the ascent of the *Anafim* means the *Hizdakchut* of the *Aviut* in them, which causes the ascent of their *Shorashim*. Even though *Hizdakchut* does not apply in the *Shorashim*, which are the *Eser Sefirot de Rosh*, still the ascent of the *Shorashim* extends from the *Hizdakchut* in the *Anafim* themselves.

This is because the *Anafim* relate to the *Shorashim* as the “actual to the potential”. In fact, they are one entity and the actual has only what is in the potential. Hence, if there is any manifestation of the *Anafim*, which are *Sefirot de Guf*, that manifestation must first appear in the *Eser Sefirot* of the *Shorashim*.

Thus, it is true that this matter of *Hizdakchut* and *Histalkut Orot* from their *Hitlabshut* in the *Kelim* cannot occur in the *Eser Sefirot de Rosh*. This is because the *Hitlabshut Orot* in the *Kelim* is essentially only in potential there. However, the matter of the ascent of the place of the *Zivug* is certainly there though it occurred because of the ascent of the *Anafim* there.

This concept is among the most important in this wisdom. He elaborates on this matter below in all its details, but here he speaks in general. He says that the ascent of *ZON* of *Komat Keter de Guf* below *Malchut* of the *Rosh* causes the *Hitkalelut Ohr Keter* in the *Behinat Kli Malchut* of the *Rosh*.

These two mixtures are: *Hitkalelut ZON de Keter* of the *Guf* under *Malchut de Rosh* in the place of *Ohr Keter de Guf*, and the *Hitkalelut Ohr Keter* of the *Guf* in *Kli Malchut* itself. They cause the *Shoresh de Malchut*, meaning the *Masach* contained in *Kli Malchut* of the *Rosh*, to rise to the place of the *Shoresh* of *Yesod*, meaning the *Aviut de Behina Gimel*.

***Shoresh Keter Elyon* gives below.**

This refers to abundant bestowal by way of *Zivug* to produce progeny which are the *Eser Sefirot de Hitpashtut Bet* called *Partzuf AB de AK*, considered a progeny and the son of the first *Partzuf de AK*.

Preparation for the *Tachtonim* to receive.

This means the *Tikun* of the *Masach* to be suitable and fitting to mate with the *Ohr Elyon*.

The *Nukva* of *Keter* is incorporated in the *Zachar*.

It means that this *Zivug* is not done on the *Reshimo de Behina Gimel*, which is the *Behinat Nekeva*. Rather, it is done on the *Behinat Reshimo de Behina Dalet*, which is the *Behinat Zachar de Keter*. However, the *Nekeva* is incorporated in the *He'arat Zivug* with it, as we will explain below.

- 7. Interpretation: There are several rules: One, when two *Orot* are in two *Kelim*, each on its own. Afterwards, when the two *Orot* enter one *Kli*, it will be called *Klalut* (from the word *Kolel* – containing). This is because they are contained in one another in one *Kli*.**

There is yet another reality. Since these two *Behinot Orot Zachar and Nekeva* are in two *Kelim*, what happens to them is what is written in *Parashat Truma*, as then there is *AHaVaH* in them. This means that the *He'arah* of the *Zachar* is incorporated in the *Nekeva* and both are in one *Kli*.

Also, the *He'arat Nukva* returns to be contained in the *Kli* of the *Zachar*. Thus they are four *Orot*, two in each *Kli*, intermingled. This is the meaning of the four *Otiot of AHaVaH*.

Ohr Pnimi

- 7. One, when two *Orot* are in two *Kelim* etc. contained in one another in one *Kli*.**

Interpretation: Any spiritual separation is through *Shinui Tzura* and any spiritual unification is through *Hishtavut Tzura*. Hence, if for example one *Ohr* is clothed in *Behina Dalet* and the other in *Behina Gimel* they are considered two. This is because the *Shinui Tzura* separates between them. They are considered two separate *Orot* in two *Kelim* in themselves.

However, when the *Kli de Behina Dalet* is purified and remains in *Behina Gimel* too, the two *Kelim* mingle and become one *Kli*, since both are in even *Tzura*. The two *Orot* are also mingled in their *He'arah*. Even though they both originate from the *Eser Sefirot de Ohr Yashar*, they are two kinds, such as one being *Ruach* and the other is *Nefesh*.

Two *Orot* are in two *Kelim* etc. Then there is *AhaVaH*.

This refers to the *Zivug de Neshikin* and will be explained in its place.

- 8. There is yet another kind of *Klalut*. This is the reality we are in, which are two *Orot* without *Kelim*, which are *ZON* of the *Keter* that rose up and are not in the *Kli*. It is because then their *Klalut* would be in the form of receiving *He'arah* from one another, and this is their *Klalut*.**

Ohr Pnimi

- 8. The reality we are in, which are two *Orot* without *Kelim*.**

Here the *Zachar* and the *Nekeva* are considered in ascent because of the *Hizdakchut* of the *Masach* from all the *Aviut* that was in it, as it completely equalized its form with the *Maatzil*.

These *Zachar* and *Nekeva de Keter* are nothing but silent *Reshimot* that have no *Aviut* at all. Yet, they were first in *Behinat Hitlabshut* in the *Guf*, one in *Komat Keter de Guf* and the other in *Komat Hochma* in the *Guf*. Hence, we call them *Zachar* and *Nekeva*.

This is the precision that the Rav makes for us here, “which are two *Orot* without *Kelim*, which are *ZON* of the *Keter* that rose up.” This means that these *ZON* have nothing of the *Behinat Kelim* since they are considered to be in ascent.

9. **Now the *Nukva* is contained in the *Dechura* since the *Nukva* is *Ohr Hochma* and the *Zachar* is *Ohr* of *Keter* that remained in the *Kli*. Hence, it is the *Zachar* that now receives from its *Shoresh*, the *Shoresh* of *Keter*.**

This extends to it by purifying that *Keter* that remained above at the end of the *Shorashim*; it is greatly purified by the Upper *He'arah* of the *Shoresh* of *Keter*. Then, a great *Ohr* shines in that *Zachar* of the *Keter* and the *Nekeva* is incorporated in the *Zachar* and receives *He'arah* from it until these three *Behinot* are even in their *He'arah*.

They are the *Zachar* and *Nekeva* of the *Kli Keter* and that *Keter* that is on them. Once they are even, they will receive their *Ohr* from the *Shoresh* of the *Keter Elyon*.

Ohr Pnimi

9. **The *Nukva* is *Ohr Hochma*.**

Meaning, it is the *Behinat Reshimo* that left *Ohr Komat Hochma* after its *Histalkut*.

The *Zachar* is *Ohr* of *Keter* that remained in the *Kli*.

This refers to the *Behinat Reshimo* that the *Ohr* of *Komat Keter* left after its *Histalkut* when it remained in *Kli de Komat Keter*. Now it rose to the *Maatzil* through the *Masach* that was purified.

This extends to it by purifying that *Keter* that remained above at the end of the *Shorashim*.

Here the Rav gives us a complete order of *Zivug* and birth of a lower *Partzuf* by the Upper One. Hence, we must know these things for a very accurate understanding.

He wrote that these *Reshimot* that rose from the *Histalkut de Hitpashtut Aleph* are the *Reshimo* from the *Ohr* that remains in *Kli de Hochma*. They rose under *Malchut* of the *Rosh* to the place where the general *Ohr* of *Komat Keter* of *Hitpashtut Aleph* was after its *Histalkut* from there.

It turns out that here in *Malchut* of the *Rosh*, we have three kinds of *Orot* of the *Guf de Partzuf Aleph* of *AK* that emerged after the *Histalkut* and came to the *Rosh* of that *Partzuf*. These are the general *Komat Keter* of the *Guf* and the *Reshimo* that that *Komat Keter* left in the *Kli de Keter* of the *Guf* after its *Histalkut*.

Afterwards it too rose to the *Rosh* by its *Hitkalelut* in the *Masach de Malchut de Guf* that ascended. That *Reshimo* is called *Zachar de Kli de Keter*.

We must understand that this *Reshimo* is an *Anaf* of the general *Komat Keter* mentioned above. Indeed, it is more of a branch since it is an actual part of *Atzmuto*. The only difference between them is that the general *Ohr de Komat Keter* was removed from the *Guf* entirely immediately after the *Masach* purified from the *Aviut de Behina Dalet*. The *Reshimo* is that part that it left there in its *Kli*, and thus you find that they are one *Atzmut*.

There is yet another (second) *Reshimo* here, namely the *Ohr* that the *Ohr* of *Komat Hochma* of the *Guf de AK* left inside its *Kli* after its *Histalkut* from that *Guf*. It is called the *Nekeva* of the *Keter* since it too rose from her *Kli de Guf* to the *Rosh* by her *Hitkalelut* in the *Masach* that was purified.

We have already elaborated on that in Part 4, Chap 4 *Ohr Pnimi* item 50. We must scrutinize thoroughly well there for all the things from there should have been copied here had I not spared the length. Hence, I am being very brief here.

Remember these three names of the three *Orot* well. They are: *Zachar de Keter*, *Nekeva de Keter*, and *Ohr Keter*, according to their above explanation because it is impossible to explain them every time. Also, remember that all these three *Orot* are *Anafim* of *Malchut de Rosh* since she brought them out to the *Guf* by the force of the *Shinui Tzura* and the *Aviut Guf* that she gave them, called *Aviut* from above downward.

Now that they have purified from this *Aviut* once more they have returned to her once more and were incorporated in her as in the beginning. This is considered that the three *Orot* rose to the place of *Malchut de Rosh*.

However, their order of positioning there is considered that every *Anaf* stands under its proximate *Shoresh*. This is because the *Ohr Keter*, which is the general *Ohr* that rose and departed from the *Guf* is the closest to *Malchut*.

The *Zachar de Keter* stands behind it since it is a branch of the *Ohr Keter*, which is the *Reshimo* that the *Ohr Keter* left in its *Kli*. The *Nekeva de Keter* stands behind, as she is from *Behinat Aviut de Behina Gimel*, being a branch of the *Zachar de Keter*, which is from *Behina Dalet*.

Know, that the ascents of *Zachar* and *Nekeva de Keter* to the *Rosh* caused two *Zivugim* by this ascent. The *Masach* and the *Malchut* of the *Rosh* immediately rose to the *Yesod de Rosh*. It means that *Malchut* left the *Behina Dalet* in her and acquired the *Aviut de Behina Gimel* of the *Rosh*.

The reason for her ascent is that the *Histalkut Orot de Hitpashtut Aleph* of the *Guf* caused a cessation of the bestowal of *Malchut de Rosh* since she no longer had anyone to give to. The whole matter of *Malchut de Rosh* stands only for bestowal, as she is not fitting for reception from the *Tzimtzum* onward.

Instead, she raises *Ohr Hozer* through the *Zivug de Haka* that occurs in her. Through that *Ohr Hozer* she raises she gives and extends the *Ohr Elyon* into the *Guf*. Thus, during the *Histalkut* of the *Orot de Guf* she cannot give to the *Guf* but only a restricted bestowal, sufficient only to sustain the *Kelim de Guf* so that they are not completely annulled.

Hence, when the *Masach* and the *Reshimot de ZON de Keter* in it returned to the place of *Malchut* where the *Zivug* did not stop, they immediately condense in the *Behinat Aviut de Rosh* in the entire measure contained in the *Reshimot*.

Since *Behina Dalet* did not leave a *Reshimo* they could not because more *Av* than the measure of *Aviut de Behina Gimel*. It is considered that she rose to the place of *Yesod* to make a new *Zivug de Haka* there on *Masach de Behina Gimel*.

Thus, the *Nekeva de Keter* can receive her bestowal. This is one *Zivug* that the *ZON* induced by their ascent to the *Rosh*.

However, there is *Reshimo de Behina Dalet* here too though it is from *Behinat Hitlabshut*, meaning *Behinat Zachar de Keter*. In itself, that *Reshimo* is fitting for extension of the *Ohr* through it, meaning to make a *Zivug de Haka* with the *Ohr Elyon*, to raise *Ohr Hozer* and the *Ohr Hozer* will draw the *Ohr* to it. Despite that, it is fitting to connect with the *Nekeva*, meaning *Aviut de Hamshacha*, and examine that thoroughly.

Thus, *Malchut de Rosh* made a *Behinat Zivug de Hakaa* here on the common *Aviut* from *Behina Dalet de Hitlabshut* and from *Behina Gimel de Hamshacha*. By that she raised *Ohr Hozer* up to *Komat Keter* of the *Rosh* since she was aided by the *Aviut de Behina Dalet* of *Hitlabshut*.

Thus we have thoroughly explained the two *Zivugim* that the ascents of *ZON de Keter* induced in the *Malchut de Rosh* by their ascent and *Hitkalelut* in her: The first is the *Zivug* on the common *Aviut* from *Behina Dalet de Hitlabshut* and *Behina Gimel* of *Hamshacha*. In this *Zivug* she extended *Komat Keter de Rosh*. The second is the *Zivug* on the *Aviut de Behina Gimel* only. In this *Zivug* she extends merely *Komat Hochma* of *Rosh*.

From the explained thus far you will thoroughly understand the Rav's words here in item six. He says, "**ZON of the Keter rise up to the place of this Keter at the end of the Shorashim Elyonim.**"

This means that so is their presence in the *Rosh* measured, each *Anaf* under its *Shoresh*; the *Nekeva* under the *Zachar* and the *Zachar* under the *Ohr Keter* (see *Ohr Pnimi* this item, par. "Remember"). It is written, "**He rises to the place of Shoresh of Malchut,**" and then the *Shoresh* of *Malchut* also rises in the *Shoresh* of the *Yesod* where they both remain as *Yesod*, which is *ZON*.

This means that in order to bestow to the *ZON de Keter* that rose she leaves her *Behina Dalet*, namely the place of *Malchut* of *Rosh* and receives the *Aviut de Behina Gimel* which is the place of *Yesod* of the *Rosh*.

However, note that the Rav is precise in saying "**they both remain as Yesod, which is ZON.**" This indicates the difference here. In several places where the *Malchut* rises to *Yesod* the *Yesod* rises to the *Sefira* above it. This is because *Malchut* acquired *Aviut de Behina Gimel* and the *Zivug* that emerges on *Aviut de Behina Gimel* extends merely *Komat Hochma*.

At that time the *Ohr Hochma* comes in *Kli de Keter*, the *Bina* in *Kli de Hochma*, *ZA* in *Kli de Bina* and *Malchut* in *Kli de ZA*. Here, however, the *ZA* did not rise to *Kli de Bina*, but they both remained as *Yesod*, as the Rav says.

The reason for it is thoroughly explained with the above words "However, there is *Reshimo*". Here there was a common *Zivug* from *Aviut de Hitlabshut* of *Behina Dalet* with the *Aviut de Hamshacha de Behina Gimel* that the *Malchut de Rosh* was mixed with by the *Zachar* and the *Nekeva de Keter* that rose in her.

Because of this association with *Behina Dalet de Hitlabshut* a *Zivug de Hakaa* was made in her extending *Komat Keter* of the *Rosh*. Hence, the *Ohr Keter* comes in its *Kli* and the *Sefirot* did not change their places.

Naturally, the *Yesod* also remained in its *Kli* along with the *Malchut* that rose to it. Thus, now there are two *Orot* together in the *Kli* of *Yesod*. They are also the connection *Zachar* and *Nekeva*, meaning its own *Ohr*, which is *Zachar* and the *Ohr Malchut*, which is *Nekeva*. That is why it is written, "**which is ZON.**"

It is written, "**Then, Shoresh Keter Elyon gives below after there is already a preparation for the Tachtonim to receive.**" It means that the *Koma* that emerges by that common *Zivug* is *Komat Keter* of the *Rosh*.

Hence, *Shoresh Keter Elyon*, meaning *Keter de Rosh* gives below to the *Ohr Keter*, which is contained in *Kli Malchut*. From the *Ohr Keter* that *Ohr* comes to his *Reshimo*, called *Zachar de Kli de Keter*. From the *Zachar* the *Ohr* reaches the *Nukva de Kli de Keter* since the three of them are mingled together.

It is written, "**At that time the Nukva of Keter is incorporated in the Zachar.**" It means that the unique *Zivug* for her was not done in *Malchut de Rosh*, namely the above second *Zivug* on *Aviut de Behina Gimel* alone. Rather,

it is mingled together with the *Reshimo de Hitlabshut* of the *Zachar*; and examine that thoroughly.

It is written here in item nine, **“This extends to it by purifying that Keter that remained above at the end of the *Shorashim*.”** There is a very important concept here.

The *Zivug* that is made here now is *Zivug Elyon de Rosh*. Thus, how will the *Ohr Keter* be mingled in this *Zivug*, which is an *Ohr* that has already clothed the *Aviut* of the *Guf*, which is very far from the *Behinat Rosh*? This is what the Rav tells us here, **“This extends to it by purifying that Keter.”**

This means that the *Masach de Guf* rose and was purified from any *Aviut* in the *Guf* until it rose to the *Rosh*. Hence, the entire *Behinat Guf* contained in the *Ohr Keter* had been completely sucked out. It became just as *Zach* as *Behinat Rosh* and therefore mingled in the *Malchut* in the *Zivug de Rosh* and received the *Ohr* of *Keter* of the *Rosh* and poured upon the *ZON de Kli de Keter*.

The Nekeva is incorporated in the Zachar.

As it is written in the previous item, her *Behina Gimel* mingled and participated with the *Behina Dalet de Hitlabshut* of the *Zachar*. After that she departed from this participation since *Malchut de Rosh* made a special *Zivug* on the *Behina Gimel* of the *Nekeva*, as he explains below.

These three Behinot are even in their He'arah. They will receive their Ohr from the Shoresh of the Keter Elyon.

The three of them were incorporated in this *Zivug* of *Malchut de Rosh* in the common *Masach* from the *Aviut* of *Hitlabshut* of *Behina Dalet* with the *Aviut* of *Hamshacha de Behina Gimel*. The *Ohr Hozer* that rose from here clothed through *Komat Keter Elyon*, namely *Keter de Rosh*.

In addition, the matter of the *Hitkalelut* of these three *Orot* has already been explained above. Each *Anaf* is incorporated in its proximate *Shoresh*, meaning the *Nukva de Keter* in the *Zachar de Keter*, the *Zachar de Keter* in the *Ohr Keter*, and the *Ohr Keter* in *Malchut*.

10. The Nukva of the Keter must also receive from her Shoresh Elyon, which is the Upper Hochma. Hence, the Shoresh of the Upper Hochma descends in Bina, Bina in Hesed etc. until Yesod descends in Malchut.

Afterwards, that *Keter*, which rose to the place of *Shoresh* of *Malchut*, descends in His place. He cannot be there since He has no similarity with the *Shoresh* of *Malchut*. In addition, He is a branch and *Malchut* is a *Shoresh*. Hence, although He receives from *Keter*, He is worse than her.

However, He comes down to His place and can there be together with *ZON* that were in His place. This is so because then they are all equal, having received equally from the *Shoresh* of the *Keter Elyon*.

Ohr Pnimi

10. The Nukva of the Keter must also receive from her Shoresh Elyon.

Interpretation: This great *Zivug* that was made on the common *Masach* of the *Zachar* and the *Nukva* together that extended the great *Ohr de Keter Elyon* remained entirely in the *Rosh*. It cannot expand to the *Guf* because the *Behinat Aviut* of *Hamshacha de Behina Dalet* is absent there.

This matter of the association that was made with the *Behinat Hamshacha de Behina Dalet* and the matter of the association that was made with the *Hamshacha de Behina Gimel* was enough for the *Eser Sefirot* of the *Rosh*. This is so because there is no actual *Behinat Hitlabshut* in them. However, it is not enough for actual *Hitlabshut* inside the *Guf*.

Hence, the *Behinat Aviut de Hitlabshut* awakened in the *Zachar de Kli de Keter* to expand with this great *Ohr* into actual *Behinat Hitlabshut*, meaning to clothe in the *Eser Sefirot de Guf*. Because of that the *Behinat Guf* contained in the *Ohr Keter* that stands at the place of *Malchut de Rosh* immediately became apparent.

Along with it His *Tzura* became different from the *Malchut de Rosh*. In that it is considered to have instantly become separated from the *Malchut* and left there to His place, as the *Shinui Tzura* separates and departs the spirituals from one another.

Since He left the place of *Malchut*, you find that he immediately separated from the *Ohr* of the *Keter Elyon* and only the previous restricted *He'arah* remained in Him. It is called that the *Ohr Keter* returned His face upward and His posterior downward.

He writes, “**The Nukva of the Keter must also receive from her Shoresh Elyon.**” It means that the *Zivug* is not completed by the great *Zivug de Komat Keter Elyon* for its *He'arah* does not expand to the *Guf*. Thus, there is a need for the *Zivug* made on the *Behinat Nekeva de Keter*, meaning the complete *Aviut de Behina Gimel* both from the *Behinat Hamshacha* and from the *Behinat Hitlabshut*.

From her Shoresh Elyon, which is the Upper Hochma.

It is written above that the *Reshimo* that remained from *Komat Hochma de Hitpashtut Aleph* after its *Histalkut* is *Behinat Aviut de Behina Gimel*. It is made here into *Behinat Nukva de Keter* and it is the source of this second *Hitpashtut*.

Hence, the Shoresh of the Upper Hochma descends in Bina, Bina in Hesed etc.

The *Behinat Zivug* made on the *Behinat Nekeva de Keter*, which is *Behina Gimel*, causes the descent of the degrees from *Rosh* to *Sof*. *Keter* descends to the degree of *Hochma*, *Hochma* descends to the degree of *Bina*, *Bina* descends to the degree of *Hesed* etc. Finally, *Yesod* descends to the degree of *Malchut*.

The reason for it is that this *Zivug* occurs on *Aviut de Behina Gimel*. It does not raise *Ohr Hozer* and extends only *Komat Hochma*. Hence, with regard to this *Zivug*, you find that the *Ohr Hochma* descends and clothes *Kli de Keter*.

It is considered that the *Keter* descended from its degree and came to the degree of *Hochma*. Similarly, *Ohr Bina* clothes *Kli de Hochma* and *Sefirat Hochma* descends to the degree of *Bina* etc. until *Ohr Malchut* clothes *Kli de Yesod* and the *Yesod* descends to the degree of *Malchut*.

That Keter etc. since He has no similarity with the Shoresh of Malchut.

During the ascent of the *Masach* and the *Sefirot* up to the *Maatzil*, meaning they purified from the *Behinat Aviut de Guf* entirely, meaning from above downward. By that they have come to *Hishtavut Tzura* with *Malchut de Rosh*.

Thus, it is considered that the *Ohr de Komat Keter* that rose from the *Guf* came to the place of *Malchut* since it is then as *Zach* as *Malchut* and there is no disparity of form between them, as the *Rav* says (item 9). He wrote, “**This**

extends to it by purifying that Keter that remained above at the end of the Shorashim” (see *Ohr Pnimi* item 9).

However, afterwards this first above *Zivug* that extended the *Komat Keter Elyon* has been completed in the form of from below upward as it is in the *Rosh*. Then came His time to turn around and expand from above downward too for *Hitlabshut* in the *Guf* as it is in all the *Zivugim*.

At that time the *Ohr Keter* in the place of *Malchut de Rosh* awakened to expand to the *Guf* once more as it was there to begin with. However, the *Behinat Nukva* of the *Rosh* was not in her place in *Behina Dalet* since the *Behina Dalet de Behinat Hamshacha* was missing there (*Ohr Pnimi* item 10). Thus, she could not expand from above downward to *Eser Sefirot* from her and within her through the *Tabur de Guf*, and all this great *Ohr* of this *Zivug* remained in the *Rosh*.

Still, because the *Ohr Keter* had awakened to return and expand in the *Guf* as in the beginning, even though it did not return, it still caused this awakening to disclose the *Aviut de Guf* from the time it was there in the beginning. Since the *Aviut de Guf* appeared in it, its *Tzura* has changed form that of *Malchut* of *Rosh*. He no longer has any semblance to her since He has grown as far from her as the *Guf* is far from the *Rosh*.

He writes, “**Afterwards, that Keter, which rose to the place of Shoresh of Malchut, descends in His place. He cannot be there since He has no similarity with the Shoresh of Malchut. In addition, He is a branch and Malchut is a Shoresh.**” It means that after the *Zivug* is completed the *Aviut de Guf* awakened in Him and His *Tzura* was changed from *Malchut* until He had no likeness with her.

Hence, He was completed to descend from there and return to His place. It is written, “for this is a root and that is a branch.” This is because the *Behinat Guf* is a branch and the *Behinat Rosh* is a *Shoresh*.

He comes down to His place.

It is below *Kli Malchut* of the *Rosh*, meaning intermediate between *Rosh* and *Guf*. This is because it cannot descend and expand to the *Guf* since the *Nukva* of the *Rosh* does not expand in her *Eser Sefirot de Ohr Hozer* to become *Kelim* to clothe Him, as written in the previous item. He also cannot be in the *Rosh* because of the above *Shinui Tzura*. Hence, He is regarded as intermediate between them.

They are all equal, having received equally from the Shoresh of the Keter Elyon.

Before the second *Zivug* was made on the *Masach de Aviut* from *Behina Gimel* only on the *Behinat Nekeva de Keter*, the *Nekeva* was still mingled with the *Behina Dalet* of the *Zachar* and the *Zachar de Keter* was contained in the *Ohr Keter*. Hence, now the three of them are equal in their reception from the *Keter Elyon*, meaning what they still receive from *Komat Keter* of *Rosh*.

- 11. At that time the He'arat Shoresh Hochma extends below and the Zachar is incorporated in the Nukva. The Nukva receives first since she equalizes in virtue with the Zachar and they both receive from the Shoresh of the Keter Elyon equally.**

Since they now receive from *Shoresh Hochma*, the *Nukva* first receives from all three here. They receive from her and incorporate in her, as it is written, “A virtuous woman is a crown to her husband.”

Ohr Pnimi

11. **At that time the *He'arat Shoresh Hochma* extends below.**

It means that the *Zivug* is made on the *Masach* of *Behina Gimel* of the *Malchut de Rosh* without the participation of the *Aviut de Hamshacha de Behina Dalet*. At that time the *Ohr Hozer* that ascends from below upward attains no more than *Komat Keter Elyon*, but only up to *Komat Upper Hochma* of the *Rosh*. It is written about that, “**At that time the *He'arat Shoresh Hochma* extends below,**” meaning the *Hochma* of the *Rosh*.

The *Zachar* is incorporated in the *Nukva* etc. receive from the *Shoresh* of the *Keter Elyon* equally.

Interpretation: now that the *Zivug* is made on *Masach de Behina Gimel* that extends only *Komat Hochma* of the *Rosh*, you find that the *Ohr Hochma* of the *Rosh* clothed the *Behinat Kli de Keter* of the *Rosh*. *Keter* and *Hochma* were incorporated in one another in the *Rosh* too. It follows that the *Zachar*, which is *Reshimo de Komat Keter*, and the *Nekeva*, being *Reshimo de Komat Hochma*, were also intermingled, and the *Zachar* receives the *Ohr Zivug* of the *Nekeva*.

It is written, “**The *Nukva* receives first since she equalizes in virtue with the *Zachar* and they both receive from the *Shoresh* of the *Keter Elyon* equally.**” Also, now that the *Ohr Hochma* came to *Kli de Keter* of the *Rosh* they receive from the *Kli de Keter* too, both of them equally.

The *Nukva* first receives from all three here. They receive from her etc.

This means that in the beginning, in the first *Zivug*, extending *Komat Keter* of the *Rosh*, the *Ohr Zivug* belonged to the *Ohr Keter* that rose from the *Guf* to *Malchut de Rosh*. However, *Nukva* did not have any connection to this *Ohr de Keter Elyon* since she is the *Reshimo de Komat Hochma*.

It follows, that *Nukva* receives from all of these three *Orot* because of her *Hitkalelut* in them. Now, however, when the *Zivug* is made on her *Behina*, namely *Behina Gimel*, the *Nukva* is found to be the primer receiver of the three *Orot*. This is so because the other two do not belong to *Komat Hochma* but receive from it.

12. **Yet, the reasons for the descent of the *Shoresh Hochma* below in the place of the *Shoresh Bina* etc. are several. The first is that when she is near the *Shoresh Keter* she cannot shine below and her *Ohr* is annulled in the *Ohr* that extends from *Keter*.**

Moreover, she must draw nearer down so that *Nukva* in the *Keter* may receive from Him first. This causes the closeness of the *Shoresh* to her on degree more than the closeness of the *Zachar* in *Keter* to His *Shoresh*.

In addition, we have explained that the *Shorashim* never cease giving below since the *Tachtonim* want to receive. Hence, the *Shoresh* of *Keter* does not stop pouring down the whole time *ZON* are outside their *Kli*.

It follows, that reason *Hochma* cannot bestow. Thus, when *Hochma* departs and descends below to the place of *Bina*, her place will remain

vacant. While the *Shefa* pours from the *Shoresh* of *Keter* fills that vacant *Halal*, *Hochma* pours below. It follows, that then even if *Keter* bestows, He does not revoke the *He'arat Hochma*.

Ohr Pnimi

12. **She is near the *Shoresh Keter* she cannot shine below and her *Ohr* is annulled in the *Ohr* that extends from *Keter*.**

It means that if the degrees had not descended but the *Ohr Keter* would be in *Kli de Keter* and the *Ohr Hochma* in *Kli Hochma* etc. then the *Ohr Hochma* would not have been able to pour to the *Guf*. This is so because it is then annulled in the *Ohr Keter*, as all the lower *Sefirot* are annulled and become indistinguishable compared to the highest *Sefira* in the degree.

For that reason, though each degree contains *Eser Sefirot*, it is named only after the highest among them. Hence, it is impossible for the *Zivug* to be made only on *Behina Gimel* for then the degrees come down and the *Ohr Hochma* comes to *Kli de Keter*. In that state the *Ohr Hochma* will be the highest *Sefira* and its *He'arah* will be distinguishable.

ZON are outside their *Kli*. It follows, that reason *Hochma* cannot bestow.

This means that as long as they are the *Rosh*, they are there without a *Kli*. Hence, as long as the degrees are in their place and the *Ohr Keter Elyon* is in its own *Kli*, its *He'arah* always reaches the *ZON* and they cannot receive from another *Ohr* that is smaller than that. Thus, the descent of the degrees is required, that *Ohr Keter* will not shine in its *Kli*, but *Ohr Hochma*.

Thus, when *Hochma* departs and descends below to the place of *Bina*, her place will remain vacant.

Interpretation: When the degree of *Hochma* descends to the degree of *Bina*, the degree of *Hochma* is found to be vacant and there is no other place for *Ohr Hochma* to clothe if not *Kli de Keter*, as its own *Kli* serves the *Ohr Bina*.

While the *Shefa* pours from the *Shoresh* of *Keter* fills that vacant *Halal*, *Hochma* pours below.

It follows, that while an *Ohr* that extends from the *Kli* fulfills it from the missing degree of *Hochma*, meaning that *Ohr Hochma* itself clothes there, the degree of *Hochma* gives below and is not annulled in the *Ohr Keter*. This is because now it is the highest *Sefira* in the *Rosh* and no degree is higher.

13. **However, the descent of *Hochma* below will not diminish her *He'arah* when the *Maatzil* grows one degree farther. This is because the *Ohr Keter Elyon* fulfills that place of *Halal*.**

Otherwise, had a vacant *Halal* been left there, the *Ohr* would cease from the *Maatzil* to *Hochma* and she would even lose the *Hochma*. It would have been better to leave her in her place. Now, however, when *Ohr Keter* fulfills the place of that *Halal*, there is a passageway to the *Ohr* of the *Maatzil* to pour in the *Shoresh Hochma*, and she is not lost at all.

Ohr Pnimi

13. **Will not diminish her *He'arah* when the *Maatzil* grows one degree farther.**

Thus, after the *Kli de Hochma* descends to the degree of *Bina* because *Ohr Bina* clothed it, it did not create any cessation between the *Sefirot* because of the missing degree of *Hochma* there. This is so for the above reason that no vacant *Halal* remained there inside the degrees, as *Kli de Keter* where *Ohr Hochma* clothed fills the place of that want.

It is written, “**Now, however, when *Ohr Keter* fulfills the place of that *Halal*, there is a passageway to the *Ohr* of the *Maatzil* to pour in the *Shoresh Hochma*.**” This means that the *Ohr Hochma* poured from the *Maatzil* is poured in *Kli de Keter* and the *Keter* fills the place of *Hochma*.

- 14. After ZON have received from the *Shoresh* of *Hochma* too, they do not need to suck any longer. Then ZON descend in their *Kli*, the *Shoresh Hochma* rises to her place, and the *Shoresh Keter* gathers a part of the *Ohr* to it.**

That *Keter* at the end of the *Shorashim* receives only the vitality it needs. Now He is called *Behinat Matei* in the *Keter* to the *Kli* since the *Ohr* returned to its *Kli*.

