

THE EVOLUTION  
*of the*  
WORLDS



## FOREWORD TO THE PREFACE TO THE WISDOM OF KABBALAH

### INTRODUCTION TO THE PREFACE TO THE WISDOM OF KABBALAH

1) All the worlds, Above and below, are within man, and the whole of reality was created for man alone. This is written in *The Book of Zohar*. So why do we feel different? We feel that we are within reality, not that reality is within us. Moreover, why is this world not enough for us? Why do we need the Upper Worlds?

2) The reason for the creation of reality is **the Creator's desire to benefit His creations**. Hence, the Creator created the creature with a nature of wanting to enjoy what the Creator wishes to bestow upon it. The Creator is above time and place; His Thought operates like the act itself.

Hence, when He wished and contemplated creating the creations, so as to fill them with delights, the creatures were immediately created, filled with all the pleasures they had received from the Creator. Yet, we do not feel that state, since it is merely our root, which we must achieve, according to the design of creation.

In creating the sequence of the worlds from the world of *Ein Sof* through this world, the Creator removed the creature from Himself down to the lowliest state. It is important to understand why He did that. Does this act indicate imperfection in His actions?

The Ari answers this question in the book, *The Tree of Life*: "to reveal the perfection of His deeds," so the creatures would perfect themselves and achieve the Creator's degree, which is the only true perfection. To help them, the Creator created the ladder of worlds. The souls climb down this ladder down to the lowest degree, where they clothe in corporeal bodies of this world. Then,

through the study of Kabbalah, the souls themselves begin to rise and climb up that ladder, by which they had descended, until they return to the Creator.

3) The soul consists of Light and *Kli*. The Light of the soul comes from the Creator, from *Atzmuto* (His Essence). Through this Light, the *Kli* (vessel) of the soul was created, being the desire to receive Light, to enjoy the Light. Hence, the *Kli* perfectly fits the Light that comes to fill it.

The Light is a part of the Creator. The soul is the actual *Kli*. Hence, only the *Kli* is considered a creation. It was created from absence, meaning there was no desire before the Creator decided to create it. And because the Creator wished to give the perfect pleasure to this *Kli*, as is becoming of Him, He created this *Kli*—the will to receive—enormous, according to the measure of Light (pleasure) that He wished to give it.

4) Creation means initiation, something new that did not previously exist, and this initiation is called “existence from absence.” But if the Creator is complete, how could something not be included in Him? From what has already been said, it is clear that prior to creation, there was no will to receive in the Creator, since the Creator is whole and wishes only to bestow. Hence, what is not in Him, and should be created, is only the desire to receive the pleasure from Him.

The will to receive is the whole of reality. Hence, the only difference between the elements of reality is in the measure of desire to receive in each element, and no two elements contain the same desire.

5) There are no physical bodies in spirituality. The spiritual world is a world of desires, “raw” forces, devoid of material clothing of any kind. Hence, all the words used in the wisdom of Kabbalah are actually appellations of the desire to enjoy, or its impressions of the fulfillment of the Light within it.

The Creator is the desire to bestow, and the creature is the desire to enjoy the Creator’s bestowal. If the creature enjoys only because the Creator enjoys its reception, such an act is considered bestowal, according to its intention, and not as an act of receiving. This is regarded as the Creator’s desire and creature’s desire being equal, with nothing to separate them.

Thus, following the spiritual law of equivalence of form, as a result of equalizing their qualities (desires), they become one. In that state, they are not two identical desires, but are literally one. That spiritual state is called “equivalence of form” or *Dvekut* (adhesion).

However, if they do not have the same desire, the same intention, they do not have the same goal and they are separated. Because they have different qualities (desires), they are two, and not one. In spirituality, that state is called, “disparity of form.”

The measure of equivalence of form between Creator and creature determines how their closeness and measure of disparity of form determine their distance from each other. In the beginning, the Creator’s desire to bestow and the creature’s desire to receive are equal, since the creature’s will to receive was born from the Creator’s desire to bestow. Hence:

- If all their desires (intentions) are the same, they are one;
- If all their desires (intentions) are opposite, they are as far as two extremes;
- If, of all the desires (intentions), they have only one common desire, then they are touching one another through that common desire;
- If some of the desires (intentions) are similar, they are as far or near as their measure of equivalence of form or disparity of form.

6) We have no attainment in the Creator Himself, in *Atzmuto*, since we attain only the sensation of the Light in the *Kli*, the filling in our desire. And what we do not attain, we cannot call by any name, since we assign names according to our impressions of the filling. Hence, we cannot say a single word or assign any name to *Atzmuto*. All our names and appellations, with respect to the Creator, are only reflections of what we feel towards Him.

We can feel Him and His actions only by the measure of equivalence of form (desire, intention) with Him. Hence, to the extent that we are similar to the Creator, we feel His desires and actions, and we name the Creator accordingly. When we feel them, we can name Him according to what we feel of Him. This is called “By Your actions, we know You.”

7) Kabbalists are people who are living in this world and connect to the Creator according to their measure of equivalence of form while living in this world. Worlds are the different measures of sensation of the Creator. A “world” is the measure of disclosure or concealment of the Creator towards the creatures; and complete concealment is called “this world.”

The beginning of the sensation of the Creator is the transition between this world and the spiritual world. The transition itself is called “barrier.” There are 125 degrees of revelations of parts of the Creator to the creatures between concealment and complete disclosure. These parts are called “worlds.”

Kabbalists climb the spiritual worlds by correcting their desires (intentions). They tell us—verbally or in text—that the Creator has only the desire to benefit. He created everything to give us all His abundance. This is why He created us with a desire to receive, so that we can receive what He wishes to give us.

The desire to receive for ourselves is our very nature. But in that nature, we are opposite in form from the Creator, since the Creator is only a desire to bestow, and does not possess a desire to receive. Hence, if we remain in the will to receive for ourselves, we will remain forever far from the Creator.

Kabbalists tell us that the Creator’s purpose is to bring the whole of Creation to Himself, and that He is the absolute goodness. For this reason, He wishes to bestow upon everyone.

They also say that the reason for the creation of the worlds is that the Creator must be complete in all His actions and forces. And if He does not execute His forces in complete actions, He is seemingly considered incomplete.

But how could imperfect operations stem from the perfect Creator to the point that His actions would require correction by the creatures? We are His actions! If we must correct ourselves, does it not mean that His actions are imperfect?

The Creator created only the desire to receive, called “the creature.” But when the creature receives what the Creator wishes to bestow upon it, it is separated from the Creator, since the Creator is the Giver and the creature is the receiver, and in that, they are opposites. In spirituality, equivalence of form is determined by equivalence of desires (qualities, intentions). And if the creature remains separated from the Creator, the Creator, too, will not be complete, since perfect operations stem from a perfect operator.

To grant the creature the possibility of achieving perfection of its own free choice, the Creator restricted Himself—His Light—and created worlds, restriction by restriction, down to this world. Here man is completely subordinate to the desire to enjoy, but not to enjoy the Light of God, but rather the beastly clothes on top of it. The whole of humanity is developing from the desire for pleasure that animals have, as well, through desires for wealth, honor, domination, and knowledge, until the Creator implants a desire to enjoy something unknown within these desires, something beyond the clothes of this world.

The new desire prompts man to seek fulfillment until he comes to the study of Kabbalah. During the study, he begins to understand the Creator’s intention towards him. In that state, he studies not in order to receive knowledge, but to draw on himself the Light that reforms (“Introduction to The Study of the Ten Sefirot,” Item 155).

Through that Light, a person begins to correct his desires. In all, man has 613 desires, which are generally called *Guf* (body). The correction of the desires is done by using each desire with the intention to bestow upon the Creator, just as the Creator bestows upon man. The correction of each desire and the reception of the Light in it is called “keeping a *Mitzva* (good deed/commandment).” The Light that a person receives within the common, corrected desire is called, “Torah.” And the Light that corrects (reforms) man’s desires is the means by which the creature obtains its perfection (see “Walking the Path of Truth”).

The perfection is in that the creature obtains equivalence of form (qualities) with the Creator by itself. This is because then it is worthy of receiving all the delight and pleasure included in the Thought of Creation. In other words, it enjoys the Light and the status of the Creator Himself, since it achieved equivalence of form in desires and thoughts.

It turns out that only through the study of Kabbalah can one correct oneself and achieve the goal for which man was created. This is what all the Kabbalists write. The only difference between the holy books (Torah, Prophets, Hagiographa, Mishnah, Talmud, etc.) is in the intensity of the Light within them, which can correct a person. The Light in Kabbalah books is the greatest; this is why Kabbalists recommend studying them specifically.

“There is no other way for the populace to achieve spiritual elevation and redemption except through the study of Kabbalah, which is an easy and accessible way. However, only a few can achieve the goal using other parts of the Torah.”

–Rav Yehuda Ashlag, “Introduction to The Study of the Ten Sefirot,” Item 36

“Attainment begins with the wisdom of the hidden, and only then are the other parts in the Torah attained. In the end, the revealed Torah is attained.”

–The Vilna Gaon (GRA), Prayer Book

“The prohibition on studying Kabbalah was only for a limited time, until 1490. But since 1540, everyone should be encouraged to engage in *The Book of Zohar*, since only by studying *The Zohar* will humanity achieve its spiritual salvation and the coming of the Messiah. Hence, we must not avoid the study of Kabbalah.”

–Avraham Ben Mordechai Azulai, *Ohr HaChama (Light of the Sun)*

“Woe unto those who do not wish to study *The Zohar*, for thus they cause wretchedness, ruin, looting, killing, and destruction to the world.”

–*The Book of Zohar, Tikkuney Zohar (Corrections of The Zohar)*, Tikkun no. 30

“The study of *The Book of Zohar* is above and is preferable to any other study.”

–The Chidah

“Redemption and the coming of the Messiah depend only on the study of Kabbalah.”

– The Vilna Gaon (GRA), *Even Shlemah (A Perfect Weight)*

“There are no limitations on the study of *The Zohar*.”

–The Chafetz Chaim

“If my contemporaries heeded me, they would study *The Book of Zohar* at the age of nine, and would thus acquire fear of heaven instead of superficial knowledge.”

–Rav Yitzhak Yehudah Yehiel of Komarno, *Notzer Hesed (Keeping Mercy)*

“I call upon every person to dedicate time to the study of Kabbalah every day, as this is what the cleansing of your souls depends on.”

–Rav Yitzhak Kaduri

“In the future, only by merit of *The Book of Zohar* will the children of Israel be redeemed from exile.”

–*The Book of Zohar, Parashat Nasso*

(There are many more such excerpts in the chapter, “Kabbalists Write about the Wisdom of Kabbalah.”)

8) There is a “power” in the study of Torah and *Mitzvot*. This power is the spiritual force that brings a person to equalize one’s desire with the Creator’s desire. But this power appears and acts in a person only when one engages in Torah and *Mitzvot* in order to not receive any reward for oneself. Instead, he works only to bestow contentment upon the Creator. Only on that condition does one gradually acquire equivalence of form with the Creator.

Man’s correction of equivalence of form with the Creator is gradual, generally consisting of five degrees: *Nefesh, Ruach, Neshama, Haya, Yechida*. Each degree is considered a world, since if one draws some degree in the process of his correction, he feels the Creator’s existence according to the measure of his correction. These corrections are called “worlds” because they reveal the Creator



according to one's measure of correction, and conceal the Creator according to the—as yet—uncorrected *Kelim* (desires), from the total of 613 desires.

It follows that one receives these five degrees on one's way to perfection from the five worlds: *Assiya*, *Yetzira*, *Beria*, *Atzilut*, and *Adam Kadmon*. Within each world are five *Partzufim*, and in each of them are five *Sefirot*, hence the total of 125 degrees in “Jacob's Ladder” from this world to the top of the ladder.

By keeping Torah and *Mitzvot* in order to give contentment to one's Maker, a person is gradually rewarded with the *Kelim* of the desire to bestowal, degree by degree. Thus, one climbs the rungs, one at a time, finally achieving complete equivalence of form with the Creator. At that time, the Thought of Creation is realized in a person—to receive the complete delight and wholeness that the Creator had planned for him. Additionally, one is rewarded with the greatest benefit of all—true *Dvekut*—by having obtained the desire to bestow, like the Creator.

9) Now we will try to understand the above-written, “All the worlds, Above and below, and everything within them, were created for man alone.” All these degrees and worlds come only to complement each desire in a person with the aim to bestow, so man would acquire equivalence of form with the Creator. This equivalence of form is absent in man by the nature of his creation.

In the beginning, the worlds were restricted and the degrees cascaded degree-by-degree and world-by-world, down to our material world, to come to a “body of this world.” This is the name Kabbalah ascribes to the will to receive for oneself. At the degree of “this world,” a person is like a beast, since he is incapable of any bestowal. In that state, man is opposite from the Creator, and there is no greater distance than that.

A person who studies Kabbalah awakens a “Surrounding Light” on oneself in proportion to one's desire for spirituality. This is the Light that exists outside, or around one's *Kli* (desire/soul). The Surrounding Light corrects the *Kli* in such a way that its intention will be to bestow. The intention to bestow upon the Creator and not to oneself turns an act of reception into an act of bestowal.

Following its nature, the *Kli* remains a desire to enjoy, but the aim changes the essence of the act from reception to bestowal. Then the Surrounding Light can enter the corrected *Kli* with the aim to bestow upon the Creator. It is precisely during the study of Kabbalah that the Surrounding Light can correct one's desires until they are worthy of receiving it as “Inner Light.”

One obtains the desire to bestow gradually, from Above downwards, from a small desire, which is easier to correct, to the greatest one, following the same order by which the degrees hung down from Above downwards.

All the degrees are measures of the desire to bestow. The ladder of degrees is arranged in such a way that the Higher the degree, the farther it is from the will to receive for oneself, and the closer it is to the desire to bestow. A person gradually acquires all the degrees of bestowal until one is rewarded with having only the aim to bestow, without any self-reception.

At that time, a person is complete, in true *Dvekut* with the Creator. This is the purpose of Creation, and man was created for that alone. This is why all the worlds and everything within them were not created for themselves, but only to assist man in climbing the ladder of degrees. When one corrects oneself and is filled with Light, the entire system of the worlds and everything within them is included in him.

10) A person who knows and remembers what has been said here is permitted to study Kabbalah without any fear of materializing it. This is because studying the wisdom of Kabbalah without proper guidance confuses the learner. On the one hand, all the *Sefirot* and *Partzufim* from the world of *Atzilut* to the world of *Assiya* are complete Godliness, in unity with the Creator, and on the other hand, how can there be changes, ascents, descents, and *Zivugim* (couplings) in Godliness and unity?

11) From what has been explained, it is clear that all these changes—ascents, descents, restrictions, and *Zivugim*—are discerned only with respect to the *Kelim* of the souls that receive the Light. Reality can be divided into two parts: potential and actual.

This is similar to a person who wants to build a house and already has the blueprint of the house in mind. But the blueprint of the house is not like the completed house—a blueprint that has been executed. This is because the thought about the house is made of conceptual substance and exists in potential. But when the house begins to emerge from thought to action, it turns into a different substance—bricks and wood.

In the same manner, we should distinguish between potential and actual in the souls. The “actual” elicitation of souls from the Creator begins only from the world of *Beria*. This is why all the changes and everything that occurs prior to the world of *Beria* are considered “potential,” without any actual distinction from the Creator.

This is the reason why it is said that all the souls are included in *Malchut de Ein Sof*, in the middle point of reality, since this point “potentially” contains all the *Kelim* (plural for *Kli*) of the souls that are destined to emerge in actuality from the world of *Beria* downwards. And *Tzimtzum Aleph* (first restriction), too, occurred in the middle point, only on the “potential,” with respect to the future souls.

With respect to the souls, all the *Kelim* of the *Sefirot* and worlds that emerge and hang down from the middle point, after *Tzimtzum Aleph* and down the world of *Beria*, are only in potential. When the souls begin to emerge in fact, from the world of *Beria* downwards, only then do the changes in the degrees of the worlds affect them.

12) This is similar to a person who hides and conceals himself with clothes and coverings, so he will not be seen or noticed. But to himself, he remains as he was. Thus, the ten *Sefirot*, *Keter*, *Hochma*, *Bina*, *Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, *Yesod*, and *Malchut* are only ten coverings that cover *Ein Sof* and conceal it from the souls.

The Light of *Ein Sof* is in complete rest; hence, it shines within the coverings. But because the souls receive the Light of *Ein Sof* through the coverings, they feel as though there are changes in the Light. For this reason, the souls that receive Light are divided into ten degrees, too, according to the division in the coverings.

All the coverings are only from the world of *Beria* downwards, since only from there down are there souls that receive from the ten *Sefirot* through the coverings. In the worlds *Adam Kadmon* (AK) and *Atzilut* there is still no presence of souls, since there they are only in potential.

Although the ten coverings in the ten *Sefirot* govern only the worlds *BYA*—*Beria*, *Yetzira*, *Assiya*—the ten *Sefirot* there are considered Godliness, too, as prior to *Tzimtzum Aleph*. The difference is only in the *Kelim* of the ten *Sefirot*: in AK and in *Atzilut* they are in potential; and from *BYA* the *Kelim* of the ten *Sefirot* begin to disclose their force of concealment and covering. This is so although the coverings inflict no changes in the Light itself.

13) This brings up a question: If, within the worlds AK and *Atzilut*, there is still no actual disclosure of the souls that receive Light from the worlds, what is the purpose of the *Kelim* of AK and *Atzilut*, and towards whom do they conceal and cover the Light of *Ein Sof*, according to their measures? In the future, the souls will rise to AK and *Atzilut*, along with the worlds *BYA*, and receive Light from them. Hence, changes occur in AK and *Atzilut*, as well, according to the

qualities of the souls, as they are destined to shine to the souls that will rise to them in the future.

14) It follows that the worlds, initiations, changes, and degrees all relate only to the *Kelim*, which affect the souls and gauge them so they can receive from the Light of *Ein Sof*. But when the souls rise in degrees, they do not induce any changes in the Light of *Ein Sof* itself, since the coverings do not affect the thing being covered, only the one who wishes to sense what is covered and receive from it.

15) We should make three discernments in the *Sefirot* and *Partzufim*, wherever they are—*Atzmuto*, *Kelim*, and Lights.

1. In *Atzmuto*, the receivers have no thought or perception.
2. In the *Kelim*, there are always two opposite discernments: concealment and disclosure. First, the *Kli* conceals itself so the ten *Kelim* in the ten *Sefirot* are ten degrees of concealment. But after the souls receive the same conditions as in the *Kelim*, these concealments become disclosures, attainments of the souls. In that state, the two opposite discernments in the *Kelim* become as one, since the measure of disclosure in the *Kli* is just as the measure of concealment in the *Kli*. And the coarser the *Kli*, when it hides more of its *Atzmuto*, it discloses a Higher Level.
3. The Lights in the *Sefirot* are the specific measure that should appear for the attainment of the souls. Although everything extends from *Atzmuto*, the attainment in the Light is only in the qualities of the *Kli*. Hence, there are necessarily ten Lights in these ten *Kelim*, meaning ten degrees of disclosure. Thus, the Light cannot be distinguished from *Atzmuto*, but only in that there is no perception or attainment in *Atzmuto*. What is revealed to us is only what reaches us from the Creator through His clothing in the *Kelim* of the ten *Sefirot*. Hence, we refer to anything we attain by the name, “Lights.”

#### FOUR STAGES IN THE DEVELOPMENT OF THE KLI

The Kabbalists attained spirituality and wrote it down in Kabbalah books. They perceived that the root of the whole of reality is a Higher Force, which they called *Atzmuto* (His Self), since they could not attain it in itself. They did, however, attain that a thought and intention originates from *Atzmuto*—to create creations and delight them. They called that thought and intention the “Thought of Creation” or “Upper Light.” Thus, with respect to the creature, the Light is the

Creator, since *Atzmuto* is unattainable. Hence, the Creator-creature connection exists through the Upper Light.

To summarize: Light emits from *Atzmuto* and wishes to create a creature and delight it by filling it with pleasure. In other words, the Light's goal is to create a creature that will feel the Light as pleasure. This is why the Kabbalists named the creature, *Kli*, and the Light, "filling." The Light that stems from *Atzmuto*, to create the creature, is called *Behinat Shores* (Root discernment), since it is the root of the whole of reality. This Light creates a desire to enjoy it, and the desire to enjoy the Light is called "the will to receive" Light.

The measure of pleasure depends on the measure of desire to receive it. As in our world, one may have an empty stomach, but no desire to eat. Hence, the desire is the *Kli* for the filling, and without desire, there is no pleasure. There is no coercion in spirituality, and the filling always follows the desire.

The Light emerges from *Atzmuto*, creates a *Kli*, and fills it. The pleasure experienced in the creature by the reception of Light is called *Ohr Hochma* (Light of Wisdom). The desire born by the Light that fills it is called *Behina Aleph* (first discernment). It is given that name since this is the first discernment of the future *Kli*.

Yet, this desire is still not autonomous, since it is directly created by the Light. A real created being is one that wants to enjoy all the Light emitted from the Creator **by itself**. In other words, its desire and decision to enjoy the Light should come from within it, instead of being instilled in it by the Creator.

To want to receive Light, the creature must first know the amount of pleasure that exists in the Light. Hence, it must be filled with Light and then feel what it is like being without Light. In that state, a true desire for the Light is created in it.

It is similar to situations we know from life. When a person is given some unfamiliar fruit to taste, initially, one has no desire for it. But after one tastes the fruit, and experiences the pleasure that stems from it, and the fruit is taken away, one begins to crave it and wishes to re-experience the pleasure. This craving is the new desire that was born in a person, which one feels as one's autonomous desire.

Hence, it is impossible to build the *Kli* all at once. Instead, for the desire to know what to enjoy, for it to feel that it wants to enjoy, it must undergo the entire order of evolution. In Kabbalah, this condition is presented as a law: **"The expansion of the Light inside the desire to receive and its departure from there make the *Kli* fit for its task of receiving all the Light and enjoying it."** The

states of the development of the desire are called *Behinot* (discernments), since they are new observations in the will to receive.

Therefore, a Light that fills the *Kli* gives it, along with the pleasure, its quality of giving. And while the *Kli* enjoys the Light, it suddenly discovers that it wishes to bestow, like the nature of the Light that fills it. The reason for it is that the Creator intentionally prepared for the Light the ability to convey to the *Kli* the desire to bestow, along with the pleasure.

It follows that once the Light created *Behina Aleph* and filled it, it felt that it wished to be similar to the Creator. And because this was a new desire, it was a new discernment, called *Behina Bet* (second discernment).

*Behina Bet* is a desire to give. The pleasure it feels from being similar to the Creator is called *Ohr Hassadim* (Light of Mercy). We therefore see that *Behina Aleph* is opposite from *Behina Bet* in the sense that the desire in *Behina Aleph* is to receive, and the desire in *Behina Bet* is to give. The Light in *Behina Aleph* is *Ohr Hochma*, and in *Behina Bet* it is *Ohr Hassadim*.

When the will to receive in *Behina Aleph* begins to enjoy the Light that fills it, it immediately senses that the Light is the giver of the pleasure and that it (*Behina Aleph*) is the receiver of the pleasure. In consequence, it begins to want to be like the Light itself, not wanting to receive the pleasure, but to give it, like the Light. For this reason, the desire to receive in it disappears and remains empty of *Ohr Hochma*, since pleasure is sensed only in a desire for it.

The will to receive cannot remain without *Ohr Hochma*, since *Ohr Hochma* is its Light of life. Hence, it is forced to receive some *Ohr Hochma*. Thus, this new desire, called *Behina Gimel* (third discernment) consists of two desires: 1) a desire to be similar to the Light; and 2) a desire to receive a little bit of *Ohr Hochma*.

In that state, the *Kli* feels two Lights: Light of *Hassadim*—in the desire to bestow—and Light of *Hochma*—in the desire to receive.

When *Behina Gimel* receives Light, it feels that of its two Lights, the *Ohr Hochma*, the Light of life, suits its nature. Then it decides to receive it in full, and thus a new, independent desire to receive that pleasure, *Ohr Hochma*, is born. This is the same pleasure that the Creator wishes to fill the creature with.

We therefore see that the Light that emerges from *Atzmuto* creates for itself a *Kli* in four steps. Hence, this final desire, called *Behina Dalet* (fourth discernment), is the only creature. All its preceding stages are but the stages of its development. In fact, the whole of Creation is *Behina Dalet*. Everything that

exists in reality besides the Creator is *Behina Dalet*. *Behina Dalet* is called *Malchut* (Kingship), since the will to receive reigns in it.

#### FOUR BEHINOT

*Behina Dalet* is the only creature. *Behina Dalet* is divided into externality, whose parts are *Sefirot*, *Partzufim* (plural for *Partzuf*), worlds, and our world—still, vegetative, and animate—and to internality: the souls of people. The difference between all these parts is only in the measure of desire to receive within them.

*Behina Dalet*, which was completely filled with *Ohr Hochma*, is called “the world of *Ein Sof*” (no end), since there is no end to its desire to receive the Light. *Behina Dalet* receives Light through its four preceding *Behinot*—*Shoresh*, *Aleph*, *Bet*, *Gimel*. Thus, it is internally divided into five *Behinot* of desire to receive: desires for Lights in the *Behinot* preceding itself, and the desire for the Light that comes to her.

#### THE FOUR BEHINOT PRIOR TO BEHINA DALET, WITH FIVE BEHINOT WITHIN IT

Summary: Light emits from the Creator, *Behinat Shoresh*. The Light creates a creature, *Behina Dalet*, in four stages. The essence of the creature is the desire to receive pleasure. The pleasure is the sensation of Light within the desire. *Behina Dalet* itself divides into four parts, which receive Light from the previous *Behinot*. *Behina Dalet*, which is filled with *Ohr Hochma*, is called “the world of *Ein Sof*.” The parts of *Behina Dalet* are called “souls” and “worlds.” The worlds contain *Partzufim*, *Sefirot*, and everything other than the souls.

#### TZIMTZUM ALEPH, MASACH, PARTZUF

When *Ohr Hochma* fills the will to receive in *Behina Aleph*, it gives the will to receive its nature—the desire to bestow. This is the reason why, at its end, *Behina Aleph*—after she felt the nature of the Light that fills her—changed her desire from wanting to receive to wanting to bestow.

Once *Behina Dalet* departed *Behina Gimel* and was filled with her Light, which is *Ohr Hochma*, too, the Light affected her in such a way that she began to want to bestow, similar to the nature of the Light within her. Hence, the will to receive disappeared from *Behina Dalet*.

But why does the *Ohr Hochma* give the *Kli* a desire to bestow when it fills it? This is so because the *Kli* feels not only the pleasure from the Light, but the desire of the Giver, too. The Creator could have created a *Kli* that would not feel



Him as the Giver, but only the pleasure of reception. In our world, this is what people feel when their will to receive is still undeveloped, like that of children, crude people, or the mentally unwell.

As a child grows, it becomes ashamed of receiving. In man, this sensation is so developed that one would prefer any pain in the world to the suffering of shame. The Creator created this quality in us deliberately, so that **through it, we would be able to rise above our nature**, the will to receive.

To be ashamed and suffer from receiving, one must feel that one is receiving. This is possible only if you feel the giver, that there is a giver. If I cannot feel the host, I will not be ashamed. But if the host is in front of me, I will be ashamed.

I cannot receive directly because I will have to relate to him. I will feel that I must give something in return for receiving from him. In that case, I will no longer be receiving, but I would change places with him and become a giver, since then he, too, would be receiving from me.

The sensation of the Creator evokes such great suffering from reception in *Malchut*, it decides to never use her will to receive for reception of pleasures for herself. This decision in *Malchut*, to not receive Light for herself, is called *Tzimtzum* (restriction). The name, *Tzimtzum Aleph* (first restriction), indicates that this operation occurred for the first time.

Thus, *Malchut* stopped receiving Light. By that, she stopped being a receiver, but she was still not giving anything to the Creator; she still did not fulfill her wish to become like the Light, the giver of pleasure. By not receiving pleasure from the Creator, *Malchut* did not obtain equivalence of form. Hence, we see that the act of *Tzimtzum Aleph* was not a goal, but a means to acquire the ability to give.

The Creator's purpose in Creation was for *Malchut*, the created being, to receive pleasures. The Thought of Creation is constant and absolute. Hence, the Creator, the Light, continued to pressure *Malchut* to receive it. *Malchut* sensed that the act of restriction was insufficient to achieve the act of bestowal. Yet, how could the creature, whose only quality is to receive, give to the Creator, as He does?

By sensing the qualities of the Upper nine within her—the qualities of the Creator that she feels within, which, to her, form the Creator's attitude towards her—*Malchut* begins to understand how she can come to bestow upon the Creator. She decides that if she receives the Light and enjoys it only because the Creator enjoys her delight in it, her reception would be tantamount to bestowal. Reception of pleasure by the receiver in order to benefit the giver turns an act of reception into



one of bestowal. Thus, if *Malchut* receives all the Light (pleasure) that the Creator has prepared for her, she would be giving to Him, just as He is giving to her.

Take, for example, a visiting guest. The host treats the guest with food, precisely in the amount and flavor that the guest wishes it (the desire is in perfect match with the Light, in flavor and quantity, since the Light-pleasure created the *Kli*-desire in accordance with itself).

Yet, even though the guest is hungry, the presence of the host creates shame in him, which stops him from receiving. The shame stems from the sensation of himself as a receiver, and the host as a giver. And the shame is so powerful that he can no longer receive.

Yet, the host's imploring of him to eat, since He has prepared everything for him, persuades the guest that the host would enjoy his eating. Then, it seems to the guest that if he were to receive the pleasure, after having rejected it several times, this reception would be regarded as him giving and benefiting the host. Thus, the guest would become a giver, and the host would become the receiver.

In Kabbalah, the hunger, the desire to receive delight and pleasure, is called *Kli* (vessel). The pleasure that comes from the Creator is called *Ohr Yashar* (Direct Light). The force that repels the pleasure that comes from the Creator is called *Masach* (screen). The Light repelled from the *Masach* is called *Ohr Hoxer* (Reflected Light).

Using the force of the *Masach*—the power to resist self-gratification and delight the Creator—the *Kli* can resist its own will to receive. We can understand that the *Kli* rejects the Light, but it is truer to say that the *Kli* rejects using the desire to enjoy for itself.

The *Kli* cannot return Light to the Creator; it can only change its intention. The aim created in the *Kli* to delight the Creator is called *Ohr Hoxer* (Reflected Light). *Ohr* (Light) is another name for pleasure. *Ohr Yashar* is the pleasure that the Creator wishes to give to the creature, and *Ohr Hoxer* is the pleasure that the creature wishes to bestow upon the Creator.

Once the *Kli* (guest) is certain that it will not receive (enjoy) for itself, it examines the intensity of its *Ohr Hoxer* (the measure of its desire to bestow pleasure upon the Creator—Host), and decides to receive the abundance that comes by it from the *Ohr Yashar* (the delicatessen and delights the Host is imparting), but only as much as it can receive in order to delight the Creator (Host).

Kabbalists are people who feel the Light emitted from the Creator and all its actions. But when they write about spirituality, they convey their sensations

in a language of “technical” terms and definitions. Hence, only if the reader has a *Masach* and the forces that the books speak of, can one “translate” the words into feelings, by performing the same actions he reads about within himself.

The Light comes directly from the Creator (hence its name, *Ohr Yashar*) and wishes to clothe within the *Kli*. Yet, it encounters the *Masach*. The *Masach* repels the Light (refuses to receive it in order to receive), thus keeping the condition of *Tzimtzum Aleph*: to not receive for oneself. Once the *Kli* is certain that it will not receive for itself, it calculates (using the *Masach*) how much it can receive in order to bestow (delight the Creator). The sensation in the Light and the decision how much to receive is done prior to receiving it. For this reason, this part in the *Kli* is called *Rosh* (head). The place of calculation, where the *Masach* stands, is called *Peh* (mouth).

Following the decision in the *Rosh*, the *Kli* receives the Light in the *Toch* (interior). The *Toch* is the part of the *Kli* in which the reception of Light (sensation of pleasure inside the desire to enjoy) occurs de facto. *Ohr Hochma* (the pleasure) is received with the aim to delight the Creator in this manner. This aim is called *Ohr Hassadim* (Light of Mercy). In the language of Kabbalah, *Ohr Yashar* dresses in *Ohr Hozer*, and *Ohr Hochma* dresses in *Ohr Hassadim*.

The *Kli* can receive only a small portion of the Light that comes from the Creator, since the *Masach* hasn't the power to receive all the Light. Thus, a part (of the desires) in it is filled and a part remains empty. The part that remains empty is called *Sof* (end, conclusion). We therefore see that the creature consists of three parts: *Rosh*, *Toch*, and *Sof*. Together, they are called *Partzuf* (face, countenance). The *Guf* of the *Partzuf* (all its desires) divides into *Toch*, the receiving part, and *Sof*, which remains empty.

- The boundary in the *Guf* of the *Partzuf*, where the reception of Light ends, is called *Tabur* (navel).
- The part of the Light received within the *Partzuf* is called *Ohr Pnimi* (Inner Light).
- The part of the Light that remains outside the *Kli* is called *Ohr Makif* (Surrounding Light).
- Through the *Masach*, the *Ohr Yashar* divides into *Ohr Pnimi* and *Ohr Makif*.

*Malchut* comprises five *Behinot* (discernments). The *Masach* decides how much to receive in each *Behina*. Each *Behina* divides into a part that receives and

a part that does not receive. Hence, there are five *Behinot* in the *Toch*, and five *Behinot* in the *Sof*.

Summary: When the Light corrects the *Kli*, it gives the desire of the Creator to the *Kli*. This, in fact, is what we are lacking: for the Light (the Surrounding Light, which we evoke during the study, if we wish to achieve the purpose of Creation) to come and correct us, so that we may want our actions to be like the Creator's (bestowing). This is the uniqueness of the study of Kabbalah, and this is also its importance. The study evokes the Surrounding Light, which corrects a person.

### EXPANSION AND DEPARTURE OF LIGHTS

After *Malchut* decided to receive a part of the *Ohr Yashar*, and received it in the *Toch*, she stopped receiving. *Malchut* always calculates, in the *Rosh* of the *Partzuf*, what is the maximum Light she can receive in order to bestow. Depending on the force of the *Masach*, *Malchut* receives only a very small part of the whole of the *Ohr Yashar*, since receiving in order to benefit the Creator is against her nature.

The part of the *Ohr Yashar* that remains outside the *Kli* is called *Ohr Makif*. It continues to pressure the *Masach*, which limits its expansion in the *Partzuf* and wishes to break through the *Masach* and fill the entire *Kli*, including the *Sof* of the *Partzuf*, as prior to the *Tzimtzum*.

The *Partzuf* understands that if it received only a part, meaning filled itself only to the *Tabur*, and remained in that state, the Thought of Creation would not be realized. To realize the Thought of Creation, all the Light that filled *Malchut* prior to the *Tzimtzum* must be received with the aim to bestow. But if the *Partzuf* were to receive more, below *Tabur*, it would be reception in order to receive, since it does not have a *Masach* to receive in order to bestow over those *Kelim*.

For this reason, the *Partzuf* decides to leave the reception of Light altogether and return to its state from before the reception. This decision is made at the *Rosh* of the *Partzuf*, as with all decisions. Following the decision, the *Masach* that descended from *Peh* to *Tabur* and stood there, begins to rise from *Tabur* to *Peh*. The ascension of the *Masach* causes the Lights to depart the *Partzuf* through the *Peh* to the *Rosh*.

The decision to stop receiving the Light was made because the *Masach* that stood at the *Tabur* was pressured by the *Ohr Makif* that wanted to be received in the *Partzuf*, as well as by the *Ohr Pnimi*. These two Lights wish to cancel the *Masach*, which is like a limit on the expansion of the Light. Their pressure on the *Masach* is called "*Bitush* (beating) of *Ohr Pnimi* an *Ohr Makif*."

These two Lights pressure the *Masach* at the *Tabur*, which limits the reception of Light in the *Partzuf*. They want the *Masach* to descend from *Tabur* to the *Sium* (end) of the *Partzuf*, and that thus, the whole of the *Ohr Makif* would be able to enter.

This state is similar to a person who received a part of what his host had served him. He feels great pleasure in what he has received, and that weakens him because he feels what great pleasures exist in what he did not receive.

As a result, the *Masach* returns from *Tabur* to *Peh*, and the *Partzuf* is emptied from Light. Just as the Light entered the *Partzuf* through the *Peh*, it leaves the *Partzuf* through the *Peh*. The expansion of Light from Above downwards, from *Peh* to *Tabur*, is called *Taamim* (flavors). The departure of Light in the *Partzuf* from *Toch* to *Rosh* is called *Nekudot* (points). When the Light departs the *Partzuf*, it leaves an impression of itself, called *Reshimo* (memory/recollection). A *Reshimo* from the Lights of *Taamim* is called *Tagin* (tags), and a *Reshimo* from the Lights of *Nekudot* is called *Otiot* (letters).

The expansion of Light and its departure make the *Kli* fit for its task, since only after the *Kli* feels the pleasure and the pleasure departs, does a true desire for this pleasure appear in the *Kli*. After the departure of the Light, a *Reshimo* remains in the *Kli*. This is a *Reshimo* of the pleasure that was there, of the *Nekudot*. Once the *Kli* is emptied of Light, the *Reshimo* determines the desire and craving of the *Kli*. Hence, the *Reshimo* from the departure of the Light is called *Otiot*, or *Kli*.

Prior to the *Tzimtzum*, *Behina Dalet* receives Lights from all of its four preceding *Behinot*. Light comes to her from *Atzmuto* through *Behinot Shoresch*, *Aleph*, *Bet*, *Gimel*, and *Dalet*. Hence, *Behina Dalet* contains five internal *Behinot*. Each internal *Behina* of *Behina Dalet* receives Light from its corresponding *Behina*:

- *Behinat Shoresch* in *Behina Dalet* receives *Ohr Yechida* (Light of *Yechida*) from *Behinat Shoresch*.
- *Behina Aleph* in *Behina Dalet* receives *Ohr Haya* from *Behina Aleph*.
- *Behina Bet* in *Behina Dalet* receives *Ohr Neshama* from *Behina Bet*.
- *Behina Gimel* in *Behina Dalet* receives *Ohr Ruach* from *Behina Gimel*.
- *Behina Dalet* in *Behina Dalet* receives *Ohr Nefesh* from *Behina Dalet*.

Only *Behina Dalet* in *Behina Dalet* feels that the will to receive pleasure is hers. Hence, only this *Behina* is regarded as a “creature.” The rest of the *Behinot* in *Behina Dalet*, preceding *Behina Dalet* in *Behina Dalet*, are desires that *Behina Dalet* received from *Behinot Shoresch*, *Aleph*, *Bet*, and *Gimel* that preceded it. Although the desires in its preceding *Behinot* are desires to receive, they come from the Creator and not from *Behina Dalet* herself.

*Behina Dalet* consists of five *Behinot*; this is her structure and it is unchanging. These *Behinot* may divide, fill, join for actions of reception of Lights within them, but their structure remains the same. It is called **the tip of the Yod, Yod, Hey, Vav, Hey**.

The worlds, and everything in them besides people, emerge from the *Behinot* that precede *Behina Dalet* in *Dalet*. They have no independent desire to receive. They are operated by the desires that the Creator imprinted in them, and are therefore not defined in Kabbalah as “creatures.” Only the souls of people were made of *Behina Dalet* in *Dalet*, where the will to receive exists in her independently. Hence, only souls of people are considered “creatures.”

A true desire to receive for oneself appears only in *Behina Dalet* in *Behina Dalet*. She is the only one that perceives herself as receiving. Hence, she is the only one that decides to restrict the reception of the Light. But the Light departs from the rest of the *Behinot* in *Behina Dalet*, too, since only *Dalet* in *Dalet* receives, while the preceding *Behinot* only develop her will to receive. When she stops receiving, the Light disappears from all of them, since all five *Behinot* are one *Kli*, **the tip of the Yod, Yod, Hey, Vav, Hey**.

After the *Tzimtzum*, when *Malchut* receives those five Lights through the *Masach*—within her five *Behinot*—they enter those five parts of *Malchut*. The order in which Lights enter the *Partzuf* is from the smallest Light to the greatest Light: *Nefesh*, *Ruach*, *Neshama*, *Haya*, and *Yechida*. Hence, these Lights are called *NRNHY*.

## ENTRANCE AND DEPARTURE OF LIGHTS IN A PARTZUF

The five parts of *Malchut* are called *Behinot Shoresch*, *Aleph*, *Bet*, *Gimel*, and *Dalet*. Following the *Tzimtzum*, when these parts receive Lights through the *Masach*, they are called *Sefirot* (sapphires, illuminations) because the Light shines in them. Hence, instead of *Behinot*, we call them *Sefirot*.

*Keter* = *Shoresch*

*Hochma* = *Aleph*

*Bina* = *Bet*

*Zeir Anpin (ZA)* = *Gimel*

*Malchut* = *Dalet*

The *Reshimot* (plural for *Reshimo*) from the departing Lights are called *Otiot* (letters). After the departure of the five Lights, ***Nefesh*, *Ruach*, *Neshama*, *Haya*, and *Yechida***, from the five *Sefirot*, ***Keter*, *Hochma*, *Bina*,**

***Zeir Anpin, and Malchut***, five *Reshimot*, or *Otiot* remain: **the tip of the Yod, Yod, Hey, Vav, Hey.**

Later in this article, we will learn how Kabbalists use symbols to depict spiritual forces in writing. They build letters, words, and names out of dots and lines. This is how all the holy books were written. It turns out that the writing is information about spiritual forces and operations. When Kabbalists read books, they can act according to the instructions in them.

Yet, when we examine holy books, they seem to discuss historic events. But it is written in the Torah that the whole of the Torah is names of the Creator. This means that all the words in the Torah tell us either about the *Kelim* or about their actions. In other words, the whole of the Torah is the same wisdom of Kabbalah that we must learn today, written in a different language.

There are four languages to the Torah: the language of the Torah, the language of legends, the language of the Talmud, and the language of Kabbalah. All of them were invented by Kabbalists who attained spirituality, to tell us how we can achieve the purpose of Creation.

## OVERVIEW

The Creator wishes to benefit His creatures. The creatures are meant to receive the Creator's benefit by themselves. For this purpose, the Creator created an independent creature, completely detached from Him. The creature does not feel the Creator because the Light is Higher than the *Kli*, and when it fills the *Kli*, it controls it and determines what the *Kli* will want.

Hence, the creature must be born in concealment from the Light so as to be independent, without the sensation of spirituality and the existence of the Creator. It is born at the farthest degree from the Creator, in a degree called "this world." Yet, when the creature is independent from the influence of the Upper Light (the Creator), it also lacks the power to understand its state, its reality, the purpose of its life. It follows that the Creator must prepare the right environment for the creature to develop and grow:

1. He must restrict His Light to the minimum, restriction by restriction. This is how the degrees were built from Above downwards, from the degree of *Ein Sof*, the closest to the Creator, to the degree of "this world," the lowest and farthest from the Creator. This act is called "the expansion of the worlds and the *Partzufim*."
2. Once the starting point has been prepared for the creature, it must be given a possibility to rise from that state and reach the Creator's degree.

But how can this be done, if after *Tzimtzum Aleph* no Light reaches the *Kli*—the creature—who is at the degree of “this world”? For this reason, the Creator provided us in this world with a *Segula* (power, remedy): *Ohr Makif* (Surrounding Light), which shines even to the restricted *Kli*.

Rav Yehuda Ashlag wrote about this *Segula* in Item 155 of his “Introduction to The Study of the Ten Sefirot”: “Therefore we must ask, why then, did the Kabbalists obligate each person to study the wisdom of Kabbalah? Indeed, there is a great thing in it, worthy of being publicized: There is a wonderful, invaluable remedy to those who engage in the wisdom of Kabbalah. Although they do not understand what they are learning, through the yearning and the great desire to understand what they are learning, they awaken upon themselves the Lights that surround their souls.

“This means that every person from Israel is guaranteed to finally attain all the wonderful attainments that the Creator had calculated in the Thought of Creation to delight every creature. One who has not been awarded in this life will be granted in the next life, etc., until one is awarded completing the Creator’s Thought, which He had planned for him.

“And while one has not attained perfection, the Lights that are destined to reach him are considered Surrounding Lights. This means that they stand ready for him, but are waiting for him to purify his vessels of reception, at which time these Lights will clothe the able vessels.

“Hence, even when one does not have the vessels, when one engages in this wisdom, mentioning the names of the Lights and the vessels related to one’s soul, they immediately shine upon him to a certain measure. However, they shine for him without clothing the interior of his soul for lack of able vessels to receive them.

“Yet, the illumination one receives time after time during the engagement in the wisdom of Kabbalah draws upon one grace from Above, imparting one with abundance of sanctity and purity, which bring one closer, until he achieves perfection.

“Yet, there is a strict condition during the engagement in this wisdom, to not materialize the matters with imaginary and corporeal things, as thus they breach, ‘Thou shalt not make unto thee a graven image, nor any manner of likeness.’ In that event, one is rather harmed instead of benefited.”

Thus, only proper study of the wisdom of Kabbalah can bring man to the purpose of his life. This is what Kabbalists are saying, and who knows about reality more than they?



*Ohr Makif* is the power with which any person can begin to rise from this world to the spiritual world. Without the help of the illumination of this *Ohr Makif*, we would have no possibility of transcending our state, since the *Kli* can be corrected only by the Light, and the Upper Light cannot reach this world. Hence, we need the *Ohr Makif*.

To help beginners avert failures on their way, we added a table of questions and answers, a glossary, abbreviations, and various media files. We do not intend to delve deep or expand the explanation and the amount of information, but to direct the student towards obtaining the drive to progress correctly. It should be clear that the purpose of the study is to achieve *Dvekut* (adhesion) with the Creator. This must be before our eyes, since only then do we evoke upon ourselves the Surrounding Lights, and through their impact, we will enter the Upper World.

The glossary is intended for the correct understanding of basic terms. But only if one knows how to interpret the words one is reading correctly, in their true, spiritual meaning, unlike the way we usually interpret them in our world, only to that extent is one permitted to learn and read anything in the Torah. Otherwise, one might perceive the books of Torah as historic narratives.

When a Kabbalist attains spirituality, it is indescribable in words, since spirituality contains only sensations. This is why Kabbalah books are written in the language of branches, using worldly words to describe spiritual concepts.

The spiritual world is an abstract place, “virtual,” where only forces and emotions exist, without bodily clothing. We must constantly renew and repeat the spiritual concepts because until we achieve emotional connection with spirituality, we will be reading in the Kabbalah books without any understanding of what stands behind the words.

The primary mistake is that there are “Kabbalists” who teach that there is some connection between the human body and the spiritual *Kli*, as though the spiritual *Kli* clothes in a human body, as if within each corporeal organ clothes a spiritual organ. In their view, if one performs a physical act or any physical motion whatsoever, it seemingly contains spiritual content. They think that in so doing, one actually performs a spiritual action.

Their mistake stems from the Kabbalists’ use of the language of the branches, using worldly words to name and define spiritual terms. This is the reason for the strict prohibition in the Torah, “Thou shalt not make unto thee a graven image, nor any manner of likeness.” In other words, it is forbidden to imagine spirituality in corporeal shapes, not because this could inflict harm Above, but



because the false image would prevent one from understanding the Creator's ways and approaching the goal.

Hence, the student must constantly repeat the key concepts of Kabbalah, such as “place,” “time,” movement,” “no absence,” *Guf* (body), “body parts” or “organs,” *Zivug* (coupling), “kiss,” “embrace” until each concept is perceived correctly. This is what Baal HaSulam writes in his “Introduction to The Study of the Ten Sefirot.” Those who want to study Kabbalah the right way are advised to leave all the books on this subject, except for *The Book of Zohar*, the writings of the Ari, the writings of Baal HaSulam, and the writings of Rabash.

Interpreting the Torah as a historic narrative contradicts the verse that says that the whole Torah is the names of the Creator, that it is the Torah of the world of *Atzilut*, and that all the words in it are Holy Names. It is important to remember that it does not speak of this world, and the people in it (see “Introduction to The Book of Zohar,” Item 58).

All the names in the Torah are holy, even such names as Pharaoh, Balaam, Balak. For example, one who is called up to stand next to the Ark of the synagogue during service, kisses the book of Torah without first checking to see if he mistakenly kissed the name Pharaoh or Laban. *The Zohar* explains that each name symbolizes a spiritual degree: Pharaoh corresponds to *Malchut*, Laban to the Higher *Loven* (whiteness), *Partzuf* of Upper *Hochma*, etc.

## RESHIMOT

To perform the correct operation, the *Kli* must know what it wants, how to get what it wants, and have the strength to get what it wants.

Besides the Creator, there is only one Creation: the will to receive pleasure. Hence, the whole of reality contains only Light and *Kli*, pleasure and desire, *Hitlabshut* (clothing) and *Aviut* (coarseness/desire to receive).

In each spiritual act, following the departure of Light from the *Kli*, meaning after the transition from a state where the *Kli* is filled with Light to a state where the *Kli* is empty, it leaves behind it two “recollections” of the previous state. They are called *Reshimo de Hitlabshut* (recollection of the clothing)—a *Reshimo* of the Light that was in the *Kli* and departed, and *Reshimo de Aviut* (recollection of the desire to receive)—a *Reshimo* of the *Kli* on the *Masach* that remains to be used.

These two *Reshimot* (plural for *Reshimo*) are considered one *Reshimo*. If no *Reshimo* is left, the *Kli* will not know what to want or how to get what it wants.

The whole process of reality's cascading from its initiation in *Malchut de (of) Ein Sof*, through its end in this world, are different states of *Malchut de Ein Sof*. It undergoes this sequence of states with the help of the Light that surrounds it, which evokes the *Reshimot* that remain in it after each state.

The state in which *Behina Dalet* is filled with Light is called *Malchut de Ein Sof*. After *Behina Dalet* experienced herself as a "receiver," she decided to restrict the reception of Light. The Light departed and a *Reshimo* of the Light that was in it remained in *Malchut*. Even after the *Tzimtzum*, Light came to fill *Malchut*, but she calculated and decided to receive only as much as she could receive with the aim to bestow upon the Creator.

The required data for this calculation are (a) the *Reshimo* from the *Hitlabshut* of the Light in the previous state, and (b) the desire to receive in order to bestow. Once *Malchut* calculates these *Reshimot* in the *Rosh*, she receives what she has decided to receive in the *Guf*. And when the *Kli* completes the reception of the part of the Light that it decided to receive, the *Ohr Makif* batters the *Masach* and forces it to return to the *Peh*. Thus, the *Partzuf* is emptied of its filling.

When the *Masach* rises from *Tabur de Galgalta* to its *Peh*, the *Ohr Pnimi* exits *Galgalta* and leaves the *Masach* of the *Guf* with a *Reshimo* of the Light that it had, called *Reshimo de Hitlabshut*. But the *Reshimo* of the strength of the *Masach* that received the Light does not stay, since the *Masach* had decided to stop receiving the Light, and disqualified itself from working with its strength. Hence, the *Reshimo* of the *Masach* disappears.

The *Masach* rose from *Tabur* back to the *Peh*. Hence, it feels the Upper Light in the *Rosh*, which pressures it with a demand to receive it. As a result, the desire to receive Light in order to bestow is reawakened in *Malchut*. This is the beginning of the birth of a new *Partzuf* on the remaining *Reshimot* from the previous state.

Summary: A *Reshimo* of the Light is a part of the Light, which the Light leaves after its departure. It is the nucleus, the root of the birth of the next *Partzuf*. The *Reshimo* from the *Masach* is lost, and the *Zivug* is done on a new *Reshimo*.

*The Reshimot on which the Partzufim Emerge*

<b>World/Partzuf</b>	<b>Name</b>	<b>Reshimo de Hitlabshut</b>	<b>Reshimo de Aviut</b>
<b>World of Adam Kadmon:</b>			
<i>Partzuf Keter</i>	<i>Galgalta</i>	<i>Dalet</i>	<i>Dalet</i>
<i>Partzuf Hochma</i>	<i>AB</i>	<i>Dalet</i>	<i>Gimel</i>
<i>Partzuf Bina</i>	<i>SAG</i>	<i>Gimel</i>	<i>Bet</i>
<i>Partzuf ZA</i>	<i>MA</i>	<i>Bet</i>	<i>Aleph</i>
<i>Partzuf Malchut</i>	<i>BON</i>	<i>Aleph</i>	<i>Shoresh</i>
<b>Partzuf Nekudot de SAG:</b>			
<i>Partzuf Nekudot de SAG</i>		<i>Bet</i>	<i>Bet</i>
<b>World of Nekudim:</b>			
<i>Partzuf Katnut (smallness/infancy)</i>		<i>Bet</i>	<i>Aleph</i>
<i>Partzuf Gadlut (greatness/adulthood)</i>		<i>Dalet</i>	<i>Gimel</i>
<b>World of Atzilut:</b>			
<i>Partzuf Keter</i>	<i>Atik</i>	<i>Dalet</i>	<i>Dalet</i>
<i>Partzuf Hochma</i>	<i>AA</i>	<i>Dalet</i>	<i>Gimel</i>
<i>Partzuf Bina</i>	<i>AVI</i>	<i>Gimel</i>	<i>Bet</i>
<i>Partzuf ZA</i>	<i>ZA</i>	<i>Bet</i>	<i>Aleph</i>
<i>Partzuf Malchut</i>	<i>Nukva</i>	<i>Aleph</i>	<i>Shoresh</i>
<b>World of Beria:</b>			
<i>Partzuf Keter</i>	<i>Atik</i>	<i>Dalet</i>	<i>Dalet</i>
<i>Partzuf Hochma</i>	<i>AA</i>	<i>Dalet</i>	<i>Gimel</i>
<i>Partzuf Bina</i>	<i>AVI</i>	<i>Gimel</i>	<i>Bet</i>
<i>Partzuf ZA</i>	<i>ZA</i>	<i>Bet</i>	<i>Aleph</i>
<i>Partzuf Malchut</i>	<i>Nukva</i>	<i>Aleph</i>	<i>Shoresh</i>
<b>World of Yetzira:</b>			
<i>Partzuf Keter</i>	<i>Atik</i>	<i>Dalet</i>	<i>Dalet</i>
<i>Partzuf Hochma</i>	<i>AA</i>	<i>Dalet</i>	<i>Gimel</i>
<i>Partzuf Bina</i>	<i>AVI</i>	<i>Gimel</i>	<i>Bet</i>
<i>Partzuf ZA</i>	<i>ZA</i>	<i>Bet</i>	<i>Aleph</i>
<i>Partzuf Malchut</i>	<i>Nukva</i>	<i>Aleph</i>	<i>Shoresh</i>
<b>World of Assiya:</b>			
<i>Partzuf Keter</i>	<i>Atik</i>	<i>Dalet</i>	<i>Dalet</i>
<i>Partzuf Hochma</i>	<i>AA</i>	<i>Dalet</i>	<i>Gimel</i>
<i>Partzuf Bina</i>	<i>AVI</i>	<i>Gimel</i>	<i>Bet</i>
<i>Partzuf ZA</i>	<i>ZA</i>	<i>Bet</i>	<i>Aleph</i>
<i>Partzuf Malchut</i>	<i>Nukva</i>	<i>Aleph</i>	<i>Shoresh</i>

### *Reshimot of the Aviut de Masach of the Worlds*

World of <i>Keter</i>	World of <i>Adam Kadmon</i>	<i>Aviut Dalet</i>
World of <i>Hochma</i>	World of <i>Atzilut</i>	<i>Aviut Gimel</i>
World of <i>Bina</i>	World of <i>Beria</i>	<i>Aviut Bet</i>
World of <i>ZA</i>	World of <i>Yetzira</i>	<i>Aviut Aleph</i>
World of <i>Malchut</i>	World of <i>Assiya</i>	<i>Aviut Shoresch</i>

When the whole of reality expands until no *Reshimo* is left in the *Masach*, this is the end of the world of *Assiya*. *Malchut* of the world of *Atzilut* begets yet another *Partzuf*, called *Adam ha Rishon*, which shatters into pieces that fall below the world of *Assiya*, to a place called “this world.”

The smallest *Reshimo* in the smallest broken *Kli* is called “the point in the heart.” This is what a person feels as a desire for spirituality when being awakened from Above. These *Reshimot* clothe in certain people in our world and give them no rest, until they correct them with a *Masach* and fill them with Light.

If a person feels that *Reshimo*, he or she is worthy of achieving spirituality, of experiencing the Upper World and knowing the whole of reality. The guidance for achieving it is found in books of Kabbalah. Each generation has its own books of Kabbalah, written for that generation, for the particular kind of souls that descend in it.

The books that are to guide our generation into spirituality are the books of Rav Yehuda Ashlag (Baal HaSulam), and Rav Baruch Ashlag (the Rabash). Besides studying in these books, there are two more necessary conditions for proper learning: studying in a group, whose goal is to achieve the purpose of Creation, which is headed by a Kabbalist teacher (Rav).

In the cascading of reality from Above downwards, a ladder of degrees was formed, on which a person climbs back. One who achieves a certain degree discovers in it *Reshimot* from a Higher degree, and can thus continue to climb. *Reshimot* from Higher degrees appear in people in our world, too. These are *Reshimot* from the closest spiritual degree to that person. By working with these *Reshimot*, a person exits our world and enters the spiritual world.

### THE BIRTH OF THE PARTZUFIM

*Behina Dalet* is called *Malchut*, since it hosts the biggest will to receive. When filled with Light, she is called *Ein Sof* (no end), since she receives the Light without putting an end to it. *Malchut* is the only created being. Her parts are called *Olamot* (worlds), since they *Maalimim* (conceal) the Creator’s Light from

the creatures. The concealment in each world corresponds to the measure by which the creatures can receive the Light using the *Masach*.

When *Behina Dalet* received the Light of *Ein Sof*, she felt that the Light was coming from the Giver. The sensation of the Giver evoked such shame and agony in her that she decided never to be a receiver.

A decision in a Higher One becomes a binding law for all its subsequent states. Thus, even if a part of *Malchut* does want to receive for itself, it will not be able to receive, since *Malchut* controls all its parts. Each new decision comes from the weakness of the degree; hence, each decision affects only the lower degrees.

Following *Tzimtzum Aleph*, *Reshimo* of the Light and the *Kli* remained in *Malchut*. The Light returned to *Malchut* and wanted to fill it, since the Creator's intention to delight the creature is constant. It is only this Thought of the Creator that operates in every act in Creation, even when it seems to us that reality is not in our favor.

*Malchut*, which stands at the *Peh* of the *Rosh* of the *Partzuf*, senses the Creator's goal to benefit her, as in the example of the guest and the host. *Malchut* feels that if she does not receive from the Creator, she will not be giving Him anything. Hence, she decides to receive, so the Creator will enjoy her reception.

With the help of the *Reshimot de Hitlabshut* and *de Aviut* from the previous filling, *Malchut* can accurately calculate how much she can receive, not according to her desire to enjoy, but in order to delight the Creator.

The *Reshimo de Hitlabshut* is a *Reshimo* from the Light that was in *Malchut*. The *Masach*, on which *Malchut* received that Light, has been purified. There was no power in the *Masach* to once again receive the same Light from which the *Reshimo de Hitlabshut* remained. Thus, the *Rosh de Hitlabshut* of the next *Partzuf* was born on the *Reshimo de Hitlabshut*. Afterwards, the *Masach* made a *Zivug* on the *Reshimo de Aviut*, begetting the second *Rosh*, called *Rosh de Aviut*, from which the *Guf* expanded. This is the clothing of the Light in *Malchut*.

The part in which *Malchut* decides how much of the Upper Light she can receive in order to bestow is called *Rosh*. Following the decision in the *Rosh*, *Malchut* receives the amount of Light she has decided, within the *Partzuf*. This Light is called *Taamim* (flavors).

When the Light of *Taamim* completes its entrance to the *Guf*, the *Masach* that extended it stops the expansion of the Light into the *Partzuf*. The *Masach* does not allow the Light to continue entering, since *Malchut's* decision is a decision

on the maximum amount she can receive not in order to delight herself. If she receives more, it will be in order to receive pleasure for herself.

Hence, in a place where the *Masach* stops and does not receive anymore, *Malchut* senses once more the prompting of the Upper Light to receive it. This place is called *Tabur* (navel). If *Malchut* receives more Light, it will be for her own pleasure. Hence, she has no choice but to stop receiving Light altogether.

All decisions are made only at the *Rosh* of the *Partzuf*, and are then executed in the *Guf*. Here, too, following the decision in the *Rosh* to stop receiving, the *Masach* rises from *Tabur* to *Peh* and deports the Lights from the *Guf* of the *Partzuf*.

The *Masach* comes to the *Peh* with a *Reshimo* of the Light that filled the *Partzuf*, and a *Reshimo* of the *Aviut* that remained in the *Masach*. By the meeting of the *Masach* with the Upper Light at the *Rosh* of the *Partzuf*, the desire to receive Light in order to bestow is reawakened in the *Masach*, which awakens *Reshimot* in it. The *Masach* makes a *Zivug de Hakaa* with the Upper Light and begets the next *Partzuf*.

There are two *Masachim* (plural for *Masach*) in each *Partzuf*: a *Masach* that rejects the Light, and a *Masach* that receives the Light. The *Masach* that rejects the Light always stands at the *Peh* of the *Partzuf*, repelling all the Light that wishes to penetrate the *Partzuf*, and thus meets the condition of *Tzimtzum Aleph*.

Once the first *Masach* repels all the Light and is certain that it will not receive for itself, but only with the aim to bestow upon the Creator, it activates the second *Masach*, which weighs how much of the Upper Light that comes to it can be received with the aim to bestow.

Following the decision, the *Masach* begins to receive Light. It descends from the *Peh* down, and following it, the Light enters the *Partzuf*. When the measure of Light within the *Partzuf* reaches the measure that the *Masach* of the *Rosh* had decided on, the *Masach* that descended to the *Guf* stops. This is so because the *Masach* of the *Guf* always follows orders and decisions made by the *Masach* of the *Rosh*. Thus, the next *Partzuf* is born out of the former.

The calculation is done at the *Masach* in the *Rosh*. But because its *Aviut* is less than in the previous *Partzuf*, the *Masach* descends to the *Chazeh* of the *Partzuf*, and does not stand at the *Peh*. This is because the *Chazeh* is the level of *Aviut Gimel* of the *Guf*, as opposed to the *Peh*, which is *Dalet*.

Hence, once the *Masach* rises from *Tabur* to *Peh*, where it receives a desire to make a new *Zivug*, it descends to the *Chazeh* and calculates how much to receive. That calculation begets the second *Rosh* of the *Partzuf*. Following the

decision, the *Masach* descends from the *Peh* down to the place it chose as the place through which it would receive Light. That place will become the *Tabur* of the next *Partzuf*.

Below *Tabur* and through the *Sium Raglin* of the next *Partzuf*, there remain empty *Kelim* that the *Masach* does not fill due to absence of resistance power. The second *Partzuf*, and the rest of the *Partzufim* of the world of *Adam Kadmon*, cannot descend below *Tabur* of the first *Partzuf*, due to the absence of power in their *Masach*.

After the second *Partzuf*, *AB de AK*, emerged and received what it decided in the *Rosh*, on the *Masach* that descended into its *Tabur*, too, there was a *Bitush* of *Ohr Pnimi* and *Ohr Makif*. Here, too, the *Masach* understands that it cannot remain at the *Tabur* because it does not have the strength to receive more, and were it to remain in its state, it would not achieve the purpose of Creation.

Hence, the *Masach* of the second *Partzuf*, too, decides to purify, and rises to the *Peh*. Here, too, a *Reshimo* remains in the *Masach*. When it reaches the *Peh* and is integrated in the *Masach* of the *Peh*, it reawakens to receive Light. The last *Reshimo de Aviut*, from *Behina Gimel*, disappears from the *Masach*, and *Reshimo de Behina Bet* appears. Hence, the *Masach* descends to the *Chazeh*, where it makes a *Zivug de Hakaa* for begetting the new *Partzuf*, called *Partzuf SAG* of *AK*.

Here, too, once *Partzuf SAG* emerged, its *Masach de Guf* is purified by the *Bitush* of *Ohr Pnimi* and *Ohr Makif* on it. The *Masach* rises to the *Peh*, descends to the *Chazeh*, and begets the next *Partzuf* at the level of *Aviut Aleph*, called "Upper MA."

When *Partzuf Upper MA* stops the expansion of the Light within it, it senses the *Bitush* of the Inner and Surrounding Lights within it, and decides to purify. It returns to the *Peh* with *Aviut Shores*, since the *Masach* no longer has the strength of *Kashiut* (hardness) to receive Light. It cannot beget a *Partzuf*, but only a *Rosh*, and thus stops the process of the birth of the *Partzufim*.

## THE OVERALL REALITY

Following the *Tzimtzum*, *Malchut* decides to receive in order to bestow upon the Creator. This intention is called *Masach* (screen). Following, a sequence of *Partzufim* emerges on the *Masach* in *Malchut*:

- A *Partzuf* called *Galgalta* emerges on a *Masach* with the strength to receive Light on *Aviut Dalet*.
- A *Partzuf* called *AB* emerges on a *Masach* with the strength to receive Light on *Aviut Gimel*.



- A *Partzuf* called SAG emerges on a *Masach* with the strength to receive Light on *Aviut Bet*.
- A *Partzuf* called MA emerges on a *Masach* with the strength to receive Light on *Aviut Aleph*.
- A *Partzuf* called BON emerges on a *Masach* with the strength to receive Light on *Aviut Shoresh*.

The names of the *Partzufim* are determined by the quantity and quality of the Lights that fill them. *Malchut* emerged as *Behina Dalet*, meaning the fifth in the evolution of the Light of *Atzmuto*. Hence, she receives from the previous *Behinot* and contains them. For this reason, within *Malchut de Ein Sof* are five *Behinot* of the desire, from the smallest desire in *Behinat Shoresh* to the greatest desire in *Behina Dalet*, and she receives Light inside of her unboundedly.

After the *Tzimtzum*, *Malchut* decides to receive Light only in order to bestow upon the Creator. Reception in this manner is contrary to her natural desire; hence, she cannot receive unboundedly. She cannot receive all the Light at once, as before. Thus, she decides to receive all this Light in smaller portions. In the end, she will be completely filled and will achieve the purpose of Creation.

Each tiny part of *Malchut* is like the whole of *Malchut*, containing five parts of will to receive. This is so because there cannot be a desire if there are no four degrees of expansion of Lights preceding it.

For this reason, each *Kli* has a fixed structure, according to the five parts of *Aviut*: **Shoresh, Aleph, Bet, Gimel, and Dalet**, called *Sefirot Keter, Hochma, Bina, ZA, and Malchut*, called *Otiot Tip of the Yod, Yod, Hey, Vav, and Hey*.

The whole of *Malchut* is divided into five main parts, called five worlds: **AK (Adam Kadmon), Atzilut, Beria, Yetzira, and Assiya**. Each world is divided into five *Partzufim*: **Atik, AA (Arich Anpin), AVI (Aba ve Ima), ZA (Zeir Anpin), and Nukva (Malchut)**. Each *Partzuf* contains five *Sefirot*: **Keter, Hochma, Bina, ZA, and Malchut**.

The five worlds contain  $5 \times 5 = 25$  *Partzufim*. Each *Partzuf* contains five *Sefirot*. Hence, in all the worlds there are  $25 \times 5 = 125$  *Sefirot* or degrees each soul must experience, from this world to the world of *Ein Sof*, in order to achieve *Dvekut* with the Creator.

Each degree, *Sefira* (singular for *Sefirot*), *Partzuf*, world—a part of *Malchut de Ein Sof*, the smallest fraction of reality—comprises five parts of the will to receive, a *Masach* above it, and Light, which it receives through the *Masach*. Hence, the difference between all the parts of Creation is only in the measure of the will to



receive and the *Masach* atop it. The measure of the *Masach* determines the kind and level of the implementation of the desire.

Our body contains the same parts. The difference between the parts is in their filling (stronger, smarter, or more skillful). Thus, the same parts exist in all the spiritual *Partzufim*: **the tip of the Yod, Yod, Hey, Vav, Hey**.

These letters are called “the name of the Creator,” since He created the creature in this pattern. The creature senses its Creator by the way it is filled with Light—the Creator—and ascribes names to the Creator accordingly.

The name of each *Kli* follows the extent to which the *Kli* senses the Creator. Hence, each degree bears its own name, from this world to the world of *Ein Sof*. The souls rise to attain the purpose of Creation, beginning with this world, which is the lowest degree. When a soul ascends to a certain degree, it means that it receives the Light in that degree. In other words, it fills its *HaVaYaH* with a certain filling of Light of *HaVaYaH*, which, along with the filling, creates the name of the degree.

It is written that everyone must come to be like Moses. This means that everyone must achieve the degree called “Moses.” All the names in the Torah are Holy Names, since they are depictions of the revelation of the Light, the Creator. Hence, the whole Torah is called “the names of the Creator,” including such names as Pharaoh, Balaam, Balak, etc.

The name of the degree is determined by the Light that fills the *Partzuf*, the *HaVaYaH*. For example, if the *Kli* is filled with *Ohr Hochma*, and the symbol of that Light is the letter *Yod*, the filling of the letters *Yod, Hey, Vav, Hey* is *Yod, Hey* (a *Yod* in the *Hey*), *Viv* (a *Yod* in the *Vav*), *Hey* (a *Yod* in the *Hey*).

This is because each letter in the Hebrew alphabet has its own number:

Aleph = 1	Zayin = 7	Mem = 40	Kof = 100
Bet = 2	Het = 8	Nun = 50	Reish = 200
Gimel = 3	Tet = 9	Samech = 60	Shin = 300
Dalet = 4	Yod = 10	Ayin = 70	Tav = 400
Hey = 5	Chaf = 20	Peh = 80	
Vav = 6	Lamed = 30	Tzadi = 90	

Thus, if we sum up the letters in the name *HaVaYaH*: **Yod, Hey, Vav, Hey** = **Yod** (10+6+4) + **Hey** (5+10) + **Viv** (6+10+6) + **Hey** (5+10) = 72, which is the letters AB (*Ayin*+*Bet*). This is why *Partzuf Hochma* is called AB.

A *Partzuf* that receives Light of *Hassadim* is called SAG:

**Yod, Hey, Vav, Hey** = 63 = **SAG** (*Samech*+*Gimel*).

This is how all the degrees in the whole of reality are named. Hence, to know the name of each degree, we need only know the names of each type of Light. Then, when we read the Torah, we will understand which spiritual actions and which places and degrees in the Upper Worlds are being discussed.

Then we will no longer mistakenly think that the Torah discusses anything below the spiritual world. We will not think that the Torah speaks of our corporeal lives, of history, or of how to manage ourselves in our material lives. Instead, we will know that all books of Torah are actually instructions telling us how to achieve the purpose of our lives while still living in this world, so we will not have to return to this world cycle-by-cycle and repeatedly suffer this vain, purposeless, and useless life.

**A Partzuf** is ten Sefirot: Keter, Hochma, Bina, ZA, and Malchut

**A Partzuf in letters** is Yod (Hochma), Hey (Bina), Vav (ZA), and Hey (Malchut).

But the level of a *Partzuf*—Nefesh, Ruach, Neshama, Haya, Yechida—is not explained by the name *HaVaYaH*, since the letters *HaVaYaH* are ten Sefirot of the skeleton of the *Kli*. They clarify the state of the empty *Kli*, without fulfillment with the Upper Light. The level of the *Kli*, the spiritual degree of the *Kli*, is determined by the measure of the *Masach*. The *Masach* fills the ten Sefirot of *HaVaYaH* with Lights. The *Masach* can fill the *Kli* with Light of Nefesh, Ruach, Neshama, Haya, or Yechida. The Light in the *Kli* determines the *Kli*'s degree on the ladder of degrees.

There are only two Lights in reality: *Ohr Hochma* (Light of Wisdom) and *Ohr Hassadim* (Light of Mercy). The symbol for *Ohr Hochma* is the letter Yod, and the symbol for *Ohr Hassadim* is the letter Hey.

1. The registration of the level of Yechida (*Kli Keter*) is simple *HaVaYaH*, without filling: **Yod, Hey, Vav, Hey** =  $10+5+6+5 = 26$ .

2. The registration of the level of Haya (*Kli Hochma*) is *HaVaYaH* filled with Yod: **Yod, Hey, Viv, Hey** =  $(10+6+4) + (5+10) + (6+10+6) + (5+10) = 72$ .

3. The registration of the level of Neshama (*Kli Bina*) is *HaVaYaH* filled with Hey, except that the letter Vav is filled with Aleph, and the letter Hey is filled with Yod: **Yod, Hey, Vav, Hey** =  $(10+6+4) + (5+10) + (6+1+6) + (5+10) = 63$ .

4. The registration of the level of Ruach (*Kli ZA*) is *HaVaYaH* filled with Hey, except that the letter Vav of *HaVaYaH* is filled with Aleph: **Yod, He, Vav, He** =  $(10+6+4) + (5+1) + (6+1+6) + (5+1) = 45$ .

5. The registration of the level of *Nefesh* (*Kli Malchut*) is *HaVaYaH* filled with *Hey*, except the letter *Vav* of *HaVaYaH*, which remains without filling: **Yod, Hh, Vv, Hh** =  $(10+6+4) + (5+5) + (6+6) + (5+5) = 52$ .

This is the source of the names, AB, SAG, MA, BON.

## NEKUDOT DE SAG

After *Tzimtzum Aleph*, *Malchut* decides to fill herself in order to bestow using the *Reshimot* that remained from the world of *Ein Sof*. Reception in order to bestow is against the creature's nature. Hence, *Malchut* cannot instantaneously receive all the Upper Light that filled her in the world of *Ein Sof*, but only in small portions, called *Partzufim*. Thus, *Malchut* receives five portions of Light: *Galgalta*, AB, SAG, Upper MA, and Upper BON. This completes the exit of all the *Reshimot* in her, and the chain of expansion is stopped.

The third *Partzuf* to emerge is *Partzuf SAG*. Its nature is that of *Bina*, so it does not want to receive anything for itself; it "delights in mercy." For this reason, this *Partzuf* can descend below *Tabur de Galgalta* and fill the end of *Galgalta* with its Lights.

*Partzuf SAG* emerged on *Reshimot* of *Hitlabshut Gimel* and *Aviut Bet*. Hence, there is illumination of *Hochma* in its *Taamim*. For this reason, the *Taamim* of SAG cannot descend below *Tabur de Galgalta*. But when *Partzuf SAG* begins to purify, the *Ohr Hochma* immediately vanishes, and as the *Masach* purifies from *Tabur* to *Peh*, *Partzuf Nekudot de SAG* emerges, and this *Partzuf* contains only *Ohr Hassadim*. Thus, this *Partzuf* can descend below *Tabur de Galgalta* and fill the *Sof* (end) of *Galgalta* with *Ohr Hassadim*.

The whole of reality emerges from *Behinat Shoresh*, the Creator's desire to benefit His creatures. In accordance with this desire, the Light expands as a cause and effect sequence to execute the Thought of Creation within the *Kli*, so it will receive it.

In *Behina Aleph*, which is the whole of the Light and the *Kli*, there is the whole of the Creator's intention to make a *Kli* and fill it with Light. Everything that emerges after *Behina Aleph* emerges from it. Thus the thought of the Creator appears in actual fact. The Creator imprinted the possibility to bring Creation to its goal of rising to the degree of the Creator within the nature of the *Kelim* and the Lights, from the outset.

After *Tzimtzum Aleph*, *Malchut de Ein Sof* decided to receive through the *Masach* and generated five *Partzufim*: *Galgalta*, AB, SAG, Upper MA, and Upper

BON. This completes the elicitation of all the *Reshimot*, and exhausted the force of the *Masach*, although only part of *Malchut* was filled.

Had *Nekudot de SAG* not descended to fill the *Sof* of *Galgalta*, *Malchut de Ein Sof* would never have been filled. This is so because *Malchut* is only a desire to receive, without any mixture of desires to bestow. And here, when *Nekudot de SAG*—which are *Bina*—descend to the *Sof* of *Galgalta*—which is *Malchut*—it creates a mixture of *Malchut* with *Bina*. Thus, *Malchut* is given an opportunity to acquire the desire (*Kli*) for bestowal, to correct herself and be filled with Light.

Following *Tzimtzum Aleph*, *Malchut de Ein Sof* decided to receive only by means of a *Masach*, that is, according to her ability to receive in order to bestow. She makes a *Zivug* on *Reshimot* of *Hitlabshut Dalet* and *Aviut Dalet*, which remained in her after the *Tzimtzum*, and received a part of the Light of *Ein Sof*. The part of *Malchut de Ein Sof* that was filled by this *Zivug* is called *Galgalta* or *Keter*.

Subsequently, *Malchut* receives yet another share of the Light of *Ein Sof*, in order to bestow. The part of *Malchut* that was filled by this *Zivug* on the *Masach* with *Reshimot* of *Hitlabshut Dalet* and *Aviut Gimel* that remained after *Galgalta* is called *AB*, or *Partzuf Hochma*.

The part of *Malchut de Ein Sof* that was filled by the *Zivug* on the *Reshimot* in the next stage—*Hitlabshut Gimel* and *Aviut Bet* that remained after *Partzuf AB*—is called *SAG*, or *Partzuf Bina*. *Partzuf SAG* is the same *Malchut*, will to receive, except it cannot receive in order to bestow, through the *Masach*, like *Partzufim Galgalta* and *AB*; it can only make itself similar to *Behina Bet*, *Bina*.

By its nature, *Bina* does not want to receive Light; she wishes only to bestow. There are no limitations on the act of giving; hence, *Partzuf SAG* can fill with its *Ohr Hassadim*, the whole part of *Malchut* that remained empty.

*Bina* comprises three parts:

1. Expansion of *Ohr Hochma*.
2. *Bina*'s decision that it does not want *Ohr Hochma*, but wishes only to bestow. This is why *Ohr Hassadim* spreads in this part.
3. *Bina* receives some *Ohr Hochma*, but not for herself, to pass it on to *Partzuf ZA*.

The first part in *Bina* is still *Hochma*. Only from the second part in *Bina* does the desire to bestow begin to manifest. Hence, she can fill the part of *Malchut de Ein Sof*, the part where there is a desire to bestow with *Ohr Hassadim*, below the general *Tabur*, which has not yet been filled.

*Partzuf* SAG begins to receive Light in its *Toch* through a *Zivug* on *Hitlabshut* *Gimel* and *Aviut* *Bet*. The presence of *Reshimo* of *Gimel de Hitlabshut* induces the expansion of *Ohr Hochma* in its *Taamim*. For this reason, this part of *Malchut* cannot descend below *Tabur de Galgalta*.

But once *Masach de SAG* begins to purify and rises from *Tabur* to *Peh*, a part of the *Partzuf*, which is only *Bina*, can descend below *Tabur de Galgalta*. The Light that departs from *Partzuf* SAG can also descend below *Tabur de Galgalta*, since it is *Ohr Hassadim*, without *Ohr Hochma*.

For this reason, the part of *Partzuf* SAG, called *Nekudot de SAG*, which includes the second and third parts of *Partzuf Bina*, descends below *Tabur de Galgalta* and clothes over its *Sof*.

### TZIMTZUM BET

*Nekudot de SAG* descended below *Tabur de Galgalta* and there filled the empty *Kelim* of *Sof de Galgalta* with *Ohr Hassadim*. They sensed that there are *Reshimot* from the Light that filled the *Sof* of *Galgalta* prior to its *Hizdakchut* (purification) in *Galgalta's* empty *Kelim*.

The Light that filled the *Sof de Galgalta* was *Ohr Hassadim* with a little bit of *Hochma*, and *Reshimot* remained there after the *Hizdakchut* of the *Masach*: *Reshimo* from the Light of *Dalet de Hitlabshut*, and *Reshimo* from the *Masach* on *Gimel de Aviut*. The *Sof* of *Galgalta* repelled the Light from spreading in it, like *Bina*, and in that, it became similar to *Nekudot de SAG*. Hence, *Nekudot de SAG* mingled with the *Sof de Galgalta* and filled her empty *Kelim*.

By mixing *Nekudot de SAG* with the *Sof* of *Galgalta*, they received *Reshimot* that remained in the *Sof* of *Galgalta*. The *Reshimot* from *Galgalta* were larger than the *Masach* of *Nekudot de SAG*, and in consequence, *Nekudot de SAG* began to want to receive the pleasure that was in *Galgalta* for themselves.

The rule is that if the pleasure being sensed in the will to receive is greater than the force of the *Masach*, the *Kli* wants it for itself, since the stronger one—*Masach* or desire—determines.

All the worlds and *Partzufim* are parts of *Malchut de Ein Sof*. This *Malchut* made a *Tzimtzum* and decided never to receive for herself. Hence, now that a desire to receive for itself appeared in *Partzuf Nekudot de SAG*, *Malchut* that made the *Tzimtzum* *Aleph* rose and stood at the *Sium* of *Galgalta*, up to the place where *Partzuf Nekudot de SAG* stands. This is the place from which *Nekudot de SAG* began to want to receive the Light for themselves.

Each *Partzuf* contains ten *Sefirot*: *Keter*, *Hochma*, *Bina*, *Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, *Yesod*, *Malchut*. *Nekudot de SAG* is *Partzuf Bina*, and *Bina* divides into two parts:

1. *Bina*'s Upper parts are the *Sefirot* ***Keter*, *Hochma*, *Bina*, *Hesed*, *Gevura*, *Tifferet***. These *Sefirot* want only to give, and to not receive a thing.
2. The bottom parts of *Bina* are the *Sefirot* ***Netzah*, *Hod*, *Yesod*, *Malchut***.

These *Sefirot* do not belong to *Bina*. Their role in *Bina* is to receive *Ohr Hochma* from *Hochma*, and pass it onto the lower one. This means that *Sefirot Netzah, Hod, Yesod, and Malchut* in *Bina* have a desire to receive Light. They have a *Masach* to receive the Light not for themselves, but only to pass it on to the lower one. But if the *Masach* is lost, the *Sefirot*—these desires—immediately want to receive it for themselves, without giving it to others.

**Example:** A certain person was used to receiving a regular sum of money and pass it to people who were destitute. All of a sudden, he received a much larger sum than usual, and felt that he could not deliver the money; he wanted it for himself. He could not resist such a great pleasure.

As long as the pleasure in the money was smaller than his *Masach*, he resisted the pleasures because the pleasure of giving the money was greater than the pleasure of delighting himself (stealing). But when the pleasure from reception became greater than the pleasure from giving, he immediately wanted to receive for himself.

This is how the will to receive operates in every person and in every creature because our very substance is the will to receive. If we perform acts of bestowal, it is only because they bring us more benefit than acts of reception.

This is also what happened in *Partzuf Nekudot de SAG*: When the part of the *Partzuf* that received in order to deliver to the lower ones was exposed to greater pleasure than the power of the *Masach*, the *Masach* was immediately cancelled and the *Partzuf* wanted to receive for itself.

The will to receive for self evoked in *Partzuf Nekudot de SAG* from the *Sefira Tifferet* downwards. This is so because *Sefirot Keter, Hochma, Bina* are *Sefirot* of *Rosh*, which do not want to receive, and *Hesed, Gevura, Tifferet* are like *Sefirot Keter, Hochma, Bina*, except they are in *Guf* of the *Partzuf*. *Hesed* is like *Keter*, *Gevura* is like *Hochma*, and *Tifferet* is like *Bina*. Thus, the *Sefira Tifferet* is *Bina* of the *Guf* of the *Partzuf*.

Each *Sefira* comprises ten internal *Sefirot*. Hence, the *Sefira Tifferet* is divided in its ten internal *Sefirot* into two parts, like *Bina*: 1) *Kelim* that “do not receive”—*Sefirot Keter, Hochma, Bina, Hesed, Gevura, Tifferet*; 2) *Kelim* that “receive in order to bestow,” which are the lower part of *Bina*, *Sefirot Netzah, Hod, Yesod, Malchut*.

*Partzuf Nekudot de SAG* divides into vessels of bestowal and vessels of reception. The separating line between them is in the internal *Sefira* of *Tifferet*, of the *Sefira Tifferet*. This place is called “the *Chazeh* of *Partzuf Nekudot de SAG*.”

Now, a part of the *Kelim* of *Nekudot de SAG* received a desire that was greater than their *Masach*; hence, *Malchut de Tzimtzum Aleph*, which maintains *Tzimtzum Aleph*, rose specifically to this place. It stood there and did not allow Light to permeate below it. The boundary on the expansion of Light that was made here is called *Parsa*.

*Malchut*’s ascent to the place of *Chazeh* of *Nekudot de SAG*, to limit the expansion of Light downwards, is called *Tzimtzum Bet* (second restriction). *Tzimtzum Aleph* (first restriction) is the ban on receiving *Ohr Hochma* in order to receive, and *Tzimtzum Bet* is a ban on any reception of *Ohr Hochma*, since there is no strength to receive *Ohr Hochma* in order to bestow from *Partzuf Nekudot de SAG* down. This is why any dealing with it is forbidden.

“A desire in the Upper One becomes a binding law in the lower one.” Hence, in all the *Partzufim* that emerge after *Tzimtzum Bet*, the *Parsa* in them does not allow the Upper Light—*Ohr Hochma*—to go through it and down to the vessels of reception. For this reason, the place below *Tabur de Galgalta* was divided into four parts:

1. The place of the world of *Atzilut*, where *Ohr Hochma* can shine.
2. The place of the world of *Beria*, under the *Parsa*, where *Ohr Hochma* cannot appear, but only *Ohr Hassadim*.
3. The place of the world of *Yetzira*, below the place of the world of *Beria*.
4. The place of the world of *Assiya*, below the place of the world of *Yetzira*.

The *Sium* (end) of the world of *Assiya* is also the end of *Kedusha* (holiness). Below the *Kedusha* there are (1) the barrier—the boundary between spirituality and corporeality, separating the world of *Assiya* from the point of the world; (2) the place of this world; and (3) our world.

## THE WORLD OF NEKUDIM

The whole process of the descent of *Nekudot de SAG* below *Tabur de Galgalta*, their mingling with the *Sof* of *Galgalta*, and *Tzimtzum Bet* took place during the ascension of the *Masach de SAG* from *Tabur* to *Peh*. Hence, when the *Masach* reached *Peh de SAG*, the *Reshimot* from all that had happened from *Nekudot de SAG* upwards and from *Tabur de Galgalta* downwards were already in it.



Following the *Hizdakchut* (purification) of *Partzuf Galgala*, there remain a *Reshimo de Hitlabshut Dalet* of the Light that was in *Galgala* and a *Reshimo de Aviut Gimel* of the remaining *Masach*. Following the *Hizdakchut* of *Partzuf AB*, *Reshimot* of *Hitlabshut Gimel* and *Aviut Bet* remained in the *Masach*. Thus, we see that after the *Hizdakchut* of the *Partzuf*, a pair of *Reshimot* remain in it: *Reshimo de Hitlabshut* and *Reshimo de Aviut*.

But following the *Hizdakchut* of *Partzuf SAG*, three pairs of *Reshimot* remained in the *Masach* that reached from *Tabur* to *Peh*, on which the *Masach* made three *Zivugim*, by order of importance:

1. A *Zivug* on *Reshimot Bet de Hitlabshut* and *Aleph de Aviut* from *Taamim de SAG*. They create a *Partzuf* at the level of *ZA*, above *Tabur*, called "Upper MA."
2. A *Zivug* on *Reshimot Bet de Hitlabshut* and *Aleph de Aviut* from *Nekudot de SAG* that have spread below *Tabur de Galgala*. These *Reshimot* are subsequent to *Tzimtzum Bet* that was made in *Nekudot de SAG*, below *Tabur*.

Everything that was in the *Partzuf* moves to the *Reshimot*. Hence, the prohibition on using the vessels of reception from *Tzimtzum Bet* is registered in the *Reshimot* from *Nekudot de SAG*. To keep this condition according to the demand of the *Reshimot*, the *Masach de Rosh de SAG* rises from *Peh* to *Nikvey Eynaim*, where it makes a *Zivug de Hakaa* with the Upper Light on *Reshimot Bet de Hitlabshut* and *Aleph de Aviut*.

The place at the *Rosh* where the *Masach* makes a *Zivug de Hakaa* with the Upper Light determines the uniqueness of the expansion of Lights in the *Guf* of the *Partzuf*.

3. A *Zivug* on *Reshimot Dalet de Aviut* and *Gimel de Hitlabshut*. This will be discussed later in the essay.

The *Masach* rose to *Nikvey Eynaim (NE)* due to the ban on reception of Light in the vessels of reception. The Light can only expand through the *Chazeh* in each *Partzuf*, since the vessels of bestowal are present only through the *Chazeh*, and from the *Chazeh* down begin the vessels of reception in the *Partzuf*.

The *Masach* that makes a *Zivug* on the restricted *Reshimot* begets a *Partzuf*. The Light spreads in this *Partzuf* and fills only the vessels of bestowal. It does not fill the *Kelim* for the reception of the Light, and they remain empty. The *Partzuf* can use only a part of its *Kelim*, which is why it is considered "small."



Question: Why does the *Masach* rise from *Peh* to *Nikvey Eynaim* and makes the *Zivug* there, according to the demand of the *Reshimot*?

Answer: This is so because the *Reshimot* require a *Zivug* only on the vessels of bestowal. For this reason, the *Masach* should rise to half of *Bina de Rosh de SAG*, where the vessels of bestowal of the *Rosh* end, and make a *Zivug* on *Reshimot Bet de Hitlabshut* and *Aleph de Aviut*.

The *Reshimot* from below *Tabur* demand to extend Light only in vessels of bestowal, but how can a *Partzuf* be born only with vessels of bestowal? There cannot be a *Partzuf* that does not comprise ten *Sefirot*. However, there can be a *Partzuf* that is not using some of its desires—*Sefirot*. Hence, *Rosh de SAG* must beget a *Partzuf* whose vessels of reception will be inactive. These *Kelim* in the *Partzuf* are the bottom half of *Bina*, *ZA*, and *Malchut*.

The *Masach* of *SAG* must beget the *Partzuf* in such a way that, from the outset, it will not use the vessels of reception in its *Toch*, so these vessels in the *Partzuf* will not be filled. For this to happen, the *Masach* must make a *Zivug* for delivering the *Partzuf*, only with the vessels of bestowal in the *Rosh*.

The *Kelim* of the *Rosh* are as follows:

*Keter* = *Galgalta*

*Hochma* = *Eynaim*

*Bina* = *Awznaim*

*ZA* = *Hotem*

*Malchut* = *Peh*

## THE DIVISION OF ROSH DE SAG INTO FIVE BEHINOT

The *Kelim*, *Keter*, *Hochma*, and Upper half of *Bina* together are called *Galgalta ve Eynaim* (GE), or “vessels of bestowal.” The Upper half of *Bina* belongs to the vessels of bestowal since she is filled with *Ohr Hochma*, and hence does not want to receive anything, but craves *Ohr Hassadim*. But *Bina*’s lower half does want to receive Light for *ZA*. *Partzuf Nekudot de SAG* is *Partzuf Bina*. From the bottom half of *Partzuf Bina*, that is, from the *Sefira Tifferet de Nekudot de SAG* down, there are vessels of reception:

- The bottom half of *Bina* wishes to receive Light for *ZA*.
- *ZA* wishes to receive *Ohr Hassadim* in illumination of *Ohr Hochma*.
- ***Malchut* wishes to receive the full *Ohr Hochma*.**

For this reason, this part of *Partzuf Nekudot de SAG* received a desire to receive in order to receive.

## THE DIVISION OF PARTZUF NEKUDOT DE SAG INTO GE AND AHP

The place where the *Masach de Rosh* stands determines the shape of the *Partzuf* that will be born:

- If the *Masach* wishes to beget a *Partzuf* that will receive Light in all of its ten *Sefirot*, it must make a *Zivug* in the *Peh*. Once the *Masach* stands at the *Peh*, the *Kashiut* (hardness) of the *Masach* determines the level of the *Partzuf* (size and height), that is, the extent to which the *Masach* will use its five *Kelim*.
- If the *Masach* wishes to beget a *Partzuf* that will receive Light only in vessels of bestowal, that is, in only half of the *Partzuf*, it should stand at *Nikvey Eynaim*, and not at the *Peh de Rosh*, since there is the Upper half of the *Rosh*. Then the vessels of bestowal will be above the *Masach*, meaning they will be taken into the calculation of the *Masach*.

Once the *Masach* stands at *Nikvey Eynaim*, its *Kashiut* determines the size (height) of the *Partzuf*, that is, the percentage of its vessels of bestowal that the *Partzuf* will use. The *Partzuf* that is born under these conditions is called “*Katnut* of the world of *Nekudim*.”

Once a *Zivug* on the restricted *Reshimot* of *Bet de Hitlabshut* and *Aleph de Aviut* is made in *Rosh de SAG*, the newly born *Partzuf* descends to the place from which the *Reshimot* rose. It descends below *Tabur de Galgalta* and spreads there in *Rosh* and *Guf*. The *Rosh de Hitlabshut* is called *Keter*, *Rosh de Aviut* is called *Abave Ima* (AVI), and the *Guf* is called *ZON*.

Its structure contains *Rosh* and *Guf*, and each part in it is divided into two parts: *GE* and *AHP*:

- *GE* are always vessels of bestowal. They can always be used because the *Tzimtzum* was only on *Ohr Hochma*.
- *AHP* are always vessels of reception. Once *Tzimtzum Bet* was made in *Partzuf Nekudot de SAG*, no *Partzuf* that emerges has the strength to receive *Ohr Hochma* in the *Kelim* of *AHP* in order to bestow.

The third pair of *Reshimot*, which rose with the *Masach* to *Rosh de SAG*, are *Reshimot* that moved to *Nekudot de SAG* from the *Sof* of *Galgalta*: *Dalet de Hitlabshut* and *Gimel de Aviut*. *Partzuf Nekudot de SAG* was integrated with these *Reshimot* when it filled the *Sof de Galgalta*, and these *Reshimot* demand to receive *Ohr Hochma*.

After *Partzuf Katnut* of the world of *Nekudim* descended to its place, from *Tabur de Galgalta* through *Parsa*, *Rosh de SAG* gave it the remaining *Reshimo*, *Dalet*

*de Hitlabshut* and *Gimel de Aviut*. By the demand of these *Reshimot*, the *Masach* that stood at *Nikvey Eynaim de Rosh AVI* descended to *Peh de AVI*, where it made a *Zivug* on *Reshimot Dalet-Gimel*. As a result of this *Zivug*, *Ohr Hochma* descended to the *Guf*, reached the *Parsa*, and went through it.

*Rosh de AVI* thought that according to the current awakening of *Reshimot Dalet-Gimel*, the vessels of reception below the *Parsa* could now receive in order to bestow. Hence, *AVI* made a *Zivug* on *Gadlut*, that is, on *Reshimot Dalet-Gimel*. For this purpose, they joined the *Kelim* of *GE* with the *AHP* in their *Rosh*, as well as in their *Guf*, which are *ZON*, and *Ohr Hochma* expanded from them down to *ZON*.

### THE BIRTH OF A PARTZUF FROM THE UPPER ONE, PARTZUF KATNUT DE NEKUDIM, AND PARTZUF GADLUT DE NEKUDIM

The *Roshim* (plural for *Rosh*) of *Keter* and *AVI* have no knowledge that the Light of *AB-SAG* that came from above and gave strength to the *Kli* to shift from *Katnut* to *Gadlut*, could not descend below the *Parsa*. This is why the *Parsa* was not cancelled. When *Ohr Hochma* began to fill the *Kelim* below the *Parsa*, the *Kelim* began to break, since they remained in the will to receive in order to receive.

When *Rosh* of *AVI* made a *Zivug* on *Reshimot* of *Dalet de Hitlabshut* and *Gimel de Aviut*, *Ohr Hochma* came out of them and entered the *Guf* of *Nekudim*. The Light extended through *GE*, wishing to go through the *Parsa* and enter the *AHP* of the *Guf*. At that time, the *Kelim* of *AHP* began to receive the *Ohr Hochma* in order to receive. The *Kelim* of *GE*, which stand above the *Parsa*, joined the *Kelim* of *AHP* below the *Parsa* into a single *Guf*. For this reason, the *GE*—vessels of bestowal—broke along with the *AHP*—vessels of reception.

The first *Partzuf* of *Gadlut de Nekudim* was made when *Ohr Hochma* came out of *Peh de AVI* and expanded through the *Guf* of *Nekudim*, which include *GE* and *AHP*. And it broke—(a) the *Kelim de Guf* lost the *Masach*, and (b) they fell from their previous state, since they wanted to receive in order to receive.

As a result of the shattering, the *Masach* of the first *Partzuf de Gadlut*, *Partzuf AVI*, purified and rose with *Reshimot Gimel-Bet* that remained in it, to *Peh de Rosh AVI*. There, it made a *Zivug de Hakaa* on these *Reshimot* and generated the next *Partzuf*, whose *Rosh* is called *YESHSUT*. Once the *Rosh* emerged, it calculated and produced a *Guf*.

*Partzuf YESHSUT* broke and died, too. Hence, the *Masach* purified and rose to the *Peh* of *YESHSUT* with the *Reshimot Bet-Aleph*. A *Guf* cannot emerge on these *Reshimot*, since there is not enough *Aviut* to receive Light.

Thus, we see that the two *Partzufim* that emerged, *AVI* and *YESHSUT*, broke. As each *Partzuf* purified, four *Partzufim* of *Nekudot* emerged. Thus, in all, eight *Partzufim* emerged, called “the eight *Melachim*” (kings), since *Malchut*, the will to receive in order to receive, governs them.

Each *Partzuf* comprises *HaVaYaH*, four parts. This is the structure of every creation. Each *Partzuf* contains its own ten *Sefirot*; hence, the total number of parts is  $8 \times 4 \times 10 = 320$ . In *Gematria*, this number is called *Shach* (*Shin* + *Chaf*), since the letter *Shin* equals 300 and the letter *Chaf* equals 20.

The breaking occurred at all the *Sefirot*. All the *Sefirot* were mingled and integrated in one another, so each broken part comprised 320 parts. Hence, the whole work in the *Tikkun* (correction) is to sort out each of the parts of the broken *Kelim*.

The least broken of the 320 parts should be taken first, and then sort out the parts of *Malchut* that caused the breaking from among its broken pieces. In total, the 320 broken pieces are the nine *Sefirot* of *ZON de Nekudim*. *Malchut* is the tenth part in these ten *Sefirot*, meaning that within the 320 parts are 32 parts of *Malchut*.

Sorting the parts of *Malchut* is done by the *Ohr Hochma*. When *Ohr Hochma* shines to all 320 broken pieces, it can only shine to the nine *Sefirot*, meaning to 288 ( $320 - 32$ ) of the pieces, and not for the tenth *Sefira*, the 32 parts of *Malchut*. This is how the sorting is done.

*Malchut* is the only evil part, preventing us from entering spirituality. Our nature is to distance ourselves from the bad. This is why one comes to hate evil. Because in spirituality the separator is hatred, one is separated from this evil, the will to receive for oneself.

- The 288 pieces that are fit for correction are called *Rapach* ( $Reish = 200 + Peh = 80 + Het = 8$ ).
- The 32 pieces unfit for correction are called *Lev ha Even* (stony heart). *Lev* is written with *Lamed* (30) and *Bet* (2). Thus  $Lamed (30) + Bet (2) = 32$ .

Therefore, after the sorting of the *Lamed-Bet* (32) *Malchuts* that are not to be used, the *Rapach* (288) broken pieces remain to be corrected. These are the broken pieces of the first nine *Sefirot*. Of those, the first ones to be sorted are the vessels of bestowal, *GE*. They comprise the *ZON* of the world of *Atzilut*.

As there are ten *Sefirot* in the *Hitpashtut* (expansion) of the Light in the *Kli* from Above downwards, there are also ten *Sefirot* in the thickness of the *Kli*.

These come from the *Hitkalelut* (mingling) of the *Sefirot* through the *Ohr Hozer*. The ten *Sefirot* at the thickness of the *Partzuf* are called:

*Keter* – *Mocha*

*Hochma* – *Atzamot*

*Bina* – *Gidin*

*ZA* – *Bassar*

*Malchut* – *Or*

Here, too, the law of *Tzimtzum Bet* applies just as in the *Sefirot* of the length.

### THE WORLD OF TIKKUN (CORRECTION)

Following the shattering of the world of *Nekudim*, the **Lights** that filled *Partzuf Gadlut de Nekudim* departed to the *Rosh* of *Partzuf Nekudim*. The **Reshimot** that remained in the *Masach* rose to the *Rosh* of *Partzuf Nekudim*, and then to *Rosh de SAG*. The **Nitzotzin**, parts of *Ohr Hozer* (pieces of the broken *Masach*), fell into the broken *Kelim*, which lost the *Masach* and returned to the will to receive in order to receive. It is considered that they fell to the place of *BYA*, below the *Parsa*.

The difference between the *Hizdakchut* of the *Partzuf* through the *Bitush* of *Ohr Pnimi* and *Ohr Makif*, and the *Hizdakchut* of the *Partzuf* through the shattering is that after the shattering, the *Kelim* must be mended first, and only then can *Zivugim* be made on them, to bear new *Partzufim*, meaning to fill them with Light.

The intention of the *Rosh* of the world of *Nekudim* was to receive all the Light of the purpose of Creation in order to bestow, by filling the whole *Sof* of *Galgalta*. Thus, it would achieve the complete filling of *Malchut de Ein Sof*. Hence, when the shattering of the vessels is corrected, it corrects all the vessels of reception, so they work in order to bestow, and *Gmar Tikkun* (the end of correction) is achieved.

Yet, this will not make the whole of *Malchut de Ein Sof* corrected, but only a part of it, its *Behinot Shoresh*, *Aleph*, *Bet*, and *Gimel*, excluding *Behina Dalet*. *Behina Dalet* is the only creature. *Behinot Shoresh*, *Aleph*, *Bet*, and *Gimel* in it come from the *Hitkalelut* of the Upper nine in her, from the Creator's influence on her, while a "creature" is a desire that is completely detached from the Creator and stands in its own right.

Only *Behina Dalet* in *Behina Dalet* is a will to receive in order to receive that feels independent. Hence, it is only she who restricts her will to receive. After

the *Tzimtzum*, all the *Partzufim* and all the worlds emerge to fill desires *Shoresh*, *Aleph*, *Bet*, and *Gimel* in *Behina Dalet*, and not *Behina Dalet* in *Dalet*.

But if what requires correction is *Behina Dalet* in *Dalet*, and not *Behinot Shoresh*, *Aleph*, *Bet*, and *Gimel* in *Dalet*, why are Lights received in these desires? These desires are not the creature's desires; they are the qualities of the Creator, the forces of the Creator. Using them, He guides the creature—*Behina Dalet* in *Behina Dalet*. These forces fill the spiritual worlds, except for Adam's soul.

*Behina Dalet* herself, Adam's soul, cannot really correct herself into receiving in order to bestow. Rather, the very correction of the creature is in examining all its qualities opposite all of the Creator's qualities, and in all cases, preferring to be like the Creator. The creature does not use its own quality—the stony heart—but only the Upper nine, the 248 *Behinot* that it sorts out and elevates after the breaking, towards unity with the Creator.

All the *Zivugim* performed after *Tzimtzum Aleph* are made on these desires. The *Partzufim*, worlds, and everything within the worlds are born out of these *Zivugim*, and spread from Above downwards. All five worlds, with the five *Partzufim* in each world, become a ladder of degrees from the Creator—the Giver—to the creature—the receiver. The rungs of the ladder are measures of equivalence of desires between the creature and the Creator.

The cascading of the *Partzufim* and the worlds from Above downwards builds the degrees, which are like coverings over the Light of *Ein Sof*. Each *Partzuf* covers the Light and conceals it from the *Partzufim* below it, to the extent that it receives in order to bestow.

We can compare the *Partzufim* and the worlds to onionskins: round, encircling one another, and the more internal the skin, the more the Light is covered. Thus, the point of darkness is at the end of the ladder, in the middle of all these circles.

To allow the creature's desire freedom of action, and for the creature to achieve equivalence with the Creator and cleave to Him out of free choice, and also, to enable the creature to develop and rise from its state to the degree of the Creator, the creature must be born in the middle point of all the worlds, the point of darkness. Also, the possibility of correcting its desire must be prepared for it, although due to the creature's weakness, the correction is not instantaneous, but gradual.

For this purpose, a ladder of degrees has been prepared, with five worlds, five *Partzufim* in each world, and five *Sefirot* in each *Partzuf*. In total, there are

125 degrees from the creature's initial state to its completion. Hence, the worlds have two roles:

1. To gradually hide the Light of *Ein Sof*. This is done by the cascading of the worlds from Above downwards. This is why the degrees of concealment are called *Olamot* (worlds), from the word *Haalama* (concealment).
2. Providing the creature (souls) with corrections with which they can climb the degrees of the worlds from below Upwards. Each degree it acquires is a *Partzuf*, created during the cascading from Above downwards. To climb the spiritual degrees, the creature must be assisted by the degree for which it aspires. When the creature is assisted by that degree, it uses this auxiliary force to acquire a *Masach* and rise to that stage. When the creature rises to that degree, it is given the name of that degree.

From this, we learn that all the worlds and what fills them are but a ladder prepared by the Creator for man's ascension. When one climbs those degrees, all the souls rise along with him, since all the worlds and everything that fills these worlds is within us. Hence, other than the attaining individual, the creature, there is only the Creator!

Around us is only Simple, Upper Light, in complete rest. This means that the Creator's intention is unchanging, and it is the same in all His Actions—to benefit man. A person feels the Creator only to the extent of one's equivalence of qualities with the Creator's quality of bestowal:

- If qualities—desires, intentions—totally contradict those of the Creator, one does not feel the Creator. According to one's sensation, a person calls that state “this world.”
- If one succeeds in changing a certain quality and makes it somewhat similar to the Creator's quality of bestowal, it is considered that that person has gone from the state of “this world” to the state of “the spiritual world.” Thus, one enters the first degree of the ladder of degrees towards nearing the Creator.

All the changes are only within man, in one's vessels of reception. They depend on the measure of correction of one's *Masach* within him. But other than man, there is only the Upper Light, where there are no changes. By obtaining a part of the Upper Light, one attains and feels a part of the Creator. And according to this feeling, one names the sensation of the Creator: “Merciful,” “Gracious,” “Terrible,” etc.



The whole of the Torah is only registrations of sensations of a person who attains spirituality, who approaches the Creator. It follows that the whole Torah is names of the Creator. This is why it is written that the whole Torah is His Holy Names. A person who attains the Torah attains a part of the Common Light. The degrees of attainment of Light are called by the names of the *Sefirot* (*Partzufim*, worlds) or by the Lights that one receives (*NRNHY*).

Besides man, there is only the Creator. Hence, anything each of us feels, thinks, and wants comes to us from the Creator. What each person in the world feels is only the Creator.

When the creature climbs from the lowest point, from which one begins to approach the Creator (the point of this world), to the time one achieves complete equivalence of form with the Creator (*Gmar Tikkun*), one traverses 620 degrees, called “the 613 *Mitzvot* of the Torah” and the “Seven *Mitzvot* of our great sages.”

A *Zivug* with the Upper Light in the *Masach* is called a *Mitzva*. The Light that the attaining individual receives in one’s *Kli* is called *Ohr Pnimi* (Inner Light), or *Ohr Taamim* (Light of Flavors), or “Torah.” This is why Kabbalists tell everyone, “taste and see that the Lord is good.”

The creature, *Behina Dalet* in *Behina Dalet*, corrects its will to receive so it would receive in order to bestow. The *Tikkun* (correction) is not on the desire to receive itself, but on how it is used—with the aim to bestow. That *Tikkun*, placing the aim to bestow, is made on small portions of the creature’s desire, from the smallest part to the largest, and not on all of it. By that, the creature rises from degree to degree on the ladder of degrees. The worlds are degrees on which one ascends from below Upwards.

The *Tikkun* of the will to receive, to receive only in order to bestow, is a very difficult *Tikkun*, since it is opposite to the intention. It is opposite to the creature’s nature. Hence, the Creator divided the whole way into 613 small degrees, and split the creature itself into 600,000 small pieces, called “souls.” When all the souls unite, they are called “the common soul” or *Adam ha Rishon* (the first man).

But the correction work begins even before that, in a lower state, called “our world,” where all the parts of Creation exist in a reality where there is no Creator and no spirituality. They do not even feel that they lack the sensation of absence of knowledge of the Creator. Everyone is born in this degree, which is only a will to receive the pleasures available to our five senses.

The whole world is led by the Creator’s commandments. This leadership is called “nature,” since the desire to receive pleasure in each of the states—still,



vegetative, animate, and speaking—necessarily determines every reaction. This is so because the law is that every creature always chooses the greatest pleasure and escapes suffering.

In each generation, there are people in whom the Creator “plants” a point in the heart—a desire to feel the Creator. Such a person begins to seek fulfillment for this new desire in him, not knowing that it is a desire for the Creator and that it can be filled only with the Upper Light.

The *Partzufim* that emerged after the breaking are called “the world of *Tikkun*.” Everything that happens must appear in Creation and is necessary for the development of the creature, so it can obtain the perfection of the Creator’s actions and enjoy what the Creator has prepared for it.

Hence, both the breaking in the world of *Nekudim*, called “the breaking in the worlds,” and the breaking in *Adam ha Rishon*, called “the breaking in the souls,” were preordained. In the breaking of the world of *Nekudim*, vessels of reception mingled with vessels of bestowal. The broken parts are in such a mixture that each of them is included in all the others. Thus, each of the 320 pieces (desires) contains all the others within it. As a result, 1) the vessels of reception will be corrected due to the mingling with the vessels of bestowal, and 2) *NRNHY* Lights will appear in each desire (instead of the Light of *Nefesh*, which was there previously).

Without the mixture, obtained by the breaking, the vessels of reception would have no way of receiving Light, since the *Parsa* would separate them from the place in which the Upper Light could begin to spread. But now, after the breaking, they can be elevated to *Atzilut* (raised *AHP*) and be filled there.

The breaking in the world of *Nekudim* is called “the breaking of the worlds,” since *Malchut de Ein Sof* comprises five parts. Four of them beget the worlds and everything within them, as they spread from Above downwards. They contain the whole of Creation besides man, who was created from *Behina Dalet* in *Dalet*, from *Malchut*’s last part—the actual, independent will to receive, completely detached from the Creator’s desire to bestow.

Hence, only man is the purpose and the goal of Creation. Besides him, the rest of the parts of Creation are not independent. They belong to the Creator’s desire, since the Creator determines their conduct, as the still, vegetative, and animate exist in our world.

In our world, man’s desire is not essentially different from that of animals. Only a person in whom the desire for the Creator emerged (a part of the desire of *Adam ha Rishon*) is called “Adam” (Man). A person with such a desire can correct it by acquiring a *Masach* and achieving the desire to bestow. And if no

such desire appears in a person, one has nothing to correct and such a person feels no inclination to draw near to the Creator.

The whole of reality in this world is divided into the four parts of Creation: still, vegetative, animate, and speaking, according to the measure of the will to receive, and hence according to the measure of the beneficial and detrimental powers.

A person in this world must undergo four stages of development: still, vegetative, animate, and speaking, to develop and intensify the desire to receive in him, until the Creator “plants” the point in him, meaning the desire for the Creator, to reach the goal. For this reason, for millennia, humanity has been pulverized under nature’s press—the evolution of the will to receive from the “still” degree through the “speaking” degree. This is the evolution of the generations we know.

The whole of humanity, and each soul—from generation to generation—undergo four stages of development of the will to receive:

1. Plebs: The “still” in the human species. Through a propensity for wealth, they develop into the degree of “wealthy.”
2. Wealthy: The “vegetative” in the human species. Through a propensity for honor (power), they develop into the degree of “strong.”
3. Strong: The “animate” in the human species. Through a propensity for knowledge, they develop into the degree of “knowledgeable.”
4. Knowledgeable: The “speaking” in the human species. In the speaking in man, the desire is unlimited by time or place. A person is envious of people who lived in previous generations, in things one has no need for, but that others have and he does not. Hence, he can increase his will to receive, since he wants what he sees in others. Thus, one can enhance one’s will to receive unboundedly, and this makes one a suitable candidate for achieving the purpose of Creation.
5. If the Creator plants a point in the heart in this “speaking,” such a person begins to awaken toward the goal and seeks the root of one’s soul.

The order of corrections from Above downwards is as follows:

- Receiving in order to receive—exists in our world.
- Bestowing in order to receive—exists in our world.
- Bestowing in order to bestow—exists in the worlds *BYA*.
- Receiving in order to bestow—exists in the world of *Atzilut*.

The whole system of Creation achieves *Gmar Tikkun* only through the world of *Atzilut*. This is why the world of *Atzilut* is called “the world of *Tikkun*” (the world of correction).

## THE WORLD OF ATZILUT

Following the breaking, the *Masach* purified and rose with the *Reshimot* to the *Rosh* of *AVI de Nekudim*. The *Reshimot* in the *Masach* demand correction so a *Zivug* can be made on them for reception of the Light. But the *Rosh* of *AVI de Nekudim* returned to the state of *Katnut* and could not do it. Hence, the *Masach* rose to the *Rosh* of the Higher *Partzuf*, *Rosh de SAG*.

There is no difference between a *Masach* that is purified by the *Bitush* of its internal and surrounding Lights and a *Masach* that is purified by the breaking. Even after the breaking, *Reshimot* remain in the *Masach* and demand to be filled:

- Restricted *Reshimot de Hitlabshut Aleph* and *Shoresh de Aviut* that remained from *Partzuf Nekudim*;
- *Reshimot Dalet de Hitlabshut* and *Gimel de Aviut* from the *Sof* of *Partzuf Galgalta*.

The restricted *Reshimot Aleph de Hitlabshut* and *Shoresh de Aviut* come from *Partzuf Nekudim* itself. Hence, the *Masach* makes the first *Zivug* on them. After a *Partzuf* is born on them, the *Masach* will provide for the demands of *Reshimot Dalet-Gimel* that caused the elicitation of the *Gadlut* of the *Partzuf*. Hence, once the *Masach* rose to *Rosh de SAG*, it rose according to the restricted *Reshimot de Aviut Shoresh*, to *Bina* of *Keter de Rosh SAG*.

The five *Behinot* of the *Rosh* are called:

*Keter—Galgalta—Aviut de Shoresh*

*Hochma—Eynaim—Aviut Aleph*

*Bina—Awz'naim—Aviut Bet*

*ZA—Hotem—Aviut Gimel*

*Malchut—Peh—Aviut Dalet*

In each of the *Sefirot* in the *Rosh* are five particular *Sefirot*: *Keter*, *Hochma*, *Bina*, *ZA*, *Malchut*. The *Reshimot* of restricted *Aviut de Shoresh* demands a *Zivug* only on the vessels of bestowal in *Aviut Shoresh*. The *Reshimot* demands that a *Partzuf* will be born, which works only with vessels of bestowal, *GE, de Aviut*

*Shoresh*. Hence, the *Masach* that begets this *Partzuf* must make a *Zivug* only on the vessels of bestowal of *Aviut de Shoresh* at the *Rosh*.

Accordingly, the *Masach* rises from the *Peh* to the *Sefira Keter de Rosh de SAG*, and from there Higher still, to *Bina de Keter*, standing after the *Sefirot KHB HGT de Keter*. It follows that Above the *Masach* there are only vessels of bestowal of *Keter*, meaning *Aviut Shoresh*. The place where the *Masach* stands is called *Metzach* (forehead).

The *Partzuf*, born out of the *Zivug* on the *Reshimo* of the restricted *Aviut de Shoresh*, is called *Ubar* (fetus). In spirituality, there cannot be less than this degree. Put differently, this is the minimal spiritual degree. After its birth, the newly born *Partzuf* descends to the place from which the *Reshimot* rose, below *Tabur de Galgalta*, and spreads there from *Tabur* down.

After the *Partzuf Ubar* spreads into its place, *Reshimot Dalet de Hitlabshut* and *Gimel de Aviut* (from the *Sof* of *Galgalta*) awaken in it. The *Gadlut* of the *Partzuf* emerges on these *Reshimot*: the *Masach* makes a *Zivug* with the Upper Light on *Reshimot Dalet-Gimel*, and the level of *Gadlut* spreads from *Tabur de Galgalta* through *Parsa*. This *Partzuf* is called *Atik*, since it is *Ne'etak* (detached) from the attainment of the lower ones (souls).

*Partzuf Atik* is the first *Partzuf* in a new series of five *Partzufim*, called “the world of *Atzilut*.” Hence, *Partzuf Atik* is the *Keter* of the world of *Atzilut*.

After *Partzuf Atik* emerged in *Gadlut*, *Rosh de SAG* gave it all the *Reshimot* that rose to it after the breaking. Of all the *Reshimot*, *Atik* chose the purest *Reshimo*, made a *Zivug* on it, and generated the next *Partzuf*, first creating it at the *Ubar* level and then making a *Zivug* on *Gadlut* (*Dalet-Gimel*). This *Partzuf* expanded from *Peh de Atik* through *Parsa*, and it is called *Partzuf Hochma*, or *Arich Anpin* (AA).

Once *Gadlut de Partzuf AA* emerges, *Atik* gives it all the remaining *Reshimot*, from the ones that rose to *Rosh de SAG* after the breaking. Of those, AA chooses the purest, makes a *Zivug* on them, and this generates *Partzuf Bina* of the world of *Atzilut*, first at the *Ubar* level and finally in *Gadlut*. This *Partzuf* spreads from *Peh de AA* to *Tabur de AA*. It is called *Aba ve Ima* (AVI).

After *Partzuf AVI* emerges in *Gadlut*, AA gives it all the remaining *Reshimot*. Of the *Reshimot* that AA gave it, AVI chooses the purest *Reshimot* and makes a *Zivug* on them, thus generating *Partzuf ZA* of the world of *Atzilut*. Here, for the first time, there are three states: *Ubar*, *Katnut* (infancy, smallness), and *Gadlut* (maturity, greatness). *Partzuf ZA* takes its place from *Tabur* of AA through the *Parsa*.

Once *Partzuf ZA* emerges, *AVI* gives it all the remaining *Reshimot*. *ZA* makes a *Zivug* on them and generates *Malchut* of the world of *Atzilut*. This completes the *Zivugim* that can emerge on the *Reshimot* that rose to *Rosh de SAG* following the breaking of the vessels.

The constant state of *Atzilut* is *Katnut*—*GE*—vessels of bestowal. There cannot be less than that in it. In this state, it precisely matches the *Katnut* of the world of *Nekudim*, prior to the breaking. However, the world of *Atzilut* emerged in order to bring the whole of Creation to *Gmar Tikkun*, so *Malchut de Ein Sof* would be filled with the Light of *Ein Sof* with the aim to bestow. And this has not yet been achieved.

In the breaking, the vessels of reception were mixed with the vessels of bestowal. Hence, four discernments were made in each *Kli*:

1. Vessels of bestowal.
2. Vessels of bestowal within vessels of reception.
3. Vessels of reception within vessels of bestowal.
4. Vessels of reception.

First sorting: Vessels of bestowal are sorted out from the mixture and constitute the *Katnut* of the world of *Atzilut*.

Second sorting: Vessels of bestowal within vessels of reception are sorted out from the mixture and comprise the worlds *BYA*. These worlds are vessels of bestowal, *GE*, like the world of *Atzilut*, but they remain contained in the *AHP*, the vessels of reception. For themselves, these are vessels of bestowal; hence, Light can spread within them.

Thus, once the world of *Atzilut* emerged, *Malchut* of the world of *Atzilut* rose to *AVI* and made a *Zivug* on the vessels of bestowal within the vessels of reception. She generated the world of *Beria*, then the world of *Yetzira*, and finally, the world of *Assiya*.

- The world of *Beria* emerged in the *Zivug* on *GE* that are in vessels of reception of *Aviut Bet*.
- The world of *Yetzira* emerged in the *Zivug* on *GE* that are in vessels of reception of *Aviut Gimel*.
- The world of *Assiya* emerged in the *Zivug* on *GE* that are in vessels of reception of *Aviut Dalet*.

Third sorting: Vessels of reception within vessels of bestowal are sorted out from the mixture. This sorting and correction is done by souls of people. They sort out these *Kelim* and elevate them above the *Parsa* to the world of *Atzilut*.

This work is called “awakening from below,” since it is done by the souls. The broken *Kelim* that rise to *Atzilut* are called “raised AHP.”

Fourth sorting: Vessels of reception that were not mingled with vessels of bestowal are examined, verifying that they remained in their qualities, and are hence banned from being used. These *Kelim* are called *Klipot* (shells), or *Lev ha Even* (stony heart), since they cannot be corrected until *Gmar Tikkun*.

## THE WORLDS BYA

The *Zivug* for begetting the world of *Beria* was made in *Bina de Atzilut*. Hence, the world of *Beria* expands in the place of *ZA de Atzilut*.

The world of *Yetzira*, born after the world of *Beria*, expands from it down in the place of *Malchut de Atzilut*. *Partzuf Malchut de Atzilut* clothes only the four *Sefirot NHYM* of *Partzuf ZA*. Thus, only the first four *Sefirot* of *Partzuf Malchut*—*KHB* and *Hesed*—are in *Atzilut*, opposite the four *Sefirot NHYM de ZA*. The *Sefirot Gevura*, *Tifferet*, and *NHYM de Partzuf Malchut* are below the *Parsa*.

Therefore, when the world of *Yetzira* was born, its first four *Sefirot* clothed the first four *Sefirot* of *Malchut*, while its last six *Sefirot* clothed in the place of the first six *Sefirot* of the place of *BYA*.

The place of *BYA* comprises thirty *Sefirot*. In the future, after the sin of *Adam ha Rishon*, the worlds *BYA* will fall into this place. The place where the last six *Sefirot* of the world of *Yetzira* end is called “*Chazeh* of the place of the world of *Beria*.” This is where *Chazeh de Beria* will be after the sin of *Adam ha Rishon*.

After the world of *Yetzira* was born and expanded to its place, *Malchut de Atzilut* generated the world of *Assiya*, which spreads below the world of *Yetzira* from the *Chazeh* of the place of the world of *Beria* to the *Chazeh* of the place of the world of *Yetzira*.

The *Chazeh* of the place of the world of *Yetzira* is called “*Chazeh* of the place of the worlds *BYA*.” This is the place where the expansion of the worlds *BYA* ends. Below the *Chazeh* of the place of the world of *Yetzira*, it is empty of Light. This place, from the *Chazeh* of the place of *BYA* downwards through the *Sium*, is the place of the *Klipot*, called *Mador ha Klipot* (the shell section). Below it is a place called “the point of this world.”

In spirituality, a “place” means a “desire.” The point of this world is a desire to receive (enjoy) in order to receive (for oneself), a desire to enjoy pleasures in dresses of this world: sex, honor, power, envy. The *Klipot* are considered Higher, since they wish to receive pleasure from the Creator, which corresponds to *Kedusha* (holiness).

The wisdom of Kabbalah always speaks from the perspective of the perceiving individual. Hence, one who perceives that his desires are only to receive in order to receive, and not to bestow, can be said to have attained, that he is in a state called “this world.” But one who did not attain that all his desires are to receive in order to receive is not in this place (desire). Such a person is lower down (before this revelation), in a place (desire) called “our world,” where people are unaware (of their desires), and do not feel their unawareness.

The whole of humanity is at the degree of “our world,” unaware. From this degree, the desire to receive begins to develop in a person. Evolution occurs by nature’s prompting everyone towards correction by the force of harsh judgment.

The entire history of humanity is a generation-by-generation evolution of the will to receive by three elements: pride, honor, and envy. Suffering brings man, and humanity as a whole, to the decision to exit the will to receive, since it is the reason for all suffering.

Those whose will to receive has developed sufficiently receive a drive from Above to want what is beyond this world. Following this drive, a person begins to search for a source of pleasure that will fill the new desire, until one finds the right teacher. This search may take years, or even more than one lifetime, but if the Creator brings a person to a place where Kabbalah is being taught, as it happened with me (Michael Laitman), it is a sign that you are given an opportunity from Above to correct your soul and reach the goal.

## THE STATES OF THE PARTZUFIM IN THE WORLDS ABYA

### *Adam ha Rishon*

*Adam ha Rishon* is a separate entity from everything that preceded it. He is the only one that was created from *Malchut de Ein Sof*; hence, he is the only one who merits the title, “creature.” He, too, was generated by *Malchut de Atzilut*, which rose to AVI. She procreated *Partzuf Adam ha Rishon*, just as she procreated the worlds BYA, and for this reason, *Adam ha Rishon* is always within the worlds BYA.

When the worlds BYA were born, they stood from AVI through the *Chazeh* of the place of the world of *Yetzira*. When *Adam ha Rishon* was born, he was within them at the level of all three worlds BYA, receiving the Lights NRN from BYA. *Adam ha Rishon* received additional Lights, NRN de *Atzilut*, since BYA were in *Atzilut*.

The state of the worlds when *Adam ha Rishon* was born is called “eve of Shabbat.” Afterwards, through an awakening from Above, the worlds rose the first ascension, one degree Higher—ten *Sefirot*—along with *Adam ha Rishon*, so the *Sium* of the worlds BYA, with *Adam ha Rishon* within them, rose to the *Chazeh* of the place of the world of *Beria*.



In that state, *Adam ha Rishon* wanted to receive all the Lights in order to bestow, as in the state that preceded the breaking of the vessels in the world of *Nekudim*. There, in *Nekudim*, *Rosh de AVI* did not understand that the part of ZON did not have *Tikkun Kavim* (correction of lines); hence, they gave the Light of *Gadlut* and ZON broke.

The same occurred here with *Adam ha Rishon*: there was no understanding that a shattering would occur. But after the first time he mistakenly received in order to receive, he wanted to receive again, this time deliberately. He could no longer stop himself from enjoying.

As a result, *Klipot* were born of this breakage, desires to receive in order to receive. Also, the worlds *BYA* descended below the *Parsa*, to their constant state, from *Parsa* to the general *Sium*. It is called “the constant state” because the worlds *BYA* cannot be in a lower state than that. But they are not “permanently” fixed to that place; they can rise and descend to their constant place.

Besides the decline of the worlds *BYA* to their constant place, a result of the shattering of *Partzuf Adam ha Rishon*, the impure *BYA* were born. These are three worlds that contain the deficiencies in *BYA* and stand opposite *BYA*. Hence, *BYA*, which are clean of desires to receive in order to receive, are called “the pure *BYA*” and their corresponding deficiencies are called “impure *BYA*.”

The three impure worlds are called:

- *Esh Mitlakachat* (blazing fire)—corresponding to the world of *Beria*.
- *Anan Gadol* (great cloud)—corresponding to the world of *Yetzira*.
- *Ruach Se'ara* (stormy wind)—corresponding to the world of *Assiya*.

After the sin, *Partzuf Adam ha Rishon* was broken into 600,000 pieces. The shattering continued deeper into the broken pieces (additional breakages are referred to in the Torah as “the killing of Abel,” “the generation of the flood,” the generation of Babylon,” etc.).

Finally, all the pieces in his *Partzuf* remained only in their will to receive in order to receive, with the spark of Light that was in it. These pieces, the desires with the sparks in them, clothe people in our world and prompt them to awaken towards spirituality, to the Light, the Creator. Thus, we are made to come into a group of people who are studying Kabbalah, learning the method by which to achieve the goal.

There is yet another *Klipa* (singular for *Klipot*): *Klipat (Klipa of) Noga*. These are desires mixed of good and evil. “Mixed” means they receive Light in their good part and transfer it to their bad part, too. The *Tikkun* of the whole of reality focuses on the *Tikkun* of *Klipat Noga*—detaching it from the three impure



*Klipot* (*Ruach Se'ara*, *Anan Gadol*, and *Esh Mitlakachat*), to which it is tied in its evil part, and joining its good part to *Kedusha*, to *Atzilut*.

## THE ASCENSION OF THE WORLDS

The worlds' real place is that of the second state, prior to the sin:

- *ZA* in the place of *AA*;
- *Malchut* in the place of *AVI*;
- *Beria* in the place of *YESHSUT*;
- *Yetzira* in the place of *ZA*.
- The first four *Sefirot* of the world of *Assiya* in the place of the first four *Sefirot* of *Nukva de Atzilut*, clothing *TNHYM* of the world of *Yetzira*;
- The last six *Sefirot* of the world of *Assiya* in the place of the six *Sefirot* of the world of *Beria*, below the *Parsa*;
- The first six *Sefirot* of the place of the world of *Beria*, meaning the place from *Parsa* to *Chazeh* of the place of the world of *Beria*, is called “outskirts of the city,” since they belong to the world of *Atzilut*, which is called “a city.” Also, *Parsa* is called “the wall of the city.”
- There are twenty-four *Sefirot* from the *Chazeh* of the place of the world of *Beria* through the general *Sium*. This is a void that is empty of Light.
- The sixteen *Sefirot* from *Parsa* to *Chazeh de Yetzira* are called “Shabbat zone.” It contains the “outskirts of the city,” plus ten *Sefirot* from *Chazeh de Beria* to *Chazeh de Yetzira*. Each ten *Sefirot* are called 2,000 *Amma* (about  $\frac{3}{4}$  of a yard). Hence, the whole place of the worlds *BYA* is called 6,000 *Amma* or 6,000 years of the life of the world.
- The fourteen *Sefirot* from *Chazeh de Yetzira* through the general *Sium* are called “the shell section.” This is where the *Klipot* were prior to the sin of *Adam ha Rishon*. But after the sin, they became the four impure worlds *ABYA*.

## THE SEQUENCE OF CAUSE AND CONSEQUENCE

Four *Behinot* (stages) of *Ohr Yashar*:

- ***Behinat Shoresheh***: Light emits from *Atzmuto*—His desire to do good to His creations. As a result of His desire to benefit, He creates *Behina Aleph*, the will to receive, the desire to enjoy the Light.
- ***Behina Aleph***: Once she feels she is receiving, she decides that she does not want to receive. This new desire is *Behina Bet*.

- **Behina Bet:** Once she is completely emptied of *Ohr Hochma*, *Behina Bet* feels its absence and decides that she wants to receive some *Ohr Hochma* within the *Ohr Hassadim*. This is *Behina Gimel*.
- **Behina Gimel:** At its end, when she receives *Ohr Hochma* as well as *Ohr Hassadim*, *Behina Gimel* decides that she wants to receive all the Light. This is *Behina Dalet*, called *Malchut*, since she is governed by the will to receive. She feels the desire to receive Light, the same as in *Behina Aleph*, but with an addition. This additional desire is a new *Kli*, called “craving.” *Malchut* senses that her desire is an independent one, which comes from her.
- **Behina Dalet:** She receives all the Light without limitations, hence her title, “the world of *Ein Sof*.”

**Tzimtzum Aleph:** *Behina Dalet* makes the *Tzimtzum Aleph*. The restricted *Behina Dalet* is called “the world of *Tzimtzum*.”

**The work of the Masach:** *Behina Dalet*, *Malchut*, decides to receive Light in the desires to bestow, her *Behinot Shores*, *Aleph*, *Bet*, and *Gimel*, and not in her *Behina Dalet*, which is a pure desire to receive.

**Partzuf Galgalta:** Through the *Masach* with *Reshimot Dalet de Hitlabshut* and *Dalet de Aviut*, *Malchut* makes a *Zivug* with the Upper Light, which parted due to the *Tzimtzum*. In the *Zivug* with the Light, the *Masach* decides how much Light it will receive into *Malchut*.

Following the decision, the *Masach* descends to the *Guf* with the amount of Light it had decided to receive. The Lights that enter the *Partzuf* are called *Taamim*. The place in which the *Masach* stops descending and limits the reception of Light is called *Tabur*.

The Light that enters the *Partzuf* is called *Ohr Pnimi* (Inner Light). The general Light that remained outside the *Kli* is called *Ohr Makif* (Surrounding Light). Subsequently, a *Bitush* (beating) between the *Ohr Pnimi* and *Ohr Makif* occurs on the *Masach* that stands at the *Tabur*, since they both wish to cancel the limitation on the reception.

The *Masach* decides to not use the *Reshimot de Aviut Dalet* and purify. It rises from *Tabur* to *Peh* and the *Ohr Pnimi* departs the *Partzuf*. The departing Lights are called *Nekudot* (points). The whole *Partzuf*, from the *Zivug* at the *Rosh* to the end of its *Hizdakchut*, is called *Partzuf Galgalta*.

**Partzuf AB:** The *Masach de Guf de Galgalta* that rose to *Peh de Rosh de Galgalta* is integrated in the perpetual *Zivug* at the *Masach* in the *Peh*. The encounter

between the *Masach* and the Upper Light at the *Rosh* causes the *Masach* to want to receive a part of the Light in the *Rosh*, but according to the *Reshimot* in it, *Dalet de Hitlabshut* and *Gimel de Aviut*. The last *Reshimo de Aviut* (for extension of Light) vanishes, a result of the decision to depart from reception.

The *Masach* descends to *Chazeh de Galgalta*, according to *Reshimo Gimel de Aviut*, and makes a *Zivug* on *Reshimot Dalet de Hitlabshut* and *Gimel de Aviut*. This is the place of the *Peh* of the next *Partzuf*. After the *Zivug*, the *Masach* descends from the *Peh* down to the *Tabur* of the new *Partzuf*, and the Lights of *Taamim* enter the *Toch*.

Subsequently, there is a *Bitush* of *Ohr Pnimi* and *Ohr Makif* on the *Masach* at the *Tabur*, to cancel the limitation of the *Masach*. The *Masach* decides to purify, the *Reshimo* of *Aviut Gimel* disappears, and the *Masach* rises from *Tabur* to *Peh*. The departing Lights are called *Nekudot de AB*.

**Partzuf SAG:** When the *Masach* comes to the *Peh*, it is integrated in the perpetual *Zivug* with the Upper Light that exists there, and wishes to receive a part of the Light that is in the *Rosh*. Hence, the *Masach* descends to *Chazeh de Partzuf AB*, according to the *Reshimo*, and there makes a *Zivug* with the Light on *Reshimot Gimel de Hitlabshut* and *Bet de Aviut*. It receives Light and stops at the place it determined in the *Rosh—Tabur*. An immediate *Bitush* of *Ohr Pnimi* and *Ohr Makif* is applied to the *Masach*, as they want to cancel the limitation on the reception that the *Masach de Toch* creates. The *Masach* decides to purify and rises to the *Peh*.

**Nekudot de SAG:** The Lights, which emerge during the *Hizdakchut* of the *Masach*, are called *Nekudot*. *Nekudot de SAG* are *Bet de Hitlabshut* and *Bet de Aviut*. This is *Bina's* quality. These Lights can appear anywhere (any desire). For this reason, the Lights of *Nekudot* descend below *Tabur de Galgalta* and fill the *Sof de Galgalta*.

*Sof de Galgalta* and *Nekudot de SAG* mingle and *Partzuf Nekudot de SAG*, which is *Partzuf Bina*, divides into *GAR de Bina* and *ZAT de Bina*. *ZAT de Bina*, being vessels of reception, are affected by the *Reshimot* at the *Sof de Galgalta* and want to receive those Lights in order to receive. This is so because the force of the *Masach de Nekudot de SAG* is *Bet de Aviut*, and the *Reshimot* at the *Sof de Galgalta* are *Dalet-Gimel*, more than the resistance power in the *Masach*.

Hence, a desire to receive in order to receive is formed from the *Chazeh de Nekudot de SAG* downwards. This forces *Malchut*, which performed *Tzimtzum Aleph*, to rise from *Sium de Galgalta* to the place of *Chazeh de Nekudot de SAG* and limit the expansion of the Light so it reaches only the *Chazeh*.

All the processes at *Nekudot de SAG* unfold during the ascension of the *Masach de Guf de SAG* from *Tabur de SAG* to its *Rosh*, except that *Reshimot* from *Tzimtzum Bet* and from *Sof de Galgalta* were added to it.

**Tzimtzum Bet (second restriction):** The ascension of *Malchut de Tzimtzum Aleph* to *Chazeh de Nekudot de SAG* is called *Tzimtzum Bet*.

**MA and BON above Tabur de Galgalta:** When the *Masach de Guf de SAG* reaches the *Peh*, it makes a *Zivug* on *Reshimot Bet de Hitlabshut* and *Aleph de Aviut* that remained of the Lights of *Taamim de SAG* Above *Tabur*, generating *Partzuf Upper MA*, from *Peh de SAG* through *Tabur de Galgalta*. After the *Hizdakchut* of *Partzuf Upper MA*, *Partzuf Upper BON* is born from it, from *Peh de MA* through *Tabur de Galgalta*.