However, the *Shoresh Keter Elyon* is called *Lo Matei* below in *Akudim*. Thus, we have deduced that the *Ohr* in the first *Kli* is called *Keter*, containing only *Ohr Hochma* since the *Ohr Keter* remained above at the end of the *Shorashim*. This is the meaning of, “In wisdom hast Thou made them all.”

Ohr Pnimi

- 14. After ZON have received from the *Shoresh* of *Hochma* too, they do not need to suck any longer.**

The *Zivug* was made on the complete *Aviut de Behina Gimel*, both from the perspective of the *Hamshacha* and the perspective of the *Hitlabshut*. Afterwards the *Nukva* of the *Keter* can expand from above downward in *Eser Sefirot* to the *Guf* with the *Ohr* that she receives from the *Rosh*. The *Zachar de Kli de Keter* expands along with her and descends to the *Guf*. This is why it is written that then ZON descend in their *Kli*, meaning the *Guf*.

Then ZON descend in their *Kli*, the *Shoresh Hochma* rises to her place, and the *Shoresh Keter* gathers a part of the *Ohr* to it.

The matter of the decline of the above degrees that was made in the *Rosh*, was only for the time of the *Zivug*. However, after the *Zivug* and after ZON came down into their *Kli*, the degrees returned to their place as in the beginning, the *Ohr Keter Elyon* returned to *Kli de Keter*, *Ohr Hochma* to *Kli de Hochma* etc.

Yet, the *Keter Elyon* did not shine to the *Ohr Keter* below *Malchut* until it could expand to the *Guf* as in the beginning, but, “**the *Shoresh Keter* gathers a part of the *Ohr* to it. That *Keter* at the end of the *Shorashim* receives only the vitality it needs,**” and not in a way that it can expand to the *Guf* as in the beginning, for the above reason.

***Matei* in the *Keter* to the *Kli*.**

This is because that *Ohr* of the *Zivug* that is made in *Behinat Nekeva de Keter de Behina Gimel* of the *Rosh*, which is in *Komat Hochma*, clothing *Kli de Keter*. It comes down with the above *Zachar* and *Nukva* into the *Guf* and clothes *Kli de Keter de Guf* too.

It is written, “**since the *Ohr* returned to its *Kli*.**” This refers to *Kli de Keter* that belongs to *Ohr Hochma*, since it extends so from the *Behinat Zivug*, hence its name, *Matei* in *Keter de Guf*.

The *Shoresh Keter Elyon* is called *Lo Matei* below in *Akudim*.

It means that when it is written *Matei* in *Keter de Guf* it does not mean that *Ohr Keter* of the *Rosh* shines in the *Guf*, as this *Ohr Keter* is always *Lo Matei* in the *Guf*. Rather, it means *Ohr Hochma* of the *Rosh*, but clothing in *Kli de Keter*.

Thus, we have deduced etc. containing only *Ohr Hochma*.

He lets us know that in this entire *Hitpashtut Bet*, when it writes *Ohr Keter* it means only *Ohr Hochma*, as we have learned here that there is no *Ohr Keter* in the *Guf* at all, but only *Ohr Hochma*. However, because it clothes in the *Kli de Keter*, we called it *Ohr Keter*.

15. ***Now we will explain this reality of the *Histalkut Ohr Elyon*. When evaluating this reality of the *Kli* that contains all the *Ohr*, it is necessary that when the *Ohr* leaves it, there will be parts in it that are suitable for looking to that *Ohr*.**

When it draws far from them, the *Panim to Panim* looking draws as far from them as it has drawn far. The lesson in that is that when the *Ohr* departs from the tenth part of that *Kli*, which will be later called *Malchut*, that tenth part of that *Kli*, from which that *Ohr* departed, thus becomes a *Kli*.

At that time the *Kli* turns its *Panim* down because it has now been discerned as a *Kli*. When separated from its *Ohr*; it is unable to look at it *Panim be Panim*. In that state it turns its *Panim* after it has become a *Kli* and then it looks at the *Ohr Elyon* that has drawn far from it only through the *Achor*.

Ohr Pnimi

15. **Parts in it that are suitable for looking to that *Ohr*.**

The place of bestowal or the place of reception in the *Kli*, is called *Panim*. The bestowal or the reception themselves are called *Histaklut* or *Habata* (gazing).

It is written, “**When evaluating this reality of the *Kli* that contains all the *Ohr*, it is necessary that when the *Ohr* leaves it, there will be parts in it that are suitable for looking to that *Ohr*.**” This is so because each *Histalkut* is done by *Hizdakchut* of the *Aviut* in the corrected *Masach* in the *Kli*.

It is known that there are four *Behinot* in the *Masach*. For example, if *Behina Dalet* of the *Kli* is purified and the *Ohr* departs from the *Kli* because of that, three *Behinot* of *Aviut* still remain in the *Kli* from which the *Ohr* has not departed and they are still suitable for *Habata* on the *Ohr*.

The *Panim to Panim* looking draws as far from them as it has drawn far.

If the *Aviut* has been purified from *Behina Dalet*, the *Ohr* is distanced from the *Kli* in the measure of *Behina Dalet*, not from the three other *Behinot*. If it is also distanced from *Behina Gimel*, the *Ohr* will be distanced from the *Kli* in the measure of *Aviut* of *Behina Gimel* too, and not from the rest of the *Kli* which is from *Behina Bet* upward.

At that time the *Kli* turns its *Panim* down.

Here we must remember everything the Rav wrote regarding *Hitpashtut Aleph de Akudim* in Part 4 regarding the descending *Ohr Hozer* from the *Komot* that emerge during the *Hizdakchut* that shines to the empty *Kelim* located under the place of the *Zivug*. Also, the issue of *Hakaa* that these *He'arot* made with the *Reshimot* that remain in those *Kelim* (see Part 4, Chap 9 and *Ohr Pnimi* items 50, 90).

From there you will understand that after the *Aviut* has been purified from *Behina Gimel* to *Behina Bet* (for example), the *Zivug* is made in *Behina Bet* and *Behina Gimel* remains empty without its *Ohr*. At that time the *Ohr Hozer* descends from the *He'arat Zivug de Behina Bet* into the *Kli* of the empty *Behina Gimel*.

Then there is *Hakaa* and *Bitush* between the descending *Ohr Hozer* and the *Reshimo* in the empty *Kli* since the *Reshimo* is from the *Histalkut* of the *Zivug*. For that reason the *Reshimo* must exit there and ascend above the *Kli* as *Tagin*, making room for the *Ohr Hozer* to come down into its *Kli*. Know, that this *Ohr Hozer* that descended into the empty *Kli* operates in the *Kli* that will turn its *Panim* downward and its *Achor* upward, as the Rav says here.

You already know that from the *Behina* of *Hamshacha* of *Ohr* in the *Kli*, the wall of the *Kli* is divided into two halves called *Panim* and *Achor* or *Pnimit* and *Hitzoniut* (see Part 4, Chap 5 item 3). Accordingly, you find that that empty *Kli* of the above *Behina Gimel* is divided into *Panim* and *Achor*.

Its more *Av* half of the wall is called *Panim* since it extends the *Ohr Elyon* to it through a *Zivug*, and the half of the wall that is not so *Av* is called *Achor*. This is because it is silent in the *Kli*, and the *Ohr* has no contact with it.

All this refers only to a time when the *Ohr* is present in the degree. However, during the *Histalkut* of the *Ohr* from the degree *de Behina Gimel* to *Behina Bet*, made in the *Zivug de Behina Bet* when the *He'arah* of this *Zivug* descends to the empty *Kli* of the empty *Behina Gimel*, the two halves of the wall are turned. The half of *Panim* becomes *Achor*, and the half of *Achor* becomes *Panim*.

This is because the descending *Ohr Hozer* from *Behina Bet* into the empty *Kli* becomes distant from the *Aviut de Behina Gimel* there since it is *Ohr* from *Behina Bet*. It draws nearer to the half of the wall of the *Kli* that is closest to *Behina Bet* and shines there.

Thus, the most *Av* of that *Kli* does not receive any *He'arah* from that *Ohr Hozer* and now becomes *Behinat Achor* of the *Kli*. The most *Zach* of that *Kli* now becomes the *Panim* of the *Kli* since the *Ohr* shines only in its *Zach* part.

This is the meaning of, “**At that time the *Kli* turns its *Panim* down,**” since it cannot receive anything from the *He'arat Zivug* made in the Upper *Behina*. The *Panim* becomes *Achor* and turns its *Achoraim* upward since it is now all that receives from the *He'arat Ohr Hozer* that descended to it, and the *Achor* becomes *Panim*. This is called inversion.

It has now been discerned as a *Kli*.

However, afterwards, when the *Behina* above it also becomes a *Behinat Kli*, meaning the *Zivug* departs from there too, the *He'arat Ohr Hozer* stops coming down to it. Then the *Kli* returns its *Panim* upward as in the beginning since its *Achor* has now lost all its merit, as the *Reshimo* now begins to shine to the *Kli* and the *He'arat Reshimo* only the *Behinat Panim* of the *Kli*. It is like the *Ohr* prior to its departure, not reaching its *Behinat Achor*. You find that the *Kli* has been restored as in the beginning.

It looks at the *Ohr Elyon* etc. through the *Achor*.

This means that then you find that the *He'arat Zivug* that descends to it from the highest *Behina* is received only through the *Achor* of the *Kli*, which is the more *Zach* part of it. This is considered that the *Kli* turned its *Achoraim* upward.

- 16. Now the *Ohr Elyon* too will be called *Achor* during its *Histalkut* and that *Kli* will be *Achor be Achor* with that *Ohr*. After that *Ohr* also leaves, one more portion, which will later be called *Behinat Yesod*, departed from all of it. Then, that part will also turn its *Panim* from the *Ohr Elyon* for it will not be able to receive it.**

In that state, the first *Behinat Kli*, called *Malchut*, will be able to turn its *Panim* upward since the *Ohr* drew far from it. At that time *Malchut* and *Yesod* will be *Panim be Panim* but *Yesod* will be *Achor be Achor* with the *Ohr Elyon*.

Ohr Pnimi

- 16. Now the *Ohr Elyon* too will be called *Achor*.**

The matter of the appellations *Panim* and *Achor* applies only to the *Kelim*. This is because in the *Ohr* they are called *Hitpashtut* and *Histalkut*. The Rav calling the *Histalkut Ohr* here by the name *Achor* is only in allegory, since he wants to compare the matter of the *Histalkut Ohr* with the matter of the *Achor* in the *Kelim* and call them *Achor be Achor*. The Rav has already explained the reason that the empty *Kelim* are called *Achor* and *Histalkut* in Part 4, Chap 3 item 4.

Will be able to turn its *Panim* upward since the *Ohr* drew far from it.

This is so because after the *Zivug* stops at the highest *Behina* too and the *He'arat Zivug* stops descending to the *Kli*, the *Reshimo* shines in the *Kli* once more. Then the *Kli* returns its *Panim* upward as in the beginning since it does not receive any *He'arah* now.

- 17. Also, when *Behinat Ohr* of *Hod* departs, *Hod* will be *Achor be Achor* with the *Ohr Elyon*. Then *Yesod* will turn its *Panim* to *Hod*, *Hod* and *Yesod* will be *Panim be Panim* and *Malchut* will be *Panim be Achor*, the *Panim* of *Malchut* in the *Achoraim* of *Yesod*.**

This is so because the desire and the yearning of the *Sefira* to return its *Panim* to the *Ohr*. However, the near *Sefira* to the *Ohr* cannot return its *Panim* to it yet, before it draws the measure of one *Sefira* far from the *Ohr*.

Ohr Pnimi

- 17. Before it draws the measure of one *Sefira* far from the *Ohr*.**

As long as there is *Zivug* in the highest *Sefira*, the *He'arat Zivug* comes from there to the empty *Sefira* below it. At that time this *He'arah* reaches only the *Behinat Achor* in the *Kli* and not at all the *Panim*. Thus, the *Panim* of the *Kli* are turned downward.

However, after the *Ohr* departs from the highest *Sefira* as well, the *He'arat Zivug* reaches only from the *Elyon* to the *Tachton*, meaning from the cause to

the consequence but not from above its cause. This is so even though there is still *Zivug* in the *Sefira* above the Upper One.

Thus, the *He'arat Reshimo* returns and returns its *Panim* upward. This is his precision, “**Before it draws the measure of one *Sefira* far from the *Ohr*,**” and examine carefully.

18. Also, when the *Ohr* leaves the *Behinat Netzah*, *Netzah* will be *Achor be Achor* with the *Ohr Elyon* and *Panim be Panim* with the *Hod*. *Yesod* will be *Panim be Achor* with the *Hod* and *Malchut* too *Panim be Achor* with the *Yesod* etc. similarly until the *Ohr* departs from all ten parts of the *Kli*.

In that state all the *Sefirot* will be *Panim be Achor*, the *Panim* of the inferior in the *Achor* of the superior. However, the *Keter* will be *Panim be Panim* with the *Hochma* since the *Keter* is *Achor be Achor* with the *Ohr Elyon* for the above reason. Therefore, *Keter* and *Hochma* must be *Panim be Panim*.

Ohr Pnimi

18. **The *Keter* is *Achor be Achor* with the *Ohr Elyon*.**

This is because *Behina Dalet* did not leave a *Reshimo*. It is known that *Behina Dalet* extends the *Ohr Keter*. Although *Ohr Keter* itself left a *Reshimo* in its *Kli*, it is still only *Behinat Reshimo de Hamshacha* (see *Ohr Pnimi* item 6). This is considered the *Behinat Achor* with regard to the *Behinat Hamshacha*. For that reason it is also considered its *Achoraim* being turned upward, and *Panim* downward.

***Keter* and *Hochma* must be *Panim be Panim*.**

Hochma has a complete *Reshimo* from the *Behinat Hamshacha*. This *Reshimo* brings its *Panim* upward once again. *Keter* lacks the *Reshimo de Hamshacha*, hence its *Achoraim* are turned upward. Hence, they are found to be equalized with one another, which is called *Panim be Panim*. This will be clarified below.

19. Thus we have explained the *Histalkut* and how the *Kelim* were made by that. Yet, we have explained how there are *Kli Malchut* and *Yesod* etc. in this *Kli*. Yet, this is not why it is called *Kelim*, since it is still not apparent that they are ten *Sefirot*, and also that the *Ohr* departed together.

The thing is that it is like one long *Kli* whose parts are not equal according to the distancing of those parts from one end to the other. Thus we have explained the existence of the *Ohr*, its *Hitpashtut* and its *Histalkut*, and they are two *Behinot*.

20. Now there is another *Hitpashtut* and *Histalkut*, as will be explained, and then the four *Behinot* will be completed. The thing is that when this *Behinat Kli* was completed and became a *Kli* by the *Histalkut* of the *Ohr*, when the *Ohr* expands in this *Kli* once more, there will remain a discernment of *Orot* and *Kelim*.

However, when the *Ohr* expands in this *Kli* for the second time, it does not expand in the first order, but appears and disappears. This is the meaning of what is written in the *Zohar*, “*Matei ve Lo Matei*.” These two *Behinot*

are called *Hitpashtut* and *Histalkut*, by which the four *Behinot* will be completed.

Ohr Pnimi

20. **“*Matei ve Lo Matei*.”** These two *Behinot* are called *Hitpashtut* and *Histalkut*, by which the four *Behinot*.

This refers to the four *Otiot* of the Name *HaVaYaH*. This is because these two *Behinot* of *Hitpashtut* and *Histalkut de Hitpashtut Aleph de Akudim* that he introduced above (item 19) are the two *Otiot Yod, Hey* of *HaVaYaH*. These two *Behinot* of *Hitpashtut* and *Histalkut* in *Hitpashtut Bet de Akudim*, called *Matei ve Lo Matei*, are the two *Otiot Vav, Hey* of *HaVaYaH*.

The beginning of the *Matei* of *Ohr* inside the *Kli de Keter*.

Will be explained below.

21. **The thing is that first the *Ohr* enters the *Kli* of *Keter* and then leaves it. After that the *Ohr* enters *Kli* of *Hochma* and leaves once more. It does the same in all ten *Kelim*, and this is called *Matei ve Lo Matei* that is always mentioned in the *Zohar*.**

It is always in the nature of that *Ohr* to come and shine and then leave, as it is the nature of a candle's flame to sway. Also, the *Ohr* always remains *Matei ve Lo Matei* in these *Kelim* called *Akudim*. Because they are in one *Kli*, that *Kli* has no power to tolerate the *Ohr* if it is not *Matei ve Lo Matei*.

Thus we have explained the four *Behinot* that are the first *Hitpashtut* and its *Histalkut*, and the second *Hitpashtut* and its *Histalkut*. We have also explained that the second *Hitpashtut* and *Histalkut* are called *Matei ve Lo Matei*. For that reason this *Kli* is called *Akudim*, since it is one *Kli* that connects and ties ten *Orot* within it.

Ohr Pnimi

21. **Because they are in one *Kli*, that *Kli* has no power to tolerate the *Ohr*.**

Until *Olam ha Nekudim* there is no more than one *Kli* in the entire *Eser Sefirot*. Even though we refer to the other *Sefirot* as *Kelim*, it is only in metaphor, to simplify matters, as the Rav has written above (Part 4, Chap 1).

This is the reason for the *Hizdakchut* and the *Histalkut Orot de Hitpashtut Aleph de Akudim* as well as the *Matei ve Lo Matei de Hitpashtut Bet de Akudim*, as the Rav wrote above (Part 4, Chap 1 item 3). Since the ten inner *Orot* and the ten surrounding *Orot* are connected and tied to a single *Kli* etc. they beat on each other and strike one another.

Hence the *Aviut* in the *Masach* is purified and the *Orot* depart. It is the same manner in all these ten exits and ten entrances that were here in *Hitpashtut Bet*. They are also for the reason that that the *Ohr Makif* and *Ohr Pnimi* that are connected together in their *Shoresh* in *Malchut* of the *Rosh* strike each other as they depart from there to the *Guf*.

This is because the *Masach* prevents the *Ohr Makif* from expanding to its place in the *Guf*, meaning from *Tabur* down. For that reason it purifies the *Masach* and the *Masach* cannot tolerate and limit the *Ohr Pnimi* inside the *Kelim* and the *Orot* leave and return as we have written before (see Part 4, Chap 1, item7 *Ohr Pnimi*).

22. This also explains how come the *Kli* is considered one *Kli*, alone, and the *Orot* are considered ten. This is because when the *Ohr* leaves, everything is considered one *Kli* and not ten *Kelim*.

However, regarding the *Orot* in them, when they return to expand in a real *Hitpashtut*, which is the second *Hitpashtut*, it does not expand in one time inside the *Kli* as it departed. Rather, it enters and exits ten exits and ten entrances.

It enters and exits ten times, once in *Keter*, once in *Hochma* and so forth in all of them, hence they are called ten *Orot*. The *Kli*, however, is made at once by *Histalkut Aleph* when it left at one time. For that reason it is called one *Kli*.

Ohr Pnimi

22. Hence they are called ten *Orot*. The *Kli*, however, is made at once.

Compared to the *Kli*, all these departures are considered one *Histalkut*. This is because here there is still only one *Kli*, only *Kli Malchut*. There is no recognition of a *Kli* in the first nine *Sefirot* and all these exits and entrances made in it are considered as one long *Kli* whose parts are not equal as the Rav says above (item 19). Know, that all these are preparations for the *Tikun* of the *Eser Kelim* in the *Eser Sefirot*.

Things are done gradually: in *Hitpashtut de AK* there is still no recognition through the *Histalkut*. Even the discernment in the *Orot* does not show that they are ten *Orot*. In *Hitpashtut Bet* there is a discernment in the *Eser Sefirot* that they are ten *Orot*, and in the *Hitpashtut* of the *Eser Sefirot* in *Olam Nekudim* there is a recognition of the *Eser Kelim* in the *GAR* and not in the seven lower *Sefirot*. It is completed in *Olam Atzilut* and ten complete *Kelim* are made in all ten *Sefirot*.

23. These four *Behinot* are the actual four *Otiot HaVaYaH*. The *Yod-Vav* are two *Behinot Hitpashtut*, and the *Heys* (pl. for *Hey*) are two *Behinot Histalkut*.

You already know that the name *HaVaYaH* begins only from *Hochma* downward. The reason is that these four *Behinot* belong only to *Hochma* and under, but *Keter* contains only two *Behinot*. For this reason it is called *Yod-Hey, Yod-Hey-Vav-Hey*.

This is the meaning of, “for the Lord is God, an everlasting Rock.” This is because He first began to picture and create the world in them. This is the meaning of *Akudim*, which are the *Yod-Hey HaVaYaH*. This because *Yod-Hey* in *Keter*, *HaVaYaH* in all the other *Partzufim*.

Ohr Pnimi

23. The *Yod-Vav* are two *Behinot Hitpashtut*, and the *Heys* are two *Behinot Histalkut*.

The first *Hitpashtut* is the *Yod*; the second *Hitpashtut* is the *Vav*. The first *Histalkut* is the First *Hey* and the second *Histalkut* is the last *Hey*.

***HaVaYaH* begins only from *Hochma* downward.**

It is known that the *Yod* means *Hochma*, *Vav* means *ZA*, the First *Hey* means *Bina* and the last *Hey* means *Malchut*. *Keter*, however, is not implied in the four *Otiot*, except in the tip of the *Yod*. This is so for the reason that the Rav explains below.

- 24. The reason is that below, the nine *Sefirot* have the four deficits of the *Ohr*. This in itself will cause the giving of the Name of the *Ohr Elyon*, making these four deficits capable of being called *HaVaYaH*.**

They are those: The first is the *Hitpashtut* of the *Ohr* for the first time. At that time the *Ohr* begins to expand in *Keter*, the first among them. At that time all nine below it lack that *Ohr*.

Thus, when the *Ohr* appeared in the reality of *Keter*, all the rest were still absent. This is the first deficit in the first *Hitpashtut* of the nine *Kelim*. This deficit is absent in *Keter*.

Ohr Pnimi

- 24. The four deficits of the *Ohr*. This in itself will cause the giving of the Name of the *Ohr Elyon*, making these four deficits capable of being called *HaVaYaH*.**

Interpretation: the meaning of the *Otiot* is *Kelim* that were emanated and made by the *Nitzotzin* that fell from the *Ohr Hozer* of the four *Komot* that came out during the *Histalkut* of the *Ohr* of *Hitpashtut Aleph*. They came into the empty *Kelim* after the *Histalkut* of the *Ohr* from them.

As has been explained in the Rav's words above (Part 4, chap3 item 12 (see *Ohr Pnimi* there item 100), any "Name" implies attainment, since "anything that we do not attain, we do not call by a name." It is known that there is no attainment in the *Ohr* without a *Kli*, and it has also been explained (Part 4, Chap 1 item 9) that the *Hitpashtut* of the *Ohr* and its *Histalkut* are the reason for the making of the *Kli*.

Thus, the lack of *Ohr* makes for the existence of the *Kelim* and the Holy Names. It is written, "**the nine *Sefirot* have the four deficits of the *Ohr*. This in itself will cause the giving of the Name of the *Ohr Elyon*, making these four deficits capable of being called *HaVaYaH*."** In other words, it is so that there will be a possibility to attain Him in that Name.

The *Hitpashtut* of the *Ohr* for the first time etc. This is the first deficit in the first *Hitpashtut* of the nine *Kelim*.

This means that when the *Ohr* begins to expand in the *Keter* the *Ohr* is in *Behinat Ohr Yashar, Rachamim*. At that time all nine below it lack that complete *Ohr*.

Although they are considered *Ohr Hozer* and *Din* and are therefore called *Nekudot*, hence there is a blemish here in the lower nine of *Hitpashtut Aleph*. However, here there is no blemish in the *Keter* whatsoever, hence the *Keter* is not implied in the *Otiot* of the Name *HaVaYaH*, as they imply the lack of the *Ohr*.

Rather, the *Hitpashtut* of the nine *Sefirot* below *Keter*, being the four *Komot* *HB ZON* that came out as *Ohr Hozer* and *Din*, imply the *Yod* of *HaVaYaH*. also, the *Histalkut* of the entire *Hitpashtut Aleph* in general is the meaning of the *Hey* de *HaVaYaH*. They are called the *Yod-Hey* de *Keter*, as the whole of *Hitpashtut Aleph* is called *Keter*.

25. In the second *Hitpashtut*, this deficit will also be in the nine *Sefirot* once more, not in the *Keter*. Hence, there are two deficits in the nine *Sefirot* and not in *Keter*. This is so because when no *Ohr* is emanated, it is not called a deficit.

However, once this *Ohr* begins to expand, it first expands in *Keter*. At that time the nine *Sefirot* will be considered lacking that *Ohr*, as the *Ohr Keter* preceded them. However, the other two deficits are found in both *Keter* and the nine *Sefirot*, and it is the two *Behinot Histalkut*, since this is called a true deficit whether to the nine *Sefirot* or to the *Keter* Himself.

Ohr Pnimi

25. In the second *Hitpashtut*, this deficit will also be in the nine *Sefirot* once more, not in the *Keter*.

This is so because in *Hitpashtut Bet* too only *Keter* came out in *Behinat Taamim*. However, the other nine *Sefirot* came out during the *Hizdakchut* as *Nekudot* and that lack appeared in them a second time.

Hence, the *Keter de Hitpashtut Bet* is not implied in the four *Otiot HaVaYaH*, even in *Hitpashtut Bet*, as that lack is not in it but only from *Hochma* down. These are the four *Komot HB ZON* that emerge because of the *Hizdakchut* of the *Masach* (as he writes below) called *Nekudot*. They are implied in the *Vav* of *HaVaYaH* and the general *Histalkut* of this *Hitpashtut Bet* is the last *Hey* of *HaVaYaH*.

The Rav says above (item 23) about this *Hitpashtut Bet*, *HaVaYaH* in the all the other *Partzufim*. This is because the two lacks of *Hitpashtut Aleph* are present in this *Hitpashtut Bet* too, as we shall see below.

The nine *Sefirot* will be considered lacking that *Ohr*, as the *Ohr Keter* preceded them.

It means that the matter of the lack in them is only compared to the *Ohr Keter* that preceded them in its merit. Compared to Him, they are considered *Ohr Hozer* and *Din* though in themselves they are *Rachamim* since they too extend from the *Maatzil* from above downward, as the Rav wrote above (Part 4, Chap 2 item 1).

It is known that all that extends from above downward is *Rachamim*. Yet, compared to the *Ohr Keter* they are considered *Din* since they only exit by the power of the *Histalkut* of His *Ohr* (see Part 4, Chap 6 and *Ohr Pnimi* item 9). However, the two *Behinot* of the general *Histalkut* of *Hitpashtut Aleph* and *Hitpashtut Bet* implied in the two *Otiot Hey* of the Name *HaVaYaH* are a true lack and *Behinat Din* in themselves too, as the Rav says above.

We understand from all the above that the *Yod* in the *HaVaYaH* is the *Ohr* of *Nekudot* of *Hitpashtut Aleph*, meaning the nine *Sefirot* from *Hochma* downward that came out there during the *Histalkut Ohr Taamim*.

The First *Hey* in the Name *HaVaYaH* is the general *Histalkut* of this *Hitpashtut Aleph*, the *Vav* in the Name *HaVaYaH* implies the *Ohr Nekudot* of *Hitpashtut Bet*. The last *Hey* in the Name *HaVaYaH* implies the general *Histalkut* of this *Hitpashtut Bet*. Thus, the two expansions of *Ohr Nekudot* imply the *Yod-Vav* in the Name *HaVaYaH* and the two departures imply the *Hey-Hey* in the Name *HaVaYaH*.

He writes (item 23), “*Yod-Hey in Keter, HaVaYaH in all the other Partzufim.*” It means that that the *Hitpashtut* of the nine *Sefirot* from *Hochma*

downward that came out during the *Histalkut Ohr Keter de Hitpashtut Aleph* and the *Histalkut Ohr de Hitpashtut Aleph* in general, is the meaning of the “**Yod-Hey in Keter.**”

This is so because as a whole, *Hitpashtut Aleph* is called *Keter*, as it is known that it is *Partzuf Keter de AK*. These two lacks of the *Ohr*, meaning the *Histalkut* compared to *Keter*, and not compared to themselves.

The *Behina* of its real *Histalkut*, in themselves too, is necessarily received inside *Hitpashtut Bet*. This is because all the forces that appear in the *Elyon* must necessarily be in its *Tachton*.

Hence, these *Yod-Hey de Hitpashtut Aleph* are in *Hitpashtut Bet* too. Added to them are these two lacks of the *Ohr* in their own *Behina*, which are *Behinat Histalkut* compared to the *Keter* of *Hitpashtut Bet*, and compared to the value of the lower nine themselves. It is also the real collective *Behinat Histalkut* of *Hitpashtut Bet*, implied in the *Vav-Hey*.

Thus, we have all four *Otiot* of the Name *HaVaYaH* here in *Hitpashtut Bet*. It is written, “**HaVaYaH in all the other Partzufim,**” meaning the *Partzufim* of *Hitpashtut Bet*.

- 26. We shall explain this matter that writes that these *Behinot* are called, “for the Lord is God, an everlasting Rock.” This is the meaning of the verse, “extol Him that rideth upon the skies, whose name is the Lord (בי"ה).”**

We must be meticulous with this verse. He should have said, “י"ה” (Lord) is His name, but what is “בי"ה”? The thing is that the entire name is contained in the “בי"ה” and this is the meaning of, “whose name is the Lord (בי"ה).”

The “י"ה” in its fullest is *Yod* (comprised of the letters *Yod, Vav, Dalet*), *He* (comprised of the letters *Hey, Aleph*), twenty-six in *Gimatria*, which is *HaVaYaH*. Thus, “בי"ה” is the actual name and the name “י"ה” in *Keter*. It implies how the name *HaVaYaH* emerged from it containing all the four *Otiot HaVaYaH*.

Ohr Pnimi

- 26. Thus, “בי"ה” is the actual name etc. It implies how the name *HaVaYaH* emerged from it containing all the four *Otiot HaVaYaH*.**

This is the meaning of the verse, “extol Him that rideth upon the skies (Heb: *Aravot*)”: *Aravot* implies *Eruv* (lit. mixture) of *Midat ha Rachamim* with *Din*. It begins in the *Partzufim* of *Hitpashtut Bet* and says, “whose name is the Lord (בי"ה).”

(בי"ה) implies *Keter* where there is still no mixture. Hence, the *HaVaYaH* of *Hitpashtut Bet* extends from it and in all the other *Partzufim* until *Olam ha Atzilut*, where the mixture ends, and ten *Kelim* emerge.

This is the entire reason for giving a good reward to the righteous, as it is written above (Part 4, Chap 1 item 4 in *Ohr Pnimi*). This is the meaning of the verse, “extol Him that rideth upon the skies,” who mixed and associated *Midat ha Rachamim* with *Din*. It came out of the meaning of “י"ה” His Name in *Keter*.

This is the meaning of *Hitpashtut* and *Histalkut* and in that “exult ye before Him,” for in that was all the good reward prepared and concealed for the righteous.

27. *Know, that all these *Kelim* did not gain *Aviut* and become *Kelim* only after the *Histalkut* of *Ohr Malchut*. At that time He turned His *Panim* from the *Kli*. It is so because the *Ohr Elyon* of the *Kli* of *Keter* departed and rose to the *Maatzil*. Despite that, because *Ohr Hochma* rose in its place the *Kli* of *Keter* does not gain *Aviut* and materialize. It is the same way in all the other *Orot*.

You find that it's been explained in the previous study that *Ohr Keter* of *Akudim* leaves first of all and *Ohr Malchut* leaves last of all. It follows, that the existence of *Behinat Kli* begins only from below upward.

Also, the *Kli* of *Malchut* is made before all the others. This is because since *Ohr Malchut* leaves last, when it leaves its own *Kli* the *Kli* does not become more *Av* until its *Histalkut* from its entire *Kli* is completed.

At that time the nine Upper *Kelim* still have *Ohr* though none of them as any a part of the *Ohr* that reaches its actual part. For that reason they do not become *Av* and materialize.

Kli Malchut, however, has been entirely emptied of her *Ohr*. Also, there is no other *Ohr* below her to rise inside her. Hence, she gains *Aviut* and becomes a *Kli*.

Despite that, she does not become completely *Av* until the *Ohr* departs from her entirely, three degrees etc. The reason for it will be understood with the above mentioned, that any less than three is considered alone. Thus, after the *Ohr* departed by three complete degrees the *Kli* becomes completely dark and its making is complete.

Ohr Pnimi

27. Until the *Ohr* departs from her entirely, three degrees etc.

The *Kli* is made only by the complete *Histalkut* of the *Ohr* from it, both *Ohr Pnimi* and *Ohr Makif*. It is known that up to two degrees, the *Kli* still receives *Ohr Makif*. For that reason it does not become a *Kli* until the *Ohr* draws far from it by three degrees.

Take *Kli de ZA* for example. When *Ohr ZA* leaves the *Kli* and rises to *Bina*, it is no longer considered as distancing of the degree since it still receives *Yechida de Ohr Pnimi*. Only when it departs and rises to *Hochma* does it depart one degree from the *Kli* and receives the first *Ohr Makif*.

Afterwards, when it departs two degrees and ascends to *Keter*, it still receives the second *Ohr Pnimi*. Thus, the *Kli* is not yet entirely dark, until it leaves from the *Keter* to the *Maatzil* as well. At that time the *Kli* does not attain any *Ohr*, and it is completed.

The same applies to *Kli Malchut*. When the *Ohr* departs one degree from her, meaning when *Ohr Malchut* ascends to *ZA*, she still receives the first *Ohr Makif*. When it departs two degrees, meaning when it ascends to *Bina*, it still receives the second *Ohr Makif*. Only when *Ohr Malchut* ascends to *Hochma*, which is the third degree, no *He'arah* is received, the *Kli Malchut* becomes completely dark, and it is completed.

Hence, the *Kelim* were not completed from *Bina* upward. This is because even when *Ohr Bina* ascends to *Keter*, *Bina* still receives *Yechida de Ohr Pnimi*. This is not considered a distancing in the degree at all, much less with *Keter* and *Hochma*. Study all that in the Rav's words above (Part 4, Chap 6 item 15).

Besides the above, there is yet another condition for the completion of the *Kli*, namely the completeness of the outer half of the wall of the *Kli*, mentioned in the Rav's words above (Part 4, Chap 4 item 3). As long as there is not the outer half of the wall of the *Kli* that belongs to the *Makifim*, the *Kli* is not completed.

Thus, the *Kelim de GAR* did not attain any *Orot Makifim* during their ascent to the *Maatzil*, as the Rav says there. Consequently, the *Kelim de GAR* are found to be lacking the outer half of the wall of their outer *Kli*. For that reason they were only completed later, in *Hitpashtut Bet*, as the Rav says here.

- 28. You find that after the *Histalkut* of *Ohr Malchut* it rose to its *Shoresh* inside *Peh de AK*. At that time the work of the seven lower *Kelim* from *Hesed* to *Malchut* ends. Thus, the end of their work was through the *Histalkut Orot*, and when they departed, their *Kelim* were made.**

However, the work of the three Upper *Kelim* of *Keter Hochma Bina* was not over since they have not yet distanced three complete degrees from the *Ohr Malchut* that rose to the *Maatzil*. Yet, the end of their work was afterwards when the *Orot* returned to come down a second descent into the above *Kelim*.

Ohr Pnimi

28. Yet, the end of their work was afterwards when the *Orot* returned to come down a second descent.

It is so because then the *Hitzoniut* of their *Kelim* is completed and the *Orot* are also permanently diminished there. This is because only *Ohr Hochma* comes to *Kli de Keter* and *Ohr Bina* to *Kli de Hochma* etc. That completes their *Behinat Kelim*.

- 29. We shall add another explanation about making those *Kelim*. It has been explained in the previous study that the three kinds of *Orot* that came out of *AHP de AK* are considered *NRN* and clothe each other.**

However, the *Ohr* that comes out of the *Eynaim de AK* is called *Neshama* to *Neshama*, which is called *Haya*. Its place is up there in the *Ayin* but it expands below, as we shall explain.

This is so because it stands in its place as *Ohr Makif* to them. From them downward expands a very minute *Ohr* called *Reiah*. It is not a complete *Hevel* like the *Havalim* that extend from the *AHP*. Those are complete tangible and sensed *Havalim*. In addition, since it is a very frail and thin *Ohr*, the *Behinat Kelim* of *Akudim* that exit from the *Peh* were made of it and the *Orot* are not made since it is a frail *Ohr*.

However, the *Ohr AHP* was not an actual tangible and sensed *Hevel*. Even the *Behinat Kelim* couldn't have been made since they are lower *Orot* than the *Ohr Eynaim*. For that reason they come out actual, sensed *Hevel* and thus the *Behinot Orot* that are called *NRN* were made.

Ohr Pnimi

29. *Orot* that came out of *AHP de AK* are considered *NRN*.

This has already been explained in the Rav's words above (Part 4, Chap 6 item 6) and in *Ohr Pnimi*.

The *Ohr* that comes out of the *Eynaim* etc. Its place is up there in the *Ayin* etc. as *Ohr Makif*.

This refers to *Behinat Ohr Makif de Yechida* to ZA. However, as the Rav says (Part 4, Chap 6 item 17), it does not reach the *Nukva* even as *Behinat Ohr Makif*.

A very minute *Ohr* called *Reiah*. It is not a complete *Hevel* like the *Havalim* that extend from the *AHP*. Those are complete tangible and sensed *Havalim*.

The *Ohr Hozer* that expands from above downward with the *Ohr Yashar* inside it into *Eser Sefirot* called *Guf* is called *Hevel*. This is because it comes out of the *Zivug de Hakaa* in the *Aviut* in the *Masach*.

If there is a lot of *Aviut* the *Ohr Hozer* is greater and the *Koma* is greater. Hence, until *Behina Bet*, the *Aviut* in the *Masach* is considered sufficient to raise *Ohr Hozer* to extend the *Ohr* from below upward in a sufficient measure to afterwards expand from above downward into *Behinat Guf* as well. For that reason the *Ohr Hozer* is called “Complete *Hevel*”.

However, the *Aviut* from *Behina Aleph*, called *Eynaim*, note that the *Aviut* of that *Behina* is very thin and frail. It is not a complete *Hevel* that can also expand from above downward and for that reason no *Ohr* comes from it into the *Guf*.

It is written, “since it is a very frail and thin *Ohr*, the *Behinat Kelim* of *Akudim* etc. were made of it.” It means that we discern only the *Behinat Ohr Yashar* in the *Ohr Eynaim*.

This is the *Behinat Atzmut Ohr* that makes a *Zivug de Hakaa* in the *Orot de AHP* and generates the *Kelim* for them as he explains before us. However, in itself, the *Zivug* is insufficient to generate *Komat Ohr* to the *Guf* as the *AHP*, only as a frail *Ohr*.

30. Let us return to the matter of the *Reiah* of the *Eynaim*. It is said that the making of the *Kelim* was through its *Histaklut*, *Reiah* and *Habata* in the *Ohr Akudim*, called the above mentioned *Nefesh*.

This is the meaning of the verse, “And God saw the light, that it was good; and God divided” etc. The *Ruach* and the *Neshama*, which are the *Orot Awzen* and *Hotem*, are called complete *Ohr*. The *Nefesh*, which is *Akudim* that exit from the *Peh*, are implied in the excess word “the”, in what the text says “the light.”

He said that since God is the emanator, He sees and looks at the *Nefesh*, called “the” and then divides. This is considered making the *Kelim* that separate, limit and place a ration and measurement in the *Orot* and their parts are separated from one another.

Ohr Pnimi

30. Its *Histaklut*, *Reiah* and *Habata* in the *Ohr Akudim*, called the above mentioned *Nefesh*.

The *Peh de Rosh* is called *Nefesh*. The *Hitpashtut Ohr* is called *Histaklut* and *Habata*. Hence, the *Hitpashtut Ohr Elyon* to the *Masach* in *Kli Malchut* for *Zivug de Hakaa* is called *Histaklut* and *Habata* in the *Nefesh*, meaning the *Masach* in *Malchut*.

The emanator, He sees and looks at the *Nefesh*, called “the”.

As has been written in the previous item, the *Masach* in *Kli Malchut* is called *Nefesh* and is called “the”, as the Rav has written, and examine carefully (Part 3, Chap 3 item 3).

- 31. There is *Ohr Yashar* and *Ohr Hozer* in this *Reiah*. In the *Histaklut* of this *Reiah* as *Ohr Yashar* in the *Ohr Nefesh* there was sufficient ability to make the *Kelim* of the First Three. Yet, the seven lower *Kelim* were not finished until the *Histaklut Ohr Yashar* extended down to the tenth *Kli* of *Malchut*.**

Afterwards the two *Orot* returned, being the *Ohr* of the *Reiah* of *Ayin* and the *Ohr Nefesh* that extended from the *Peh*. Both returned to depart upward from below upward and the seven lower *Kelim* were made during their *Histaklut* from below upward as *Ohr Hozer*. Yet, the first three *Kelim* were made in the *Ohr Yashar* from above downward through the *Histaklut Ohr Yashar de Eynaim* in the *Ohr Nefesh*.

Ohr Pnimi

- 31. There is *Ohr Yashar* and *Ohr Hozer* in this *Reiah*.**

This is because the *Hitpashtut Ohr Elyon* in the *Partzuf* is called *Reiah* and that part of the *Ohr* that is received in the *Partzuf* is called *Ohr Yashar*, meaning up to *Kli Malchut*. That part of the *Ohr* that is not received in the *Partzuf* because of the *Masach* that pushes it back, which was suitable for clothing in *Malchut*, is called *Ohr Hozer*. This is why it is said that there is *Ohr Yashar* and *Ohr Hozer* in this *Reiah*.

In the *Histaklut* of this *Reiah* as *Ohr Yashar* in the *Ohr Nefesh*.

This refers to *Malchut*, called *Nefesh*. The *Ohr Nefesh* refers to the *Ohr Hozer* that she raises up from her upward clothing the *Ohr Elyon* as *Eser Sefirot* of the *Rosh*.

It is written, “**there was sufficient ability to make the *Kelim* of the First Three.**” It means that the *Kelim* of the *Eser Sefirot de Rosh*, which are from below upward, are considered the *Shorashim* of the *Kelim*.

The seven lower *Kelim* were not finished until the *Histaklut Ohr Yashar* extended down to the tenth *Kli* of *Malchut*.

She is called *Malchut de Malchut*, or *Nefesh de Malchut*. This is because this above-mentioned *Malchut* of the *Rosh*, called *Nefesh* or “the” expanded in itself into *Eser Sefirot* from her and within her through her own *Malchut*, meaning *Malchut de Malchut*.

These *Eser Sefirot* are called *Guf* or the seven lower *Sefirot*. They are called *AK* in *Akudim*, expanding from *Peh de AK* through its *Tabur* because *Malchut* of the *Rosh* is called *Peh* and *Malchut de Malchut* is called *Tabur*.

The *Ohr* of the *Reiah* of *Ayin* and the *Ohr Nefesh* that extended from the *Peh*.

Meaning the *Ohr Yashar* and *Ohr Hozer* because the *Ohr Reiah* is *Ohr Yashar* and the *Ohr Nefesh* is the *Ohr Hozer* that ascends from the *Malchut*.

Both returned to depart upward from below upward etc. the seven lower *Kelim* were made during their *Histaklut* from below upward as *Ohr Hozer*.

Meaning through the *Masach*, as it is written at length above (Part 4). In the *Hizdakchut* of the *Masach* from *Behina Dalet* to *Behina Gimel* the *Zivug* from *Behina Dalet* stops. The *Ohr Hozer* with the *Ohr Yashar de Komat Keter* within it leaves, rises up and the *Zivug* is made in *Behina Gimel*, which is *Behinat ZA de Ohr Yashar*. Then the *Ohr Hozer* of that *Zivug* connects and clothes only *Komat Hochma*.

Ohr Hochma comes in *Kli de Keter*, *Ohr Bina* in *Kli de Hochma* and *Ohr ZA* in *Kli de Bina*, *Ohr Malchut* in *Kli ZA* and *Kli Malchut* remains without *Ohr*. Then *Kli Malchut* darkens and thickens and becomes a *Kli*, as the Rav has written (item 27).

Afterwards, when the *Masach de Behina Gimel* purified into *Behina Bet*, which is *Bina de Ohr Yashar*, and the *Ohr Hozer* and *Ohr Yashar de Komat Hochma* departed, *Komat Bina* was extended. At that time the *Ohr Bina* clothes *Kli de Keter*, *Ohr ZA* in *Kli de Hochma* and *Ohr Malchut* in *Kli de Bina*. Hence, *Kli de ZA* too remains without *Ohr*. In that state *Kli de ZA* also darkens and thickens, thus becoming a *Kli*.

When it purifies from *Behina Bet* to *Behina Aleph*, which is *Hochma de Ohr Yashar*, *Komat Bina* departs and *Komat ZA* extends. Then *Ohr ZA* comes in *Kli de Keter* and the *Kli Bina* too remains without *Ohr*. Thus *Kli de Bina* too darkens and thickens etc. similarly.

Thus, the *Kelim de Guf* are made only through the *Histalkut Ohr Yashar* and the *Ohr Hozer* upward, as then they darken, thicken, and become *Kelim*.

However, only the two *Kelim* of *ZA* and *Malchut* were entirely completed through this *Histalkut* in both their inner half for *Ohr Pnimi* and their outer half for *Ohr Makif* (*Ohr Pnimi* item 27).

However, the three *Kelim Keter Hochma Bina* were not yet completed here in this *Histalkut* since they still lack the outer half of their walls. This is so because they did not have any ascents to attain *Kelim* and *Orot Makifim*, hence they were only completed afterwards, in *Hitpashtut Bet*.

Yet, the first three *Kelim* were made in the *Ohr Yashar* from above downward through the *Histalkut Ohr Yashar de Eynaim* in the *Ohr Nefesh*.

It means that their *Kelim de GAR*, the *Eser Sefirot de Rosh*, were made through the *Hitpashtut Ohr Yashar* from above downward into *Zivug de Hakaa* in the *Malchut*. *Malchut* raised *Ohr Hozer* from below upward and clothed the *Ohr Yashar de Eynaim*, as the Rav has written at length in the beginning of Part 3.

32. Now we shall explain how that second return of *Orot* was. Know, that their second return is not like their first descent. This is because then all ten *Orot* came down to their place.

However, in this second descent, had they all descended back to their place, the *Kelim* that have already been made by their *Histalkut* would have nullified as in the beginning. They would not have been able to tolerate their *Orot*, as it happened to them before.

Therefore, it became necessary that the *Ohr Elyon* in all of them, being *Keter*, which is great and equal to all the nine *Orot* put together, would always remain above, attached to the *Shoresh* that emanates it, which is the *Toch* of the *Peh* of *AK*.

33. Only the lower nine *Orot* came out of it again. They expanded in the following manner: *Ohr Hochma* entered the *Kli* of *Keter*; *Ohr Bina* entered the *Kli* of *Hochma* etc. until you find that *Ohr Malchut* entered the *Kli* of *Yesod*.

Now there are two changes from the way it was at first. The greatest of all *Orot* put together, namely *Keter*, remained above in its *Shoresh*.

Moreover, even though the *Kli* of *Keter* does not have the power to tolerate its own great *Ohr*, it can tolerate the *Ohr Hochma*, which is much smaller than *Keter*. It is similar in all the other *Sefirot*, and for the above two reasons there is now an ability in these *Kelim* to tolerate their *Ohr* and they are not cancelled as in the beginning.

34. We will explain below that all nine *Orot Tachtonim* enter the *Kli* of *Keter* together. Afterwards only *Ohr Hochma* remains inside it while the other eight *Orot* descend and enter the *Kli* of *Bina* and so on similarly with all of them.

However, that does not add or subtract. We have a great rule in our hands: the *Elyon* is greater than everything below it. Hence, even when the nine *Orot* enter the *Kli* of *Keter* together, all the eight *Tachtonim* are of no consequence compared to the *Ohr Hochma* that is higher than them and emanated them.

It has already been explained that the *Ohr Hochma* can tolerate the *Kli* of *Keter* since it is a higher *Behina*. Thus, of course it will tolerate the rest of the eight *Orot* below it, and likewise in the rest of the *Kelim*.

The *Ohr* that is designated to the *Kli* does not enter it, only a small *Ohr* in its place. For that reason they can tolerate the *Orot* and are not cancelled as in the beginning.

35. *We must thoroughly explain the meaning of *Matei ve Lo Matei*. It is said that in the beginning the *Ohr* comes in *Keter* and nine *Orot* are contained in Him.

Afterwards it returns to being *Behinat Lo Matei*, when the *Ohr* that reaches the *Keter* exits there once more. However, the nine other *Orot* remained in *Keter* since *Keter* has the power to tolerate them.

In that state, when the *Ohr* is *Lo Matei* in the *Keter*, *Keter* extends the nine *Orot* to *Hochma Panim be Panim* and places them in *Hochma*. At that time *Hochma* turns her *Panim*, after receiving the nine *Orot*, and shines to *Bina Panim be Panim*. It is only *He'arah*, but she still does not give her the seven *Orot*.

Ohr Pnimi

35. In the beginning the *Ohr* comes in *Keter* and nine *Orot* are contained in Him.

In order to understand the Rav's words here we must thoroughly remember and clearly understand all his words in the beginning of the Part from item 1 to item 15 and what we explained there, as it is because it is impossible to repeat all that length from there. Here we shall briefly review the item headlines.

First examine the order of the ascents of the *Sefirot* to the *Maatzil* after their *Histalkut* from the first *Hitpashtut* explained in Part 4, Chap 4 item 6. The gist of all the above is that the *Zivug de Hakaa* made in the first *Partzuf de AK* was on the corrected *Masach* in *Kli Malchut* that was in the *Gadlut* of the *Aviut*, meaning *Aviut de Behina Dalet*.

Hence, that *Malchut* raised the greatest *Ohr Hozer*, up to *Komat Keter*. This *Ohr Hozer* rose and clothed the *Ohr Elyon* from below upward, and these *Eser Sefirot* are called *Eser Sefirot* of *Rosh*.

It is the conduct of the *Malchut* and the *Ohr Hozer* that as it clothes from below upward, to the same extent it inverts and expands the *Kli Malchut* from above downward from her and within her up to that *Malchut de Malchut*. There it descends and clothes the entire *Komat Ohr Yashar* that is clothed in the *Rosh*.

This *Hitlabshut* is called *Hitpashtut Aleph de AK*. It is also called *Eser Sefirot de Guf*, the *Malchut* of the *Rosh* is called *Peh*, and *Malchut de Malchut*, which is *Malchut de Guf*, is called *Tabur*.

Since there is still no apparent limitation in *Malchut* of the *Rosh*, the *Ohr Makif* and the *Ohr Pnimi* shine there equally. However, when the *Ohr* expands from there into the *Eser Sefirot de Guf* through the *Tabur*, being *Malchut de Guf*, the *Masach de Tabur* stopped the *Ohr Yashar* and did not let it expand below *Tabur*. That means that that *Ohr Yashar* ascribed to the first nine *Sefirot* called *Ohr Pnimi* clothed the nine *Sefirot de Guf* through the *Tabur*. Also, that *Ohr Yashar* ascribed to *Malchut* could not enter and clothe its place below *Tabur* since of the *Masach* there and remained outside the *Partzuf* as *Ohr Makif*.

Hence, there was a *Hakaa* and *Bitush* between the *Ohr Makif* and the *Ohr Pnimi* on that *Gevul*, called *Masach de Tabur*. This is because the *Ohr Makif* also wanted to come down and clothe in its place as did the *Ohr Pnimi* since both of them illuminated equally in the *Rosh*. For that reason the *Ohr Makif* overpowered and purified the *Masach* from its *Aviut* so that its force of detainment would disappear from it and the *Ohr Makif* would be able to clothe too.

Understand that thoroughly for this is the explanation of the whole issue of the *Hizdakchut* of the *Masach* in each and every *Partzuf*. There is no apparent limitation on the *Ohr Makif* in any *Rosh*. Hence, it too wishes to clothe in the *Guf*.

Thus, it purifies the *Aviut* in the *Masach*, meaning the *Behinat* detainment in it. This is because the measure of the *Aviut* in the *Masach* is the measure of its detainment; they are one matter in it.

Indeed, the *Ohr Makif* purified the entire *Aviut* present in the *Masach* all at once and brought it to the *Maatzil*, meaning to *Peh de Rosh*, where it is not limited at all. It means that the *Masach* purified from the entire *Aviut de Guf* and all that remained in it is the *Behinat Shoresch* in it, which is the *Behinat Masach de Malchut* of the *Rosh*. This is called the ascent to the *Peh*, as *Hishtavut Tzura* makes the spirituals into one.

However, since there are four degrees in the *Aviut*, it is necessary that that the *Masach* that had *Behinat Aviut de Behina Dalet* and has completely purified necessarily went through the same four degrees one by one. Also, the *Ohr Elyon* never stops shining even for a moment, except it is not discerned in the *Olamot* unless there is a proper receiver to receive its *Ohr*.

For that reason we discern that the *Ohr Elyon* mates with the *Masach* as it passes through the four degrees found from *Behina Dalet* to the complete purification. It generates four *Komot* of *Ohr* on its way according to the

measure of the *Aviut* that the *Masach* stands in since as long as there is some measure of *Aviut* that merits a *Zivug*, *Ohr Elyon* still connects and clothes it.

Also, when the *Koma* departs, though it certainly leaves at once, we still discern four stops along its way. For example: when it purifies from *Behina Dalet* to *Behina Gimel*, when *Komat Keter* disappears from the *Partzuf*, since there are five degrees, *KHB*, *ZA* and *Malchut* in *Komat Keter*, we discern four stops on its way as in the order of its *Histalkut*.

Keter in the *Koma* disappears first and only the lower nine *Sefirot* remain there. You then find that *Hochma* rose to the place of *Keter* and *Bina* to the place of *Hochma* etc. until *Malchut* in the place of *ZA*. Afterwards the *Hochma* disappears from the *Koma* and then *Bina* ascends to the place of *Keter* and *ZA* to the place of *Hochma*. After that *ZA* too disappears from the *Koma* and *Malchut* rises to the place of *Keter*.

Finally, *Malchut* too disappears from the *Koma* and you find that the entire *Komat Keter* has departed from the *Partzuf*. Thus, even in *Komat* we discern that it makes four stops during its *Histalkut*.

Before the *Masach* comes to the *Aviut de Behina Gimel* only one *Behina* of *Hizdakchut* is discernible there. That *Hizdakchut* rejects and expels the *Ohr Hozer* as it is then unfit for *Zivug*, as it is occupied in its purification from that attribute.

It is also known that the *Masach de Tabur* of the above *Hitpashtut Aleph* that purified and reached the *Peh* was incorporated in all the *Reshimot* of the *Eser Sefirot de Guf* except *Behina Dalet*, which did not leave its *Reshimot* of bestowal. All that was left of her was the *Reshimo de Hitlabshut*, see *Ohr Pnimi* item 9 throughout as all of it is needed here.

It explains there that we regard primarily the highest *Behina* in them, which is *Behina Gimel* that extends *Komat Hochma*. However, there is *Behinat Reshimo de Behina Dalet de Hitlabshut* too there, called *Behinat Zachar de Kli de Keter*.

On the one hand it is much higher than *Behina Gimel*, since it is from *Behinat Komat Keter*. However, since it does not have the *Behinat Aviut* of *Hamshacha* it must connect with a *Behinat Nekeva*, meaning with *Behinat Aviut* of *Hamshacha*, which is the *Reshimo* of *Behina Gimel* that has *Behinat Hamshacha* too.

Now we shall come to the heart of the examination of the Rav's words. He says, "**in the beginning the *Ohr* comes in *Keter* and nine *Orot* are contained in Him.**"

There are two things to discern here: A – Why has the order been reversed here from what it was in *Hitpashtut Aleph*? There the *Ohr* came into *Malchut* first, and here it began to expand in *Keter* first. B – Why did all the *Orot* come each into its designated *Kli*, and here they all came together into one *Kli* of the *Keter*?

Indeed, if we understand where these *Kelim* came here from, these two above questions will be clarified simply. We must know that the Rav speaks briefly and says that the *Orot* expanded back to the empty *Kelim* after the *Orot* have departed from within them. This means that it does not only speak of the first *Partzuf* where the *Histalkut* occurred.

However, this is a matter of a special *Partzuf*, completely separated from the first *Partzuf*. This is because the first *Partzuf* is called *Partzuf Galgalta de AK* and this *Hitpashtut Bet* is called *Partzuf AB de AK*. It is considered a child and a progeny of the first *Partzuf* since this *Hitpashtut Bet* was born and came out of this *Zivug*.

The Rav has already thoroughly explained to us the order of that *Zivug* (items 9-15). We should not repeat the words, but we must understand the rule that the whole matter of the *Histalkut* of the *Orot* and the empty *Kelim* that remained, spoken of in the first *Partzuf*, all that already belongs to the second *Partzuf*.

This is so because there is no absence in the spiritual and any matter of *Shinui Tzura* discerned in the spirituals means additional *Tzura*, not an absence or replacement. Hence, all these empty *Kelim* spoken of in the first *Partzuf* are the *Kelim* of this *Hitpashtut Bet*, where the *Orot* return and expand a second time.

Thus, the *Zivugim* were made on the *Masach* contained of the two *Reshimot* mentioned in the Rav's words above, which are the *Reshimo de Behina Dalet*, called *Zachar*, and the *Reshimo de Behina Gimel*, called *Nekeva*. Afterwards these two *Komot* expanded into the *Kli de Keter* that remained empty from the time of *Hitpashtut Aleph*, and this *Hitpashtut Bet* was contained in those two *Komot*.

All the *Komot* were contained in *Komat Keter* in *Hitpashtut Aleph*, and all four *Komot HB ZON* came out through the *Hizdakchut Masach* of the *Aviut de Behina Dalet*, which is *Komat Keter*. Similarly here, all nine *Sefirot* are contained in the first *Koma* of *Zachar* and *Nekeva* that came out inside the *Kli de Keter*.

This is so because afterwards that *Masach de Behina Dalet* and *Behina Gimel* purified and the *Zachar* and *Nekeva* came out to the *Kli* of *Hochma* etc. similarly, just as it was in the order of *Hitpashtut Aleph*.

Now you can simply understand that it was not possible for the *Koma de Behina Gimel* and *Behina Dalet*, which are close to the degree of *Keter* (see item 9) to clothe *Kli de Hochma*, which is much smaller than them. Also, they have no interest in clothing the *Komot HB ZON* since every single *Sefira* from those *Eser Sefirot de Zachar* and *Nekeva* are of the same *Koma*. In other words, each of them is close to *Komat Keter*, and how can any of them clothe the other low *Komot HB ZA* and *Malchut*.

Lo Matei, when the Ohr that reaches the Keter exits there once more.

It is because the *Masach* of *Behina Dalet de Zachar* purified to *Behina Gimel* and the *Masach de Behina Gimel* of the *Nekeva* to *Behina Bet*. Hence, the two *Komot de Zachar* and *Nekeva de Keter* departed and this is the meaning of his words, “**the Ohr that reaches the Keter exits there once more.**” This matter of *Hizdakchut* that happened in the *Zachar* and *Nekeva de Keter* is also because of the *Bitush* and *Hakaa de Ohr Makif* and *Ohr Pnimi* as in *Hitpashtut Aleph*.

The nine other Orot remained in Keter.

It means that the above *Aviut* of *Behina Bet* remains in it, where the *Zivug* that comes out on this *Aviut* elicits *Komat Bina* and *Bina* contains within it *Komat ZA* and *Malchut*, which are eight *Orot*. There is also *Behina Gimel* of the *Zachar de Keter*. Thus there are nine *Orot* in *Kli de Keter* that remains after the *Hizdakchut* of her own *Behina*.

Lo Matei in the Keter, Keter extends the nine Orot to Hochma Panim be Panim.

You already know that these *Kelim de Hitpashtut Bet* are the same empty *Kelim* that remained after *Hitpashtut Aleph*. Also, the order of the making of these *Kelim* has been explained in the Rav's words above (item 26).

First, *Malchut* was made since she was the first to be emptied of her *Ohr*. Afterwards, when *Kli de ZA* was emptied from its *Ohr* the *Kli de ZA* was made. Then, when *Kli de Bina* was emptied, the *Kli de Bina* was made etc.

The reason for it is that it did not rise and depart with the *Ohr Yashar*, as the Rav explained above (Part 4, Chap 2, item 7). Hence, each and every *Kli* was made with the *Histalkut Ohr* from inside it since then the *Ohr Av* remained below and became a *Kli*.

You find that the *Kelim* were arranged from the time they were made one above the other: *Malchut* first, *ZA* atop her, *Bina* atop him, up to *Kli Keter* above all. Hence, know that here too in *Hitpashtut Bet*, even before the *Orot* expanded, the *Kelim* are already arranged and stand from above downward, *Keter* at their head and finally *Malchut*, meaning as they came out in *Hitpashtut Aleph*.

Thus, when the *Orot* expanded and came out of the *Zivug de Komat Keter* and *Hochma*, where all these *Eser Sefirot* were on an equal *Koma*, close to *Keter*, they've found the *Kli de Keter* suited for them standing ready for them.

While *Lo Matei* in the *Keter* means that the *Behina Dalet de Zachar de Keter* purified and *Behina Gimel de Nukva de Keter*, the *Komat Keter de Zachar* and *Komat Hochma de Nukva* departed. It follows that all these *Eser Sefirot de Zachar* and *Nekeva* lost, the *Komat Keter* in them and the *Eser Sefirot de Zachar* were diminished into *Komat Hochma*, and the *Eser Sefirot de Nekeva* diminished into *Komat Bina*.

Thus, this *Koma* is no longer ascribed to the *Keter* at all, but to *Kli de Hochma*. Therefore the *Keter* pours them to the *Kli de Hochma*, as the Rav says.

Yet, we must understand how the *Orot* extend from the *Kli de Keter* to the *Kli de Hochma*. After all, there is a great distance between these *Kelim*. *Kli de Keter* is in *Aviut de Behina Gimel*, and it is known that *Shinui Tzura* separates and distances the spirituals.

Thus, how do they touch one another so as to be able to bestow upon each other? We must not be mistaken to say that the *Kli de Keter* purified to *Behina Gimel* and thus became equal with the *Kli de Hochma* since it is known that no *Hizdakchut* is applied in the *Kelim* whatsoever. The whole issue of the above *Hizdakchut* relates only to the *Masach* in the *Kelim*, not to the *Kelim* themselves.

However, we must remember what the Rav explained above (item 15 and in *Ohr Pnimi*), and then the *Kli* turns its *Panim*. It has been explained there that when the *Ohr* leaves the *Kli*, the *Kli* turns its *Panim* downward and its *Achoraim* upward, the *Panim* of the *Kli* becomes the *Achor* and the *Achor* becomes the *Panim*, and examine it there.

Here, however, the *Ohr* that belongs to *Kli de Keter* departed because the *Behina Dalet de Zachar* and *Behina Gimel de Nekeva* have departed and a *Zivug* was made on the *Behina Gimel de Zachar* and *Behina Bet de Nekeva*. After that the *Kli de Keter* turned its *Panim* downward, which is the great *Aviut* that was in it. Its entire *Panim* and importance has now become very bad, and *Achor*, meaning the pure side of it has become the most important.

Now you can see that after the *Kli de Keter* turned its *Achoraim* upward, it equalized with the *Kli de Hochma*. This is because the whole *Shinui Tzura* that was in *Kli de Keter* is the great *Aviut* of *Behina Dalet* and *Behina Gimel* in it, for this is its entire merit over the *Kli de Hochma*. Now all that *Aviut* has been annulled from it because of the turning of its *Panim* downward, and thus it is now considered equalized in form with *Hochma*.

It is written, “**Keter extends the nine Orot to Hochma Panim be Panim.**” It implies that because of the *Histalkut Ohr Keter*, *Kli de Keter* has turned its *Panim* downward. Therefore, it is standing *Panim be Panim* with *Kli de Hochma*.

This is so because now too the *Panim de Keter* is the *Behina Bet* and *Behina Gimel*, meaning that pure side that prior to that was the *Behinat Achor* of *Keter*. In fact, it is equal to the *Panim de Hochma*; hence it can pour the *Ohr* to *Hochma*, as they are in *Hishtavut Tzura* with one another. This is the reason that the Rav wrote above that any giving of *Orot* is always in *Behinat Panim be Panim*.

The matter of these nine *Orot* that *Hochma* received from *Keter* has already been explained above. They are the remains of the *Aviut* that was left of the *Zachar de Keter* after its *Hizdakchut*.

This is *Behinat Reshimo de Hochma* of the first *Hitpashtut* that was contained in the *Zachar de Keter* (see *Ohr Pnimi* item 6), and this is one *Ohr*. Also, she received the rest of the *Aviut de Nekeva de Keter*, which is *Behina Bet* and *Komat Bina* where the two *Komot* are incorporated, *de ZA* and *de Malchut*. They are eight *Orot* together and with the *Behina Gimel de Zachar*, they are nine *Orot*.

Hochma turns her Panim, after receiving the nine Orot, and shines to Bina.