**The World of Nekudim (Katnut):** When *Masach de Guf de SAG* purifies and rises to *Peh de SAG*, it wishes to make a *Zivug* on the *Reshimot* in it (*Bet de Hitlabshut* and *Aleph de Aviut* from below *Tabur de Galgalta*). It ascends, following the demand of the *Reshimot*, from *Peh* to *Nikvey Eynaim (NE) de Rosh de SAG*, since *Reshimot Bet-Aleph* are restricted, demanding to receive Light only in vessels of bestowal.

Hence, the *Masach* stands below the vessels of bestowal in the *Rosh*, below *Keter* and *Hochma* at the *Rosh de SAG*. The *Masach* always makes a *Zivug* only on the *Behinot Rosh* that are above it. For this reason, it stands at the *Rosh*, the place from which it wishes to receive Light into the *Guf*.

After the *Zivug*, the *Masach* actively passes to the *Guf* what it had received in the *Rosh* in potential. The Light spreads to the place from which the restricted *Reshimot Bet-Aleph* rose, meaning from below *Tabur de Galgalta*. This *Partzuf* is called *Partzuf Nekudim*, since it emerged on *Reshimot* from *Nekudot de SAG*.

This *Partzuf* includes:

- *Rosh de Hitlabshut*, called *Keter*;
- *Rosh de Aviut*, called *Aba ve Ima (AVI)*;
- *Guf*, called *ZON (Zeir Anpin and Nukva)*.

In each of them, only the vessels of bestowal are active; their vessels of reception are concealed (within them).

**Gadlut of the world of Nekudim:** After the elicitation of the *Katnut* of the world of *Nekudim*, the *Masach* in *Rosh de SAG* descended, following the demand of *Reshimot Dalet de Hitlabshut* and *Gimel de Aviut*, into the *Peh de SAG*, and made a *Zivug*. As a result of this *Zivug*, *Ohr Hochma* came to the *Rosh* of *Keter de Nekudim* and to *Aba* of *Rosh AVI*.

*Ima* is *Bina*, which does not want to receive *Ohr Hochma* except by ZON's request. *Ohr Hochma* shines from *Rosh de Nekudim* to *Sof de Galgala*, and from there comes a request—through ZON *de Nekudim*—to ask AVI for *Gadlut*, *Ohr Hochma*. When ZON ask of AVI, they mate and bring ZON *Ohr Hochma*.

**The breaking of the vessels:** *Ohr Hochma* spreads from *Rosh de AVI* into ZON, through the GE of ZON and to the *Parsa*. When the Light wishes to cross the *Parsa* and fill the *Kelim* of AHP *de ZON*, it encounters the will to receive and departs Upwards. The *Kelim* GE and AHP break and 320 broken pieces fall below the *Parsa*.

In the breaking, the vessels of bestowal (GE) mix with the vessels of reception (AHP); hence, in each broken piece there are four types of *Kelim*:

1. GE—which formed GE *de ZON de Atzilut*;
2. *Hitkalelut* of GE in AHP—which formed the worlds BYA;
3. *Hitkalelut* of AHP in GE—which formed the raised AHP;
4. AHP—which formed the *Klipot*, which are desires to receive in order to receive, unfit for reception of Light. These are the (32, *Lamed Bet*) *Malchuts* of the (320 *Shach*) pieces that cannot be corrected until *Gmar Tikkun*, and receive in order to bestow in them. The thirty-two *Malchuts* are called *Lev ha Even* (the stony heart). Their correction is in being sorted from all 320 pieces and not being used.

288 pieces (320-32) of the 320 that exist in each broken piece can be corrected, since they are not parts of *Malchut*, but are parts of the Upper nine *Sefirot*. Some, those that belong to GE *de ZON*, should be sorted out of the mixture, since they are vessels of bestowal. These are the ones that build the *Katnut* (GE) *de ZON de Atzilut*.

## EMERGING OF THE WORLD OF ATZILUT

**Atik:** The *Masach*, with the *Reshimot*, rose to *Rosh de Nekudim* and from there to *Rosh de SAG*. The *Masach* sorted the purest *Reshimot*, *Aleph de Hitlabshut* and *Shoresh de Aviut*, rose from *Peh* to the *Sefira Keter de Rosh de SAG*, and from there it went further up to *Bina* in *Keter*, where it stood behind the *Sefirot KHB HGT de Keter*.

Thus, above the *Masach* are only *Keter's* vessels of bestowal of *Aviut Shoresh*. This place is called *Metzach* (forehead), and it is where the *Masach* makes a *Zivug*, from which *Partzuf Keter de Atzilut* is born, called *Partzuf Atik*.

The *Partzuf* born of this *Zivug* is called *Ubar*, since it has only vessels of bestowal in *Aviut Shores*, the least that can be in spirituality. After its birth, this *Partzuf* descends to the place from which the *Reshimot* rose, below *Tabur de Galgalta*.

When *Partzuf Atik* is born and descends to its place, *Reshimot Dalet-Gimel* awaken in it and demand that this *Partzuf* obtain *Gadlut*. The *Masach* makes a *Zivug* with the Upper Light on these *Reshimot* and builds the level of *Atik* in *Gadlut*. This *Partzuf* spreads from *Tabur de Galgalta* to *Sium de Galgalta*, crossing the *Parsa*, since it is *Partzuf Keter*, which still belongs to *Tzimtzum Aleph*. This is why it is named *Atik*, because it is *Ne'etak* (detached) from the attainment of the lower ones.

**AA:** Once *Partzuf Atik* in *Gadlut* emerges, *Rosh de SAG* passes it all the *Reshimot* it received after the breaking. Of all the *Reshimot*, *Atik* chooses the purest *Reshimo*, makes a *Zivug* on it and begets the next *Partzuf—Hochma*—at the level of *Ubar*, and subsequently in *Gadlut*. This *Partzuf* spreads from *Peh de Atik* to the *Parsa* and is called *Partzuf Arich Anpin* (AA).

**AVI:** Once *Gadlut* of *Partzuf AA* emerges, *Atik* gives it all the *Reshimot* that remained of those that rose to *Rosh de SAG* after the breaking. Of those, AA chooses the purest *Reshimot* and makes a *Zivug* on them. This *Zivug* produces *Partzuf Bina de Atzilut*, first at the level of *Ubar* and subsequently in *Gadlut*. This *Partzuf* spreads from *Peh de AA* through its *Tabur*.

**ZA:** Once *Partzuf AVI* emerges in *Gadlut*, AA gives it all the remaining *Reshimot*. AVI chooses the purest *Reshimot* of all the *Reshimot* it had received, makes a *Zivug* on them, and begets *Partzuf ZA de Atzilut*, at the levels of *Ubar* (*Katnut*) and then *Gadlut*. *Partzuf ZA* takes its place from *Tabur de AA* through the *Parsa*.

**Malchut:** After *Partzuf ZA* in *Katnut* emerges, AVI give it all the remaining *Reshimot*, which have not been corrected by the previous *Partzufim*. Of those, ZA chooses those that suit it, makes a *Zivug*, and begets *Partzuf Malchut de Atzilut* as a *Nekuda* (point), as it was in the world of *Nekudim*. This completes the correction of all the *Reshimot de Katnut de Nekudim* that rose to *Rosh de SAG* after the breaking.

## EMERGING OF THE WORLD BYA

The *Partzufim* of GAR of the world of *Atzilut* emerged on *Reshimot de Rosh de Nekudim*, which was only purified, but not broken. From *ZON de Nekudim* downwards, the birth of the *Partzufim* is done by sorting and correcting the broken pieces. This is so because through the breaking in the world of *Nekudim*, vessels of bestowal from Above the *Parsa* mingled with the vessels of reception



from below the *Parsa* and were integrated in one another. Thus, in each of the 320 broken pieces are four types of *Kelim*:

1. Vessels of bestowal;
2. Vessels of bestowal integrated with vessels of reception;
3. Vessels of reception integrated with vessels of bestowal;
4. Vessels of reception.

First, only the vessels of bestowal are sorted and corrected (*Zivugim* are made on them) from all 320 pieces by order of *Aviut*, from pure to coarse. The *Masach* that descends from *Rosh de SAG* begets all the *Partzufim* of the world of *Atzilut*, first in *Katnut* and then in *Gadlut*. *Katnut* of the world of *Atzilut* emerges opposite the *Katnut* of the world of *Nekudim*.

Subsequently, *ZON de Atzilut* rise to *AVI de Atzilut*, *ZA* becomes like *Aba*, and *Malchut* becomes like *Ima*. The lower one that rises to the Upper One becomes like it; hence, *Malchut* received the degree of *Bina* so it could make a *Zivug* on *Ohr Hochma* and beget new *Partzufim*. When *Malchut de Atzilut* rose to *Ima*, she sorted the vessels of bestowal that were integrated with vessels of reception from each of the 320 broken pieces, by order of *Aviut*—from pure to coarse. In this order, she generated new *Partzufim*:

- Five *Partzufim* were made of the sorting and *Zivug* made on the vessels of bestowal (*GE*) that fell in the part of *Bina* that was below the *Parsa* (*GE* integrated in *Aviut Bet de AHP*): *Keter—Atik*, *Hochma—AA*, *Bina—AVI*, *ZA—ZA*, and *Malchut—Nukva* of the world of *Beria*.
- Five *Partzufim* were made of the sorting and *Zivug* made on the vessels of bestowal (*GE*) that fell in the *Kelim de ZA* below the *Parsa* (*GE* integrated in *Aviut Gimel de AHP*): *Keter—Atik*, *Hochma—AA*, *Bina—AVI*, *ZA—ZA*, and *Malchut—Nukva* of the world of *Yetzira*.
- Five *Partzufim* were made of the sorting and *Zivug* made on the vessels of bestowal (*GE*) that fell to *Malchut* below the *Parsa* (*GE* integrated in *Aviut Dalet de AHP*): *Keter—Atik*, *Hochma—AA*, *Bina—AVI*, *ZA—ZA*, and *Malchut—Nukva* of the world of *Assiya*.

*Malchut de Atzilut* made these *Zivugim* while standing at the place of *Ima de Atzilut*. For this reason, the world of *Beria*, which she created, stands below her, occupying the place of *ZA de Atzilut*.

The world of *Yetzira*, born of *Malchut de Atzilut* after the world of *Beria*, emerged from her and occupied the place below the world of *Beria* in the place of the four *Sefirot* of *Malchut de Atzilut* and six *Sefirot* of the place of the world of *Beria*.

The world of *Assiya*, born of *Malchut de Atzilut* after the world of *Yetzira*, emerged from her and occupied the place below the world of *Yetzira*, from *Chazeh* of the place of the world of *Beria* to *Chazeh* of the place of the world of *Yetzira*.

All the worlds end at the *Chazeh* of the world of *Yetzira*, since of all the broken pieces, the ones that were sorted are the vessels of bestowal and the vessels of bestowal, integrated with vessels of reception. This corresponds to the *Chazeh* of the place of the worlds *BYA*, since there is where their *GE* end.

Below *Chazeh de Yetzira* begins the *AHP* of the place of *BYA*, the place of the vessels of reception that were integrated with the vessels of bestowal, and the vessels of reception (*Lev ha Even*).

**Raised AHP:** The sorting and correcting of the vessels of reception that were integrated in the vessels of bestowal adds *Kelim* of *AHP* in the world of *Atzilut*. The Light that spreads in these *Kelim* is *Ohr Hochma*, and the world of *Atzilut* receives *Gadlut*.

*Ohr Hochma* spreads only in real vessels of reception, while here there are vessels of reception integrated with vessels of bestowal during the breaking. Hence, the Light that appears on the *Zivugim* of these *Kelim* is not *Ohr Hochma* (Light of *Hochma*), but only *He'arat* (illumination, smaller Light) of *Hochma*.

There is a special *Tikkun* at the *Rosh* of the world of *Atzilut* ensuring that there will never be another breaking in the world of *Atzilut*, as it happened in the world of *Nekudim*. There is a limitation at *Rosh* of *Partzuf AA*, so there is no *Zivug* on *Malchut* herself below *Partzuf AA*, but only on the *Hitkalelut* (integration) of *Malchut* in the *Sefirot* Above her, in desires to bestow.

As a result, the world of *Atzilut* was born only in *Katnut*, and each *Partzuf* has only vessels of bestowal, *Kelim de GE*. The vessels of reception, *AHP*, are below the *Parsa*. It is impossible to add *AHP* to *GE* and make a *Zivug* on all ten *Sefirot* in their place, as it was in the world of *Nekudim*, as this was the cause of the breaking.

Hence, each addition of vessels of reception in *Atzilut* is done by raising a few vessels of reception, which are integrated in vessels of bestowal. The ascent is from below the *Parsa* to Above the *Parsa*, so that pieces of *AHP* are added to *Atzilut*. This, in turn, prompts illumination of *Hochma* in the world of *Atzilut*.

Thus, pieces of the vessels of reception rise from below the *Parsa* and join *Atzilut*. All the vessels of reception that can join the vessels of *Atzilut*, which are the vessels of reception that are integrated in the vessels of bestowal, rise in order from pure to coarse.



**Correction of *Lev ha Even* is done only by the Light of the Messiah:** After all the above-mentioned corrections are completed, all that remains in *BYA* are vessels of reception, called *Lev ha Even*. These are not included in vessels of reception and hence cannot be corrected. Their correction is in being excluded each time a sorting is done on one of the 320 broken pieces. Thus, the thirty-two pieces of *Lev ha Even* are removed. When using the remaining 288 pieces for building the *Partzufim*, we must sort out and decide that we do not want to use the *Lev ha Even* that belongs in that part.

After the *Tikkun* of all 288 pieces, a special *Ohr Hochma* will come from Above called “Messiah,” and will correct these *Kelim* in the *Masach*. At that time, the whole of *Malchut de Ein Sof* will be corrected with a *Masach*. This state in *Malchut* is considered its *Gmar Tikkun* (end of correction).

All the pieces in the worlds *BYA*, except for *Lev ha Even*, are corrected by order of from pure to coarse. In each of the worlds *BYA* there are 2,000 stages of correction, called “years” or “degrees.” In all, there are 6,000 degrees in the three worlds *BYA*, called “the six weekdays,” since the worlds *BYA* are considered weekdays, while the world of *Atzilut* is considered “the Holy Shabbat.”

- When all the worlds *BYA* are corrected, as well as *Lev ha Even*, the world of *Atzilut* will spread below the *Parsa* through this world. This state will be called “the seventh millennium.”
- Afterwards, the worlds *ABYA* will rise to *SAG*, and this will be called “the eighth millennium.”
- Afterwards, the worlds *ABYA* will rise to *AB*, and this will be called “the ninth millennium.”
- Afterwards, the worlds *ABYA* will rise to *Galgalta*, and this will be called “the tenth millennium.”

In other words, after the correction of the whole of *Malchut de Ein Sof*, it will be filled just as it was prior to *Tzimtzum Aleph*. In addition, it will receive additions from the infinite ascensions in the degrees of bestowal upon the Creator.

Yet, since the wisdom of Kabbalah teaches a person only what concerns one’s own correction, what one must do, these states are not taught. They do not appear in books of Kabbalah, since they belong to the part that is forbidden to reveal, called “secrets of Torah.” Only a chosen few engage in them, and under strict conditions.

**Adam ha Rishon:** In all of *Malchut*’s corrections mentioned thus far, *Malchut* of *Malchut*, the central point of all the worlds, has not been filled. All

that has thus far unfolded—*Tzimtzum Aleph*, *Tzimtzum Bet*, the breaking of the vessels, the *Tikkun* of the *Kelim*—happened in the Upper nine *Sefirot* of *Malchut*, not on *Malchut* herself, *Behina Dalet* in *Behina Dalet*. This is so because there was a *Tzimtzum* on her, so she would not receive within her, in the will to receive. What is received after *Tzimtzum Aleph* is received only in vessels of bestowal, in the *Kelim* of *Malchut de Ein Sof*, which were impressed by the Upper nine, the Upper Light's desire to bestow.

*Malchut* in *Malchut* will be corrected and filled with *Ohr Hochma*, as prior to *Tzimtzum Aleph*, only if desires to bestow enter that *Malchut* and mingle with *Malchut*'s desires to receive. In the breaking of the vessels in the world of *Nekudim*, *Malchut* mingled with the nine *Sefirot* preceding it. As a result, the worlds, the externality of reality, emerged. But this did not correct anything in *Malchut* herself, since she did not mingle with the desire to bestow.

After the birth of the worlds *BYA*, *Malchut de Atzilut*, which stands at the place of *Ima*, made a *Zivug* on *Katnut* on joining the vessels of bestowal with *Behina Dalet de Dalet*. The result of this *Zivug* is *Partzuf Katnut*, *GE*, whose *AHP* is *Behina Dalet de Dalet*. Hence, this *Partzuf* is forbidden to use its vessels of reception, its *AHP*. This *Partzuf* is called *Adam ha Rishon* (First Man), who was forbidden to eat from the Tree of Knowledge, that is, to make a *Zivug* on the vessels of reception—*AHP*.

At the birth of *Adam ha Rishon*, the worlds *BYA* expanded through the place of *Chazeh de Yetzira*. Afterwards, Light from *Ein Sof*, called “awakening from Above,” came and elevated all the worlds by one degree. Thus, the *Sium* of the world of *Assiya* rose from the place of *Chazeh de Yetzira* to the place of *Chazeh de Beria*. Afterwards arrived more Light of awakening from *Ein Sof*, by which all the worlds rose one more degree, so the *Sium* of the world of *Assiya* rose above the *Parsa*.

*Adam ha Rishon* is inside the worlds *BYA*; hence, he rose to *Atzilut* along with them. *Adam ha Rishon* thought that now he could receive in order to bestow all the Light in his vessels of reception, in the *AHP*, in *Behina Dalet* in *Behina Dalet*.

But just as it happened with the breaking of the vessels in the world of *Nekudim*, when he extended Light into the vessels of reception, he broke. He lost his *Masach*, his aim to bestow. His whole *Guf* was divided into 600,000 pieces, called “organs” or “souls,” which fell to the *Klipot* and received the desire to receive.

All the pieces together, and each piece in particular, fell lower still (as described in the sins that the Torah narrates in the first generations following

Adam). These parts clothe in people in our world. Those in whom broken pieces of *Partzuf Adam ha Rishon* are clothed, feel—specifically in this part—a desire to rise and unite with their Source, which was in *Adam ha Rishon*. That Source is called “the root of one’s soul.”

For the creature to merit the title “creature,” it must stand in its own right, that is, be unaffected by the Creator. This is why the Creator hides Himself. By doing so, He helps the creatures equalize with Him through their own efforts. It turns out that a person in our world, in whom a piece of *Adam ha Rishon* is clothed, is defined as a “creature.”

A creature is a part of *Adam ha Rishon* that exists in a person in our world. All the creatures, all the souls, are parts of the *Guf* of *Adam ha Rishon*. They should all partake in correcting its shattering. By doing so, they return to the state that preceded the sin and add *Dvekut* (adhesion) with the Creator. They sort out all the pieces from the *Klipot*. Thus, each person must reach the root of his or her soul while still living in our world. One who does not, reincarnates into our world until one achieves the purpose for which one was created.



## PREFACE TO THE WISDOM OF KABBALAH

*While studying, it is recommend to examine the drawings  
at the end of the essay, Hallan*

### THE THOUGHT OF CREATION AND THE FOUR PHASES OF DIRECT LIGHT

1) Rabbi Hanania Son of Akashia says, “The Creator wished to cleanse Israel; hence, He has given them plentiful Torah and *Mitzvot* (commandments), as it is written, ‘The Lord was pleased, for His righteousness’ sake, to make the teaching great and glorious’” (*Makot*, 23b). It is known that “cleansing” is derived from the (Hebrew) word, “purifying.” It is as our sages said, “The *Mitzvot* were only given for the purification of Israel” (*Beresheet Rabba*, *Parasha* 44). We must understand this cleansing, which we achieve through Torah and *Mitzvot*, and what is the *Aviut* (thickness/coarseness/will to receive) within us, which we should cleanse using Torah and *Mitzvot*.

Since we have already discussed it in my book, *Panim Masbirot*, and in *The Study of the Ten Sefirot*, I shall briefly reiterate that the Thought of Creation was to delight the creatures, in accordance with His abundant generosity. For this reason, a great desire and craving to receive His abundance was imprinted in the souls.

This is so because the will to receive is the *Kli* (vessel) for the measure of pleasure in the abundance, since the measure and strength of the will to receive the abundance precisely corresponds to the measure of pleasure and delight in the abundance. And they are so connected that they are indivisible, except in what they relate to: the pleasure is related to the abundance, and the great desire to receive the abundance is related to the receiving creature.

These two necessarily extend from the Creator, and necessarily came in the Thought of Creation. However, they should be divided in the above-mentioned manner: the abundance comes from His Essence, extending existence from existence, and the will to receive included there is the root of the creatures. This means that it is the root of initiation, that is, emergence existence from absence, since there is certainly no form of will to receive in His Essence.

Hence, it is considered that the above-mentioned will to receive is the whole substance of Creation from beginning to end. Thus, all the creatures, all their innumerable instances and conducts that have appeared and that will appear, are but measures and various denominations of the will to receive. All that exists in those creatures, that is, all that is received in the will to receive imprinted in them, extends from His Essence existence from existence. It is not at all a new creation, since it is not new at all. Rather, it extends from His Endlessness existence from existence.

2) As we have said, the will to receive is innately included in the Thought of Creation with all its denominations, along with the great abundance He had planned to delight them and impart to them. And know that these are the *Ohr* (Light) and *Kli* that we discern in the Upper Worlds. They necessarily come tied together and cascade together degree by degree. And the extent to which the degrees descend from the Light of His Face and depart from Him is the extent of the materialization of the will to receive contained in the abundance.

We could also state the opposite: to the extent that the will to receive in the abundance materializes, it descends degree by degree to the lowest of all places, where the will to receive is fully materialized. This place is called “the world of *Assiya*,” the will to receive is considered “man’s body,” and the abundance one receives is considered the measure of “vitality in that body.”

It is similar in other creatures in this world. Thus, the only difference between the Upper Worlds and this world is that as long as the will to receive included in His Abundance has not fully materialized, it is regarded as being in the spiritual worlds, Above this world. And once the will to receive has fully materialized, it is regarded as being in this world.

3) The above-mentioned order of cascading, which brings the will to receive to its final form in this world, follows a sequence of four discernments that exist in the four-letter-name, *HaVaYaH*. This is because the four letters, *HaVaYaH* (*Yod*, *Hey*, *Vav*, *Hey*), in His Name contain the whole of reality, without any exception.

In general, they are described in the ten *Sefirot*, *Hochma*, *Bina*, *Tifferet*, *Malchut*, and their *Shores* (Root). They are ten *Sefirot* because the *Sefira Tifferet*

contains six internal *Sefirot*, called *HGT NHY* (*Hesed–Gevura–Tifferet Netzah–Hod–Yesod*), and the Root, called *Keter*. Yet, in essence, they are called *HB TM* (*Hochma–Bina Tifferet–Malchut*).

And they are four worlds, called *Atzilut*, *Beria*, *Yetzira*, and *Assiya*. The world of *Assiya* contains this world within it. Thus, there is not a creature in this world, which is not initiated in the world of *Ein Sof*, in the Thought of Creation to delight His creatures. Hence, it is innately comprised of Light and *Kli*, meaning a certain measure of abundance with the will to receive that abundance.

The measure of abundance extends existence from existence from His Essence, and the will to receive the abundance is initiated existence from absence.

But for that will to receive to acquire its final quality, it must cascade along with the abundance within it through the four worlds—*Atzilut*, *Beria*, *Yetzira*, and *Assiya*. This completes the Creation with Light and *Kli*, called *Guf* (body), and the “Light of life” within it.

4) The reason why the will to receive must cascade by the four above-mentioned discernments in *ABYA* (*Atzilut*, *Beria*, *Yetzira*, *Assiya*) is that there is a great rule concerning the *Kelim* (plural for *Kli*): **the expansion of the Light and its departure make the *Kli* fit for its task**. This means that as long as the *Kli* has not been separated from its Light, it is included in the Light and is annulled within it like a candle in a torch.

This annulment is because they are completely opposite from one another, on opposite ends. This is so because the Light extends from His Essence existence from existence. From the perspective of the Thought of Creation in *Ein Sof*, it is all towards bestowal and there is no trace of will to receive in it. Its opposite is the *Kli*, the great will to receive that abundance, which is the root of the initiated creature, in which there is no bestowal whatsoever.

Hence, when they are bound together, the will to receive is annulled in the Light within it, and can determine its form only once the Light has departed thence once. This is so because following the departure of the Light from it, it begins to crave it, and this craving properly determines and sets the shape of the will to receive. Subsequently, when the Light dresses in it once more, it is regarded as two separate matters: *Kli* and Light, or *Guf* and Life. Observe closely, for this is most profound.

5) Hence, the four discernments in the name *HaVaYaH*, called *Hochma*, *Bina*, *Tifferet*, and *Malchut*, are required. ***Behina Aleph* (Phase One)**, called *Hochma*, is indeed the whole of the emanated being, Light and *Kli*. In it is the

great will to receive with all the Light included in it, called *Ohr Hochma* (Light of Wisdom) or *Ohr Haya* (Light of *Haya*), as it is all the *Hayim* (life) in the emanated being, dressed in its *Kli*. However, this *Behina Aleph* is considered all Light and the *Kli* in it is barely noticeable, as it is mingled with the Light and annulled in it as a candle in a torch.

**Following it comes *Behina Bet* (Phase Two)**, since at its end, the *Kli* of *Hochma* prevails in equivalence of form with the Upper Light in it. This means that a desire to bestow upon the Emanator appears in it, according to the nature of the Light within it—entirely to bestow.

Then, using this desire, which has awakened in it, a new Light extends to it from the Emanator, called *Ohr Hassadim* (Light of Mercy). As a result, it becomes almost entirely separated from the *Ohr Hochma* that the Emanator imprinted in it, since *Ohr Hochma* can only be received in its own *Kli*—a desire to receive that has grown to its fullest measure.

Thus, the Light and *Kli* in *Behina Bet* are utterly different from those in *Behina Aleph*, since the *Kli* in it is the desire to bestow. The Light within it is considered *Ohr Hassadim*, a Light that stems from the *Dvekut* (adhesion) of the emanated in the Emanator, as the desire to bestow induces its equivalence of form with the Emanator, and in spirituality equivalence of form is *Dvekut*.

**Next follows *Behina Gimel* (Phase Three)**. Once the Light had diminished in the emanated being into *Ohr Hassadim* without any *Hochma*, while it is known that *Ohr Hochma* is the essence of the emanated being, hence, at the end of *Behina Bet*, it awakened and drew within it a measure of *Ohr Hochma*, to shine within its *Ohr Hassadim*. This awakening re-extended a certain measure of the will to receive, which forms a new *Kli* called *Behina Gimel* or *Tifferet*. And the Light in it is called “Light of *Hassadim* in illumination of *Hochma*,” since the majority of that Light is *Ohr Hassadim*, and its lesser part is *Ohr Hochma*.

**Following it came *Behina Dalet* (Phase Four)**, since the *Kli* of *Behina Gimel*, too, awakened at its end to draw the complete *Ohr Hochma*, as it occurred in *Behina Aleph*. Thus, this awakening is considered “craving” in the measure of the will to receive in *Behina Aleph*, and exceeding it, since now it has already been separated from that Light, as the Light of *Hochma* is no longer clothed in it, but craves it. Thus, the form of the will to receive has been fully determined, since the *Kli* is determined following the expansion of the Light and its departure from there. Later, when it returns, it will receive the Light once more. It turns out that the *Kli* precedes the Light, and this is why this *Behina Dalet* is considered the completion of the *Kli*, and it is called *Malchut* (Kingship).



6) These four above discernments are the ten *Sefirot*, discerned in each emanation and each creature, in the whole, which are the four worlds, and even in the smallest part in reality. *Behina Aleph* is called *Hochma* or “the world of *Atzilut*”; *Behina Bet* is called *Bina* or “the world of *Beria*”; *Behina Gimel* is called *Tifferet* or “the world of *Yetzira*”; and *Behina Dalet* is called *Malchut* or “the world of *Assiya*.”

Let us explain the four discernments applied in each soul. When the soul exits from *Ein Sof* and comes into the world of *Atzilut*, it is *Behina Aleph* of the soul. Yet, there, it is still not discerned by that name, since the name *Neshama* (soul) implies that there is some difference between her<sup>25</sup> and the Emanator, and that through that difference, she departed *Ein Sof* and has been revealed as its own authority.

But as long as it does not have a form of a *Kli*, there is nothing to distinguish it from His Essence, to merit her own name. You already know that *Behina Aleph* of the *Kli* is not considered a *Kli* at all, and is entirely annulled in the Light. And this is the meaning of what is said about the world of *Atzilut*, that it is complete Godliness, as in “He, His Life, and His Self are One.” Even the souls of all living creatures, while traversing the world of *Atzilut*, are still considered attached to His Essence.

7) This above-mentioned *Behina Bet* rules in the world of *Beria*—the *Kli* of the desire to bestow. Hence, when the soul cascades into the world of *Beria* and achieves the *Kli* that exists there, it is considered a *Neshama* (soul). This means that it has already separated from His Essence and merits its own name—*Neshama*. Yet, this is a very pure and fine *Kli*, as it is in equivalence of form with the Emanator. For this reason, it is considered complete spirituality.

8) The above-mentioned *Behina Gimel* rules in the world of *Yetzira*, containing a little bit of the form of the will to receive. Hence, when the soul cascades into the world of *Yetzira* and achieves that *Kli*, it exits the spirituality of the *Neshama* and is then called *Ruach*. This is because here its *Kli* is already mingled with some *Aviut*, meaning the little bit of will to receive within it. Yet, it is still considered spiritual because this measure of *Aviut* is insufficient to completely separate it from His Essence and merit the name, “body,” which stands in its own right.

9) *Behina Dalet* rules in the world of *Assiya*, which is the complete *Kli* of the great will to receive. Hence, it obtains a completely separated and distinguished body from His Essence, which stands in its own right. The Light in it is called

<sup>25</sup> Translator’s note: in Hebrew, a *Neshama* is considered female. In general, every object and being receives a specific gender, though in Kabbalah, each term (*Partzuf*, world, etc.) may change its gender according to its functionality at that time: active/giving is male, and passive/receiving is female.

*Nefesh* (from the Hebrew word ‘rest’), indicating that the Light is motionless in and of itself. You should know that there is not a single element in reality that is not comprised of the whole ABYA.

10) Thus, you find that this *Nefesh*, the Light of Life that is dressed in the body, extends from His Very Essence, existence from existence. As it traverses the four worlds ABYA, it becomes increasingly distant from the Light of His Face, until it comes into its designated *Kli*, called *Guf* (body). This is considered that the *Kli* has completed its desirable form.

And even if the Light in it has so diminished that its origin becomes undetectable, through engagement in Torah and *Mitzvot* in order to bestow contentment upon the Maker, one purifies one’s *Kli*, called *Guf*, until it becomes worthy of receiving the great abundance in the full measure included in the Thought of Creation, when He created it. This is what Rabbi Hanania meant by “The Creator wished to cleanse Israel; hence, He has given them plentiful Torah and *Mitzvot*.”

11) Now you can understand the real difference between spirituality and corporeality: anything that contains a complete desire to receive, in all its aspects, which is *Behina Dalet*, is considered “corporeal.” This is what exists in all the elements of reality before us in this world. Conversely, anything above this great measure of desire to receive is considered “spirituality.” These are the worlds ABYA—Above this world—and the whole reality within them.

Now you can see that the whole issue of ascents and descents described in the Upper Worlds does not relate to an imaginary place, but only to the four discernments in the will to receive. The farther it is from *Behina Dalet*, the Higher it is considered to be. And conversely, the closer it is to *Behina Dalet*, the lower it is considered to be.

12) We should understand that the essence of the creature, and of Creation as a whole, is only the will to receive. Anything beyond it is not part of Creation, but extends from His Essence by way of existence from existence. Thus, why do we discern this will to receive as *Aviut* (thickness) and turbidity, and we are commanded to cleanse it through Torah and *Mitzvot*, to the point that without it we will not achieve the sublime goal of the Thought of Creation?

13) The thing is that as corporeal objects are separated from one another by remoteness of location, spirituals are separated from each other by the disparity of form between them. This can be found in our world, too. For example, when two people share similar views, they like each other and the remoteness of location does not cause them to draw far from one another.

Conversely, when their views are far, they are hateful of each other, and proximity of location will not bring them any closer. Thus, the disparity of form in their views removes them from each other, and the proximity of form in their views brings them closer to each other. If, for example, one's nature is the complete opposite of another's, they are as far from one another as the east from the west.

Similarly, all matters of nearness and remoteness, coupling and unity that unfold in spirituality are but measures of disparity of form. They depart from one another according to their measure of disparity of form, and become attached to one another according to their measure of equivalence of form.

Yet, you should understand that although the will to receive is a mandatory law in the creature, as it is the essence of the creature and the proper *Kli* for reception of the goal of the Thought of Creation, it nonetheless completely separates it from the Emanator. This is so because there is disparity of form to the point of oppositeness between itself and the Emanator. This is because the Emanator is complete bestowal without a shred of reception, and the creature is complete reception without a shred of bestowal. Thus, there is no greater oppositeness of form than that. It therefore follows that this oppositeness of form necessarily separates it from the Emanator.

14) To save the creatures from this titanic separation, the *Tzimtzum Aleph* (First Restriction) took place. It essentially separated *Behina Dalet* from the rest of the *Partzufim* (faces/countenances) of *Kedusha* (holiness) in such a way that that great measure of reception remained an empty void, a space devoid of Light.

This is so because all the *Partzufim* of *Kedusha* emerged with a *Masach* (screen) erected in their *Kli Malchut* so they would not receive in this *Behina Dalet*. Then, when the Upper Light was extended and spread to the emanated being, this *Masach* rejected it. This is regarded as striking between the Upper Light and the *Masach*, which raises *Ohr Hozer* (Reflected Light) from below Upwards, clothing the ten *Sefirot* of the Upper Light.

That part of the Light that is rejected and pushed back is called *Ohr Hozer* (Reflected Light). As it dresses the Upper Light, it becomes a *Kli* for reception of the Upper Light instead of *Behina Dalet*, since afterwards the *Kli* of *Malchut* had expanded by the measure of *Ohr Hozer*—the rejected Light—which rose and dressed the Upper Light from below Upwards, and expanded from Above downwards, too. Thus, the Lights were clothed in the *Kelim* (plural for *Kli*), within that *Ohr Hozer*.

This is the meaning of the *Rosh* (head) and *Guf* (body) in each degree. The *Zivug de Hakaa* (coupling of striking) from the Upper Light in the *Masach* raises

*Ohr Hozer* from below Upwards and dresses the ten *Sefirot* of the Upper Light in the form of ten *Sefirot de (of) Rosh*, meaning the roots of *Kelim* (vessels). This is because there cannot be actual clothing there.

Subsequently, when *Malchut* expands with that *Ohr Hozer*, from Above downwards, the *Ohr Hozer* ends and becomes *Kelim* for the Upper Light. At that time, there is clothing of the Lights in the *Kelim*, and this is called the *Guf* of that degree, that is, complete *Kelim*.

15) Thus, new *Kelim* were made in the *Partzufim* of *Kedusha* instead of *Behina Dalet* after *Tzimtzum Aleph* (first restriction). They were made of the *Ohr Hozer* of the *Zivug de Hakaa* in the *Masach*.

Indeed, we should understand this *Ohr Hozer* and how it became a vessel of reception, since initially it was but a rejected Light. Thus, it is now serving in an opposite role from its own essence.

I shall explain that with an allegory from life. Man's nature is to cherish and favor the quality of bestowal, and to despise and loathe reception from one's friend. Hence, when one comes to one's friend and he (the host) invites him for a meal, he (the guest) will decline, even if he is very hungry, since in his eyes it is humiliating to receive a gift from his friend.

Yet, when his friend sufficiently implores him until it is clear that by eating he would do a big favor to his friend, he consents to eat, as he no longer feels that he is receiving a gift and that his friend is the giver. On the contrary, he (the guest) is the giver, who is doing his friend a favor by receiving this good from him.

Thus, you find that although hunger and appetite are vessels of reception designated to eating, and that that person had sufficient hunger and appetite to receive his friend's meal, he still could not taste a thing, due to the shame. Yet, as his friend implored him and he rejected him, new vessels for eating began to form within him, since the power of his friend's pleading and the power of his own rejections, as they accumulate, finally accumulate into a sufficient amount that turns the measure of reception into a measure of bestowal.

In the end, he can see that by eating, he will be doing a big favor and bring great contentment to his friend by eating. In that state, new vessels of reception to receive his friend's meal were made within him. Now it is considered that the power of his rejection has become the essential vessel in which to receive the meal, and not the hunger and appetite, although they are actually the usual vessels of reception.

16) From the above allegory between two friends, we can understand the matter of *Zivug de Hakaa* and the *Ohr Hozer* that rises through it, which then becomes new vessels of reception for the Upper Light instead of *Behina Dalet*.

We can compare the Upper Light, which strikes the *Masach* and wants to expand into *Behina Dalet*, to the pleading to eat, because as he yearns for his friend to receive his meal, the Upper Light desires to spread to the receiver. And the *Masach*, which strikes the Light and repels it, can be resembled to the friend's rejection and refusal to receive the meal, since he rejects his favor.

And just as you find here that it is precisely the rejection and refusal that became the proper vessels to receive his friend's meal, you can imagine that the *Ohr Hozer*, which rises by the striking of the *Masach* and the rejection of the Upper Light, becomes the new vessel of reception for the Upper Light, instead of *Behina Dalet*, which served as the vessel of reception prior to the first restriction.

However, this was placed only in the *Partzufim* (plural for *Partzuf*) of *Kedusha* (holiness) of *ABYA*, not in the *Partzufim* of the *Klipot* (shells), and in this world, where *Behina Dalet* herself is considered the vessel of reception. Hence, they are separated from the Upper Light, since the disparity of form in *Behina Dalet* separates them. For this reason, the *Klipot* are considered wicked and dead, as they are separated from the Life of Lives by the will to receive within them.

## FIVE DISCERNMENTS IN THE MASACH

17) Thus far we have clarified the three basic elements in the wisdom. The first is the Light and the *Kli*, where the Light is a direct extension of His Essence, and the *Kli* is the will to receive, which is necessarily included in that Light. One departs the Emanator and becomes an emanated being to the extent of that desire. Also, this will to receive is considered the *Malchut* discerned in the Upper Light. This is why it is called *Malchut*, by way of "He is One and His Name, One," as His name in *Gematria* is *Ratzon* (desire).

The second matter is the clarification of the ten *Sefirot* and four worlds *ABYA*, which are four degrees one below the other. The will to receive must hang down through them until it is completed—*Kli* and content.

The third matter is the *Tzimtzum* and the *Masach* placed on this vessel of reception, which is *Behina Dalet*, in return for which new vessels of reception were made in the ten *Sefirot*, called *Ohr Hozer*. Understand and memorize these three foundations and their reasons, as they had appeared before you, since without them there is no understanding of even a single word in this wisdom.

18) Now we shall explain the five discernments in the *Masach*, by which the levels change during the *Zivug de Hakaa* performed with the Upper Light. First, we must thoroughly understand that even though *Behina Dalet* was banned from being a vessel of reception for the ten *Sefirot* after the *Tzimtzum*, and the *Ohr Hozer* that rises from the *Masach* through the *Zivug de Hakaa* became the vessel of reception in

its stead, it must still accompany the *Ohr Hozer* with its power of reception. Had it not been for that, the *Ohr Hozer* would have been unfit to be a vessel of reception.

You should also understand that from the allegory in Item 15. We demonstrated there that the power to reject and decline the meal became the vessel of reception instead of the hunger and appetite. This is because hunger and appetite, the usual vessels of reception, were banned from being vessels of reception in this case, due to the shame and disgrace of receiving a gift from one's friend. Only the powers of rejection and refusal have become vessels of reception in their stead, as through the rejection and refusal, reception has become bestowal, and through them he achieved vessels of reception suitable to receive one's friend's meal.

Yet, it cannot be said that he no longer needs the usual vessels of reception, namely the hunger and the appetite, as it is clear that without appetite for eating he will not be able to satisfy his friend's will and bring him contentment by eating at his place. But the thing is that the hunger and appetite, which were banned in their usual form, have now been transformed by the forces of rejection and decline into a new form—reception in order to bestow. Thus, the humiliation has been turned into dignity.

It turns out that the usual vessels of reception are still as active as ever, but have acquired a new form. You will also conclude, concerning our matter, that it is true that *Behina Dalet* has been banned from being a *Kli* for reception of the ten *Sefirot* because of its *Aviut*, meaning the difference of form from the Giver, which separates from the Giver. Yet, through correcting the *Masach* in *Behina Dalet*, which strikes the Upper Light and repels it, her previous, faulty form has been transformed and acquired a new form, called *Ohr Hozer*, like the transformation of the form of reception into a form of bestowal.

The content of its initial form has not changed; it still does not eat without appetite. Similarly, all the *Aviut*, which is the force of reception in *Behina Dalet*, has come inside the *Ohr Hozer*, hence the *Ohr Hozer* becomes suitable for being a vessel of reception.

Therefore, two discernments must always be made in the *Masach*:

1. *Kashiut* (hardness), which is the force within it that rejects the Upper Light;
2. *Aviut*, which is the measure of will to receive from *Behina Dalet* included in the *Masach*. By the *Zivug de Hakaa* through the force of the *Kashiut* in it, its *Aviut* is turned to purity, meaning reception is transformed into bestowal.

These two forces in the *Masach* act in five discernments: the four *Behinot HB* TM and their root, called *Keter*.

19) We have already explained that the first three discernments are still not considered a *Kli*, but only *Behina Dalet* is considered a *Kli*. Still, because the first three discernments are its causes and induce the completion of *Behina Dalet*, once *Behina Dalet* is completed, four measures are registered in its quality of reception.

- *Behina Aleph* in it is the slightest measure of the quality of reception.
- *Behina Bet* is somewhat thicker (having more *Aviut*) than *Behina Aleph* in terms of its quality of reception.
- *Behina Gimel* is thicker than *Behina Bet* in its quality of reception.
- And finally, *Behina Dalet* is the thickest of all, and its quality of reception is perfect in every way.
- We should also discern that the root of the four *Behinot* (plural for *Behina*), which is the purest of them all, is included in it, too.

These are the five discernments of reception contained in *Behina Dalet*, which are called by the names of the ten *Sefirot KHB* (*Keter-Hochma-Bina*) TM, included in *Behina Dalet*, since the four phases are *HB* TM, and the root is called *Keter*.

20) The five discernments of reception in *Behina Dalet* are called by the names of the *Sefirot KHB* TM. This is so because prior to the *Tzimtzum*, while *Behina Dalet* was still the vessel of reception for the ten *Sefirot* included in the Upper Light by way of “He is One and His Name One,” since all the worlds are included there, its clothing of the ten *Sefirot* in that place followed these five *Behinot*. Each *Behina* of the five *Behinot* in her clothed its corresponding *Behina* in the ten *Sefirot* in the Upper Light.

- *Behinat Shoresch* (Root Phase) in *Behina Dalet* clothed the light of *Keter* in the ten *Sefirot*;
- *Behina Aleph* in *Behina Dalet* clothed the Light of *Hochma* in the ten *Sefirot*;
- *Behina Bet* in her clothed the Light of *Bina*;
- *Behina Gimel* in her clothed the Light of *Tifferet*;
- And her own *Behina* clothed the Light of *Malchut*.

Hence, even now, after the first restriction, when *Behina Dalet* has been banned from being a vessel of reception, the five discernments of *Aviut* in her are named after the five *Sefirot KHB* TM.

21) And you already know that in general, the substance of the *Masach* is called *Kashiut*, which means something very hard, which does not allow anything to push into its boundary. Similarly, the *Masach* does not let any of the Upper Light through



it and into *Malchut*, *Behina Dalet*. Thus, it is considered that the *Masach* halts and repels the entire measure of Light that should clothe the *Kli* of *Malchut*.

It has also been made clear that those five *Behinot* of *Aviut* in *Behina Dalet* are included and come in the *Masach*, and join its measure of *Kashiut*. Hence, five kinds of *Zivug de Hakaa* are discerned in the *Masach*, corresponding to the five measures of *Aviut* in it:

- A *Zivug de Hakaa* on a complete *Masach* with all the levels of *Aviut* raises sufficient *Ohr Hozer* to clothe all ten *Sefirot*, up to the level of *Keter*.
- A *Zivug de Hakaa* on a *Masach* that lacks the *Aviut* of *Behina Dalet*, and contains only *Aviut* of *Behina Gimel*, raises sufficient *Ohr Hozer* to clothe the ten *Sefirot* only up to the level of *Hochma*, lacking *Keter*.
- And if it has only *Aviut* of *Behina Bet*, its *Ohr Hozer* diminishes and suffices only to clothe the ten *Sefirot* up to the level of *Bina*, lacking *Keter* and *Hochma*.
- If it contains only *Aviut* of *Behina Aleph*, its *Ohr Hozer* diminishes even further and suffices only to clothe up to the level of *Tifferet*, lacking *KHB*.
- And if it lacks *Aviut* of *Behina Aleph*, too, and is left with only *Aviut* of *Behinat Shoresch*, its striking is very faint and suffices to clothe only up to the level of *Malchut*, lacking the first nine *Sefirot*, which are *KHB* and *Tifferet*.

22) Thus you see how the five levels of ten *Sefirot* emerge through five kinds of *Zivug de Hakaa* of the *Masach*, applied on its five measures of *Aviut* in it. And now I shall tell you the reason, for it is known that Light is not attained without a *Kli*.

Also, you know that these five measures of *Aviut* come from the five measures of *Aviut* in *Behina Dalet*. Prior to the *Tzimtzum*, there were five *Kelim* in *Behina Dalet*, clothing the ten *Sefirot* *KHB TM* (Item 18). After *Tzimtzum Aleph*, they were incorporated in the five measures of the *Masach*, which, along with the *Ohr Hozer* it elevates, return to being five *Kelim*, with respect to the *Ohr Hozer* on the ten *Sefirot* *KHB TM*, instead of the five *Kelim* in *Behina Dalet* itself prior to the *Tzimtzum*.

Accordingly, it is clear that if a *Masach* contains all these five levels of *Aviut*, it contains the five *Kelim* to clothe the ten *Sefirot*. But when it does not contain all five measures, since the *Aviut* of *Behina Dalet* is absent in it, it contains only four *Kelim*. Hence, it can only clothe four Lights: *HB TM*, and lacks one Light—the Light of *Keter*—just as it lacks one *Kli*—*Aviut* of *Behina Dalet*.

Similarly, when it lacks *Behina Gimel*, too, and the *Masach* contains only three measures of *Aviut*, meaning only up to *Behina Bet*, it contains only three

*Kelim*. Thus, it can only clothe three Lights: *Bina*, *Tifferet*, and *Malchut*. In that state, the level lacks the two Lights, *Keter* and *Hochma*, just as it lacks the two *Kelim*, *Behina Gimel* and *Behina Dalet*.

And when the *Masach* contains only two measures of *Aviut*, that is, *Behinat Shoresch* and *Behina Aleph*, it contains only *Kelim*. Hence, it clothes only two Lights: the Light of *Tifferet* and the Light of *Malchut*. Thus, the level lacks the three Lights *KHB*, just as it lacks the tree *Kelim*, *Behina Bet*, *Behina Gimel*, and *Behina Dalet*.

And when the *Masach* has but one level of *Aviut*, which is only *Behinat Shoresch* of the *Aviut*, it has only one *Kli*. Hence, it can clothe only one Light: the Light of *Malchut*. This level lacks the four Lights *KHB* and *Tifferet*, just as it lacks the four *Kelim*, *Aviut* of *Behina Dalet*, *Behina Gimel*, *Behina Bet*, and *Behina Aleph*.

Thus, the level of each *Partzuf* precisely depends on the measure of *Aviut* in the *Masach*. The *Masach* of *Behina Dalet* elicits the level of *Keter*, *Behina Gimel* elicits the level of *Hochma*, *Behina Bet* elicits the level of *Bina*, *Behina Aleph* elicits the level of *Tifferet*, and *Behinat Shoresch* elicits the level of *Malchut*.

23) Yet, we must still find out why is it that when the *Kli* of *Malchut*—*Behina Dalet*—is missing from the *Masach*, it lacks the Light of *Keter*, and when the *Kli* of *Tifferet* is missing, it lacks the Light of *Hochma*, etc. It would seem that it should have been to the contrary, that when the *Kli* of *Malchut*, *Behina Dalet*, is absent in the *Masach*, only the Light of *Malchut* would be missing in the level and it would have the four Lights *KHB* and *Tifferet*. Also, in the absence of two *Kelim*, *Behina Gimel* and *Behina Dalet*, it would lack the Lights of *Tifferet* and *Malchut*, and the level would have the three Lights *KHB*, etc.

24) The answer is that there is always an inverse relation between Lights and vessels. In the *Kelim*, the Higher Ones grow first in the *Partzuf*: first *Keter*, then the *Kli* of *Hochma*, etc., and the *Kli* of *Malchut* grows last. This is why we name the *Kelim* by the order *KHB TM*, from Above downwards, as this is the order of their growth.

It is to the contrary with the Lights. In the Lights, the lower Lights are the first to enter the *Partzuf*. First enters *Nefesh*, which is the Light of *Malchut*, then *Ruach*, which is the Light of *ZA*, etc., and the Light of *Yechida* is the last to enter. This is why we name the Lights by the order *NRNHY*,<sup>26</sup> from below Upwards, as this is the order by which they enter—from below Upwards.

Thus, when only one *Kli* has grown in the *Partzuf*, which is necessarily the Highest *Kli*—*Keter*—the Light of *Yechida*, ascribed to that *Kli*, does not enter the

26 Translator's note: *Nefesh*, *Ruach*, *Neshama*, *Haya*, *Yechida*, pronounced *NaRaNHAY*.

*Partzuf*, but only the lowest Light—the Light of *Nefesh*. Thus, the Light of *Nefesh* clothes in the *Kli* of *Keter*.

And when two *Kelim* grow in the *Partzuf*, which are the Highest two—*Keter* and *Hochma*—the Light of *Ruach* enter it, as well. At that time, the Light of *Nefesh* descends from the *Kli* of *Keter* to the *Kli* of *Hochma*, and the Light of *Ruach* clothes in the *Kli* of *Keter*.

Similarly, when a third *Kli* grows in the *Partzuf*—the *Kli* of *Bina*—the Light of *Neshama* enters it. At that time, the Light of *Nefesh* descends from the *Kli* of *Hochma* into the *Kli* of *Bina*, the Light of *Ruach* to the *Kli* of *Hochma*, and the Light of *Neshama* clothes in the *Kli* of *Keter*.

And when a fourth *Kli* grows in the *Partzuf*—the *Kli* of *Tifferet*—the Light of *Haya* enters the *Partzuf*. At that time, the Light of *Nefesh* descends from the *Kli* of *Bina* to the *Kli* of *Tifferet*, the Light of *Ruach* to the *Kli* of *Bina*, the Light of *Neshama* to the *Kli* of *Hochma*, and the Light of *Haya* to the *Kli* of *Keter*.

And when a fifth *Kli* grows in the *Partzuf*, the *Kli* of *Malchut*, the Light of *Yechida* enters it. At that time, all the Lights enter their respective *Kelim*. The Light of *Nefesh* descends from the *Kli* of *Tifferet* to the *Kli* of *Malchut*, the Light of *Ruach* to the *Kli* of *Tifferet*, the Light of *Neshama* to the *Kli* of *Bina*, the Light of *Haya* to the *Kli* of *Hochma*, and the Light of *Yechida* to the *Kli* of *Keter*.

25) Thus, as long as not all five *Kelim* KHB TM have grown in a *Partzuf*, the Lights are not in their designated places. Moreover, they are in inverse relation: in the absence of the *Kli* of *Malchut*, the Light of *Yechida* is absent, and when the two *Kelim*, TM, are missing, *Yechida* and *Haya* are absent there, etc. This is so because in the *Kelim*, the Higher ones emerge first, and in the Lights, the last ones are the first to enter.

You will also find that each new Light that reenters dresses only in the *Kli* of *Keter*. This is so because the receiver must receive in its purest *Kli*, the *Kli* of *Keter*.

For this reason, upon reception of each new Light, the Lights that are already dressed in the *Partzuf* must descend one degree from their place. For example, when the Light of *Ruach* enters, the Light of *Nefesh* must descend from the *Kli* of *Keter* to the *Kli* of *Hochma*, to make room in the *Kli* of *Keter* to receive the new Light, *Ruach*. Similarly, if the new Light is *Neshama*, *Ruach*, too, must descend from the *Kli* of *Keter* to the *Kli* of *Hochma*, to clear its place in *Keter* for the new Light, *Neshama*. As a result, *Nefesh*, which was in the *Kli* of *Hochma*, must descend to the *Kli* of *Bina*, etc. All this is done to make room in the *Kli* of *Keter* for the new Light.

Keep this rule in mind and you will always be able to discern in each issue if it is referring to the *Kelim* or to the Lights. Then you will not be confused, because there is always an inverse relation between them. Thus we have thoroughly

clarified the matter of the five discernments in the *Masach*, and how, through them, the levels change one below the other.

### THE FIVE PARTZUFIM OF AK

26) Thus we have thoroughly clarified the issue of the *Masach* that has been placed in the *Kli* of *Malchut*—the *Behina Dalet* after having been restricted—and the issue of the five kinds of *Zivug de Hakaa* within it, which produce five levels of ten *Sefirot* one below the other. Now we shall explain the five *Partzufim* of AK, which precede the worlds *ABYA*.

You already know that this *Ohr Hozer*, which rises through the *Zivug de Hakaa* from below Upwards and dresses the ten *Sefirot* of the Upper Light, suffices only for the roots of the *Kelim*, called “ten *Sefirot de Rosh* (head) of the *Partzuf*.” To complete the *Kelim*, *Malchut* of the *Rosh* expands from those ten *Sefirot* of *Ohr Hozer* that clothed the ten *Sefirot de Rosh* and spread from it and within it from Above downwards to the same extent as in the ten *Sefirot de Rosh*. This spreading completes the *Kelim*, called “the *Guf* of the *Partzuf*.” Hence, we should always distinguish two discernments of ten *Sefirot* in each *Partzuf*: *Rosh* and *Guf*.

27) In the beginning, the first *Partzuf* of AK emerged. This is because immediately following *Tzimtzum Aleph*, when *Behina Dalet* was banned from being a receptacle for the Upper Light, and was erected with a *Masach*, the Upper Light was drawn to clothe in the *Kli* of *Malchut*, as before. Yet, the *Masach* in the *Kli* of *Malchut* halted it and repelled the Light. Through this striking in the *Masach* of *Behina Dalet*, it raised *Ohr Hozer* up to the level of *Keter* in the Upper Light, and this *Ohr Hozer* became a clothing and the roots of the *Kelim* for the ten *Sefirot* in the Upper Light, called “ten *Sefirot de Rosh*” of “the first *Partzuf* of AK.”

Subsequently, *Malchut* with the *Ohr Hozer* expanded from her and within her by the force of the ten *Sefirot de Rosh* into ten new *Sefirot* from Above downwards. This completed the *Kelim* of the *Guf*. Then, the full measure that emerged in the ten *Sefirot de Rosh* clothed in the ten *Sefirot de Guf*, as well. This completed the first *Partzuf* of AK, *Rosh* and *Guf*.

28) Subsequently, that same *Zivug de Hakaa* repeated itself on the *Masach* erected in the *Kli* of *Malchut*, which has only *Aviut* of *Behina Gimel*. And then, only the level of *Hochma*, *Rosh* and *Guf*, emerged on it, since the absence of the *Masach* in *Aviut* of *Behina Dalet* caused it to have only four *Kelim*, *KHB Tifferet*. Hence, the *Ohr Hozer* has room to clothe only four Lights, *HNRN* (*Haya*, *Neshama*, *Ruach*, *Nefesh*), lacking the Light of *Yechida*. This is called *AB de AK*.

Following, that same *Zivug de Hakaa* repeated itself on the *Masach* in the *Kli* of *Malchut* that contains only *Aviut* of *Behina Bet*. Thus, ten *Sefirot*, *Rosh* and *Guf*, at the level of *Bina* emerged on it. This is called *Partzuf* SAG of AK. It lacks the two *Kelim*, ZA and *Malchut*, and the two Lights, *Haya* and *Yechida*.

Afterward the *Zivug de Hakaa* emerged on a *Masach* that has only *Aviut* of *Behina Aleph*. Thus, ten *Sefirot*, *Rosh* and *Guf*, emerged at the level of *Tifferet*, lacking the three *Kelim*, *Bina*, ZA, and *Malchut*, and the three Lights, *Neshama*, *Haya*, and *Yechida*. It has only the Lights *Ruach* and *Nefesh*, dressed in the *Kelim Keter* and *Hochma*. This is called *Partzuf* MA and BON of AK. Remember the inverse relation between the *Kelim* and the Lights (as mentioned in Item 24).

29) Thus we have explained the emergence of the five *Partzufim* of AK, called *Galgalta*, AB, SAG, MA, and BON, one below the other. Each inferior lacks the Higher *Behina* of its superior. Thus, *Partzuf* AB lacks the Light of *Yechida*, *Partzuf* SAG lacks the Light of *Haya*, as well, which its superior, AB, has. *Partzuf* MA and BON lacks the Light of *Neshama*, which its superior, SAG, has.

This is so because it depends on the measure of *Aviut* in the *Masach* on which the *Zivug de Hakaa* occurs (Item 18). Yet, we must understand who and what caused the *Masach* to gradually diminish its *Aviut*, *Behina* by *Behina*, until it divided into the five levels that exist in these five kinds of *Zivugim* (plural for *Zivug*—coupling).

## THE HIZDAKCHUT OF THE MASACH TO THE ATZILUT OF THE PARTZUF

30) To understand the issue of the concatenation of the degrees by five levels one below the other, explained above concerning the five *Partzufim* of AK, as well as in all the degrees appearing in the five *Partzufim* of each world of the four worlds ABYA, through *Malchut* of *Assiya*, we must thoroughly understand the issue of the *Hizdakchut* (purification) of the *Masach de Guf*, implemented in each of the *Partzufim* of AK, the world of *Nekudim*, and the world of *Tikkun* (correction).

31) The thing is that there is no *Partzuf*, or any degree at all, that does not contain two Lights, called *Ohr Makif* (Surrounding Light) and *Ohr Pnimi* (Inner Light), and we shall explain them in AK. The *Ohr Makif* of the first *Partzuf* of AK is the Light of *Ein Sof*, which fills the whole of reality. Following *Tzimtzum Aleph* and the *Masach* that has been erected in *Malchut*, there was a *Zivug de Hakaa* from the Light of *Ein Sof* on that *Masach*. And using the *Ohr Hozer* that the *Masach* raised, it redrew the Upper Light to the restricted world in the form of ten *Sefirot* of *Rosh* and ten *Sefirot* of *Guf* (Item 25).

Yet, this extension from *Ein Sof* in *Partzuf* AK does not fill the whole of reality, as prior to the *Tzimtzum*. Rather, it is discerned with a *Rosh* and a *Sof*:

- From Above downwards—its Light stops at the point of this world, which is the concluding *Malchut*, as in the verse, “And His feet shall stand... upon the Mount of Olives.”
- And from within outwards, for as there are ten *Sefirot* KHB TM from Above downwards, and *Malchut* concludes the AK from below, there are ten *Sefirot* KHB TM from within outwards, called *Mocha*, *Atzamot*, *Gidin*, *Bassar*, and *Or*. The *Or* is *Malchut*, which ends the *Partzuf* from the outside. In that respect, *Partzuf* AK is considered a mere thin line compared to *Ein Sof*, which fills the whole of reality. This is so because *Partzuf* *Or* ends it and limits it from all sides, from the outside, and it cannot expand and fill the entire restricted space. Thus, only a thin line remains standing in the middle of the space.

And the measure of the Light received in AK, the thin line, is called *Ohr Pnimi*. The difference between the *Ohr Pnimi* in AK and the Light of *Ein Sof* from before the *Tzimtzum* is called *Ohr Makif*, since it remains as *Ohr Makif* around *Partzuf* of AK, as it could not clothe within the *Partzuf*.

32) This thoroughly clarifies the meaning of the *Ohr Makif* of AK, whose immensity is immeasurable. Yet, this does not mean that *Ein Sof*, which fills the whole of reality, is in itself considered the *Ohr Makif* of AK. Rather, it means that a *Zivug de Hakaa* was made on the *Malchut* of the *Rosh* of AK, that *Ein Sof* struck the *Masach* positioned there. In other words, it wished to dress in *Behina Dalet* de AK, as prior to the *Tzimtzum*, but the *Masach* in *Malchut de Rosh* AK struck it. This means that it detained it from spreading in *Behina Dalet* and repelled it (Item 14). This *Ohr Hozer* that emerged from the pushing of the Light back became *Kelim* for clothing the Upper Light, as well.

However, there is a big difference between the reception in *Behina Dalet* prior to the *Tzimtzum* and the reception of the *Ohr Hozer* after the *Tzimtzum*, as now it clothed only a thin line in *Rosh* and *Sof*. This is what the *Masach* did through its striking on the Upper Light. And the measure that was rejected from AK by the *Masach*, the full measure of Upper Light from *Ein Sof* that wanted to clothe in *Behina Dalet*—had it not been for the *Masach* that halted it—became the *Ohr Makif* surrounding AK.

The reason is that there is no change or absence in the spiritual. And since the Light of *Ein Sof* is drawn to AK, to clothe in *Behina Dalet*, it must therefore be so.



Hence, even though the *Masach* has now detained it and repelled it, it does not negate the extension of *Ein Sof*. On the contrary, it sustains it but in a different manner: through multiplication of *Zivugim* (plural for *Zivug*) in the five worlds *AK* and *ABYA*, until the end of correction, when *Behina Dalet* is completely corrected through them. At that time, *Ein Sof* will clothe in her as in the beginning.

Thus, no change or absence has been effected there by the striking of the *Masach* in the Upper Light. This is the meaning of what is written in *The Zohar*, “The *Zivug* of *Ein Sof* does not descend until it is given its pair.” Meanwhile, that is, until that time, it is considered that this Light of *Ein Sof* has become *Ohr Makif*, meaning it will clothe in it in the future. For now, it circles it and shines upon it from the outside with a certain illumination. This illumination accustoms it to expand by the right laws that will bring it to receive this *Ohr Makif* in the measure that *Ein Sof* was initially drawn to it.

33) Now we shall clarify the issue of the *Bitush* (beating) of *Ohr Pnimi* and *Ohr Makif* on one another, which yields the *Hizdakchut* (purification) of the *Masach* and the loss of the last *Behina* of *Aviut*. As these two Lights are opposites, yet connected through the *Masach* in *Malchut* of the *Rosh* of *AK*, they beat and strike one another.

Interpretation: The *Zivug de Hakaa* in the *Peh* (mouth) *de Rosh de AK*, in the *Masach* in *Malchut de Rosh*, called *Peh*, which was the reason for clothing the *Ohr Pnimi* of *AK* by the *Ohr Hozer* it raised, is also the reason for the exit of the *Ohr Makif* of *AK*. Because it detained the Light of *Ein Sof* from clothing in *Behina Dalet*, the Light came out in the form of *Ohr Makif*.

In other words, that whole part of the Light that the *Ohr Hozer* cannot clothe, like the *Behina Dalet* herself, came out and became *Ohr Makif*. Thus, the *Masach* in the *Peh* is the reason for the *Ohr Makif*, as it is the reason for the *Ohr Pnimi*.

34) We have learned that both the *Ohr Pnimi* and the *Ohr Makif* are connected to the *Masach*, but in opposite actions. And just as the *Masach* extends part of the Upper Light into the *Partzuf* through the *Ohr Hozer* that clothes it, it drives the *Ohr Makif* away from clothing in the *Masach*.

And since the part of the Light that remains outside as *Ohr Makif* is very large, due to the *Masach* that stops it from clothing in *AK*, it is considered that it strikes the *Masach* that removes it, since it wants to clothe within the *Partzuf*. In contrast, it is considered that the force of *Aviut* and *Kashiut* in the *Masach* strikes the *Ohr Makif*, which wants to clothe within it, and detains it, as it strikes the Upper Light during the *Zivug*. These beatings that the *Ohr Makif* and the



*Aviut* in the *Masach* beat on each other are called the *Bitush* of the *Ohr Makif* and *Ohr Pnimi*.

Yet, this *Bitush* between them occurred only in the *Guf* of the *Partzuf*, since the clothing of the Light in the *Kelim*, which leaves the *Ohr Makif* outside the *Kli*, is apparent there. However, this *Bitush* does not apply to the ten *Sefirot de Rosh*, since the *Ohr Hozer* is not considered *Kelim* there whatsoever, but as mere thin roots. For this reason, the Light in them is not regarded as limited *Ohr Pnimi*, to the point of distinction between that and the Light that remains outside as *Ohr Makif*. And since this distinction between them does not exist, there is no beating of *Ohr Pnimi* and *Ohr Makif* in the ten *Sefirot de Rosh*.

Only once the Lights extend from the *Peh* down to the ten *Sefirot de Guf*, where the Lights clothe in *Kelim*, which are the ten *Sefirot* of *Ohr Hozer* from the *Peh* down, is there beating there between the *Ohr Pnimi* inside the *Kelim* and the *Ohr Makif* that remained outside.

35) This *Bitush* continued until the *Ohr Makif* purified the *Masach* from all its *Aviut* and elevated it to its Upper Root in *Peh de Rosh*. This means that it purified all the *Aviut* from Above downwards, called *Masach* and *Aviut de Guf*, leaving it with only the *Shoresh* (root) *de Guf*, the *Masach* of *Malchut de Rosh*, called *Peh*. In other words, it had been purified of its entire *Aviut* from Above downwards, which is the divider between the *Ohr Pnimi* and the *Ohr Makif*, leaving only the *Aviut* from below Upwards, where the distinction between the *Ohr Pnimi* and *Ohr Makif* has not yet taken place.

It is known that equivalence of form merges spirituals into one. Hence, once the *Masach de Guf* has been purified of all the *Aviut de Guf*, leaving in it only *Aviut* that is equal to the *Masach* of *Peh de Rosh*, its form was equalized with the *Masach de Rosh*. Thus, it was integrated and became literally one with it, since there was nothing to divide them into two. This is considered that the *Masach de Guf* rose to *Peh de Rosh*.

And since the *Masach de Guf* was integrated in the *Masach de Rosh*, it is re-included in the *Zivug de Hakaa* in the *Masach* of *Peh de Rosh*, and a new *Zivug de Hakaa* was made on it. Consequently, ten new *Sefirot*, at a new level, emerged in it, called *AB de AK* or *Partzuf Hochma de AK*. This is considered “a son,” an offspring of the first *Partzuf* of *AK*.

36) And after *Partzuf AB de AK* emerged, complete with *Rosh* and *Guf*, the *Bitush* of *Ohr Makif* and *Ohr Pnimi* repeated itself there, too, as it was explained above concerning the first *Partzuf* of *AK*. Its *Masach de Guf* was purified from all

its *Aviut de Guf*, as well, until it equalized its form with its *Masach de Rosh* and was then included in the *Zivug* in its *Peh de Rosh*.

Subsequently, a new *Zivug de Hakaa* was made on it, producing a new level of ten *Sefirot* at the level of *Bina*, called *SAG de AK*. This is considered a son and an offspring of *Partzuf AB de AK*, since it emerged from its *Zivug* in *Peh de Rosh*. And the *Partzufim* from *SAG de AK* downwards emerged in a similar manner.

37) Thus we have explained the emergence of the *Partzufim* one below the other by the force of the *Bitush* of *Ohr Makif* and *Ohr Pnimi*, which purifies the *Masach de Guf* until it brings it back to the state of *Masach de Peh de Rosh*. At that time, it is included there in a *Zivug de Hakaa*, which unfolds in the *Peh de Rosh*, and through this *Zivug* emits a new level of ten *Sefirot*. This new level is considered the son of the previous *Partzuf*.