This refers to the turning of the *Panim* only of the *Zachar de Hochma*, not the *Behinat Nekeva de Hochma*. This is so because the turning of the *Panim* means *Hizdakchut* of the *Aviut* and the *Histalkut Ohr* from there since then the *Kli* turns its *Panim* downward, as the Rav says (item 15).

In that state the *Masach de Aviut de Behina Gimel* of the *Zachar* purifies into *Behinat Aviut* of *Behina Bet* and you find that the *Kli de Zachar* turns its *Panim* downward and its *Achoraim* upward. It means that the importance of *Behinat Gadlut* of the *Aviut* in it is cancelled (see *Ohr Pnimi* item 15).

At that time that residue *de Zachar de Hochma* is poured to the *Kli de Bina*. This is the meaning of *Hochma* turning her *Panim* after having received the nine *Orot* and shining to *Bina*, meaning the *Behinat Zachar* of the *Kli de Bina*.

However, the Rav did not explain any *Hizdakchut* in the *Zachar de Kli de Keter*. Rather, he wrote it along with the *Nekeva de Keter* in a single *Hizdakchut*.

This is so because the *Zachar de Keter* does not have any *Behinat Aviut* of *Hamshacha*, but only from *Behinat Hitlabshut*, and there is no *Hizdakchut* in its own *Behinat Hitlabshut* since there is no *Behinat Aviut* in it. Instead, it is incorporated and connects with the *Aviut* of the *Nekeva* (*Ohr Pnimi* item 9, par. “However”). Thus, the matter of its *Hizdakchut* comes along with the *Hizdakchut* of the *Masach* of the *Nekeva*, therefore the Rav write them as a single *Hizdakchut*.

However, the *Zachar de Kli de Hochma*, which is the *Behinat Reshimo de Ohr Hochma* that remains in *Hitpashtut Aleph* as in the previous item, also has *Behinat Aviut de Hamshacha*. For that reason it is necessary that it will purify before the *Nekeva* purifies since its measure of *Aviut* is greater, as it is *Behina Gimel* and the *Nekeva* is *Behina Bet*.

It is only He’arah, but she still does not give her the seven Orot.

It means that it gives only one *Ohr* of the *Zachar de Kli de Bina* since its time has now come to purify, and it gives its remains to *Bina*. However, the time of

the *Nekeva* to purify has not come yet; thus it does not give the seven *Orot* related to the *Nekeva de Bina*, as has been explained in the previous item.

- 36. Afterwards the *Ohr Keter* returned to being *Matei* in *Keter* and *Ohr Hochma* was once more concealed in *Keter* because of its desire to unite with the *Keter*. At that time *Kli Hochma* turned its *Panim* to *Keter* and gave it its *Ohr*. Yet, *Ohr Bina* that was in *Hochma* does not rise to *Keter* with it because of the craving of the sons, of which she is the mother.**

We have already explained that there is return of *Panim* and *Achor* only in *Behinat Kelim*. However, in the *Orot* themselves there is no *Panim* and *Achor*, only *Hitpashtut* and *Histalkut*.

Ohr Pnimi

- 36. *Matei* in *Keter* and *Ohr Hochma* was once more concealed in *Keter*.**

Interpretation: when *Hochma* purified and her *Ohr de Zachar* and *Nekeva* departed and rose to the *Keter*, *Nukva de Keter* returned to thicken in her *Aviut de Behina Gimel* and *Ohr Hochma* was elicited to *Kli de Keter*. Thus, the *Ohr* was once more *Matei* in the *Keter*.

The reason for it is because the *Zachar* of the *Hochma* that rose to the *Kli de Keter* is *Behinat Reshimo* that remained from the *Hitpashtut Aleph* from the *Aviut de Behina Gimel* that was there. Thus, it rose and was incorporated in the *Nekeva de Keter* that was also *Behinat Aviut de Behina Gimel* before it purified. Hence, because of the present ascent of the *Zachar de Hochma*, its previous *Aviut* has now returned and the *Zivug Elyon* on it returned.

***Hochma* turned its *Panim* to *Keter* and gave it its *Ohr*.**

This means that the *Hochma* returned her *Panim* up against the *Keter*. Afterwards she returned and purified once more from her *Behina Bet* too and the *Komat Bina* disappeared from her and came to the *Keter*. It is so because prior to that he says that *Hochma* turned her *Panim* down toward *Bina* because of the *Hizdakchut Zachar de Hochma*.

He tells us that after *Bina* received the remains *de Zachar de Hochma*, *Kli de Hochma* returned her *Panim* toward *Keter* once more. This is because there was still *Komat Ohr Bina* in the *Aviut de Behina Bet* in her from which she has not purified.

Rather, after she returned her *Panim* to *Keter*, her time to purify from *Behina Bet* arrived. Then *Komat Ohr Bina* disappeared as well, which she gave to the *Keter*.

***Ohr Bina* that was in *Hochma* does not rise to *Keter* with it.**

This refers to *Ohr ZA* ascribed to *Kli de Bina*. However, *Ohr Bina* does not belong to *Bina* in *Hitpashtut Bet*, but to *Hochma*. It is written that the *Kli de Hochma* gave her *Ohr* to *Keter*, meaning her *Ohr Bina*.

This is so because she purified from *Behina Bet* and all that was left in her is the *Aviut de Behina Aleph*, which is *Ohr* of *Komat ZA*, which belongs to *Kli de Bina*. He says about that *Ohr* that it remained in *Kli de Hochma* and did not rise to *Keter*. The Rav calls it *Ohr Bina* because it is related to *Kli de Bina*.

- 37. Yet, after *Kli Hochma* turned his *Panim* opposite *Keter* and his *Ohr* rose there, he then turned his *Panim* down opposite *Bina* and gave her the**

seven *Orot*. You should also know that any giving of *Orot* is always regarded as *Panim be Panim*.

Ohr Pnimi

37. His *Panim* down opposite *Bina* and gave her the seven *Orot*.

The matter of the *Histalkut Ohr* from *Kli de Hochma* causes the turning of his *Panim* down. This is considered *Hishtavut* with the *Panim de Bina* since he cancelled his prior *Panim*, meaning his *Behina Bet* and turned his *Achor*, namely *Behina Aleph*, into *Behinat Panim*.

It follows that now it is *Panim be Panim* with *Bina* and can therefore give her the *Koma* of *Behina Aleph* which is *Komat ZA*. Now she is named after the highest *Sefira*, being *Ohr Hesed*, containing all seven lower *Sefirot HGT NYHM*.

It is written, “**turned his *Panim* down opposite *Bina* and gave her the seven *Orot*.**” Now there are eight *Orot* in *Bina*. Those are the remains of the *Ohr Zachar* that she received from the *Hochma*, which is *Behina Bet*. This is in addition to the seven lower ones contained in *Behina Aleph* that have now received from the *Nekeva de Hochma*, thus eight *Orot*.

Any giving of *Orot* is always regarded as *Panim be Panim*.

It has been explained above that the giver and the receiver should equalize their *Tzura* with one another. Hence, as long as his *Panim* are upward he is much higher than the receiver and they do not touch each other. For that reason he does not give except if he cancels his *Panim* and places his *Achor* forward.

In that state the *Panim* of the giver and the receiver are equal. This is called *Panim be Panim*. Examine the interpretation of the matter carefully in *Ohr Pnimi* item 15.

38. However, *Bina* did not turn her *Panim* to shine in *Hesed* below since there was no power in *Hesed* and *VAK* to receive such a great *Ohr Panim be Panim*, only *Achor be Achor*. This is so because there is *Ohr* of *VAK* here and the *Ohr* of *Bina* which is greater than all of them together.

Yet, in the beginning when there were still no *Orot* in *Bina* except what she gave to *Hochma*, she turned her *Panim* and illuminated to *Bina* only *He'arah Panim be Panim*. This is not so in *Hesed* since *Bina* has the strength to receive their *Orot*, as the seven *Orot Tachtonim* were annulled with respect to her *Ohr*, and she can certainly receive her own *Ohr*.

The *Ohr* of *Hochma*, though his *Ohr* is greater than her *Ohr*, you already know that *Abba ve Ima* “stay as one and come out as one” and she can receive the *Ohr Hochma*. It is not so in *Hesed* since there is a big difference between that and the *Ohr Bina*, and he cannot receive it *Panim be Panim*.

Ohr Pnimi

38. *Bina* did not turn her *Panim* to shine in *Hesed* below since there was no power.

You should know that here in *Bina* there are three *Orot*: The first is the *Ohr Zachar* that she received from the *Hizdakchut Zachar de Hochma*, which is *Behina Bet*.

The second is the *Behinat Reshimo de Kli Bina* herself as there is in each and every *Kli* from the time of *Hitpashtut Aleph*. This is considered the *Behinat Nekeva* of *Bina*.

The third is the *Ohr Hesed*, meaning the *Komat ZA* that she now received from the remains of the *Hizdakchut* of *Behina Bet de Kli de Hochma*. This is considered *Behinat* progeny of *Bina* and not at all from the *Behinat Ohr Bina*. This third *Ohr* is called *VAK* whose property is that lacks *He'arat GAR*, meaning the *Ohr Hochma*, and it has only *Behinat Hassadim*.

It is written, "***Bina did not turn her Panim to shine in Hesed below since there was no power in Hesed and VAK to receive such a great Ohr Panim be Panim.***" It means that now the *Ohr Hesed* is in *Katnut*, meaning only *Ohr Hassadim* without any *He'arat GAR*. This is so because it comes out of the *Zivug* on *Masach de Behina Aleph* that does not have *He'arat Hochma*.

For that reason it does not have the power to receive anything from the *Bina*, comes down and clothes the *Kelim de VAK*. Consequently, it still remains in *Kli Bina* and did not expand to *Kli de Hesed*.

The seven *Orot Tachtonim* were annulled with respect to her *Ohr*.

It means that although *Bina* received the *Ohr Hesed* within her, which is the *Ohr* of the seven lower *Sefirot* that lack *GAR*, she still did not lose the *Ohr* of her own *GAR* because of that. This is because the *Ohr ZAT* is cancelled in her compared to her own great *Ohr*, which are her own *Zachar* and *Nukva* from *Behina Bet*.

The *Ohr* of *Hochma*, though his *Ohr* is greater than her *Ohr*.

This revolves around the *Zachar de Kli de Hochma* (see item 35) and it is called *Ohr Hochma*. This is because the above matter of the *Hizdakchut* regarding the *Zachar de Hochma* is *Behinat Zivug* between the *Zachar* and the *Nukva* of *Hochma* where by mating them together the *Ohr Zachar de Bina* was born.

The *Nukva de Kli de Hochma* has *Koma de Behina Bet* and the *Zachar de Hochma* has *Koma de Behina Gimel*. Thus, when the *Zachar* purified from *Behina Gimel* to *Behina Bet*, you find that it equalized its *Koma* to its *Nukva*.

At that time they were both mingled together in a common *Masach de Behina Bet* and the *Zivug de Hakaa* was made on it. Thus, a new *Koma de Behina Bet* was elicited, made of the *Zachar* and *Nekeva* together.

This new *Koma* is that which descended and became the *Zachar de Kli de Bina*. Its *Koma* is equal with the *Nekeva de Kli de Hochma*, hence it is called *Ohr Hochma*. This is the meaning of, "**and she can receive the *Ohr Hochma*,**" meaning the *Behinat Zachar*, whose *Koma* is equal to the *Ohr Bina* in *Kli de Hochma*.

***Abba ve Ima* "stay as one and come out as one".**

This is because even *Bina de Ohr Yashar* is considered *Etzem Hochma de Ohr Yashar*, much less here, when *Hochma* too has only *Komat Bina*.

- 39. Let us return to the matter that when it returns to being *Lo Matei* in *Keter*, it is then *Matei* in *Hochma* and *Ohr* of *Hochma* descends in it. Then the seven sons in *Bina* are grown and do not need their mother. At that time *Bina* ascends to *Hochma* due to her desire to cleave to her.**

This is called *Lo Matei* in the *Ohr Bina*. After that *Bina* turns her *Panim* downward, the seven *Orot* in her descend and all are given to *Hesed Panim be Panim*.

Ohr Pnimi

39. ***Lo Matei* in *Keter*, it is then *Matei* in *Hochma* and *Ohr* of *Hochma* descends in it.**

This is because the *Aviut de Behina Gimel* of the *Nukva de Keter* returned and purified. At that time the *Kli de Keter* turns its *Panim* downward and once more gives its remains, meaning *Behina Bet*, to the *Hochma* as before. It follows, that the *Ohr* of *Hochma* descends once more as in the beginning.

The seven sons in *Bina* are grown and do not need their mother. At that time *Bina* ascends to *Hochma*.

After the *Ohr Hochma* descended to *Kli de Hochma* this *He'arah* reaches *Kli de Bina* too for the above reason that *Abba ve Ima* come out as one. In other words, they emerge on a single *Behinat Aviut*, hence “stay as one,” meaning their *Koma* is the same.

Since the *He'arah* reached *Bina*, it receives *Ohr Hesed* for this *He'arat Hochma* as well. At this time it attains his *Behinat Gadlut*, meaning *Behinat GAR de VAK*.

He writes, “**Then the seven sons in *Bina* are grown and do not need their mother.**” This is because once they have attained *He'arat Hochma* they have become grown since they have acquired *Behinat Rosh*. This is why they do not need their mother.

Prior to that the *VAK* were *Behinat Ohr de Hassadim* without any *He'arat Hochma*. Thus, they needed to receive their sustenance from the *Kli de Bina*, which is *Behinat GAR* and *Behinat Atzmut*.

They could not separate the *Kli de Bina* from the *Kelim de VAK* because of the lack of sustenance, as there is no sustenance and *Atzmut* except in *Behinat Hochma*. However, now that they have attained *Hochma* they have become grown and have stance and power to expand in the *Kelim*.

At that time *Bina* ascends to *Hochma*.

This is because it is impossible for the *Elyon* to bestow upon the *Tachton* except by turning the *Panim*, meaning to equalize with the *Tachton*. At that time it is considered close to it and gives it its remains.

Thus, *Bina* ascends to *Hochma*, meaning the *Zachar* and the *Nukva* of *Bina* purify from their *Behina Bet* to *Behina Aleph*. Now *Behina Aleph* has become the *Panim* and thus *Kli de Bina* is found *Panim be Panim* with the *Kli de Hesed* as they are now both from *Aviut de Behina Aleph*, which is called *Panim be Panim*.

At that time the *Zachar* and the *Nekeva* of *Kli de Bina* depart and rise to the *Kli de Hochma*. *Hochma* and *Bina* are then found in one *Kli* of *Behinat Hochma*, and thus there is the dominion of the *Kli* of *Hochma* in the *Partzuf*.

There is yet another profundity here: In fact, the *Behinat Bina* is discerned as the *Achoraim* to the *Hochma* from the *Shoresh* of the *Ohr Yashar*. It is the meaning of the *Yod ך* and *Nun ך* of the *Tzadik ך* being opposite to one another as it is written in the *Zohar* (*Bereshit*). It is also as the *Rav* implies here in the meaning of “because He delighteth in mercy.”

This means that *Bina* craves *Hassadim* more than *Hochma* and therefore had to ascend to the *Kli de Hochma* so as not to stop at the *Ohr Hesed* with her *Behinat Achoraim*. At that time *Ohr Hesed* can receive a greater *He'arah* than the *Hochma*.

40. Afterwards the *Ohr* returns to being *Matei* in *Keter* and then both *HB* ascend there because of the desire they have. In that state you find that there is a big distance between the sons and the *Ohr GAR* for there are two distances between them, *Bina* and *Hochma*, which have no *Ohr* in them.

Hence, at that time *Ohr Hesed* ascends to *Bina* and is called *Lo Matei* in *Hesed*. In that state the *Kli Hesed* turns its *Panim* and gives the six *Orot* below in *Gevura*.

Ohr Pnimi

40. **The *Ohr* returns to being *Matei* in *Keter* and the both *HB* ascend there.**

This is because *Hochma* purified once more from the *Aviut de Behina Dalet* in the *Masach* in her and the *Orot* departed from there and rose to the *Keter*. This caused the awakening of the *Aviut* in *Nukva de Keter* by the force of the *Reshimo de Zachar de Hochma* that rose inside her being *Behina Gimel*.

For that reason she received the *Aviut de Behina Gimel* in her once more, the *Komat Hochma* expanded to her once more and the *Ohr Hochma Matei* in *Kli de Keter*. Know, that the *Rav* names the *Hizdakchut* of the *Aviut* by the name "craving to rise to the *Elyon*" because *Hizdakchut* and ascent are one and the same.

Two distances between them, *Bina* and *Hochma*, which have no *Ohr*.

In order explain the matter of these two distances that were made because of the ascent of *HB* to *Keter* and in order to make it possible to continue to explain the *Rav's* words I must elaborate here. It is in order to comprehensively clarify in a thorough understanding the attribute of these ten *Kelim* that remained from *Hitpashtut Aleph de AK* after the *Histalkut* of their *Orot* within them and their setting here in the *Partzuf de Hitpashtut Bet de AK*.

Most importantly, we must thoroughly understand the matter of *Panim* and *Achor* of those *Kelim* for until now we explained only from the *Behinat Aviut* in the *Masach* that mates with the *Ohr Elyon*. The greatest *Aviut* in the degree is its *Panim*, and its least measure of *Aviut* is in the *Achor* of the degree.

Now we shall explain the *Panim* and *Achor* in the property of the *Kelim* in themselves, according to how they were affected by the *Hitpashtut* and *Histalkut de Hitpashtut Aleph*.

The primary disclosure of the forces in the ways of the *Orot* comes mostly through the property of the *Kelim* themselves, hence the *Kelim* are called tubes. They are like the nature of the water that adopt their form through the *Tzinorot* (pl. for *Tzinor*) by which they come, whether abundantly or scantily, whether to the east or to the west. Also, the *Orot* are activated in the properties of the *Kelim* they are clothed in, hence, we must understand them thoroughly.

You find that the *Ohr Keter* in *Hitpashtut Aleph* did not come back down to *Hitpashtut Bet*, but remained standing in the *Rosh* under the *Malchut* of the *Rosh*. When *ZON de Kli de Keter* of *Hitpashtut Bet* should rise and receive

their *Shefa*, he turns his *Panim* to them, meaning he gives them all that they need.

However, it is only while they are with him in the *Malchut* of the *Rosh*. After they are filled with their *Shefa* and descend to the *Guf*, he immediately turns his *Achoraim* to them, meaning he denies them of the *Shefa* that they need.

We must understand that thing. If he prevents the *Shefa* from them once more, how has the ascent to the *Rosh* helped? The thing is that indeed they received their fill during the ascent, meaning according to the *Masachim* in them, which are *Behina Dalet de Zachar* and *Behina Gimel de Nekeva*. That *Komat Zivug* is close to *Komat Keter* and they descended to *Keter de Guf* with all this great *Shefa*.

However, we must therefore understand what was the benefit in that root *Keter* turning its *Achoraim* to *ZON de Keter* that descended to the *Guf*. Indeed, much is done because of that: because of it the *Kli de Keter de Guf* must be in *Behinat Achoraim* toward *Hochma* as well because this *Kli* is indeed the *Kli* of that root *Keter* from the time of *Hitpashtut Aleph*. After all, it is from her that he departed and rose to the *Rosh*.

By so doing he operates on her when he is in the *Rosh* too, as she equalizes with him as he stands at the *Rosh*. For that reason the *Kli* too must be in *Behinat Achoraim* to all the lower nine *Sefirot* from her.

This means that she does not give them from that *Shefa* that she received in the *Rosh*, except through the *Achoraim*, meaning by preventing the *He'arat Hochma* from them. This is because *Hochma* is always called *Ohr Panim*, or *Ohr GAR*, and remember that in all the places. Thus, the nine lower *Sefirot* cannot receive from the *Keter* but only *Behinat VAK*, meaning lacking *He'arat Hochma*, and examine thoroughly.

The meaning of *Panim* and *Achor de Kelim* is simple: the place of bestowal in it is called *Panim*, and that *Behina* through which it does not bestow is called *Achor*. It is like a person who negotiates with his friend; he stands opposite him, at his fore side, not behind him.

Yet, you will understand that even though the *Keter* bestows through its *Achoraim*, you can once call it *Panim* even though it has no *He'arat Hochma*, meaning the side that is the place of bestowal. Hence, we must understand it only according to the relevant matter.

The *Masach de Keter* purified from the *Aviut de Behina Dalet* and *Behina Gimel* in it to *Behina Gimel* and *Behina Bet*, fitting for the *Ohr Hochma*. At that time the *Kli de Keter* must turn its *Panim* downward and its *Achoraim* upward. This is because its *Achoraim* detain the *He'arat Hochma* completely because of the root *Keter* of the *Rosh* that stands under *Malchut de Rosh*.

However, the cause of the above turning of the *Panim* is the matter of the *Hizdakchut* of the *Masach de Zachar de Keter*, which is the *Reshimo* that the root *Keter* left in this *Kli de Keter* after its *Histalkut* from it. Since that *Reshimo* departed from there because it purified and came to *Aviut de Behina Gimel*, the dominion of the root *Keter* on its *Kli* stopped.

At that time the *Kli* turns its *Panim* downward and everything that is ascribed to the *He'ara* of the root *Keter* ascends once more to it, to the *Rosh*. The remains, meaning the *Reshimo de Behina Gimel de Hitpashtut Aleph*, which is the *Zachar de Hochma*, and the *He'arat* new *Zivug* that came out on the *Aviut de Behina Gimel* that the *Nukva de Keter* left after her *Hizdakchut*, became the *Nekeva de Kli de Hochma*.

Now we shall explain the *Panim* and *Achor* of the *Kli de Hochma*. *Hochma's* conduct is to bestow only *Hochma*. Hence, the place of the bestowal of *Hochma* is her *Panim* and the place of bestowal of *Ohr Hassadim* is her *Behinat Achoraim*.

In other words, it is the complete opposite from *Keter*. The *Panim* of *Keter* is to bestow *VAK* and *He'arat GAR* is in her *Achor*. At the same time the *Panim de Hochma* is *He'arat GAR* from the *Behinat Ohr Hochma* and her *Achor* is *He'arat VAK*.

The *Panim* and *Achor de Keter* of *Bina* is also opposite from *Kli de Hochma* though not completely opposite since the *Shoresh* of *Bina* is *Etzem Hochma*. However, her nature is to always yearn for *Ohr Hassadim*, as the Rav has written regarding "because He delighteth in mercy."

Bina is called "He" and she craves and wants *Hassadim*. Hence, when she has *Hassadim* in the *Partzuf*, she becomes *Etzem Hochma* once more, as the Rav wrote above regarding "**Abba ve Ima stay as one and come out as one.**"

However, *Kli de Bina* is primarily distinguished by her craving for *Hassadim*, hence her *Panim* is *He'arat Hassadim* and her *Achor* is *He'arat Hochma*, the opposite of *Kli de Hochma*.

Now we shall briefly explain the *Kelim* of the seven lower *Sefirot HGT NYHM*. You must remember the Rav's words above (Part 4, Chap 6 item 8) that *ZA* has only five *Ktzavot*, being five *Hassadim* from *Hesed* to *Hod* though *Yesod* does not take its own private *Hesed*, but all five *Ktzavot* are incorporated in it.

In essence, there are two general *Orot* in all the degrees, which are *Ohr Hochma* and *Ohr Hassadim*. There are also five *Behinot Aviut* in the *Masach* according to the five *Behinot de Ohr Yashar* called *KHB Tifferet* and *Malchut*.

These five *Behinot* are called *KHB TM* only when the *GAR* are *Behinat Ohr Hochma*. However, in a place where all those five *Behinot* contain only *Ohr de Hassadim*, they are called *HGT NH*. The names of the first three *Behinot KHB* have been changed to *HGT* and the names of the last two *Behinot Tifferet* and *Malchut* have been changed to *Netzah* and *Hod*.

He writes, "**they are five Hassadim from Hesed to Hod.**" This means that even the First three *Behinot* are also only *Ohr Hassadim* and not *Ohr Hochma* at all, and understand and remember that. The *Yesod* and the *Malchut* are only two containers of the above five *Ktzavot*.

One container is from the perspective of their being five sweetened *Hassadim* in *Midat ha Rachamim*, and one container is from the perspective of their being in *Midat ha Din*. At that time they are called five *Gevurot* or that the five *Hassadim* and five *Gevurot* are contained together.

However, in order to understand the attributes of these five *Ktzavot* we need the Rav's words here regarding *Matei ve Lo Matei* for they were not explained anywhere else in all of the Rav's writings. Hence, these words of his need close attention.

Let us clarify once more the birth of the first *Hesed* of these five *Hassadim*, brought in the Rav's words (item 37). *ZON de Hochma* departed to *Keter* since the *Aviut de Behina Bet* purified to *Behina Aleph* and its *Zivug* raises only *Ohr de VAK* that are now contained in the first *Hesed*. At that time the *Kli de Hochma* turned its *Panim* downward since it cancelled its *Behinat Panim* and turned its *Achoraim* upward.

This means that its previous *Achor*, meaning *He'arat Hassadim*, has now become a place of bestowal. By that it equalized itself with the *Panim* of *Bina*, as it is written, "because He delighteth in mercy." In that state he gave her the

seven *Orot* that are now contained in the first *Ohr Hesed*. Thus, *Ohr Hesed* is found in *Kli de Bina*.

You must remember that besides this *Ohr Hesed* there are two other *Orot* that precede it in that *Kli de Bina*. They are the *Zachar*, born of the *Zivug ZON de Kli de Hochma*, which is truly *Behina Bet*, *Komat Bina* like the *Nekeva de Hochma* herself.

However, since he is born through the turning of the *Panim de Kli de Hochma* (see the Rav's words item 35 and in *Ohr Pnimi* there) it is thus considered *Behinat VAK* of *Hochma*. You should also know that he is the *Shoresh de Israel Saba* in all the *Partzufim*.

There is yet another, second *Ohr* there, being the *Reshimo de Kli de Bina*, which is there from the time of *Hitpashtut Aleph*. [Besides the *Masach* being incorporated of all the *Reshimot* in those *Kelim* as it travels to the *Maatzil*, it is certain that the majority of the *Reshimot* remained in their place in their own *Kelim* and did not ascend with the *Masach* to the *Maatzil*.]

That *Reshimo* is the *Behinat Nekeva* that exists in *Kli de Bina*, and you should know that she is the *Shoresh* to all the *Behinot* of *Tvuna* in all the *Partzufim*. However, this *Ohr Hesed* that *Hochma* now gave to *Bina* is considered the son of *Bina* and not actually her.

Keep in mind the relationship between the *ZON* in *Kli de Hochma* with the *ZON* in *Kli de Bina*, as in fact they are *Ohr* of the same *Koma* of *Bina*. However, *ZON de Bina* relate to *ZON de Hochma* as *Israel Saba ve Tvuna* relate to Upper *AVI*. The *YESHSUT* are only the *VAK* of *AVI* themselves though they are both discerned as one *Koma* of *Aviut de Behina Bet*.

From this you can see that the primary division of *AVI* and *YESHSUT* to two *Partzufim* *GAR* and *VAK* is only to procreate the *Kanut* of the seven lower *Sefirot*. This is because it is impossible for *Kli de Hochma* to dispense the *Ohr Hesed*, which is *Behinat VAK* without *GAR* if not through the *Achoraim* of *Hochma*.

Hence, it turns the *Panim* backwards, and this inversion divides the *Kli de Hochma* into two *Partzufim*: *Partzuf GAR*, where the *Panim* remain in their place, and *Partzuf VAK de Hochma*, which turned its *Panim* backward, giving *Ohr VAK* that lacks *GAR*. *YESHSUT* is also named *VAK* after the inversion of the *Panim de Kli de Hochma*.

However, in order to procreate the *Gadlut* of *ZA*, meaning the *GAR* that belong to those five *Hassadim*, *Kli de Hochma* must return its *Panim* upward once more as in the beginning. Then it is considered that *ZON de Bina* and the *ZON* of *Hochma* that were divided into *GAR* and *VAK* due to the inversion of the *Panim de Hochma*, now the *Hochma* returned and revoked that inversion of the *Panim*. Now there is no longer dispensing of *GAR* and dispensing of *VAK* in the *Kli de Hochma*.

You find that *ZON de Bina* return and rise to *ZON de Hochma* and become one *Partzuf* once more. Know, that this matter is implemented in the *Partzufim* of *Atzilut* as well.

When *AVI* want to dispense *Mochin de GAR* to the *ZA*, *AVI* and *YESHSUT* become one *Partzuf* once more. This too is for the above reason that the *He'arat VAK* was cancelled from the *Hochma* and the *Panim* returned to its place as in the beginning.

From the explained you can thoroughly understand the order of the birth of the first *Ohr Hesed* in its *Behinat Gadlut* brought in the Rav's words (item 39). To summarize his words, it returned to being *Lo Matei* in *Keter* and then *Matei* in

Hochma when *Ohr* of *Hochma* that was in *Keter* descended to *Hochma*. At that time the sons in *Bina* are grown and then *Bina* ascends to *Hochma* because of the craving in her to cleave to her, the seven *Orot* descend and are given to the *Hesed Panim be Panim*.

Interpretation: The *ZON de Keter* purified once more and departed to the root *Keter* that stands under *Malchut de Rosh*. At that time the *Kli de Keter* turned its *Panim* below and gave its remains, being *ZON de Hochma*, to the *Kli de Hochma*.

The *Behinat Panim* of *ZON de Hochma* returned to its place as in the beginning and then “**Bina ascends to Hochma.**” It means that *Bina* and *Hochma* have become one *Partzuf*, similar to *AVI* and *YESHSUT* that became one *Partzuf*.

Consequently, that *Hesed* in *Kli de Bina* receives the *He'arat Ohr Hochma* since the *Kli* is united with the *Ohr Hochma*. You find that *Hesed* returned to *Behinat GAR*, which is called that it has become grown.

He writes, “**Then the seven sons in Bina are grown and do not need their mother.**” That means that they have acquired *Behinat He'arat Hochma* and *GAR*, and in that the *ZAT* are discerned as grown.

It has already been explained above that before the *Ohr Hesed* acquires the *Gadlut* it cannot spread below. This is because it cannot separate from the *Kli de Bina* which is its entire sustenance and *Atzmut* in the *Behinat GAR*. Hence, it is considered to need its *Ima*, though now that it has already attained the *Ohr Hochma* itself it no longer needs the sucking of the *Kli de Bina*, hence, it is written, “**and do not need their mother.**”

At that time the *Kli* of *Bina* turned her *Panim* downward and the seven *Orot* in her descend and all of them are given to *Hesed Panim be Panim*. You must remember that the *Behinat Panim de Kli de Bina* is for *He'arat Hassadim* and her *Achor* is for *He'arat Hochma*.

When she is in that state she cannot administer *He'arat Ohr Hesed* with *He'arat Hochma*. However, it has been explained that the returning of the *Panim de Kli* of *Hochma* instigated the unification of the two *Kelim Bina* and *Hochma* into one because the *Kli de Hochma* has already cancelled her *He'arat VAK*.

Hence, you find that the *Kli de Bina* has inverted her *Panim* backwards by the force of this unification. The previous *Achor* has now become *Behinat Panim*. It means that that *Achor* that prevented the distribution of *He'arat Hochma* has now become the dispenser of *He'arat Hochma*.

This is because her *Kli* received that property of *Panim* and *Achor* found in *Hochma*. For that reason the *Bina* has now dispensed the *ZAT* to *Kli de Hesed* in *He'arat Hochma*.

Now you can thoroughly see the attribute of *Sefirat Hesed de ZA* to its fullest. The *Behinat Etzem* of the *Kli de Hesed* is *Behinat Keter de VAK* as it has already been explained that *HGT de ZA* are the change of the name of *KHB*. Yet, *KHB de Ohr Hassadim*, meaning *KHB* of the *Koma de Behina Aleph* are called *HGT*.

Thus, *Kli de Hesed* is *Behinat Kli de Keter de ZA* though it is still not considered *Keter*, only *Hochma de ZA*. This is because of the *Ohr* in it, as it has no *Ohr Keter* at all, but only *He'arat Hochma* that it received when it was in *Kli de Bina* and united into one with the *Kli de Hochma*. This is why it is called *Hochma*. There are other reasons too, but there is nothing to add here.

Now we shall explain the order of the emanation of the *Kli* of *Gevura* brought in the Rav's words here in item 40. He writes, “**Afterwards the Ohr returns to**

being *Matei* in *Keter* and then both *HB* ascend there. In that state you find that there is a big distance between the sons and the *Ohr GAR* for there are two distances between them, *Bina* and *Hochma*, which have no *Ohr* in them. Hence, at that time *Ohr Hesed* ascends to *Bina* and is called *Lo Matei* in *Hesed*. In that state the *Kli Hesed* turns its *Panim* and gives the six *Orot* below in *Gevura*.” Thus far his words.

You must remember the two issues there are in the matter of the inversion of the *Panim* downwards. We have learned above that they are, one – from the perspective of the *Kli*, meaning her place of dispensing, whether *Behinat Hochma* or *Behinat Hassadim* and not *Hochma*.

The second matter is from the perspective of the *Zivug*. Concerning the measure of the *Aviut* of the *Masach*, the most *Av Behina* in the degree is considered the *Panim* and the *Behinat* least *Aviut* is the *Behinat Achor* in that degree.

Accordingly, you always find that the *Elyon* wants to bestow upon the *Tachton* and must turn its *Panim* downward. This means that he is purified from the measure of the *Aviut* in him, which is his *Panim*, and remains in a lesser *Aviut*, equal to the degree of the *Aviut* of the lower degree. This is so because then it is considered close to him and can administer in him.

Now you can see that in every place that the matter of the distribution of *Bina* to *Kli de Hesed* is brought here, *Bina* purified from *Behina Bet* to *Behina Aleph*. This is because then she is *Panim be Panim* with the *Kli de Hesed* from the *Masach* side in her. It turns out that when *Bina* dispenses the *Ohr Hesed* to the *Kli de Hesed*, the *Bina* purifies to *Behina Aleph*.

There was a whole order of gradual *Hizdakchut* here: First, the *Keter* purified from *Behina Gimel* to *Behina Bet* at which time the *Ohr Keter* disappeared to the *Shoresh* and gave *Behina Bet* to *Kli de Hochma*. Afterwards *Kli de Bina* unites with it into one and then *Behina Bet* too purifies to *Behina Aleph*. At that time the *Orot de Kelim* of *Hochma* and *Bina* disappear to *Keter* and *Behina Aleph* is dispensed to *Kli de Hesed* in *He'arat Hochma*.

It has already been explained above that when the four *Orot Zachar* and *Nekeva de Hochma* and the *Zachar* and *Nekeva de Bina* rise to the *Keter*, they awaken *Behinat Aviut de Behina Gimel* in the *Keter* once more. The *Eser Sefirot* in *Komat Hochma* elicits there by the power of the *Zivug Elyon* as in the beginning and the *Ohr Hochma* returns to *Kli de Keter*. This is called *Matei* in the *Keter*.

You find that at the coming of *Hesed* to its *Kli* it causes the existence of *Matei* in the *Keter*. This is because then the *Behina Bet* in *HB* purifies to *Behina Aleph* and their four *Orot* rise to *Kli de Keter*, inducing a new *Zivug* there on *Komat Behina Gimel*. The *Ohr Hochma* is once more *Matei* in the *Kli* of *Keter* as in the beginning.

It is written, “**Afterwards the *Ohr* returns to being *Matei* in *Keter* and then both *HB* ascend there.**” It means that because of the ascent of the four *Orot de HB* the *Ohr* is *Matei* in *Kli de Keter*.

“**In that state you find that there is a big distance between the sons and the *Ohr GAR* for there are two distances between them.**” Interpretation: It has been explained that the *Panim de Keter* is for *He'arat VAK* without *GAR* as it is written, “because He delighteth in mercy,” (*Ohr Pnimi* item 40, par “And the *Panim*”).

These are the two distances that now rest on the *Ohr Hesed* and deprive the *He'arat GAR* from it, which it previously received from the *Hochma*. It is

written, **“In that state you find that there is a big distance between the sons and the *Ohr GAR*.”**

It means that these two *Achoraim de Bina* and *Keter* draw the *GAR* very far from the sons, which are *ZAT* that are contained in the *Ohr Hesed*. It is written, **“for there are two distances between them, *Bina* and *Hochma*, which have no *Ohr*.”**

In other words, had the *Ohr* been in *Hochma*, it would have been possible for the *Ohr Hesed* to receive from *Hochma* and *Achor de Bina* would not have prevented it since it did not prevent it in the beginning. However, now that there is no *Ohr* even in *Hochma* due to the *Achoraim de Keter*, hence that *He'arah* that *Hesed* previously received is also prevented from *Hochma*.

He writes, **“Hence, at that time *Ohr Hesed* ascends to *Bina*.”** After the *GAR* disappears from the *Ohr Hesed* and returns to its *Katnut*, it needs its *Ima Bina* once more to suck *He'arat GAR* of the *Kli* from there as in the beginning.

He writes, **“In that state the *Kli Hesed* turns its *Panim* and gives the six *Orot* below in *Gevura*.”** This is because the *Panim de Kli de Hesed* is for *He'arat Hochma* after it received *He'arat Hochma*, and its *Achor* is for *He'arat Hassadim*.

This is so because in several places where there is *Hochma* and *Hassadim* in the degree, the *Hochma* is considered *Panim* and the *Hassadim* as *Achoraim*. For that reason the *Achor de Hesed* is considered *He'arat Hassadim*.

However, now that the *He'arat Hochma* has disappeared from it and its *Ohr* disappeared to *Kli de Bina*, it turns out that he turned his *Panim* downward and gave the remains of the *Ohr* in it to *Kli de Gevura*, and then *Matei* in *Gevura*.

Now you can thoroughly understand the property of *Sefirat Gevura de ZA* to the fullest. Essentially, the *Kli de Gevura* is the *Behinat Hochma* of the *VAK*, as has been explained above that the *HGT* are *Behinat KHB de VAK*.

Thus, the *Kli de Gevura* is indeed considered *Behinat Bina*. This is so because its *Ohr* is *Behinat VAK de He'arat Hochma* in *Hesed*, such as *ZON* of the Upper *Bina*, which are *Behinat Vav Ktzavot* of the Upper *Hochma*. Thus, the *Ohr* of *Gevura* is *Behinat Bina de VAK*.

Accordingly, the two *Sefirot de ZA*, *Hesed* and *Gevura* have been explained. They are *Behinat Hochma* and *Bina* of the *ZA* though their *Kelim* have the value of *Keter* and *Hochma*.

- 41. Afterwards it returned to being *Lo Matei* in *Keter*, and then it is *Matei* in *Hochma*. At that time *Bina* is suitable to remain there in *Hochma* as in the beginning, but because of the *Ohr Hesed* in her place she comes down with him.**

It is so “because He delighteth in mercy” and you already know that *Bina* is called “He”. When *Bina* descends in her place, *Hesed* does not need her and he descends to his place, and is called *Matei* in *Hesed*.

Then the *Ohr Gevura* ascends in *Hesed* and this is called *Lo Matei* in *Gevura*. At that time *Kli* of *Gevura* turns her *Panim* downward and gives the five *Orot* below in *Tifferet*. This is called *Matei* in *Tifferet*.

Ohr Pnimi

41. *Lo Matei* in *Keter*.

This is so because the *Aviut de Behina Gimel de Nekeva* and *Behina Dalet de Zachar* in *Kli de Keter* purified once more. At that time the *ZON de Keter* departed to its *Shoresh* and then turned its *Panim* downward.

In other words, it cancelled its *Panim* and the *Achoraim* became *Panim*. After that it gave the remains of it, being the *Aviut de Behina Gimel de Zachar* and *Behina Bet de Nekeva* to *Kli de Hochma*, and then it is *Matei* in *Hochma*.

At that time Bina is suitable to remain there in Hochma as in the beginning.

After the *Panim* returned to its place in the *Hochma*, the *HB* immediately return to one degree. At that time *Bina* is in *Kli de Hochma*.

However, it does not remain so here since *Hochma* turned her *Panim* down and her *Achoraim* up. She returned the *ZON de Bina* to *Kli de Bina* and they were divided into two *Partzufim* once more, and examine it carefully.

First, when *Kli de Hochma* received her *Orot ZON* and the *Panim* of *Hochma* returned to its place as in the beginning, it is certain that *Bina* and *Hochma* joined and became one *Kli*. It is so for the same reason mentioned above regarding the birth of *Gadlut Hesed*.

Here too when the *Hesed* is in *Kli de Bina*, joined with *Kli de Hochma*, he receives *He'arat Hochma* as in the beginning. Thus you find once more that *Hesed* has grown and does not need its *Ima*.

Yet, it is still impossible for it to descend from itself to its *Kli*, except through the influence of *Bina*. Hence, *Hochma* had to return *ZON de Bina* to *Kli de Bina*, as then *Bina* returns her *Panim* downward too and returns the *Ohr Hesed* to its place, to its *Kli*.

But because of the Ohr Hesed in her place she comes down with him.

In other words, had *Bina* remained connected to *Kli de Hochma*, *Hesed* would have remained in her place and would not have descended to his *Kli de Hesed*.

“Because He delighteth in mercy.”

This is the whole property of *Bina*; she craves *Hassadim* more than the *Ohr Hochma*. This is the cause of the *Hizdakchut* of *Aviut de Behina Gimel de Zachar de Hochma* to *Behina Bet* and afterwards the *Behina Bet de Bina* to *Behina Aleph*, whose *Ohr* is *Ohr Hassadim*.

At that time she is *Panim be Panim* with the *Kli de Hesed* and then gives the *Ohr Hesed* back to *Kli de Hesed*. It is written, **“When Bina descends in her place, Hesed does not need her and he descends to his place.”** This is so because after he had already received *He'arat Hochma* from the time the *Kli de Bina* and *Kli de Hochma* were connected, he no longer needs the sucking of the *Kli de Bina*, hence he descends to his place.

Lo Matei in Gevura. At that time Kli of Gevura turns her Panim downward.

The entire division of *Gevura* from *Hesed* was because of the two distances, meaning because of the return of *ZON de Keter* to their place when their *Achoraim* detained the *Ohr Hochma* from the *Kli de Hochma*. At that time the *He'arat Hochma* stopped from *Hesed*, hence he turned his *Panim* downward and gave *Behinat VAK* to the *Gevura*.

Thus, now that *Hesed* attained his *GAR* once more, it is natural that *Behinat Ohr Gevura* that departed from the *GAR* returned to *Kli de Hesed* once more as in the beginning before they separated.

See and understand that it is completely similar to the comportment of the *Kelim de Hochma* and *Bina*. The division of the *Orot de ZON de Hochma* and *ZON de Bina* was made because of the inversion of the *Achoraim de Kli de Hochma*. This means that *Hochma* abandoned the dispensing of her *GAR* and gave only *VAK*, which are *Behinat ZON de Kli de Bina*.

Similarly, the *Orot de Hesed* and *Gevura* were divided by the inversion of the *Panim de Kli de Hesed*. After the *He'arat GAR* was deprived of him because of the two distances, he turned his *Panim* and dispensed *VAK* without *GAR*, which is the *Ohr* of *Gevura*.

After it is *Lo Matei* in *Keter* and his force of *Achor* was cancelled and he returned the *Ohr Hochma* to *Kli de Hochma*, the *Panim* of *Hochma* returned to its place as in the beginning. Thus, the *Orot de ZON de Hochma* and *ZON de Bina* reunited into a single *Partzuf*.

Similarly here, after the *Hesed* acquired *He'arat Hochma* when he was in *Kli de Bina* at the time she was joined with *Hochma*, he returned with the *Gadlut* to his place. At that time his *Panim* returned as in the beginning, and thus the *Orot* of *Hesed* and *Gevura* unite into one *Ohr*.

All this is because the *Ohr* is only divided into *GAR* and *VAK* because some element compels it to. Consequently, as soon as that element is cancelled they return to a single *Ohr* as in the beginning.

He writes, "***Lo Matei in Gevura. At that time Kli of Gevura turns her Panim downward and gives the five Orot below in Tifferet. This is called Matei in Tifferet.***" This is because when the *Ohr Gevura* joins the *Ohr Hesed* into one, that connection operates on their *Kelim* as well.

Since the *Kli de Gevura* joined with the *Kli de Hesed*, by that she returned her *Panim* below, since she cancelled her *Panim* that detained the dispensing of *GAR* and returned her *Panim* upwards. In other words, she turned to dispense *He'arat GAR* like the *Kli de Hesed*.

At that time she dispensed her remains, ascribed to *Tifferet*, to the *Kli de Tifferet* and *Tifferet* receives *He'arat GAR* as well. This is the meaning of *Tifferet* being called *Vav 1* with a *Rosh*. It is the same *He'arat GAR* that it receives through the dispensing of the *Ohr Gevura* when *Gevura* is connected into one with the *Ohr Hesed*.

Now you can understand what is brought in several places that *Tifferet* is merged of *Hesed* and *Gevura* together. It means that it receives the remains of the *Ohr Gevura* from the time it is connected into one with the *Ohr Hesed*.

Now we understand *Sefirat Tifferet de ZA* from its origin. Its *Kli* is *Behinat Bina de VAK* because the *HGT* are the *KHB* of the *VAK*. However, it is regarded as merely *Behinat Sefirat Daat de VAK*.

This is so because of its *Ohr*, which is *Behinat Daat*. However, first we must know what is the *Ohr Daat*. After all we only have ten *Sefirot KHB HGT NHYM*. It is known that it is written in *Sefer Yetzira* (Book of Creation), "Ten and not eleven." Thus, what is that *Ohr Daat*?

Know, that the source of that *Ohr* is the interchanging of the *Orot* here in *Hitpashtut Bet*. Here *Ohr Hochma* comes to *Kli de Keter*, *Ohr Bina* to *Kli de Hochma*, *Ohr Hesed* to *Kli de Bina* and *Malchut* to *Kli de ZA*, as we learn from the *Rav's* words.

Note, that this *Ohr Hesed* that comes to *Kli de Bina* is the origin of the *Ohr Daat*, hence the *Rav* calls it "*Bina's son*". Its *Behinat AVI* are the *Zachar* and *Nekeva* in *Kli de Bina*. The *Zachar* is *Behinat Hochma de Kli de Bina* and the

Nekeva is *Behinat Bina de Kli de Bina*. *Ohr Hesed* is the *Behinat Daat* between this *HB*, which is always called “the son of *HB*”.

More precisely, the *ZON de Kli de Hochma* are both considered *Behinat Hochma* and *Behinat Abba*, and the *ZON* in *Kli de Bina* are both considered *Behinat Bina* and *Behinat Ima*. The *Ohr Hesed* in *Kli de Bina* is considered *Behinat Daat* and *Behinat* son of these *AVI*.

This clarifies that the *Ohr Hesed* was originally emanated from the remains of the *Ohr* of *ZON de Hochma* after they purified into *Behina Aleph*. It came to *Kli de Bina*, which is discerned as its *Ima*, and lingered there in the intestine of the *Kli de Bina* until it acquired *He'arat Hochma*, meaning until it grew. At that time it came out to the place of the *Kelim de VAK*, called “*Avir ha Olam*”, and there is nothing more to add here.

Now we have explained the *Ohr Daat* from its *Shoresh*, that it is a son and a progeny that was renewed because of the interchanging of the *Orot* in *Hitpashtut Bet*. For that reason it comes and clothes *Kli de Bina* though it is only *Ohr ZA* and *Behinat VAK*, having no equivalence with *Behinat GAR*.

This is so because the difference between *GAR* and *VAK* is so far, as between an *Ohr* and its *Kli*. Yet, because of the interchanging of the *Orot* this *Ohr de VAK* came and clothed the *Kli de GAR*. This is a very wonderful matter. Examine this for there is no need to elaborate here in what is not necessary for our issue.

From all that has been explained thus far you can see that these three *Sefirot HGT de ZA* are not considered that essence of *ZA*, but *Behinat GAR KHB* or *HBD de ZA*. It has been written above that the five *Ktzavot HGT NH* are the very five *Behinot KHB*, *ZA* and *Malchut*. Yet, when they are *Behinat Ohr Hassadim* and *Ohr VAK*, their names change to *HGT NH*.

Thus, the actual *Behinat ZA* begins at the fourth end of the five *Hassadim Netzah* since it is opposite the fourth *Behina*, called *ZA*. The *Tifferet*, however, is opposite the third *Behina*, called *Bina*, and remember that.

Therefore, *Orot de HGT* are also *Behinat GAR*, but begin from *Hochma* for the above reason. The *Ohr Hesed* is considered *Ohr Hochma* of the *VAK*, *Ohr Tifferet* is considered that same *Ohr Hesed* from the point of its clothing in *Kli de Bina*, meaning *Behinat Ohr Daat* and the son of *HB*.

This is the actual *Behinat Ohr VAK*. The *Orot de Hesed* and *Gevura*, however, are considered *Behinat He'arot Hochma* and *Bina* that reached that *Ohr Hesed* though they are not the *Atzmut Ohr Hesed* in its own essence.

The reason for it is the attitude of the *Kelim*. *Hesed* and *Gevura* are originally in *Behinat Kelim de Keter* and *Hochma*. Since this *Ohr Hesed* never clothed in these *Kelim*, it also does not clothe the *Kelim de Hesed* and *Gevura*.

However, since it clothed the *Kli de Bina*, it takes its place in the *Kelim de VAK* in the *Kli Tifferet* in the place of *Bina*. Hence, the *Tifferet* is considered the gist of the *Partzuf de ZA*, the *Guf de Ilana*. The above *Atzmut Ohr Hesed* inside it is considered the *Shokaim de Ilana* (shins of the tree), and all the other *Sefirot* of the *ZAT* are considered the *Anafim* that hang in the *Tifferet*.

- 42. After that it is *Matei* in *Keter* once more and then *Lo Matei* in *Hochma* and *Bina* since the two rise to *Keter* together. In that state it is *Lo Matei* in *Hesed*, as he rises to the place of *Bina*, as in the beginning because of the two distances between them.**

At that time it is *Matei in Gevura* and then it is *Lo Matei in Tifferet*, as the *Ohr Tifferet* ascends in *Gevura* because of the yearning. At that time the *Kli Tifferet* turns his *Panim* and gives the four *Orot* in *Netzah*, and this is called *Matei in Netzah*.

Ohr Pnimi

42. **It is *Matei in Keter* once more and then *Lo Matei in Hochma* and *Bina* etc.**

You already know that the coming of *Hesed* to its *Kli* makes it *Matei in Keter* (see *Ohr Pnimi* item 40, par. "You find"). This is so because there is no giving of *Orot* except *Panim be Panim*, as the Rav says above.

Hence, *Bina* must purify from *Behina Bet* to *Behina Aleph* and then the *Orot de HB* depart to the *Keter* and induce a *Zivug Elyon* there on *Aviut de Behina Gimel*. At that time the *Ohr Matei in Komat Hochma* as in the beginning.

Then *Lo Matei in HB* because the *Achoraim de Kli de Keter* stop and detain the *He'arat GAR*. Because of that *Lo Matei in Hesed* too since there are two vacant distances without *Ohr*, which are *HB*.

Since the *Ohr* is *Lo Matei in Hochma* you find that even the *He'arat Hochma* in *Hesed* stops from it and *Hesed* returns to its *Katnut*. In that state it needs its *Ima Bina* once more to suck *He'arat GAR* from her.

Thus, *Hesed* ascends to the *Bina* and his *Kli* turns its *Panim* downward and the *Ohr de Gevura* descends to the *Kli de Gevura* and is *Matei in Gevura*. At that time it is *Lo Matei in Tifferet* since the *Achoraim de Gevura* stop and detain the *He'arat GAR* of the *Ohr Tifferet*.

For that reason the *Ohr Tifferet* rises to *Kli de Gevura*, as it did not descend from the *Gevura* except by the force of the *He'arat GAR* of the dominion of *Hesed* over *Gevura*. Now that the dominion of *Gevura* has come once more, the *Gevura* raises his *Ohr* to her once more, as in the beginning.

At that time *Kli de Tifferet* turns its *Panim* downward for it must revoke the influence of its *GAR*, which was its previous *Panim*, and make its *Achor* the *Panim* of bestowal. After that it lowers the remains of the *Ohr* in it to *Netzah* and this is called *Matei in Netzah*.

Now we shall understand *Sefirat Netzah de ZA* thoroughly. The *Kli de Netzah* is the *Behinat ZA* itself since the *Hesed* of the five *Hassadim* corresponds to *Behina Gimel* of the *Keter* and the *Dalet Behinot de Ohr Yashar*. It is so because the *HGT* are considered *KHB de Hassadim* and *Netzah* and *Hod* are *Behinot ZA* and *Malchut de Hassadim*.

You find that from the perspective of the *Ohr Sefirat Tifferet* is the gist of the *Ohr ZA*. The *Etzem Ohr Daat* clothes the *Kli de Tifferet* and this is because of the interchanging of the *Orot*. Since *Ohr Hochma* clothed in *Keter* and *Ohr Bina* in *Kli de Hochma*, you find that *Ohr ZA* clothes in *Kli de Tifferet*, which is *Behinat Bina* of the five *Hassadim*.

However, from the perspective of the *Kelim*, the *Netzah* is considered the *Atzmut* of *ZA* and the *Ohr* of *Netzah* is the *Behinat VAK* that remains in *Kli de Tifferet* after its *Histalkut* from there to *Gevura*. The difference between it and *Sefirat Gevura* is that the *Ohr* of the *Gevura* is evaluated as *VAK de Hochma* although it is also discerned as *VAK*.

This is so because it is the remains of *Hesed* from the *Behinat He'arat Hochma* in it, and is evaluated like the *Ohr ZON de Kli de Bina*. However, the *Ohr Netzah* is *Behinat VAK de Ohr ZA* since we learned there that the *Ohr* of *Tifferet* is actually *Behinat Ohr ZA*.

We must predominantly discern here that how the *Orot* and the *Kelim de HGT* here relate to the *Orot* and *Kelim de NHYM* is the same as how the *GAR* relates to *VAK*. This is because the *HGT* correlate to *GAR de Hey Behinot* and *NHYM* correlate to *ZA* and *Malchut de Hey Behinot*.

43. After that it returns to being *Lo Matei* in *Keter* and then it is *Matei* in *Hochma*. It is also *Matei* in *Bina* because of the *Hesed* there “because He delighteth in mercy.”

At that time it is also *Matei* in *Hesed* for then *Hesed* descends to his place, and it is then *Lo Matei* in *Gevura* because *Gevura* ascends with the *Hesed*. At that time it is *Matei* in *Tifferet* and *Ohr* descends in *Tifferet*.

Then it is *Lo Matei* in *Netzah* since the *Ohr Netzah* ascends with the *Tifferet*. At that time it is *Matei* in *Hod* since then the *Kli* of *Netzah* turns his *Panim* and gives the three *Orot* to *Hod*, at which time the *Hod* turns his *Panim* to *Yesod* and shines in him.

Ohr Pnimi

43. *Lo Matei* in *Keter* and then it is *Matei* in *Hochma*.

This is because the *Zachar* and *Nekeva de Ohr Keter* purified to *Behina Bet*. Then their *Achoraim* was cancelled and they dispensed the *Ohr Bina* to the *Kli* of *Hochma*, they are *Matei* in *Hochma* and the *Panim de Hochma* returned to its place as in the beginning.

It is also *Matei* in *Bina* because of the *Hesed* there.

This means that *Hochma* turned her *Panim* downward, gave the *Zachar* and *Nekeva* of *Bina* to *Kli de Bina* and is *Matei* in *Bina* too. He explains the reason: “**because of the *Hesed* there**” so that he may correct the *Hesed* and lower it to his *Kli* (see *Ohr Pnimi* item 41).

***Matei* in *Hesed* for then *Hesed* descends to his place.**

Through the *Hizdakchut Behina Bet* in *Bina* to *Behina Aleph*. This is *Behinat Ohr* of the five *Hassadim* that belong to the *VAK*. At that time the *Ohr Hesed* descends to its *Kli*, is *Matei* in the *Hesed* and its *Panim* return to its place.

***Lo Matei* in *Gevura* because *Gevura* ascends with the *Hesed*.**

The whole *Ohr Gevura* is discerned as the *Achoraim* and the *VAK* of the *Ohr Hesed*. Since the *Panim* of *Hesed* returned to its place the *Achoraim* that was in *Gevura* was cancelled and incorporated once more in the *Panim de Ohr Hesed*. In that state the *Kli de Gevura* returns and turns its *Panim* downward, giving the *Ohr Tifferet* in *He'arat GAR* to the *Tifferet* (see *Ohr Pnimi* item 41).

***Lo Matei* in *Netzah* since the *Ohr Netzah* ascends with the *Tifferet*.**

This too is for the above reason that *Ohr Netzah* is only *Behinat Achoraim* and *VAK* of the *Ohr Tifferet*. Thus, when the *Panim* of *Tifferet* returned to its place it pulls its *VAK* to it as *Hesed* pulled the *Ohr Gevura* and as *Hochma* that pulled *ZON de Bina* to herself.

***Matei* in *Hod* since then the *Kli* of *Netzah* turns his *Panim*.**

After the *Ohr de Netzah* rose to the *Panim* of the *Kli de Tifferet* it thus turns the *Panim* of its *Kli* to its *Achoraim*. This is because the previous dispensing of

GAR is detained in it in *Behinat Achor*. Now it has become the place of bestowal as the *Panim de Kli* of the *Hesed* that now controls it. At that time it gives its remains to the *Hod* in dispensing of GAR.

Now we have found the way to understand the *Sefira* of *Hod* of the ZA from its origin. Know, that this *Sefira* is the axis that all the corrections depend on and revolve around.

Its *Kli* is the last fifth *Behina* of the five *Behinot KHB ZA* and *Malchut*, meaning the original *Kli Malchut*. This is because the four previous *Hassadim* correspond to *KHB ZA*, and *Hesed* is fifth, meaning the *Hod* which is opposite *Malchut*.

You already know that all those *Kelim de Hitpashtut Bet* are the *Kelim* of *Hitpashtut Aleph* that have been emptied of their *Orot*. It turns out that the *Kli de Hod* is the *Behina Dalet de Hitpashtut Aleph* that has been emptied of her *Ohr* and did not leave any *Reshimo* after her (see the Rav's words Part 4, Chap 2 item 6).

However, the *Ohr* of the *Hod* is not the *Ohr Malchut*, but the *Ohr ZA*, meaning what reached her from the remains of *Netzah* when he was connected with the *Ohr de He'arat GAR* of the *Tifferet*. Moreover, it is the most important *Ohr* among the *Sefirot* of *NHYM*. From the perspective of the *Orot* it is *Behinat GAR* of ZA, not ZA himself.

Thus, he is more important than *Netzah*, as *Netzah* is from the *Behinat Achoraim* and *VAK* of the *Ohr Tifferet*, but the *Hod* is called the "fifth *Hesed*" since he is *Behinat He'arat GAR* that is in *NHYM*. Though it is *Behina Dalet* from the perspective of the *Kli*, being the greater *Din* in the *Eser Sefirot*, its gist is of course the *Ohr* in it. This *Ohr* is now very sweetened, meaning from *He'arat GAR* in *Tifferet*, and examine carefully.

Hod turns his Panim to Yesod and shines in him.

You already know that all this *Ohr* that extends in *Matei ve Lo Matei* from *Bina* to *Hod* is *Ohr de Hassadim*. In other words, it is the *Behinat Koma* that emerged on the *Aviut de Behina Aleph* that remained after the *Hizdakchut* of *Bina*.

The matter of the difference of *Matei ve Lo Matei* is primarily through the changes of *He'arat GAR* in *Hassadim* or *Hassadim* without *He'arat GAR*. However, there was no difference between them in the stature of the *Koma* since they are all at the level of *Behina Aleph*.

Here *Sefirat Hod* turned its *Panim* backward though it had not completed the *Hizdakchut de Behina Aleph*, only cancelled the *Behinat He'arat GAR* in it, which is the *Panim* and turned the *Achor* into *Behinat Panim*. However, here we must know what the Rav has written that the *ZON* in *Kli de Bina* mated and procreated one *Hey*. The *Vav* ם inside the *Hey* ם was given to *Kli de Yesod* and the *Dalet* ד on the *Vav* was given to the *Kli de Malchut*.

Interpretation: *Bina* turned her *Panim* for the first time and purified from her *Aviut de Behina Bet* into *Behina Aleph* that equalized her *Panim* to the *Panim de Kli de Hesed*. At that time she also lowered one *Ohr* that was born by the *Zivug* of the *Zachar* and *Nekeva* in herself.

This *Ohr* is *Behinat Nukva* and is therefore called *Hey*. Thus, *Behinat Zachar* and *Nekeva* descended to the *Kelim de VAK* too, as they descended to the *GAR de Hitpashtut Bet*.

The *Zachar* is the above *Ohr Daat* and the *Nekeva* is that *Ohr* born by the *Zivug* of *ZON de Bina*, called *Hey*. All these *Orot* that come and are born through a *Zivug*, the Rav names *He'arot* (see item 35).

He says there that *Hochma* turned her *Panim* and shines for *Bina*. He also says that the *Hod* turned his *Panim* to the *Yesod* and shines in him. Also, he says below that so it was in all the *VAK*, which turn their *Panim* and shine below. All these are *Hamshachot* (pl. for *Hamshacha*) of the *Orot* that come by the *Zivug*, for which he names them *He'arot*.

It is written, "**Hod turns his Panim to Yesod and shines in him.**" It means that there was not a complete *Hizdakchut*, only what is sufficient to illuminate the *Hey* of *Bina* to the *Yesod*. Afterwards, when there was a complete *Hizdakchut*, the *Ohr* that belongs to *Yesod* descended to *Yesod*.

Yet, this *Hey* that was born from *ZON de Bina* is the beginning of the association of *Midat ha Rachamim* in *Din*, hence it is worthwhile to expand the understanding of it. We have already discussed this *Hidush* that was made in *Hitpashtut Bet* when the *Ohr ZA* was emanated and elicited through the *Hochma* and not through *Bina* as it would be in the *Eser Sefirot de Ohr Yashar* and as it was in *Hitpashtut Aleph*.

This *Hidush* came here by the inversion of the *Orot*. Besides that there is yet another great *Hidush* here: *Ohr Malchut* was emanated by the *Bina* and not by the *ZA*, as in *Eser Sefirot de Ohr Yashar* and as it was in *Hitpashtut Aleph*.

The *Ohr Daat* was emanated from the *Hizdakchut* of the *Zachar* and *Nekeva* of *Kli de Hochma*, which is the *Ohr Zeir Anpin*. Similarly, *Ohr Malchut* emerged by the *Hizdakchut* of the *Zachar* and *Nekeva de Kli de Bina*, namely the *Hey*, which belongs to *Malchut*, as she is *Ohr Nekeva*.

Now you will thoroughly understand the difference between *Ohr Daat*, which is *Ohr ZA*, and the *Ohr* of the above *Hey*, which is the *Ohr Malchut*, meaning according to their emanation. In fact, when they were emanated, both came out in *Behinat Koma* of *Behina Aleph*.

This is so because *Behina Bet de ZON* of the *Kli de Hochma* purified to *Behina Aleph*, which is *Ohr Hesed*, (see item 37), called *Ohr Daat* or *Ohr ZA*. Similarly, the *Behina Bet* of the *Zachar* and *Nekeva de Bina* purified into *Behina Bet*, which is the above *Ohr Hey*, being the *Ohr Malchut*.

Therefore, you find that the *Ohr Hesed*, which is the *Ohr ZA*, and the *Ohr* of the *Hey*, which is the *Ohr Malchut*, are of equal *Koma*. This is so because both are *Behina Aleph*, as both came from the *Hizdakchut* of *Behina Bet*.

Yet, the difference between them is as great as the measure of the difference between *ZON de Hochma* and *ZON de Bina*. It has been clarified above that *ZON de Bina* are considered the *Achoraim* and *Behinat VAK* of the *ZON de Hochma*.

It is therefore obvious that the consequences that stem from them are also as far as *GAR* is far from *VAK*. The *Ohr Hesed* that was emanated by the *ZON de Hochma* is considered the *Behinat Panim* and *GAR* compared to the *Ohr Hey*, which is considered the *Achoraim* and *VAK* compared to the *Ohr Hesed*, being the *Ohr ZA*. It is analogous to the ratio in the progenitors, and examine well.

Now we can thoroughly understand what the Rav stresses above (item 38), "**However, Bina did not turn her Panim to shine in Hesed below since there was no power in Hesed and VAK to receive such a great Ohr Panim be Panim, only Achor be Achor.**"

In that he refers to the above *Ohr Hey*, which he names *He'arah* since it came out through a *Zivug* and in the regular order of *Hizdakchut* and emanation of the *Orot* from one another.

He stresses in that regard that the *Ohr* of this *Hey* did not come to the *VAK* before the seven *Orot* that come in the regular order of the *Hizdakchut*. It is similar to the *Zachar* of *Bina*, born out of the *Zivug ZON de Hochma*, which comes to *Kli de Bina* before the *Ohr Hesed* comes through the ordinary *Hizdakchut*, as the Rav has written before (item 35).

The reason is that if the *Ohr* of the *Hey* had come before the *Hizdakchut* to *Behina Aleph*, meaning before the time of the descent of *Hesed*, like the *Zachar* of *Bina*, it would have been the *Koma* of the *Hey* that was in *Behina Bet*. This is so because the *Aviut de Bina* had not yet purified to *Behina Aleph*, but only when *Hesed* was given to the *Kli de Hesed*.