In this manner, *AB* emerged from *Partzuf Keter*, *SAG* from *Partzuf AB*, *MA* from *Partzuf SAG*, and so on with the rest of the degrees in *Nekudim* and *ABYA*. Yet, we should still understand why the ten *Sefirot de AB* emerged only on *Behina Gimel*, and not on *Behina Dalet*, and why was *SAG* only on *Behina Bet*, etc., meaning that each lower one is inferior to its superior by one degree. Why did they not all emerge from one another at the same level?

38) First, we must understand why the ten *Sefirot* of *AB* are considered an offshoot of the first *Partzuf* of *AK*, since it emerged from the *Zivug* in *Peh de Rosh* of the first *Partzuf*, like the ten *Sefirot* of the *Guf* of the *Partzuf* itself. Thus, in what way did it come out of the first *Partzuf*, to be considered a second *Partzuf* and its offshoot?

Here you must understand the big difference between the *Masach de Rosh* and the *Masach de Guf*. There are two kinds of *Malchut* in the *Partzuf*:

1. The Mating *Malchut*—with the Upper Light—by the force of the *Masach* erected in her.
2. The Ending *Malchut*—the Upper Light in the ten *Sefirot* of the *Guf*—by the force of the *Masach* erected in her.

The difference between them is as great as the difference between the Emanator and the emanated. *Malchut de Rosh*, which mates in a *Zivug de Hakaa* with the Upper Light, is considered “the Emanator of the *Guf*,” since the *Masach* erected in her did not reject the Upper Light as it struck it. On the contrary, through the *Ohr Hozer* that it raised, it clothed and extended the Upper Light in the form of ten *Sefirot de Rosh*. Thus, it expands from Above downwards, until the ten *Sefirot* of the Upper Light clothed in the *Kli* of *Ohr Hozer*, called *Guf*.

For this reason, the *Masach* and the *Malchut* of the *Rosh* are considered Emanator of the ten *Sefirot* of the *Guf*, and no limitation and rejection are apparent in that *Masach* and *Malchut*. Yet, the *Masach* and the *Malchut de Guf*, that is, after the ten *Sefirot* expanded from *Peh de Rosh* from Above downwards, spread only down to the *Malchut* in those ten *Sefirot*. This is because the Upper Light cannot spread into *Malchut de Guf* because of the *Masach* positioned there, which stops it from spreading into *Malchut*. For this reason, the *Partzuf* stops there, and the end and conclusion of the *Partzuf* are made.

Thus, the whole power of the *Tzimtzum* and limitation appears only in this *Masach* and *Malchut* of the *Guf*. For this reason, the whole *Bitush* of *Ohr Makif* and *Ohr Pnimi* is only done in the *Masach* of the *Guf*, as this is what limits and pushes the *Ohr Makif* away from shining in the *Partzuf*. This is not so in the *Masach de Rosh*, since the *Masach de Rosh* only extends and clothes the Lights, but the power of the limitation is still completely concealed in it.

39) It follows that by the force of the *Bitush* of *Ohr Makif* and *Ohr Pnimi*, the *Masach* of the ending *Malchut* became the *Masach* and *Malchut* of the mating *Malchut* once more (Item 35). This is because the *Bitush* of *Ohr Makif* purified the ending *Masach* from all its *Aviut de Guf*, leaving in it only fine *Reshimot* (records) of that *Aviut*, equal to the *Aviut de Masach de Rosh*.

It is also known that equivalence of form attaches and unites the spirituals to one another. Hence, once the *Masach de Guf* equalized the form of its *Aviut* to the *Masach de Rosh*, it was immediately included in it and they became seemingly one *Masach*. In that state, it received the strength for *Zivug de Hakaa*, like the *Masach* of the *Rosh*, and ten *Sefirot* of the new level emerged on it.

Yet, along with this *Zivug*, the *Reshimot* of the *Aviut de Guf*, which were in it from the beginning, were renewed in its *Masach de Guf*. In that state, the disparity of form between itself and the *Masach de Rosh* included in it appeared in it once more, to an extent. The acknowledgement of this difference separates and removes it from the *Peh de Rosh* of the Upper One, since after it returned and its origin—from *Peh* of the Upper One downwards—has become known, it could not continue to stand above the *Peh* of the Upper One, as the disparity of form separates the spirituals from one another. It follows that it was compelled to decline from there to the place from the *Peh* of the Upper One downwards.

Hence, it is necessarily considered a second entity with respect to the Upper One, as even the *Rosh* of the new level is considered merely the body of the new level, since it extends from its *Masach de Guf*. Thus, this disparity of form distinguishes them into two separate entities. And since the new level is entirely

a result of the *Masach de Guf* of the previous *Partzuf*, it is considered its offspring, like a branch extending from it.

40) And there is another difference between the lower and the Upper: Each lower one emerges with a different level than in the five *Behinot* in the *Masach* (Item 22). Also, each lower one lacks the Highest *Behina* of the Lights of the Upper One, and the lowest *Behina* of the *Kelim* of the Upper One. The reason is that it is the nature of the *Bitush* of the *Ohr Makif* in the *Masach* to exclude the last *Behina* of its *Aviut*.

For example, in the first *Partzuf de AK*, whose *Masach* contains all five levels of *Aviut*, down to *Behina Dalet*, the *Bitush* of *Ohr Makif* in the *Masach de Guf* completely purifies the *Aviut* of *Behina Dalet*, not leaving even a *Reshimo* (singular for *Reshimot*) of that *Aviut*. And only the *Reshimot* from the *Aviut* of *Behina Gimel* and Above remain in the *Masach*.

Hence, when that *Masach* is included in the *Rosh* and receives a *Zivug de Hakaa* on the *Aviut* that remained in its *Reshimot* from the *Guf*, the *Zivug* emerges only on *Behina Gimel de Aviut* in the *Masach*. This is because the *Reshimo de Aviut* of *Behina Dalet* is gone from there. Therefore, the level that emerges on that *Masach* is only at the level of *Hochma*, called *HaVaYaH de AB de AK*, or *Partzuf AB de AK*.

We have already learned, in Item 22, that the level *Hochma* that emerges on the *Masach* of *Behina Gimel* lacks the *Malchut de Kelim* and the discernment of the Light of *Yechida* from the Lights, which is the Light of *Keter*. Thus, *Partzuf AB* lacks the last discernment of the *Kelim* of the Upper One and the Highest discernment of the Lights of the Upper One. And because of this great disparity of form, the lower one is considered a separate *Partzuf* from the Upper One.

41) Similarly, once *Partzuf AB* expanded in *Rosh* and *Guf* and there was the *Bitush* of *Ohr Makif* on the *Masach* of the *Guf de AB*, which is *Masach de Behina Gimel*, this *Bitush* cancels and annuls the *Reshimo de Aviut* of the last *Behina* in the *Masach*, which is *Behina Gimel*. It turns out that during the ascension of the *Masach* to the *Peh de Rosh* and its inclusion in the *Zivug de Hakaa*, the beating occurred only on *Aviut* of *Behina Bet* that remained in that *Masach*, since *Behina Gimel* has disappeared from it. Hence, it elicits only ten *Sefirot* at the level of *Bina*, called *HaVaYaH de SAG de AK*, or *Partzuf SAG*, lacking *ZA* and *Malchut* in *Kelim*, and *Haya* and *Yechida* in Lights.

Similarly, when this *Partzuf SAG* expanded in *Rosh* and *Guf*, there was the *Bitush* of *Ohr Makif* in its *Masach de Guf*, which is *Masach* of *Behina Bet*. This

*Bitush* cancels and annuls the last *Behina* of *Aviut* in the *Masach*—*Behina Bet*—leaving only the *Reshimot de Aviut* from *Behina Aleph* and Above in the *Masach*.

Hence, during the ascension of the *Masach* to the *Peh de Rosh*, and the inclusion in the *Zivug de Hakaa* there, the beating occurred only on the *Masach* of *Behina Aleph* that remained in the *Masach*, since *Behina Bet* had already disappeared from it. For this reason, it elicits only ten *Sefirot* at the level of *Tifferet*, called “the level of ZA,” lacking *Bina*, ZA, and *Malchut* in the *Kelim*, and *Neshama*, *Haya*, and *Yechida* in the Lights, etc., similarly.

42) This thoroughly clarifies the reason for the decline of the levels one below the other during the concatenation of the *Partzufim* from one another. It is because the *Bitush* of *Ohr Makif* and *Ohr Pnimi*, applied in each *Partzuf*, always cancels the last *Behina* of *Reshimo* of *Aviut* in there. Yet, we should know that there are two discernments in the *Reshimot* that remain in the *Masach* after its *Hizdakchut* (purification):

3. *Reshimo de Aviut*

4. *Reshimo de Hitlabshut* (clothing)

For instance, once the *Masach de Guf* of the first *Partzuf* in AK has been purified, we said that the last *Behina* of the *Reshimot de Aviut*, the *Reshimo* of *Behina Dalet*, was lost, and that all that remained in the *Masach* was the *Reshimo* of *Aviut de Behina Gimel*. Yet, although the *Reshimo* of *Behina Dalet* contains two discernments, as we have said—*Hitlabshut* and *Aviut*—only the *Reshimo de Aviut* of *Behina Dalet* had disappeared from the *Masach* by that *Hizdakchut*. But the *Reshimo de Hitlabshut* of *Behina Dalet* remained in that *Masach* and did not disappear from it.

*Reshimo de Hitlabshut* refers to a very subtle *Behina* (discernment) from the *Reshimo* of *Behina Dalet*, which does not contain sufficient *Aviut* for *Zivug de Hakaa* with the Upper Light. This *Reshimo* remains from the last *Behina* in each *Partzuf* during its *Hizdakchut*. And our saying that the last *Behina* disappears from each *Partzuf* during its *Hizdakchut* refers only to the *Reshimo de Aviut* in it.

43) The remainder of the *Reshimot de Hitlabshut* from the last *Behina* that remained in each *Masach*, prompted the elicitation of two levels—male and female—in the heads of all the *Partzufim*: beginning in AB de AK, SAG de AK, MA and BON de AK, and in all the *Partzufim* of Atzilut. This is so because in *Partzuf AB de AK*, where there is only *Reshimo* of *Aviut de Behina Gimel* in the *Masach*, which elicits ten *Sefirot* at the level of *Hochma*, the *Reshimo de Hitlabshut* from *Behina Dalet*, which remained there in the *Masach*, is unfit for *Zivug* with the Upper Light, due to its purity. Yet, it is included with the *Aviut* of *Behina*

*Gimel* and becomes a single *Reshimo*, at which time the *Reshimo de Hitlabshut* acquires the strength for mating with the Upper Light. For this reason, the *Zivug de Hakaa* with the Upper Light emerged on her, eliciting ten *Sefirot* at nearly the level of *Keter*.

This is so because she had *Hitlabshut* of *Behina Dalet*. This *Hitkalelut* (mingling/integration) is called *Hitkalelut* of the female in the male, since the *Reshimo de Aviut* from *Behina Gimel* is called “female,” as it carries the *Aviut*. And the *Reshimo de Hitlabshut* of *Behina Dalet* is called “male,” as it comes from a Higher place, and because it is purified from *Aviut*. Thus, although the *Reshimo* of the male is insufficient for a *Zivug de Hakaa* in itself, it becomes fit for a *Zivug de Hakaa* through the *Hitkalelut* of the female in it.

44) Subsequently, there is *Hitkalelut* of the male in the female, too. This means that the *Reshimo de Hitlabshut* is integrated with the *Reshimo de Aviut*. This produces a *Zivug de Hakaa* only at the level of the female, the level of *Behina Gimel*, which is the level of *Hochma*, called *HaVaYaH de AB*. The Upper *Zivug*, when the female is included in the male, is considered the level of the male, which is nearly the level of *Keter*. And the lower *Zivug*, when the male is included in the female, is considered the female level, which is only the level of *Hochma*.

Yet, the *Aviut* in the male level does not come from himself, but by means of *Hitkalelut* with the female. And although it suffices to elicit the level of ten *Sefirot* from below Upwards, called *Rosh*, this level still cannot spread from Above downwards in the form of a *Guf*, which would mean clothing of Lights in the *Kelim*. This is so because a *Zivug de Hakaa* on *Aviut* that comes from *Hitkalelut* is insufficient for the expansion of *Kelim*.

Hence, the male level contains only a discernment of *Rosh*, without a *Guf*. The *Guf* of the *Partzuf* extends only from the female level, which has her own *Aviut*. For this reason, we name the *Partzuf* only after the female level, meaning *Partzuf AB*. This is so because the core of the *Partzuf* is its *Guf*—the clothing of the Lights in the *Kelim*. And this emerges only from the female level, as we have explained. This is why the *Partzuf* is named after her.

45) And as we have explained concerning the two levels—male and female—at the *Rosh* of *Partzuf AB*, these two emerge in precisely the same manner in the *Rosh* of *SAG*. But there, the male level is nearly the level of *Hochma*, as it is from the *Reshimo de Hitlabshut* of *Behina Gimel* in the *Hitkalelut* of the *Aviut* of *Behina Bet*. And the female level is at the level of *Bina*, from *Aviut* of *Behina Bet*. And here, too, the *Partzuf* is named solely after the female level, since the male is a *Rosh* without a *Guf*.



Similarly, in *Partzuf MA de AK*, the male level is nearly the level of *Bina*, called “the level of YESHSUT,” as it is from the *Reshimo* of *Behina Bet de Hitlabshut*, with *Hitkalelut* of *Aviut* from *Behina Aleph*, while the female level is only the level of *ZA*, as it is only *Behina Aleph de Aviut*. And here, too, the *Partzuf* is named solely after the female, that is, *Partzuf MA* or *Partzuf VAK*, since the male is a *Rosh* without a *Guf*. You will find it likewise in all the *Partzufim*.

### TAAMIM, NEKUDOT, TAGIN, AND OTIOT

46) Now we have clarified the *Bitush* of *Ohr Makif* and *Ohr Pnimi*, occurring after the expansion of the *Partzuf* into a *Guf*. This causes the *Masach de Guf* to purify, all the Lights of the *Guf* to depart, and the *Masach* with the *Reshimot* that remain in it rise to *Peh de Rosh*, where they are renewed with a new *Zivug de Haka*, and produce a new level in the measure of *Aviut* in the *Reshimot*. Now we shall explain the four types of Lights, *TANTA* (*Taamim*, *Nekudot*, *Tagin*, *Otiot*), occurring with the *Bitush* of *Ohr Makif* and the ascents of the *Masach* to *Peh de Rosh*.

47) It has been explained that through the *Bitush* of *Ohr Makif* in the *Masach de Guf*, it purifies the *Masach* of all the *Aviut de Guf* until it is purified and equalizes with the *Masach de Peh de Rosh*. The equivalence of form with the *Peh de Rosh* unites them as one, and it is included in the *Zivug de Haka* in it.

However, the *Masach* is not purified at once, but gradually: first from *Behina Dalet* to *Behina Gimel*, then from *Behina Gimel* to *Behina Bet*, then from *Behina Bet* to *Behina Aleph*, and then from *Behina Aleph* to *Behinat Shores*. Finally, it is purified from all its *Aviut* and becomes as pure as the *Masach de Peh de Rosh*.

Now the Upper Light does not stop shining for even a moment, and mates with the *Masach* at every stage of its *Hizdakchut*. This is because once it has been purified of *Behina Dalet* and the level of *Keter* has been entirely removed, and the *Masach* came to *Aviut* of *Behina Gimel*, the Upper Light mates with the *Masach* on the remaining *Aviut* of *Behina Gimel* and produces ten *Sefirot* at the level of *Hochma*.

Afterwards, when the *Masach* departs from *Behina Gimel*, too, and the level of *Hochma* departs, as well, leaving only *Behina Bet* in the *Masach*, the Upper Light mates with it on *Behina Bet* and produces ten *Sefirot* at the level of *Bina*. Then, when it has been purified of *Behina Bet*, too, and this level has departed, leaving only *Aviut* of *Behina Aleph* in it, the Upper Light mates with the *Masach* on the remaining *Aviut* of *Behina Aleph*, and produces ten *Sefirot* at the level of *ZA*. And when it has been purified of *Aviut de Behina Aleph*, too, and the level of *ZA* has departed, it remains with only the *Shores* (root) of the *Aviut*.



In that state, the Upper Light makes a *Zivug* on *Aviut Shores* that remains in the *Masach*, and produces ten *Sefirot* at the level of *Malchut*. And when the *Masach* is purified of *Aviut Shores*, too, the level of *Malchut* departs thence, too, since no *Aviut de Guf* remains there. In that state, it is considered that the *Masach* and its *Reshimot* rose and united with the *Masach de Rosh*, became included there in a *Zivug de Hakaa* there, and produced new ten *Sefirot* over it, called a “child” and a “consequence” of the first *Partzuf*.

Thus we have explained that the *Bitush* of *Ohr Makif* and *Ohr Pnimi* that purifies the *Masach de Guf* of the first *Partzuf* of *AK* and elevates it to its *Peh de Rosh*, by which the second *Partzuf*, *AB de AK*, emerges, is not done at once. Rather, it occurs gradually, as the Upper Light mates with it at each state in the four degrees it traverses during its *Hizdakchut*, until it equalizes with the *Peh de Rosh*.

And as it has been explained regarding the elicitation of the four levels during the *Hizdakchut* of the *Guf* of the first *Partzuf* for *AB*’s purpose, three levels emerge during the *Hizdakchut* period of the *Masach de Guf* of *Partzuf AB*, as it emanates *Partzuf SAG*, and similarly in all the degrees. The rule is this: A *Masach* does not purify at once, but gradually. And the Upper Light, which does not stop spreading to the lower one, mates with it at each degree along its purification.

48) Yet, these levels, which emerge on the *Masach* during its gradual *Hizdakchut*, are not considered *Hitpashtut* of real degrees, like the first level that emerged before the beginning of the *Hizdakchut*. Rather, they are considered *Nekudot*, and they are called *Ohr Hozer* and *Din* (judgment), since the *Din* force of the Lights’ departure is already mingled in them. This is so because in the first *Partzuf*, as soon as the *Bitush* began to occur, and purified the *Masach de Guf* from *Behina Dalet*, it is considered as having been completely purified, since there is no “some” in the spiritual.

And since it began to purify, it had to purify completely. Yet, since the *Masach* purifies gradually, there is time for the Upper Light to mate with it at each degree of *Aviut* that the *Masach* assumes during its *Hizdakchut*, until it is completely purified. Hence, the departure force is mingled with the levels that emerge during its departure, and they are considered as only *Nekudot* and *Ohr Hozer* and *Din*.

This is why we discern two types of levels in each *Partzuf*: *Taamim* and *Nekudot*. This is so because the first ten *Sefirot de Guf* that emerge in each *Partzuf* are called *Taamim*, and the levels that emerge in the *Partzuf* as it purifies, after the *Masach* had already begun to purify until it reaches *Peh de Rosh*, are called *Nekudot*.

49) The *Reshimot* that remain below, in the *Guf*, after the departure of the Lights of *Taamim*, are called *Tagin*, and the *Reshimot* that remain from the

levels of *Nekudot* are called *Otiot*, which are *Kelim*. Also, the *Tagin*, which are the *Reshimot* from the Lights of *Taamim*, hover over the *Otiot* and the *Kelim* and sustain them.

Thus we have learned the four types of Light, called *Taamim*, *Nekudot*, *Tagin*, *Otiot*. The first level to emerge in each *Partzuf* of the five *Partzufim* called *Galgalta*, AB, SAG, MA, and BON, is called *Taamim*. The levels that emerge in each *Partzuf* once it has started to purify, until it is completely purified, are called *Nekudot*. The *Reshimot* that remain of the Lights of *Taamim* in each level, after their departure, are called *Tagin*, and the *Reshimot* that remain from the Lights of the levels of *Nekudot* after their departure are called *Otiot* or *Kelim*. Remember that in all five *Partzufim* called *Galgalta*, AB, SAG, MA, and BON, for in all of them there is *Hizdakchut* and they all have these four types of Lights.

#### THE ROSH, TOCH, SOF IN EACH PARTZUF AND THE ORDER OF HITLABSHUT OF THE PARTZUFIM IN ONE ANOTHER

You already know the difference between the two *Malchut*s in each *Partzuf*—the mating *Malchut* and the ending *Malchut*. Ten *Sefirot* of *Ohr Hozer* emerge from the *Masach* in the mating *Malchut*, clothing the ten *Sefirot* of Upper Light, called “ten *Sefirot de Rosh*,” that is, only roots. From there down, the ten *Sefirot de Guf* of the *Partzuf* expand in the form of *Hitlabshut* (clothing) of Lights in complete *Kelim*.

These ten *Sefirot de Guf* are divided into two discernments of ten *Sefirot*: ten *Sefirot de Toch* (insides), and ten *Sefirot de Sof* (end/conclusion). The position of the ten *Sefirot de Toch* is from the *Peh* to the *Tabur* (navel), the place of the clothing of the Lights in the *Kelim*. The ten *Sefirot* of the end of the *Partzuf* are positioned from the *Tabur* down to the *Sium Raglin* (end of the legs/feet).

This means that *Malchut* ends each *Sefira* until it reaches itself, which is unfit to receive any Light, hence the *Partzuf* ends there. This cessation is called “the end of the *Etzbaot Raglin* (toes) of the *Partzuf*,” and from there down it is an empty space, a void without Light.

Know that these two kinds of ten *Sefirot* extend from the root ten *Sefirot*, called *Rosh*, since both are included in the mating *Malchut*. This is so because there is the clothing power there—the *Ohr Hozer* that rises and clothes the Upper Light. There is also the *Masach*’s detaining force over *Malchut* so it would not receive the Light, by which the *Zivug de Hakaa* that raises *Ohr Hozer* was done. At the *Rosh*, these two forces are only roots.

Yet, when they expand from Above downwards, the first force, which is a clothing force, is executed in the ten *Sefirot de Toch*, from the *Peh* down to the *Tabur*.

And the second force, which detains *Malchut* from receiving Light, is executed in the ten *Sefirot de Sof* and *Sium*, from *Tabur* down to the end of the *Etzbaot Raglin*.

These two kinds of ten *Sefirot* are always called *HGT NHYM*. All ten *Sefirot de Toch*, from *Peh* to *Tabur*, are called *HGT*, and all ten *Sefirot de Sof* from *Tabur* down are called *NHYM*.

51) We should also know that the issue of the *Tzimtzum* was only on the *Ohr Hochma*, whose *Kli* is the will to receive that ends at *Behina Dalet*, where the *Tzimtzum* and the *Masach* occurred. Yet, there was no *Tzimtzum* at all on the *Ohr de Hassadim* there, since its *Kli* is the will to bestow, in which there are no *Aviut* and disparity of form from the Emanator, and which does not need any corrections.

Hence, in the ten *Sefirot* of the Upper Light these two Lights, *Hochma* and *Hassadim*, are linked together without any difference between them, since they are one Light that expands according to its quality. For this reason, when they come to clothe in the *Kelim* after the *Tzimtzum*, the *Ohr Hassadim* (Light of Mercy) stops at *Malchut*, too, even though it was not restricted. This is so because had the *Ohr Hassadim* expanded in a place where the *Ohr Hochma* (Light of Wisdom) could not expand even a bit—the ending *Malchut*—there would be shattering in the Upper Light, as the *Ohr Hassadim* would have to be completely separated from the *Ohr Hochma*. Hence, the ending *Malchut* became an empty space, devoid of even the *Ohr Hassadim*.

52) Now we can understand the content of the ten *Sefirot de Sof* of the *Partzuf* from *Tabur* down. It cannot be said that they are only considered *Ohr Hassadim*, without any *Hochma* at all, since the *Ohr Hassadim* is never completely separated from the *Ohr Hochma*. Rather, there is necessarily a small illumination of the *Ohr Hochma* in them, as well. You should know that we always call this small illumination “VAK without a *Rosh*.” Thus, the three discernments of ten *Sefirot* in the *Partzuf*, called *Rosh*, *Toch*, and *Sof* have been explained.

53) And now we shall explain the order of the clothing of the *Partzufim Galgalta*, *AB*, and *SAG de AK* on each other. Know that each lower one emerges from the *Masach* of the *Guf* of the Upper One, once it has been purified and has equalized its form with the *Malchut* and the *Masach* at the *Rosh*. This is so because then it is included in the *Masach* at the *Rosh*, in the *Zivug de Hakaa* in it.

And once it undergoes the *Zivug de Hakaa* in the two *Reshimot*—*Aviut* and *Hitlabshut*—that remain in the *Masach de Guf*, its *Aviut* is recognized as *Aviut de Guf*. Through this recognition, it is discerned that the level emerges from the *Rosh* of the first *Partzuf de AK*, descends, and clothes its *Guf*, meaning at her root, since she is from the *Masach de Guf*.

Indeed, the *Masach* with the mating *Malchut* of the new *Partzuf* had to descend to the place of *Tabur* of the first *Partzuf*, since the *Masach de Guf* with the ending *Malchut* of the first *Partzuf* begins there. Also, the root of the new *Partzuf* and its grip are there. Yet, the last *Behina* of *Aviut* has vanished from the *Masach* by the *Bitush* of *Ohr Pnimi* and *Ohr Makif* (Item 40), and only *Aviut* of *Behina Gimel* remained in the *Masach*. This *Behina Gimel de Aviut* is called *Chazeh* (chest). For this reason, the *Masach* and the mating *Malchut* of the new *Partzuf* have no hold and root in the *Tabur* of the Upper One, but only in its *Chazeh*, where it is attached like a branch to its root.

54) Hence, the *Masach* of the new *Partzuf* descends to the place of the *Chazeh* of the first *Partzuf*, where it elicits ten *Sefirot de Rosh* from it and above it through a *Zivug de Hakaa* with the Upper Light, up to the *Peh* of the Upper One—*Malchut de Rosh* of the first *Partzuf*. But the lower one cannot clothe the ten *Sefirot de Rosh* of the Upper *Partzuf* at all, since it is considered merely the *Masach de Guf* of the Upper One. Subsequently, it produces ten *Sefirot* from Above downwards, called “ten *Sefirot de Guf*” at the *Toch* and the *Sof* of the lower one.

Their place is only from the *Chazeh* of the Upper *Partzuf* down to its *Tabur*, since from *Tabur* down is the place of the ten *Sefirot* of the *Sium* of the Upper One, being *Behina Dalet*. The lower one has no hold of the last *Behina* of the Upper One, since it loses it during its *Hizdakchut* (Item 40). For this reason, that lower *Partzuf*, called *Partzuf Hochma* of AK, or *Partzuf AB de AK*, must end above the *Tabur* of the first *Partzuf* of AK.

Thus, it has been thoroughly clarified that any *Rosh*, *Toch*, *Sof* of *Partzuf AB de AK*, which is the lower one of the first *Partzuf* of AK, stand from the place below the *Peh* of the first *Partzuf* down to its *Tabur*. Thus, the *Chazeh* of the first *Partzuf* is the place of *Peh de Rosh* of *Partzuf AB*, the mating *Malchut*, and the *Tabur* of the first *Partzuf* is the place of *Sium Raglin* of *Partzuf AB*, that is, the ending *Malchut*.

55) As has already been explained regarding the order of the emergence of *Partzuf AB* from the first *Partzuf* of AK, it is the same in all the *Partzufim*, through the end of the world of *Assiya*. Each lower one emerges from the *Masach de Guf* of its Superior, after it has been purified and included in the *Masach de Malchut de Rosh* of the Upper One in the *Zivug de Hakaa* there.

Afterwards, it comes out of there to its gripping point in the *Guf* of the Upper One, and elicits the ten *Sefirot de Rosh* from below Upwards in its place, through a *Zivug de Hakaa* with the Upper Light. Also, it expands from Above downwards into ten *Sefirot de Guf* in *Toch* and *Sof*, as has been explained in

*Partzuf AB de AK*. Yet, there are differences concerning the end of the *Partzuf*, as it is written elsewhere.

### **TZIMTZUM BET, CALLED TZIMTZUM NHY DE AK**

56) Thus we have thoroughly explained the issue of *Tzimtzum Aleph* (the first restriction), carried out on the *Kli* of *Malchut—Behina Dalet*—so it would not receive the Upper Light within it. We have also explained the issue of the *Masach* and its *Zivug de Hakaa* with the Upper Light, which raises *Ohr Hozer*. This *Ohr Hozer* became new vessels of reception instead of *Behina Dalet*.

Also explained was the *Hizdakchut* of the *Masach de Guf*, made in the *Gufim* (plural for *Guf*) of each *Partzuf* by the *Bitush* of *Ohr Makif* and *Ohr Pnimi*, which produces the four discernments *TANTA* of the *Guf* of each *Partzuf* and raises the *Masach de Guf* to be considered *Masach de Rosh*. It qualifies it for a *Zivug de Hakaa* with the Upper Light, on which another *Partzuf* is born, one degree lower than the previous *Partzuf*. Finally, we have explained the elicitation of the first three *Partzufim* of *AK*, called *Galgalta*, *AB*, *SAG*, and their clothing order on one another.

57) Know that in these three *Partzufim*, *Galgalta*, *AB*, and *SAG de AK*, there is not even a root for the four worlds *ABYA*, since there is not even room for the three worlds *BYA* here. This is because the inner *Partzuf* of *AK* extended down to the point of this world, and the root of the desirable correction, which was the cause for the *Tzimtzum*, has not been revealed. This is so because the purpose of the *Tzimtzum* that unfolded in *Behina Dalet* was to correct it, so there would be no disparity of form within it, as it receives the Upper Light (Item 14).

In other words, to create Adam's *Guf* of that *Behina Dalet*, he will turn the reception force in *Behina Dalet* to being in order to bestow, through his engagement in Torah and *Mitzvot* in order to bestow contentment upon his Maker. By that he will equalize the form of reception with complete bestowal, and that would be the end of correction, since this would bring *Behina Dalet* back to being a vessel of reception for the Upper Light, while being in complete *Dvekut* (adhesion) with the Light, without any disparity of form.

Yet, thus far, the root of this correction has not been revealed, as this requires that man (Adam) will be included with the higher *Behinot*, above *Behina Dalet*, so as to be able to perform good deeds of bestowal. And had Adam departed the state of the *Partzufim* of *AK*, he would have been completely in the state of empty space. This is because then the whole of *Behina Dalet*, which should be the root of Adam's *Guf*, would have been below *AK's Raglaim* (feet), in the form of empty

and dark space, as it would be of opposite form from the Upper Light. Thus, it would be considered separated and dead.

And had Adam been created from that, he would not have been able to correct his actions whatsoever, since there would be no sparks of bestowal in him at all. He would be deemed a beast that has nothing of the form of bestowal, and whose life is only for himself. This would be like the wicked who are immersed in the lust of self-reception, “and even the grace that they do, they do for themselves.” It is said about them, “the wicked—during their lives are called ‘dead,’” since they are in oppositeness of form from the Life of Lives.

58) This is the meaning of our sages’ words: “In the beginning, He contemplated creating the world with the quality of *Din* (judgment). He saw that the world does not exist and preceded the quality of *Rachamim* (mercy), and associated it with the quality of *Din*” (*Beresheet Rabba*, 12). This means that every “first” and “next” in spirituality refers to cause and consequence.

This is why it is written that the first reason for the worlds, meaning the *Partzufim* of AK, emanated before all the worlds, were emanated in the quality of *Din*, that is, in *Malchut* alone, called *Midat ha Din* (quality of judgment). This refers to *Behina Dalet* that has been restricted and departed as an empty space and the conclusion of the *Raglain* of AK, that is, the point of this world, below the *Sium* of AK’s *Raglain*, in the form of empty space, devoid of any Light.

“He saw that the world does not exist” means that in this way, it was impossible for Adam, who was to be created from this *Behina Dalet*, to acquire acts of bestowal so the world would be corrected in the desired amount through him. This is why he “associated the quality of *Rachamim* with the quality of *Din*.”

Explanation: The *Sefira* (singular for *Sefirot*) *Bina* is called *Midat ha Rachamim* (quality of mercy), and the *Sefira Malchut* is called *Midat ha Din*, since the *Tzimtzum* was made on her. The Emanator raised *Midat ha Din*, which is the concluding force made in the *Sefira Malchut*, and elevated it to *Bina—Midat ha Rachamim*. He associated them with one another, and through this association, *Behina Dalet—Midat ha Din*—was incorporated with the sparks of bestowal in the *Kli* of *Bina*.

This allowed Adam’s *Guf*, which emerged from *Behina Dalet*, to be integrated with the quality of bestowal, too. Thus, he will be able to perform good deeds in order to bestow contentment upon his Maker, until he turns the quality of reception in him to being entirely in order to bestow. Thus, the world will achieve the desired correction by the creation of the world.



59) This association of *Malchut* in *Bina* occurred in *Partzuf SAG de AK* and prompted a second *Tzimtzum* in the worlds from itself downwards. This is because a new *Sium* on the Upper Light was made on it, that is, in *Bina's* place. It follows that the ending *Malchut*, which stood at the *Sium Raglaim* of *SAG de AK*, above the point of this world, rose and ended the Upper Light at half of *Bina de Guf de SAG de AK*, called *Tifferet*, since *KHB de Guf* is called *HGT*. Thus, *Tifferet* is *Bina de Guf*.

Also, the mating *Malchut*, which stood at the *Peh de Rosh de SAG de AK*, rose to the place of *Nikvey Eynaim* (pupils) *de AK*, which is half of *Bina de Rosh*. Then, a *Zivug* for the *MA de AK* was made there, at the *Nikvey Eynaim*, called “the world of *Nekudim*.”

60) This is also called *Tzimtzum NHY de AK*. This is because *SAG de AK*, which ended equally with *Partzuf Galgalta de AK*, above the point of this world, ends above the *Tabur* of the inner *AK* through the association and the ascent of *Malchut* to the place of *Bina*, at half the *Tifferet*, which is half the *Bina de Guf* of the inner *AK*. This is so because the ending *Malchut* rose to that place and detained the Upper Light from spreading from it downwards.

For this reason, an empty space was made there, devoid of Light. Thus, the *TNHY* (*Tifferet, Netzah, Hod, Yesod*) *de SAG* became restricted and devoid of the Upper Light. This is why *Tzimtzum Bet* (second restriction) is called *Tzimtzum NHY de AK*, since through the new *Sium* at the place of *Tabur*, *NHY de SAG de AK* were emptied of their Lights.

It is also considered that *AHP de Rosh de SAG* departed the degree of *Rosh de SAG* and became its *Guf*, since the mating *Malchut* rose to *Nikvey Eynaim* and the ten *Sefirot de Rosh* emerged from the *Masach* at *Nikvey Eynaim* and Above. Also, from *Nikvey Eynaim* downwards it is considered the *Guf* of the *Partzuf*, since it can only receive illumination from *Nikvey Eynaim* and below, which is considered *Guf*.

The level of these ten *Sefirot* that emerged at the *Nikvey Eynaim de SAG de AK* are the ten *Sefirot* called “the world of *Nekudim*.” They came down from the *Nikvey Eynaim de SAG* to their place below the *Tabur* of the inner *AK*, where they expanded with *Rosh* and *Guf*. Know that this new *Sium*, made at the place of *Bina de Guf*, is called *Parsa*. Also, there is internality and externality here, and only the ten external *Sefirot* are called “the world of *Nekudim*,” while the ten inner *Sefirot* are called *MA* and *BON de AK* itself.

61) Yet, we should understand that since the ten *Sefirot* of *Nekudim* and the *MA de AK* were emanated and emerged from the *Nikvey Eynaim de Rosh de SAG*,



they should have clothed the SAG from its *Peh de Rosh* and below, as with the other *Partzufim*, where each inferior clothes its superior from the *Peh de Rosh* downwards. Why was it not so? Why did they descend and clothed the place below *Tabur de AK*? To understand that, we must thoroughly understand how this association came about, when *Bina* and *Malchut* were connected into one.

62) The thing is that during the emergence of *Partzuf SAG*, it ended entirely above *Tabur* of the inner *AK*, as has been explained concerning *Partzuf AB de AK*. They could not spread from *Tabur* down, since the government of *Behina Dalet* of the inner *AK* begins there, in its ten *Sefirot de Sium*, and there is nothing of *Behina Dalet* whatsoever in *Partzufim AB* and *SAG* (Item 54).

Yet, when *Nekudot de SAG de AK* began to emerge, after the *Masach de SAG*, which is *Behina Dalet de Aviut*, has been purified through the *Bitush* of *Ohr Makif* in it, and came to *Behina Bet de Hitlabshut* and *Behina Aleph de Aviut*, the *Taamim de SAG* departed. Then, the level of *Nekudot* emerged on the *Aviut* that remained in the *Masach*, in *VAK* without a *Rosh*.

This is so because the ten *Sefirot* that emerge on *Behina Aleph de Aviut* are the level of *ZA*, lacking *GAR*. Also, there is no *Bina* at the male level, which is *Behina Bet de Hitlabshut*, but only nearly that. This is considered *VAK de Bina*.

Hence, this form of the level of *Nekudot de SAG* has been equalized with the ten *Sefirot de Sium* below *Tabur de AK*, considered *VAK* without a *Rosh*, too (Item 52). It is known that equivalence of form unites the spirituals into one. Hence, this level subsequently descended below *Tabur de AK* and mingled there with *ZON de AK*, where they were as one, since they are of equal levels.

63) We might wonder at the fact that there is still a great distance between them with respect to their *Aviut*, since *Nekudot de SAG* come from *Aviut* of *Behina Bet* and have nothing of *Behina Dalet*. And although they are the level of *ZA*, it is not like the level of *ZA* below *Tabur de AK*, which is *ZA* of *Behina Dalet*. Thus, there is a big difference between them.

The answer is that the *Aviut* is not apparent in the *Partzuf* during the clothing of the Light, but only after the departure of the Light. Hence, when *Partzuf Nekudot de SAG* appeared at the level of *ZA*, descended, and clothed at the level of *ZON* from *Tabur de AK* downwards, *Behina Bet* was mingled with *Behina Dalet* and caused *Tzimtzum Bet*. This created a new *Sium* at the place of *Bina de Guf* of that *Partzuf*, as well as prompted a change in the place of the *Zivug*, making it the *Peh de Rosh* instead of the *Nikvey Eynaim*.

64) Thus, you find that the source of the association of *Malchut* in *Bina*, called *Tzimtzum Bet*, occurred only below *Tabur de AK*, by the expansion of

*Partzuf Nekudot de SAG* in that place. Hence, this level of ten *Sefirot de Nekudim*, which comes from *Tzimtzum Bet*, could not spread above *Tabur de AK*, since there is no force and ruling that can appear above its source. And since the place where *Tzimtzum Bet* was created was from *Tabur* down, the level of *Nekudim* had to expand there, as well.

### THE PLACE FOR THE FOUR WORLDS ABYA, AND THE PARSA BETWEEN ATZILUT AND BYA

65) Thus we have learned that *Tzimtzum Bet* occurred only in *Partzuf Nekudot de SAG*, positioned from *Tabur de AK* downwards, through its *Sium Raglin*, that is, above the point of this world. Know that all the changes that followed the second restriction came only in that *Partzuf Nekudot de SAG*, and not Above it.

When we said that Above, that through *Malchut's* ascent to half of *Tifferet de AK*, where she ended the *Partzuf*, the lower half of *Tifferet* and *NHYM de AK* came out in the form of empty space, this did not occur in *TNHY de AK* itself, but only in *TNHY* of *Partzuf Nekudot de SAG de AK*. Yet, these changes are considered a mere raising of *MAN* in *AK* itself. In other words, it clothed in these changes to emanate the ten *Sefirot de Nekudim* themselves, though no change was prompted in *AK* itself.

66) And as soon as the *Tzimtzum* occurred, during the ascent of *Malchut* to *Bina*, even before the raising of *MAN* and the *Zivug* that was made at the *Nikvey Eynaim de AK*, it caused *Partzuf Nekudot de SAG de AK* to divide into four divisions:

1. *KHB HGT* up to its *Chazeh* are considered the place of *Atzilut*;
2. The two lower thirds of *Tifferet*, from the *Chazeh* down to the *Sium* of *Tifferet* became the place of the world of *Beria*;
3. Its three *Sefirot*, *NHY*, became the place of the world of *Yetzira*;
4. The *Malchut* in it became the place of the world of *Assiya*.

67) The reason for it is that the place of the world of *Atzilut* means the place worthy of the expansion of the Upper Light. And because of the ascension of the ending *Malchut* to the place of *Bina de Guf*, called *Tifferet*, the *Partzuf* ends there and the Light cannot traverse from there downwards. Thus, the place of *Atzilut* ends there, at half the *Tifferet*, on the *Chazeh*.

And you already know that this new *Sium*, made here, is called “the *Parsa* below the world of *Atzilut*.” And there are three divisions in the *Sefirot* below the *Parsa*. This is because indeed, only two *Sefirot*, *ZON de Guf*, called *NHYM*,

needed to emerge below the *Atzilut*. This is so because since the *Sium* was made at the *Bina de Guf*, which is *Tifferet*, only the ZON below *Tifferet* are below the *Sium*, and not *Tifferet*, although half of the lower *Tifferet* went out to below the *Sium*, as well.

The reason is that *Bina de Guf* consists of the ten *Sefirot KHB ZON*, too. And since these ZON *de Bina* are the roots of the inclusive ZON *de Guf*, which were included in *Bina*, they are considered like them. Hence, ZON *de Bina* came out below the *Parsa de Atzilut*, as well, along with the inclusive ZON. For this reason, the *Sefira Tifferet* was cracked across it at the place of the *Chazeh*, since the *Malchut* that rose to *Bina* is standing there and brings out the ZON *de Bina*, that is, the two thirds of *Tifferet* from the *Chazeh* down to its *Sium*.

Yet, there is still a difference between the two thirds of *Tifferet* and the *NHYM*, since the two thirds of *Tifferet* truly belong to the *Bina de Guf* and never emerged below the *Sium de Atzilut* because of themselves, but only because they are the roots of ZON. Hence, their flaw is not so great, since they did not come out because of themselves. Thus, they have become separated from the *NHYM* and became a world in and of themselves, called “the world of *Beria*.”

68) ZON *de Guf*, too, called *NHYM*, are divided into two discernments: since *Malchut* is considered *Nukva* (female), her flaw is greater, and she becomes the place of the world of *Assiya*. ZA, who is *NHY*, became the world of *Yetzira*, above the world of *Assiya*.

Thus we have explained how *Partzuf Nekudot de SAG* was divided by *Tzimtzum Bet* and became the place of four worlds: *Atzilut*, *Beria*, *Yetzira*, and *Assiya*. *KHB HGT*, down to its *Chazeh*, became the place of the world of *Atzilut*. The lower half of *Tifferet*, from the *Chazeh* to the *Sium* of *Tifferet*, became the place of the world of *Beria*, the *NHY* in it—the world of *Yetzira* and its *Malchut*—the world of *Assiya*. Their place begins from the point of *Tabur de AK* and ends above the point of this world, that is, through the *Sium Raglin de AK*, which is the end of the clothing of *Partzuf Nekudot de SAG* over *Partzuf Galgulta de AK*.

## THE KATNUT AND GADLUT INITIATED IN THE WORD OF NEKUDIM

69) Now that you know about the *Tzimtzum Bet* that occurred in *Partzuf Nekudot de SAG* for the purpose of emanating the ten *Sefirot* of the world of *Nekudim*, the fourth *Partzuf* of *AK*, we shall go back to explaining the elicitation of the ten particular *Sefirot* of *Nekudim*. The elicitation of one *Partzuf* from the next has already been explained. Each inferior *Partzuf* is born and originates from the

*Masach de Guf* of the Upper One, after its *Hizdakchut* and ascension for renewing the *Zivug* in the *Peh* of the Upper One. And the cause of this *Hizdakchut* is the *Bitush* of *Ohr Makif* in the *Masach* of the Upper *Partzuf*, which purifies the *Masach* from its *Aviut de Guf*, and equalizes it with the *Aviut de Rosh* (Item 35).

In this manner, *Partzuf AB de AK* emerged from *Partzuf Keter de AK*, *Partzuf SAG de AK* from *Partzuf AB de AK*, and the fourth *Partzuf de AK*, called “ten *Sefirot* of the world of *Nekudim*,” was born and emerged from its superior, being *SAG de AK*, in the same way.

70) Yet, there is another issue here. In the previous *Partzufim*, the *Masach* was made only of the *Reshimot de Aviut* of the *Guf* of the Upper One, during the *Hizdakchut* of the *Masach* to the *Peh de Rosh* of the Upper One. But here, in the *Hizdakchut* of the *Masach de SAG de AK* for *Nekudim*, this *Masach* was made of two kinds of *Reshimot*. Besides being made of its own *Reshimot de Aviut*, with respect to the *Sefirot de Guf de SAG de AK*, it is included with the *Reshimot de Aviut de ZON de AK* below *Tabur*, too. This is because of their mixture below *Tabur de AK*, as it is written (Item 61) that *Nekudot de SAG* descended below *Tabur de AK* and mixed with the *ZON de AK* there.

71) Thus, the matter of *Katnut* (smallness) and *Gadlut* (adulthood) has been initiated here in *Partzuf Nekudim*. With respect to the *Reshimot de Aviut* in the *Masach*, ten *Sefirot* of *Katnut Nekudim* emerged over them. And with respect to the *Reshimot de ZON de AK* below *Tabur*, which mingled and connected with the *Reshimot* of the *Masach*, the ten *Sefirot de Gadlut* of *Nekudim* emerged over them.

72) You should also know that the ten *Sefirot* of *Katnut Nekudim* that emerged on the *Masach* are considered the core of *Partzuf Nekudim*, since they emerged gradually, that is, from the core of the *Masach de Guf* of the Upper One, the same as the three previous *Partzufim de AK* emerged. But the ten *Sefirot de Gadlut* of *Nekudim* are regarded as mere addition to *Partzuf Nekudim*. This is because they only emerged from the *Zivug* on the *Reshimot de ZON de AK* below the *Tabur*, which did not appear gradually, but were added and connected to the *Masach* because of the decline of *Partzuf Nekudot de SAG* below *Tabur de AK* (Item 70).

73) We shall first clarify the ten *Sefirot de Katnut Nekudim*. You already know that following the *Hitpashtut* (spreading/expansion) of *SAG de AK*, it underwent the *Bitush* of *Ohr Makif* and *Ohr Pnimi* on its *Masach*, which gradually purified it. The levels that emerged as it purified are called *Nekudot de SAG*, and they descended below *Tabur de AK* and mingled with the *Behina Dalet* there (Item 62). After it completed its purification of all the *Aviut de Guf* in the *Masach* and remained with only *Aviut de Rosh*, it is considered to have risen to *Rosh de SAG*,

where it received a new *Zivug* on the measure of *Aviut* that remained in the *Reshimot* in the *Masach* (Item 35).

74) And here, too, it is considered that the last *Behina* of *Aviut*, *Aviut de Behina Bet* that was in the *Masach*, completely vanished, leaving only the *Reshimo de Hitlabshut*. Thus, nothing was left of the *Aviut* but *Behina Aleph*. Hence (Item 43), the *Masach* received two kinds of *Zivugim* (plural for *Zivug*) in *Rosh de SAG*:

1. *Hitkalelut* of *Behina Aleph de Aviut* within *Behina Bet de Hitlabshut* (clothing), called “*Hitkalelut* of the female *Reshimo* in the male *Reshimo*,” produced a level at nearly the degree of *Bina*, which is the degree of *VAK de Bina*. This level is called “the *Sefira Keter de Nekudim*.”
2. *Hitkalelut* of the male with the *Reshimo* of the female, the *Reshimo de Behina Bet de Hitlabshut* in *Behina Aleph de Aviut*, produced the level of *ZA*, considered *VAK* without a *Rosh*, called “*Aba ve Ima de Nekudim* back to back.”

These two levels are called *GAR de Nekudim*, that is, they are considered ten *Sefirot de Rosh Nekudim*, since each *Rosh* is called *GAR* or *KHB*. But there is a difference between them: *Keter de Nekudim*, which is at the male level, does not spread into the *Guf* and shines only at the *Rosh*. Only *AVI de Nekudim*, which are the female level, called “seven lower *Sefirot de Nekudim*” or “*HGT NHY de Nekudim*” expand to the *Guf*.

75) Thus, there are three degrees one below the other:

1. *Keter de Nekudim*, with the level of *VAK de Bina*.
2. The level of *AVI (Aba and Ima) de Nekudim*, which has the level of *ZA*. These are both considered *Rosh*.
3. *ZAT de Nekudim*, *HGT NHYM*, considered *Guf de Nekudim*.

76) Know, that by *Malchut*’s ascent to *Bina*, these two degrees of *Nekudim* split into two halves upon their exit, called *Panim* (face) and *Achoraim* (back). This is so because since the *Zivug* was made at the *Nikvey Eynaim*, there are only two and a half *Sefirot* at the *Rosh*—*Galgalta*, *Eynaim* (eyes) and *Nikvey Eynaim*, that is, *Keter*, *Hochma*, and the Upper half of *Bina*. These are called *Kelim de Panim* (frontal *Kelim*).

The *Kelim de AHP*, which are the lower half of *Bina*, *ZA*, and *Nukva*, emerged from the ten *Sefirot de Rosh* and were considered the degree below the *Rosh*. Hence, *Kelim de Rosh*, which departed the *Rosh*, are considered *Kelim de Achoraim* (posterior *Kelim*). Each degree was split in this manner.

77) It follows that there is not a single degree that does not have *Panim* and *Achoraim*. This is because the *AHP* of the male level, the *Keter de Nekudim*, emerged from the degree of *Keter* and descended to the degree of *AVI de Nekudim*, the female level. And *AHP* of the female level—*AVI de Nekudim*—descended and fell to their degree of *Guf*, the degree of the seven lower *Sefirot HGT NHY de Nekudim*.

It turns out that *AVI* comprise two *Behinot Panim* and *Achoraim*: within them are the *Achoraim* of the *Keter* degree, that is, the *AHP de Keter*, and atop them clothe the *Kelim de Panim de AVI* themselves, that is, their own *Galgalta*, *Eynaim*, and *Nikvey Eynaim*. Also, *ZAT de Nekudim* comprise *Panim* and *Achoraim*: the *Kelim de Achoraim de AVI*, which are their *AHP*, are within the *ZAT*, and the *Kelim de Panim de ZAT* clothe them from without.

78) This issue of the division into two halves made the degrees of *Nekudim* unable to contain more than *Behinat Nefesh Ruach*, meaning *VAK* without *GAR*. This is because each degree is deficient of the three *Kelim*, *Bina* and *ZON*, hence the absence of Lights of *GAR* there, being *Neshama*, *Haya*, *Yechida* (Item 24). Thus we have thoroughly explained the ten *Sefirot de Katnut de Nekudim*, which are the three degrees called *Keter*, *AVI*, and *ZAT*. Each degree contains only *Keter Hochma* in *Kelim* and *Nefesh Ruach* in Lights, since the *Bina* and *ZON* of each degree fell to the degree below it.

## RAISING MAN AND THE ELICITATION OF THE GADLUT DE NEKUDIM

79) Now we shall explain the ten *Sefirot de Gadlut* (adulthood/greatness) of *Nekudim*, which emerged on the *MAN de Reshimot* of *ZON de AK* below its *Tabur* (Item 71). First, we must understand the raising *MAN*. Thus far, we have only discussed the ascent of the *Masach de Guf* to the *Peh de Rosh* of the Upper One, once it has purified. Also, there was a *Zivug de Hakaa* on the *Reshimot* included in it, which produces the level of ten *Sefirot* for the needs of the lower one. Now, however, the issue of raising *Mayin Nukvin* (*MAN*/female water) has been renewed, for these Lights, which rose from below *Tabur de AK* to the *Rosh de SAG*, which are the *Reshimot de ZON de Guf de AK*, are called “raising *MAN*.”

80) Know, that the origin of raising *MAN* is from the *ZA* and *Bina* of the ten *Sefirot* of *Ohr Yashar* (Direct Light) (Item 5). It is explained there that *Bina*, considered *Ohr Hassadim*, reunited with *Hochma* when she emanated the *Sefira Tifferet*, called *Behina Gimel*, and extended illumination of *Hochma* from it for *Tifferet*, which is *ZA*. The majority of *ZA* emerged from the *Ohr Hassadim* of *Bina*, and its minority with illumination of *Hochma*.



This is where the connection between ZA and *Bina* was made, as every time the *Reshimot de ZA* rise to *Bina*, *Bina* connects with *Hochma* and extends illumination of *Hochma* from it, for ZA. This ascension of ZA to *Bina*, which connects it with *Hochma*, is always called “raising MAN.” Without the ascent of ZA to *Bina*, *Bina* is not considered *Nukva* to *Hochma*, since she herself is only *Ohr Hassadim* and does not need to receive *Ohr Hochma*.

She is always considered back-to-back with *Hochma*, which means that she does not want to receive from *Hochma*. Only when ZA rises to her does she become *Nukva* for *Hochma* once more, to receive illumination of *Hochma* from it, for ZA. Thus, the ascent of ZA make her a *Nukva*, and this is why its ascent is called *Mayin Nukvin*, as the ascent of ZA brings her face-to-face once more. This means that she receives from him the way *Nukva* does from the male. Thus we have thoroughly clarified the raising of MAN.

81) You already know that *Partzuf AB de AK* is *Partzuf Hochma*, and *Partzuf SAG de AK* is *Partzuf Bina*. This means that they are discerned according to the Highest *Behina* of their level. AB, whose Highest *Behina* is *Hochma*, is considered all *Hochma*. SAG, whose Highest *Behina* is *Bina*, is considered all *Bina*.

Thus, when the *Reshimot de ZON de Guf* below *Tabur de AK* rose to *Rosh de SAG*, they became MAN to the SAG there, for which SAG, which is *Bina*, mated with *Partzuf AB*, which is *Hochma*. Subsequently, AB gave to SAG a new Light for ZON’s needs, below the *Tabur* that rose there.

And once ZON de AK received this new Light, they descended back to their place below *Tabur de AK*, where there are the ten *Sefirot de Nekudim*, where they illuminated the new Light within the ten *Sefirot de Nekudim*. This is the *Mochin* (Light) de *Gadlut* of the ten *Sefirot de Nekudim*. Thus we have explained the ten *Sefirot de Gadlut* that emerged on the second type of *Reshimot*, which are the *Reshimot de ZON* below *Tabur de AK* (Item 71). Indeed, it is these *Mochin de Gadlut* that caused the breaking of the vessels, as will be written below.

82) It has been explained above (Item 74) that there are two degree at the *Rosh de Nekudim*, called *Keter* and *AVI*. Hence, when ZON de AK shone the new Light of AB SAG to the ten *Sefirot de Nekudim*, it first shown to *Keter de Nekudim* through its *Tabur de AK*, where *Keter* clothes, and completed it with GAR in Lights and *Bina* and ZON in *Kelim*. Subsequently, it shone to *AVI de Nekudim* through *Yesod de AK*, where *AVI* clothe, and completed them with GAR in Lights and *Bina* and ZON in *Kelim*.

83) First, let us explain the *Gadlut*, which this new Light caused in the ten *Sefirot* of *Nekudim*. The thing is that we should ask about what is written



in Item 74, that the level of *Keter* and *AVI de Nekudim* were considered *VAK* because they emerged on *Aviut* of *Behina Aleph*. But we have said that through the descent of *Nekudot de SAG* below *Tabur de AK*, *Behina Dalet* joined with the *Masach de Nekudot de SAG*, which is *Bina*. Thus, this *Masach* contains a *Reshimo* of *Behina Dalet de Aviut*, as well. In that case, during the *Hitkalelut* of the *Masach* in *Rosh de SAG*, ten *Sefirot* should have emerged at the level of *Keter* and the Light of *Yechida*, and not at the level of *VAK de Bina* in the *Sefira Keter*, and the level of *VAK* without a *Rosh* in *AVI*.

The answer is that the place is the cause. Since *Behina Dalet* is included in *Bina*, which is *Nikvey Eynaim*, *Aviut Dalet* disappeared there in the internality of *Bina*, as though it is not there at all. Hence, the *Zivug* was made only on the *Reshimot* of *Behina Bet de Hitlabshut* and *Behina Aleph de Aviut*, which are essentially only from *Masach de Bina* (Item 74), and only two levels emerged there: *VAK de Bina* and complete *VAK*.

84) Therefore, now *ZON de AK* below *Tabur* extended the new Light through their *MAN* from *AB SAG de AK*, and illuminated it to the *Rosh de Nekudim* (Item 81). And since *Partzuf AB de AK* has no connection with this *Tzimtzum Bet*, which elevated the *Behina Dalet* to the place of *Nikvey Eynaim*, when its Light was drawn to *Rosh de Nekudim*, it re-cancelled the *Tzimtzum Bet* within it, which elevated the place of the *Zivug* to *Nikvey Eynaim*. Also, it lowered the *Behina Dalet* back to its place at the *Peh*, as prior to *Tzimtzum Aleph*, that is, the place of *Peh de Rosh*.

Thus, the three *Kelim*—*Awzen* (ear), *Hotem* (nose), and *Peh* (mouth)—that fell from the degree because of *Tzimtzum Bet* (Item 76), now returned to their place—their degree—as before. At that time, the place of the *Zivug* descended once more from *Nikvey Eynaim* to *Behina Dalet* at the place of *Peh de Rosh*. And since *Behina Dalet* is already at her place, ten *Sefirot* emerged there at the degree of *Keter*.

Thus it has been explained that through the new Light, which *ZON de AK* extended to *Rosh de Nekudim*, it gained the three Lights *Neshama*, *Haya*, *Yechida*, and the three *Kelim AHP*, which are *Bina* and *ZON* that were missing when it first emerged.

85) Now we have thoroughly clarified the *Katnut* and *Gadlut de Nekudim*. *Tzimtzum Bet*, which raised the lower *Hey*—*Behina Dalet*—to the place of *Nikvey Eynaim*, where it was concealed, caused the level of *Katnut de Nekudim*—the level of *VAK* or *ZA* in Lights of *Nefesh Ruach*. There they were lacking *Bina* and *ZON* in *Kelim* and *Neshama*, *Haya*, *Yechida* in Lights. And through the approaching of a new Light of *AB SAG de AK* to the *Nekudim*, *Tzimtzum Aleph* returned to its place.

*Bina* and *ZON* of the *Kelim* returned to the *Rosh*, since the lower *Hey* descended from the *Nikvey Eynaim* and returned to her place—*Malchut*, called *Peh*. Then a *Zivug* was made on *Behina Dalet*, which returned to her place, and ten *Sefirot* at the level of *Keter* and *Yechida* emerged. This completed the *NRNHY* of Lights and the *KHB ZON* of *Kelim*.

For short, we will henceforth refer to *Tzimtzum Bet* and the *Katnut* by the name “ascension of the lower *Hey* to *Nikvey Eynaim* and the descent of *AHP* below.” Also, we refer to the *Gadlut* by the name “the approaching of the Light of *AB SAG*, which lowers the lower *Hey* from the *Nikvey Eynaim* and brings the *AHP* back to their place.” Remember this above explanation.

You should also remember that *GE* (*Galgalta Eynaim*) and *AHP* are names of the ten *Sefirot KHB ZON de Rosh*, and the ten *Sefirot de Guf* are called *HGT NYHM*. They, too, are divided into *GE* and *AHP*, since *Hesed* and *Gevura* and the Upper third of *Tifferet*—through the *Chazeh*—are *Galgalta ve* (and) *Eynaim* and *Nikvey Eynaim*, and the two thirds of *Tifferet* and *NYHM* are *AHP*, as has been written above.

Also, remember that *Galgalta*, *Eynaim*, and *Nikvey Eynaim*, or *HGT* up to the *Chazeh*, are called *Kelim de Panim* (anterior *Kelim*). And *AHP*, or the two lower thirds of *Tifferet* and *NYHM* from the *Chazeh* down are called *Kelim de Achoraim* (posterior *Kelim*), as written in Item 76. And you should also remember the fissuring of the degree that occurred with *Tzimtzum Bet*, which left only *Kelim de Panim* in the whole degree. And finally, each inferior contains within it the *Kelim de Achoraim* of the Upper One (Item 77).

### EXPLAINING THE THREE NEKUDOT HOLAM, SHURUK, HIRIK

86) Know, that the *Nekudot* (dots) are divided into three *Behinot*—*Rosh*, *Toch*, and *Sof*, which are

- Upper *Nekudot*, above the *Otiot* (letters), included in the name, *Holam*;
- Middle *Nekudot*, inside the *Otiot*, included in the name, *Shuruk* or *Melaфом*, meaning *Vav* and a point within it;
- Lower *Nekudot*, below the *Otiot*, included in the name, *Hirik*.

87) This is their explanation: *Otiot* are *Kelim*, that is, *Sefirot* of the *Guf*. This is because the ten *Sefirot de Rosh* are but roots to the *Kelim*, not actual *Kelim*. *Nekudot* mean Lights, which sustain the *Kelim* and move them, meaning *Ohr Hochma*, called *Ohr Haya*.<sup>27</sup> This is considered a new Light, which *ZON de AK* received from *AB SAG* and illuminated the *Kelim de Nekudim*, bringing down the

<sup>27</sup> Translator's note: *Haya* comes from the word *Hayim* (life).

lower *Hey* back to the *Peh* of each degree, and returning the *AHP de Kelim* and *GAR* of Lights to each degree.

Thus, this Light moves the *Kelim de AHP* and elevates them from the lower degree, connecting them to the Upper One, as in the beginning. This is the meaning of the *Nekudot* that move the *Otiot*. And since this Light extends from *AB de AK*, which is *Ohr Haya*, it revives those *Kelim de AHP* through clothing in them.

88) You already know that *ZON de AK* shone this new Light to the ten *Sefirot de Nekudim* through two places: It illuminated the *Keter de Nekudim* through the *Tabur*, and illuminated the *AVI de Nekudim* through the *Yesod*.

Know that this illumination through the *Tabur* is called *Holam*, which shines for the *Otiot* above them. It is so because the illumination of *Tabur* reaches only *Keter de Nekudim*, the male level of *Rosh de Nekudim* (Item 74). And the male level does not expand into the lower seven of the *Nekudim*, which are the *Kelim de Guf*, called *Otiot*, hence it is considered to be shining on them only from its place above, without expanding in the *Otiot* themselves.

This illumination through the *Yesod* is called *Shuruk*, that is, *Vav* with a point that stands inside the line of the *Otiot*. The reason is that this illumination comes to *AVI de Nekudim*, which are the female level of *Rosh de Nekudim*, whose Lights expand into the *Guf*, as well, which are the *ZAT de Nekudim*, called *Otiot*. This is why you will find the point of *Shuruk* inside the line of *Otiot*.

89) Thus, the *Holam* and *Shuruk* have been thoroughly explained. The illumination of a new Light through the *Tabur*, which lowers the lower *Hey* from *Nikvey Eynaim de Keter* to the *Peh*, and elevates the *AHP de Keter* once more, is the point of *Holam* above the *Otiot*. The illumination of a new Light through the *Yesod*, which lowers the lower *Hey* from *Nikvey Eynaim de AVI* to their *Peh* and returns their *AHP*, is the point of *Shuruk* inside the *Otiot*. This is because these *Mochin* also come in *ZAT de Nekudim*, called *Otiot*.

90) *Hirik* is considered the new Light that the *ZAT* themselves receive from *AVI*, to bring down the ending lower *Hey*, which stands at their *Chazeh*, to the place of *Sium Raglin de AK*. Thus, their *AHP*, namely the *Kelim* from the *Chazeh* downwards, which became the place of *BYA*, return to them. At that time, *BYA* will once again be as *Atzilut*.

But *ZAT de Nekudim* could not bring the lower *Hey* down from the *Chazeh* and completely revoke *Tzimtzum Bet*, the *Parsa*, and the place of *BYA*. Rather, when they extended the Light into *BYA*, all the *Kelim de ZAT* immediately broke, since the force of the ending lower *Hey*, which stands at the *Parsa*, was mingled with these *Kelim*.

Thus, the Light had to instantaneously depart there and the *Kelim* broke, died, and fell into *BYA*. Also, their *Kelim de Panim*, above the *Parsa*, the *Kelim* above the *Chazeh*, broke as well, since all the Light departed thence, too. Thus, they broke and fell into *BYA*, due to their joining into one *Guf* with the *Kelim de Achoraim*.

91) Thus you see that the point of *Hirik* could not emerge and control in the world of *Nekudim*, since, moreover, it caused the breaking of the vessels. This was because she wanted to clothe inside the *Otiot*, in the *TNHYM* below *Parsa de Atzilut*, which became *BYA*.

However, later, in the world of *Tikkun*, the point of *Hirik* received its correction, since she was corrected into shining below the *Otiot*. This means that when *ZAT de Atzilut* receive the Light of *Gadlut* from *AVI*, which should lower the ending lower *Hey* from the place of the *Chazeh* to *Sium Raglin de AK*, and connect the *Kelim de TNHYM* to *Atzilut*, the Lights will spread down to *Sium Raglin de AK*. Yet, they do not do so, but raise these *TNHY* from the place of *BYA* to the place of *Atzilut*, above the *Parsa*, and receive the Lights while they are above *Parsa de Atzilut*, so that no breaking of vessels would occur in them again, as in the world of *Nekudim*.

This is considered that the point of *Hirik*, which raises the *Kelim de TNHY de ZAT de Atzilut*, stands below the *Kelim de TNHYM* that she raised, that is, she stands in the place of *Parsa de Atzilut*. Thus, the point of *Hirik* serves under the *Otiot*. This explains the three points, *Holam*, *Shuruk*, *Hirik*, in general.

## THE ASCENT OF MAN DE ZAT DE NEKUDIM TO AVI AND THE EXPLANATION OF THE SEFIRA DAAT

92) It has already been explained that due to the lower *Hey*'s ascent to *Nikvey Eynaim*, which occurred in *Tzimtzum Bet*, when the *Katnut* of the ten *Sefirot de Nekudim* emerged, each degree was divided into two halves.

- *Galgalta ve Eynaim* remained in the degree; hence, they are called *Kelim de Panim* (anterior *Kelim*).
- *Awzen*, *Hotem*, and *Peh*, which fell from the degree to the one below it, are therefore called *Kelim de Achoraim* (posterior *Kelim*).

Thus, each degree is now made of internality and externality, since the *Kelim de Achoraim* of the Upper degree fell to the internality of its own *Kelim de Panim*. And the fallen *AHP de Keter Nekudim* are clothed inside *Galgalta ve Eynaim de AVI*, and the fallen *AHP de AVI* are clothed inside *Galgalta ve Eynaim de ZAT de Nekudim* (Item 76).

93) In consequence, when the new Light of AB SAG *de* AK comes to the degree, and lowers the lower *Hey* back to her place at the *Peh*, during the *Gadlut de Nekudim*, the degree brings her *AHP* back to her, and her ten *Sefirot de Kelim* and ten *Sefirot* of Lights are completed. It is then considered that the lower degree, too, which was attached to the *AHP* of the Upper One, rises along with them to the Upper One.

This is so because the rule is that “there is no absence in the spiritual.” And as the lower one was attached to the *AHP* of the Upper One during the *Katnut*, they are not separated from each other during the *Gadlut* as well, when the *AHP* of the Upper One return to their degree. It turns out that the lower degree has now actually become a Higher degree, since the lower one that rises to the Upper One becomes like Him.

94) It turns out that when *AVI* received the new Light of AB SAG and lowered the lower *Hey* from the *Nikvey Eynaim* back to their *Peh*, and raised their *AHP* to them, the *ZAT*, too, which clothe these *AHP* during the *Katnut*, now rose along with them to *AVI*. Thus, the *ZAT* became a single degree with *AVI*. This ascent of the *ZAT* to *AVI* is called “raising *MAN*.” And when they are at the same degree as *AVI*, they receive the Lights of *AVI*, as well.

95) And it is called *MAN* since the ascent of *ZA* to *Bina* brings her back to being face-to-face with the *Hochma* (Item 80). It is known that every *ZAT* are *ZON*. Hence, when the *ZAT* rose with the *AHP de AVI* to the degree of *AVI*, they became *MAN* to the *Bina* of the *Sefirot de AVI*. Then she returns to being face-to-face with the *Hochma de AVI* and provides *ZON*, which are the *ZAT de Nekudim* that rose to them, with illumination of *Hochma*.

96) Despite the above-mentioned ascent of *ZAT* to *AVI*, it does not mean that they were altogether absent from their place and rose to *AVI*, since there is no absence in the spiritual. Also, any “change of place” in spirituality does not mean that it has departed its former place and moved to a new location, as one relocates in corporeality. Rather, there is merely an addition here: they came to the new location, while remaining in the former one. Thus, although the *ZAT* rose to *AVI* to *MAN*, they still remained in their place, at their lower degree, as before.

97) Similarly, you can understand that even though we say that once *ZON* rose to *MAN* to *AVI* and received their Lights there, and left there and returned to their place below, here, too, it does not mean that they departed their place above and moved to the place below. Had *ZON* been absent from their place above in *AVI*, the face-to-face *Zivug de AVI* would stop instantaneously, and they

would return to being back-to-back as before. This would stop their abundance, and ZON, below, would lose their *Mochin*, too.

It has already been explained above that *Bina* naturally craves only *Ohr Hassadim*, as in, “for he delights in mercy.” She has no interest whatsoever in receiving *Ohr Hochma*; hence, she is back-to-back with *Hochma*. Only when ZON ascend to them for MAN does *Bina* return in a face-to-face *Zivug* with *Hochma*, to bestow illumination of *Hochma* to ZA (Item 80).

Hence, it is necessary that the ZON will always remain there, to give sustenance and subsistence to the face-to-face *Zivug de AVI*. For this reason, it cannot be said that ZON are absent from the place of AVI when they come to their place below. Rather, as we have said, any “change of place” is but an addition. Thus, although ZON descended from their place, they still remained above, as well.

98-99) Now you can understand the *Sefira Daat* that was initiated in the world of *Nekudim*. In all the *Partzufim* of AK, through *Nekudim*, there are only ten *Sefirot KHB ZON*. But from the world of *Nekudim* onwards, there is the *Sefira Daat*, which we regard as *KHBD ZON*.

The thing is that there was no ascension of MAN in the *Partzufim* of AK, but only the ascent of the *Masach* to *Peh de Rosh* (Item 79). But you should know that the *Sefira Daat* extends from the ascension of MAN *de ZON* to AVI, as it has been clarified that ZON, which rose there to MAN to *Hochma* and *Bina*, remain there even after their exit from there to their place below, to provide sustenance and subsistence to the face-to-face *Zivug de AVI*. These ZON, which remain in AVI, are called “the *Sefira Daat*.” Hence, now HB have the *Sefira Daat*, which sustains and positions them in a face-to-face *Zivug*. These are the ZON that rose to MAN there and remained there even after the exit of ZON to their place.

Hence, from now on we call the ten *Sefirot* by the names *KHBD ZON*. But in the *Partzufim* of AK, prior to the world of *Nekudim*, before the raising of MAN, there was no *Sefira Daat* there. You should also know that the *Sefira Daat* is always called “five *Hassadim* and five *Gevurot*,” since the ZA that remains there is considered five *Hassadim*, and the *Nukva* that remained there is considered five *Gevurot*.

100) We might ask about what is written in the *Book of Creation*, that the ten *Sefirot* are “ten and not nine, ten and not eleven.” It was said that the *Sefira Daat* was initiated in the world of *Nekudim*; thus, there are eleven *Sefirot KHBD ZON*.



The answer is that this is not at all an addition to the ten *Sefirot*, since we have learned that the *Sefira Daat* is ZON that rose to MAN and remained there. Hence, there is no addition here, but rather two discernments in ZON:

1. The ZON in their place below, which are considered *Guf*;
2. The ZON that remained in *Rosh de AVI*, since they were already there during the raising of the MAN, and there is no absence in the spiritual. Thus, there is no addition to the ten *Sefirot* here, whatsoever, for in the end, there are only ten *Sefirot KHB ZON* here. And if the discernment of ZON remains in *Rosh* in *AVI*, it does not add a thing to the ten *Sefirot*.

### THE BREAKING OF THE VESSELS AND THEIR FALL TO BYA

101) Now we have thoroughly explained the raising of MAN and the *Sefira Daat*, which are considered the *Kelim de Panim de ZAT de Nekudim* that extended and rose to AVI. This is because AVI received the new Light of AB SAG de AK from ZON de AK in the form of the point of *Shuruk*. They lowered the lower *Hey* from their *Nikvey Eynaim* to the *Peh*, and raised their *Kelim de Achoraim*, which were fallen in the *ZAT de Nekudim*. As a result, the *Kelim de Panim de ZAT*, which were attached to the *Kelim de Achoraim de AVI* (Items 89-94), rose, too, and the *ZAT de Nekudim* became MAN there, and returned AVI to being face-to-face.

And since the lower *Hey*, which is *Behina Dalet*, had already returned to her place at the *Peh*, the *Zivug de Hakaa* that was made on that *Masach* of *Behina Dalet* produced ten complete *Sefirot* at the level of *Keter* in the Light of *Yechida* (Item 84). Thus, ZAT, which are included there as MAN, received those great Lights of AVI, too. Yet, all this is only regarded as being from Above downwards, since AVI are considered the *Rosh de Nekudim*, where the *Zivug* that produces ten *Sefirot* from Above downwards occurs.

Subsequently, they expand into a *Guf*, too, from Above downwards (Item 50). At that time, the ZAT extend with all the Lights they had received in AVI to their place below, and the *Rosh* and *Guf* of *Partzuf Gadlut de Nekudim* ends. This *Hitpashtut* is considered the *Taamim* of *Partzuf Gadlut de Nekudim* (Item 26).

102) The four *Behinot—Taamim, Nekudot, Tagin, Otiot*—are discerned in *Partzuf Nekudim*, too (Item 47). This is so because all the forces that exist in the Upper Ones must exist in the lower ones, as well. But in the lower one, there are additional matters to the Upper One. It has been explained that the heart of the *Hitpashtut* of each *Partzuf* is called *Taamim*. After it expands, the *Bitush* of *Ohr Makif* and *Ohr Pnimi* occurs in it, and through this *Bitush*, the *Masach* is gradually purified until it equalizes with the *Peh de Rosh*.



And since the Upper Light does not stop, the Upper Light mates with the *Masach* in each state of *Aviut* along its purification. This means that when it purifies from *Behina Dalet* to *Behina Gimel*, the level of *Hochma* emerges on it. And when it comes to *Behina Bet*, the level of *Bina* emerges on it. When it comes to *Behina Aleph*, the level of *ZA* emerges on it, and when it comes to *Behinat Shores*, the level of *Malchut* emerges on it. All those levels that emerge on the *Masach* through its purification are called *Nekudot*.

The *Reshimot* that remain of the Lights, once they have departed, are called *Tagin*. The *Kelim* that remain after the departure of the Lights from them are called *Otiot*, and once the *Masach* has been completely purified of its *Aviut de Guf*, it is included in the *Masach de Peh de Rosh* in the *Zivug* there, and a second *Partzuf* emerges on it.

103) And here in *Partzuf Nekudim* it was done in precisely the same manner. Here, too, two *Partzufim* emerge—*AB* and *SAG*—one below the other. And in each of them are *Taamim*, *Nekudot*, *Tagin*, and *Otiot*.

The only difference is that the issue of the *Hizdakchut* of the *Masach* was not done here because of the *Bitush* of *Ohr Makif* and *Ohr Pnimi*, but because of the force of *Din* in the ending *Malchut*, included in those *Kelim* (Item 90). For this reason, the empty *Kelim* did not remain in the *Partzuf* after the departure of the Lights, as in the three *Partzufim Galgalta*, *AB*, *SAG de AK*, but broke and died and fell to *BYA*.

104) *Partzuf Taamim*, which emerged in the world of *Nekudim*, which is the first *Partzuf* in *Nekudim*, which emerged at the level of *Keter*, emerged with *Rosh* and *Guf*. The *Rosh* came out in *AVI*, and the *Guf* is the *Hitpashtut* of *ZAT* from *Peh de AVI* downwards (Item 101). This *Hitpashtut* from *Peh de AVI* down is called *Melech ha Daat* (King *Daat*).

And this is indeed the whole of the *ZAT de Nekudim* that re-expanded to their place after the raising of *MAN*. But since their root remained in *AVI* for sustenance and subsistence to the face-to-face of *AVI* (Item 98), called *Moach ha Daat*, which couples *AVI*, their expansion from Above downwards into a *Guf* is also called by that name—*Melech ha Daat*. This is the first *Melech* (king) of *Nekudim*.

105) It is known that all the quantity and quality in the ten *Sefirot de Rosh* appears in the *Hitpashtut* from Above downwards to the *Guf*, as well. Hence, as in the Lights of the *Rosh*, the mating *Malchut* returned and descended from the *Nikvey Eynaim* to the *Peh*. Then, *GE* (*Galgalta Eynaim*) and *Nikvey Eynaim*, which are the *Kelim de Panim*, reunited their *Kelim de Achoraim*, their *AHP*, and the Lights expanded in them. Similarly, as they expanded from Above downwards

to the *Guf*, the Lights were drawn to their *Kelim de Achoraim*, too, which are the *TNHYM* in *BYA*, below *Parsa de Atzilut*.

However, since the force of the ending *Malchut* in *Parsa de Atzilut* is mixed in those *Kelim*, as soon as the Lights of *Melech ha Daat* met this force, they all departed the *Kelim* and rose to their root. Then, all the *Kelim* of *Melech ha Daat* broke face and back, died, and fell to *BYA*, since the departure of the Lights from the *Kelim* is like the departure of vitality from the corporeal body, called “death.” At that time, the *Masach* was purified from the *Aviut de Behina Dalet*, since these *Kelim* have already broken and died, and only *Aviut de Behina Gimel* remained in it.

106) And as the *Aviut de Behina Dalet* was revoked from the *Masach de Guf* by the breaking, that *Aviut* was revoked in the mating *Malchut* of the *Rosh* in *AVI*, too. This is so because *Aviut de Rosh* and *Aviut de Guf* are the same thing, except one is potential and the other is actual (Item 50). Hence, the *Zivug* at the level of *Keter* stopped at the *Rosh* in *AVI*, too, and the *Kelim de Achoraim*, the *AHP* that completed the level of *Keter*, fell once more to the degree below it—the *ZAT*. This is called “revoking the *Achoraim* of the level of *Keter* from *AVI*.” It turns out that the whole level of *Taamim de Nekudim*, *Rosh* and *Guf*, has departed.

107) And since the Upper Light does not stop shining, it mated once more on the *Aviut de Behina Gimel* that remained in the *Masach de Rosh* in *AVI*, producing ten *Sefirot* at the level of *Hochma*. The *Guf* from Above downwards expanded to the *Sefira Hesed*, and this is the second *Melech* of *Nekudim*. It, too, extended to *BYA*, broke, and died, at which time the *Aviut de Behina Gimel* was revoked from the *Masach de Guf* and *de Rosh*, as well. Also, the *Kelim de Achoraim*, the *AHP* that completed this level of *Hochma* of *AVI*, were revoked once more, and fell to the degree below it, to *ZAT*, as it happened at the level of *Keter*.

Following, the *Zivug* was made on *Aviut de Behina Bet* that remained in the *Masach*, producing ten *Sefirot* at the level of *Bina*. The *Guf*, from Above downwards, expanded in the *Sefira Gevura*, and this is the third *Melech* of *Nekudim*.

It, too, extended into *BYA*, broke, and died, revoking the *Aviut de Behina Bet* in *Rosh* and *Guf*, too, ending the *Zivug* at the level of *Bina* in the *Rosh*, too. The *Achoraim* of the level of *Bina de Rosh* fell to the degree below her in the *ZAT*, and then the *Zivug* was made on the *Aviut de Behina Aleph* that remained in the *Masach*, producing ten *Sefirot* at the level of *ZA* on her. Also, its *Guf*, from Above downwards, spread in the Upper third of *Tifferet*. Yet, it, too, did not last and its Light departed it. Thus, the *Aviut de Behina Aleph* has been purified with *Guf* and *Rosh*, and the *Achoraim* of the level of *ZA* fell to the degree below her, to *ZAT*.

108) This completes the descent of all the *Achoraim de AVI*, which are the *AHP*. This is so because with the breaking of *Melech ha Daat*, only the *AHP* that belong to the level of *Keter* were cancelled in *AVI*. And with the breaking of *Melech ha Hesed*, only the *AHP* that belong to the level of *Hochma* were cancelled in *AVI*. And with the breaking of *Melech ha Gevura*, the *AHP* that belong to the level of *Bina* were cancelled; and with the departure of the Upper third of *Tifferet*, the *AHP* of the level of *ZA* were cancelled.

It follows that the whole *Gadlut* of *AVI* was cancelled, and only *GE de Katnut* remained in them, and only *Aviut Shoresch* remained in the *Masach*. Afterwards, the *Masach de Guf* was purified from all its *Aviut*, and equalized with the *Masach de Rosh*. At that time, it was included in a *Zivug de Hakaa* of the *Rosh*, and the *Reshimot* in it were renewed, apart from the last *Behina* (Item 41). And by this renewal, a new level emerged on it, called *YESHSUT*.

109) And since the last *Behina* was lost, all that was left was *Behina Gimel*, on which ten *Sefirot* at the level of *Hochma* emerged. And when its *Aviut de Guf* was recognized, it left the *Rosh* of *AVI*, descended, and clothed the place of the *Chazeh de Guf de Nekudim* (Item 55). It produced the ten *Sefirot de Rosh* from the *Chazeh* upwards, and this *Rosh* is called *YESHSUT*. It produced its *Guf* from the *Chazeh* down from the two thirds of *Tifferet* through the *Sium* of *Tifferet*. This is the fourth *Melech* of *Nekudim*, and it, too, extended to *BYA*, broke and died. Thus, *Aviut* of *Behina Gimel* has been purified *Rosh* and *Guf*. Its *Kelim de Achoraim* of the *Rosh* fell to the degree below it, in the place of their *Guf*.

Subsequently, the *Zivug* was made on *Aviut* of *Behina Bet*, which remained in it, producing the level of *Bina* on it. Its *Guf*, from Above downwards, expanded in the two *Kelim Netzah* and *Hod*, which are both one *Melech*—the fifth *Melech* of *Nekudim*. And they, too, extended to *BYA*, broke, and died. Thus, the *Aviut* of *Behina Bet* has been purified *Rosh* and *Guf*, and the *Kelim de Achoraim* of the level fell to the degree below it: the *Guf*.

Afterwards, the *Zivug* was made on the *Aviut* of *Behina Aleph* that remained in it, and produced the level of *ZA*. Its *Guf*, from Above downwards, expanded in the *Kli de Yesod*, and this is the sixth *Melech* of *Nekudim*. It, too, expanded into *BYA*, broke, and died. Thus, the *Aviut* of *Behina Aleph* has been purified in *Rosh* and *Guf*, as well, and the *Kelim de Achoraim* at the *Rosh* fell to the degree below them, to the *Guf*.

Then there was the *Zivug* on the *Aviut* of *Behinat Shoresch* that remained in the *Masach*, producing the level of *Malchut*. Its from Above downwards extended into the *Kli* of *Malchut*, and this is the seventh *Melech* of *Nekudim*. It,

too, expanded into *BYA*, broke, and died. Thus, *Aviut Shores*h was purified in *Rosh* and *Guf*, as well, and the *Achoraim de Rosh* fell to the degree below it, in the *Guf*. Now all the *Kelim de Achoraim* of YESHSUT have been cancelled, as well as the breaking of the vessels of the whole *ZAT de Nekudim*, called “the seven *Melachim* (kings).”

110) Thus we have explained the *Taamim* and *Nekudot* that emerged in the two *Partzufim* AVI and YESHSUT *de Nekudim*, called AB SAG. In AVI, four levels emerged one below the other:

- The level of *Keter* is called “gazing of the *Eynaim de AVI*.”
- The level of *Hochma* is called *Guf de Aba*.
- The level of *Bina* is called *Guf de Ima*.
- The level of *ZA* is called *Yesodot* (foundations) *de AVI*.

Four bodies expanded from them:

- *Melech ha* (king of) *Daat*;
- *Melech ha Hesed*;
- *Melech ha Gevura*;
- The *Melech* of the Upper third of *Tifferet*, through the *Chazeh*.

These four *Gufim* (plural for *Guf*) broke in both *Panim* and *Achoraim*. But with respect to their *Roshim* (plural for *Rosh*), that is, the four levels in AVI, all their *Kelim de Panim* remained in the levels, that is, the *GE* and *Nikvey Eynaim* of each level, which were in them since the *Katnut de Nekudim*. Only the *Kelim de Achoraim* in each degree, which joined them during the *Gadlut*, were re-cancelled by the breaking, fell to the degree below them, and remained as they were prior to the emergence of *Gadlut de Nekudim* (Items 76-77).

111) The emergence of the four levels, one below the other, in *Partzuf YESHSUT* was in precisely the same manner:

- The first level is the level of *Hochma*, called “gazing of the *Eynaim de YESHSUT* at one another.”
- The level of *Bina*;
- The level of *ZA*;
- The level of *Malchut*.

Four *Gufim* expanded from them:

- The *Melech* of the two lower thirds of *Tifferet*;
- *Melech* of *Netzah* and *Hod*;

- *Melech* of *Yesod*;
- *Malchut*.

Their four *Gufim* broke in both *Panim* and *Achor* (back). But in the *Roshim*, that is, in the four levels of *YESHSUT*, the *Kelim de Panim* in them remained, and only their *Achoraim* were cancelled by the breaking, and fell to the degree below them. After the cancellation of the two *Partzufim* *AVI* and *YESHSUT*, the level of *MA de Nekudim* emerged. And since all that expanded from her to the *Guf* were only corrections of *Kelim*, I will not elaborate here.

The World of *Tikkun* and the New *MA* that Emerged from the *Metzach de AK*

112) From the beginning of the preface to this point we have thoroughly explained the first four *Partzufim* *AK*:

- The first *Partzuf* of *AK* is called *Partzuf Galgalta*, whose *Zivug de Hakaa* is performed on *Behina Dalet* and its ten *Sefirot* are at the level of *Keter*.
- The second *Partzuf* of *AK* is called *AB de AK*. The *Zivug de Hakaa* in it is made on *Aviut* of *Behina Gimel*, and its ten *Sefirot* are at the level of *Hochma*. It clothes from *Peh de Partzuf Galgalta* downward.
- The third *Partzuf* of *AK* is called *SAG de AK*. The *Zivug de Hakaa* in it occurs on *Aviut* of *Behina Bet*, and its ten *Sefirot* are at the level of *Bina*. It clothes *Partzuf AB de AK* from the *Peh* down.
- The fourth *Partzuf de AK* is called *MA de AK*. The *Zivug de Hakaa* in it occurs on *Aviut* of *Behina Aleph*, and its ten *Sefirot* are at the level of *ZA*. This *Partzuf* clothes *SAG de AK* from the *Tabur* down, and is divided into internality and externality. The internality is called *MA* and *BON de AK*, and the externality is called “the world of *Nekudim*.” This is where the association of *Malchut* in *Bina*, called *Tzimtzum Bet*, takes place, as well as the *Katnut*, *Gadlut*, the raising of *MAN*, and the *Daat*, which determines and mates the *HB* face-to-face, and the issue of the breaking of the vessels. This is so because all these were initiated in the fourth *Partzuf* of *AK*, called *MA* or “the world of *Nekudim*.”

113) These five discernments of *Aviut* in the *Masach* are named after the *Sefirot* in the *Rosh*, that is, *Galgala Eynaim* and *AHP*:

- *Aviut* of *Behina Dalet* is called *Peh*, on which the first *Partzuf* of *AK* emerges.
- *Aviut* of *Behina Gimel* is called *Hotem*, on which *Partzuf AB de AK* emerges.
- *Aviut* of *Behina Bet* is called *Awzen*, on which *Partzuf SAG de AK* emerges.

- *Aviut* of *Behina Aleph* is called *Nikvey Eynaim*, on which *Partzuf MA de AK* and the world of *Nekudim* emerge.
- *Aviut* of *Behinat Shores* is called *Galgalta* or *Metzach*, on which the world of *Tikkun* (correction) emerges, called “the new MA,” since the fourth *Partzuf* of *AK* is the core of *Partzuf MA de AK*, as it stemmed from the *Nikvey Eynaim* at the level of *ZA*, called *HaVaYaH de MA*.

But the fifth part of *AK*, which emerged from the *Metzach*, that is, *Behinat Galgalta*, considered *Aviut Shores*, actually has only the level of *Malchut*, called *BON*. Yet, because *Behina Aleph de Hitlabshut*, considered *ZA*, remained there, it, too, is called *MA*. Yet, it is called *MA* that emerged from the *Metzach de AK*, which means it is from the *Hitkalelut* of *Aviut Shores*, called *Metzach*. It is also called “the new MA,” to distinguish it from the *MA* that emerged from *Nikvey Eynaim de AK*. And this new *Partzuf MA* is called “the world of *Tikkun*” or “the world of *Atzilut*.”

114) Yet we should understand why the first three levels of *AK*, called *Galgalta*, *AB*, and *SAG* are not considered three worlds but three *Partzufim*, and how the fourth *Partzuf* of *AK* differs to merit the name “world.” This also concerns the fifth *Partzuf* of *AK*, since the fourth *Partzuf* is called “the world of *Nekudim*” and the fifth *Partzuf* is called “the world of *Atzilut*” or “the world of *Tikkun*.”

115) We should know the difference between a *Partzuf* and a world. Any level of ten *Sefirot* that emerges on a *Masach de Guf* of an Upper One, after it has been purified and included in the *Peh de Rosh* of the Upper One (Item 50), is called *Partzuf*. After its departure from the *Rosh* of the Upper One, it expands into its own *Rosh*, *Toch*, and *Sof*, and it also contains five levels one below the other, called *Taamim* and *Nekudot* (Item 47). Yet, it is named only after the level of *Taamim* in it. And the first three *Partzufim* of *AK*—*Galgalta*, *AB*, *SAG* (Item 47)—emerged in that manner. But a world means that it contains everything that exists in the world Above it, like seal and imprint, where everything that exists in the seal is transferred to its imprint in its entirety.

116) Thus you see that the first three *Partzufim*, *Galgalta*, *AB*, and *SAG de AK* are considered one world, the world of *AK*, which emerged in the first restriction. But the fourth *Partzuf* of *AK*, where *Tzimtzum Bet* occurred, became a world in and of itself, due to the duality that occurred in the *Masach de Nekudot de SAG* in its descent from *Tabur de AK*. This is because it was doubled by the *Aviut de Behina Dalet*, in the form of the lower *Hey* in the *Eynaim* (Item 63).

During the *Gadlut*, *Behina Dalet* returned to its place at the *Peh* and produced the level of *Keter* (Item 84), and this level equalized with the first *Partzuf* of *AK*.



And after it spread into *Rosh*, *Toch*, *Sof*, in *Taamim* and *Nekudot*, a second *Partzuf* emerged on it, at the level of *Hochma*, called YESHSUT, which is similar to the second *Partzuf* of AK, called AB de AK. And following its *Hitpashtut* into *Taamim* and *Nekudot*, a third *Partzuf* emerged, called MA de *Nekudim* (Item 111), which is similar to the third *Partzuf* de AK.

Thus, everything that existed in the world of AK appeared here in the world of *Nekudim*, that is, three *Partzufim* one below the other. Each of them contains *Taamim* and *Nekudot* and all their instances, like the three *Partzufim* *Galgalta*, AB, SAG de AK in the world of AK. This is why the world of *Nekudim* is regarded as an imprint of the world of AK.

Also, for this reason it is considered a complete world in and of itself. (And the reason why the three *Partzufim* of *Nekudim* are not called *Galgalta*, AB, SAG, but rather AB, SAG, MA is that the *Aviut* of *Behina Dalet* that was joined with a *Masach* de SAG is incomplete, due to the *Hizdakchut* that occurred in the first *Partzuf* of AK. This is why they descended into being AB, SAG, and MA.)

117) Thus we have learned how the world of *Nekudim* was imprinted from the world of AK. Similarly, the fifth *Partzuf* of AK, that is, the new MA, was entirely imprinted from the world of *Nekudim*. Thus, although all the discernments that served in *Nekudim* were broken and cancelled there, they were renewed in the new MA. This is why it is considered a separate world.

Also, it is called “the world of *Atzilut*” because it ends completely above the *Parsa* that was created in the second restriction. It is also called “the world of *Tikkun*” (correction) because the world of *Nekudim* could not persist because of the breaking and cancelling that occurred in it. Only afterwards, in the new MA, when all those *Behinot* that were in the world of *Nekudim* returned and came in the new MA, they were established and persisted there.

This is why it is called “the world of *Tikkun*,” for indeed, it is actually the world of *Nekudim*, but here, in the new MA, it receives its correction from the Whole. This is because through the new MA, all the *Achoraim* that fell from AVI and YESHSUT to the *Guf*, as well as the *Panim* and *Achoraim* of all the ZAT that fell into BYA and died, reunite and rise through it to *Atzilut*.

118) The reason for it is that each lower *Partzuf* returns and fills the *Kelim* of the Upper One, after the departure of their Lights during the *Hizdakchut* of the *Masach*. This is because after the departure of the Lights of the *Guf* of the first *Partzuf* of AK, because of the *Hizdakchut* of the *Masach*, the *Masach* received a new *Zivug* at the level of AB, which refilled the empty *Kelim* of the *Guf* of the Upper One, that is, the first *Partzuf*.



Also, following the departure of the Lights of *Guf de AB* because of the *Hizdakchut* of the *Masach*, the *Masach* received a new *Zivug* at the level of *SAG*, which refilled the empty *Kelim* of the Upper One, which is *AB*. Additionally, after the departure of the Lights of *SAG*, due to the *Hizdakchut* of the *Masach*, the *Masach* received a new *Zivug* at the level of *MA*, which emerged from *Nikvey Eynaim*, being the *Nekudim*, which refilled the empty *Kelim* of the Upper One, being *Nekudot de SAG*.

And just so, following the departure of the Lights of *Nekudim* because of the cancellation of the *Achoraim* and the breaking of the vessels, the *Masach* received a new *Zivug* at the level of *MA*, which emerged from the *Metzach* of *Partzuf SAG de AK*. This fills the empty *Kelim* of the *Guf* of the Upper One, which are the *Kelim de Nekudim* that were cancelled and broken.

119) Yet, there is an essential difference here in the new *MA*: It became a male, and an Upper One to the *Kelim de Nekudim*, which it corrects. Conversely, in previous *Partzufim*, the lower one does not become a male and an Upper One to the *Kelim de Guf* of the Upper One, even though it fills them through its level. And that change is because in previous *Partzufim* there was no flaw in the departure of the Lights, for only the departure of the *Masach* caused their departure.

But here, in the world of *Nekudim*, there was a flaw in the *Kelim*, since the force of the ending *Malchut* was mixed with the *Kelim de Achoraim de ZAT*, making them unfit to receive the Lights. This is the reason why they broke and fell into *BYA*. Hence, they are completely dependent on the new *MA* to revive them, sort them, and raise them to *Atzilut*. As a result, the new *MA* is regarded as male and giver.

And these *Kelim de Nekudim*, sorted by it, become *Nukva* (female) to the *MA*. For this reason, their name has been changed to *BON*, meaning they had become *Tachton* (lower one) to the *MA*, even though they are superior to the new *MA*, since they are *Kelim* from the world of *Nekudim* and are considered *MA* and *Nikvey Eynaim*, whose Highest *Behina* is *VAK de SAG de AK* (Item 74). Even so, they now became *Tachton* (lower one) to the new *MA*, for which reason they are called *BON*.

## THE FIVE PARTZUFIM OF ATZILUT AND THE MA AND BON IN EACH PARTZUF

120) It has been explained that the level of the new *MA* expanded into a whole world in itself, as well, like the world of *Nekudim*. The reason is, as it has been explained regarding the level of *Nekudim*, the doubling of the *Masach* from

*Behina Dalet*, too (Item 116). This is because the illumination of ZON *de AK* that shone through the *Tabur* and the *Yesod* to GAR *de Nekudim* brought *Tzimtzum Aleph* back to its place, and the lower *Hey* descended from her *Nikvey Eynaim* to the *Peh*, which caused all these levels of *Gadlut de Nekudim* to emerge (Item 101). Yet, all these levels were cancelled and broken once more, and all the Lights departed them. For this reason, *Tzimtzum Bet* returned to its place, and *Behina Dalet* was reunited with the *Masach*.

121) Hence, in the new MA, too, which emerged from the *Metzach*, there are the two *Behinot* of *Katnut* and *Gadlut*, too, as in the world of *Nekudim*. The *Katnut* emerges first, according to the *Aviut* disclosed in the *Masach*, which is the level of ZA *de Hitlabshut*, called HGT, and the level of *Malchut de Aviut*, called NHY, due to the three lines made in *Malchut*. The right line is called *Netzah*, the left line is called *Hod*, and the middle line is called *Yesod*.

Yet, since there is only *Hitlabshut* in *Behina Aleph*, without *Aviut*, it has no *Kelim*. Thus, the level of HGT is devoid of *Kelim*, clothing in *Kelim de NHY*, and this level is called **Ubar** (embryo). This means that there is only *Aviut de Shoresht* there, which remained in the *Masach* after its *Hizdakchut*, during its ascension for *Zivug* at the *Metzach* of the Upper One. And the level that emerges from there is only the level of *Malchut*.

Yet, within her is the concealed lower *Hey*, regarded as “the lower *Hey* at the *Metzach*.” Once the *Ubar* receives the *Zivug* of the Upper One, it descends from there to its place (Item 54), and receives the **Mochin de Yenika** from the Upper One, which are *Aviut de Behina Aleph*, considered “the lower *Hey* in *Nikvey Eynaim*.” Thus, it acquires *Kelim* for HGT, too, and HGT spread from NHY and it has the level of ZA.

122) Afterwards, it rises for MAN to the Upper One once again. This is called *Ibur Bet* (second conception/impregnation), where it receives *Mochin* from AB SAG *de AK*. At that time *Behina Dalet* descends from *Nikvey Eynaim* to her place at the *Peh* (Item 101), and a *Zivug* is made on *Behina Dalet* at her place, producing ten *Sefirot* at the level of *Keter*. Thus, the *Kelim de AHP* rise back to their place at the *Rosh*, and the *Partzuf* is completed with ten *Sefirot* of Lights and vessels. And these *Mochin* are called *Mochin de Gadlut* of the *Partzuf*. This is the level of the first *Partzuf de Atzilut*, called *Partzuf Keter* or *Partzuf Atik de Atzilut*.

123) And you already know that after the breaking of the vessels, all the AHP fell from their degrees, each to the degree below it (Items 77, 106). Thus, the AHP of the level of *Keter de Nekudim* are in GE of the level of *Hochma*, and the AHP of the level of *Hochma* is in the GE of the level of *Bina*, etc. Therefore, during *Ibur*

*Bet de Gadlut* of the first *Partzuf* of *Atzilut*, called *Atik*, which elevated its *AHP* once more, *GE* of the level of *Hochma* rose along with them. They were corrected along with the *AHP* of the level of *Atik*, and received the first *Ibur* there.

124) And once *GE de Hochma* received their level of *Ibur* and *Yenika* (nursing) (Item 121), they rose to *Rosh de Atik* again, where they received a second *Ibur* for *Mochin de Gadlut*. *Behina Gimel* descended to her place at the *Peh*, produced ten *Sefirot* on her, at the level of *Hochma*, and their *Kelim de AHP* rose back to their place at the *Rosh*. Thus, *Partzuf Hochma* was completed with ten *Sefirot* of Lights and *Kelim*. This *Partzuf* is called *Arich Anpin de Atzilut*.

125) The *GE* of the level of *Bina* rose along with these *AHP de AA*, where they received their first *Ibur* and *Yenika*. Afterwards, they rose to the *Rosh* of *AA* for a second *Ibur*, raised their *AHP*, received the *Mochin de Gadlut*, and *Partzuf Bina* was completed with ten *Sefirot*, Lights and vessels. This *Partzuf* is called *AVI* and *YESHSUT*, since the *GAR* are called *AVI*, and the *ZAT* are called *YESHSUT*.

126) And *GE de ZON* rose along with these *AHP de AVI*, where they received their first *Ibur* and *Yenika*. This completes the *ZON* in the state of *VAK* to *ZA* and *Nekuda* (point) to the *Nukva*. Thus we have explained the five *Partzufim* of the new *MA* that emerged in the world of *Atzilut*, in the constant state, called *Atik*, *AA*, *AVI*, and *ZON*.

- *Atik* emerged at the level of *Keter*;
- *AA*—at the level of *Hochma*;
- *AVI*—at the level of *Bina*;
- And *ZON* in *VAK* and *Nekuda*, which is the level of *ZA*.

Also, there can never be any diminution in these five levels, since the acts of the lower ones never reach the *GAR* in a way that they can blemish them. The actions of the lower ones do reach *ZA* and *Nukva*, that is, their *Kelim de Achoraim*, which they obtain during the *Gadlut*. But the actions of the lower ones cannot reach the *Kelim de Panim*, which are *GE* in Lights of *VAK* and *Nekuda*. Hence, these five levels are considered constant *Mochin* in *Atzilut*.

127) The order of their clothing of each other and on *Partzuf AK* is that *Partzuf Atik de Atzilut*, although it emerged from *Rosh de SAG de AK* (Item 118), it still cannot clothe from the *Peh* of *SAG de AK* downwards, but only below *Tabur*. This is because above *Tabur de AK* it is considered *Tzimtzum Aleph*, *Akudim*.

Since *Partzuf Atik* is the first *Rosh* of *Atzilut*, *Tzimtzum Bet* does not control it, so it should have been worthy of clothing above *Tabur de AK*. But since *Tzimtzum*

Bet had already been established in its *Peh de Rosh*, for the rest of the *Partzufim de Atzilut*, from it downwards, it can only clothe from *Tabur de AK* downwards.

It turns out that the level of *Atik* begins at *Tabur de AK* and ends equally with the *Ragla'im de AK*, that is, above the point of this world. This is so because of its own *Partzuf*. Yet, because of its connection to the rest of the *Partzufim de Atzilut*, from whose perspective it is regarded as being included in *Tzimtzum Bet*, as well, in that respect, it is considered that its *Ragla'im* end above *Parsa de Atzilut*, since *Parsa* is the new *Sium* (end) of *Tzimtzum Bet* (Item 68).

128) The second *Partzuf* in the new MA, called AA, which was emanated and came out of the *Peh de Rosh Atik*, begins from the place of its emergence, from *Peh de Rosh de Atik*, and clothes the *ZAT de Atik*, which end above *Parsa* of *Atzilut*. The third *Partzuf*, called AVI, which emerged from *Peh de Rosh de AA*, begins from *Peh de Rosh de AA* and ends above the *Tabur de AA*. And the *ZON* begin in *Tabur de AA* and end equally with the *Sium* of AA, that is, above the *Parsa de Atzilut*.

129) You should know that each level of these five *Partzufim* of the new MA sorted and connected to itself a part of the *Kelim de Nekudim*, which became its *Nukva*. Thus, when *Partzuf Atik* emerged, it took and connected to itself all the *GAR de Nekudim* that remained complete during the breaking of the vessels. This refers to the *GE* in them, which emerged during their *Katnut*, called *Kelim de Panim* (Item 76). In the *Katnut* of *Nekudim*, only the Upper half of each degree came with them, that is, *GE* and *Nikvey Eynaim*. The bottom half of each, called *AHP*, descended to the lower degree.

Hence, it is considered that *Partzuf Atik* of the new MA took the Upper half of *Keter* from the *Kelim* of *Nekudim*, as well as the Upper half of *HB*, and the seven roots of *ZAT*, included in *GAR de Nekudim*. And these became a *Partzuf Nukva* to the *Atik* of the new MA, and joined with one another. They are called MA and *BON de Atik de Atzilut*, since *Atik's* male is called MA, and the *Kelim de Nekudim* that joined it are called *BON* (Item 119). They are arranged face and back: *Atik de MA* at the *Panim*, and *Atik de BON* in its *Achor*.

130) *Partzuf AA* of the new MA, which emerged at the level of *Hochma*, sorted and connected to itself the lower half of *Keter de Nekudim*—the *AHP de Keter*—which, during the *Katnut*, were at the degree below *Keter*, that is, in *Hochma* and *Bina de Nekudim* (Item 77). It became a *Nukva* to the AA of the new MA, and they were joined. Their stance is right and left: AA de MA, which is the male, stands at the right, and AA de BON, which is the *Nukva*, stands at the left.

And the reason why *Partzuf Atik de MA* did not take the lower half of *Keter de Nekudim*, as well, is that since *Atik* is the first *Rosh de Atzilut*, whose level is

very high, it connected to itself only the *Kelim de Panim de GAR de Nekudim*, where no flaw occurred during the breaking. This is not so at the bottom half of *Keter*, the *AHP* that were fallen in *HB* during the *Katnut*. Afterwards, during the *Gadlut*, they rose from *HB* and were joined in *Keter de Nekudim* (Item 84). Then, after the breaking of the vessels, they fell from *Keter de Nekudim* once more and were cancelled. Thus, they were flawed by their fall and cancellation, and are therefore unworthy of *Atik*. This is why *AA de MA* took them.

131) And the new *Partzuf AVI*, at the level of *Bina*, sorted and connected to themselves the lower half of *HB de Nekudim*, which are the *AHP de HB* that fell in the *ZAT de Nekudim* during the *Katnut*. But afterwards, during the *Gadlut de Nekudim*, they rose and joined with *HB de Nekudim* (Item 94). During the breaking of the vessels they fell into *ZAT de Nekudim* once more and were cancelled (Item 107), and *AVI de MA* sorted them into being their *Nukva*.

They are called *ZAT de Hochma* and *VAT de Bina de BON*, since *Hesed de Bina* remained with the *GAR de HB de BON* in *Partzuf Atik*, and only the lower *Vav*, from *Gevura* downwards, remained at the bottom half of *Bina*. It turns out that the male of *AVI* is the level of *Bina de MA*, and the *Nukva de AVI* is *ZAT* of *HB de BON*. They stand at the right and the left: *AVI de MA* on the right, and *AVI de BON* on the left. And *YESHSUT de MA*, which are the *ZAT de AVI*, took the *Malchuts* of *HB de BON*.

132) And *Partzuf ZON* of the new *MA*, at the level of *VAK* and *Nekuda*, sorted and connected to themselves the *Kelim de Panim* of *ZAT de Nekudim*, out of their shattering in *BYA*, that is, the *Behinat GE* of the *ZAT de Nekudim* (Item 78). They became *Nukva* to *ZON de MA* and stand on the right and on the left: *ZON de MA* on the right, and *ZON de BON* on the left.

133) Thus we have explained the *MA* and *BON* in the five *Partzufim* of *Atzilut*. The five levels of the new *MA* that emerged in the world of *Atzilut* sorted the old *Kelim* that worked in the *Nekudim*, and made them into *Nukvas* (females), called *BON*.

- *BON de Atik* were sorted and made of the Upper half of *GAR de Nekudim*.
- *BON de AA* and *AVI* were sorted and made of the bottom half of *GAR de Nekudim*, which served them during the *Gadlut de Nekudim* and were cancelled once again.
- *BON de ZON* were sorted and made of the *Kelim de Panim* that emerged during the *Katnut de Nekudim*, which broke and fell along with their *Kelim de Achoraim* during their *Gadlut*.

### A GREAT RULE CONCERNING THE CONSTANT MOCHIN AND THE ASCENTS OF THE PARTZUFIM AND THE WORLDS DURING THE SIX THOUSAND YEARS

134) It has already been explained that the emergence of the *Gadlut* of the GAR and ZAT *de Nekudim* came in three sequences, by way of the three points *Holam*, *Shuruk*, *Hirik* (Item 86). From this you can understand that there are two kinds of completion of ten *Sefirot* for reception of *Mochin de Gadlut*.

The first is through ascension and integration in the Upper One, that is, when ZON *de AK* illuminated the new Light through the *Tabur* into the *Keter de Nekudim* and lowered the lower *Hey* from *Nikvey Eynaim de Keter* to its *Peh*. Thus, the fallen *AHP de Keter* that were in *AVI* rose and returned to their degree in *Keter*, completing its ten *Sefirot*.

It is considered that at that state, *GE de AVI* attached to *AHP de Keter* rose along with them. Hence, *AVI*, too, are included in the ten complete *Sefirot* of *Keter*, since the lower one that rises to the Upper One becomes like it (Item 93). It is therefore considered that *AVI*, too, obtained the *AHP* that they lacked to complete their ten *Sefirot*, by their integration in *Keter*. This is the first kind of *Mochin de Gadlut*.

135) The second kind is a degree that was completed into ten *Sefirot* by itself when ZON *de AK* illuminated the new Light through the *Yesod de AK*, called “the point of *Shuruk*,” to *AVI*, and lowered the lower *Hey* from *Nikvey Eynaim de AVI* themselves to their *Peh*. By that, they elevated the *Kelim de AHP de AVI* from the place to which they fell in ZAT to the *Rosh de AVI*, and completed their ten *Sefirot*. Thus, now *AVI* are completed by themselves, since now they have obtained the actual *Kelim de AHP* that they lacked.

Yet, in the first kind, when they received their completion from the *Keter* through *Dvekut* with its *AHP*, they were actually still deficient of the *AHP*. But owing to their *Hitkalelut* in *Keter*, they received an illumination from their *AHP*, which sufficed only to complete them in ten *Sefirot* while they were still in the place of *Keter*, and not at all when they departed thence to their own place.

136) Similarly, there are two kinds of completions in the ZAT, too:

1. During the illumination of *Shuruk* and the ascension of *AHP de AVI*, at which time the *GE de ZAT* that are attached to them rose along with them to *AVI*, too, where they received an *AHP* to complete their ten *Sefirot*. These *AHP* are no longer their real *AHP*, but only illumination of *AHP*, sufficient to complete the ten *Sefirot* while they are in *AVI*, and not at all upon their descent to their own place.



2. The completion of the ten *Sefirot*, which the ZAT obtained during the *Hitpashtut* of Mochin from AVI to the ZAT, by which they, too, lowered their ending lower *Hey* from their *Chazeh* to the *Sium Raglin* of AK and elevated their *TNHY* from *BYA* and connected them to their degree, to *Atzilut*. Then, had they not been broken and died, they would have been completed with ten complete *Sefirot* by themselves, since now they have obtained the actual *AHP* that they lacked.

137) In the four *Partzufim* that emerged from AVI into *Kelim de HGT*, as well as in the four *Partzufim* that emerged from YESHSUT to the *Kelim de TNHVM* (Items 107-109), there are these two kinds of completions of ten *Sefirot*, too. This is because first, each of them was completed by their adhesion with the *AHP de AVI* and YESHSUT while they were still at the *Rosh*. This is the first kind of completion of the ten *Sefirot*. Afterwards, when they expanded to *BYA*, they wanted to be completed by completing the second kind of ten *Sefirot*. This applies to the *Sefirot* within *Sefirot*, too.

138) You should know that these five *Partzufim* of *Atzilut*, *Atik*, *AA*, *AVI*, and *ZON* were established in permanence,<sup>28</sup> and no diminution applies to them (Item 126). *Atik* emerged at the level of *Keter*; *AA* at the level of *Hochma*; *AVI* at the level of *Bina*; and *ZON* at the level of *ZA*, *VAK* without a *Rosh*.

Thus, the *Kelim de AHP* that were sorted for them, from the period of *Gadlut*, were considered the completion of the first kind of ten *Sefirot*, by way of the point of *Holam* that shown in *Keter de Nekudim*. At that time *AVI*, too, were completed by the *Keter* and obtained illumination of *Kelim de AHP* (Item 134). Hence, even though *Atik*, *AA*, and *AVI* all had ten complete *Sefirot* at the *Rosh*, no *GAR* expanded from it to their *Gufim*. Even *Partzuf Atik* had only *VAK*, without a *Rosh*, at the *Guf*, and so did *AA* and *AVI*.

The reason for this is that the pure is sorted first. Hence, only the completion of the first kind of ten *Sefirot* was sorted in them, from the perspective of its ascension to the Upper One, that is, the illumination of the *Kelim de AHP*, which suffices to complete the ten *Sefirot* in the *Rosh*. But there is still no *Hitpashtut* from the *Rosh* to the *Guf*, since when *AVI* were included in *Keter de Nekudim*, they settled for the illumination of *AHP* by the power of *Keter*, and not at all for their *Hitpashtut* to their own place, from *Peh de Keter de Nekudim* downwards (Item 135). And since the bodies of *Atik* and *AA* and *AVI* were in *VAK* without a *Rosh*, it is all the more so with *ZON* themselves, considered the common *Guf de Atzilut* that emerged in *VAK* without a *Rosh*.

<sup>28</sup> Translator's note: "in permanence" is also referred to as "the constant state."



139) Yet, this was not so in AK. Rather, the whole quantity that emerged in the *Roshim* of the *Partzufim* of AK expanded to their *Gufim*, too. Hence, all five *Partzufim* of *Atzilut* are regarded as merely VAK of the *Partzufim* of AK. This is why they are called “the new MA” or “MA of the five *Partzufim* of AK,” that is, the level of ZA, which is MA without GAR. GAR are Galgala, AB, SAG, since the heart of the degree is measured according to its expansion to the *Guf*, from the *Peh* down. And since the first three *Partzufim* do not spread into the *Guf*, but only VAK without a *Rosh*, they are considered MA, which is the level of VAK without a *Rosh*, with respect to the five *Partzufim* de AK.

140) Thus, **Atik de Atzilut**, with the level of *Keter* at the *Rosh*, is considered VAK to *Partzuf Keter* de AK, and lacks *Neshama*, *Haya*, *Yechida* de *Keter* de AK. **AA de Atzilut**, having the level of *Hochma* at the *Rosh*, is considered VAK to *Partzuf AB* de AK, which is *Hochma*, lacking *Neshama*, *Haya*, *Yechida* de *AB* de AK.

**AVI de Atzilut**, with the level of *Bina* at the *Rosh*, are considered VAK of *Partzuf SAG* de AK, and lack *Neshama*, *Haya*, *Yechida* de *SAG* de AK. **ZON de Atzilut** are considered VAK de *Partzuf MA* and *BON* de AK, and lack *Neshama*, *Haya*, *Yechida* de *MA* and *BON* de AK. And **YESHSUT** and **ZON** are always on the same degree—one being the *Rosh* and the other being the *Guf*.

141) The completion of the *AHP* of the ten *Sefirot* of the second kind are sorted through raising *MAN* from good deeds of the lower ones. This means that they complete *AVI*, with respect to themselves, as in the point of *Shuruk*. At that time, *AVI* themselves lower the lower *Hey* from their *Nikvey Eynaim* and raise their *AHP* to them. Then they have the strength to bestow upon the *ZAT*, as well, which are *ZON*, that is, to the *Gufim* from Above downwards. This is because the *GE* de *ZON*, attached to the *AHP* de *AVI*, are drawn along with them to *AVI*, and receive the completion of their ten *Sefirot* from them (Item 94).

At that time, the full amount of *Mochin* in *AVI* are given to the *ZON* that rose along with them to their *AHP*, as well. Hence, when the five *Partzufim* de *Atzilut* receive this completion of the second kind, there is GAR to the *Gufim* of the first three *Partzufim*—*Atik*, *AA*, and *AVI de Atzilut*—as well as to *ZON* de *Atzilut*, the common *Guf* de *Atzilut*.

At that time, the five *Partzufim* of *Atzilut* rise and clothe the five *Partzufim* of AK. This is because during the *Hitpashtut* of GAR to the *Gufim* of the five *Partzufim* of *Atzilut*, they equalize with the five *Partzufim* of AK:

- *Atik de Atzilut* rises and clothes *Partzuf Keter* de AK
- *AA* clothes *AB* de AK

- AVI–SAG *de* AK
- And ZON clothes MA and BON *de* AK.

And then each of them receives *Neshama*, *Haya*, and *Yechida* from its corresponding *Behina* in AK.

142) Yet, with respect to ZON *de* Atzilut, these *Mochin* are regarded as merely the first kind of completion of ten *Sefirot*. This is because these *AHP* are not complete *AHP*, but mere illumination of *AHP*, which they receive through AVI while they are at the place of AVI. But in their expansion to their own place, they still lack their own *AHP* (Item 136).

For this reason, all the *Mochin* that ZON obtains in the 6,000 years are considered “*Mochin* of ascension,” since they can obtain *Mochin de* GAR only when they rise to the place of GAR, as then they are completed by them. But if they do not rise to the place of GAR, they cannot have *Mochin*, since the ZON still have to sort the second kind of *Mochin*, and this will happen only at the end of correction.

143) Thus we have explained that the *Mochin* of the five permanent *Partzufim* in Atzilut are from the first kind of sorting of *Kelim de* AVI. In the world of *Nekudim*, this illumination is called “illumination of *Tabur*” or “the point of *Holam*.” Even AVI have only the first kind of completion; hence, no illumination of GAR spreads from the *Roshim* of Atik, AA, and AVI to their own *Gufim* and to ZON, since ZAT *de* *Nekudim*, too, received none of that illumination of the *Holam* (Item 88).

And the *Mochin* of the 6,000 years, through the end of correction, which come through the lower ones’ raising of MAN, are considered sorting of *Kelim* to complete the second kind of ten *Sefirot de* AVI. In the world of *Nekudim*, this illumination is called “illumination of the *Yesod*” or “the point of *Shuruk*,” since then AVI raise their own *AHP*, to which the GE *de* ZAT are attached, as well. Hence, ZAT, too, receive *Mochin de* GAR in the place of AVI. Thus, these *Mochin* reach the *Gufim* of the five *Partzufim* of Atzilut and the common ZON, except they must be above, in the place of GAR, and clothe them.

In the future, at the end of correction, ZON will receive the completion of the second kind of ten *Sefirot*, and will lower the concluding lower *Hey* from their *Chazeh*, which is *Parsa de* Atzilut, to the place of *Sium Raglin de* AK (Item 136). At that time TNHY *de* ZON in BYA will connect to the degree of ZON *de* Atzilut, and *Sium Raglin de* Atzilut will equalize with *Sium Raglin de* AK. Then the Messiah King will appear, as it is written, “And His feet shall stand... upon

the mount of Olives.” Thus, it has been thoroughly clarified that there is no correction to the worlds during the 6,000 years, except through ascension.

### EXPLAINING THE THREE WORLDS BERIA, YETZIRA, AND ASSIYA

144) There are seven basic points to discern in the three worlds BYA:

1. From where was the place for these three worlds made?
2. The levels of the *Partzufim* BYA and the initial stance of the worlds when they were created and emanated from the *Nukva de Atzilut*.
3. All the levels from the added *Mochin* and the stance they had obtained prior to the sin of *Adam ha Rishon*.
4. The *Mochin* that remained in the *Partzufim* BYA and the place to which the worlds fell after they were flawed by the sin of *Adam ha Rishon*.
5. The *Mochin de Ima* that the *Partzufim* BYA received after their fall below *Parsa de Atzilut*.
6. The *Partzufim* of *Achor* of the five *Partzufim* of *Atzilut*, which descended and clothed the *Partzufim* BYA and became what is discerned as *Neshama* to *Neshama* for them.
7. The *Malchut de Atzilut* that descended and became *Atik* to the *Partzufim* BYA.

145) The first discernment has already been explained (Item 66): Because of the ascension of the ending *Malchut*, which was below the *Sium Raglin* of *AK*, to the place of *Chazeh de ZAT de Nekudot de SAG*, which occurred during *Tzimtzum Bet*, the two lower thirds of *Tifferet* and *NHYM* fell below the new point of *Sium* at *Chazeh de Nekudot*. Thus, they are no longer worthy of receiving the Upper Light, and the place of the three worlds BYA was made of them:

- The place of the world of *Beria* was made of the two lower thirds of *Tifferet*;
- The place of the world of *Yetzira* was made of the three *Sefirot* *NHY*;
- The place of the world of *Assiya* was made of *Malchut*.

146) The second discernment is the levels of the *Partzufim* BYA and their stance upon their exit and birth from the *Nukva de Atzilut*. Know that at that time, *ZA* had already obtained the *Behinat Haya* from *Aba*, and the *Nukva* had already obtained the *Behinat Neshama* from *Ima*.

And you already know that the *ZON* receive the *Mochin* from *AVI* only by ascension and clothing (Item 142). Hence, *ZA* clothes *Aba de Atzilut*, called Upper *AVI*, the *Nukva* clothes *Ima de Atzilut*, called *YESHSUT*, and then *Nukva de Atzilut* sorted and emanated the world of *Beria* with its five *Partzufim*.

147) And since the *Nukva* stands at *Ima*'s place, she is considered having *Ima*'s degree, since the lower one that rises to the Upper One becomes like it. Hence, the world of *Beria*, which was sorted by her, is considered the degree of *ZA*, since it is an inferior degree to the *Nukva*, considered *Ima*, and the one lower to *Ima* is *ZA*. Then the world of *Beria*, which stands at the place of *ZA de Atzilut*, is below *Nukva de Atzilut*, which was then considered *Ima de Atzilut*.

148) Thus, it is considered that the world of *Yetzira*, which was sorted and emanated by the world of *Beria*, is then at the degree of *Nukva de Atzilut*. This is because it is the degree below the world of *Beria*, which was then considered *ZA de Atzilut*. And the one below *ZA* is considered *Nukva*. However, not all ten *Sefirot* of the world of *Yetzira* are considered *Nukva de Atzilut*, but only the first four of *Yetzira*. The reason is that there are two states to the *Nukva*: face-to-face and back-to-back:

- When she is face-to-face with *ZA*, her level is equal to that of *ZA*;
- And when she is back-to-back, she occupies only the four *Sefirot TNHY de ZA*.

And since at that time the state of all the worlds was only back-to-back, there were only four *Sefirot* in the *Nukva*. Hence, the world of *Yetzira*, too, has only its first four *Sefirot* at the place of *Nukva de Atzilut*. And the bottom six of *Yetzira* were at the first six *Sefirot* of the current world of *Beria*, according to the qualities in the place of *BYA* in the first discernment (Item 145), where the worlds *BYA* fell after the sin of *Adam ha Rishon*, and this is now their permanent place.

149) The world of *Assiya*, which was sorted by the world of *Yetzira*, is considered the current degree of *Beria*. Since the world of *Yetzira* was previously at the degree of *Nukva de Atzilut*, the degree below it—the world of *Assiya*—is considered the current world of *Beria*. But since only the first four of *Yetzira* were considered *Nukva de Atzilut* and its lower six were in the world of *Beria*, as well, only the first four of the world of *Assiya* below it are regarded as the bottom four *Sefirot* of the world of *Beria*. And the bottom six of the world of *Assiya* were in the place of the first six of the current world of *Yetzira*.

At that time, the fourteen *Sefirot*—*NHYM* of the current *Yetzira* and all ten *Sefirot* of the current world of *Assiya*—were devoid of any *Kedusha* (holiness), and became *Mador ha Klipot* (the shell section). This is so because there were only *Klipot* (shells) in the place of these fourteen *Sefirot*, since the worlds of *Kedusha* ended at the place of *Chazeh* of the current world of *Yetzira*. Thus we have learned the levels of the *Partzufim BYA* and the place of their stance upon their first emergence.

150) Now we shall explain the third discernment—the levels of the *Partzufim* BYA and the stance they had had from the added *Mochin* prior to the sin of *Adam ha Rishon*. This is because through the illumination of the addition of Shabbat, they had two ascensions.

1. On the fifth hour on the eve of Shabbat, when *Adam ha Rishon* was born. At that time, the illumination of Shabbat begins to shine in the form of the fifth of the sixth day. At that time:

- ZA obtained *Behinat Yechida* and rose and clothed AA *de Atzilut*;
- And *Nukva*—*Behinat Haya*, and rose and clothed AVI *de Atzilut*;
- *Beria* rose to YESHSUT;
- The whole of *Yetzira* rose to ZA;
- The first four *Sefirot* of *Assiya* rose to the place of *Nukva de Atzilut*;
- And the bottom six of *Assiya* rose to the place of the first six of *Beria*.

2. On the eve of Shabbat, at dusk. Through the addition of Shabbat, the bottom six of *Assiya* rose to the place of *Nukva de Atzilut*, as well, and the worlds of *Yetzira* and *Assiya* stood in the world of *Atzilut*, in the place of *ZON de Atzilut*, in the form of face-to-face.

151) And now we shall explain the fourth discernment—the level of *Mochin* that remained in BYA, and the place to which they fell after the sin. Because of the flaw of the sin of the Tree of Knowledge, all the added *Mochin* that they had obtained through the two ascensions departed the worlds, and ZON returned to being VAK and *Nekuda*. And the three worlds BYA were left with merely the *Mochin* with which they initially emerged. The world of *Beria* was at the degree of ZA, which means VAK, and *Yetzira* and *Assiya* in the above-mentioned measure, too (Item 148).

Additionally, the discernment of *Atzilut* had completely left them and they fell below *Parsa de Atzilut*, to the quality of the place of BYA, prepared by *Tzimtzum Bet* (Item 145). Thus, the bottom four of *Yetzira* and the ten *Sefirot* of the world of *Assiya* fell and stood at the place of the fourteen *Sefirot* of the *Klipot* (Item 149), called *Mador ha Klipot*.

152) The fifth discernment is the *Mochin de Ima* that BYA received at the place to which they fell. After BYA departed *Atzilut* and fell below *Parsa de Atzilut*, they had only VAK (Item 151). Then YESHSUT clothed in *ZON de Atzilut*, and YESHSUT mated for the purpose of clothing in ZON, and imparted *Mochin de Neshama* to the *Partzufim* BYA in their place:

- The world of *Beria* received from them ten complete *Sefirot* at the level of *Bina*;

- The world of *Yetzira* received VAK from them;
- And the world of *Assiya*, only the discernment of back-to-back.

153) The sixth discernment is the *Neshama* to *Neshama*, which the *Partzufim* BYA obtained from the *Partzufim* of *Achor* of the five *Partzufim* of *Atzilut*. This is because during the lunar diminution, the *Partzuf* of *Achor de Nukva de Atzilut* fell and clothed in the *Partzufim* BYA. It contains three *Partzufim*, called *Ibur*, *Yenika*, *Mochin*.

- *Behinat* (discernment of) *Mochin* fell into *Beria*;
- *Behinat Yenika* fell into *Yetzira*;
- And *Behinat Ibur* fell into *Assiya*.

They became *Behinat Neshama* to *Neshama* to all the *Partzufim* BYA, which is considered *Haya*, with respect to them.

154) The seventh discernment is the *Nukva de Atzilut*, which became the *RADLA* and the illumination of *Yechida* in BYA. This is because it has been explained that during the lunar diminution, the three discernments—*Ibur*, *Yenika*, *Mochin*—of *Partzuf Achor de Nukva de Atzilut* fell and clothed in BYA. They are regarded as the *Achoraim* of the bottom nine of *Nukva*, which are *Ibur*, *Yenika*, and *Mochin*:

- *NHY* is called *Ibur*;
- *HGT* is called *Yenika*;
- *HBD* is called *Mochin*.

However, the *Achor* of *Behinat Keter de Nukva* became *Atik* to the *Partzufim* BYA, in a way that the Lights of the current *Partzufim* BYA are primarily from the remnants, left in them after the sin of *Adam ha Rishon*, which is the VAK of each of them (Item 151).

- They received *Behinat Neshama* from *Mochin de Ima* (Item 152);
- And they received *Behinat Neshama* to *Neshama*, which is *Behinat Haya*, from the bottom nine of *Partzuf Achor de Nukva*;
- And they received *Behinat Yechida* from *Behinat Achor de Keter de Nukva de Atzilut*.

## EXPLAINING THE ASCENSIONS OF THE WORLDS

155) The main difference between the *Partzufim* of *AK* and the *Partzufim* of the world of *Atzilut* is that the *Partzufim* of *AK* are from *Tzimtzum Aleph*, where each degree contains ten complete *Sefirot*. Also, there is only one *Kli* in the ten *Sefirot*—the *Kli* of *Malchut*, but the first nine *Sefirot* are only considered Lights.



The *Partzufim* of *Atzilut*, however, are from *Tzimtzum Bet*, as it is written, “in the day that the Lord God made earth and heaven,” when He associated *Rachamim* (mercy) with *Din* (judgment) (Item 59). *Midat ha Din* (quality of judgment), which is *Malchut*, rose and connected to *Bina*, which is *Midat ha Rachamim* (quality of mercy), and they were conjoined. Thus, a new *Sium* was placed over the Upper Light in *Bina*’s place. The *Malchut* that ends the *Guf* rose to *Bina de Guf*, which is *Tifferet*, at the place of the *Chazeh*, and the coupling *Malchut* at the *Peh de Rosh* rose to the *Bina de Rosh*, called *Nikvey Eynaim*.

Thus, the level of the *Partzufim* diminished into *GE*, which are *Keter Hochma* in *Kelim*, at the level of *VAK* without a *Rosh*, which is *Nefesh Ruach* in *Lights* (Item 74). Hence, they are deficient of the *AHP de Kelim*, which are *Bina* and *ZON*, and the *Lights Neshama, Haya*, and *Yechida*.

156) It has been explained (Item 124) that by raising *MAN* for the second *Ibur*, the *Partzufim* of *Atzilut* obtained the illumination of *Mochin* from *AB SAG de AK*, which lowers the lower *Hey* from *Nikvey Eynaim* back to her place at the *Peh*, as in *Tzimtzum Aleph*. Thus, they regain the *AHP de Kelim* and the *Neshama, Haya, Yechida* of *Lights*. Yet, this helped only to the ten *Sefirot* of the *Rosh* of the *Partzufim*, but not to their *Gufim*, since these *Mochin* did not spread from the *Peh* down to their *Gufim* (Item 138).

Therefore, even after the *Mochin de Gadlut*, the *Gufim* remained in *Tzimtzum Bet*, as during the *Katnut*. For this reason, all five *Partzufim de Atzilut* are considered to have only the level of the ten *Sefirot* that emerge on *Aviut* of *Behina Aleph*, the level of *ZA, VAK* without a *Rosh*, called “the level of *MA*.” They clothe the level of *MA* of the five *Partzufim* of *AK*, that is, from *Tabur* of the five *Partzufim* of *AK* downwards.

157) Thus, ***Partzuf Atik de Atzilut*** clothes *Partzuf Keter de AK* from its *Tabur* down, and receives its bounty from the level of *MA* of *Partzuf Keter de AK*, which is there. ***Partzuf AA de Atzilut*** clothes *Partzuf AB de AK* from *Tabur* down and receives its bounty from the level of *MA de AB de AK*, which is there. ***AVI de Atzilut*** clothe *Partzuf SAG de AK* from *Tabur* down, and receive their bounty from the level of *MA de SAG*, which is there. ***ZON de Atzilut*** clothe *Partzuf MA* and *BON de AK* from *Tabur* down, and receive their bounty from the level of *MA* of *Partzuf MA* and *BON de AK*.

Thus, each of the five *Partzufim* of *Atzilut* receives from its corresponding *Partzuf* in *AK*, only *VAK* without a *Rosh*, called “the level of *MA*.” And even though there is *GAR* in the *Roshim* of the five *Partzufim* of *Atzilut*, only the



*Mochin* that expand from the *Peh* down into their *Gufim*, which are merely VAK without a *Rosh*, are taken into consideration (Item 139).

158) This does not mean that each of the five *Partzufim* of *Atzilut* clothes its corresponding *Behina* (discernment) in AK. This is impossible, since the five *Partzufim* of *Atzilut* clothe one atop the other, and so do the five *Partzufim* of *Atzilut*. Rather, this means that the level of each *Partzuf* of the *Partzufim* of *Atzilut* is aiming towards its corresponding *Behina* in the five *Partzufim* of AK, from which it receives its bounty (*Hallan*, Image no. 3).

159) For the *Mochin* to flow from the *Peh* down to the *Gufim* of the five *Partzufim* of *Atzilut*, it has been explained (Item 141) that raising MAN from the lower ones is required. This is because then the completion of the ten *Sefirot* of the second kind are given to them, which suffices for the *Gufim*, as well.

And there are three discernments in these MAN that the lower ones raise:

- When they raise MAN from *Aviut de Behina Bet*, ten *Sefirot* at the level of *Bina* emerge, called “the level of SAG.” These are *Mochin* of Light of *Neshama*.
- When they raise MAN from *Aviut de Behina Gimel*, ten *Sefirot* at the level of *Hochma* emerge, called “the level of AB.” These are *Mochin* of the Light of *Haya*.
- When they raise MAN from *Aviut de Behina Dalet*, ten *Sefirot* at the level of *Keter* emerge, called “the level of Galgalta.” These are *Mochin* of the Light of *Yechida* (Item 29).

160) Know that the lower ones that are suitable for raising MAN are only considered NRN (*Nefesh*, *Ruach*, *Neshama*) *de Tzadikim* (righteous), which are already included in BYA and can raise MAN to ZON *de Atzilut*, considered their Upper One. At that time the ZON raise MAN to their Upper One, which are AVI, and AVI Higher still, until they reach the *Partzufim* of AK. Then the Upper Light descends from *Ein Sof* to the *Partzufim* of AK on the MAN that rose there, and the level of ten *Sefirot* emerges, according to the measure of *Aviut* of the MAN that they raised.

- If it is from *Behina Bet*, it is at the level of *Neshama*;
- If it is from *Behina Gimel*, it is the level of *Haya*.

And from there, the *Mochin* descend degree by degree through the *Partzufim* of AK, until they arrive at the *Partzufim* of *Atzilut*. And they also travel degree by degree, through all the *Partzufim* of *Atzilut*, until they arrive at the *Partzufim* ZON

*de Atzilut*, which impart these *Mochin* upon the *NRN de Tzadikim* that raised these MAN from *BYA*.

And this is the rule: any initiation of *Mochin* comes only from *Ein Sof*, and no degree can raise MAN or receive bounty except from its adjacent Upper One.

161) This tells you that it is impossible for the lower ones to receive anything from *ZON de Atzilut* before all the Higher *Partzufim* in the world of *Atzilut* and the world of *AK* are brought into *Gadlut* by them. This is because it has been explained that there is no initiation of *Mochin* except from *Ein Sof*.

Yet, the *NRN de Tzadikim* can only receive them from their adjacent Upper One, which are *ZON de Atzilut*. Hence, the *Mochin* must cascade through the Upper Worlds and *Partzufim*, until they reach the *ZON*, which then give to the *NRN de Tzadikim*.

You already know that there is no absence in the spiritual, and that transference from place to place does not mean becoming absent from the first place and arriving at the next place, as in corporeality. Rather, they remain in the first place even after they have moved and arrived at the next place, as though lighting one candle from another, without the first being deficient.

Moreover, the rule is that the essence and the root of the Light remains in the first place, and only a branch of it extends to the next place. Now you can see that the bounty that traverses the Upper Ones until it reaches the *NRN de Tzadikim* remains in each degree it had traversed. Thus, all the degrees grow because of the bounty that they pass onto the *NRN de Tzadikim*.

162) Now you can understand how the actions of the lower ones cause ascents and descents in the Upper *Partzufim* and worlds. This is because when they better their deeds and raise MAN and extend bounty, all the worlds and degrees through which the bounty passed grow and rise Higher, because of the bounty that they pass. And when they corrupt their deeds once more, the MAN is corrupted, and the *Mochin* depart the Higher degrees, too, since the transference of bounty from them to the lower ones stops, and they descend once more to their permanent state as in the beginning.

163) And now we shall explain the order of the ascensions of the five *Partzufim* of *Atzilut* to the five *Partzufim* of *AK*, and the three worlds *BYA* to *YESHSUT* and *ZON de Atzilut*, beginning with their constant state and up to the level that can be reached during the 6,000 years before the end of correction. Overall, there are three ascensions, but they are divided into many details.

The constant state of the worlds AK and ABYA has already been explained above: the first *Partzuf* that was emanated after *Tzimtzum Aleph* is *Partzuf Galgulta de AK*, clothed by the four *Partzufim* of AK: AB, SAG, MA, and BON, and the *Sium Raglin* of AK is above the point of this world (Items 27, 31). It is circled by the surroundings of AK from *Ein Sof*, whose magnitude is infinite and immeasurable (Item 32). And just as *Ein Sof* surrounds it, it clothes within it, and it is called “the line of *Ein Sof*.”

164) And within MA and BON *de AK* lies *Partzuf TNHVM de AK*, called *Nekudot de SAG de AK* (Item 63, 66). During *Tzimtzum Bet*, the ending *Malchut*, which stood above the point of this world, rose and determined its place at the *Chazeh* of this *Partzuf*, below its Upper third of *Tifferet*, where it created a new *Sium* on the Upper Light, so it would not spread from there down. This new *Sium* is called “*Parsa below Atzilut*” (Item 68).