This is what the Rav stresses, “**since there was no power in Hesed and VAK to receive such a great Ohr.**” How is it possible that the *Ohr Koma* of *Behina Bet* would come and clothe the *Kelim de VAK*, which are *Behina Aleph*?

Thus, first *Bina* was compelled to purify from *Behina Bet* to *Behina Aleph*, at which time the *Ohr Hey* purified to the measure of *Behina Aleph*. Then both of them came out, meaning the *Ohr Hesed* and the *Ohr Hey*, and came to *Kli de Hesed*. This *Hey* then moved from *Kli* to *Kli* until it came to the *Kli* of *Yesod* which is its place.

Now you can also see what the Rav answers there and says that the *Hochma* could have illuminated to the *Bina* before it purified to *Behina Aleph*, before *Abba ve Ima* remain as one and come out as one. He wishes to say that *Hochma* emanated and gave the *Zachar de Bina* to the *Kli* of *Bina* before she was purified to *Behina Aleph*.

This is because the *Kli* of *Bina* is indeed a *Kli de Behina Bet* like the *Koma* of the *Ohr Hochma*, hence it does not need to purify and lessen its *Koma* to *Behina Aleph*. This is not so with *Bina* to the *Kelim de Hesed* and the rest of the *VAK*, which are *Kelim* of *Behina Aleph*, as how can they receive the *Ohr* of the *Hey* while it has *Koma de Behina Bet*?

It is written, “**at which time the Hod turns his Panim to Yesod and shines in him.**” It has been explained that this *Hey* is considered the *Ohr Achoraim* and *VAK*.

Thus, since the *Panim* of the *Hod* is from *Behinat He'arat GAR*, it therefore cannot dispense the *Ohr* of the *Hey*, which is *Behinat Ohr Achoraim*, unless through turning the *Panim* downward and the *Achoraim* upward. In other words, her *Achor*, which dispenses *VAK* and prevents *GAR* will not become the giver, and will then give the above *Ohr Hey* to *Yesod*.

- 44. It is the same matter in all the VAK since when the Orot are given in them they turn their Panim and shine below. This is because it is precisely Bina who did not turn her Panim to Hesed since there is no power in Hesed to receive the Ohr Bina. The VAK, however, have the ability in themselves to receive Ohr from one another since all the VAK are equal.**

Ohr Pnimi

44. It is the same matter in all the *VAK* since when the *Orot* are given in them they turn their *Panim* and shine below.

As it has been written above, this *Hey* emerged by the *Zivug* from the *Zachar* and *Nekeva de Kli de Bina*, when *Bina* purified from *Behina Bet* to *Behina Aleph*, to give the *Ohr Hesed* in *Kli de Hesed*. At that time the *Ohr* of this *Hey* emerged with it too, *Hesed* gave to *Gevura* etc. until she reached *Kli de Hod* and *Hod* gave to *Yesod*.

It is written, “**It is the same matter in all the VAK since when the Orot are given in them they turn their Panim and shine below.**” In other words, that same *Ohr* of the *Hey* that came out by a *Zivug*, whose dispensing is always referred to by the Rav as *He’arah*.

- 45. After that it returned to being Matei in Keter and then Lo Matei in Hochma and Bina since they both rise there. It is also Lo Matei in Hesed because it rose to Bina and it is Matei in Gevura.**

At that time it is Lo Matei in Tifferet and then it is Matei in Netzah and Lo Matei in Hod. In that state the Hod turns its Panim and gives the two Orot to Yesod, then it is Matei in Yesod. Then the Yesod turns its Panim and shines to Malchut, etc. in all the VAK.

Ohr Pnimi

- 45. Returned to being Matei in Keter etc. and Lo Matei in Hod.**

It has already been repeatedly explained above that the dispensing of *Bina* to the *Kli de VAK* causes *Matei* in *Keter*. In that state the *Achor* of *Kli de Keter* dominate, preventing any *He’arat GAR* in the *Partzuf*, even in the *Kli de Hochma*, much less in the *Kelim* below that receive from the *Kli* of *Hochma*. Hence, the *He’arat GAR* departs from the *Kli de Hod* and the *Kli* turns its *Panim* down, giving the rest to *Yesod*.

However, regarding their turning of the *Panim* of the *Kli de Hod*, there is also a matter of the *Hizdakchut* of the *Aviut de Behina Aleph* to *Behinat Keter*. The *Ohr* that comes out has but *Komat Malchut*, as the Rav has written above that *Komat Malchut* clothed the *Kli de Yesod*.

In this manner, there were two *Behinot* regarding the turning of the *Panim de Hod*, both the matter of the administering of the *Achoraim* instead of the *Panim* as before, and the matter of the *Hizdakchut* of the *Aviut de Behina Aleph*. The latter dominated all five *Ktzavot*, *Hesed* through *Hod*, and now *Hod* has purified from its *Behina Aleph* and gave only *Komat Malchut* to the *Kli de Yesod*. The reason for it is that there is no more than five *Ktzavot* in the *Koma de Behina Aleph*.

Now *Sefirat Yesod de ZA* has been clarified for us. Its *Kli* is from *Behinat Malchut* since the *Kli de Hod* of the *ZA* is also a *Kli* of *Malchut*, and all the more so the *Kli* that follows it.

Thus, all of these three *Kelim* *Hod*, *Yesod* and *Malchut* are a mere *Hitpashtut* of *Kli Malchut*. They expand primarily because of that above-mentioned *Hey* that descended from the *Zivug ZON de Bina*, but also because of the *Ohr Achoraim* that remained from the *Kli de Hod* after it turned her *Panim* because of the dominion of the *Achor de Keter*. It is so because these two *Orot* are specific to the *Kli de Yesod*.

Thus, the *Kli de Yesod* is discerned as *Kli Malchut* and the *Ohr* in it is combined of *Din* and *Rachamim*. This is because the *Ohr* of the *Achoraim* that remains of *Sefirat Hod* after she had turned her *Panim* is discerned as the hardest *Din* in all five *Ktzavot de ZA*.

This is so because it is the *Kli de Behina Dalet* from the time of *Hitpashtut Aleph*. However, when *He'arat GAR* of *Tifferet* it was to the contrary, considered *Hesed* reached it.

This is so because the *He'arat GAR* turns everything to *Hesed*. Yet, when the *He'arat GAR* is absent, only the *Midat Din* remains in it, and that *Midat Din* came down to the *Kli* of *Yesod*.

You must know that that was a *Hidush* in the *Partzuf*. Until now none of *Midat ha Din* appeared in the *Partzuf* in all five *Ktzavot*. On the contrary, the *Ohr de Hassadim* of the *Koma de Behina Aleph* dominated the entire *Partzuf* though once in *He'arat GAR* and once without *He'arat GAR*.

Now, however, *Komat Ohr Hassadim* has already purified from *Sefirat Hod* and there is only *Komat Malchut* there. Since the *He'arat GAR* disappeared from the *Partzuf*, there appeared the entire *Din* force in *Kli de Hod* and that residue descended to *Kli de Yesod*. Thus you find that this *Din* force is a *Hidush* that has now appeared in the *Kli de Yesod*.

Thus, now all five *Ktzavot* are considered *Behinat Hey Gevurot* because of the *Hidush Tzura* that they have acquired in the *Kli de Yesod*. Hence, now there are two *Behinot*: *Hey Hassadim* in the *Hey Ktzavot* from *Hesed* to *Hod*, and the second is since they are five *Gevurot*, meaning in the *Kli de Yesod*.

However, there is yet another *Ohr* of the *Hey* in the *Kli de Yesod*, meaning what reached it from the *Zivug ZON de Bina*. It is a very big *Ohr* since from the *Shoresh* of its emanation, it is *Behina Bet*, since it comes from the *Zivug de ZON* of *Behina Bet*.

Afterwards, when it descended along with the *Ohr Hesed* to the *Kelim de VAK*, it was lessened to *Komat Malchut* once more. However, since it is from *Zivug de Behina Bet*, it is considered *Ohr Hesed*, but on a low *Koma*.

Thus, from her perspective the *Hey Ktzavot* are regarded as *Hey Hassadim* once more, sweetening the above *Hey Gevurot* that descended to the *Kli de Yesod* from the residue of the *Ohr Hod*. Thus we have thoroughly learned that the *Ohr Yesod* is a combined *Ohr* of *Hesed* and *Din*, called *Hey Hassadim* and *Hey Gevurot*.

The *Hey Gevurot* are from the remains of the *Ohr VAK*, and the *Hey Hassadim* are from the residue of the *Zachar* and the *Nekeva de Kli de Bina*. They mix and join together in the *Kli* of *Yesod*. Bear in mind that all this is done here during, and because of the dominion of the *Achor de Kli de Keter*.

46. Afterwards it returned to being *Lo Matei* in *Keter* and then it is *Matei* in *HB* and *Hesed* and then it is *Lo Matei* in *Gevura*, *Matei* in *Tifferet* and *Lo Matei* in *Netzah*, *Matei* in *Hod* and *Lo Matei* in *Yesod*, as it ascended in *Hod*.

At that time it turns its *Panim* and gives *Ohr* to *Malchut* below in her place, and then it is *Matei* in *Malchut*. Now the first *Behinot* are complete, which is the reality of the *Hitpashtut*. Thus, all ten *Orot* reached the *Malchut*.

Ohr Pnimi

46. *Lo Matei* in *Keter* etc. *Matei* in *Hod* and *Lo Matei* in *Yesod*, as it ascended in *Hod*. At that time it turns its *Panim* and gives *Ohr* to *Malchut* below in her place, and then it is *Matei* in *Malchut*.

The matter of *Lo Matei* in *Keter* has already been explained, being because of the regular *Hizdakchut* through the *Bitush de Ohr Makif* and *Ohr Pnimi*, at which time the *Behina Gimel* in the *Kli* purified into *Behina Bet*. The *Ohr* that elicits in that *Zivug* is *Komat Bina* and that remains gave the *Keter* to the *Kli de Hochma*.

Since the *He'arat GAR* returned to the *Partzuf*, all the *Behinot Panim* and *Hochma*, *Bina*, and *Hesed*, *Tifferet* and *Hod*, returned to their original place. Then the *Ohr Yesod* rises and joins the *He'arat Panim de GAR* of the *Hod* for the above reason.

At that time the *Kli de Yesod* turns its *Panim* downward, meaning it administers *Behinat He'arat GAR*, relating to the dominion of the *Kli de Hod* on it. However, it is not from *Behina Aleph* but only from *Komat Ohr Malchut*, as the *Ohr* that remains in the *Kli de Yesod* is only *Komat Malchut*, and then it is *Matei* in *Malchut*.

However, here we must know what is the *Ohr* of *Yesod* that rose to *Hod* and what is its residue, which it gave to the *Kli de Malchut*. We thoroughly know the origin of the above *Hey* that descended to *Kli de Yesod*.

You already know that this *Hey* is a result of the *Zivug ZON* in *Kli de Bina*. We must also discern a shape of *Dalet* ט over *Vav* ו in this *Hey* ה.

This *Vav* in the *Pnimit* of the *Partzuf* has no *Rosh* and there is a significant indication here since this *Hey* consists of the *Zachar* and *Nekeva* in *Bina*. Hence, the *Behinat Nekeva* in the *Hey* is the *Dalet* and the *Behinat Zachar* in the *Hey* is the *Vav* without the *Rosh* inside it.

The meaning of the words is that the matter of the cessation of the left leg in the *Hey* implies the cessation of the *GAR* from the *VAK* that had been prepared and made inside the *Kli de Bina*. There is a great *Hidush* to discern: the *Nekeva* is more important than her *Zachar* since the *Zachar* is resultant from the *Zivug Zachar* and *Nekeva de Kli de Hochma* when the *Zachar* is in *Behinat Harkanat Rosh* (see the Rav's words item 35).

The *Hochma* turned her *Panim* and shines to *Bina Panim be Panim*, only *He'arah*. It means that the *Zachar* in *Kli de Hochma*, which is *Behina Gimel*, turned its *Panim* and purified into *Behina Bet* like the *Nukva* of *Kli de Hochma*.

You find that the *Zachar* lowered its *Rosh* since the *GAR de Hochma* is called *Rosh*. Now, after it departed from the *Aviut de Behina Gimel*, the entire *Ohr Hochma* disappeared from it, and it equalizes with *Komat Bina* of its *Nekeva*. At that time they mated and procreated the above *Zachar* of *Kli de Bina*.

It is known that any offspring and resultant is considered *VAK* of its *Maatzil*, meaning the *Zachar* and *Nekeva de Hochma* that gave birth to it. When they procreated it they both had only *Komat Bina*, hence their offspring is merely *VAK* of that *Koma*.

However, the *Nekeva* of the *Kli de Bina* is discerned as the *Reshimo* of *Bina* that remained in that *Kli* from the time of *Hitpashtut Aleph* that the *Ohr Bina* of *Hitpashtut Aleph* left there when departing from there. That *Ohr Bina* had *Komat Keter* there since all *Eser Sefirot de Hitpashtut Aleph* had *Komat Keter*.

Thus, you see the great importance of this *Reshimo* that remained in *Kli de Bina*. However, it became a *Nukva* to the *Zachar de Keter de Kli de Bina*, which lacks even the *GAR de Bina*.

That was so because this *Reshimo* has a very small *Ohr*, as all her *Ohr* has already departed. She is but a *Reshimo*, meaning a very small *Ohr* that must remain after every *Ohr* when it leaves its place. Hence, since the *Reshimo* has

no *Ohr*, she became a *Behinat Nekeva* to the above *Ohr Zachar*, which is much lower than her, so as to receive *Ohr* from it, and examine that.

Now you will thoroughly understand the meaning of this above *Hey* that was emanated from those *Zachar* and *Nekeva*. The truncated *Vav* without the *Rosh* that stands inside that *Hey* is the *Behinat Zachar* in that resultant. This is because it is *Behinat VAK de Komat Bina* without the *Behinat Rosh de Komat Bina*.

The *Dalet* that surrounds that truncated *Vav* in the *Hey* is the *Behinat Nekeva* in this resultant. It is regarded as the *Rosh* over the truncated *Vav* since it is completely *Behinat GAR*.

Yet, it lacks the *Ohr*, which the truncated *Vav* has, whose entire *Ohr* is only what she receives from that truncated *Vav*. Hence, it is called *Dalet*, indicating that she is poor and devoid of *Shefa* from her own *Behina* and must receive from her *Zachar*.

That cessation that was made in the left leg of the *Hey* indicates that she divided into two separate degrees from one another. This is what has now been made by the ascent of the *Ohr Yesod* to *Sefirat Hod*.

You know the two kinds of *Orot* in the *Kli de Yesod*. The first is the *Behinat Dinim* that remained in the *Hod* after the *He'arat GAR* disappeared there, and the second is the *Ohr* of the *Hey* that was drawn to it from the *ZON* in *Bina*.

After the *Ohr Matei* in *Hod*, being *Behinat He'arat GAR* that departed from the *Ohr* of *Yesod* when that *Ohr* is in *Hod*, it causes its residue to descend to *Yesod*. Now you find that when the *Ohr* descended to the *Hod* once more, the residue that descended to *Yesod* has certainly returned to its *Shoresh*, to *Hod* since now it has *He'arat GAR* there once more.

That *Ohr* that rose there took the *Behinat* truncated *Vav* inside the *Hey* in the *Yesod* along with it and raised it to the *Hod*. Thus, two *Orot* rose from the *Yesod*. The first is the *Ohr* above *Malchut*, meaning the residue that it took from *Hod* first. The second is the truncated *Vav* inside the *Hey*.

The reason for it is that although that *Vav* is not at all from *Behinat Hod*, it still rose there. This is so because it was first connected to the *Ohr* of *Malchut* in order to sweeten it.

The *Ohr Malchut* is discerned as the *Hey Gevurot* and the *Hey* is the *Behinat Hey Hassadim*, and they were sweetened in one another. That sweetening comes only from the *Vav* inside the *Hey* since it is the entire *Ohr* inside the *Hey* though it certainly took the *He'arat GAR* in her from the *Dalet*, meaning only during the *Lo Matei* in *Hod*, and it was in the *Yesod* without *He'arat GAR*.

Now, however, that it is *Matei He'arat GAR* in *Hod* once more, it no longer needs the *He'arat GAR* in the *Behina* of the *Dalet*. Therefore, it only took the *Behinat Vav* when it rose up there, not the *Behinat Dalet* that surrounds it. You should also know that that *Behina* of *Dalet* **⚭** that surrounds it came down and clothed the *Kli Malchut*.

Now we can thoroughly understand *Sefirat Malchut*. This is because the *Kli* in her is *Kli Malchut*, extending from *Kli de Hod* and the *Ohr* in her is the *Behinat Dalet* **⚭** that surrounds the *Vav* from the *Behinat Hey* that extends from *ZON de Bina*.

However, the *Ohr* of *Malchut* herself is what clothed here in the *Kli* of *Yesod*. For that reason *Malchut* is called *Aspaklaria* that does not shine, as the *Rav* says above (Part 4).

You find that there are four males and four females in this *Hitpashtut Bet*. The first two couples are *ZON de Keter* and *ZON de Hochma*. The males in them

are more important than the females since the *Zachar de Keter* is from *Behina Dalet de Hitlabshut* but the *Nekeva de Keter* is only from *Behina Gimel*.

The *Zachar de Kli de Hochma* is from *Behina Gimel*, but the *Nekeva de Kli de Hochma* is from *Behina Bet*. Thus, the males are greater than the females.

However, in both, the males and females are found in one *Kli*. They are close since the males are from the *Reshimot* that remained after the *Histalkut* of *Hitpashtut Aleph*, hence they are devoid of *Ohr*. The females, however, are from the new, second *Hitpashtut* and are filled with *Ohr*.

However, in the *Zachar* and *Nekeva de Kli de Bina*, the *Nekeva* is greater than the *Zachar*. This is because the *Zachar* is *Behinat VAK de Bina*, hence they are both in one *Kli*, as the *Nekeva* is from the *Reshimo* and lacks *Ohr* and the *Zachar* comes from the *Zivug* of *ZON de Hochma*, hence it is filled with *Ohr*.

Also, though the *Zachar* in *Kli de Keter* is a *Reshimo*, considered devoid of *Ohr*, that absence concerns only its *GAR*. From the perspective of *VAK*, however, it is filled with *Ohr*.

Yet, there are many discernments in the *Zachar* and *Nekeva* of the *VAK*. The *Zachar*, being the *Ohr ZA*, is emanated by the *Hochma*, which is the *Ohr Hesed* in the *Kli de Bina* and then expands to the *Kli de ZA*. The *Nekeva*, however, is a upshot of *Bina*, meaning the *Hey* that was emanated by the *ZON* of *Bina*.

We must still discern another *Behinat Zachar* and *Nekeva* there, namely the *Zachar* and *Nekeva* in *Yesod* and *Malchut*. There the *Zachar* is smaller than the *Nekeva* since the *Zachar* is the *Behinat Vav* without the *Rosh* inside the *Hey* that extends from the *Zachar* of *Bina*, which is *Behinat VAK*. Nevertheless, they are not in one *Kli* but the *Zachar* is in the upper *Kli*, which is the *Yesod*, and the *Nekeva* is in the lower *Kli*, being *Malchut*.

These two above *Behinot ZON* inside the seven lower *Sefirot* are sometimes considered one, and sometimes two. This is because in *Gadlut*, the *Nekeva* has all the above *Hey* and all the *VAK* are then considered the *Zachar* of that *Hey*.

However, in *Katnut* only the *Yesod* is considered *Behinat Zachar* and then *Malchut* has only the *Dalet* **ד** in the *Hey* **ה**, as the truncated *Vav* takes the *Yesod*. There are many changes in that too and this is not the place to elaborate.

We must also note here that there are three divisions in the lower seven, which are *Behinat Rosh*, *Toch*, *Sof*. The first are *Hesed* and *Gevura*, which are *Behinat Rosh* of the *VAK*. The second are *Tifferet* and *Netzah*, which are the *Behinat Toch* of the *VAK*. The third are *Hod*, *Yesod*, *Malchut*. These are the *Behinat Sof* of the *VAK*.

The matter of *Matei ve Lo Matei* depends only on *Keter* and *Hochma*. This is so because the *Achor de Keter* denies *He'arat GAR* from the entire *Partzuf*, except when *Keter's* dominion is cancelled, meaning by the *Hizdakchut* of the *Aviut* in the *Masach* in it, which belongs to its *Koma*. At that time the *Ohr* departs from *Keter* and its residue is *Matei* in *Hochma* from which appears *He'arat GAR* in the *Partzuf*.

Hence, if *Matei* in *Keter*, *He'arat GAR* is denied even from the *Hochma*. Therefore, at that time the *Behinat VAK* of the seven lower *Sefirot* control, namely the *VAK de Rosh* in them, which is *Sefirat Gevura*.

If *Lo Matei* in *Keter*, at which time *Matei* in *Hochma*, then comes the dominion of the *He'arat GAR* in the *RTS* of the seven lower *Sefirot*, meaning their *Behinat He'arat GAR de Rosh*, which is *Hesed*. Also, their *Behinat He'arat GAR* of their interior, which is the *Tifferet*, their *Behinat He'arat GAR de Sof*, which is *Hod*, from which comes the *Behinat GAR* without the *VAK* to the *Malchut*, called *Dalet* **ד** over the *Vav* **ו** in the form of the *Ot Hey* **ה**.

This *Dalet* **ד** means cessation of *Ohr* from the *Partzuf*. Because all the *Aviut* in the *Masach* purified and the *Zivug* stopped, there is no *Ohr Hozer* to clothe the *Ohr Yashar* there any longer, and the *Ohr Yashar* stops too. All the *Sefirot* return to the *Maatzil* through *Hitkalelut* of all the *Reshimot* in them within the *Masach*, as the *Masach* ascends to the *Maatzil*.

Now the first *Behinot* are complete, which is the reality of the *Hitpashtut*.

This refers to *Hitpashtut Bet*, called *Partzuf AB de AK*.

Thus, all ten *Orot* reached the *Malchut*.

It means that the *Hizdakchut* reached *Komat Malchut*. At that time the *Masach* is clean from any *Aviut* from the *Behinat Guf* until its *Tzura* is equal to the *Behinat Masach* of *Malchut* of the *Rosh*. It is considered to have risen there and become incorporated in the *Zivug de Lo Pasik* in the *Malchut* of *Rosh*.

In that state the *Reshimot* of the *Sefirot Guf* contained in it in the full measure of their *Aviut* reawaken, and it thickens once more in the *Aviut* from the *Behinat Guf*. Thus its *Tzura* has been differentiated from the *Malchut* in the *Rosh* once more and it is therefore considered to have departed there and become separated. At that time a *Zivug Elyon* comes out on it, extending a new *Koma* of *Eser Sefirot* to the *Guf*.

It has been explained there that the last *Behina* does not leave a *Reshimo*. Since here the last *Behina* was *Behina Gimel*, you find that *Behina Gimel* did not leave a *Reshimo*, hence it is not contained in the *Masach*.

The greatest *Reshimo* in it is *Behina Bet*. Hence, when the *Masach* regained the *Aviut* through its *Hitkalelut* in the *Zivug* of *Rosh* it could not thicken more than *Behina Bet*. You find that the *Koma* that came out there reached no more than *Komat Bina*. This is the second *Behina* of the *Hitpashtut* of the *Ohr* after its second *Histalkut*.

47. The second *Behina* is simple since now it returned to being *Matei* in *Keter*. At that time it is *Lo Matei* in *Hochma*, *Bina* and *Hesed*, and *Matei* in *Gevura*. *Lo Matei* in *Tifferet* and *Matei* in *Netzah*, *Lo Matei* in *Hod* and *Matei* in *Yesod*, and *Lo Matei* in *Malchut*, etc. etc.

Ohr Pnimi

47. **The second *Behina* is simple since now it returned to being *Matei* in *Keter*.**

As has been explained in the previous item, after the second *Histalkut* that was made, the *Masach* with the *Reshimot* contained in it returned to the *Masach* in the *Malchut* of the *Rosh* where a new *Zivug* emerged on that *Masach*. Since all it had is *Aviut* of *Behina Bet*, it extended only *Komat Bina*. This *Komat Bina* expanded once more into the *Guf* to the *Kli de Keter*, and this is *Matei* in *Keter*, meaning the *Ohr Bina* in *Kli de Keter*.

Here too the *Kelim* preceded the *Orot* since all those *Kelim* that remained empty after the second *Histalkut* of *Partzuf AB* passed to this new *Partzuf*. It is written above regarding *AB* that all the empty *Kelim* that remained after the first *Histalkut* passed to *Hitpashtut Bet*, called *AB*, and so it is here. Also, all four *Behinot* of *Zachar* and *Nekeva* that were in *Partzuf AB* apply here too, but with a different *Koma* since there is only a small *Koma* here in the *Partzuf* in general.

Let us explain the four couples of *Zachar* and *Nekeva* in this *Partzuf*. That *Koma* of the *Ohr Bina* that descended to the *Keter* is the *Behinat Nekeva* of the *Kli de Keter*.

The *Reshimo* of *Behina Dalet de Hitlabshut* was made into the *Behinat Zachar de Kli de Keter de AB* in *Partzuf AB* (see *Ohr Pnimi* item 6, and all the Rav's words there apply here too). Similarly here, the *Reshimo* of *Behina Gimel* from the *Behinat Hitlabshut* that remained in *Kli de Keter* of *Partzuf AB* was made here into the *Zachar de Keter* of the *Partzuf de Komat Bina*.

It receives from the *Ohr Hochma* that rose under the *Malchut* of *Rosh de AB* during the second *Histalkut* and does not return to the *Guf* of *Partzuf Bina*. In other words, it is exactly like the *Zachar de Keter* of the *Partzuf AB*.

Hence, *Keter* of *Partzuf Bina* too denies the *He'arat GAR* from the *Partzuf* since the *Achoraim* of the *Ohr Hochma* under the *Malchut de Rosh* is below, meaning it does not expand to the *Guf*.

It controls the *Kli de Keter*, which also turns its *Achoraim* below, meaning without expanding to the *Guf*. It controls the *Kli de Keter*, which also turns its *Achoraim* below and illuminates only *He'arat VAK* and denies *He'arat GAR* from the *Partzuf*.

It is written, "**Matei in Keter. At that time it is Lo Matei in Hochma, Bina and Hesed.**" This is because the *Achoraim* of *Kli Keter* deny any *He'arat GAR* from the *Partzuf*, even from the *Kli de Hochma*, much less for *He'arat GAR* of the *Rosh, Toch, Sof* of the seven lower *Sefirot*.

It is written, "**Matei in Gevura. Lo Matei in Tifferet and Matei in Netzah, Lo Matei in Hod and Matei in Yesod, and Lo Matei in Malchut.**" It means that then the *Ohr* comes to the *Kelim de VAK* of the *Rosh, Toch, Sof* of the seven lower *Sefirot*, which are *Sefirat Gevura, Sefirat Netzah* and *Sefirat Yesod*.

The *Ohr Lo Matei* in the *Kelim de GAR* of the seven lower *Sefirot*, being *Hesed, Tifferet, and Hod*. This is so because the *Achoraim de Keter* denies them of *He'arat GAR*, as we have explained.

Etc. etc. When *Lo Matei in Keter* since the *Behina Gimel* and *Behina Bet* in it purified and the *Ohr Keter* returned to its place, *Keter's* power of dominion has ceased. At that time it residue descends to *Hochma* and the *Kelim de He'arat GAR* in the *RTS* of the seven lower *Sefirot*, which are *Hesed, Tifferet, and Hod*, attain their dominion, and the *Malchut* receives her *Behina* of *Dalet T*.

Now we shall explain the *Zachar* and *Nekeva de Kli de Hochma*. The *Zachar* and *Nekeva* in the *Kli de Keter* mate and procreate *Zachar* and *Nekeva* in their image. The *Zachar* extends from the *Tzura* of the *Zachar*, meaning *Behinat VAK* without *GAR*, since the *Achoraim* of the *Ohr Hochma* that stand under *Malchut de Rosh* is turned down toward the *Ne'etzalim* in the *Guf*.

Hence, the *Zachar de Keter* has only *VAK* without *GAR* and for that reason the *Zachar* that is born from him has only *VAK* without *GAR*. The *Nekeva de Keter* also administers her *Tzura* to the *Nekeva* that was born from her, which is the *Behinat Ohr Bina*.

After that the *Kli de Keter* purifies and turns its *Panim* downward, meaning it purifies to *Behina Aleph* and gives these three *Orot* to the *Kli de Hochma*. These are the *Zachar*, which is *Behinat VAK de Hochma*, and *Nekeva*, which is *Behinat Ohr Bina* and *Koma* of *Behina Aleph* which is the *Ohr Hesed* that also contains the seven lower *Sefirot*. In other words, it is just as we have explained in the emanation of *ZON de Kli de Bina* in the above *Partzuf AB*.

The only difference is that here the degrees are lower and all the *Behinot Ohr* in the *Kli de Bina de AB* are here in the *Kli de Hochma*, and the *Kli de Bina* is

incorporated here with the *Kli de Hochma*. However, *Reshimot ZON* from the time it was in *Partzuf AB* from before the second *Histalkut* did remain in the *Bina*, though not distinguished by a name since they are equal with the *ZON* in the *Kli de Hochma*.

Also, there was a *Zivug* in *ZON de Kli de Bina* in *Partzuf AB* that procreated one *Hey* that came down with the *Ohr* of the seven lower *Sefirot* until it reached *Yesod* and *Malchut*. The *Vav* in her took the *Yesod* and the *Dalet* in her took the *Malchut*.

In just that manner the *ZON* in *Kli de Hochma* mated here in *Partzuf Bina* and procreated one *Hey* too, which in turn descended with the *ZAT*, *Kli* by *Kli* until it reached the *Kelim de Yesod* and *Malchut*. The *Yesod* took the *Vav* in her and *Malchut* took the *Dalet* in her.

Thus we have explained the four males and four females in the *Kelim de Eser Sefirot* of the new *Partzuf* here from *Komat Bina*. This is because the *Zachar* of *Kli de Keter* is *Behinat VAK de Hochma* and the *Nekeva de Keter* is the *Komat Bina*.

The *Zachar* and *Nekeva* in the *Kli de Hochma* are also *VAK de Hochma* to the *Zachar*, and *Komat Bina* to the *Nekeva*. In every place, the upshots are considered *Behinat VAK* compared to their progenitors. Here, however, the *Zachar de Keter* has a great, immense *Ohr*, called *VAK de Hochma* because of the *Achoraim de Ohr Hochma* in the *Rosh* that control it so as to give only *VAK*.

Hence, its progeny is considered *VAK* too, like him, since he comes in *Kli de Hochma* that has no *Achoraim*. Also, the *Nekeva* is considered *Komat Bina* as the *Nukva de Keter* that procreated her since she also has a *Reshimo de Komat Bina* in the *Kli de Hochma* that remained there since the time of the *Hitpashtut AB*. It connects with this *Nukva* and thus she too attains *Komat Bina*. Thus we learn that the *Behinot ZON de Kli* of *Hochma* is *VAK de Hochma* to the *Zachar* and *Komat Bina* to the *Nekeva*, like *ZON de Keter*.

We have already learned that the *ZON de Kli* of *Bina* are the *Behinot* of the *Reshimot* that remained from the time of the previous *Hitpashtut de AB*. They are mixed with the *Zachar* and *Nekeva de Kli de Hochma* since they are close to one another.

The *Zachar* in *ZON de ZAT* is the *Ohr Hesed* that was emanated by the *ZON de Kli de Keter* after their *Hizdakchut* to *Behina Aleph*. The *Nekeva* in the *ZAT* is the above *Hey* that was emanated by the *ZON* in *Kli de Hochma*. This *Hey* was also divided into *ZON*, meaning to *Vav* and *Dalet*. The *Vav* clothed in the *Kli de Yesod* and the *Dalet* in the *Kli Malchut*, and these are the *Behinot* Small *ZON* in the *ZAT*.

You find that all the conducts of emanation present in *Hitpashtut Bet*, called *AB de AK*, were also present in *Partzuf Bina de AK*, only one degree lower. The *Behinat ZON de Hochma de AB* rose in *Partzuf Bina* to *ZON de Keter*. The *Behinat ZON de Bina de AB* rose here to *ZON de Hochma*.

Also, the *Ohr ZA* emanated in *Partzuf AB* from the *Kli Hochma* is emanated from the *Kli Keter* here. In addition, the *Hey* that was emanated from the *Kli Bina* in *Partzuf AB*, is emanated here from the *Kli de Hochma*, etc. similarly.