Also, these *Sefirot* from the *Chazeh* down of *Partzuf Nekudot de SAG de AK* that remained below the *Parsa* became a place for the three worlds BYA:

- The two thirds of *Tifferet* through the *Chazeh* became the place of the world of *Beria*;
- *NHY* became the place of the world of *Yetzira*;
- And *Malchut*, the place of the world of *Assiya* (Item 67).

It turns out that the place of the three worlds BYA begins below the *Parsa* and ends above the point of this world.

165) Thus, the four worlds, *Atzilut*, *Beria*, *Yetzira*, and *Assiya* begin from the place below *Tabur de AK* and end above the point of this world. This is because the five *Partzufim* of the world of *Atzilut* begin from the place below *Tabur de AK*, and end above the *Parsa*. And from the *Parsa* down to this world stand the three worlds BYA. This is the permanent state of the worlds AK and ABYA, and there will never be any diminution in them.

And it has already been explained (Item 138) that in that state, there is only *Behinat VAK* without a *Rosh* in all the *Partzufim* and the worlds. This is so because even in the first three *Partzufim* of *Atzilut*, in whose *Roshim* there is GAR, they are still not imparted from their *Peh* downwards, and all the *Gufim* are VAK without a *Rosh*, all the more so in the *Partzufim* BYA. Even the *Partzufim* of AK, with respect to their surroundings, are regarded as lacking GAR (Item 32).

166) Hence, over all there are three ascensions to complete the worlds in the three levels, *Neshama*, *Haya*, and *Yechida*, which they lack. And these ascensions depend on the lower ones' raising of MAN.

The first ascension is when the lower ones raise MAN from the *Behinat Aviut* of *Behina Bet*. At that time, the AHP of the level of *Bina* and *Neshama*, with respect to the ten *Sefirot* of the second kind, are sorted, from the illumination of the point of *Shuruk* (Item 135). These *Mochin* shine to the ZAT and the *Gufim*, as well, like in the *Partzufim* of AK, when the full quantity that exists in the ten *Sefirot* in the *Roshim* of the *Partzufim* of AK traverses and spreads to the *Gufim*, as well.

167) It turns out that when these *Mochin* travel through the *Partzufim* of *Atzilut*, each of the five *Partzufim* of *Atzilut* receives *Mochin de Bina* and *Neshama*, called *Mochin de SAG*, which illuminate GAR to their *Partzufim*, as well, as in AK. Hence, it is then considered that they grow and rise and clothe the five *Partzufim* of AK, to the extent of the *Mochin* that they achieved.

168) Thus, when *Partzuf Atik de Atzilut* obtained these *Mochin de Bina*, it rises and clothes *Partzuf Bina de AK*, opposite the level of *SAG de Partzuf Galgalta de AK*, from which it receives its *Behinat Neshama de Yechida de AK*, which shines for his ZAT, too.

And when the **Mochin** come to **Partzuf AA de Atzilut**, it ascends and clothes the *Rosh de Atik* of the constant state, opposite the level of *SAG de Partzuf AB de AK*, from which it receives *Behinat Neshama de Haya de AK*, which shines for its ZAT. And when the **Mochin** come to **Partzuf AVI de Atzilut**, it ascends and clothes the constant GAR de AA, opposite the level of *Bina de SAG de AK*, from which it receives *Behinat Neshama de Neshama de AK*, which shines to their ZAT, too. And when these **Mochin** come to the **YESHSUT** and **ZON de Atzilut**, they ascend and clothe the constant AVI, opposite the level of *Bina de Partzuf MA* and *BON de AK*, from which they receive *Behinat Neshama de Nefesh Ruach de AK*. Then the NRN de Tzadikim receive the *Mochin de Neshama de Atzilut*.

And when the **Mochin** come to the **Partzufim** of the world of **Beria**, the world of *Beria* ascends and clothes *Nukva de Atzilut*, from which it receives *Behinat Nefesh de Atzilut*. And when the **Mochin** come to the world of **Yetzira**, it ascends and clothes the constant world of *Beria*, from which it receives *Behinat Neshama* and *GAR de Beria*. And when the **Mochin** come to the world of **Assiya**, it ascends and clothes the world of *Yetzira*, from which it receives *Behinat Mochin de VAK* that are in *Yetzira*. Thus we have explained the first ascension that each *Partzuf* in ABYA obtained by the MAN de *Behina Bet*, which the lower ones raised (*Hallan*, Image no 7).

169) The second ascension occurs when the lower ones raise MAN from *Aviut de Behina Gimel*. At that time the AHP of the level of *Hochma* and *Haya* are sorted with respect to the completion of the second kind of ten *Sefirot*. These *Mochin* shine for the ZAT and the *Gufim*, too, as in the *Partzufim* of AK. And when the *Mochin* pass through the *Partzufim* ABYA, each *Partzuf* rises and grows through them, according to the *Mochin* it had attained.

170) Thus, when the **Mochin** came to **Partzuf Atik de Atzilut**, it rose and clothed the GAR of *Partzuf Hochma de AK*, called AB de AK, opposite the level of AB de *Galgalta de AK*, from which it receives the Light of *Haya de Yechida*. And when the **Mochin** reach **Partzuf AA de Atzilut**, it rises and clothes GAR de SAG de AK, opposite the level of AB de *Partzuf AB de AK*, from which it receives the Light of *Haya de Haya de AK*. And when the **Mochin** reach the **Partzufim AVI de Atzilut**, they rise and clothe the constant GAR de Atik, opposite the level of AB of *Partzuf SAG de AK*, from which they receive the Light of *Haya de Neshama de AK*, which shines for the ZAT and the *Gufim*, as well. And when the **Mochin** reach **YESHSUT de Atzilut**, they rise and clothe the constant GAR de AA, opposite the level of AB de MA de AK, from which they receive the Light of *Haya de MA de AK*. And when the **Mochin** reach **ZON de Atzilut**, they rise to GAR de AVI, opposite the level of AB de BON de AK, from which they receive the Light of *Haya de BON de AK*. Also, they receive the souls of the righteous from ZON.

And when the **Mochin** reach the world of **Beria**, it rises and clothes ZA de *Atzilut*, from which it receives *Behinat Ruach de Atzilut*. And when the **Mochin** reach the world of **Yetzira**, *Yetzira* ascends and clothes *Nukva de Atzilut*, and receives from her the Light of *Nefesh de Atzilut*. And when the **Mochin** reach the world of **Assiya**, it rises and clothes the world of *Beria*, and receives from it *Behinat GAR* and *Neshama de Beria*. At that time, the world of *Assiya* is completed with the full NRN de BYA. Thus we have explained the second ascension of each *Partzuf* of the *Partzufim* ABYA that rose and grew by the MAN of *Behina Gimel*, which the NRN de *Tzadikim* raised. (Hallan, Image no. 8)

171) The third ascension is when the lower ones raise MAN from *Aviut* of *Behina Dalet*. At that time the AHP of the level of *Keter de Yechida* are sorted, with respect to the completion of the second kind of ten *Sefirot*. These *Mochin* shine to the ZAT and their *Gufim*, too, as in the *Partzufim* of AK. And when these *Mochin* traverse the *Partzufim* ABYA, each *Partzuf* rises, grows, and clothes its Superior, according to the measure of that *Mochin*.

172) Thus, when the **Mochin** reach **Partzuf Atik de Atzilut**, it rises and clothes the GAR of *Partzuf Galgulta de AK*, and receives its Light of *Yechida de Yechida* from there. And when the **Mochin** reach **Partzuf AA de Atzilut**, it rises and clothes the GAR de *Partzuf AB de AK*, and receives the Light of *Yechida de Haya de AK* from there. And when the **Mochin** reach **Partzuf AVI de Atzilut**, they rise and clothe GAR de *SAG de AK*, and receive the Light of *Yechida de Neshama de AK* from there. And when the **Mochin** reach **Partzuf YESHSUT**, they rise and clothe the GAR de *MA de AK*, and receive the Light of *Yechida de MA de AK* from there. And when the **Mochin** reach **ZON de Atzilut**, they rise and clothe GAR de *BON de AK*, and receive the Light of *Yechida de BON de AK* from there. And then the *NRN de Tzadikim* receive the Light of *Yechida* from the *ZON de Atzilut*.

And when the **Mochin** reach the world of **Beria**, it rises and clothes *Partzuf YESHSUT de Atzilut*, and receives *Neshama de Atzilut* from there. And when the **Mochin** reach the world of **Yetzira**, it rises and clothes *Partzuf ZA de Atzilut*, and receives *Behinat Ruach de Atzilut* from it. And when the **Mochin** reach the world of **Assiya**, it rises and clothes *Nukva de Atzilut*, and receives *Behinat Light of Nefesh de Atzilut* from her (*Hallan*, Image no. 9).

173) It turns out that now, during the third ascension, the five *Partzufim* of *Atzilut* have each been completed with three levels, *Neshama*, *Haya*, and *Yechida* from *AK*, which they lacked in the constant state. It is therefore considered that these five *Partzufim* rose and clothed the five *Partzufim* of *AK*, each in its corresponding *Behina* in the *Partzufim* of *AK*.

Also, the *NRN de Tzadikim* received the GAR that they lacked. The three worlds *BYA* that were under the *Parsa de Atzilut* had only *NRN* of Light of *Hassadim* in the constant state, departed from *Hochma* by the force of the *Parsa* atop them. Now, however, they have risen above the *Parsa* and clothed *YESHSUT* and *ZON de Atzilut*, and have *NRN de Atzilut*, when the Light of *Hochma* shines in their *Hassadim*.

174) We should know that the *NRN de Tzadikim* permanently clothe only the *Partzufim BYA* below the *Parsa*:

- *Nefesh* clothes the ten *Sefirot* of *Assiya*;
- *Ruach*—the ten *Sefirot* of *Yetzira*;
- And *Neshama*—the ten *Sefirot* of *Beria*.

It turns out that although they receive from *ZON de Atzilut*, it still reaches them only through the *Partzufim BYA*, which clothe over them. Thus, the



*NRN de Tzadikim*, too, rise along with the ascensions of the three worlds *BYA*. It turns out that the worlds *BYA*, too, grow only according to the measure of reception of abundance by the *NRN de Tzadikim*, that is, according to the *MAN*, sorted by them.

175) Thus, it has been made clear that in the constant state, there is only *VAK* without a *Rosh* in all the worlds and *Partzufim*, each according to its *Behina*. Even the *NRN de Tzadikim* are only considered *VAK*, since although they have *GAR de Neshama* from the world of *Beria*, these *GAR* are regarded as *VAK*, compared to the world of *Atzilut*, since they are considered Light of *Hassadim*, separated from *Hochma*.

Also, the *Partzufim* of *Atzilut*, although there is *GAR* in their *Roshim*, they are merely regarded as *VAK*, since they do not shine to the *Gufim*. And all the *Mochin* that reach the worlds, which are more than the *VAK*, come only through the *MAN* that the *Tzadikim* (righteous) raise.

Yet, these *Mochin* can only be accepted in the *Partzufim* through the ascension of the lower one to the place of the Upper One. This is so because although they are considered completion of the second kind of ten *Sefirot*, with respect to the *Gufim* and the *ZAT* themselves, they are still regarded as sorting of *AHP* of the first kind, which are not completed in their own place, but only when they are at the place of the Upper One (Item 142). Hence, the five *Partzufim* of *Atzilut* cannot receive *Neshama*, *Haya*, and *Yechida de AK*, except when they rise and clothe them.

Also, the *NRN* and the three worlds *BYA* cannot receive *NRN de Atzilut*, except when they ascend and clothe *YESHSUT* and *ZON de Atzilut*. This is because these *AHP* of the second kind, which belong to *ZAT*, and expand from Above downwards to the place of *ZAT*, will only be sorted at the end of correction. Hence, when the three worlds *BYA* rise and clothe *YESHSUT* and *ZON de Atzilut*, their constant place, from *Parsa* downwards, remains utterly vacant of any Light of *Kedusha*.

And there is a difference between from the *Chazeh* upwards of the world of *Yetzira*, and from its *Chazeh* downwards. This is because it has been explained above that from the *Chazeh* of the world of *Yetzira* downwards, it is the permanent place of the *Klipot* (Item 149). But because of the flaw of the sin of *Adam ha Rishon*, the bottom four of *Yetzira* of *Kedusha* and the ten *Sefirot* of *Assiya* of *Kedusha* descended and clothed there (Item 156). Hence, during the ascensions of *BYA* to *Atzilut*, there is neither *Kedusha* nor *Klipot* from the *Chazeh de Yetzira*



upwards. But from the *Chazeh de Yetzira* downwards, there are *Klipot*, as this is their section.

176) And since the additional *Mochin* from the levels of VAK come only through MAN of the lower ones, they are not constantly present in the *Partzufim*, as they are dependent on the actions of the lower ones. When they corrupt their actions, the *Mochin* leave (Item 162). However, the constant *Mochin* in the *Partzufim*, which were established by the force of the Emanator Himself, will never suffer any change, since they are not augmented by the lower ones, and are hence not flawed by them.

177) Do not wonder about AA de BON being considered *Keter de Atzilut*, and AVI as AB (Item 130). This is because AA is the bottom half of *Keter de BON*, and AVI are the bottom half of *HB de Nekudim*. Hence, its corresponding *Behina de AA* in AK should have been *Partzuf Keter de AK*, and the *Behina* corresponding AVI in AK should have been AB de AK.

The answer is that the *Partzufim* of BON are females, having no reception of their own, except what the males—the *Partzufim* of MA—impart them. Hence, all these discernments in the ascensions, which mean obtaining *Mochin* from the Upper One, are discerned only in the males, which are the *Partzufim* of MA. And since AA de MA does not have anything from *Behinat Keter*, but only the level of *Hochma*, and AVI de MA have nothing of *Behinat Hochma*, but only the level of *Bina* (Item 126), it is considered that their corresponding *Behina* in AK is AB de AK to AA, and SAG de AK to AVI. And *Partzuf Keter de AK* relates only to Atik, which took the whole of the level of *Keter de MA*.

178) You should also note what is said, that the ladder of degrees, as they are in the permanent *Mochin*, never changes by all these ascensions. After all, it has been explained that the reason for all these ascents was that the *NRN de Tzadikim*, which stand at BYA, cannot receive anything before all the Higher *Partzufim* transfer it to them from *Ein Sof*. To that extent, the Upper Ones themselves, through *Ein Sof*, grow and ascend, as well, each to their own Upper One (Item 161).

It turns out that to the extent that one degree rises, all the degrees through *Ein Sof* must rise, as well. For example, when ZON rise from their constant state, below *Tabur de AA*, clothing the *Chazeh de AA* downwards, then AA, too, rose one degree above his constant state, from *Peh de Atik* downwards, clothing GAR de Atik. Following him, all his internal degrees rose, too: his HGT rose to the place of the constant GAR, and his from the *Chazeh* to *Tabur* rose to the place

of the constant *HGT*, and his from the *Tabur* down rose to the place from the *Chazeh* through *Tabur*.

Accordingly, *ZON*, which rose to the place from the *Chazeh* through *Tabur* of the constant *AA*, is still below *Tabur de AA*. This is because at that time, the below *Tabur de AA* had already ascended to the place from the *Chazeh* to *Tabur*. (*Hallan*, Image no. 4: the ascensions of *ZON* in the constant state of the five *Partzufim* of *Atzilut*, which rise and clothe during the obtainment of *Neshama* to *GAR de YESHSUT*, over the from *Peh de AVI* downwards, over the from *Chazeh de AA* downwards.)

However, all the *Partzufim* of *Atzilut* rise at that time (*Hallan*, Image no. 7). For this reason, you will find that there, the *ZON* still clothes *YESHSUT* from the *Peh* down, atop from *Chazeh de AVI* downwards, atop from *Tabur de AA* downwards. Thus, the ladder of degrees has not changed at all by the ascension. And it is likewise in all the ascensions (*Hallan*, Images no. 3-last).

179) We should also know that even after the ascension of the *Partzufim*, they leave their entire degree in the permanent place, or in the place they were in the beginning, since there is no absence in the spiritual (Item 96). Thus, when *GAR de AVI* rise to *GAR de AA*, *GAR de AVI* still remain in the permanent place from *Peh de AA* downwards. And *YESHSUT* rise atop the *HGT* of the raised *AVI*, and receive from the actual *GAR de AVI*, which were there prior to the ascension.

Moreover, it is considered that there are three degrees together there. The raised *GAR de AVI* stand at the place of the constant *GAR de AA*, and bestow upon their permanent place from *Peh de AA* downwards, where *YESHSUT* are now present. Thus, *GAR de AA* and *AVI* and *YESHSUT* illuminate at the same time in the same place.

This is also the manner with all the *Partzufim de AK* and *ABYA* during the ascensions. For this reason, when a *Partzuf* ascends, we should always note the meaning of the ascension with respect to the Upper Ones in their constant state, and its value towards the Upper Ones, who also rose by one degree. (Examine all that in the book *Hallan*. In Image no. 3, you will find the state of the *Partzufim* in their constant state. And in Images 4-6 you will find the three ascensions of *ZA* by the value of the five constant *Partzufim* of *Atzilut*. In images 7-9 you will find the three ascensions of all five *Partzufim* of *Atzilut*, by the value of the five permanent *Partzufim* of *AK*. And in images 10-12 you will find the three ascensions of all five *Partzufim* of *AK* in relation to the line of the permanent *Ein Sof*.)

### THE DIVISION OF EACH PARTZUF INTO KETER AND ABYA

180) We should know that the general and the particular are equal. Also, what is discerned in the general, is also present in its details, and even in the smallest detail that can be. Also, the general reality is discerned in five worlds, AK and ABYA, where the world of AK is considered the *Keter* of the worlds, and the four worlds ABYA are regarded as *HB ZON* (Item 3). Similarly, there is not a single item in all four worlds ABYA that does not comprise these five: The *Rosh* of each *Partzuf* is considered its *Keter*, corresponding to the world of AK; and the *Guf*, from *Peh* to *Chazeh* is considered the *Atzilut* in it. From the place of *Chazeh* through *Tabur*, it is considered its *Beria*, and from *Tabur* down to its *Sium Raglin*, it is considered its *Yetzira* and *Assiya*.

181) And you should know that there are many appellations to the ten *Sefirot* KHB, HGT, NYHM. Sometimes they are called GE and AHP, or KHB and ZON, or NRNHY, or the tip of the *Yod* and the four letters, *Yod*, *Hey*, *Vav*, *Hey*, or simple *HaVaYaH* and AB, SAG, MA, and BON, being the four kinds of fillings in *HaVaYaH*:

- The filling of AB is *Yod*, *Hey*, *Viv*, *Hey* (the *Aleph* in *Vav* is replaced by a *Yod*);
- The filling of SAG is *Yod*, *Hey*, *Vav*, *Hey*;
- The filling of MA is *Yod*, *He* (*Aleph* replaces the *Yod*), *Vav*, *He*;
- The filling of BON is *Yod*, *Heh* (*Hey* replaces the *Yod*), *Vav*, *Heh*;

They are also called AA, AVI, and ZON. AA is *Keter*, *Aba* is *Hochma*, *Ima* is *Bina*, *ZA* is *HGT NYH*, and *Nukva de ZA* is *Malchut*.

And they are also called AK and ABYA, or *Keter* and ABYA. *Malchut de Keter* is called *Peh*, *Malchut de Atzilut* is called *Chazeh*, *Malchut de Beria* is called *Tabur*, *Malchut de Yetzira* is called *Ateret Yesod*, and the general *Malchut* is called *Sium Raglin*.

182) Know that you should always distinguish two instructions in these different names of the ten *Sefirot*:

1. Its equality to the *Sefira* to which it relates;
2. How it differs from that *Sefira* to which it relates, for which its name changed in the specific appellation.

For example, *Keter* of the ten *Sefirot* of Direct Light is *Ein Sof*, and each *Rosh* of a *Partzuf* is also called *Keter*. Similarly, all five *Partzufim* of AK are called *Keter*, too. *Partzuf Atik* is also called *Keter*, and AA is also called *Keter*. Hence, we should consider this: if they are all *Keter*, why do their names change to be called by these appellations? And also, if they all relate to *Keter*, should they not be equal to *Keter*?

Indeed, in a sense, they are all equal to *Keter*, as they are considered *Ein Sof*, for the rule is that as long as the Upper Light has not clothed in a *Kli*, it is considered *Ein Sof*. Hence, all five *Partzufim* of AK are regarded as Light without a *Kli* with respect to the world of *Tikkun*, since we have no perception in the *Kelim de Tzimtzum Aleph*. For this reason, for us, its Lights are considered *Ein Sof*.

Also, *Atik* and *AA de Atzilut* are both considered *Keter de Nekudim*. Yet, from a different angle, they are remote from one another, since *Keter de Ohr Yashar* is one *Sefira*, but in AK it contains five complete *Partzufim*, each of which contains *Rosh*, *Toch*, *Sof* (Item 142). Also, *Partzuf Atik* is only half of the Upper half of *Keter de Nekudim*, and *Partzuf AA* is half of the bottom half of *Keter de Nekudim* (Item 129). Similarly, these two instructions should be discerned in all the appellations of the *Sefirot*.

183) Know that the special instruction in these appellations of the ten *Sefirot* named *Keter* and *ABYA* is to show that it refers to the division of the ten *Sefirot* into *Kelim de Panim* and *Kelim de Achoraim*, made because of *Tzimtzum Bet* (Item 60). At that time, the ending *Malchut* rose to the place of *Bina de Guf*, called “*Tifferet* at the place of the *Chazeh*,” where she ended the degree and created a new *Sium*, called “*Parsa* below the *Atzilut*” (Item 68).

And the *Kelim* from the *Chazeh* down went outside of *Atzilut*, and they are called *BYA*. The two thirds of *Tifferet* from *Chazeh* to *Sium* are called *Beria*; *NHY* are called *Yetzira*; and *Malchut* is called *Assiya*. It has also been explained that for this reason, each degree was divided into *Kelim de Panim* and *Kelim de Achoraim*: from the *Chazeh* upwards it is called *Kelim de Panim*, and from the *Chazeh* downwards it is called *Kelim de Achoraim*.

184) Hence, this discernment of the *Parsa* at the place of the *Chazeh* splits the degree into four special *Behinot*, called *ABYA*: *Atzilut*—through the *Chazeh*, and *BYA*—from the *Chazeh* down. And the beginning of the distinction is in AK itself. But there, the *Parsa* descended through its *Tabur* (Item 68); hence, the *Atzilut* in it is the *AB SAG* that end above its *Tabur*.

From its *Tabur* down it is its *BYA*, the place of the two *Partzufim* *MA* and *BON* in it. This is how the five *Partzufim* of AK are divided into *ABYA* by the force of the *Sium* of *Tzimtzum Bet*, called *Parsa*: *Galgalta* is the *Rosh*, *AB SAG* through its *Tabur* are *Atzilut*, and the *MA* and *BON* from its *Tabur* down is *BYA*.

185) Similarly, all five *Partzufim* of the world of *Atzilut* are divided into their own *Keter* and *ABYA*:

- *AA* is the *Rosh* of the whole of *Atzilut*.

- The Upper AVI, which are AB, clothing from *Peh de AA* down to the *Chazeh*, are *Atzilut*. And there, at the point of *Chazeh*, stands *Parsa*, which ends the *Behinat Atzilut* of the world of *Atzilut*.
- YESHSUT, which are SAG, clothing from *Chazeh de AA* through its *Tabur*, are *Beria de Atzilut*.
- ZON, which are MA and BON, clothing from *Tabur de AA* through the *Sium* of *Atzilut*, are *Yetzira* and *Assiya de Atzilut*.

Thus, the world of *Atzilut*, too, with its five *Partzufim*, is divided into *Rosh* and *ABYA*, as do the five *Partzufim* of *AK*. But here stands the *Parsa* at its place in *Chazeh de AA*, which is its true place (Item 127).

186) However, in the worlds in general, all three *Partzufim Galgala*, AB, SAG *de AK* are regarded as the general *Rosh*. And the five *Partzufim* of the world of *Atzilut*, which clothe from *Tabur de AK* down to the general *Parsa*, being the *Parsa* that was made at the *Chazeh de Nekudot de SAG* (Item 66), are the general *Atzilut*. And the general three worlds *BYA* stand from *Parsa* down (Items 67-68).

187) In this very way, each particular degree in each of the worlds *ABYA* is divided into *Rosh* and *ABYA*, even *Malchut de Malchut de Assiya*, because it contains a *Rosh* and a *Guf*.

- The *Guf* is divided into *Chazeh*, *Tabur*, and *Sium Raglin*.
- The *Parsa*, below the *Atzilut* of that degree, stands at its *Chazeh* and ends the *Atzilut*.
- From *Chazeh* to *Tabur*, it is considered the *Beria* of the degree, which the point of *Tabur* concludes.
- From *Tabur* down to its *Sium Raglin*, it is considered *Yetzira* and *Assiya* of the degree.

And with respect to the *Sefirot*, HGT through *Chazeh* are considered *Atzilut*; the two bottom thirds of *Tifferet* from *Chazeh* to *Tabur* are considered *Beria*; *NHY* is *Yetzira*, and *Malchut* is *Assiya*.

188) For this reason, the *Rosh* of each degree is ascribed to *Behinat Keter*, or *Yechida*, or *Partzuf Galgala*. The *Atzilut* in it, from *Peh* to *Chazeh*, is ascribed to *Hochma*, to *Ohr Haya*, or to *Partzuf AB*. The *Beria* in it, from *Chazeh* to *Tabur*, is ascribed to *Bina*, to *Ohr Neshama*, or to *Partzuf SAG*. And the *Yetzira* and *Assiya* in it, from *Tabur* downwards, are ascribed to *ZON*, to *Lights Ruach Nefesh*, or to *Partzuf MA* and *BON*. (Examine the book, *Hallan*, from Image no. 3 onwards, how each *Partzuf* is divided by these *Behinot*.)



# HAILAN (THE TREE)

## *Illustrations and References*

### DIAGRAM 1

- Item 1 depicts the *Rosh, Toch, Sof* of *Partzuf Keter de AK*.
- Item 2 depicts *Partzuf AB de AK* in *Rosh, Toch, Sof* and how it clothes *Partzuf Keter de AK* from its *Peh* down.
- Item 3 depicts *Partzuf SAG de AK* in *Rosh, Toch, Sof* and how it clothes *Partzuf AB de AK* from its *Peh* down.

### DIAGRAM 1, ITEM 1

This is *Partzuf Keter de AK*, the first ten *Sefirot* that expanded from *Ein Sof* into the space after the *Tzimtzum*. Its *Rosh* touches *Ein Sof*, Above, and its *Sium Raglin* is in the middle, central point, which is this world. It contains three *Behinot* of ten *Sefirot*: ten *Sefirot de (of) Rosh*, ten *Sefirot de Toch*, and ten *Sefirot de Sof*.

The ten *Sefirot de Rosh* are called “the roots of the ten *Sefirot*,” since there is the beginning of their creation, through the meeting of the ten *Sefirot de Ohr Yashar* by the *Zivug de Hakaa* in the *Masach* in *Malchut de Rosh*, which raises ten *Sefirot de Ohr Hozer* that clothe the ten *Sefirot de Ohr Yashar*, which extend from *Ein Sof* (as it is written in *The Tree of Life*, Gate 47, Chapter 1). The ten *Sefirot de Ohr Yashar* are arranged from Above downwards, and their opposite is the *Ohr Hozer*, where they are arranged from below Upwards. *Malchut* of the ten *Sefirot de Rosh* is called *Peh*.

The ten *Sefirot de Toch* in the *Partzufim* of *AK* is called *Akudim*, in *Partzuf Keter*, in *AB*, as well as in *SAG*. Yet, in *Partzuf Keter*, the Upper Light was not yet distinguished in ten *Sefirot*, and the difference between them was only in impressions (as the *Ari* wrote in *The Tree of Life*, Section *Present and Not Present*, Chapter 1). Also, *Malchut* of the ten *Sefirot de Toch* is called *Tabur*.



The ten *Sefirot de Sof* are considered the *Sium* of each *Sefira* of the ten *Sefirot* through *Malchut*. The *Partzuf* ends in the *Sefira* of *Malchut*, which is why she is called *Sium Raglin*.

### DIAGRAM 1, ITEM 2

This is *Partzuf AB de AK*, the second *Hitpashtut* of ten *Sefirot* from *Ein Sof* into the space, after the *Tzimtzum*. It begins from *Hochma*, and lacks the Light of *Keter*. It is emanated and comes out of *Malchut de Rosh* of *Partzuf Keter*, which is called *Peh*. Hence, it clothes *Partzuf Keter* from its *Peh* down to *Tabur* of *Partzuf Keter*.

Its ten *Sefirot de Rosh* are like the ten *Sefirot de Rosh* of *Partzuf Keter de AK*, except that it lacks *Keter*. The elicitation of these ten *Sefirot* is elaborated on in *The Tree of Life*, Section *Present and Not Present*, Chapters 1 and 2, as well as in *Talmud Eser Sefirot*, Part 5, where these words of the Ari are thoroughly explained.

Here, the ten *Sefirot de Toch* become more conspicuous than the ten *Sefirot de Toch* in *Partzuf Keter*, since here there were ten entrances and ten exits in the order of *Present and Not Present* (as it is written in *The Tree of Life*, Section *Present and Not Present*, and in *Talmud Eser Sefirot*, Part 5). In the *Sefira Keter* of the ten *Sefirot de Toch*, there are two *Kelim*, called *Yod-Hey*. This is so in their *Sefira Hochma*, too, but in the *Sefira Bina*, the *Yod-Hey* are only in one *Kli*, and the *Vav* is in the *Kli* of *Yesod*, and the bottom *Hey* is in *Malchut*.

The ten *Sefirot de Sof* are the same as in *Partzuf Keter de AK*, except its *Sium Raglin* is above the *Tabur* of *Partzuf Keter*.

### DIAGRAM 1, ITEM 3

This is *Partzuf SAG de AK*, the third expansion of ten *Sefirot* from *Ein Sof* into the space after the *Tzimtzum*, in *Rosh*, *Toch*, *Sof*. It is emanated and comes out of the *Peh* of *Partzuf AB de AK*. It begins from *Bina* and lacks the Lights *Keter* and *Hochma*, and clothes from the *Peh* of *Partzuf AB de AK* downwards, although below it is longer than it, since it expanded downwards, to the same level as the *Sium Raglin* of *Partzuf Keter de AK*.

### DIAGRAM 2, ITEM 1

This is the state of *Partzuf SAG de AK* during *Tzimtzum Aleph*. It is presented above, in Diagram 1, Item 3, but here there is the additional distinction of its own two *Partzufim*: *Partzuf Taamim*, from *Peh* to *Tabur*, and *Partzuf Nekudim*, from *Tabur* down. You will find their explanation in *Talmud Eser Sefirot*, Part 6, p 390.

Thus far, the three lower worlds *Beria*, *Yetzira*, and *Assiya* did not come to any existence, since *SAG de AK*, too, extended through the point of this world. It follows that it was considered *Atzilut* down to the point of this world.

## DIAGRAM 2, ITEM 2

This is the state of *SAG de AK* during *Tzimtzum Bet*, prior to the *Zivug* in *Nikvey Eynaim*, which was done in order to emanate the ten *Sefirot de Nekudim*. Because of the descent of *SAG* into the inner *MA* and *BON de AK*, *Bina* received the *Behinat Malchut*. Thus, the ending *Malchut*, which stood at the point of this world, rose to the place of *Tabur*, and the mating *Malchut*, which stood at *Peh de Rosh de SAG*, rose to the place of *Nikvey Eynaim de Rosh de SAG*, and the *Awzen*, *Hotem*, *Peh de Rosh* descended to *Behinat Guf de SAG*. Also, the Light was emptied from *Tabur* down, and this, in general, is *Partzuf SAG*.

And there is *Rosh*, *Toch*, *Sof*, called *HBD*, *HGT*, *NHYM* in its own *Partzuf Nekudot de SAG*, standing entirely below the *Tabur* (see above, diagram 2, Item 1). In it, too, as in general, it is considered that the ending *Malchut* rose to *Bina de Guf*, called *Tifferet*, in the place of its *Chazeh*, where the line of *Ein Sof* ended, and below it the *Parsa* was established, since this is where *Behinat Atzilut* ended.

From there down, it became the place of the three worlds *Beria*, *Yetzira*, and *Assiya*. The world of *Beria* was made of the two bottom thirds of *Tifferet*, down to its *Sium*. The world of *Yetzira* was made of *Netzah*, *Hod*, and *Yesod*, and the world of *Assiya* was made of *Malchut*. This is thoroughly explained in the words of the *Ari*, p 8, and in *Ohr Pashut* there.

## DIAGRAM 2, ITEM 3

This is the state in *SAG de AK* during the *Zivug* that was made in *Nikvey Eynaim*: the *Awzen*, *Hotem*, *Peh* came out of *Behinat Rosh* and into *Guf*, below the place of the *Zivug de Rosh*. Yet, since there is no absence in the spiritual, two kinds of *Awzen*, *Hotem*, and *Peh* are discerned here: the first are the *Awzen*, *Hotem*, *Peh* at their exit spot, their place at the *Rosh*, as in the beginning. The second are the *Awzen*, *Hotem*, *Peh* that descended into actual *Behinat Guf* below *Peh de Rosh de SAG*. They are called *Awzen*, *Hotem*, *Peh* not in the place of their exit. And all those are called “inner *Awzen*, *Hotem*, *Peh*.”

Here, the ten *Sefirot de Toch* through *Tabur* are called *Akudim*, as prior to *Tzimtzum Bet*, since the ten *Sefirot* that came out of the *Zivug de Nikvey Eynaim* could only manifest below *Tabur*. These are called “ten *Sefirot de Nekudim*,” and they came out primarily outside of *Partzuf SAG*, although their internality emerged in *AK* itself.

Also, they are called MA and BON *de* AK, since the internality of the Upper three of *Nekudim* is called MA *de* AK and the internality of the lower seven of *Nekudim* is called BON *de* AK. They end at the point of *Sium* of *Tzimtzum Bet*, called “the *Parsa* between *Atzilut* and *Beria*.” Below it are the three worlds, lower *Beria*, *Yetzira*, and *Assiya*.

#### DIAGRAM 2, ITEM 4

This is an external *Partzuf Awzen*, *Hotem*, *Peh de SAG de AK*, through *Tabur*. From *Tabur* down, it is *Partzuf* of ten *Sefirot de Nekudim*, which end at the *Parsa*. Below *Parsa* stand the three worlds, lower *Beria*, *Yetzira*, and *Assiya*.

In the external ones, the *Awzen*, *Hotem*, *Peh* are divided into two *Behinot Awzen*, *Hotem*, *Peh*: external *Awzen*, *Hotem*, *Peh*, at the place of their elicitation, standing above the *Peh*, and external *Awzen*, *Hotem*, *Peh*, not in their elicitation place, standing from below the *Peh* through *Tabur*. Their Upper three are attached to the bottom lip. It is called *Shibolet ha Zakan* (the bit of hair under the bottom lip), and the Upper three are primarily the Light of *Awzen*, but their *Behinot Hotem*, *Peh* are included in them, too. These are the roots of the Upper three of *Nekudim*.

Their lower seven, which are the actual *Hotem* and *Peh*, stand below *Shibolet ha Zakan* and spread through the *Tabur*. These external *Awzen*, *Hotem*, *Peh* are also called *Dikna* (beard) *de SAG de AK*, and you will find a detailed explanation of them in *Talmud Eser Sefirot*, Part 6, p 409, Item 20.

The ten *Sefirot de Nekudim* stand from *Tabur* downwards. Their First three are in *Tikkun Kavim* and clothe MA *de* AK, and their bottom seven are one below the other, as in *Tzimtzum Aleph*, clothing BON *de* AK. Below them are the *Parsa* and the three worlds *Beria*, *Yetzira*, and *Assiya*, under the *Parsa*.

#### DIAGRAM 3, ITEM 1

This is the constant state of the five *Partzufim* of AK, from which the five *Partzufim* of the new MA emerged, called “the five constant *Partzufim* of *Atzilut*.” Once they were established, no diminution will ever occur in them.

It also explains the division of each *Partzuf* into *Keter*, *Atzilut*, *Beria*, *Yetzira*, and *Assiya*, which are also called *Keter*, AB, SAG, MA, and BON, or *Yechida*, *Haya*, *Neshama*, *Ruach*, and *Nefesh*. Each *Rosh*, through the *Peh*, is called *Keter* or *Yechida*. From *Peh* through *Chazeh* in each of them, it is called *Atzilut* or AB or *Haya*. And from *Chazeh* to *Tabur* in each of them, it is called *Beria* or *Neshama* or SAG. And from *Tabur* down to each of them, it is called *Yetzira* and *Assiya*, or MA and BON, or *Ruach-Nefesh*.

Additionally, it explains their clothing within one another. Each clothes its Superior from the *Peh* of its Superior downwards in such a way that the *Rosh* of each lower one clothes the *AB* and *Atzilut* of the Upper One, and *AB* and *Atzilut* of the lower one clothe the *SAG* and *Beria* of its Superior.

Also, *SAG* and *Beria* of each lower one clothe *MA* and *BON*, which is *Yetzira* and *Assiya* of the Upper One. Thus, the *Peh* of the Upper One is considered the *Galgalta* of the lower one, and the *Chazeh* of the Upper One is considered *Peh* of the lower one, and *Tabur* of the Upper One is considered the *Chazeh* of the lower one.

Also, it explains the elicitation of the new *MA* in each of the five *Partzufim* of *Atzilut*, the *MA* in its corresponding *Partzuf* in *AK*.

#### DIAGRAM 4

The state of *ZA* during its ascension to obtain *Neshama*, with respect to the constant five *Partzufim* of *AK* and *Atzilut*, and how it takes and nourishes off *Beria de BON de AK*—its corresponding *Partzuf* in *AK*.

#### DIAGRAM 5

The state of *ZA* during its ascension to obtain *Haya*, with respect to the constant five *Partzufim* of *AK* and *Atzilut*, and how it takes and nourishes off *Atzilut de BON de AK*—its corresponding *Partzuf* in *AK*.

#### DIAGRAM 6

The state of *ZA* during its ascension to obtain *Yechida*, with respect to the constant five *Partzufim* of *AK* and *Atzilut*, and how it takes and nourishes off *Rosh de BON de AK*—its corresponding *Partzuf* in *AK*.

#### DIAGRAM 7

The states of the five *Partzufim* of *Atzilut* upon their ascent to obtain *Neshama*, with respect to the five constant *Partzufim* of *AK*, and how each takes and nourishes off its corresponding *Partzuf* in *AK*.

#### DIAGRAM 8

The states of the five *Partzufim* of *Atzilut* upon their ascent to obtain *Haya*, with respect to the five constant *Partzufim* of *AK*, and how each takes and nourishes off its corresponding *Partzuf* in *AK*.

#### DIAGRAM 9

The states of the five *Partzufim* of *Atzilut* upon their ascent to obtain *Yechida*, with respect to the five constant *Partzufim* of *AK*, and how each takes and nourishes off its corresponding *Partzuf* in *AK*.

**DIAGRAMS 10, 11, 12**

These depict how the ladder of degrees never changes, and the degrees, as a whole, always remain as they were in their beginning, at the time of the elicitation of the new MA, as in the constant state. This is so because when ZA ascends and obtains *Neshama*, all the degrees rise along with it—the five *Partzufim* of AK and *Atzilut*—and each obtains the *Behinat Neshama* related to it. It is similar in obtaining *Haya de ZA* and obtaining *Yechida de ZA*.

Diagram 10 is the state of the five *Partzufim* of AK as they ascend to obtain *Neshama*. Diagram 11 depicts their state when they obtain *Haya*, and Diagram 12 is their state when they obtain *Yechida*.

Diagram no. 1

1

Expansion of the first Ten Sefirot from Ein Sof into the space after the Tzimtzum. It is called Partzuf Keter or Galgalta or Inner AK

Line of Ein Sof	<b>Ten Sefirot de Rosh</b>	
	<b>Ohr Hozer</b> Malchut Tifferet Bina Hochma Keter	<b>Ohr Yashar</b> Keter Hochma Bina Tifferet Malchut
	Masach in the Kli of Malchut	
	<b>Peh</b>	
	<b>Ten Sefirot de Toch</b> Keter Hochma Bina Hesed Gevura Upper Third of Tifferet	
	<b>Chazeh</b>	
	Two Lower Thirds of Tifferet	
	Netzah	
	Hod	
	Yesod	
	Malchut	
	<b>Tabur</b>	
	<b>Ten Sefirot de Sof</b> Keter Hochma Bina Tifferet Malchut <b>Sium Raglin</b>	

2

The second expansion.  
Partzuf Hochma or AB

<b>Ten Sefirot de Rosh</b>	
<b>Ohr Hozer</b> Malchut Tifferet Bina Hochma Keter	<b>Ohr Yashar</b> Keter Hochma Bina Tifferet Malchut
Masach in the Kli of Malchut	
<b>Peh</b>	
<b>Ten Sefirot de Toch</b> Keter Hochma Bina Hesed Gevura Upper Third of Tifferet	
<b>Chazeh</b>	
Two Lower Thirds of Tifferet Netzah Hod Yesod Malchut	
<b>Tabur</b>	
<b>Ten Sefirot de Sof</b> Keter Hochma Bina Tifferet Malchut <b>Sium Raglin</b>	

3

The third expansion  
of AK. Partzuf Bina  
or SAG

<b>Ten Sefirot de Rosh</b>	
<b>Ohr Hozer</b> Malchut Tifferet Bina Hochma Keter	<b>Ohr Yashar</b> Keter Hochma Bina Tifferet Malchut
Masach in the Kli of Malchut	
<b>Peh</b>	
<b>Ten Sefirot de Toch</b> Keter Hochma Bina Hesed Gevura Upper Third of Tifferet	
<b>Chazeh</b>	
Two Lower Thirds of Tifferet Netzah Hod Yesod Malchut	
<b>Tabur</b>	
<b>Ten Sefirot de Sof</b> Keter Hochma Bina Tifferet Malchut <b>Sium Raglin</b>	

Diagram no. 2

1	2	3	4
Partzuf SAG de AK during Tzimtzum Aleph	Partzuf SAG de AK during the ascent to Tzimtzum Bet	Partzuf SAG de AK during the Katnut	Partzuf SAG de AK during the breaking of the vessels
<b>Ten Sefirot de Rosh</b> Galgalta - Keter Eynaim - Hochma Awzen - Bina Hotem - Tifferet Peh - Malchut	<b>Ten Sefirot de Rosh</b> Galgalta - Keter Eynaim - Hochma <b>Nikvey Eynaim</b> Awzen - Bina Hotem - Tifferet Peh - Malchut	<b>Ten Sefirot de Rosh</b> Galgalta - Keter Eynaim - Hochma <b>Nikvey Eynaim</b> Awzen - Bina Hotem - Tifferet Peh - Malchut	<b>Ten Sefirot de Rosh</b> Galgalta - Keter Eynaim - Hochma Awzen - Bina Hotem - Tifferet Peh - Malchut
<b>Peh</b>	<b>Peh</b>		<b>Peh</b>
<b>Taamim de SAG</b> Keter Hochma Bina Hesed Gevura Tifferet Netzah Hod Yesod Malchut			
<b>Tabur</b>	<b>Tabur</b>	<b>Chazeh</b>	<b>Chazeh</b>
		<b>YESHSUT</b> First Rosh of the World of Nekudim	<b>YESHSUT</b> First Rosh of the World of Nekudim
<b>Nekudot de SAG</b> Keter Hochma Bina		<b>Tabur</b>	<b>Tabur</b>
		<b>Katnut of the World of Nekudim</b> Keter Bina Hochma	<b>Gadlut of the World of Nekudim</b> Keter Bina Hochma
Hesed Gevura Upper Third of Tifferet	Place of the World of Atzilut	Hesed Gevura Tifferet Netzah Hod Yesod Malchut	Daat Hesed Gevura Upper Third of Tifferet
<b>Chazeh</b>	<b>Parsa</b>	<b>Parsa</b>	<b>Parsa</b>
Two Lower Thirds of Tifferet	Place of the World of Beria		Two Lower Thirds of Tifferet
Netzah Hod Yesod	Place of the World of Yetzira		Hod Netzah Yesod
Malchut	Place of the World of Assiya		Malchut

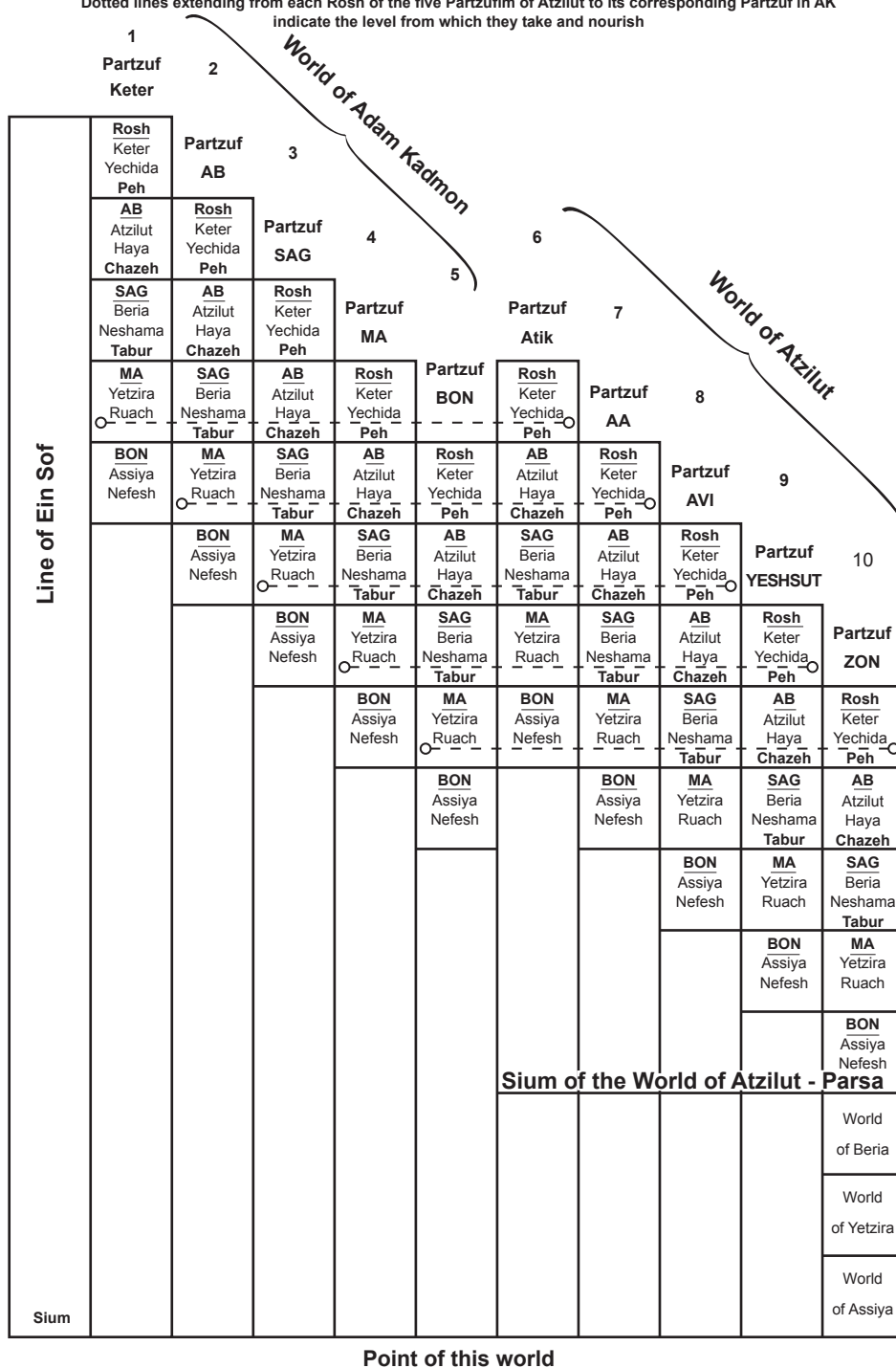
Breaking of the Vessels

Point of this world

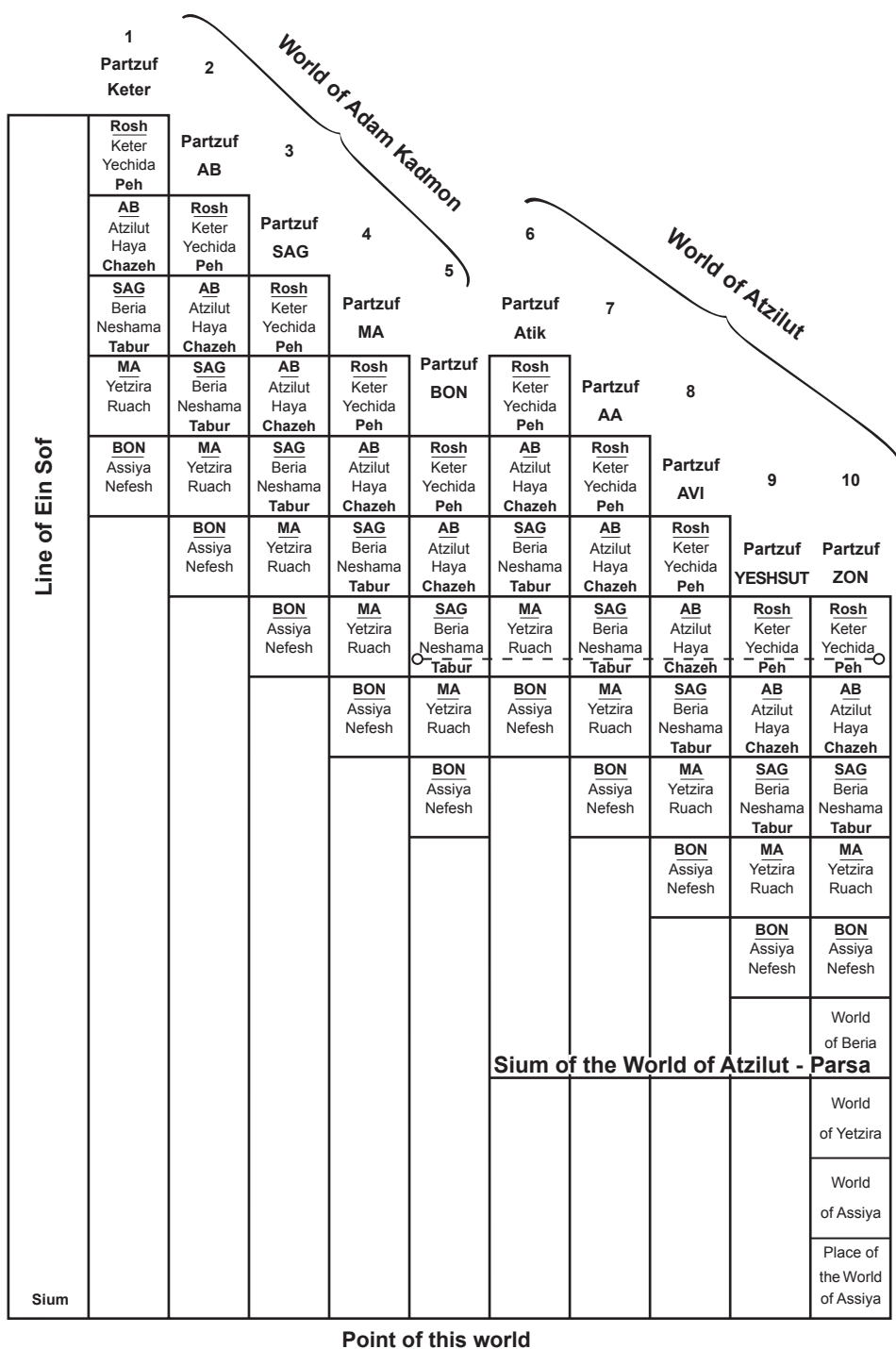


**The constant state of the five Partzufim of AK and the five Partzufim of Atzilut, which are never reduced from this level**

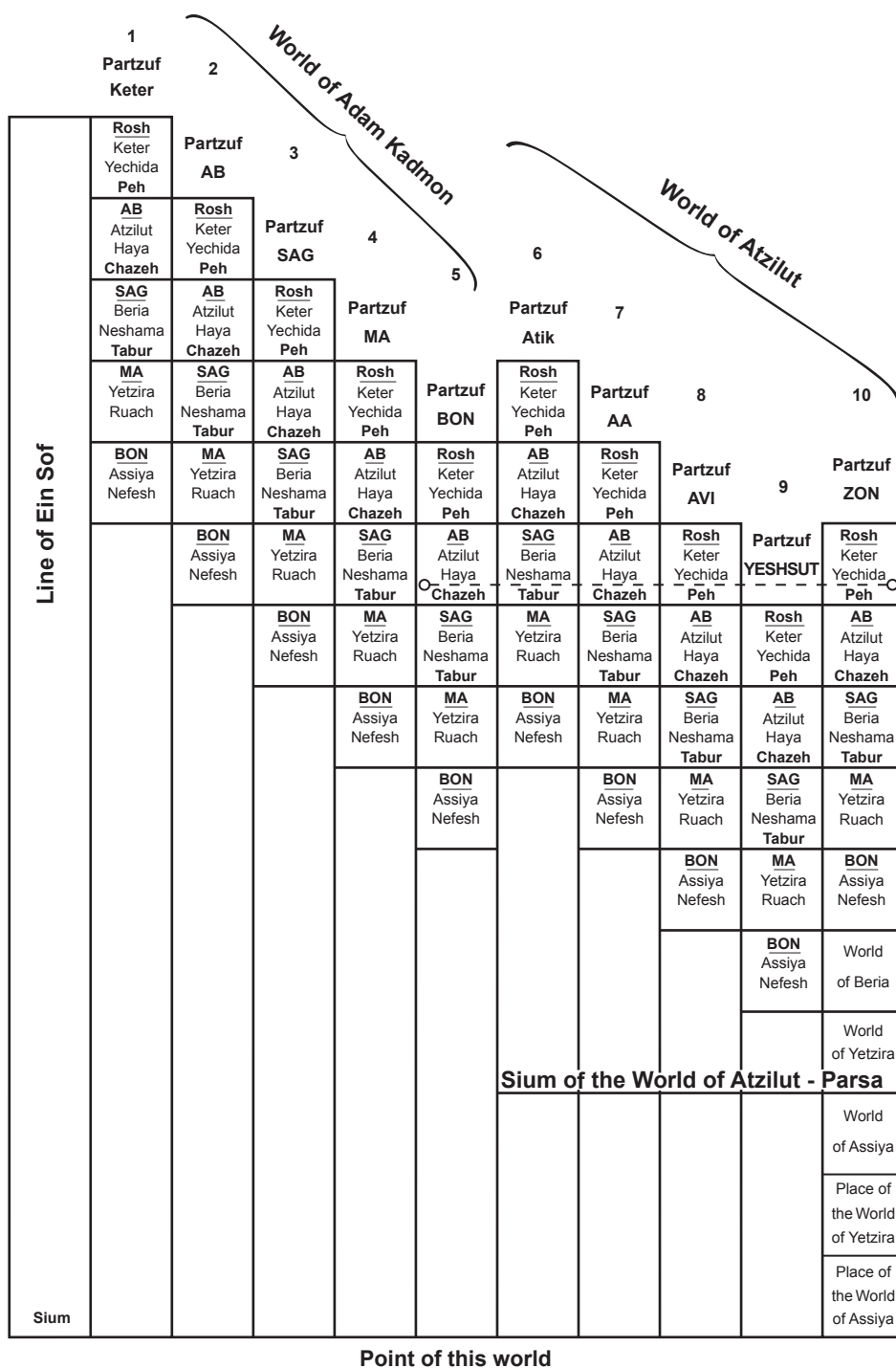
1



### Position of ZA after obtaining Neshama in the constant state of the five Partzufim of AK and Atzilut



### Position of ZA after obtaining Haya in the constant state of the five Partzufim of AK and Atzilut



### Position of ZA after obtaining Yechida in the constant state of the five Partzufim of AK and Atzilut

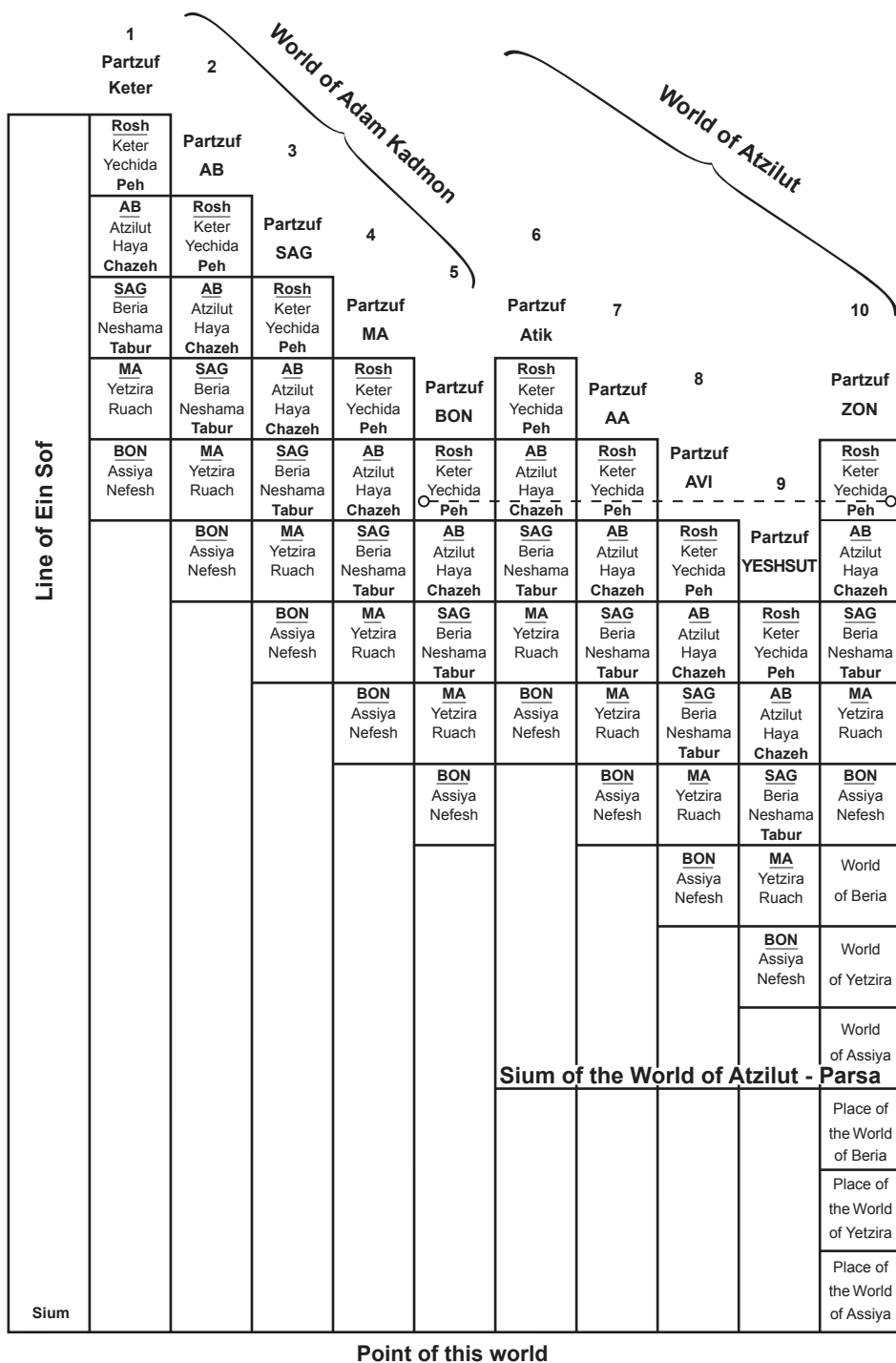


Diagram no. 7

**Position of all five Partzufim of Atzilut and the three worlds BYA after obtaining their Neshama in the constant state of the five Partzufim of AI**

Dotted lines extending from each Rosh of the five Partzufim of Atzilut to its corresponding Partzuf in AK indicate the level from which they take and nourish

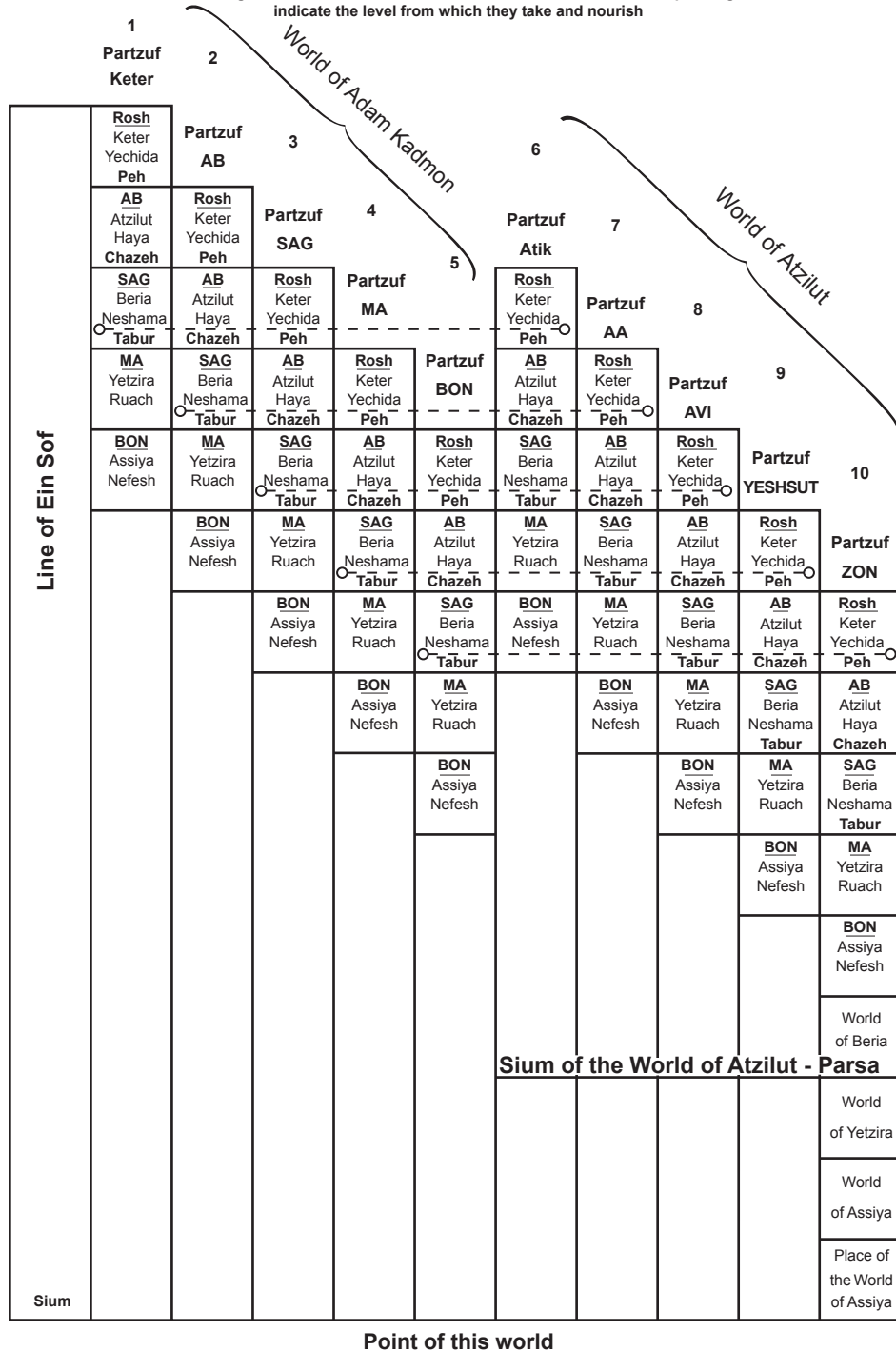
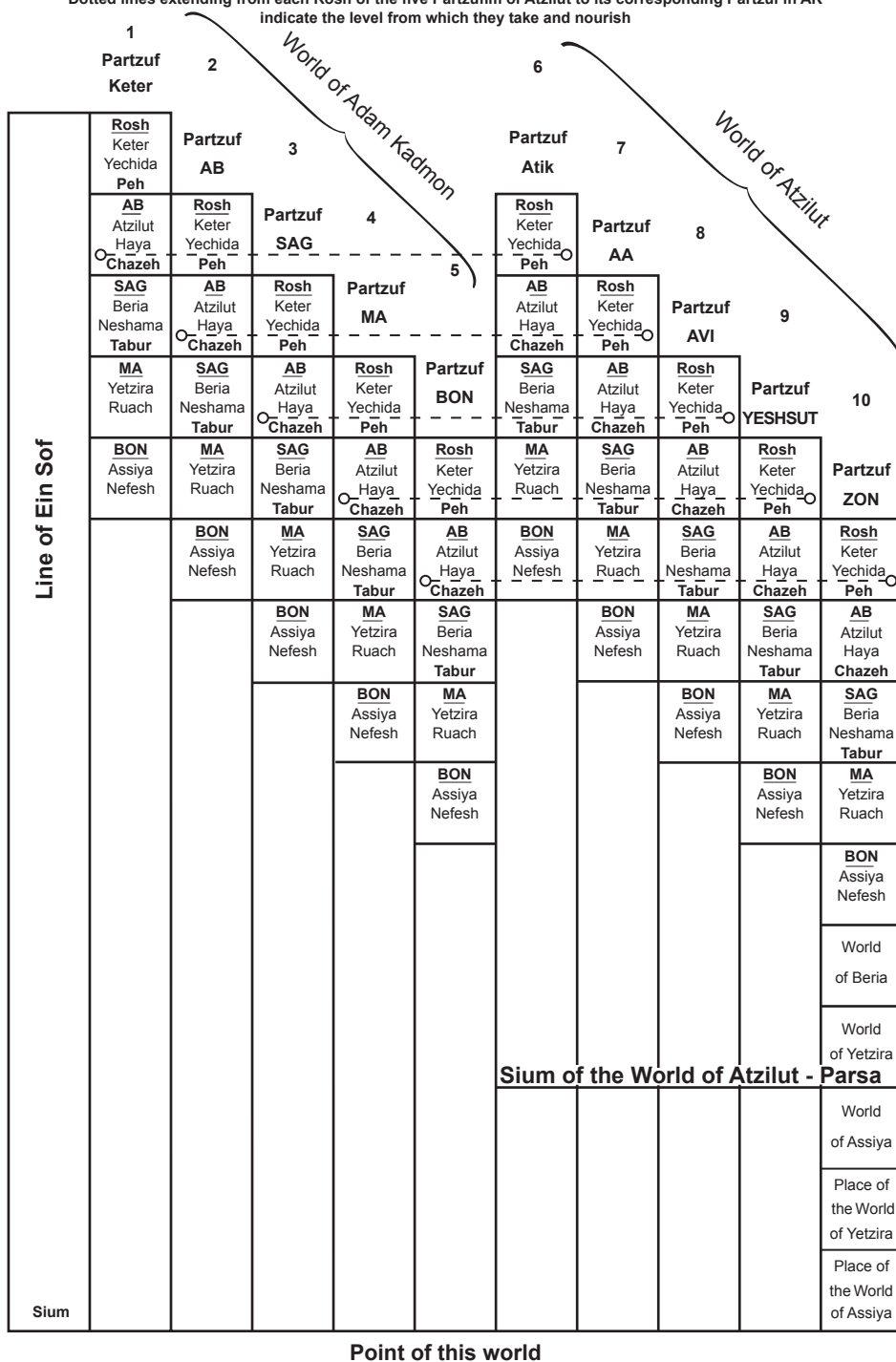


Diagram no. 8

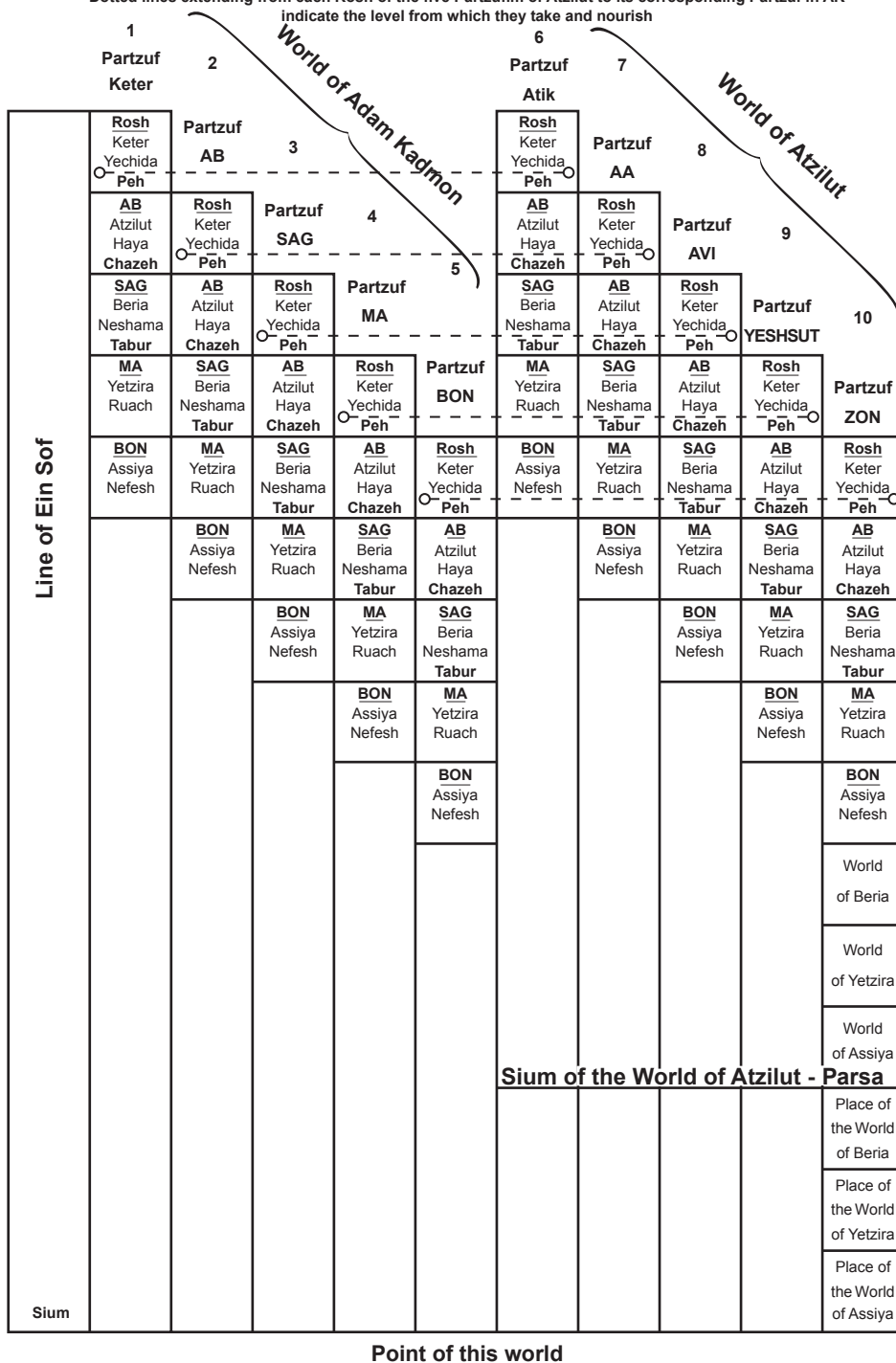
**Position of all five Partzufim of Atzilut and the three worlds BYA after obtaining their Haya in the constant state of the five Partzufim of AK**

Dotted lines extending from each Rosh of the five Partzufim of Atzilut to its corresponding Partzuf in AK indicate the level from which they take and nourish



**Position of all five Partzufim of Atzilut and the three worlds BYA after obtaining their Yechida in the constant state of the five Partzufim of AK**

World of Adam Kagmon







**Position of all the worlds and Partzufim**  
**the five Partzufim of AK, the five Partzufim of Atzilut, and the three worlds**  
**BYA after obtaining their Haya in the constant state of Kav Ein Sof**  
 Dotted lines extending from each Rosh of the five Partzufim of Atzilut to its corresponding Partzuf in AK  
 indicate the level from which they take and nourish

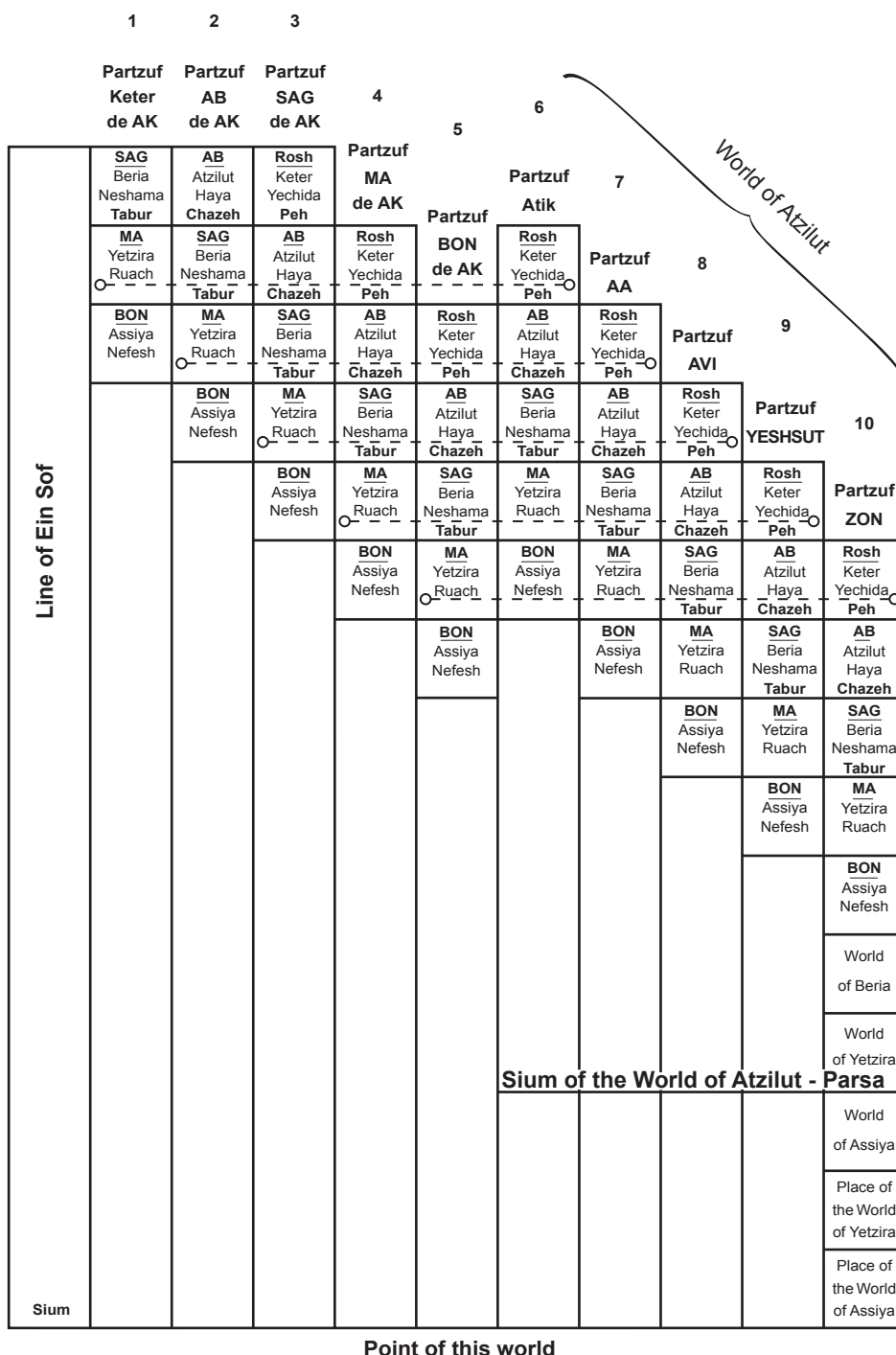
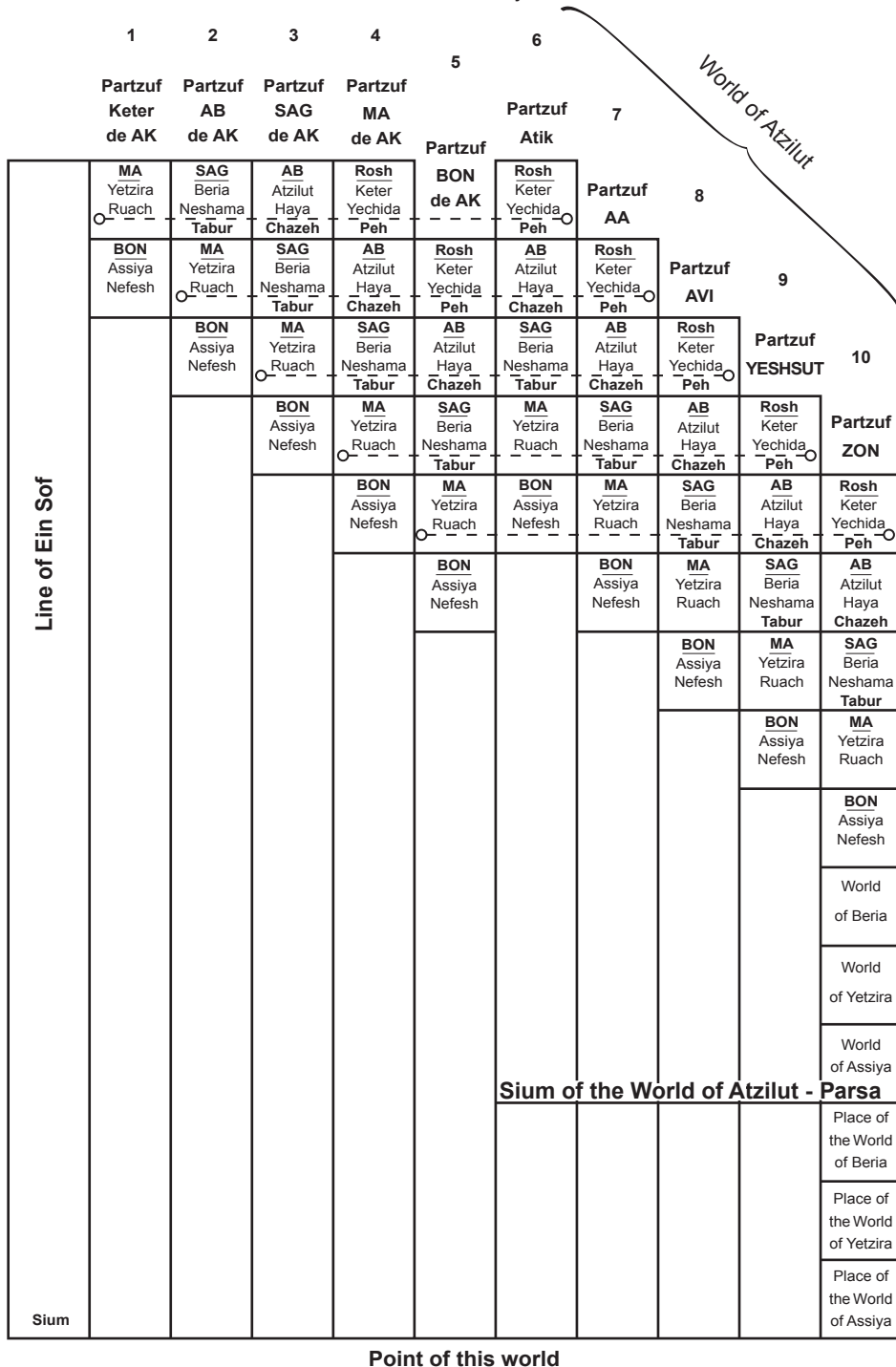


Diagram no. 12

**Position of all the worlds and Partzufim  
the five Partzufim of AK, the five Partzufim of Atzilut, and the three worlds  
BYA after obtaining their Yechida in the constant state of Kav Ein Sof**

Dotted lines extending from each Rosh of the five Partzufim of Atzilut to its corresponding Partzuf in AK  
indicate the level from which they take and nourish



## EXPLANATION OF THE ARTICLE, PREFACE TO THE WISDOM OF KABBALAH

### FOUR PHASES OF DIRECT LIGHT

The learning begins with a discernment called “The connection between the Creator and the creatures,” since we do not speak of the Creator Himself and we cannot attain Him. Instead, “By Your actions we know You,” meaning the attainment is only in the operations extending from Him.

This connection is also called “the purpose of Creation.” Our sages perceived that His wish and goal were to benefit His creations. Hence, the order of evolution begins from this discernment until it reaches the souls, whose root is the soul of *Adam ha Rishon*, which extends from the internality of the worlds *BYA*.

Allegorically speaking, when the Creator wished to benefit His creatures, He wanted to give them 100 kilograms of pleasure. Hence, He had to create such creations that would want to receive it. We learned that the desire to receive delight and pleasure is the very essence of the creature and the reason why Creation is called “existence from absence.” And He created it so His Thought of delighting His creations would be realized.

And for the will to receive to be born, there had to be an order of four discernments, since one can enjoy something only according to one’s desire for it. This is why we call the *Kli* (vessel) by the name, “will to receive” or “craving.” Thus, according to the measure of the need is the measure of the craving to satisfy the need.

There are two conditions for the making of a craving:

1. One should know what to crave. One cannot crave something one has never seen or heard of.
2. One will not have the desired thing, since if he has already obtained his wish, he loses the craving.

To realize these two conditions, four phases/discernments emerged in the will to receive, which are actually five, along with their root. The fifth discernment is called a *Kli*, suitable for reception of delight and pleasure.

They follow this order:

1) *Keter*: His desire to benefit His creations.

2) *Hochma*: His desire to benefit His creations created a deficiency—existence from absence—and along with it, created the Light. Thus, the abundance and the desire to receive the abundance came together. This is so because the desire still did not know what to want; hence, it was born along with its filling. But if it has its filling, it loses the desire for filling, as the second condition requires. This discernment is called *Behina Aleph* (first discernment) *de Aviut* (of the desire).

3) *Bina*: Since the Light comes from the Giver, the force of bestowal is included in it. Hence, at its end, *Hochma* wishes to equalize its form, meaning to not be a receiver, but a giver. There is a rule in spirituality: “Any generation of a form is considered a new discernment.” Hence, this discernment is given its own name—*Bina*, and this is *Behina Bet* (second discernment) *de Aviut*. We also learned that the Light that spreads while the lower one wishes to equalize its form is *Ohr Hassadim* (Light of Mercy), and this is the Light that shines in *Bina*.

Question: If *Bina* craves to bestow, why is it considered *Aviut Bet* (second degree of *Aviut*)? On the contrary, it seems like it should have been purer than *Behina Aleph de Aviut* (first degree of *Aviut*).

Answer: I explain it with an allegory: A person gives his friend a present and the friend receives it. Afterwards, he reconsiders and decides that it is not in his interest to receive, and returns the gift. In the beginning, he was under the influence and domination of the giver; hence, he received. But once he received, he felt that he was the receiver, and that sensation caused him to return the gift.

Lesson: in *Behina Aleph*, he received due to the domination of the giver, but he still did not feel like a receiver. And when he saw and felt that he was the receiver, he stopped receiving, and this is *Behina Bet*. In other words, in that state, he felt that he was the receiver, and hence wanted to bestow upon the giver. This is why *Behina Bet* is called *Bina*, for it *Hitbonena* (examined/observed) herself being a receiver and hence wanted to bestow. This is also why we learn that the beginning of the learning is from *Bina* down.

4) *ZA*: At its end, *Bina* received a kind of drive that stems from the purpose of Creation, which she must receive because the purpose of Creation was not for the creatures to engage in bestowal. On the other hand, she also wanted

equivalence of form, bestowal. Therefore, she compromised: she would receive *Hassadim* (mercy) and illumination of the *Ohr Hochma* (Light of Wisdom).

This is called *Behina Gimel de Aviut*, since she already extends *Hochma*, but there are still *Hassadim* in her. This is the reason for the name *Zeir Anpin* (small face). ***Hochma* is called *Panim*** (face), as in, “A man’s wisdom makes his face shine,” but it receives this *Ohr Hochma* in a ***Zeir*, meaning very small extent**. But this discernment is still not considered a *Kli* (vessel), since if it can bestow and receive only an illumination of the *Ohr Hochma*, it is a sign that its craving to receive is incomplete, since it still has the strength to engage in bestowal, too.

5) *Malchut*: At its end, *Behina Gimel* is prompted from Above to receive abundantly because of His desire to benefit His creations. After all, the purpose of Creation was not for the lower ones to receive in *Zeir Anpin*. Hence, this awakening causes *Malchut* to have a desire and craving to receive the *Ohr Hochma* as it shone in *Behina Aleph*, when she had all the *Ohr Hochma*.

But the difference between *Behina Aleph* and *Behina Dalet* is that in *Behina Aleph*, it could not be said that she was enjoying the *Ohr Hochma*, since she still did not possess the craving and deficiency, since the *Kli* and the abundance came together. But *Behina Dalet* craves the *Ohr Hochma* when she does not have it; hence, when she receives, she feels the delight and pleasure that come with fulfilling her wish.

Only this *Behina* is called a *Kli*, since it wishes only to receive. All the *Behinot* (plural for *Behina*) prior to it are considered “Light without a *Kli*.” And when this *Behina Dalet* receives the Light, it is a state called “**the world of *Ein Sof***,” and also “**filling the whole of reality**.”

Question: If we are dealing with spirituality, where there is no time and no place, what does “filling the whole of reality” mean?

Answer: Let us return to our allegory from the beginning of this explanation, the allegory that He wanted to give His creatures 100 kg of pleasure and therefore had to create 100 kg of deficiency and desire to receive in the creatures, corresponding to the pleasure. When the 100 kg of desire receive the 100 kg of filling, this is called “**filling the whole of reality**,” meaning no deficiency is left unfulfilled.

And now we will explain the meaning of the name ***Malchut de Ein Sof***: This *Malchut*, which craves to receive abundance to fill her deficiency, is called “receiving in order to receive.” This means that she receives in order to satisfy her lack. At a later stage, she put an end and *Tzimtzum* (restriction) on using this *Kli*. But in the initial stage, which we are dealing with, she still did not make that ***Sof*** (end) and ***Sium*** (conclusion); hence, this state is still called ***Ein Sof*** (no end).

We learned that, at its end, after receiving the abundance, a desire to bestow awakened in **Hochma**, fitting the Emanator's wish to bestow. Also, once **Malchut** received the Light, it evoked within her a desire to bestow, since this Light possesses the power of bestowal. **Bina** wished to bestow, but failed because in *Bina's* way, the purpose of Creation is missing. Even her subsequent reception of illumination in ZA was not enough, since the Creator's desire to benefit His creations was for abundance, not for ZA. Hence, how could **Malchut** achieve equivalence of form and obtain the purpose of Creation, too?

It is said about that that she invented something new: *Malchut* was to receive everything, but unlike *Ein Sof*, where it was all in order to receive, she would do it in order to bestow. Thus, on the one hand she would be realizing the purpose of Creation of benefiting His creations, since she would be receiving, and on the other hand her aim would be to bestow, which is equivalence of form.

### TZIMTZUM ALEPH

*Malchut's* decision that she did not want to receive in order to receive is considered that she repelled the Light. This state is called *Tzimtzum* (restriction). There is a rule in spirituality that any appearance of a new form is considered a new discernment. Therefore, we should discern two states:

1. When *Behina Dalet* received all the Light with a *Kli* called "craving." This is called "filling the whole of reality." It is also called "the world of *Ein Sof*."
2. After she wanted equivalence of form, this state is considered a different world, called "the world of *Tzimtzum*," from which the Light departed.

Hence, as we discerned that *Hochma* received and *Bina* reflected the Light, *Malchut* remained as she was, in the state of the world of *Ein Sof*, receiving all the Light. And now we discern a new *Malchut*, which reflects the Light.

We should know that in the first state, called *Ein Sof*, it was "He is One and His Name One," meaning the Light and the *Kli* were one discernment. Only after the *Tzimtzum* was there a distinction of the four phases, or the ten *Sefirot*, since the Light departed from them.

Question: With this *Tzimtzum*, the Light departed from all ten *Sefirot*. This is perplexing, since the *Tzimtzum* was on reception in order to receive, which is *Behina Dalet*, and not on the other *Behinot*!

Answer: The first three *Behinot* are not considered *Kelim*, they only prompt an order of development, at the end of which the *Kli*, called receiving in order to receive, is born and becomes separated from the Giver. But the first three *Behinot* are still not separated from the Giver.



After *Malchut* was born, she obtained her causes. Hence, it cannot be said that after the *Tzimtzum*, the Light remained in the Upper Nine, since they are not *Kelim*. The only *Kli* is *Malchut*, and if she does not want to receive, all the Light departs and she does not receive a thing.

The Ari also says, “The *Tzimtzum* was equal,” without distinction of degrees.

Question: If this is so, why did we say that the four *Behinot* became distinct after the *Tzimtzum*?

Answer: The distinction was made with respect to cause and consequence, but there was no distinction of Above and below.

Question: What do Above and below mean in spirituality?

Answer: Importance—whereas cause and consequence do not imply importance. For example, the Vilna Gaon was a consequence of his father, but who was more important, the cause or the consequence?

We need to understand why there was no distinction of Above and below. *Malchut* received the Light that “fills the whole of reality,” and this is not considered a deficiency or inferiority in importance. Hence, she could have remained in that state, had she not chosen to make the *Tzimtzum*.

This is what the Ari wishes to imply when he says that the *Tzimtzum* was equal, that *Malchut* was not of inferior importance, but that the *Tzimtzum* was made through her own choice. But afterwards, when *Malchut* does not receive due to the prohibition, she becomes inferior in importance. Then, what is farther from *Malchut* becomes of **Higher importance**, and what is nearer to *Malchut* becomes of **lower importance**.

## THE TEN SEFIROT DE IGULIM (CIRCLES) AND THE LINE OF EIN SOF THAT FILLS THEM

After the *Tzimtzum*, the *Kelim* were left empty, and within them *Reshimot* (recollections/memories) of the Light that they’d had. They are called “the ten *Sefirot de Igulim* in the world of *Tzimtzum*.” They are called *Igulim* to imply that the issue of Above and below does not apply to them, as it is in a corporeal circle.

And since *Malchut* is the operator, since she is the actual *Kli*, *Malchut de Igulim* returned and extended the Light to receive it in order to bestow. And here we learn a new rule: “A desire in the Upper One becomes a binding law in the lower one.” Hence, now she is forbidden to receive.

I once offered an allegory about that: The eve of a new month is a time for saying the small *Yom Kippur* (Day of Atonement) prayer and for awakening to repent. Sometimes, a person debates whether or not to fast on that day. It is not

mandatory to fast and there is no prohibition on the food, as well. Hence, the choice is in one's own hands.

If, in the end, a person decides to fast, and later regrets and wishes to eat, the rule is that the food is now forbidden, so "he shall not break his word" concerning the oath. Thus, we see that initially, there was no prohibition on the food, but after he had chosen to avoid eating, the food became forbidden.

Lesson: In the beginning, *Malchut* did not want to receive through her own choice. But now that she extends the Light again, it is prohibited to receive the Light. And if there is prohibition, there is Above and below in importance. Hence, this extension is called "a line that extends from *Ein Sof* from Above downwards."

We also learned that even though the *Igulim* extended the Light, they received it only from the line. We must understand why this is so: Any new form in spirituality is a new discernment. Hence, there are two kinds of *Kelim* (plural for *Kli*):

1. *Kelim* in which there is no prohibition on reception.
2. *Kelim* that extend now, with the extension of the Light, and whose *Malchut* is called *Malchut de Yosher* (directness), on which there is a prohibition to receive, due to the rule: A desire in the Upper One becomes a binding law in the lower one.

We also learn that the *Igulim* should receive Light from what they had drawn anew. This Light is called "a line." It contains Above and below in importance, and there is no other Light. This is the meaning of the *Igulim* having no Light but from the line.

Yet, there is a great difference between *Malchut de Igulim* and *Malchut* of the line. *Malchut de Igulim* had the Light in the form of "filling the whole of reality," while *Malchut de Yosher* never had any Light, nor will it ever have Light in its *Kli*, called "receiving in order to receive."

## THE LINE AND THE ZIVUG DE HAKAA

Thus far, we have discussed three states:

1. The will to receive that was created in the world of *Ein Sof*, and which received all the Light.
2. In the world of *Tzimtzum*, it became apparent that the will to receive must be corrected for the purpose of decoration.
3. In the line, it is apparent that the *Kli* must be corrected due to the deficiency. Otherwise, the Light does not expand to it.

And now we shall speak of the line. We have already learned that the line has Above and below in importance, since *Malchut* of the line was forbidden to receive because she is regarded as receiving in order to receive. The rule is that in all the degrees, *Malchut's* name was not changed, which is “receiving in order to receive.” And her Light is *Ohr Hozer*, meaning she wishes to bestow upon the Upper One.

And when the Light extends to *Malchut*, she made a *Zivug de Hakaa*, a *Masach*, which implies ending the Light and making calculations. For example, she assumed that she could receive only twenty percent of the Light in order to bestow. Hence, she decided to clothe only that much Light.

However, she felt that there was too much pleasure in the remaining eighty percent, and if she were to receive it, it would be in order to receive. Hence, she decided to not receive that part of the Light. So what is the difference between a *Tzimtzum* and a *Masach* (screen)?

- A *Tzimtzum* occurs through choice, as we learned that *Malchut* had all the Light and she chose to not receive it.
- A *Masach* is the domination of the Upper One on it. Thus, even if the lower one wished to receive, the Upper One would not let it.

The meaning of the term *Zivug de Hakaa* (coupling of striking) is as follows: In corporeality, it sometimes happens that when people disagree, they strike each other. In spirituality, when two things contradict each other, it is considered that they strike each other.

And what is the dispute? The Upper One, who wishes to benefit His creations, evokes in the lower ones a desire to receive all the Light. But the lower one wishes the contrary, to equalize its form, and hence does not wish to receive at all. This is the striking that unfolds between the Upper One and the lower one.

In the end, they equalize with one another and create a union and *Zivug* between them. In other words, the lower one receives the Light as the Upper One wishes, but only as much of it as it can receive in order to bestow, as the lower one wishes. Thus, there are two things here: 1) equivalence of form, and 2) reception of the Light.

However, the *Zivug* is possible only if a striking preceded it, since without the striking, and with the lower one's desire to receive the Light, this would be oppositeness and separation from the Creator. This process of *Zivug de Hakaa* is called **Rosh** (head). A *Rosh* means root, a potential, which needs a process of realization. The **Rosh** exists because of the existence of the **Sof**, the prohibition

on reception. Hence, *Malchut* is compelled to calculate, and this is called a *Rosh*, preceding the actual reception.

Accordingly, we can understand the Ari's words in the beginning of *Talmud Eser Sefirot* (*The Study of the Ten Sefirot*): "Behold that before the emanations were emanated and the creatures were created, etc., and there was no such part as head, or end," etc. This is so because in *Ein Sof*, there was still no prohibition on receiving; hence, it immediately received it. But now that there was an end, we should distinguish between the *Rosh*, which is the potential, and the *Guf* (body), which is the realization.

And afterwards it actually receives, meaning the twenty percent that it receives in order to bestow are called the **Toch (interior) of the degree**, and the place of the expansion of the Light is called **from Peh (mouth) to Tabur (navel)**. And *Malchut de* (of) *Toch* stands at the *Tabur*, saying, "What I receive from here on, meaning the eighty percent, will be in order to receive. Hence, I do not want to receive, so I will not be separated." Thus, the Light departs, and this discernment is called **the Sof of the degree**.

### THE BITUSH BETWEEN INTERNAL AND SURROUNDING IN THE PARTZUF

Everything discussed here concerning the RTS (*Rosh*, *Toch*, *Sof*) concerns the first *Partzuf*, called *Galgalta*, which uses the *Aviut* of *Behina Dalet*. And we learned that *Galgalta* received the maximum it could receive in order to bestow. It could not receive more. Yet, we learned that in the Thought of Creation, the *Kli* received everything. This is so because the *Kli* of reception in order to receive was created by the Creator, while in the *Kli* that the lower one makes, called "in order to bestow," there is a limit to the amount it can receive. It follows that there is no *Kli* that can receive the eighty percent of Light that remained outside the *Partzuf*.

So what shall become of them? To correct that, a **Bitush of Internal and External** was created. These are the Ari's words concerning this issue (*Talmud Eser Sefirot*, Part 4, Chapter 1, Item 4): "When the Inner Lights connect to the Surrounding Lights, they connect inside the *Peh*. Hence, when they emerge together outside the *Peh*, tied together, they strike and beat on each other, and their beatings beget the *Kelim*." Thus, **it is through the beatings that the *Kelim* are made**.

And we need to understand why 1) the *Ohr Pnimi* (Inner Light) and *Ohr Makif* (Surrounding Light) beat on each other, and 2) why this beating creates the *Kelim*.

Answer: We have already said that in spirituality, a beating occurs when two things are in opposition to one another. But we also need to understand why the beating occurs “when they emerge together outside the *Peh*.”

At the *Rosh* of the degree, 100 percent of the Light expands without a distinction of Internal and Surrounding. This is because His desire to benefit His creations is complete. But the lower one, who is limited, calculates and decides, for example, that it can only receive twenty percent in order to bestow. This occurs in the *Rosh*, in potential. **“When they emerge together outside the *Peh*”**: Emergence, in spirituality, is called “revelation,” when what was in potential is revealed in actuality. At that time, it receives a part and repels a part, to become *Ohr Makif*.

This *Ohr Makif* seemingly comes to the *Masach* and argues, “Your conduct, meaning the fact that you have erected the *Masach*, is not good, since how will the purpose of Creation of benefiting His creations be implemented? Who will receive the Light?”

On the other hand, the *Ohr Pnimi* agrees with the *Masach*, since the very expansion of the Light within is through the *Masach* and the *Ohr Hozer* (Reflected Light). **This dispute is called *Bitush* of *Ohr Makif* and *Ohr Pnimi*, or *Bitush* of *Ohr Makif* in the *Masach*.**

In truth, the *Ohr Makif* is on the right; hence, the *Masach* agrees with it. And since it agrees, it can no longer repel and raise *Ohr Hozer*, and hence can no longer receive in order to bestow. Thus, the Light departs and the *Masach* is purified, meaning stops receiving. This state is called *Din* (judgment) and *Achoraim* (posterior).

And since each *Behina* (discernment) consists of four *Behinot*, the *Masach* departs **gradually**, beginning with *Behina Dalet* in *Behina Dalet*, then from *Behina Gimel* in *Behina Dalet*, etc., until it rises to *Peh de Rosh*, the source from which the *Masach de Guf* arrived. In other words, it stops receiving altogether.

As it rises, it uses a smaller *Aviut* each time, and thus receives smaller Lights in order to bestow. For example, when it ascends to *Behina Aleph*, it can only receive the Light of *Ruach*. When it rises to *Behinat Shoresht* (root), it can only receive the Light of *Nefesh* in order to bestow. Finally, it cannot receive anything in order to bestow and thus stops receiving altogether.

Question: What is the benefit of the *Ohr Makif*, which wants to shine because of the purpose of Creation, and therefore wishes for the *Masach* to receive more? After all, things are unfolding in contrast to its will, meaning **the *Masach* loses even what it had!**

Answer: All the degrees that appeared during the departure are not residue of what it had in the beginning, since there is a rule: “There is no generation of Light that does not extend from *Ein Sof*.” This means that each discernment that appears is a new discernment. Thus, in the beginning, it could not receive anything more. But now that *Behina Dalet* has departed, it can receive more from *Behina Gimel*.

This is the meaning of **the *Kelim* were made through the *Bitush***, that is, prior to the *Bitush*, it did not have any more *Kelim* for reception, since it received all it could with the aim to bestow. But after the *Bitush*, when the *Masach* of *Behina Dalet* was purified, there was room to receive on *Behina Gimel*, since it departed from *Behina Dalet* and had nothing. And when it departed *Behina Gimel*, it could receive on *Behina Bet*.

But this still leaves the question: What is the benefit, if it receives less each time?

Answer: There is no absence in spirituality. This means that anything that appears remains, except he does not see it, and cannot currently enjoy it, but only from the present. But when the work is done, all the Lights will appear at once. Thus, in the end, it is benefitting.

Baal HaSulam once said an allegory about it: Two people who were childhood friends separated as adults. One of them became a king, and the other, indigent. After many years, the poor one heard that his friend became a king and decided to go to his friend’s country and ask for help. He packed his few belongings and went.

When they met, he told the king that he was destitute, and this touched the king’s heart. The king said to his friend: “I will give you a letter to my treasurer to allow you into the treasury for two hours. In those two hours, whatever you manage to collect is yours.” The poor man went to the treasurer, armed with his letter, and received the longed for permit. He walked into the treasury with the box he was used to using for his beggary, and within five minutes, he filled his box to the rim and merrily stepped out of the treasury.

But the treasurer took his box from him and spilled its entire contents. Then the treasurer told the sobbing indigent, “Take your box and fill it up again.” The poor man walked into the treasury once more and filled his box. But when he stepped outside, the treasurer spilled its contents as before.

This cycle repeated itself, until the two hours were through. The last time the beggar came out, he told the treasurer: “I beg you, leave me what I have collected. My time is through and I can no longer enter the treasury.” Then the

treasurer told him: “The contents of this box is yours, and so is everything that I have spilled out of your box for the past two hours. I have been spilling your money every time because I wanted to benefit you, since **each time, you were coming with your tiny box full and you had no room for anything more.**”

**Lesson:** Each reception of Light in order to bestow remains. But if the Light remained, we would not want to receive anymore, since we would not be able to receive in order to bestow on more than we had received. Hence, each degree must depart, and each time we correct a *Kli* of will to receive with the aim to bestow, until all is corrected. Then, all the Lights will shine at once.

And now let us return the purification of the *Masach*. The first expansion that emerged from the *Peh* down is called **Taamim (flavors)**, from the verse, “as the palate tastes its food.” After the *Bitush* of *Ohr Makif*, the *Masach* began to purify, and on its way, produced a new degree each time. These degrees are called **Nekudot (points)**.

I have already explained the Ari’s words, that the *Kelim* were made through the *Bitush*, since now it has the ability to receive more Light. But Baal HaSulam interprets the making of the *Kelim* (plural for *Kli*) differently: While the Light was in the *Kli*, the Light and the *Kli* were mingled in each other. Through the *Bitush*, the Light departed, and then the *Kli* became apparent.

Interpretation: While the Light shines in the *Kli* the deficiency of the *Kli* is indistinguishable; hence, it does not merit the name *Kli*. This is because without the *Kli*, the Light cannot shine. Hence, they are of equal importance. But once the Light departs, the *Kli* is distinguished as a *Kli*, and the Light, as Light.

The *Nekuda* (point) of *Tzimtzum* is the reason why the degrees emerging during the purification are called *Nekudot*.

And what is the *Nekuda* of the *Tzimtzum*? The Holy *Zohar* says that *Malchut* is called “a black point without any white in it.” This means that during the darkness, *Malchut* is called “a point.” And when there is *Tzimtzum*, and it is forbidden to receive in order to receive, it becomes dark. In other words, **the point of *Tzimtzum* is present wherever it is impossible to receive in order to bestow and there is a desire to receive in order to receive.**

To return to our subject, when the *Masach* was purified from *Behina Dalet*, *Behina Dalet* was forbidden to receive. This is the meaning of the point of *Tzimtzum* being over her. But *Behina Gimel* could still receive, and when the *Masach* was purified from *Behina Gimel*, too, this became the point of *Tzimtzum*.



We should also explain the difference between *Rosh*, *Toch*, and *Sof*: ***Rosh* is considered “potential,”** meaning there is no reception there. Two parts spread from the *Rosh*:

- One part can receive the Light, and it is called **ten *Sefirot de Toch***. The Light is the abundance that enters the *Kelim*, and it is called *Ohr Pnimi*, which is *Ohr Hochma*—the Light of His desire to benefit His creations.
- The second part that spreads from the *Rosh* is the part of the desire to receive in order to receive, which it does not want to use. It says that it does not want to receive there, meaning it ends it. Hence, this part is called **ten *Sefirot de Sof***.

Question: We learned that the word *Sefirot* comes from the word ‘sapphire,’ meaning it shines. But if *Malchut de Guf*, called *Malchut de Tabur*, does not want to receive and puts a *Sof* over the Light, why is this part called *Sefirot*?

Answer: They are called ten *Sefirot* because, in truth, the Light did shine for them. An explanation of that can be found in Part 4, Chapter 5, Item 1, where he explains the difference between *Toch* and *Sof*: “From *Peh de AK* emerged ten internal *Sefirot* and ten surrounding *Sefirot*. They extend from opposite the *Panim* through opposite the *Tabur de AK*. This is the essential Light, but it also shines through the sides and all around that Adam,” meaning not necessarily opposite the *Panim*, but also from the sides.

In Item 2, he interprets the Ari’s words as follows: “In short, we will explain that **from *Tabur* up it is called *Panim***. This is because the Light of *Hochma*, considered the essential Light, spreads there, **and from *Tabur* down it is called *Achor* (posterior)**, since it is considered receiving in order to receive. Hence, the Light of *Hochma* does not spread there, but **comes through the sides.**”

Further down that page, it continues, “...because through the *Ohr Hozer* that *Behina Dalet* brings to the *Partzuf*, which is *Ohr Hassadim*.” This means that ***Malchut de Tabur* does not want to receive there, since there it is a will to receive in order to receive. Instead, it wants equivalence of form, called *Hassadim***. “Thus, she receives illumination of *Hochma*, as well, though in the form of ‘female Light,’ meaning only receiving and not bestowing.” “**Receiving and not bestowing**” means that she does not want to bestow the Light upon herself, but, to the contrary, she says that she does not want to receive.

And through this *Dvekut* (adhesion), an illumination of the Light of *Hochma* shines upon her, and this is called “illumination of *Hochma*.” Accordingly, **the difference between *Toch* and *Sof* is that the *Ohr Hochma* shines in the *Toch* and in the *Sof* as long as she does not want to receive, for the purpose of equivalence of form, the Light that shines is *Ohr Hassadim* in illumination of *Hochma***.

And we still need to explain why the names in *Ohr Hassadim* are “right” and “left,” and in the *Ohr Hochma* they are called “long” and “short.” When the Light shines, in *Hassadim*, it is called “right,” and in *Hochma*, “long.” And when it does not shine, in *Hassadim*, it is called “left,” and in *Hochma*, “short.” What do these names mean?

Answer: We learned that *Ohr Hochma* shines in the vessels of reception in order to bestow, of course. Hence, the measure of illumination depends on its measure of *Aviut*. This is called “Above” and “below,” and this is why the names in *Ohr Hochma* are “long” and “short.” But *Ohr Hassadim* is not extended through *Aviut* and is not dependent on it. Hence, the names in *Ohr Hassadim* relate to width: “right” and “left,” implying that **they shine in the same level**, and it does not matter to them if there is more *Aviut* or less *Aviut*.

### AN INNER PARTZUF

Thus far we have discussed the first *Partzuf* of AK, called *Galgalta* or the Inner *Partzuf* de AK. Now we will explain the inner *Partzuf*. There is a rule that in all the worlds, there are inner *Partzufim* (plural for *Partzuf*), with four clothes. We will explain it in AK: *Partzuf Galgalta* has complete *HaVaYaH* within its degree, and a complete degree emerges from each letter in this *HaVaYaH*.

- Its *Rosh*, called *Keter* or “the tip of the *Yod*,” is unattainable.
- From *Peh* to *Chazeh*, it is called *Yod de HaVaYaH*, and from there emerges *Partzuf AB* de AK, which clothes it.
- From its first *Hey*, called *Bina*, emerges *Partzuf SAG*, from the *Chazeh* down. Thus, the **Yod-Hey**, which are AB and SAG, clothe it from *Tabur* up. And below *Tabur*, it is **Vav-Hey** de *HaVaYaH*.
- The **Vav** is called the Upper third of *NHY*, called *Partzuf MA*, and from it, emerges the world of *Nekudim*, which clothes there.
- From its last **Hey**, called *Malchut*, which are the two lower thirds of *NHY* de AK, emerged *Partzuf BON*, called “the world of *Atzilut*,” which uses *Aviut Shores*.

### THE RESHIMOT

When the Light departs *Partzuf Galgalta*, empty *Kelim* remain, and in them are *Reshimot* from the Lights that shone within the *Kelim*. The meaning of *Reshimot* is as we see in corporeality: when a person eats a delightful dish or hears of something pleasant, a taste remains of what he had experienced, evoking him to re-extend what he had had. Similarly, a *Reshimo* (singular for *Reshimot*) is a **desire for what he had had**.

There are two discernments in the *Reshimot*: 1) the pure Light in the *Reshimo*, and 2) the coarse Light in the *Reshimo*.

This means that as the general *Ohr Yashar* shone in *Kelim* called “general *Ohr Hozer*,” when the *Ohr Yashar* departs, it leaves a *Reshimo* that is a part of the *Ohr Yashar*. This *Reshimo* clothes in part of the *Ohr Hozer* that was there, meaning it leaves a recollection of the fact that it worked with the aim to bestow. This is called ***Reshimo from the Ohr Hozer***.

- What remains of the *Ohr Yashar* is called “**the pure Light in the *Reshimo***”;
- And what remains of the *Ohr Hozer* is called “**the coarse Light in the *Reshimo***.”

Both are clothed in the general *Ohr Hozer*, called *Kli*, and both are one discernment.

Explanation: When the Light shines in the *Kelim*, we say that the Light and the *Kli* are mixed in one another until the Light and the *Kli* become indistinguishable. **This means that they are performing the same action, and one cannot be without the other.** It is like meal and appetite: they both perform the same action, since it is impossible to eat if there is appetite but no meal, and it is also impossible to eat if there is a meal but no appetite. But afterwards, when the Light departs, we discern the *Kli*, meaning the *Ohr Hozer* receives a *Kli* there.

So it is concerning the *Reshimot*: when the pure Light and the coarse Light are together, **they are both called Light and they are mingled in one another.** And when the pure Light is separated from the coarse Light, the coarse Light receives a new name: ***Nitzotzin* (sparks).**

We should understand why it is that when the general *Ohr Yashar* departs, the general *Ohr Hozer* is called ***Kli***, but when the *Ohr Yashar* in the *Reshimo* departs, the coarse Light in the *Reshimo* is called ***Nitzotz* (spark)**, meaning a spark of Light.

Answer: We should say that when the general *Ohr Yashar* departs, **it does not shine at all.** But when the *Ohr Yashar* in the *Reshimo* departs, **it shines from afar.**

Now we can understand the matter of the root of the *Kelim* and the root of the Lights: there is a rule that all the worlds emerge in the form of seal and imprint. This means that as the discernment emerged the first time, the worlds expand from Above downwards by that same order. The first time that *Kelim* emerged was in *Partzuf Galgalta*. This is why it is considered “the root of the *Kelim*.”

This means that when the Light shines in the *Kelim*, they are mixed. For this reason, it is impossible to distinguish the Light from the *Kli*. But after the departure of the Light, the *Kelim* appear. Also, *Reshimot* from the Light remain in the *Kelim*: a *Reshimo* of the Light of *Keter* in the *Kli* of *Keter*, a *Reshimo* of the Light of *Hochma* in the *Kli* of *Hochma*, etc. Hence, when we speak of the *Kelim*, we begin with *KHB*.

And when the second *Partzuf* emerged, called *AB*, where the Light of *Hochma* shines, following the rule that each Light that comes shines in the purest *Kli*, called *Keter*, now the Light of *Hochma* shines in the *Kli* of *Keter*. This is called “the root of the Lights,” which are arranged in this order, the order of *HBD*. Thus we can understand why he sometimes starts the ten *Sefirot* with *KHB* and sometimes with *HBD*.

## TAGIN AND OTIOT

Now we shall explain the matter of *Tagin* and *Otiot*. We learned that the *Reshimot* that remained from the *Taamim* are called *Tagin*. Sometimes it calls the *Reshimot* that remain of the *Nekudot* by the name *Otiot*. The reason for it is that when the whole of *Partzuf Galgalta* purifies, which is *Behina Dalet de Aviut*, the *Masach* was included with the *Reshimot* of all the levels that departed. This level rose to the *Rosh* of the degree and asked for the powers it had lost. And since the last *Behina* is lost, due to the *Bitush de Ohr Makif* that weakened the force of the *Masach*, it could not overcome *Behina Dalet*, but only *Behina Gimel*, which is similar to *Nekudot*.

And we learned that two kinds of *Reshimot* remained—a *Reshimo* from the Light of *Keter* that was clothed in the *Kelim*, called ***Dalet de Hitlabshut* (clothing)**. However, it lost the *Reshimo* from the powers and intensifications. It is said about that, “the last *Behina* is lost,” and what remains is only the ***Gimel de Aviut***.

It follows that when the *Masach de Guf de Galgalta* rose to the *Rosh de Galgalta*, it asked for the power of the *Masach* for both kinds of *Reshimot*:

1. On *Dalet*, the *Reshimo* from the level of *Taamim*.
2. On the *Aviut* of the level of *Nekudot*.

Hence, two *Zivugim* were made at the *Rosh* of the degree:

1. On the *Dalet de Hitlabshut* at the level of *Keter*.
2. On the *Gimel de Aviut* at the level of *Hochma*.

We also learned that *Dalet de Hitlabshut* shines only at the *Rosh* of the degree of the lower one, the *Rosh de AB*. But *Gimel de Aviut* has *Hitpashtut* in the *Guf*, as well. And since the *Guf* is called *Kelim* and *Otiot*, **the *Reshimo de***

**Aviut**, meaning the **Reshimo de Nekudot**, is called **Otiot**. This is so because afterwards, *Kelim* spread from this *Reshimo*, while the **Reshimo de Hitlabshut** remains as **Tagin**, shining only at the **Rosh** of the degree.

Orally, he explained it in this manner: *Gimel de Aviut de AB*, and *Gimel de Galgalta* are not identical, since *Gimel de AB* is the *Gimel* of the general *Aviut*, while *Gimel de Galgalta* is the *Gimel* of *Dalet de Aviut*. But even so, *Gimel de AB* still extends from *Gimel de Galgalta*. Hence, here he ascribes the *Reshimo de Aviut* on which *Partzuf AB* emerged to *Reshimo de Nekudot*, whose Highest *Behina* is *Gimel*.

### THE CONTINUANCE OF THE SEQUENCE

Let us return to clarifying the rest of the sequence. Once the *Ohr Makif* cancelled the *Masach de Guf de Galgalta*, the *Masach de Guf* rose to the **Rosh**. And since the last *Behina* was lost, there was a *Zivug* at the *Rosh de Galgalta* on *Reshimot Dalet Gimel* only, spreading from *Peh* to *Chazeh*.

And since the *Masach de Tabur* is included in the *Aviut de Rosh*, while it is at the **Rosh**, there are two discernments to make in it:

1. Its own *Behina*—*Masach de Tabur*;
2. *Aviut de Rosh*.

Once this *Masach* descended from *Peh* to *Chazeh*, which is *Behina Gimel*, it is considered that the Light of *AB* shines in the internality of *Kelim de Galgalta*. This means that the inner *AB* made a *Zivug* on what was included in the *Aviut de Rosh*. From *Chazeh* to *Peh de Galgalta*, a new degree emerged, called “*Rosh* of the outer *AB*,” and from *Chazeh* to *Tabur* emerged the *Guf de AB*.

Question: This is perplexing. After all, there is a rule that the next degree should fill the empty *Kelim* of the previous degree. So why does *AB* not expand below *Tabur de Galgalta*?

Answer: It is because it does not have a *Masach* on *Behina Dalet*. Hence, were it to expand below and see the will to receive that is present there, it would not be able to overcome it. This is why it remained above the *Tabur*.

In *Partzuf AB*, too, there was a *Bitush* of *Ohr Makif*, and *Partzuf SAG* emerged from the *Reshimot* of *Partzuf AB*. These are still the *Reshimot* from above *Tabur de AK*, but the *Reshimot* from below *Tabur de AK* have not yet been fulfilled.

And this *Partzuf SAG* emerged on *Reshimot Gimel de Hitlabshut* and *Bet de Aviut*, and filled the empty *Kelim* of *Partzuf AB*, as well. However, it could not descend below *Tabur de Galgalta* and fill the empty *Kelim* there, since it has

*Gimel de Hitlabshut*, which are *Kelim* for extension of *Hochma*. It follows that this discernment, called *Taamim de SAG*, expanded through *Tabur de AK*.

But *Nekudot de SAG*, considered merely *Hassadim*, since they do not have the above-mentioned *Behina Gimel*, could expand below *Tabur de Galgalta*, although there is *Behina Dalet de Aviut* there, which is a vessel of reception on which it is impossible to put a *Masach*. Still, because *Nekudot de SAG* are vessels of bestowal, they have no interest in vessels of reception. Hence, they expanded below *Tabur de Galgalta* and filled the empty *Kelim* that were there.

Yet, since they saw the will to receive that was there, they wanted to receive in order to receive, as they did not have a *Masach* on *Behina Dalet*. And since we learned that there was a *Tzimtzum* on receiving in order to receive, the Light immediately departed them.

Question: We learned that *Nekudot de SAG* are vessels of bestowal. Thus, how were they restricted?

Answer: There is a difference between *GAR de Bina* and *ZAT de Bina*, since we learned that *ZAT de Bina* should receive *Hochma* in order to bestow upon *ZA*, but *GAR de Bina* engage solely in bestowal.

Now we can understand why *GAR de Bina*, which are *GE*, were not mixed, which left *GE* in the degree, unrestricted, while *ZAT de Bina*, called *AHP*, departed the degree because they wanted to receive in order to receive. This is called *Tzimtzum Bet* (second restriction).

It follows that in *HBD*, *HGT de Nekudot de SAG*, which are *GE*, there is no mixture of *Behina Dalet*. Hence, their place is still considered the place of *Atzilut*. And below *Tabur de Nekudot de SAG*, clothing the two bottom thirds of *NHY de AK*, the reception in order to receive governs.

And when *Partzuf SAG* rose to *Peh de Rosh*, two *Zivugim* were made there at *Rosh de SAG*:

1. A *Zivug* on *Reshimot de Taamim de SAG* that did not descend below *Tabur de AK*, and from which the *Partzuf* of the Upper *MA* emerged.
2. A *Zivug* on *Reshimot de Nekudot de SAG* that were restricted and mingled with *Behina Dalet* below *Tabur de AK*, from which *MA* emerged—the world of *Nekudim*. This *Zivug* unfolded on half a degree of *Aleph de Aviut* and on *Bet de Hitlabshut*.

Therefore, we must understand that *Malchut* does not extend Light on her own vessels of reception, but only on vessels of bestowal, due to the *Tzimtzum*. Because of it, were she to use the vessels of reception, it would be in order to receive.

And here, too, we learn that the Light expands in both the inner *Kelim de SAG*, and in the outer *Kelim de SAG*. And we should know that as a rule, he does not speak of the Upper MA, since we are speaking primarily about the association of *Midat ha Rachamim* (quality of mercy) in the *Din* (judgment), which begins in *Partzuf MA*, which is the world of *Nekudim*.

We learned that there are two *Roshim* (plural for *Rosh*) in the world of *Nekudim*: 1) from the *Aviut*, and 2) from the *Hitlabshut* (clothing). *Keter* is called *Bet de Hitlabshut*, and *AVI* are *Aleph de Aviut*. And since *Bet de Hitlabshut* cannot extend Light, since there is no deficiency there, it needs the association with the *Aviut*, which has the power to extend Light. We also learned that the level of Light that shines there is *VAK de Bina*, in the form of “for He delights in Mercy,” which liberates the degree from the need for *Hochma*.

This Light is also called *Tikkun Kavim* (correction of lines). Hence, we learned that the *Tikkun Kavim* shines only at the *Rosh*, since the *Hitlabshut* does not have *Hitpashtut* (expansion) in the *Guf*. But the *Guf* had only a small illumination, and it was not satisfied with the state of *Katnut*. Hence, when the Light achieved *Gadlut*, the vessels of bestowal of the *Guf* broke, as well.



## PREFACE TO THE SULAM COMMENTARY

### TEN SEFIROT

1) First, we must know the names of the ten *Sefirot*: *KHB*, *HGT*, *NHYM*. These are acronyms of *Keter*, *Hochma*, *Bina*, *Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, *Yesod*, *Malchut*. These are also the ten coverings of His Light, established so the lower ones can receive His Light.

This is like the light of the sun, which is impossible to look at unless through darkened glass that diminishes its light and makes it suitable for the eyes' ability to see. Similarly, had His Light not been covered by these ten coverings, called "ten *Sefirot*," in which each lower one further covers His Light, the lower ones would have been unable to obtain it.

2) These ten *Sefirot* are the ten Holy Names in the Torah: the name *Ehyeh* (pronounced *Ekyeh*), is the *Sefira Keter*; the name *Yah* (pronounced *Koh*) is the *Sefira Hochma*; and the name *HaVaYaH* with punctuation of *Elokim* is *Bina*. The name *El* (pronounced *Kel*) is *Hesed*; the name *Elohim* (pronounced *Elokim*) is *Gevura*; and the name *HaVaYaH* with punctuation of *Shvah*, *Holam*, *Kamatz* is *Tifferet*. The name *Tzvaot* is *Netzah* and *Hod*; the name *Shadai* (pronounced *Shadi*) is *Yesod*; and the name *Adonay* (pronounced *Adni*) is *Malchut* (*The Zohar*, *VaYikra*, Items 157-163, 166-177).

3) And although we count ten *Sefirot*, there are no more than five *Behinot* (discernments) in them, called *Keter*, *Hochma*, *Bina*, *Tifferet*, and *Malchut*. The reason why we count ten *Sefirot* is because the *Sefira Tifferet* contains six *Sefirot*, called *Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, and *Yesod*, which makes them ten (*Introduction of the Book of Zohar*, "Mirrors of the Sulam," p 5).

And these five *Behinot*, *KHB TM* are discerned in each emanated and in each creature, in all the worlds—the five worlds, called *Adam Kadmon*, *Atzilut*,

*Beria*, *Yetzira*, and *Assiya*, which correspond to the five *Behinot KHB TM*—as well as in the smallest item in reality. We discern that the *Rosh* (head) in it is *Keter*; from its *Rosh* to *Chazeh* (chest) it is *Hochma*; from *Chazeh* to *Tabur* (navel) it is *Bina*; and from *Tabur* down it is *Tifferet* and *Malchut*.

### WHY TIFFERET INCLUDES HGT NHY

4) When the five *Behinot KHB TM* emerged, they were incorporated in one another in such a way that each of them contained *KHB TM*. However, in the *Sefira Tifferet*, the level of the *Sefirot* descended from being *GAR*, hence the names of the *KHB TM* included in it changed to *HGT NH*, and *Yesod*, which contains them. Therefore, when we say that *Tifferet* contains six *Sefirot*, it is not because of its merit over the first three *Sefirot*, but to the contrary, it is the lack of Light of *GAR* in it that caused the five *Behinot KHB TM* to receive different names: *HGT NH*.

Thus, *Hesed*, is *Keter*, *Gevura*, is *Hochma*, and *Tifferet* is *Bina*, *Netzah* is *Tifferet*, and *Hod* is *Malchut*. The *Sefira Yesod* is added to them, but it is not an additional *Behina* (singular to *Behinot*) to the five *Behinot*. Rather, it is a container, which contains all five *Sefirot HGT NH* within it. Also, they are always called *VAK*, which is an acronym for *Vav* (six) *Ktzavot* (ends/edges), which are the six *Sefirot HGT NHY*. And since this descent of the five *Behinot* to *HGT NHY* occurred only in *ZA*, we ascribe the five changed *Behinot* only to *ZA*.

### LIGHT AND KLI

5) It is impossible to have Light without a *Kli* in any of the worlds. Initially, there was only one *Kli* in the ten *Sefirot*—*Malchut*. The reason why we say that there are five *Behinot KHB TM* is that they are all parts of *Malchut*, called *Behina Dalet*. This means that they are arranged by their proximity to the complete *Kli*, which is *Malchut*, called *Behina Dalet*.

But after *Tzimtzum Aleph* (the first restriction), a *Masach* (screen) was erected in the *Kli* of *Malchut*, which stops the Upper Light from dressing in it. Hence, when the Upper Light reaches the *Masach*, the *Masach* strikes it and repels it. This striking is called “*Zivug de Hakaa* (coupling by striking) of the Upper Light with the *Masach* in the *Kli* of *Malchut*,” and the repelled Light is called “ten *Sefirot* of *Ohr Hoxer* (Reflected Light).”

This is so because the repelled Light rises from below Upwards and clothes the ten *Sefirot* in the Upper Light, called “ten *Sefirot* of *Ohr Yashar* (Direct Light).” And new *Kelim* were made of this *Ohr Hoxer*, to clothe the Upper Light instead

of *Malchut*, which had been restricted so as not to receive Light. The content of those new *Kelim* (plural for *Kli*) is called “ten *Sefirot* of *Ohr Hozer*.”

### ROSH-TOCH-SOF, PEH-TABUR-SIUM RAGLIN

6) And because of the new *Kelim* (vessels) of *Ohr Hozer*, each *Partzuf* is discerned with three parts, called *Rosh*, *Toch*, *Sof* (Head, Interior, End). It has been explained that by the force of the *Masach* that stops the Light from reaching *Malchut*, there was a *Zivug de Hakaa* with the Light, which produced the ten *Sefirot de* (of) *Ohr Hozer* and clothed the ten *Sefirot de Ohr Yashar* in the Upper Light.

These ten *Sefirot de Ohr Yashar* and *Ohr Hozer* are called “ten *Sefirot de Rosh*.” However, these ten *Sefirot de Ohr Hozer*, which emerged from the *Masach* upwards and clothe the ten *Sefirot de Ohr Yashar*, are still not actual *Kelim*. This is because the name, *Kli*, indicates the *Aviut* in it, that is, the force of *Din* (judgment, restriction) in the *Masach*, which prevents the clothing of the Light in *Malchut*.

There is a rule that the *Din* force operates only from the place of the emergence of the *Din* downwards, not from the place of the emergence of the *Din* Upwards. And since the ten *Sefirot de Ohr Hozer* emerged from the *Masach* Upwards, the *Din* force is not apparent in the *Ohr Hozer* and is unfit to be a *Kli*. For this reason, these ten *Sefirot de Ohr Hozer* are called *Rosh*, that is, a root for the *Kelim*, and not actual *Kelim*.

And *Malchut*, in which the *Masach* for the *Zivug de Hakaa* had been established, is therefore called *Peh* (mouth). This implies that as in a corporeal mouth, where *Otiot* (letters) are made through a *Zivug de Hakaa* of the five outlets of the mouth, the spiritual *Peh* contains a *Zivug de Hakaa* to produce ten *Sefirot de Ohr Hozer*, being the five *Behinot KHB TM*, which are the *Kelim* for the ten *Sefirot de Ohr Yashar*, and *Kelim* are called *Otiot*. Thus, the ten *Sefirot de Rosh* have been explained.

7) Thus, the ten *Sefirot de Ohr Yashar* and ten *Sefirot de Ohr Hozer* had to expand from the *Masach* downwards, at which time the ten *Sefirot de Ohr Hozer* became *Kelim* that receive and clothe the ten *Sefirot de Ohr Yashar*. This is because now there is a *Masach* over the ten *Sefirot de Ohr Hozer*. For this reason, its thickness controls the ten *Sefirot de Ohr Hozer*, and by that the *Kelim* were made.

Also, these ten *Sefirot*, which are actual *Kelim*, are called *Toch* and *Guf* (body), that is, they are the very insides of the *Partzuf*. And *Malchut* of the *Toch* is called *Tabur*, as in the phrase, “the *Tabur* (navel, center) of the land,” referring to the center and the middle. This indicates that *Malchut de Toch* is the central *Malchut*, and it is from her *Ohr Hozer* that the actual *Kelim* of the *Guf* were made.

It can also be said that *Tabur* comes from the words, *Tov Ohr* (Good Light), indicating that thus far the Light is good, as it is dressed in *Kelim* that are suitable to receive it. Thus we have explained the ten *Sefirot de Toch* through the *Tabur*.

8) Thus, we find two discernments in *Malchut de Rosh*:

- The Ending *Malchut*: the *Masach*'s detaining of the Upper Light from clothing in the *Kli* of *Malchut*.
- The Mating *Malchut*: Had it not been for the *Zivug* of the Upper Light with the *Masach* through a *Zivug de Hakaa*, which raises *Ohr Hozer* to clothe the Upper Light, there would be no vessels of reception in the Upper Light, and there would be no Light in reality, since there is no Light without a *Kli*.

But in *Malchut* of the *Rosh*, these two discernments are only two roots. The ending *Malchut* is the root of the *Malchut* that ends the degree, and the mating *Malchut* is the root of the clothing of Light in the *Kelim*.

Both these actions appeared and occurred in the *Guf* of the *Partzuf*:

- From *Peh* to *Tabur*, the mating *Malchut* shows its strength there, and the Upper Light is clothed in *Kelim*.
- And from *Tabur* down, the ending *Malchut* shows its strength and produces ten *Sefirot de Sium* (ending). Each *Sefira* emerges with illumination of only *Ohr Hozer*, without the Upper Light. And when it reaches the *Malchut* of these ten *Sefirot de Sium*, the entire *Partzuf* ends. This is because this *Malchut* is the ending *Malchut*, which does not receive anything, and hence ends the expansion of the *Partzuf*.

And we call this *Malchut*, *Malchut de Sium Raglin*, which cuts the Light and ends the *Partzuf*. And these ten *Sefirot de Sium* that expand from the *Tabur* down to its *Sium Raglin* are called "ten *Sefirot de Sof*" (end), and they are all parts of the *Malchut* of *Sof* and *Sium*. Also, when we say that there is only *Ohr Hozer* in them, it does not mean that they have no *Ohr Yashar* at all. Rather, it means that they do have some illumination of *Ohr Yashar*, but it is considered *VAK* without a *Rosh*.

## CHAZEH

9) Thus far we have discussed the *Partzufim* (plural for *Partzuf*) of Adam Kadmon. But in the *Partzufim* of the world of *Atzilut*, another *Sium* was added in the ten *Sefirot de Toch*: *Malchut de Toch*, called *Tabur*, rose to *Bina* of the ten *Sefirot de Toch*, and ended the ten *Sefirot* of the *Toch* degree there. This *Sium* is called *Chazeh*, and the *Parsa* has been set there.

This means that the new *Sium* that was made by the ascension of *Malchut* to *Bina* at the place of the *Chazeh* is called *Parsa* (diaphragm, midriff), as in the firmament that separates the Higher Waters—*Keter* and *Hochma* that remained in the *Toch* degree—from *Bina* and *TM*, which departed from the degree of ten *Sefirot de Toch* and became the degree of ten *Sefirot de Sof*.

For this reason, the ten *Sefirot de Toch* were divided into two degrees:

- From *Peh* to *Chazeh* it is considered ten *Sefirot de Toch*, *Atzilut*, *GAR* of the *Guf*.
- From the *Chazeh* down to *Tabur*, it is considered ten *Sefirot de Sof*, *Beria*, *VAK* without a *Rosh*, like the ten *Sefirot de Sof*.

### INVERSE RELATION BETWEEN KELIM AND LIGHTS

10) There is always an inverse relation between Lights and *Kelim*. In the *Kelim*, the order is that Upper Ones are the first to grow in a *Partzuf*. First, *Keter* comes to the *Partzuf*, then *Hochma*, then *Bina*, then *Tifferet*, and then *Malchut*. For this reason, we name the *Kelim KHB TM*, that is, from Above downwards, because so is their order of appearance in the *Partzuf*.

But the Lights are opposite. The order of the Lights is that the lower ones enter the *Partzuf* first. The first to enter is the Light of *Nefesh*, then the Light of *Ruach*, then the Light of *Neshama*, then the Light of *Haya*, and then the Light of *Yechida*.

Thus, in the beginning comes the Light of *Nefesh*, which is the Light of *Malchut*, the smallest of all the Lights. And the last to come is the Light of *Yechida*, the biggest of all the Lights. This is why we always name the Lights *NRNHY*, that is, from below Upwards, as this is their order of entering the *Partzuf*.

11) It therefore follows that while there is only one *Kli* in the *Partzuf*, which is necessarily the Highest *Kli*—*Keter*—which is the first to emerge, the great Light related to *Keter*, the Light of *Yechida*, does not enter the *Partzuf*. Rather, the Light that enters and clothes in *Kli de Keter* is the smallest Light, the Light of *Nefesh*.

And when two *Kelim* grow in the *Partzuf*, which are the greater *Kelim*—*Keter* and *Hochma*—the Light of *Ruach* enters, too. In that state, the Light of *Nefesh* descends from *Kli de Keter* to *Kli de Hochma*, and the Light of *Ruach* clothes in *Kli de Keter*. Similarly, when the third *Kli* grows in the *Partzuf*—the *Kli* of *Bina*—the Light of *Neshama* enters the *Partzuf*. In that state, the Light of *Nefesh* descends from the *Kli* of *Hochma* to the *Kli* of *Bina*, the Light of *Ruach* leaves the *Kli* of *Keter* and enters the *Kli* of *Hochma*, and the Light of *Neshama* dresses in the *Kli* of *Keter*.

And when a fourth *Kli* grows in the *Partzuf*, being the *Kli* of *Tifferet*, the Light of *Haya* enters the *Partzuf*. In that state, the Light of *Nefesh* descends from the *Kli* of *Bina* to the *Kli* of *Tifferet*, the Light of *Ruach* to the *Kli* of *Bina*, the Light of *Neshama* to the *Kli* of *Hochma*, and the Light of *Haya* to the *Kli* of *Keter*.

And when a fifth *Kli* grows in the *Partzuf*, the *Kli* of *Malchut*, all the Lights enter their respective *Kelim*. This is because then the Light of *Yechida* is drawn into the *Partzuf*: the Light of *Nefesh* descends from *Kli de Tifferet* to the *Kli* of *Malchut*, the Light of *Ruach* descends from *Kli de Bina* and enters the *Kli* of *Tifferet*, the Light of *Neshama* descends from *Kli de Hochma* and enters the *Kli* of *Bina*, and the Light of *Haya* descends from *Kli de Keter* and comes into the *Kli* of *Hochma*, and the Light of *Yechida* comes and clothes in the *Kli* of *Keter*.

12) You find that as long as not all five *Kelim* KHB TM have grown in the *Partzuf*, the Lights are not in their designated places. Moreover, they are in inverted ratio, since if the *Kli* of *Malchut*—the smallest *Kli*—is lacking in the *Partzuf*, the Light of *Yechida*—the greatest Light—will be missing. And if the two bottom *Kelim*—*Tifferet* and *Malchut*—are missing, the two greatest Lights—*Haya* and *Yechida*—will be missing. And if the three bottom *Kelim*—*Bina*, *Tifferet*, and *Malchut*—are missing, the three greatest Lights—*Neshama*, *Haya*, and *Yechida*—will be missing, etc.

Thus, as long as not all five *Kelim* KHB TM have grown in a *Partzuf*, there is an inverse relation between the *Kelim* and the Lights. If one Light and one *Kli* are missing, then the greatest Light, the Light of *Yechida*, will be missing. And it is the opposite in the *Kelim*: the smallest *Kli* will be missing—the *Kli* of *Malchut*.

13) Now you can see why we say that through *Malchut*'s ascension to *Bina*, the degree has ended under the *Hochma*. And for this reason, only two *Sefirot* remained in the degree—*Keter* and *Hochma*, while *Bina* and TM of the degree were cancelled and descended from the degree. Yet, this relates only to the *Kelim*. But it is the opposite in the Lights: the Lights *Nefesh-Ruach* remained in the degree, and the Lights *Neshama*, *Haya*, and *Yechida* were cancelled from the degree.

14) Now you can understand why *The Zohar* sometimes says that with the ascension of *Malchut* to *Bina*, the five *Otiot* (letters) of the name *Elokim* were divided in a way that the two *Otiot* MI (*Mem*, *Yod*) remained in the degree and the three *Otiot* ELEH (*Aleph*, *Lamed*, *Hey*) departed and were cancelled in the degree.

But sometimes *The Zohar* says the opposite, that when *Malchut* rose to *Bina*, the two *Otiot* EL (*Aleph*, *Lamed*) remained in the degree, and the three *Otiot* HYM (*Hey*, *Yod*, *Mem*) were cancelled and descended from the degree. The thing is that the five *Otiot* *Elokim* are the five *Sefirot* KHB TM or five Lights NRNHY. And when *Malchut* rises to *Bina*, only the *Kelim* *Keter* and *Hochma*, which are the two *Otiot* EL, remain in the degree, and the three *Otiot* HYM descend from the degree.