All this stems from the general decline that was here when *Hochma* remained in the *Rosh* and only *Ohr Bina* came to clothe in the *Guf*. You find that *Ohr Bina* clothed *Kli de Keter* and *Ohr ZA* came to *Kli de Hochma*, meaning after the *ZON de Keter* purified to *Behina Aleph*. *Ohr Malchut* is in *Kli de Bina* since that *Hey* that was emanated from the *Hochma* came to the *Kli de Bina* and from there expanded to the *ZAT*.

Now we shall explain the order of *Matei ve Lo Matei*, practiced in *Partzuf Bina de AK*, also called *Partzuf SAG de AK* and the matter of *Matei ve Lo Matei* that is permanent in this *Partzuf*. We have already explained the order of the first *Hitpashtut* of this *Partzuf* (*Ohr Pnimi* item 47).

We learned there that when *Komat Bina* expanded to the *Partzuf* and *Ohr Bina Matei* in *Kli de Keter*, the *Ohr* reaches all the *Kelim* of the dominion of *VAK* in the *Partzuf* according to their impressions during *Hitpashtut Bet* before its *Histalkut*.

This is so because these are the very *Kelim* that had come into that *Partzuf Bina*. Hence, the *Ohr* reached the three *Kelim de Behinat Achoraim* in the *Rosh*, *Toch*, *Sof* in *ZAT*, which are *Gevura*, *Netzah*, *Yesod*.

Their *He'arah* continues until the *ZON de Kli de Keter* purified to *Behina Aleph* and these *ZON* rose to their *Shoresh*. At that time *Matei* in *HB* to the *Zachar*, meaning in the *ZON* in *Hochma* and *Bina*, which are *Behinat VAK de Hochma*, and *Behinat Komat Bina* to the *Nekeva*.

Then *He'arat GAR* reaches the *Partzuf* and *Matei* in all the *Kelim de Panim* present in the *RTS* in the *ZAT*. These are *Hesed*, *Tifferet*, *Hod*, and the fourth *Ohr* to *Malchut*.

We could say that *Lo Matei* in *Hochma* before the *Kli de Keter* purified to *Behina Aleph*, at which time it turned its *Panim* and gave the *Ohr Hesed* to the *Kli de Hochma*. Thus, *ZON de Hochma* too should have lessened to *Behina Aleph*.

The thing is that the *Kli de Keter* dispensed the *ZON* to *Kli de Hochma* from *Behinat He'arah* before it purified to *Behina Aleph* [as the Rav wrote regarding the *Zachar de Kli de Bina* that was emanated from the *Kli de Hochma* during *Hitpashtut Bet* (item 38 and *Ohr Pnimi* there)].

Only after the *ZON* descended to the *Kli* of *Hochma* did the *Kli de Keter* purify and lowered *Behina Aleph*, meaning the *Ohr Hesed*, to the *Kli* of *Hochma*. Now there are three *Orot* in this *Kli*, which are *Zachar*, in *VAK de Hochma*, *Nukva* in *Komat Bina*, and *Ohr Hesed*, which is the *Ohr ZA*.

You also know that *ZON de Hochma* mated and procreated *Hey ה*, which is the *Behinat Nekeva* to the *Ohr Hesed* that came to *Kli de Bina*. At that time the *ZON de HB* purified from *Behina Bet* to *Behina Aleph* and turned their *Panim* downward, as with *Hitpashtut Bet*, giving the *Ohr Hesed* with the above *Hey* to the *Kli de Hesed*.

After that *Gevura* rose to the *Kli de Hesed* and the *Kli de Gevura* turned its *Panim* downward, giving her residue in *He'arat GAR* to the *Tifferet*. Then *Lo Matei* in *Netzah* since it rose to the *Tifferet* and turned its *Panim* down, giving its residue to *Hod* in *He'arat GAR*. After that *Lo Matei* in *Yesod* since it rose to *Hod*, at which time *Yesod* turned its *Panim* and gave its residue to *Malchut*, which is the *Dalet ד* of the above *Hey ה*.

You should also remember what the Rav wrote above that the *Kelim* illuminated for each other before they turned their *Panim* to give the *Orot*. This is because they are all on an even *Koma*.

This means that they gave the *Hey ה* that was born from the above *Zivug ZON* to each other before they turned their *Panim*. Only *Bina* could not give the above *Hey* to *Hesed* before she turned her *Panim*. This is so because there is a difference of *Koma* between the *Bina* and the *Kli de Hesed*; one is *GAR* and the other is *VAK*.

This is not so between the *Kelim de ZAT* themselves, whose *Koma* is even (see item 38). Therefore, after the above \aleph reached the *Kli de Hesed*, the *Kli de Hesed* gave it to the *Kli de Gevura* before she turned her *Panim* downward.

Hence, afterwards, when she turned her *Panim* downward, she gave the above \aleph along with her residue to the *Kli de Tifferet*. *Kli de Tifferet* gave the above \aleph to *Kli de Netzah* before it turned its *Panim* downward.

Afterwards, when the *Kli de Netzah* turned its *Panim* downward, it gave the above \aleph to *Kli de Hod*, along with its residue. Similarly, *Kli de Hod* gave the \aleph to the *Kli de Yesod* before turning its *Panim* down. Afterwards, when it turned its *Panim* downward, it gave the *Dalet* \daleth of that \aleph to the *Kli de Malchut*.

You already know the two matters regarding the turning of the *Panim* downward (see *Ohr Pnimi* item 40, paragraph, “You must remember”). The first is from the *Behinat Kli*. It turns the place of her administration from *He’arat VAK* to *He’arat GAR*, or vice versa. The second is from the *Behinat Masach*, where its greater *Aviut* is the *Behinat Panim*, and the lesser *Aviut* is the inverting of the *Panim*.

In all the *Kelim de ZA*, whose *Koma* is even from *Behina Aleph*, the turning of the *Panim* in them is only from the *Behinat Kelim*. Still, the *Masach* did not purify during the turning of the *Panim*, except in the turning of the *Panim* in *Yesod*.

In that state the *Masach de Behina Aleph* had already purified to *Komat Malchut*. Thus, after the *Ohr* of the *Dalet* \daleth reached *Malchut* as well, *Malchut* too purified and the entire *Aviut* ceased in the *Masach*.

In that state the *Zivug* had been cancelled and all the *Ohr* departed from the *Partzuf*. Then all the *Orot* rise in *Behinat MAN* to the *Kli de Keter*, to the *ZON de Keter* there, and then their *Masach* thickens to *Behina Bet* once more.

It mates with the *Ohr Elyon* once more and once again extends *Komat Bina*, as in the beginning. *Ohr Bina* is then *Matei* in *Kli de Keter*, and is *Matei* in *Gevura*, *Netzah* and *Yesod* as well. It is not *Matei* in *Hochma*, *Bina*, and *Hesed*, *Tifferet*, *Hod*, and *Malchut*.

After that the *Masach de Behinat ZON de Keter* purifies once more and then *Matei* in *HB*, *Hesed*, and *Tifferet*, in *Hod* and in *Malchut*. It is *Lo Matei* in *Keter*, *Gevura*, *Netzah*, and *Yesod*.

Since it is *Matei* to *Malchut*, the *Zivug* stops, and the *Orot* depart and rise to *Kli de Keter* as *MAN* to the *ZON* there. *Komat Bina* extends to the *Keter* once more and it is once more *Matei* in *Keter*, *Gevura*, *Netzah*, *Yesod*, and *Lo Matei* in *Hochma*, *Bina*, *Hesed*, *Tifferet*, *Hod*, and *Malchut*, and so on and so forth.

This is so because thus the *Orot* always turn in this *Partzuf*, once in *Keter*, *Gevura*, *Netzah*, *Yesod*, and once in *Hochma*, *Bina*, *Hesed*, *Tifferet*, *Hod*, and *Malchut*. They are like candlelight, swaying here and there.

The reason for it is that the *Masach de Behina Bet* is a frail *Masach*, as it is *Behinat Achoraim de Bina* to the *Hochma*. It sucks its power from there, as you already know that the *Behinat Achoraim de Bina* on the *Hochma* is rooted back in *Bina* of the *Ohr Yashar*. It turns backwards to *Hochma* and extends *Hassadim* from *Keter* in the form of *Yod* \aleph and *Nun* \beth of the *Tzadik* ζ , which are opposite to one another.

For this reason the craving for *Hassadim* was imprinted in *Bina*, to prefer the *Ohr Hassadim* to the *Ohr Hochma*, as it is written, “because He delighteth in mercy,” as the Rav says above (item 43). Hence, after the *Zivug* is made on the

Masach of *Behina Bet* and the *Ohr* expands to the *Partzuf*, *Bina* already has *Ohr Hassadim* abundantly.

At that time the *Masach* weakens and purifies because the *Achoraim de Ima* on the *Hochma* cancel too. Though she prefers *Ohr Hassadim* to *Ohr Hochma*, it is only when there is a need for *Ohr de Hassadim*. However, after there is *Ohr Hassadim* abundantly, she turns herself back to the *Ohr Hochma* and cancels her *Achoraim*.

Naturally, the *Masach* that is supported by these *Achoraim* gradually purifies as well, until it purifies into *Behinat Keter*. At that time the *Zivug* stops, and when the *Orot* depart from the *Partzuf* and their *Reshimot* ascend to *Kli de Keter*, contained in the purified *Masach*, *Bina* feels the lack of *Hassadim* once more and her *Achoraim* return to *Hochma*, to its place.

In that state the *Masach* of *Behina Bets* there thickens once more by the force of the *Achoraim de Bina*, and the *Zivug* returns once more, extending the *Koma de Behina Bet*. The abundant *Ohr de Hassadim* returns to the *Partzuf* and *Bina* annuls her *Achoraim* over *Hochma* once more.

After that the *Masach* purifies once more, until it purifies entirely. *Ohr Hassadim* ceases once more and the craving *Reshimot* again rise to *Behinat MAN* to the *Kli de Keter*. She feels the lack of *Hassadim* once more and returns her *Achoraim* to *Hochma*, at which time the *Masach* thickens to *Behina Bet* once more and mates with the *Ohr Elyon* and so on and so forth like a swaying candlelight.

It has now been explained how the *Matei ve Lo Matei* in this *Partzuf* is fixed and always existing. The *Koma de Behina Bet Matei* to the *Kli de Keter*, *Netzah* and *Yesod* also *Matei* in *Gevura*. These are *Behinat Ohr Hassadim* without *He'arat GAR*, but it is in great abundance since they extend from the *Kli de Keter*.

For that reason *Bina* cancels her *Achoraim* and the *Masach* purifies. At that time *Matei* in *Hochma*, *Bina* and *He'arat GAR* reaches the *Partzuf*, and *Matei* in the *Kelim de Panim* as well, which are *Hesed*, *Tifferet*, and *Hod*, until *Matei* in *Malchut*.

At that time the *Aviut* of the *Masach* ceases and the *Zivug* stops. The *Masach* with the *Reshimot* of the *Orot* rises to *Kli de Keter* because of the *Hishtavut Tzura*.

In that state *Bina* feels the lack of *Hassadim*, returns her *Achoraim* to *Hochma* as in the beginning and the *Masach* thickens to *Behina Bet* once more and mates with the *Ohr Elyon*. *Ohr Bina* is *Matei* to the *Kli de Keter* once more; it is again *Matei* in *Keter*, *Gevura*, *Netzah*, and *Yesod*, and *Lo Matei* in *Hochma*, *Bina*, and *Hesed*, *Tifferet*, *Hod*, and *Malchut*, and so on and so forth.

- 48. Now there are several *Behinot*: The first is the unending craving of the *Ohr* of the *Tachton* to cleave to the *Elyon*. When there is *Matei* in *Yesod* there is *Lo Matei* in *Malchut* since then the *Ohr Malchut* ascends there in *Yesod* because of the craving.**

It is similar in all the other *Sefirot* except the *Hesed* with the *Bina*. This is because when there is *Lo Matei* in *Bina*, there is *Lo Matei* in *Hesed*, due to the two distances. When it is *Matei* in *Bina*, it is also *Matei* in *Hesed*, as *Ohr Hesed* is not equal to the entire *Ohr Bina*.

However, that one moment when *Bina* descends to her place, she finds *Hesed* in her place and *Hesed* descends to his place instantly. This is the

meaning of the *VAK* being a degree in and of themselves and cannot cleave to *Bina*, which is from *GAR*.

The matter of *Matei ve Lo Matei* in *GAR* is also a different matter. This is because when it is *Matei* in *Keter*, both *Hochma* and *Bina* rise up in *Keter*. For that reason the *GAR* are regarded as one.

When *Lo Matei* in *Keter*, then *Matei* in *Hochma*. *Bina* should remain there and be *Lo Matei* in *Bina*. However, “because He delighteth in mercy,” it is *Matei* in *Bina* too.

49. You should also know that the measure of time of *Lo Matei* in the *Sefira* is only one moment. This is the meaning of, “For His anger is but for a moment.”

It is so because the *Histalkut* of the *Ohr* when it is *Lo Matei* was because of the wrath and also because the *Tachtonim* do not have the strength. However, the continuation of *Behinat Matei*, which is the return of the *Ohr* below to revive the *Olamot*, has no measure since it will be according to the act of the *Tachtonim*.

This is the meaning of, “life in His will,” according to the desire that will then be, meaning according to the act of humans, so will the stretch of these lives be. Indeed, we have explained above that the first *Histalkut* of the *Orot* was in order to make a *Kli*.

Now that the *Orot* returned a second time in *Hitpashtut Bet*, the *Kelim* were annulled as in the beginning. Hence, the first *Ohr*, being *Ohr Keter*, had to have remained above in all of them and not permeate these *Kelim*.

Thus, only nine *Orot* came in this order, *Ohr Hochma* in the *Kli* of *Keter*, and *Ohr Bina* in the *Kli* of *Hochma*, etc. similarly. Finally, *Ohr Malchut* permeates *Kli Yesod*.

Now the first *Ohr* did not return to the *Kli* that concerns it, which first departed from it. Instead, a different, smaller *Ohr* came in its place. Hence, the *Kelim* remained as *Kelim*; they did not return to being *Orot*, as before.

When the *Orot* began to enter the *Kelim*, the nine *Orot* entered *Keter*, which is the *Ohr Hochma*. This is called *Matei* in *Keter*. After that the *Ohr* that reaches *Keter* departed, namely *Ohr Hochma*, and this is called *Lo Matei*. We should not elaborate in that since we have already elaborated sufficiently in *Behinat Matei ve Lo Matei*.

Yet, the reason that all nine *Orot* entered the *Kli* of *Keter* together in *Hitpashtut Aleph* is that one entered the other. *Ohr Malchut* entered the *Kli* of *Keter*. Afterwards this *Ohr* was pushed down to the place of *Hochma*. Then *Ohr Yesod* entered *Keter* etc. similarly.

Finally, all ten *Orot* entered in the amount of the ten *Kelim*. The reason is understood with the above. In the beginning, when *Ohr Keter* was with them and they all illuminated from its side, none of those *Kelim* had the strength to receive inside, but only one *Ohr*.

Now, however, when *Ohr Keter* did not enter the *Kli*, but remained above and turned its *Achoraim* downward, because of that there is now strength to instill all the *Orot* together into one *Kli*. This is so because all nine *Orot* that now enter *Keter*, are smaller than the first *Ohr Keter* and there is ability to receive them.

Also, when all eight *Orot* entered *Kli de Hochma*, it has the power to receive them, as they are all smaller than *Ohr Hochma*, etc. similarly in all of them.

Ohr Pnimi

49. **The measure of time of *Lo Matei* in the *Sefira* is only one moment.**

This means that the length of time of the departure of the *Ohr* from the entire *Partzuf* is a moment, meaning the time for the ascents of the *Orot* to *MAN* to the *Kli de Keter*, to the *ZON* there. It is so because at that time there is no *Zivug* in the *Partzuf* since the *Masach* purified from its entire *Aviut*. For that reason it is considered a time of wrath.

He thus tells us that the matter of *Matei ve Lo Matei* in the *Partzuf* sways here and there incessantly since at the moment of *Lo Matei* in *Malchut*, the *Orot* rise to *ZON de Keter* and the *Achoraim de Bina* return to their place at once. Then the *aviut de Behina Bet* returns and the *Ohr* of *Komat Bina Matei* to the *Keter* at once.

Thus, this whole thing is like candlelight, swaying here and there. This is because the darkness that is made in the *Partzuf* during the ascent of the *Orot* to *MAN* and before the *Zivug* is made, is very short.

Because of the wrath and also because the *Tachtonim* do not have the strength... in order to make a *Kli*.

All of these three reasons are one thing. This is the meaning of what our sages wrote, "In the beginning, it came up in the thought to create the world in *Midat ha Din*; He saw that the world does not exist, He brought *Midat ha Rachamim* and associated it with *Midat ha Din* (Part 4, Chap 1, *Ohr Pnimi* item 4).

It means that the *Shoresh* of *Midat ha Din* is *Behina Dalet*. This is what emerged first, in *Hitpashtut Aleph*, when there was only one *Kli* of *Malchut* there from the *Behina* of *Aviut de Behina Dalet*. This is the meaning of, "came up in the thought to create the world in *Midat ha Din*.

However, he saw that the world does not exist, that there is no force in the *Tachtonim* to receive the *Ohr* from this hard *Mida* (the noun of *Midat*). Hence, he associated *Midat ha Rachamim* with it, which is the *Behinat Bina*, called *Midat ha Rachamim* in all the places.

This is implied in the *Zohar* (*Ruth*) relating to the verse, "So they two went," which are the two *Heyin* of the Name *HaVaYaH* that were contained as one. It explains that the first *Hey* is the Name *HaVaYaH* is *Behinat Bina*, and the last *Hey* of the Name *HaVaYaH* is the *Behinat Malchut*. They were associated together for the purpose of correcting the world, meaning *Midat ha Rachamim* with *Midat ha Din*.

This association did not occur at once, but bit-by-bit, in the order of the concatenation of the *Partzufim* and the degrees. This work was done entirely by the *Histalkut* of the *Orot*.

It is so because during the first *Histalkut* the *Masach* of *Behina Dalet* had already began to mingle in the first nine *Sefirot* through its ascent from degree

to degree until it reached the *Maatzil*. Also, most of the force of the *Din* disappeared from the *Masach* there since *Behina Dalet* did not leave a *Reshimo* for the *Hamshacha* of the *Orot*.

That became the *Shoresh* of the division of the degree to *Zachar* and *Nekeva*, since only half a *Reshimo* of *Behina Dalet* returned for *Hitpashtut Bet*, meaning the *Reshimo de Hitlabshut*. This became the *Behinat Zachar de Kli de Keter* of *Hitpashtut Bet*, and it is indeed considered half a thing since it lacks the *Behinat Hamshacha* of *Orot*.

For this reason it has become obligated to complete the degree of *Behina Gimel* in *Behinat Hamshacha*. Note, that the rule that a *Zachar* without a *Nekeva* is half a *Guf* extends from here.

Afterwards, in the second *Histalkut*, the *Reshimo* of *Hamshacha de Behina Gimel* disappeared as well, and only *Behina Bet* remained, though the *Zachar* of *Behina Gimel* from *Behinat Hitlabshut* participated with her in *Kli de Keter*. This association extends here too in all the couples of *Zachar* and *Nekeva* in this *Partzuf Bina*.

However, it still could not be finished before the elicitation of *Bina* outside *GAR* and the coming to *Behinat VAK*. This matter was prepared by the *Matei ve Lo Matei* that sways in this *Partzuf Bina*, as it is written in its place.

At that time *Olam Nekudim* came out, where the *Bina* emerged from *Behinat GAR* to *Behinat VAK*. Yet, there was the breaking of the vessels and the matter was ended in *Olam ha Tikun*, in *Olam ha Atzilut*, where the complete association of *Midat ha Rachamim* with *Midat ha Din* emerged.

Thus you see how the *Matei ve Lo Matei* in this *Partzuf* is the origin of the association of *Midat ha Rachamim* with *Din*. He says that the matter of the *Histalkut* of the *Ohr* that always sways because of the *Matei ve Lo Matei* is “because of the wrath,” meaning due to the force of the *Din* in *Behina Dalet*, and the world does not exist in it.

This is so because the *Tachtonim* do not have the strength, which is also the same, meaning that the world cannot exist in it. It is “in order to make a *Kli*,” meaning so that the *Atzmut* can clothe in it in a way that there will not be *Hizdakchut* and *Histalkut Orot* any more.

This was made only at the completion of the association of *Midat ha Rachamim* and *Midat ha Din* together, and not before. This is so because until then the *Orot* were departing in each *Partzuf* and the *Kelim* were not fit for their task. He writes, “in order to make a *Kli*.” Thus, all these three reasons that the *Rav* mentions are one thing.

The act of humans, so will the stretch of these lives be.

Note that this does not refer to the order of the emanation of the *Partzufim* from above downward since there are still no people here who can corrupt or correct. Instead, this refers to the time after the four *Olamot* are proper. At that time the actions of the *Tachtonim* can prolong the Upper Life in this *Partzuf*, or shorten it.

The good deeds draw increased *Shefa*. Also, it is known that any *Hidush* of administration must extend from *Ein Sof*. Thus, if one causes a renewal of administration in one's actions, it extends from *Ein Sof*, travels through *Olam ha Tzimtzum* and from there to the first *Partzuf de AK*. From there on to the second *Partzuf de AK* and from there to this third *Partzuf*, where the matter of *Matei ve Lo Matei* is set. From here on to the rest of the degrees in the four *Olamot ABYA*, reaching this world to be received by Man.

Hence, if the act is complete, you find that the *Shefa* travels through this *Partzuf Bina* and sways there in a way of *Matei ve Lo Matei*. When the time of *Matei ve Lo Matei* reaches that degree to which the *Shefa* is ascribed, it does not move from there quickly, but stretches the time.

By that the *Shefa* extends the time of reception when it reaches a person in this world too. This is called that one's life is prolonged. If, however, the act is flawed, the *Shefa* sways through there very quickly because when the *Shefa Matei* in the designated degree, it does not extend time. Instead, it immediately comes to a state of *Lo Matei*.

Thus, when the *Shefa* reaches a person in this world, he unable to keep it, but only to a very short time. This is the meaning of the wicked being "of few days, and full of trouble." However, here we must remember the meaning of time in spirituality as it has been explained in the end *Histaklut Pnimit* Part 1.

50. *When the *Orot* reenter, *Ohr Hochma* enters in *Keter*. At that time the *Ohr Keter* inside it, which remained during the *Histalkut* since the *Kli* is not completed before the *Ohr* drifts three degrees away from it, and this does not apply to *GAR*, then the *Ohr Keter* that remained there inside the *Ohr Hochma* now enters and clothes inside it.

It becomes a *Neshama* to it since it is the *Ohr Keter* and becomes *Dechura* while the *Hochma* around it becomes *Nukva*. At that time the selected *Ohr* clothes inside *Hochma* and what slightly darkened due to the distance of the *Orot* from there will remain as *Kli*.

It is so for two reasons: A – because of the distancing of the *Ohr* from there, which induces darkness to it. Moreover, even the best of it leaves and clothes inside the *Ohr Hochma* that enters there.

At that time the first *Ohr* that remains from *Keter* is deducted and becomes a *Kli* for *Keter* since the *Ohr Hochma* severs them. Thus, on the contrary, the coming of the *Orot* in their current *Hitpashtut* is the cause of the making of the *Kli* in these *GAR*. The *Kelim* were not made during their *Histalkut*.

There is yet another reason: The *Ohr* of *Behinat Keter* remained above since it never again entered these *Kelim*, but only remained at the end of these *Yod Shorashim* or *Orot* above. It turned its *Achoraim* downward, hence the *Orot* are now fewer than in the beginning, even during the *Histalkut*.

It is similar in the second *Kli* of *Hochma* that *Ohr Bina* entered inside it. At that time the *Ohr Hochma* clothes inside it and the *Ohr* that remains darkens and becomes a *Kli* because of its distancing, though it is not complete remoteness.

Now there are *Zachar* and *Nekeva* in the *Keter* together and *Zachar* and *Nekeva* in *Hochma*. You find that *Keter* and *Hochma* are never cancelled from existence and make females from males since their *Orot* themselves remain in their place, though they are not as complete as in the beginning. Moreover, the rest of the *Orot* that have now come, are added to them and become females to them.

50. **Three degrees away from it, and this does not apply to GAR.**

It has already been explained above in *Ohr Pnimi* regarding the Rav's words (item 27) that there are two necessary conditions to complete the *Kli*. The first is completing the outer half of the wall. This is discerned as the place to receive the *Ohr Makif*.

Since there is no *Ohr* that does not have *Pnimi* and *Makif*, there is also no *Kli* that does not have a *Kli Pnimi* and *Kli Hitzon*, qualified to receive the two *Behinot* in the *Ohr*. Hence, the Rav calls them two halves of the wall (see Part 4, Chap 5, item 5), since it is a necessary condition in the wall of the *Kli*, meaning as a qualification of the *Kli* to receive any *Ohr* within. This is the first condition.

The second condition is that at one time it will be empty of any *Ohr*, even *Behinat Ohr Makif*, as it is the *Histalkut* of the *Ohr* that makes it a *Kli*.

For this reason the *Kelim* that were made in *Hitpashtut Aleph* were only for the ZAT, which are ZON since *Malchut* attained the inner *NRNHY* in completeness during the *Hitpashtut*. Hence, when she rose to ZA, she acquired the first *Ohr Makif* and when she rose to *Bina* she attained the second *Ohr Makif*. When she rose to *Hochma* she no longer received any *Ohr*, as the Rav says (Part 4, Chap 6, item 15).

Hence, when she drifted three degrees away from her *Kli*, namely *Hochma*, *Bina*, and ZA, and came to *Hochma*, the two above conditions were completed, as she had already attained the outer half of the wall to receive the two *Makifim*. After that she does not receive any *Ohr*, hence her *Kli* is completed.

However, the ZA is not finished before it comes to the *Maatzil* because when ZA ascends to *Keter*, it receives the second *Ohr Makif* there. For that reason there is no longer complete *Histalkut* of the *Ohr* from its *Kli*. Afterwards, when it departs from *Keter* too and comes to the *Maatzil*, its *Kli* darkens and ends.

However, the GAR, which are *KHB*, did not receive any *Makifim* there in *Hitpashtut Aleph*. Also, the *Ohr* did not stop entirely from them since even when the *Bina* comes to *Keter* she still receives her *Behinat* inner *Yechida*. For this reason they lack the two conditions and that is why they were not made into *Kelim* to the GAR in that *Hitpashtut Aleph*.

The selected *Ohr* clothes inside *Hochma* and what slightly darkened due to the distance of the *Orot* from there will remain as *Kli*.

This means that the *Reshimo* consists of *Ohr* and *Kli* like the collective *Ohr* from which it remained. You already know from the Rav's words above (Part 4, Chap 6 item 2) that before it departed in *Hitpashtut Aleph*, the two *Orot* were mixed with the *Kelim*, and there is no discrimination of a *Kli* there.

Hence, the other *Reshimot* that remain of these *Orot* too, were also mixed of *Ohr* and *Kli* together (see Part 4, *Histaklut Pnimit* item 48). It is all the more so in the *Kelim de GAR* as even the *Kelim* themselves are still not considered *Kelim*.

Hence, now the *Orot* returned in *Hitpashtut Bet* and came *Zachar* and *Nekeva* in *Kli de Keter*. The *Zachar* is from the *Behinat Reshimo de Ohr Keter de Hitpashtut Aleph*. The *Reshimo* is divided into two *Behinat Ohr* and *Kli* in it.

The best in it, the *Behinat Ohr*, becomes the *Behinat Ohr* of the *Zachar de Kli de Keter*, and the worst in it, the *Behinat Kli* that was mixed in it, departs from it because of the *Ohr Hochma* that clothed that *Kli de Keter* too. Since the *Ohr Hochma* clothed in the *Kli* of the *Reshimo* the *Hochma* separates between the

Ohr of the *Reshimo* and its *Kli*. At that time the *Kli* darkens and the *Behinat Kli* ends in it, as the Rav says.

Their current *Hitpashtut* is the cause of the making of the *Kli* in these *GAR*.

This is so because the *Ohr* of *Hochma* that clothed the *Kli de Keter* separated between the *Ohr* and the *Kli* of the *Reshimo*, which weakens the *Reshimo* of *Hitpashtut Aleph* too. As long as the *Reshimo* is complete, the *Kli* is strengthened by the *Reshimo* in it even after the *Ohr* drifts three degrees away from it.

However, now the *Behinat Reshimo* too has weakened after the *Behinat Kli* has been deducted from it. By that it also attains the *Behinat* outer half of the wall, since the *Kli* consists of the *Behina Gimel* too because of her clothing of *Ohr Hochma*, which is *Behina Gimel*, being *Behinat Hitzoniut* to *Behina Dalet*.

Similarly, the *Kli de Hochma* of *Hitpashtut Aleph* that *Ohr Bina* clothes, attains half of its outer wall since *Ohr ZA* is *Behina Aleph*, being *Hitzoniut* to *Behina Bet*. Thus, the *Kelim de GAR* were made by the current *Hitpashtut* and the *Etzem* of the *Hitpashtut* causes them to be made into *Kelim*.

The Rav gives three reasons here regarding the completion of the *Kelim de GAR*:

1. Due to the exit and distancing of the best *Ohr* of the *Reshimo* from the worst, most *Av Ohr* in it. Hence, the *Ohr Av* of the *Reshimo* became a complete *Kli*.
2. The coming of a new *Ohr* of *Hochma*, clothing that *Ohr Av* of the *Reshimo* which comes between and separates the best *Ohr* of the *Reshimo* from the most *Av Ohr* of the *Reshimo*. This makes the *Av Ohr* a complete *Kli*.
3. Because of the *Achoraim* of the *Ohr Keter* that remains standing in the *Rosh* and did not expand to the *Guf* once more in this *Hitpashtut Bet*. These *Achoraim* lessen the *Ohr GAR* even more than it was during the departure itself. Thus, it darkens the *Kelim* more than a distance of three degrees and therefore they have not become *Kelim* during the making of the *Achoraim* of the *Kelim* under the *Malchut* of the *Rosh*.

***Zachar* and *Nekeva* in the *Keter* together and *Zachar* and *Nekeva* in *Hochma*.**

The *Reshimo de Keter de Hitpashtut Aleph* has become the *Zachar de Keter*, and the *Reshimo de Hochma* of *Hitpashtut Aleph* has become the *Zachar de Hochma*. Also, *Ohr Hochma de Hitpashtut Bet* that comes anew has become the *Behinat Nekeva de Kli de Hochma*.

51. It is the same matter in *Bina* too, except there is a difference in her, which is that some *Ohr Bina* remains in her during the *Histalkut*, and now *Ohr Hesed* enters her.

It is known that *Hesed* is the son of *Bina* and it cannot be the *Zachar* while the *Ohr Bina* itself a *Nekeva* to it. If we say that the *Ohr Bina* will be a *Zachar* and the *Ohr Hesed* will be a *Nekeva*, that too is impossible.

This is why that turning *Panim be Panim* that we described above is needed. When the eight *Orot* are given to her, *Hochma* turns her *Panim*

downward and the *Zachar* and *Nekeva* of *Hochma* mate there in their place.

They educe one *Ohr* through their *Zivug*, called *Yod*, which is then dispensed below by turning their *Panim* to *Bina*. At that time that *Yod* clothes inside the *Ohr Bina* as the others did, the *Yod* becomes a *Zachar*, and the *Bina Nukva*.

Afterwards, when the seven *Orot* are placed in the *Kli* of *Bina*, the *Ohr Hesed* is placed in her and the *Ohr Hesed* remains in her in *Behinat MAN* permanently.

Ohr Pnimi

51. **That the *Ohr Bina* will be a *Zachar* and the *Ohr Hesed* will be a *Nekeva*, that too is impossible.**

This is so because the *Eser Sefirot* are discerned as two males, being *Hochma* and *ZA*, and two *Nekevot* (pl. for *Nekeva*), which are *Bina* and *Malchut*. *Zachar* means *Hitpashtut* of *Ohr* and *Nekeva* means reception of *Ohr*.

Your sign is that the *Zachar* faces downwards to dispense to the *Tachtonim*, and the *Nekeva* faces upward, to receive. This relationship is rooted back in the *Eser Sefirot* of *Ohr Yashar* since *Keter de Ohr Yashar* is the *Shoresh* and the first *Hitpashtut* from the *Shoresh* is *Ohr Hochma*. The second *Hitpashtut* is *Ohr de Hassadim*, meaning the *ZA*, and they are both discerned as *Zecharim* (pl. for *Zachar*).

Bina is the *Nekeva* of *Hochma*, and *Malchut* is the *Nekeva* of the *ZA*. He writes that it cannot be said that *Ohr Bina* will be a *Zachar* and *Ohr Hesed* will be a *Nekeva*. This is so because the nature of the *Orot* is opposite at their *Shoresh*: *Ohr Hesed* is *Zachar*, meaning *Ohr ZA*, and *Ohr Bina* is *Nekeva*, as we have explained.

Hochma* turns her *Panim* downward etc.** This has already been explained above (*Ohr Pnimi* item 35, sub header "Hochma***") and study it there.

Mate etc. one *Ohr* through their *Zivug*, called *Yod*.

Regarding this *Zivug* see *Ohr Pnimi* item 35. Although this *Zachar* comes from the *Zivug de HB*, it is considered their *Behinat VAK* where each upshot is regarded as *VAK* of its progenitors. However, since it is *VAK de Hochma*, which is *Yod* ^א, its own value is also considered *Yod*. However, a true *Behinat VAK* is always named in *Vav* ^ב.

That *Yod* clothes inside the *Ohr Bina*.

This means the *reshimot* that remain in the *Kli de Bina* from the time of *Hitpashtut Aleph*, after the *Ohr Bina* departed from there. It is so because all the *Orot* left *Reshimot* there in their *Kelim* during their *Histalkut* from them, as the *Rav* says above (Part 4, Chap 2 item 2), and that *Reshimo* in *Kli de Bina* became the *Behinat Nekeva* to the ^א.

52. **This *Ohr* of *Bina* is among the first *Orot* that remained there, and this *Yod* that it came into from the *Zivug de ZON* inside *Hochma* is renewed. Hence, how will *Bina*, which is the *Shoresh*, become a *Nekeva* to this renewed *Ohr*, which is from *Hochma*?**

The answer is that we have already explained that this *Ohr* of *Bina* is not a great *Ohr*, since there are three distances between it and the *Ohr*, though they are not three complete distances. It is not so in the *Hochma* above.

In addition, this *Ohr Bina* remained here during the *Histalkut*, when his intention was not to shine, but the Upper *Nukva* in *Hochma* intended to shine at the time of the *Hitpashtut*. Hence, the son, begotten by both can be more interior than this *Bina*, much less form the *Hesed* that now came, though it too is from the *Behina* of *Hitpashtut*. However, it is still three degrees below *Hochma*.

Ohr Pnimi

52. This *Ohr* of *Bina* is among the first *Orot* that remained there.

It means that this is what remains of the *Orot* of the first *Hitpashtut de AK*, as mentioned in the previous item.

53. Generally speaking, there is *YH* in *Keter*, which is *ZON*, *Keter* and *Hochma*. In *Hochma* there is *ZON*, and this is another *YH*, and it is *HB*. In *Bina* there is another *YH*, which is *ZON*. It is the renewed *Hochma* from the *Zivug Elyon* in *ZON* in *Hochma*, which is *Yod*. The *Bina* is *Nekeva* to him and it is the *Ot Hey*. Thus there are *YH* here as well. There is also *Ohr Hesed* in her, which is *Behinat* son.

In addition, every one of these *GAR* is called *Ot Yod* in the filling. The *Keter* contains *Yod YH*, and the *Kli* itself is the *Dalet* of the *Yod*. *Hochma* too contains *Yod*, which is *YH*, *ZON*, and the *Dalet* is the *Kli*.

However, *Bina* is called *Yod* in the *Behinat* three *Orot* in her, ordered as *YDV*, and they are *Hochma*, *Bina*, and *Hesed*. Yet, the *Kli* is not mentioned here.

There is yet another reason why the drop of *Yod* from the *Zivug Hochma* is the husband of this lower *Bina*: Since when *ZON* in *Hochma* mate, they do not educe that drop from her *Atzmut*, but from above, meaning from the *Keter*. This is why his force is greater than the *Ohr* of the lower *Bina*.

Ohr Pnimi

53. *Bina* is called *Yod* in the *Behinat* three *Orot* in her, ordered as *YDV*.

The *Zachar* is named *Yod* after the *Hochma*, being her upshot. The *Nekeva*, which is *Bina*, with the *Ohr Hesed* in her, is the *Hey* ך. The *Ohr Hesed* is considered the *Vav* ם in the *Hey* and the *Bina* is considered the *Dalet* ד that surrounds the *Vav*. This is so because it is the *Behinat GAR* of that *Vav*.

54. However, there was no existence of *ZON* in the rest of the *Sefirot*, as they are all males, and they are also complete *Kelim*. Only that *Ohr* that has reentered is present.

Thus, the *Ohr* of *Gevura* entered in *Hesed* and etc. similarly until you find that the *Ohr* of *Malchut* is in *Kli* of *Yesod*. Here there is also a first question: How will a *Zachar* be turned into a *Nekeva*?

Know, that this is why ZON in Bina had to mate and educe one Hey in its mold. It was divided into two, which are DV, and the Ot Vav entered the Kli Yesod, as a Zachar of Malchut there, since this Ot Vav is several degrees higher than the Ohr Malchut in Yesod.

This is why they are ZON. Afterwards, the Ot Dalet descended in Malchut and completed there in her place. Thus, there are ZON in the Dalet Behinot, which are KHB Yesod. This is the reason for the above question in these four, unlike in the others.

Ohr Pnimi

54. Ohr of Malchut is in Kli of Yesod.

After the *Behina Aleph* of the *Ohr Hod* had purified into *Behinat Keter*, meaning extending only *Komat Ohr Malchut*, the *Ohr* was given to the *Kli* of *Yesod*. This is why he writes, “*Ohr of Malchut is in Kli of Yesod*” (see above *Ohr Pnimi* item 45).

Vav entered the Kli Yesod, as a Zachar of Malchut there, since this Ot Vav is several degrees higher.

This *Vav* ך is from *Komat Behina Aleph*. After *Bina* purified into *Koma de Behina Aleph*, the above *Hey* ה to the *Kelim de VAK* along with the *Ohr Hesed*.

Hod too gave the above *Hey* ה to the *Yesod* as mere *He'arah* and not through the *Hizdakchut* of *Behina Aleph* (see the *Rav's* words item 43). After the *Hod* illuminated the *Hey* in it, it purified into *Komat Malchut* and gave this residue to the *Yesod*.

Thus, the ך from the ה that took the *Yesod* has *Koma* of *Behina Aleph*, like the *ZA*. Hence, it is the *Zachar* of the *Kli de Yesod* to the *Ohr* of *Komat Malchut* in it, which is the *Nekeva* in it.

He writes, “This *Ot Vav* is several degrees higher than the *Ohr Malchut* in *Yesod*.” The first is that it is *Komat Behina Aleph*, and the second is that it comes from the *Zivug* of *ZON de Bina*.

55. *We have already explained that there are five Orot in two Kelim. This is because there is ZON in the Kelim of Hochma and there is ZON in the Kli of Bina, and a son, which is the above Hesed.

These ascents depend on the actions of the Tachtonim. Sometimes all five Orot ascend, and sometimes only four ascend and the Ohr Hesed, which is a son, remains below in the Kli of Bina.

We have explained above that there is ZON in each of these GAR. They are called YH, Yod in the Zachar, and Hey in the Nukva.

Know, that when all these five Orot rise in Keter, they are sometimes incorporated in the Nukva, and sometimes in the Dechura. Sometimes some of them are in Nukva and some of them in the Dechura. Know, that when only four Orot ascend, they always incorporate only in the Nukva.

Ohr Pnimi

55. **There is ZON in the Kli of Bina, and a son, which is the above Hesed.**

The *Zachar* is the *Yod* that was born by the *ZON de Kli de Hochma*, and the *Nekeva* is the *Reshimo* that remained in the *Kli de Bina* from the time of *Hitpashtut Aleph*. The son there is the *Ohr Hesed* that dispensed *Hochma* to the *Kli de Bina* after *ZON de Hochma* had purified to *Behina Aleph* (see item 51).

These ascents depend on the actions of the Tachtonim.

When *Lo Matei* in *Hochma* and *Bina* because they purified to *Behina Aleph* and *Komat HB* disappeared from the *Partzuf*, *HB* rise to the *Keter*. Through their ascent to *ZON de Keter*, they induce the return of the *Aviut* of *Behina Gimel* to the *Masach de ZON de Keter*.

At that time they mate with the *Ohr Elyon* once more and once more extend *Komat Hochma* as in the beginning (see *Ohr Pnimi* item 36). It is similar in the second *Behina* of the *Hitpashtut*, meaning *Partzuf Bina de AK*.

When *Lo Matei* in *Hochma*, *Bina*, and *Hesed*, *Tifferet*, *Hod*, and *Malchut* (see *Ohr Pnimi* item 47, par. "You already know the two matters"), all the *Orot* rise to the *Keter*, to the *ZON* there. This causes the return of the *Aviut de Behina Bet* to the *Masach* there.

Then *Komat Bina* emerges once again as in the beginning on these two kinds of ascents, namely the ascents of *Hitpashtut Bet*, called *Partzuf Hochma de AK*, and the ascents of the second *Behina* of the perpetual *Hitpashtut* in *Matei ve Lo Matei*, called *Partzuf Bina de AK* (see the Rav's words item 47). All the words of the Rav before us revolve around that. Regarding his statement that they are dependent on the actions of the *Tachtonim*, that has been explained above (*Ohr Pnimi* item 49, subsection "The act of humans").

Sometimes all five Orot ascend, and sometimes only four ascend and the Ohr Hesed, which is a son, remains below in the Kli of Bina.

It is so because only four *Orot* rise in *Partzuf Hochma*, which are *ZON de Kli de Hochma*, and *ZON de Kli de Bina*. But, the *Ohr Hesed* that contains the entire *ZAT* does not ascend throughout the rest of *Hitpashtut Bet* of the first *Behina* until the completion of that *Hitpashtut* (see item 46 and *Ohr Pnimi* item 47).

In this manner, only the four *Orot* in *HB* rose to *Keter* throughout all exits and entrances. It is so because only *Behina Bet* purified and her *Koma* disappeared in the *Shoresh* in *Keter*.

Yet, *Behina Aleph* did not purify but only at the end of the *Hitpashtut*, which is only at the coming of the *Orot* to *Yesod* and *Malchut*. At that time the perpetual *Hitpashtut* of *Matei ve Lo Matei* begins, called *Partzuf Bina*.

Five *Orot* ascend in this *Partzuf* since here too the *Ohr Hesed* that contains the whole *ZAT* rises to *Keter*. This is so because here the *Matei ve Lo Matei* applies perpetually, because every time it *Matei* to *Malchut*, it is after the *Hizdakchut de Behina Aleph*.

When *Malchut* too purifies, all the *Orot* rise to *Keter*. Thus, every time it is *Lo Matei* in the *Malchut*, the five *Orot*, which are *ZON de HB*, and the *Hesed* that contains *ZAT*, rise to the *Keter*. He writes that sometimes four *Orot* rise, meaning in *Partzuf Hochma*, and sometimes five *Orot* ascend, meaning in *Partzuf Bina*.

Only four Orot ascend, they always incorporate only in the Nukva.

You know that there are *Zachar* and *Nekeva* in the *Kli de Keter*. There are two *Kelim* in *Partzuf Hochma de AK*, which is *Hitpashtut Bet*, one for the *Zachar* and the other for the *Nekeva*. Hence, when the *Orot* rise to the *Keter*, they all come, meaning the four *Orot*, to the *Kli* of the *Nekeva* since she receives them for *MAN* within her, but not the *Zachar* since all the ascents for *MAN* are only to the *Nekeva*.

However, when five *Orot* rise, it is depicted only in a *Partzuf* where there is perpetual *Matei ve Lo Matei*. Every *Lo Matei* in *Malchut*, all the *Orot* rise to *MAN* to the *Keter*, meaning the *Hesed* too.

Since there is not more than one *Kli de Zachar* in *Partzuf Bina*, the *Nukva* too clothes the *Kli de Zachar*. Hence, the *Orot* must ascend to the *Kli de Zachar*, since the *Nukva* is there too.

56. We shall now explain this division, and say, that before these *Orot* rise above to be incorporated in the *Keter*, the name *YH* in the *Keter* is *Pashut* without filling. Yet, there will be filling in them when these *Orot* ascend upwards.

There are three fillings, in *Yodin*, in *Heyin*, or in *Alephin*. When only four *Orot* ascend, they are all incorporated in the *Nukva*, which is the *Hey* of the name *YH* in the *Keter*. At that time the filling of that *Hey* is in *Yod*, like this: *HY*.

Ohr Pnimi

56. The name *YH* in the *Keter* is *Pashut* without filling.

It is so because the *ZON de Keter* purified from the *Behina Gimel* in them, the *Zivug* stopped, the *Komot* of the *ZON* departed to their *Shoresh*, and only the *Reshimot* of *ZON* remained in *Kli de Keter*. At that time they are considered a simple name *YH*, without the filling in them, meaning the measure of *Aviut* that extends the measure of their *Koma* and fills them with their *Ohr*.

In *Yodin*, in *Heyin*, or in *Alephin*.

The *Aviut de Behina Gimel* that extends *Komat Hochma* is called “filling of *Yodin*”. *Aviut de Behina Bet* that extends *Komat Bina* is also called “filling of *Yodin*”, except the *Aleph* in the *Vav* in it, such as this *Yod* ך', *Hey* ך, *Vav* ךׂ, *Hey* ך. The *Behinat ZA* is *HaVaYaH* in filling of *Alephin*, and the *Behinat Malchut* is *HaVaYaH* in filling of *Heyin*.

When only four *Orot* ascend, they are all incorporated in the *Nukva*, which is the *Hey* of the name *YH*.

It means that the *Kli de Nukva* is the *Hey* ך de *YH*, because only the *Kelim* are called *Otiot* and not the *Orot* themselves, and remember that (see the Rav’s words in Part 4, Chap 3, item 12). The fulfillment of that *Hey* is in the *Yod*, like this: ך. It is so because the *Aviut de Behina Gimel* is called *Yod*.

It has been explained above (*Ohr Pnimi* item 40) that because of the ascent of the *Zachar de Hochma* from *Aviut de Behina Gimel*, the *Nukva de Keter* returns and receives this *Aviut de Behina Gimel* in her *Masach*. It follows that the *Hey*, which is *Nukva de Keter*, is filled with *Yod*.

57. The thing is that when four *Orot* ascend in the *Nukva* the lower three are cancelled in the first, since *Ohr Hochma* always cancels the others, and

then all three are annulled in the *Ot Yod* י, which is the *Hochma*. This is why the filling of this *Hey* ה is with *Yod* י.

Ohr Pnimi

57. *Hochma* always cancels the others, and then all three are annulled in the *Ot Yod* י.

It means that *Komat Hochma* contains within it all the other lower *Komot*, as the Rav says above (item 37): “We have a great rule in our hands: the *Elyon* is greater than everything below it.” Thus, each *Koma* is named only after its highest *Sefira*.

58. However, know that *ZON* in the *Keter* rise above in their *Shorashim*, which is the meaning of *Lo Matei*. At that time the nine *Sefirot* in each of them rise, and two *Malchuyot* (pl. for *Malchut*) remain below, the *Zachar Malchut* and the *Nekeva Malchut*. They are called *YH* since they are *Pshutim* (pl. for *Pashut*), without filling.

Ohr Pnimi

58. Two *Malchuyot* (pl. for *Malchut*) remain below, the *Zachar Malchut* and the *Nekeva Malchut*. They are called *YH* since they are *Pshutim* (pl. for *Pashut*), without filling.

This means that the *Reshimot* that remain from the *Orot ZON* after their departure are the *Behinot Malchut* of the *ZON*. This is because a *Reshimo* is considered *Behinat Malchut* of the *Ohr* that departed and they are simple, without filling, meaning the measure of *Aviut* in the *Masach* that extends the measure of the *Koma*. Since their measure of *Aviut* has purified, the *Orot* departed, and this is why they are simple.

59. Yet, you should know that then the two *Melachim* are equal. Although the *Zachar* is greater than the *Nukva*, still, now they are equal since the *Behinat Ohr Zachar* is in the form of *Histalkut*, as mentioned above. When these *Orot* wanted to depart in order to make a *Kli*, these *Orot* remained in *Keter Hochma Bina*, as we have said above, I wish to say the *Reshimot*.

It turns out, that the *Ohr Zachar* of the *Keter* is in the form of *Histalkut*, the *Ohr Nukva* in the *Keter* is in the form of *Panim*, and hence the *Ohr Zachar* and the *Ohr Nekeva* are equal this time. Moreover, since the *Zachar* left itself outside, under the *Shorashim*, the *Zachar* has a great craving to ascend once more, which is not so in the *Nukva*.

Hence, almost all the *Ohr Zachar* rises upwards and only very little *Ohr* remains. Yet, because the *Nukva* does not have a *Shoresh* above like the *Zachar* in the *Keter*, she does not have such a craving and desire to rise, and most of the *Ohr* remains in her *Kli*.

For that reason they cannot be equal, the two *Malchuyot* together, *Zachar* and *Nekeva*. Yet when they return, the *Zachar* comes with all its *Ohr* and also takes a great *Ohr* from the *Shoresh* of *Keter* above it. Thus, when they return, the *Nukva* cannot receive the entire *Ohr* of the *Zachar*, only the *VAK*.

- 60. In order to understand that, there is one thing you must know first, and this is it: There is a difference between the first time in *Atzilut* and the time that follows. The first time in all of them is when the *Ohr Zachar* of *Keter* remains during the first *Histalkut*.**

Afterwards, in *Hitpashtut Bet*, when the *Hochma* enters the *Kli* of *Keter*, it does not enter the *Kli* of the *Zachar*, but only enters in the *Kli* of the *Nekeva* itself, which is the *Hey* of the *YH*. Thus *ZON* are in two *Kelim*.

However, in *Histalkut Bet*, when both *ZON* rose up and equalized together, they all received *He'arah* from the *Keter Elyon* together. Hence, when they come and return in their *Kelim*, both enter the *Kli* of the *Zachar* and the *Malchut* of the *Nukva* remains in her *Kli* of *Hey* ה.

Ohr Pnimi

60. **There is a difference between the first time in *Atzilut* and the time that follows.**

It has been explained above that first the *Ohr* expanded in *Matei ve Lo Matei* in ten exits and ten entrances of all ten *Orot* until it came to the *Malchut*. After that it became *Matei ve Lo Matei* a second time, perpetual. This means that every time the *Hitpashtut* reaches *Malchut* it returns.

It has been explained that the first *Behina*, meaning the *Matei ve Lo Matei* that reached the *Malchut* once, is called *Partzuf Hochma de AK*, or *AB de AK*. The perpetual *Matei ve Lo Matei* that goes back and forth is another *Behina*, called *Partzuf Bina de AK*, or *SAG de AK*.

He writes, "There is a difference between the first time in *Atzilut*," meaning the *Matei ve Lo Matei* once until it reaches *Malchut*. "The time that follows" means the *Matei ve Lo Matei* after it reached the *Malchut* in the first time, which is the perpetual *Matei ve Lo Matei*.

The first time in all of them etc. are in two *Kelim* etc.

It is so because these two *Kelim* of *Zachar* and *Nekeva* emerged right at the time of the coming of the *Ohr* back to the *Partzuf* by the double *Haka'ot* (pl. for *Hakaa*) of the *Reshimo* that remains in *Keter* to the *Ohr* that comes to the *Partzuf* anew.

The Rav explains (Part 4, Chap 4, item 6) that a small *Ohr* does not strike a bigger *Ohr*. Still, because there is merit in the *Ohr Hochma* that comes anew from above unlike the *Reshimo*, whose *Zivug* and her *Ohr* have already departed, the *Hochma* can strike the *Reshimo* and educe *Nitzotzin* from her.

Yet, this reason is sufficient only for the *Ohr Hochma*. Because of its coming anew from the *Zivug* above, it thus equalizes with the *Reshimo* whose *Zivug* has already departed.

However, this is not enough for *Partzuf Bina de AK* since although *Ohr Bina* came anew, its power is still not enough to strike the *Reshimo* and educe *Nitzotzin* for the *Kli*. For that reason a *Kli* for the *Nekeva* was not made here, but it is clothed in the *Kli de Zachar* that remains of the previous *Hitpashtut Bet*.

Furthermore, the Rav has already written (Part 4, Chap 3, item 10) that the whole reason for the beating of the *Orot* on each other is only between two opposite and contradicting *Orot* in their nature. The *Reshimo de Keter* prevents *He'arat GAR* because of the *Achoraim de Ohr Keter* that stands at the *Rosh*

(see *Ohr Pnimi* item 40, paragraph “The *Masach de Keter* purified”). Also, the whole *He’arah* of *Ohr Hochma* is only *Behinat GAR*, as it is written there.

Since they are divided in their nature, they beat on each other. However, in *Partzuf Bina*, whose *Reshimo* remains from the *Ohr Hochma de Hitpashtut Bet* and the *Ohr* that comes anew is the *Ohr Bina*, it is known that *Hochma* and *Bina* are not in disparity of nature. On the contrary, *AVI* stay as one (as the Rav says in item 39).

Hence, there is no *Hakaa* between the *Reshimo* and the *Ohr Bina*, there are no *Nitzotzin* for new *Kelim* from the *Nekeva*, and for this reason, the *Nekeva* clothes in *Kli de Zachar*. This does not contradict what the Rav wrote above (item 3), that the *Ohr Hochma* clothed in the bad *Ohr de Reshimo de Keter* and the *Ohr* of the *Reshimo de Keter* inside *Hochma*. Thus, the *Ohr Hochma* and the *Reshimo* have only one *Kli*, while here he says that they have two *Kelim*.

The thing is that they clothe each other like the particular degrees in the *Partzufim* of *Atzilut*. This means that the *Kli de Hochma* clothes in *Kli de Keter*, and the *Ohr Av* of the *Reshimo* clothes inside *Kli de Hochma*. *Ohr Hochma* clothes inside the *Ohr Av* of the *Reshimo* and the selected *Ohr* of the *Reshimo* clothes inside the *Ohr Hochma*.

In *Histalkut Bet*, when both *ZON* rose up etc. both enter the *Kli* of the *Zachar*.

The *Histalkut* of the *Matei ve Lo Matei* of the first time is called *Histalkut Bet*. This is because *Partzuf Keter de AK* is *Hitpashtut Aleph*, and the *Histalkut* of *Partzuf Keter* is called *Histalkut Aleph*. *Partzuf Hochma de AK* is *Hitpashtut Bet* and the *Histalkut* of *Partzuf Hochma* is called *Histalkut Bet*.

As in the first *Histalkut*, the Rav explained above (item 6) that prior to *Hitpashtut Bet*, the *ZON de Keter* rose up, being the *Reshimo de Behina Dalet de Hitlabshut* and the *Reshimo de Behina Gimel*. There, both received *He’arah* from the *Keter Elyon*.

Similarly, in the second *Histalkut*, prior to the *Hitpashtut* of *Partzuf Bina*, the two *Reshimot* rose. These are the *Reshimo de Behina Gimel* of *Hitlabshut* and the *Reshimo de Behina Bet*, which are *Behinat ZON de Keter de Partzuf Bina*.

Both of them rose to the *Malchut de Rosh* and there received *He’arah* from the *Keter Elyon* together. Through this *He’arah*, the *Nekeva* acquired *Hishtavut* with the *Zachar*, and for that reason the *Nekeva* could clothe the *Kli* of the *Zachar*.

- 61. This is always so after the first time since the *ZON* always remain in the *Kli Zachar* and mate there together. It turns out that the *Yod*, which is the *Kli* of the *Zachar*, were both *ZON*.**

When they mate, the *Nukva* does not tolerate the *Ohr Zachar*, except from its *VAK*. Two sons stem from the *Zivug* of these *ZON* that were incorporated in the simple *Ot Yod*, following their example. They are the *VD (Vav Dalet)* filling of *Yod*.

Ohr Pnimi

61. **The *Nukva* does not tolerate the *Ohr Zachar*, except from its *VAK*.**

This is because the *Ohr Hochma* remains in the *Rosh* under the *Malchut* because its *Achoraim* is below and prevents *He’arat GAR* from the *Keter de Guf (Ohr Pnimi* item 40, par. “We must understand that thing.”).

There it explains it regarding *Partzuf Hochma*, and the same applies in *Partzuf Bina* as well. This is because there is one reason for both: Since the *Ohr* that remains in the *Rosh* cannot expand to the *Guf* by itself. Although its *Reshimo* shines in the *Guf*, such a *He'arah* is still considered to be through the *Achoraim*, preventing *He'arat GAR*. This is why he says, “the *Nukva* does not tolerate the *Ohr Zachar*, except from its *VAK*.”

Two sons stem from the *Zivug* of these *ZON* that were incorporated in the simple *Ot Yod*, following their example. They are the *VD (Vav Dalet)* filling of *Yod*.

It means that as the *ZON de Keter* in the *Partzuf Hochma de AK* emanated the *ZON* to *Kli de Hochma* of that *Partzuf*, so here the *ZON de Keter* in *Partzuf Bina* educed the *ZON* to the *Kli Hochma* here, through their *Zivug* together. The difference is in the measure of the *Koma*, since in *Partzuf Hochma* the *ZON de Kli de Hochma* are regarded as *YH* (see the Rav's words item 53).

Here, however, there is only *Behinat Ohr Bina* even in *ZON de Keter*. Hence there is no longer *Behinat GAR* in the *ZON de Hochma* that were emanated by their *Zivug*, but *Behinat VAK de GAR*. This is because it is similar to the *ZON de Kli de Bina*, emanated from the *ZON de Hochma* in *Partzuf Hochma de AK*.

It is so because the *Komat ZON de Keter* of *Partzuf Bina* is equal to the *Komat ZON de Hochma* in *Partzuf Hochma de AK* (see *Ohr Pnimi* item 47, par. “Now we shall explain”). For that reason the *Zachar* in *Kli de Hochma* here is not called *Yod*, but *Vav*, since the *VAK* is always called *Vav*. He writes that they are *VD* in filling of *Yod*, like the *ZON* in *Bina de Partzuf Hochma*.

62. The thing is that since the *Zachar* does not mate in the *Nukva*, only in the form of its *VAK*, its son is in the shape of *Vav* as well. Yet, the *Nukva* is the shape of *Dalet*, since she has all the *Yod Kelim*, except her *Ohr VAK* is annulled in her first four, hence the name *Dalet*. Thus, the filling of *Yod*, which is *VD*, and all this, is called *Yod*, which are *ZON*.

Afterwards she is the *Ot Hey* of the *YH*, which is the *Kli* of the *Nukva*, and *Malchut* of the *Nukva* remains there. When the four lower *Orot* rise in this *Ot Hey*, it is filled with the *Ot Yod*, and becomes *Hey* ך, though the shape of this *Hey* is such as this *VD*, hence it is ten.

Ohr Pnimi

62. **The *Zachar* does not mate in the *Nukva*, only in the form of its *VAK* etc. is in the shape of *Vav* etc. the *Nukva* is the shape of *Dalet*.**

This is so because the *Zachar* extends from a *Zachar* which is *Behinat Ohr Hochma*. However, since it does not mate for these *ZON*, but from the *Behinat VAK* in it, the *Zachar* has only *VAK de Hochma*. For this reason it is called *Vav* ך.

The *Nekeva* extends from the *Nukva de Kli de Keter*, which is the *Komat Bina*. It is called *Dalet* ך because although it has *GAR*, its *VAK* are contained in the *GAR*.

Thus, the filling of *Yod*, which is *VD*.

This explains the matter of the ascents of the *Orot* of *Partzuf Bina*. It states that if five *Orot* ascend, they all ascend to the *Zachar*. It has been explained that the reason is that the *ZON* in this *Partzuf* have only one *Kli*, which is a *Kli de Zachar*, called *Yod* ך.

It has also been explained that all those five *Orot* that rose to *Kli de Keter* are incorporated in the *Orot Elyonim*, which are *ZON de Hochma*, called *Vav ן Dalet ך*. We have also learned that this is the meaning of the *VD* in filling of your, since when they rise to the *Kli de Zachar*, called *Yod*, and the ascending *Orot* are called *VD*, the *Zivug* returns to the *Partzuf*.

This is the deduction that he wanted to teach to us in this study. Below he will also bring the ascents of *Partzuf Hochma* to the *Kli de Nukva* of the *Keter*.

When the four lower *Orot* rise in this *Ot Hey*, it is filled with the *Ot Yod*.

This refers to the conclusion from the second division, when four *Orot* ascend, meaning in *Partzuf Hochma*, when they rise to the *Nukva de Kli de Keter*.

It has been explained that the *Kli* of the *Nukva de Keter* is called *Hey ם* and the *Orot* that ascend to it are its filling, since they return the *Zivug Elyon* to her.

This explains why these four *Orot* are called *Yod*, named after the highest *Sefira* in these *Orot*, which is the *Behinat Zachar* of the *Kli de Hochma* (being *Behina Gimel* and *Ohr Hochma*, extending to *ZON de Hochma* through a *He'arah* from *ZON de Keter*). It is called *Yod*, and all the *Orot* incorporate in it. Hence, this *ם* is filled with the *Ot Yod ך* and becomes *HY*.

The Rav speaks above (item 55) of three divisions regarding the ascents of the *Orot* and their incorporation in *ZON de Keter*: The first, when they rise and incorporate in the *Nukva de Keter*, the second, when they incorporate in the *Dechura de Keter*, and the third is when some incorporate in the *Nukva*, and some in the *Dechura*. Only the first two divisions have been explained here, and he did not explain to us the third division at all.

However, he has already explained that third division to us (item 7), as that is where he began to talk of these three kinds of *Hitkalelut*. He mentions three general kinds there:

1. When the *ZON* incorporate in one another in one *Kli*.
2. When their *He'arot* mingle in one another when they are in two *Kelim*.
3. When they incorporate in one another when they are two *Orot* without *Kelim*.

The meaning of the words is as written above.

The first incorporation is that the *ZON* are incorporated in one *Kli*, meaning in *Partzuf Bina de AK*, where there is no *Hakaa* of *Reshimo* and the *Ohr Bina* on each other. For this reason the *Kli* for the *Nekeva de Keter* did not emerge. Thus, the *Nekeva* clothes in the *Kli de Zachar*.

The second incorporation is that the *ZON* have two *Kelim*. It is in *Partzuf Hochma de AK* where there is *Hakaa* of the *Reshimo* and the *Ohr Hochma* on each other. Two *Kelim* emerge, one for the *Zachar* and one for the *Nekeva*.

The third incorporation is when *Lo Matei* in *Keter*, and the *ZON* themselves rise to the *Malchut* of the *Rosh*. At that time they expand and exit their *Kelim de Guf*. They are two *Orot* without *Kelim*.

The Rav did not explain the first two incorporations at all because he relied himself on what has been elaborately explained here, because these are the first two incorporations that have been thoroughly explained before us. The third division is what he did not explain here, being the third incorporation there, which the Rav explained extensively above.

He explains there that the *ZON* that rose to the *Rosh* have two *Zivugim* there: the first *Zivug* is when the *Nekeva* is incorporated in the *Zachar*. That *Zivug*

comes out on *Aviut* of *Behina Dalet*, at the measure of the *Zachar*. At that time they extend the *Ohr* in *Komat Keter Elyon*.

The second *Zivug* is when the *Zachar* is incorporated in the *Nekeva* and the *Zivug* comes out on the measure of *Aviut* of the *Nekeva*, meaning *Behina Gimel*. Then the *Ohr* is extended only at the level of *Komat Hochma* (see there and in *Ohr Pnimi* item 9).

It has been explained there (*Ohr Pnimi* item 6) that in this ascent of the *ZON* to the *Rosh*, all the *Sefirot* below *Keter* are also included. However, they are all annulled in the *ZON de Keter*, hence they do not merit a name.

Here, all five *Orot* in the *Partzuf* rose, and the *Ohr Hesed*, which contains the *ZAT*, was included in these *ZON*. At that time all five *Orot* are somewhat incorporated in the *Kli de Nekeva*, and somewhat incorporated in the *Kli de Zachar*.

In other words, when the *Nekeva* incorporates in the *Zachar* and the *Zivug* is made in the *Behinat Zachar*, the five *Orot* are incorporated in the *Zachar*. In the second *Zivug*, when the *Zachar* is incorporated in the *Nekeva* and the *Zivug* is made in *Behinat Nekeva*, the five *Orot* are also contained in the *Nekeva*. Thus, the five *Orot* are somewhat incorporated in the *Zachar*, by the first *Zivug*, and somewhat in the *Nekeva*, by the second *Zivug*.

The shape of this Hey is such as this VD, hence it is ten.

This is because there is a *Hey* ך whose shape is *Vav* ך *Dalet* ך, and there is a *Hey* ך whose shape is *Yod* ך *Dalet* ך. He says that the *Hey* that implies the *Nekeva de Keter* has a shape of ך ך, which is ten in *Gimatria*, indicating that this *Hey* has ten *Kelim*. It means that all *Eser Sefirot* of the *Koma* are contained in the *Hey*, as he has written above that the entire new *Koma* that came out in *Hitpashtut Bet*, which is the *Komat Hochma*, is the *Behinat Ohr Nekeva de Keter*.