In the Lights it is to the contrary: the two bottom *Otiot MI*, which imply the two lowest Lights, *Nefesh-Ruach*, remained in the degree, and the three Higher *Otiot, ELEH*, which imply *Yechida, Haya, Neshama*, departed and were cancelled from the degree.

Hence, in the *Introduction of the Book of Zohar*, *The Zohar* speaks of five Lights *NRNHY*, implied in the five *Otiot Elokim*. This is why it says that *MI* remained and *ELEH* departed the degree. Also, in *The Zohar (Beresheet, 1)*, it speaks of five *Kelim KHB TM*, implied in the five *Otiot Elokim*.

For this reason, it states the opposite: *EL* remained in the degree and the three *Otiot HYM* departed the degree. We should remember these words and examine every place to see if it speaks of Lights or of *Kelim*, and this will resolve many apparent contradictions.

### MALCHUT'S ASCENSION TO BINA

15) We should thoroughly understand the issue of the sweetening of *Malchut* with *Bina*, as it is the root of the whole wisdom. *Malchut* is *Midat ha Din* (quality of judgment), in which the world cannot exist. For this reason, the Emanator elevated it to the *Sefira* of *Bina*, which is *Midat ha Rachamim* (quality of mercy). Our sages hinted about that: "In the beginning, He contemplated creating the world in *Midat ha Din*," that is, only in *Malchut*, which is *Midat ha Din*. "He saw that the world does not exist, preceded *Midat ha Rachamim* and associated it with *Midat ha Din*" (*Beresheet Rabba*, 12).

Through *Malchut's* ascent to *Bina*, *Malchut* acquires *Bina's* form, which is *Midat ha Rachamim*, and then *Malchut* leads the world in *Midat ha Rachamim*. This issue of *Malchut's* ascent to *Bina* occurs in each and every degree, from the top of the world of *Atzilut* to the bottom of the world of *Assiya*, since there is no degree without ten *Sefirot KHB, HGT, NYHM*. And the *Malchut* in each degree rose to *Bina* in that degree and was sweetened there.

### THE DIVISION OF EACH DEGREE INTO TWO HALVES

16) It is known that *Malchut* ends each *Sefira* and each degree. This means that by the *Tzimtzum* (restriction) that was made on her, of not receiving the Upper Light, *Malchut* stops the Light in the degree from spreading into it. Hence, the Light of the degree extends only through *Malchut* and stops when it reaches the *Masach* in *Malchut*, and a *Zivug de Hakaa* with the Light is performed on the *Masach* in *Malchut*.

Therefore, since *Malchut* of the degree has risen to *Bina* in that degree, *Malchut* ends the Light in the place to which it climbed, that is, in the middle



of *Bina*. Thus, half of *Bina*, *Tifferet*, and *Malchut*, which are under the ending *Malchut*, exit their degree and become another degree, below *Malchut*.

Thus, by *Malchut*'s ascension to *Bina*, each degree is cut in two: *Keter*, *Hochma*, and half of *Bina* above the *Malchut* remain in the degree, and half of *Bina*, *Tifferet* (including *HGT NHY*), and *Malchut* exit the degree and become a degree below it. This ending that *Malchut* created in the middle of *Bina* is called *Parsa*.

17) Each degree must have five Lights, called *Yechida*, *Haya*, *Neshama*, *Ruach*, and *Nefesh* clothed in five *Kelim*, called *Keter*, *Hochma*, *Bina*, *Tifferet* (including *HGT NHY*), and *Malchut*. And since due to *Malchut*'s ascension to *Bina*, only two complete *Kelim* remained in the degree—*Keter* and *Hochma*—and three *Kelim*, *Bina*, *Tifferet*, and *Malchut* are missing in it, only two Lights remain in it—*Nefesh*, *Ruach*—clothing the two *Kelim*, *Keter* and *Hochma*. And the three Lights *Neshama*, *Haya*, and *Yechida* are missing in it, since they have no *Kelim* in which to clothe.

It turns out that the degree is deficient of the first three *Sefirot*, since due to *Malchut*'s ascent to *Bina*, the degree was cut into two halves: half of it remained in the degree—*Keter-Hochma* in the *Kelim* and *Nefesh-Ruach* in the Lights—and half of it departed the degree—*Bina* and *TM* in *Kelim*, and *Neshama*, *Haya*, *Yechida* in Lights. This is why this ascension of *Malchut* to *Bina* is implied by the *Yod* that entered the Light of the degree, and the *Ohr* (Light) became *Avir* (air). As a result of *Malchut*'s ascent to *Bina*, the degree lost the Light of its first three *Sefirot* and remained at the level of *Ruach Nefesh*, called *Avir*. This matter is also implied in the five letters of the name, *Elokim*, divided into two halves: *MI-ELEH*. The two letters *MI* imply the two Lights *Ruach Nefesh*, clothed in the two *Kelim* *Keter Hochma* that remained in the degree, and the three letters *ELEH* imply the three *Kelim* *Bina*, *Tifferet*, and *Malchut* that departed the degree.

## MALCHUT'S DESCENT FROM BINA TO ITS PLACE

18) However, through raising *Mayin Nukvin* from Torah and prayer of the lower ones, Higher Illumination is drawn from *Hochma* and *Bina de AK*, which brings *Malchut* out of *Bina* in all the degrees, and lowers it to its place (*The Zohar*, *VaYikahel*, p 41). The three *Kelim*, *Bina*, *Tifferet*, and *Malchut* previously departed the degree because of the entrance of the *Yod*, which is *Malchut*, into the Light of the degree, thus ending the degree under *Hochma* and turning the *Ohr* (Light) into *Avir* (air).

But now, after *Malchut* has descended from there and departed the *Avir*, the *Kelim* return to their degree. Thus, once again there are five *Kelim* *KHB TM* in the degree. And since there are five *Kelim*, all five Lights *Yechida*, *Haya*, *Neshama*, *Ruach*, *Nefesh* return and clothe in them, and the *Avir* becomes *Ohr* once more, since the level of the first three, called *Ohr*, has returned to the degree.

## A TIME OF KATNUT AND A TIME OF GADLUT

19) Thus, it has been explained that because of *Malchut's* ascent to *Bina*, two times were made in each degree: a time of *Katnut* (smallness, infancy) and a time of *Gadlut* (greatness, adulthood). With *Malchut's* ascent to *Bina*, it ends the degree under the *Hochma*, and *Bina*, *Tifferet*, and *Malchut* of the degree depart the degree and come to the degree below it. Hence, only *Keter Hochma* in *Kelim* and *Ruach Nefesh* in Lights remain in the degree, lacking the GAR (first three). This is the time of *Katnut*.

But after the lower ones raise *Mayin Nukvin* and extend illumination from *Hochma Bina de* (of) *AK*, which brings *Malchut* out of *Bina*, the three *Kelim Bina* and *TM* that fell to the degree below it return and rise from there to their initial degree. And since there are now five *Kelim KHB TM* in the degree, five Lights return and clothe in them: *Nefesh*, *Ruach*, *Neshama*, *Haya*, and *Yechida*. This is the *Gadlut* time of the degree. Thus we have explained that due to the fall of *Bina* and *TM* of the degree to the degree below it, the degree is in *Katnut*, lacking GAR. And through *Bina* and *TM's* return to the degree, the degree is in *Gadlut*, that is, with filling of GAR.

## HOW THE LOWER ONE RISES TO ITS HIGHER ONE

20) By this ascension of *Malchut* to *Bina*, the connection and the possibility of raising each lower one to its Upper One have been prepared. This is because the rule is that when the Upper One descends to the lower one, it becomes like it. And also, when the lower one rises to the Upper One, it becomes like it.

Hence, in the degree's state of *Katnut*, when the ending *Malchut* rises to *Bina*, it drives *Bina* and *TM* outside the degree and into the degree below it. Then, these *Bina* and *TM* become one degree with the degree below it, since the Upper One that descends to the lower one becomes like it. For this reason, in the degree's state of *Gadlut*, when *Malchut* returns and exits *Bina* and comes to its place, *Bina* and *TM* that fell from *Bina* return to their degree and take the lower degree in which they were while they were fallen, along with them.

Because they have now become one degree with the lower one, when they were fallen, and became as one with it, they take it with them upon their return to the degree and elevate the lower degree to the Upper Degree. According to the rule that the lower one that rises to the Upper One's place becomes like it, now the lower degree receives all the Lights and *Mochin* that exist in the Upper Degree.

Thus it has been clarified how the ascension of *Malchut* to *Bina* induced the connection between the degrees, so each degree can rise to the degree above it. Thus, even the lowest degree can rise to the Highest Level through this

connection made by the fall of *Bina* and *TM* from each degree to the degree below it (*The Zohar, VaYikahel*, p 41).

### KATNUT AND GADLUT OF YESHSUT AND ZON

21) Once the issue of *Malchut's* ascension to *Bina*, applied in each and every degree in the four worlds *ABYA*, has been explained in general, I will now explain them in detail. Let us take two degrees, called *YESHSUT* and *ZON* in the world of *Atzilut*, as an example. Through the ascent of *Malchut de YESHSUT* to *Bina de YESHSUT* in the state of *Katnut*, the three *Sefirot*, *Bina* and *TM de YESHSUT* departed and fell into the degree below *YESHSUT*, being *ZON*. And these *Bina* and *TM* clung to the degree of *ZON* during their fall.

Hence, upon the arrival of the time of *Gadlut*, *Malchut* departed *Bina de YESHSUT* back to her own place. Thus, *Bina* and *TM de YESHSUT* rose from their fall and came to the degree of *YESHSUT*. And along with them, they brought *ZON*, since they were attached to them during the *Katnut*, when they were fallen. It turns out that *ZON*, too, rose and became the degree of *YESHSUT*, receiving the same Lights and *Mochin* fit for the degree of *YESHSUT*.

### HAD IT NOT BEEN FOR MALCHUT'S ASCENT TO BINA, ZON WOULD NOT HAVE BEEN WORTHY OF MOCHIN

22) And here we should know that for themselves, *ZON* are unworthy of receiving *Mochin* at all, since the origin of *ZON* is below *Tabur de AK*, where *Malchut* of *Midat ha Din* rules, which is governed by the force of *Tzimtzum* and is unfit to receive the Upper Light. Yet, now that *Bina* and *TM de YESHSUT* elevated *ZON* to the degree of *YESHSUT*, *ZON* became as the degree of *YESHSUT* and can receive the Upper Light as they do.

23) Now you can thoroughly understand why our sages said (*Beresheet Rabba, Parasha 12*): "In the beginning, He contemplated creating the world in *Midat ha Din*," that is, with *Malchut* of the first restriction, which is *Midat ha Din*. And "world" should be understood as *ZON de Atzilut*, called "world." And it should also be understood as "this world," which receives from *ZON de Atzilut*. This is because all that is received in *ZON de Atzilut* can be received by people in this world, and all that is not received in *ZON* is not received by people in this world, as we cannot receive above the degree of *ZON*.

Hence, since the root of *ZON* is below *Tabur de AK*, where *Malchut* of *Midat ha Din* rules, they cannot receive the Upper Light and exist, since they are under the *Tzimtzum* in *Malchut*. All the more so, this world cannot exist.

This is the meaning of, “He saw that the world does not exist, preceded *Midat ha Rachamim* and associated it with *Midat ha Din*.” This means that He elevated *Malchut* of each degree, which is *Midat ha Din*, to the *Bina* of the degree, which is *Midat ha Rachamim*. It follows that *Malchut de YESHSUT* rose to *Bina de YESHSUT*, by which *Bina* and *TM de YESHSUT* fell to the degree below it, which is *ZON*, and clung to them.

For this reason, during the *Gadlut* of *YESHSUT*, when *Malchut* descended from *Bina de YESHSUT* and returned to her place, and the three *Kelim Bina* and *TM de YESHSUT* returned to their place, *YESHSUT*, as in the beginning, they took the *ZON* that were attached to them along with them, and raised them to the degree of *YESHSUT*. Thus, *ZON* became like the degree of *YESHSUT*, that is, they became worthy of receiving the Upper Light like *YESHSUT*. For this reason, they receive the Upper Light of *YESHSUT* and give to this world, and now the world can exist.

But had it not been for the association of *Midat ha Din* with *Midat ha Rachamim*, meaning if *Malchut de YESHSUT* had not risen to *Bina de YESHSUT*, *Bina* and *TM de YESHSUT* would not have fallen to *ZON*, and there would be no possibility for *ZON* to rise to *YESHSUT*. In that state, they would not be able to receive the Upper Light for the world, and the world would not be able to exist. Thus we have explained the issue of *Malchut's* ascension to *Bina*.

## TIKKUN KAVIM

24) In the first three *Partzufim de AK*, called *Galgalta*, *AB*, *SAG de AK*, the *Sefirot* were in a single line, one below the other. But in the world of *Nekudim*, clothing from *Tabur de AK* downwards, there was a *Tikkun Kavim* (correction of lines) in their *GAR*, but not in the seven lower *Sefirot*. And in the world of *Atzilut*, there was a *Tikkun Kavim* in the seven lower *Sefirot*, as well.

## TWO DISCERNMENTS IN TIKKUN KAVIM

25) The reason for it is that the *Tikkun Kavim* performed in the ten *Sefirot* extends from *Malchut's* ascent to *Bina*, which became *Nukva* (female) to *Hochma*. As a result, two sides were made in the ten *Sefirot*:

- The *Malchut* that was mingled into each *Sefira* became the left side of the *Sefira*;
- The actual *Sefira* is considered the right line in the *Sefira*.

Also, the left line blemished the right line. In that state, the Upper Light mated on the *Masach* of the *Dinim* (plural for *Din*) in this *Malchut*, and the

level of *Hassadim* that emerged in the *Zivug de Hakaa* of the Upper Light on the *Masach* of that *Malchut* became the middle line, uniting and equalizing the two lines with one another. Were it not for the *Dinim* in *Malchut*, there would be no *Zivug de Hakaa*, nor would there be the many *Hassadim*. Hence, *Malchut*, which is left, became as important as the actual *Sefira*, which is the right.

It is known that the beginning of the *Tikkun* of *Malchut's* ascent to *Bina* was in the world of *Nekudim*, which emerged after *Partzuf SAG de AK*. Hence, the *Tikkun* of the three *Kavim* begins in the world of *Nekudim*, too, for one is dependent on the other. But in the first three *Partzufim*, *Galgalta*, *AB*, *SAG* that preceded the world of *Nekudim*, where there was no such issue as *Malchut's* ascent to *Bina*, hence, there weren't three lines in them, but only one line.

26) And all of this is possible only in *GAR* of the world of *Nekudim*, considered *GAR de Bina*, whose *Hassadim* are *GAR*, since they are *Ohr Hassadim* by their very essence, since they never receive *Ohr Hochma*. For this reason, the level of *Hassadim* that emerged on the *Masach* of *Malchut* is sufficient to unite the two lines, right and left, with one another, and return the *GAR* to the *Sefirot*.

Yet, this is not so in the seven lower *Sefirot* in the world of *Nekudim*, which are considered *ZA*, whose essence is illumination of *Hochma* in *Hassadim*, since they need *Hochma*. And since the *Malchut* is involved in all the *Sefirot*, they cannot receive *Hochma*. For this reason, they are deficient and flawed as long as *Hochma* does not shine in them.

Thus, the level of *Hassadim* that emerged on *Masach de Malchut* does not help them at all to equalize the two lines, right and left, with one another. This is because the *Dinim* in the left, which are the *Dinim* of *Malchut* that rose to *Bina*, blemish the right line and remove the Light of *GAR* from it. Thus, the *Tikkun Kavim de GAR* does not help at all in correcting the two lines, right and left in *VAK*, since the *VAK* in all the *Sefirot* is from the *Hitkalelut* (mixture, integration) of *ZA* there. And as long as it does not have illumination of *Hochma*, it is deficient and flawed.

## TIKKUN KAVIM IN ZAT AND IN YESHSUT

27) Hence, the first *Tikkun* the lower seven *Sefirot* need is to remove the *Dinim* in *Malchut* that has been mingled in the *Sefirot*, that is, to simply extend illumination from *Hochma Bina de AK*, which lowers the *Malchut* from *Bina* and returns it to its place. At that time, the three *Kelim Bina* and *TM* return to the *Sefira* and become the left line, and *Keter* and *Hochma* that remained, become the right line. And since the degree is completed with five *Kelim*, *KHB TM*, all five Lights

NRNHY return to it, and the Light of *Hochma* returns to the degree. Then the middle line can unite the two lines in one another and complete the degree with all its corrections.

28) The second *Tikkun* is to strengthen the *Parsa*, which is the ending force of *Malchut* that rose to *Bina*, so it will never be cancelled. And even when *Malchut* descends from *Bina*, her ending force remains in *Bina's* place. Then *Bina* and *TM*, which unite with the degree, should rise above the *Parsa* and unite there with the degree. Yet, when they are below the *Parsa*, they cannot connect to the degree, even though *Malchut* has already descended from there, since her ending force remains after her descent from there, as well.

29) And when *Bina* and *TM* rise above the *Parsa* and connect to the degree, they do not actually become one degree with the two *Kelim Keter* and *Hochma*. This is because there remains a difference between the two *Kelim Keter* and *Hochma*, which were never blemished because they have never left their degree, and the three *Kelim Bina* and *TM* that departed their degree, were blemished during the *Katnut*, and have now returned. And that difference turns them into two lines, right and left, where *Keter* and *Hochma* of the degree become the right line, and *Bina* and *TM* of the degree become the left line.

30) This difference and these right and left do not refer to a location because the spiritual is above place and above time. Instead, a difference means that they do not want to bond with one another. Also, right refers to *Ohr Hassadim* and left refers to *Ohr Hochma*.

The thing is that *Keter* and *Hochma* of the degree, which remain in it during the *Katnut*—with *Ohr Hassadim*—settle for this *Ohr Hassadim* during the *Gadlut*, as well, after *Malchut* has descended from *Bina*. This is because this Light was not flawed. They do not want to receive the *Ohr Hochma* and *GAR* that have now returned to the degree, with the return of *Bina* and *TM* to the degree. For this reason, *Keter* and *Hochma* are considered the right line, meaning *Ohr Hassadim*.

Also, these *Bina* and *TM*, which, upon their return to the degree, introduce *Ohr Hochma* and *GAR* to the degree, do not want to bond with *Keter* and *Hochma*, since they keep to the *Ohr Hassadim* that they had had during the *Katnut*. *Bina* and *TM* have higher regard for the *Ohr Hochma* that has now come to the degree; hence, they are considered the left line, since they keep to the *Ohr Hochma*.

31) And this difference between the right line and the left line is also considered the division of the right from the left. The right line keeps to the *Hassadim*, and wishes to cancel the *Ohr Hochma* in the left line, and ordain



the *Ohr Hassadim* alone. Conversely, the left line, which keeps to *Ohr Hochma*, wishes to cancel the *Ohr Hassadim* in the right line and ordain only the *Ohr Hochma*. Because of this dispute, neither of them shines, since the *Ohr Hassadim* in the right line is deficient of *Ohr Hochma*, like a *Guf* without a *Rosh*, and the *Ohr Hochma* in the left line is complete darkness because *Ohr Hochma* cannot shine without *Hassadim*.

32) And there is no correction to this dispute except through the middle line, created by the lower one that ascends there for *MAN*, in the form of the middle line. A *Zivug* from the Upper Light is made on the *Masach* of the lower one, called *Masach de Hirik*, and the level of *Hassadim* emerges on it, and this is the middle line. On the one hand, this *Masach* diminishes the *GAR* of the left line, and on the other hand, it increases the *Ohr Hassadim*. By these two, it compels the left line to unite with the right line.

Thus, the Light of *VAK de Hochma* of the left line clothes the *Hassadim* in the right line, and now it can shine. Also, this completes the left line, and the *Ohr Hassadim* in the right line unites with the *Hochma* in the left line, thus obtaining the Light of *GAR*, which completes the right line. Thus, you see how the middle line completes the two lines, right and left. This explains in general terms the *Tikkun* of the three lines that was established in the seven lower *Sefirot*.

### THE EMERGENCE OF THE THREE LINES IN YESHSUT

33) Now we shall explain the order of emergence of the three lines in one particular degree. And from it, you will be able to deduce about all the degrees.

Take the degree of YESHSUT, for example, that is, the seven bottom *Sefirot* of *Bina*. *GAR de Bina de AA* were established in the Upper *AVI*, and *ZAT de Bina de AA* were established in YESHSUT. The first to emerge was the right line of YESHSUT—*Keter* and *Hochma de YESHSUT*. It was established during the ascent of *Malchut de YESHSUT* to *Bina de YESHSUT*, which ended the degree of YESHSUT under the *Hochma*, and *Bina* and *TM de YESHSUT* fell below, to the degree of *ZA*.

Then, these two *Kelim*, *Keter* and *Hochma*, remained in the degree of YESHSUT and became the right line. And since there are only two *Kelim* there, *Keter* and *Hochma*, they have only two Lights, *Nefesh Ruach*, lacking *GAR*.

34) Then the left line emerged—the three *Kelim* of *Bina* and *TM* of YESHSUT—after they returned and rose from their fall. It was established by the illumination of *Hochma* and *Bina de AK*, which brought the ending *Malchut*



from *Bina de YESHSUT*, and returned it to her place. At that time, *Bina* and *TM de YESHSUT* rise back to their degree.

And since the five *Kelim* in the *Partzuf* are now completed, the full *NRNHY* clothe in them. At that time they become the left line *de YESHSUT*. Also, with the emergence of the left line, there is a division between the right and the left: the right wishes to cancel the left and rule by itself, and the left, too, wishes to cancel the right and rule by itself. For this reason, neither can shine as long as the middle line, which unites them, has not been erected.

35) Afterwards emerged the middle line. It emerged by the *Masach* of the lowest degree in *YESHSUT*, *ZA*, which rose as *MAN* to *YESHSUT*. It rose to *YESHSUT* along with the three *Kelim Bina* and *TM* when they rose back to their degree.

The level of Light that emerges on this *Masach* unites the right and left in *YESHSUT* into one. However, the right shines from Above downwards and the left shines from below Upwards. In that state, the *Hochma* is dressed with *Hassadim* and can shine, while the *Hassadim* are included in the illumination of *Hochma* and are completed with *GAR*.

Thus, you find that before the establishment of the middle line, the right line and the left line were in dispute. They wanted to revoke one another: the right line, being unflawed and the root of the degree, wished to revoke the dominion of the left and subdue it, as is the root's relation to its branch. And since the left line holds the *Ohr Hochma*, which is greater than the *Ohr Hassadim* in the right line, its power is therefore great to revoke the *Ohr Hassadim* in the right line. This is why neither could shine, since *Hochma* cannot shine without clothing of *Hassadim*, and *Hassadim* without illumination of *Hochma* are *VAK* without a *Rosh*.

36) The reason *Hochma* cannot shine without *Ohr Hassadim* is that it is *YESHSUT*—the seven lower *Sefirot* of *Bina*—*HGT NYHM de Bina*. And these *HGT NYHM de Bina* are not the actual *Bina*, but from the *Hitkalelut* of *ZA* in *Bina*. This is because all ten *Sefirot* are included in one another and each *Sefira* contains ten *Sefirot*.

For example, the *Sefira Bina* is comprised of all ten *Sefirot KHB TM*, and its *Bina* is discerned as its self. *Keter* and *Hochma* in it are from *Keter* and *Hochma* that were included in it, and *Tifferet* and *Malchut*, which are its *HGT NYHM*, are from the *Hitkalelut* of *ZON* in it. And it is known that the *Sefira ZA* from its source in the ten *Sefirot de Ohr Yashar* is primarily *Ohr Hassadim*, but the *Ohr Hochma* shines in its *Hassadim*. Hence, it is impossible that *Hochma* will shine

without *Hassadim* in all seven lower *Sefirot*, since they lack the core and the carrier of the illumination of *Hochma*—the *Hassadim*—the essence of *ZA* of the ten *Sefirot de Ohr Yashar*, which is the root of every seven lower *Sefirot* included in all the degrees.

Hence, the rule is that *Hochma* can shine without *Hassadim* only in the first three *Sefirot*. But in the seven lower *Sefirot*, wherever they are, they are considered *ZA*, and *Hochma* cannot shine without *Hassadim*, since the *Hassadim* are its main essence. For this reason, if *Hochma* is deficient of *Hassadim*, it is darkness and not Light.

37) But because of the Height of the *Hochma* that the left is holding, the left line does not surrender whatsoever to unite with the *Hassadim* in the right line. Moreover, it fights it and wishes to revoke it. It does not surrender to the right, unless by the two forces that rise from the middle line, which act on it and subdue it:

1. The *Masach de Behina Aleph* in the middle line, which is *ZA*. This *Masach* diminishes the level of *Hochma* in the left line from the level of *GAR de Hochma* to the level of *VAK de Hochma*. This is so that *Hochma* would not expand and shine from Above downwards, but would shine from below Upwards. This illumination is regarded as only *VAK de Hochma*.
2. The *Zivug* of the Upper Light on this *Masach de Behina Aleph*, which extends the level of *Ohr Hassadim*. Then, on the one hand, the level of *Hochma* in the left descended into *VAK de Hochma*, by the force of the *Masach*; and on the other hand, the *Hassadim* on the left line increased from two sides: from the side of the right line and from the side of the *Zivug* of the Upper Light on the *Masach* in the middle line. At that time, the left line surrenders and unites with the *Hassadim* in the right line and in the middle line. However, as long as the *Masach* in the middle line does not diminish the level of *GAR de Hochma*, there is no power in the world that can unite it with the right line.

38) We should know that two forces operate in this *Masach* of the middle line, to diminish the level of *GAR de Hochma* in the left line. This is because in themselves *ZON* are unfit to receive *Mochin*, as they are controlled by *Malchut* of *Midat ha Din*, who is ridden by the force of *Tzimtzum*, so as to not receive illumination of *Hochma*. We call this *Malchut* of *Midat ha Din*, *Man'ula* (lock). But afterwards, *Malchut* was associated with *Midat ha Rachamim*, *Bina*, and in *Behinat Malchut* that is associated with *Bina*, they are worthy of receiving

*Mochin*—Light of *Hochma*. And we call this *Malchut*, which is associated with *Bina*, *Miftacha* (key).

Hence, in *Masach de ZA*, too, which is their middle line, there are these two forces of *Miftacha* and *Man'ula*. In the beginning, when it needs to diminish the GAR of the left line, it works in this *Masach* of *Man'ula*, that is, in *Malchut* of *Midat ha Din*. Wherever it appears, the Upper Light flees. But since it wishes *VAK de Hochma* to remain, it subsequently removes this *Masach de Man'ula*, and operates with the *Masach de Miftacha*, being *Malchut* that is associated with *Bina*. And through its force, an illumination of *VAK de Hochma* remains, nevertheless.

Thus, we have thoroughly explained how *ZA* rises along with *Bina* and *TM de YESHSUT* to the degree of *YESHSUT*, and through its *Masach*, unites and completes the two lines, right and left in *YESHSUT*, where it becomes a middle line. And these three lines in *YESHSUT* are called *Hochma*, *Bina*, *Daat de YESHSUT*. The two lines, right and left, are called *HB*, and *ZA*, the middle line that decides between them, is called *Daat*.

### HOLAM, SHURUK, HIRIK

39) These three lines are also called “the three points, *Holam*, *Shuruk*, *Hirik*.” The right line is the point of *Holam*, the left line is the point of *Shuruk*, the *Melaform*, which is a *Vav* with a point within it, and the middle line is the point of *Hirik*. The reason for it is that points imply illumination of *Hochma*, which revive and move the *Otiot* (letters), which are the *Kelim*.

Hence, the right line, erected during *Malchut's* ascent to *Bina*, which lacks *Hochma*, is implied by the point of *Holam*, which stands above the *Otiot*. This indicates that the point, which is *Hochma*, is not clothed in the *Kelim*, which are the *Otiot*, but is above the *Kelim*.

And the left line is made of *Bina* and *TM*, which have *Ohr Hochma*, after they have returned to their degree. For this reason, it is implied by the point of *Shuruk*, which is a *Vav* with a dot within it. This indicates that the point, which is *Hochma*, is clothed inside the *Kelim*, called *Otiot*. And the middle line is made of the degree below it, which rose to the Higher Degree, deciding and completing its two lines.

Had it not been for the middle line, *Hochma* would never have been able to shine. And since this *Tikkun* comes from the degree below it, it is implied by the point of *Hirik*, which stands below the *Otiot*—the *Kelim*—as it is its inferior degree. And because of it, we always refer to the *Masach* of the middle line as *Masach de Hirik*.

### THE MIDDLE LINE ABOVE THE TWO LINES

40) Indeed, there is a middle line above the two lines, in the first *Roshim* (heads) of *Atik*, where the *Reisha de lo Etyada* decides and unites the two lines, right and left, which are the two *Roshim*, *Keter* and *Hochma Stimaa de AA*, which are below it. But although they were erected as the root for the three lines, in all three lines, the middle line comes from below, except in these.

And you find that there are three *Behinot* (discernments) of *Tikkun Kavim*:

1. *Tikkun Kavim* in the three *Roshim de Atik*, where the middle line is above the two lines.
2. *Tikkun Kavim* in *GAR*, where there is no appearance of *Hochma* even in the left line (Item 26).
3. *Tikkun Kavim* in the seven lower *Sefirot*, where there is appearance of *Hochma* in the left line (Items 27-39).

### THREE KINDS OF HOCHMA IN ATZILUT

41) There are three *Hochmas* in *Atzilut*:

1. *Hochma* in the ten *Sefirot de Ohr Yashar*, which, in the *Partzufim*, is *Hochma Stimaa de AA*;
2. *GAR de Bina*, which, in the *Partzufim*, is *AVI*, and is called “*Hochma of the right*”;
3. *ZAT de Bina*, which, in the *Partzufim*, is *YESHSUT*, and is called “*Hochma of the left*.”

The first two *Hochmas* are blocked and do not shine to the lower ones. Only the third *Hochma*, the *Hochma of the left*, is apparent at the place of *Malchut*, and shines to *ZON* and to the lower ones.

42) You already know that *AA* is *Hochma de Atzilut*, and *AVI* are *GAR de Bina de Atzilut*, and *YESHSUT* are the seven lower *Sefirot de Bina de Atzilut*. And it is known that there are only two *Sefirot*, *Keter* and *Hochma*, in *Rosh de AA*, called *Kitra* and *Hochma Stimaa*.<sup>29</sup> Its *Bina* departed its *Rosh* and became a *Guf* without a *Rosh* because of the ending *Malchut* that rose and ended the *Rosh* under its *Hochma*.

For this reason, *Bina* and *TM* are below the ending *Malchut* in the *Rosh* (Item 33), and hence was discerned as a *Guf*. Also, these *Bina* and *TM* are all named after the Highest *Behina* in them, which is *Bina*. And since it departed

<sup>29</sup> Translator’s note: these names are in Aramaic. *Kitra* is the *Sefira Keter*, and *Hochma Stimaa* means blocked *Hochma*.

the *Rosh* to form a *Guf* without a *Rosh*, it is no longer worthy of receiving *Hochma* until it returns to *Rosh de AA*.

43) This *Bina* is divided into two *Behinot*, *GAR* and *ZAT*, since the flaw of the absence of *Hochma* that was made in it by its exit from *Rosh* of *AA* does not affect the *GAR de Bina* whatsoever, since they are always in the state of “for he delights in mercy.” Thus, *Bina* craves only *Ohr Hassadim*, and not *Ohr Hochma*. Even when it was at *Rosh de AA*, its *GAR* did not receive *Hochma*, but only *Hassadim*.

This extended to it from *Bina de Ohr Yashar*, whose essence is *Hassadim* without *Hochma*. For this reason, *GAR de Bina* are not flawed in any way by their exit from the *Rosh*, and they are considered completely perfect while still at the *Rosh de AA*. Hence, *GAR de Bina* were separated into a degree in and of themselves. Also, Upper *AVI*, clothing from *Peh de AA* downwards, which are always considered *GAR*, are made of them, although they are below the *Rosh* of *AA*.

But the seven lower *Sefirot de Bina* are not *Bina*’s essence, but are from the *Hitkalelut* of *ZON* in *Bina*. And the essence of *ZA* is the illumination of *Hochma* in *Hassadim*. Hence, they need illumination of *Hochma* in order to give to *ZON*. And since they are not worthy of receiving *Hochma* for *ZON* upon their exit from *Rosh de AA*, they are considered flawed.

For this reason, they were separated from the complete *GAR de Bina* and became a separate degree in itself, from which *Partzuf YESHSUT de Atzilut* that clothes from *Chazeh de AA* downwards was made. Also, they are considered *VAK* without a *Rosh*, until *Bina* returns to *Rosh de AA*, at which time they obtain *GAR*.

44) Thus, you see that *Hochma* is primarily at the *Rosh de AA*, called *Hochma Stimaa*, since this initial *Hochma* was blocked at the *Rosh* of *AA* and does not shine to the lower ones, below *Rosh de AA*. And *AVI* and *YESHSUT* are the original *Bina de Atzilut*, called “the level of *SAG de MA*,” whose essence is *Hassadim* and not *Hochma*.

And upon the exit of *Bina* from *Rosh de AA*, only *ZAT de Bina*—*YESHSUT*—were flawed, and hence remained without *GAR*. They are completed only upon the return of *Bina* to *Rosh de AA*, at which time *Hochma* receives for *ZON*.

At that time, they are regarded as *Hochma* of the left line. This means that this *Hochma* appears only through the three lines that emerge in *YESHSUT*, where the *Hochma* appears in the left line of these three lines (Item 34).

Even though *GAR* and *ZAT de Bina*, which are *AVI* and *YESHSUT*, returned to *Rosh de AA*, *YESHSUT* do not receive the *Hochma* directly from *Hochma Stimaa* in *Rosh de AA*, since each degree receives only from its adjacent

Superior. Thus, AVI receive the *Hochma* from *Hochma Stimaa* at the *Rosh de AA*, and give to YESHSUT.

45) AVI are regarded as *Hochma* of the right. This is because even when they are below the *Rosh*, they are as complete as they were at the *Rosh*. They are always united with the *Hochma Stimaa* at the *Rosh de AA*, but do not receive from it, since they are always in the state of, “for he delights in mercy.”

This thoroughly explains that the essence of *Hochma* is at the *Rosh de AA*, but it is blocked and does not shine at all below its *Rosh*. Also, the illumination of *Hochma Stimaa*, included in AVI, is considered *Hochma* of the right, although they do not actually receive it. And upon their return to the *Rosh*, they are called *Hochma Ilaa* (Upper *Hochma*).

And the reason they are considered *Hochma*, although they do not receive it, is that their unification with the *Hochma* turns the *Hassadim* in AVI into complete GAR. Also, the *Hochma* that shines in YESHSUT is the *Hochma* of the left, since it shines only in the left line. This *Hochma* of the left is called “Thirty-two paths of *Hochma* (wisdom),” and this is the *Hochma* that appears to ZON and to the lower ones.

But the *Hochma* of the right does not shine any *Hochma* at all, but only *Hassadim*, since AVI do not receive the *Hochma*, much less the *Hochma de Ohr Yashar* in the *Rosh de AA*, which does not shine below its *Rosh*. This is why it is called *Hochma Stimaa*. Thus, illumination of *Hochma* does not appear, but only *Hochma* of the left, even though this is not the actual *Hochma*, but *Bina* that receives *Hochma* for ZON.

### THREE OTIOT, MEM, LAMED, TZADIK IN TZELEM

46) The *Mochin de Gadlut*—after *Malchut* came back down from *Bina*’s place to her own, and *Bina* and TM returned to their degree, and the degree was completed with five *Kelim KHB TM* and five Lights *NRNHY*. This is considered that *Malchut*, which is the *Yod* that entered the *Ohr* (Light) and turned it into *Avir* (air), returned and departed the *Avir*, and the *Avir* went back to being *Ohr*. There are three degrees to discern in these *Mochin*, implied by the three *Otiot* (letters)—*Mem*, *Lamed*, *Tzadik*—which is *Tzelem*.

**First Degree:** This is the GAR *de Bina* that were established in Upper AVI. They are in a state of “for he delights in mercy,” and never receive *Hochma*. For this reason, it is discerned in them that the *Yod* does not leave their *Avir*. This is because *Avir* implies the level of *Ruach*, *Hassadim*, and in AVI these *Hassadim* are regarded as actual GAR, and they have no interest in removing the *Yod* from their *Avir*.

Also, they are called *Mem de Tzelem*, since this letter implies that they contain four *Mochin*: *Hochma*, *Bina*, the right of *Daat*, and the left of *Daat*. Each *Moach* (singular for *Mochin*) comprises ten *Sefirot*, hence they are forty *Sefirot*. It also implies that the *Mochin* are closed as though by a ring, which is the form of the *Mem*, so as to not receive *Hochma*.

47) **Second Degree:** This is the seven lower *Sefirot* of *Bina* that were erected in YESHSUT, which require *Hochma* in order to give to ZON. Hence, during the *Gadlut*, the *Yod* leaves their *Avir* and the *Ohr Hochma* returns to them in order to give to ZON. Yet, they, too, do not receive *Hochma* for themselves, since they are from *Bina*, and every *Bina*, whether GAR or ZAT, is from *Ohr Hassadim*. The only difference is in the ZAT, which receive *Hochma* in order to give to ZON.

This degree is called *Lamed de Tzelem*. This letter implies that there are three *Mochin* in them: *Hochma*, *Bina*, and *Daat*. Each *Moach* contains ten *Sefirot*, hence they are thirty *Sefirot*. This is because the right in *Daat* and the left in *Daat* are regarded as one here, since they are considered the middle line, uniting *Hochma* and *Bina*.

48) The third degree is ZON, in which the *Hochma* appears from the *Chazeh* down, since the place where *Hochma* appears is in them. It is called *Tzadik de Tzelem*, after the nine *Sefirot* in ZON. Each comprises ten, hence they are ninety.<sup>30</sup> Thus we have explained the three *Otiot Mem*, *Lamed*, *Tzadik* (MLTz) in the three *Partzufim* AVI, YESHSUT, and ZON in the world of *Atzilut* in general. Yet, this is so in every detail, too, since there is no degree in which these three *Behinot* MLTz are not discerned, since each of them contains MLTz.

49) Yet, the place where *Hochma* appears is not in ZA, but in *Malchut*. When we say that *Hochma* appears from the *Chazeh de ZA* downwards, it is because from *Chazeh de ZA* downwards it is considered *Malchut*. Thus, *Hochma* does not appear in the first nine *Sefirot*, but only in *Malchut*. This is why *Malchut* is called *Hochma Tataa* (lower *Hochma*).

## TWO DISCERNMENTS IN RAISING MAN

50) There are two *Behinot* (discernments) in raising MAN de ZA: 1) Since GAR de *Bina*, which are the Upper AVI, are always in *Achoraim* to *Hochma*. This means that they do not want to receive *Hochma*, but *Hassadim*, as it is written, “for he delights in mercy.” Also, YESHSUT cannot receive *Hochma* from AA, but only through AVI (Item 44). Hence, YESHSUT cannot receive *Hochma* through AVI,

<sup>30</sup> Translator’s note: in *Gematria*, the numeric value of *Tzadik* is 90.



unless ZA rises to YESHSUT for MAN. At that time, AVI remove their *Achoraim* from the *Hochma*, and *Hochma* passes through AVI to YESHSUT.

This awakening extends from *Bina de Ohr Yashar*, which extends illumination of *Hochma* in *Hassadim* for *ZA de Ohr Yashar*. And therefore, whenever ZA rises for MAN, AVI awaken to extend *Hochma* for it.

51) The second discernment in the raising of MAN by ZA is to unite the two lines, right and left, in YESHSUT (Item 35). This is because when the left line of YESHSUT emerges, a division is made between the right and the left. For this reason, neither shines until ZA unites them with one another through the middle line, and then they both shine.

### THREE COME OUT OF ONE, ONE EXISTS IN THREE

52) Thus, it has been explained that the second discernment in raising MAN de ZA to YESHSUT is to unite the two lines of YESHSUT, right and left. They can only shine through the *Masach de Hirik* in ZA (Item 39), which completes the middle line in them and determines the two lines of *Bina*. This is considered that three lines emerge in *Bina* through the *Masach de ZA*, called *Hochma*, *Bina*, and *Daat*.

The rule is that the lower one is rewarded with the full illumination that it causes in the Upper One. Hence, since ZA, with its *Masach*, caused the emergence of the three lines *Hochma*, *Bina*, and *Daat* in YESHSUT, ZA, too, is rewarded with the three lines, *Hochma*, *Bina*, and *Daat*. This is the meaning of what is written in *The Zohar*: “Three come out of one, one exists in three” (*Beresheet*, 1, Item 363).

### THE ROOT OF NUKVA DE ZA, MEANING THE MALCHUT

53) During the *Katnut* of the world of *Nekudim*, ZA, which is HGT NHY de *Nekudim*, had six *Kelim*, HBD HGT. This is because from the perspective of the Lights, where the small ones grow first, they are called HGT NHY and they lack GAR. And from the perspective of the *Kelim*, where the Higher Ones grow first, they are called HBD HGT and they lack NHY de *Kelim*.

Thus, it lacked NHY de *Kelim* because of *Malchut's* ascent to the place of *Bina de ZA*, namely the *Sefira Tifferet*, since HGT de ZA are KHB (Item 9), that is, on the Upper third of *Tifferet*, in the place of the *Chazeh*. And the two thirds, *Bina* and *TM*, which, in ZA, are called the two thirds *Tifferet* and *NHY*, fell from its degree to the degree below it, to the worlds *Beria*, *Yetzira*, and *Assiya*, below ZA de *Atzilut*.

For this reason, only *HBD HGT de Kelim* through the point of *Chazeh* remained in it. And the point of *Chazeh* is the *Malchut* that ends the degree in the place of *Bina*, and lowers *Bina* and *TM*, called *TNHY*, to the degree below it (Item 16). This is why *ZON* in *Katnut* are always called *VAK* and *Nekuda*, since the six *Kelim HBD HGT* in it are called *VAK*, meaning *Vav Ktzavot* (six ends), and the point of *Chazeh*, which is the *Malchut* that ends its degree is called *Nekuda* (point). From the perspective of the Lights, where the smaller ones grow first, they are called *HGT NHY*, and the ending *Malchut* is called “*Nekuda* under the *Yesod*.”

54) For this reason, *Malchut* took all the *Kelim* in *BYA* into her own domain, which is the point of the *Chazeh*. This is because this point took the *Kelim de TNHY de ZA* out to *BYA*. Also, she returned these *Kelim* to the degree of *Atzilut* when the *Gadlut de Nekudim* emerged, before they broke. This is because during the *Gadlut*, the ending *Malchut* declined from the place of the *Chazeh* back to her own place, under *NHY de Kelim de ZA*. Then the *Kelim de Bina* and *TM* that fell to *BYA*, which are *TNHY*, rose back to *Atzilut*. And since *ZA* acquired the complete *TNHY de Kelim*, it had Lights of *GAR*.

And since there is no absence in the spiritual, it is considered that even now *Malchut* remains in the place of *Chazeh de ZA* as before, and that only the force of *Din* and *Sium* (ending) in her descended to the point of this world. Hence, those *Kelim TNHY de ZA* that were under its authority during the *Katnut*, and now returned and united with *ZA*, unite with her during the *Gadlut*, as well, after they have been united and completed the *TNHY de ZA*.

Also, they become her lower nine *Sefirot*, since the point of *Chazeh*, which is the root of *Malchut* that she has had since the time of *Katnut*, has become *Keter*. And in the three *Kelim NHY de ZA*, each *Kli* was divided into three thirds. The three thirds of *Netzah de ZA* became *Malchut*, *Hochma*, *Hesed*, *Netzah*. And the three thirds of *Hod de ZA* became *Malchut*, *Bina*, *Gevura*, *Hod*, and the three thirds of *Yesod de ZA* became *Malchut*, *Daat*, *Tifferet*, *Yesod*. Thus, these *TNHY de ZA* that rose from *BYA* during the *Gadlut*, and united with its degree, causing its *GAR* of Lights, unite with *Malchut*, too, and become her nine lower *Sefirot* in *Kelim* and the first nine in Lights.

55) And you find that the root of *Nukva de ZA* is the point of the *Chazeh*, which is not absent in it even during the *Katnut*. And it is called by the name *Keter* of *Malchut*. These *Kelim TNHY de ZA* that fell into *BYA* during the *Katnut* and return to *Atzilut* during the *Gadlut*, divide into two *Partzufim*: *ZA* and

*Malchut*. This is because they serve as *TNHY de Kelim* for *ZA* and *HBD HGT NHY de Kelim* for *Malchut*.

### FROM CHAZEH DE ZA DOWN, IT BELONGS TO NUKVA

56) This yields the rule that from *Chazeh de ZA* downwards, that is, the *Kelim TNHY de ZA*, are considered *Malchut*, called “the separated *Nukva de ZA*.” This is because all bottom nine *Sefirot* of *Malchut* are made of these *TNHY de ZA* after they unite with it, during the *Gadlut*. Also, we thoroughly understand what we say, that in *Katnut*, *ZA* and *Malchut* are in the form of *Vav* and *Nekuda*, meaning *HBD HGT de Kelim* and *Nekuda* of *Chazeh*. *ZA* lacks *GAR* of Lights because of the absence of *NHY de Kelim*, and *Malchut* lacks the first nine *Sefirot* of Lights due to the absence of the lower nine in the *Kelim*.

Thus, it has been thoroughly clarified that the root of the *Nukva de ZA* in *Katnut* and *Gadlut* is from the *Katnut* and *Gadlut* of the world of *Nekudim*. And although the *Kelim de Nekudim* broke, they still returned and were corrected in the world of *Atzilut*, in both these times of *Katnut* and *Gadlut*. Thus, both *ZA* and *Malchut de Atzilut* are *VAK* and *Nekuda* in *Katnut*, as in the *Katnut* of the ten *Sefirot de Nekudim*.

At that time, *TNHY de ZA de Atzilut* are fallen in *BYA*, and this point is the root of the *Nukva*. During the *Gadlut*, they return to their degree in *ZA de Atzilut* and complete *NHY de Kelim* to *ZA* and the lower nine of *Kelim* to its *Nukva*, which is *Malchut*, as in *Katnut* and *Gadlut* of the world of *Nekudim*. Thus, these *TNHY de ZA* from its *Chazeh* down are the roots of *Gadlut de Nukva*.

### TWELVE PARTZUFIM IN ATZILUT

57) Each degree that contains three times ten *Sefirot*—ten *Sefirot de Rosh*, ten *Sefirot de Toch*, and ten *Sefirot de Sof*—is called a *Partzuf*. It is discerned by its Highest *Behina*. If the Highest *Behina* is *Keter*, all thirty *Sefirot* in it are named *Keter*; and if the Highest *Behina* is *Hochma*, they are all called *Hochma*, etc.

Also, there are five *Partzufim* whose level is measured by the *Zivug de Hakaa* on the five *Behinot* in the *Masach*. A *Zivug de Hakaa* on *Masach de Behina Dalet* extends the level of *Keter*; *Masach de Behina Gimel* extends the level of *Hochma*; *Masach de Behina Bet* extends the level of *Bina*; *Masach de Behina Aleph* extends the level of *ZA*; and *Masach de Behinat* (*Behina* of) *Shoresch* extends the level of *Malchut*.

58) Yet, there are twelve *Partzufim* in *Atzilut*: the four *Partzufim* of *Keter*, called *Atik* and *Nukva*, and *Arich* and *Nukva*; the four *Partzufim* of *Bina*, called Upper *AVI* and *YESHSUT*; and the four *Partzufim* of *ZON*, called “the big *ZON*”

and “the little ZON.” The reason they are divided in this manner is that each *Partzuf* in *Atzilut* comprises two kinds of *Kelim*:

- *Kelim* that emerged in the world of *Atzilut* in the *Zivug de Hakaa* (plural for *Zivug de Hakaa*). Those are called *Kelim de MA*.
- *Kelim* that broke in the world of *Nekudim*, called *Kelim de BON*. They are corrected and rise from *BYA*, and connect to the levels that emerged through a *Zivug de Hakaa* in the world of *Atzilut*, called *MA*. Also, the *Kelim de MA* are considered “male” and the *Kelim de BON* are considered “female.” Hence, each *Partzuf* contains male and female.

59) In addition, each *Partzuf* is divided into *GAR* and *ZAT*. It turns out that there is male and female in the *GAR* of the *Partzuf* and there is male and female in the *ZAT* of the *Partzuf*. For this reason, four *Partzufim* emerged in each *Partzuf*.

The two *Partzufim* of *GAR* of *Keter* are called *Atik* and *Nukva*, where *Atik* is *MA* and *Nukva* is *BON*. The two *Partzufim* of *ZAT de Keter* are called *Arich Anpin* and *Nukva*, where *Arich Anpin* is *MA* and *Nukva* is *BON*. The two *Partzufim* of *GAR de Bina* are called Upper *AVI*, the two *Partzufim* of *ZAT de Bina* are called *YESHSUT*, the two *Partzufim* of *GAR de ZON* are called “the big ZON,” and the two *Partzufim* of *ZAT in ZON* are called “the little ZON.”

60) The reason we do not count four *Partzufim* in *Hochma* is that *AA* is the level of *Hochma de MA*, but the *Hochma* in it has been blocked inside its *Keter*, by way of “one inside the other.” Also, *Hochma* never shines in *Atzilut* at all. Instead, all the *Hochma* that shines in *Atzilut* is from *Bina* that returned to *Rosh de AA* and became *Hochma*. This *Bina* clothed in *AVI* and *YESHSUT*. And *AVI* are regarded as *Hochma* of the right, and *YESHSUT* are regarded as *Hochma* of the left (Item 41). Hence, we do not count four *Partzufim* in *Hochma*, but in *Bina*, which is also considered *Hochma*, which shines in *ZA* and *Malchut* in all the worlds.

## A GREAT RULE IN TIME AND PLACE

61) Know that all the expressions in the wisdom of Kabbalah that are with time and place do not refer to the imaginary time and place in corporeality, since here everything is above time and above space. Rather, “before” and “after” refer to cause and consequence. We refer to the cause as “before,” and to the consequence as “after,” since every cause precedes its consequence.

Also, “above,” “below,” “ascent,” and “descent” are measures of *Aviut* and *Zakkut* (purity).<sup>31</sup> This is because “ascension” means *Hizdakchut*, and “descent”

<sup>31</sup> Translator’s note: In Kabbalah, *Zakkut* refers to the power of the *Masach*, rather than to the traditional meaning of the word: purity.

means *Hit'abbut* (increasing the *Aviut*). And when we say that a lower degree rose, it means that the lower one has been purified and became as pure as the Higher Degree. Hence, it is considered to have clung to it because equivalence of form attaches the spirituals to one another.

Also, when we say that the lower one clothes the Upper One, it means that an equivalence of form with the externality of the Upper One has been made in it. This is because we call the externality of the Upper One “clothing the Upper One.” And it is the same in all other things perceived in time or in space. Study them in this manner, that is, in spiritual meanings, according to the issue.

## TWO DIFFERENCES BETWEEN THE PARTZUFIM OF GAR AND THE PARTZUFIM OF VAK

62) Each *Partzuf* is emanated and born from the *Masach de Guf* of the Higher *Partzuf* by way of cause and consequence. This applies to all the *Partzufim*, from *Partzuf Keter de AK*, which emerged after the first restriction, to the end of the *Partzufim* of *Assiya*. Also, they clothe each other; that is, each lower one clothes the *Guf* of its Upper One.

63) The *Partzufim* are divided into *Partzufim* of GAR—*Partzuf Keter*, *Partzuf Hochma*, and *Partzuf Bina*—and *Partzufim* of VAK—*Partzuf ZAT de Bina*, called YESHSUT, *Partzuf ZA*, and *Partzuf Malchut*. These three *Partzufim* are always considered *Partzufim* of VAK. And even when they receive GAR, they do not stop being VAK, since they lack *KHB* from their very root. And there is a difference between the *Partzufim* of GAR and the *Partzufim* of VAK, both in their emergence and birth and in how they clothe the *Guf* of the Upper One.

The *Partzufim* of GAR exit from *Peh de Rosh* of their adjacent Upper One. This begins in *Partzuf Keter de AK*, since once *Partzuf Keter de AK* has emerged in *Rosh* and *Guf*, there was the *Bitush* of *Ohr Makif* (Surrounding Light) and *Ohr Pnimi* (Inner Light) in the ten *Sefirot* of the *Guf*.

This means that that Light, which the *Aviut* of the *Masach* detained from entering the *Guf* of the *Partzuf*, is called *Ohr Makif*. It struck the *Aviut* of the *Masach*, whose *Ohr Pnimi* is dressed in its *Ohr Hozar* (Reflected Light), and through this striking of the *Ohr Makif* in the *Aviut* on the *Masach*, the *Masach* in the *Guf* was purified and its form was equalized with the mating *Masach* at the *Rosh* of the *Partzuf*. This is considered that the *Masach de Guf* rose and was included in the *Masach* at the *Peh de Rosh*, inside the *Zivug* there, since equivalence of form is considered *Dvekut* (adhesion/attachment).

Hence, through its *Hitkalelut* (inclusion/mixture) in the *Zivug* of the *Rosh*, all the *Behinot* (discernments) of *Aviut* in the *Masach* were renewed, apart for the

last *Behina*. Then, a *Zivug de Hakaa* on the measure of *Aviut* that remained in the *Masach*—*Aviut de Behina Gimel*—emerged on it from the Upper Light in the *Rosh*, and the level of *Partzuf Hochma* emerged on it.

At that time, it was recognized that the *Masach* was from another *Behina*, since the Upper One is *Partzuf Keter*, and this level that was renewed on the *Masach* is the level of *Hochma*, since the last *Behina* had been lost. And this recognition is considered “birth,” meaning it departed the level of *Keter* and became a distinct *Partzuf* that has only the level of *Hochma*. Thus, the source of the newly born *Partzuf Hochma* is the *Masach de Guf* of the level of *Keter*, which purified and rose to the *Peh de Rosh*, and the exit, birthplace, is *Peh de Rosh* of *Partzuf Keter*.

And after *Partzuf Hochma* was born and emerged from *Peh de Rosh* of *Partzuf Keter*, it is considered clothing only the *Guf* of *Partzuf Keter*, that is, the *GAR de Guf*, which is *HGT*. This is because the *Masach de Guf* is the root from which it was born. Also, it clothes only the externality of the *Guf* of *Partzuf Keter*, since the level of *Behina Gimel* is external to *Partzuf Keter*, whose level is from the *Ohr Hozer* of *Behina Dalet*. Hence, this is regarded as clothing, indicating *Dvekut* in the externality.

64) As has been explained concerning the birth of *Partzuf Hochma de AK* from *Peh de Rosh* of *Partzuf Keter de AK*, *Partzuf Bina* emerged from *Peh* and *Rosh* of *Partzuf Hochma* in precisely this manner. After *Partzuf Hochma* had been completed with *Rosh* and *Guf*, there was another *Bitush* of *Ohr Makif* and *Ohr Pnimi*, which purifies the *Aviut* of the *Masach* and equalizes its form with the *Masach de Malchut* of the *Rosh*. And since it is included in the *Zivug* of the *Rosh*, the *Behinat Aviut* in it has been renewed, except for the last *Behina*, which was lost.

Then, ten *Sefirot* emerged on the remaining *Aviut* in it, *Aviut de Behina Bet*, at the level of *Bina*. And since it has been recognized that it is a lower level than *Partzuf Hochma*, it was discerned as separated from it and was born into its own domain. Yet, it clothes the *Guf* of the Upper One, which is its root. And it also clothes the *GAR de Guf*, at the place of *HGT*.

65) The three *Partzufim* of *VAK—YESHSUT*, *ZA*, and *Malchut*—emerged in this very way, except there are two differences in them:

1. Their lower one does not emerge from the *Peh de Rosh* of its adjacent Upper One, but from the *Peh de Rosh* of the one Above its Upper One. For example, *ZA* does not emerge from *Peh de Rosh de YESHSUT*, but only after *YESHSUT* has become one *Partzuf* with *AVI*, which are one Above its Upper One. Similarly, *Nukva* does not emerge from *Peh de Rosh* of *ZA*, but only after *ZA* has risen to *AVI*. Likewise, *Partzuf Atik de Atzilut*



did not emerge from the first *Rosh* of *Nekudim*, but from the *Rosh* of *SAG de AK*. The reason is that these *Roshim* (plural for *Rosh*), considered *VAK* from their very root, are unfit for *Zivug* with the Upper Light in a way that they can emanate a lower *Partzuf*.

2. This concerns the clothing: The *Partzufim* of *VAK* do not clothe the *GAR de Guf* of their Upper One, *HGT*, but the *VAK* of the *Guf* of the Upper One, which is *NHY* from the *Chazeh* downwards. Since they are *VAK* at their root, they cannot cling to the *GAR de Guf* of the Upper One. Thus, the two differences between the *Partzufim* of *GAR* and the *Partzufim* of *VAK* have been thoroughly clarified:
  - One concerns the emergence, where only *Partzufim* of *GAR* emerge from the *Peh* of their adjacent Upper One. This is not so in the *Partzufim* of *VAK*, which emerge from the one Above their Upper One.
  - And the other concerns the clothing, that only *Partzufim* of *GAR* can cling to the *HGT* of the Upper One, which are *GAR de Guf*, but not the *Partzufim* of *VAK*, which cling only from the *Chazeh* downwards, in the *VAK de Guf*.

### THREE CONDITIONS FOR THE EMERGENCE OF A LOWER PARTZUF

66) There are three conditions for a *Zivug* to beget a lower *Partzuf*:

**The first condition** is the *Masach* that mates with the Upper Light in *Zivug de Hakaa* and raises *Ohr Hozer*, which clothes the Upper Light. The level of the lower one is according to the measure of clothing of *Ohr Hozer*. Similarly, after the *Masach* elicited all the *Partzufim* and degrees in the world of *Nekudim*, they did not persist but broke and cancelled, and the *Masach* was purified of all five *Behinot Aviut* in it, returned to *Rosh de SAG*, and all the degrees that emerged in *Nekudim* left their *Reshimot* in the *Masach*.

Hence, when the *Masach* was included in the *Zivug* in *Rosh de SAG*, its previous *Reshimot* were renewed in it. Initially, the *Masach* elicited the Highest *Behina* in it, the *Reshimo* of *Partzuf Keter*, called *Atik de Atzilut*, at *Aviut* of *Behina Dalet*. The rest of the *Reshimot*, which remained in the *Masach*, emerged along with the birth of *Atik* to the place of *Atik*.

And once *Atik* had been completed, there was a *Zivug de Hakaa* in it, on the Highest *Behina* in the remainder of the *Masach* within it, which is *Behina Gimel*, and elicited the level of *AA* on it. And the rest of the *Reshimot* in the *Masach*, on which the *Zivug de Hakaa* has not yet been made, descended along with the birth of *AA* to the place of *AA*.



And when AA was completed, a *Zivug* was made in it on the Highest *Behina* in the remainder of the *Masach*, which is *Behina Bet*, and elicited the level of AVI, etc., similarly. Thus, all the *Partzufim* emerge through a *Zivug de Hakaa* of the Upper Light with the *Masach*.

67) **The second condition** is that *Keter* and *Hochma* of each lower one are attached to the *Bina* and *TM* of their Upper One. Hence, when the Upper One is completed and raises its *Bina* and *TM*, *Keter* and *Hochma* of the lower one rise along with them to the place of the Upper One and are included in the *Zivug* of the Upper One. Thus, each lower one receives its level from the *Zivug* of the *Rosh* of the Upper One.

68) **The third condition** is that *ZA* rises to *YESHSUT* and completes and unites the Lights of the right and left of *YESHSUT*. Had it not been for the ascent of *ZA* for *MAN*, the right and left of *YESHSUT* would have been unable to shine. It follows that the ascent of *ZA* to *YESHSUT* caused the elicitation of the three lines, right, left, and middle, which are *HBD de YESHSUT*.

There is a rule: the lower one is rewarded with the full measure of Light that it causes its illumination in the Upper One. Hence, *ZA* receives the same *Mochin de HBD* from *YESHSUT*. This is the meaning of “Three emerge from one; one exists in three.” Thus, we have explained the three conditions for the *Zivug* to elicit the lower one.

69) In essence, the *Zivug* to elicit the lower one emerges from the *Zivug de Hakaa* of Upper Light on the *Masach*, since this measures the level of the lower one. Yet, it requires an awakening of *MAN* of the lower one, and this awakening is done by *Keter* and *Hochma* of the lower one, which are attached to *Bina* and *TM* of the Upper One. Therefore, both are required for eliciting a lower *Partzuf*.

Yet, in *ZA* there is an additional matter: its *Masach* does not extend *Kelim de GAR*, since it is a *Masach* of *Behina Aleph*. Thus, the Upper One cannot give it *Mochin* from a *Zivug* of the *Masach* in the Upper Light. Hence, the third condition is required—to receive the *Mochin* by inducing *Mochin* in its Upper One, as in “three emerge from one; one exists in three.”

### THREE STAGES IN THE ELICITATION OF THE TEN SEFIROT

70) **The first stage** is in the first *Partzufim* of *AK*, where all ten *Sefirot* emerged at once. In the *Zivug de Hakaa* on the *Masach de Behina Dalet*, the ten *Sefirot* of the level of *Keter* emerged. And in the *Zivug de Hakaa* on the *Masach de Behina Gimel*, ten *Sefirot* at the level of *Hochma* emerged. And in the *Zivug de Hakaa* on the *Masach de Behina Bet*, ten *Sefirot* at the level of *Bina* emerged.

71) **The second stage** is the world of *Nekudim*, which emerged on a *Masach de Behina Aleph*, connected with the *Malchut*, and in which ten *Sefirot* emerged in two times. First, *Malchut* rose to *Bina de SAG de AK*. Then, when the *Masach* of *SAG* purified into *Behina Aleph*, called *Nikvey Eynaim*, *Malchut* rose and conjoined with *Behina Aleph*, ending the degree under the *Hochma*, called *Eynaim*. It follows that only two *Kelim* remained in the degree, *Keter* and *Hochma*, with two Lights, *Ruach* and *Nefesh*. And the three *Kelim Bina* and *TM* fell from the degree. This is called *Katnut* (smallness) *de Nekudim*.

At the time of *Gadlut* (greatness, adulthood), the three *Kelim Bina* and *TM* returned to the degree and the five *Kelim KHB TM* in the degree were completed with the five Lights *NRNHY*. Thus, it has been clarified that in the world of *Nekudim*, the ten *Sefirot* did not emerge at once, as in the first three *Partzufim de AK*, but rather emerged at two times—a time of *Katnut* and a time of *Gadlut*. During the *Katnut*, only two *Sefirot* emerged, and during the *Gadlut*, the remaining three *Sefirot* emerged.

72) The third stage is the world of *Atzilut*, in which the ten *Sefirot* emerged in three times, called *Ibur* (conception), *Yenika* (nursing), and *Mochin*. It is so because here the *Hizdakchut* of the *Masach* at the last degree was added to the world of *Atzilut*. This is because the *Masach* was purified from *Behina Aleph*, called *Nikvey Eynaim*, into a *Masach* with *Aviut* of *Behinat Shoresch*, whose *Ohr Hozar* clothes only the level of the Light of *Malchut* in the *Kli* of *Keter*, called *Metzach*. Hence, this Light is called “MA that emerges from the *Metzach* (forehead).” This is because *KHB TM de Rosh* are called *Galgalta*, *Eynaim*, *AHP*, and *Metzach* is *Galgalta*.

Hence, two descents of *Malchut* are required here:

1. A decline from the *Metzach* to *Nikvey Eynaim*, called *Yenika*.
2. A decline from the *Nikvey Eynaim* to her place at the *Peh*. This is called *Mochin*.

Thus, the first level that emerges on the *Masach* of *Aviut Shoresch* is called *Ibur*. The second level, emerging on the *Masach* after *Malchut*’s descent to *Behina Aleph*, is called *Yenika*. And the third level, emerging on the *Masach* after *Malchut*’s decline to her place, is called *Mochin*. Thus, it has been clarified that in the world of *Atzilut*, the ten *Sefirot* emerge at three times, called *Ibur*, *Yenika*, and *Mochin*.

## IBUR, YENIKA, MOCHIN DE ACHOR, AND IBUR, YENIKA, MOCHIN DE PANIM

73) It has already been explained that the level that emerges on a *Masach* with mere *Aviut Shores* is called “the level of *Ibur*.” This is the level of the Light of *Nefesh* in the *Kli* of *Keter*. With respect to its three lines, it is called “the level of *NHY*.” Yet, there is the level of *Ruach* in it, too, called “the level of *HGT*,” except it is without *Kelim*. For this reason, *HGT* must clothe in *Kelim de NHY*, which is why the level of *Ibur* is called “three inside three,” meaning *HGT* inside *NHY*.

74) The meaning of it is that although the *Hizdakchut* of the *Masach* causes the loss of the last *Behina*, for which the ten levels are one below the other, the last *Behina* is not entirely lost, but a *Reshimo de Hitlabshut* of it remains in the *Masach*. For example, when the *Masach* of *Partzuf Keter de AK* was purified and rose to *Peh de Rosh*, it was included in the *Zivug* there, and its *Reshimot* were renewed. With respect to the *Aviut* in the *Masach*, on which the *Zivug de Hakaa* was made, only the *Reshimo* of *Aviut de Behina Gimel* remained in the *Masach*, since the last *Behina*, *Behina Dalet*, had been lost. But the *Hitlabshut* of *Behina Dalet* still remained in the *Masach*.

It follows that there are two Upper *Behinot* in the *Masach* that are fit for *Zivug*:

1. The *Aviut* of *Behina Gimel*, which detains the Upper Light and receives the *Zivug de Hakaa*, on which the level of *Hochma* emerges.
2. The *Hitlabshut* of *Behina Dalet*. Even though it is unfit for *Zivug de Hakaa*, since it has no *Aviut* that detains the expansion of the Light, when it is included and associated with *Aviut de Behina Gimel*, a *Zivug de Hakaa* is done on it, too, producing nearly the level of *Keter*.

These two levels are called “male” and “female.” The level that emerged on *Behina Dalet de Hitlabshut*, associated with *Behina Gimel de Aviut* is called “male,” and the level that emerged on only *Behina Gimel de Aviut* is called “female.”

Similarly, when the *Masach de Guf* of *Partzuf Hochma de AK* purified and rose to its *Peh de Rosh*, two *Reshimot* remained in it—male and female. This is because the *Reshimo de Behina Gimel de Hitlabshut*, associated with *Behina Bet de Aviut*, produces nearly the level of *Hochma*. This is considered the male. And the *Reshimo de Behina Bet de Aviut*, which is the primary one that receives the *Zivug de Hakaa*, produces the level of *Bina*. This is considered a female.

In the same way, there are male and female in the *Hizdakchut* of the *Masach de Guf de Partzuf Nekudim*. The male, that is, the *Reshimo de Behina Aleph de Hitlabshut* that remained in the *Masach*, is associated with *Behinat Aviut de Shoresch* at nearly the level of *Behina Aleph*, meaning the level of *ZA*, which is the level of *Ruach*, *HGT*. And the female, which is the *Aviut* of *Behinat Shoresch*, which receives the *Zivug de Hakaa*, is at the level of the Light of *Nefesh*, *Malchut*, which, from the perspective of the three lines, is called *NHY*.

75) Therefore, we discern two levels at the level of *Ibur*: the level of *HGT* and the level of *NHY*. The level of *HGT*, which is male, emerges on the *Reshimot de Behina Aleph de Hitlabshut*, which is joined with *Aviut de Shoresch*. And the level of *NHY*, which is female, emerges only on the *Reshimo de Aviut Shoresch*.

And since the *Reshimo de Hitlabshut* is unfit to receive a *Zivug de Hakaa*, except through association with *Aviut Shoresch*, the level of *HGT* does not stand on its own, but must clothe inside the *NHY*. For this reason, the level of *Ibur*, which is *HGT* and *NHY* together, is regarded as “three within three,” that is, *HGT* within *NHY*.

76) And after the two levels *HGT* within *NHY* emerged in the *Hitkalelut* of the *Zivug de Rosh* of the Upper One, and it was recognized that they are new levels, different from the Upper One, this recognition is considered “birth.” This means it has been recognized that a new *Partzuf* has been born here, different from the Upper One, and they decline and clothe the *Guf* of the Upper One. If they are *Partzufim* of *GAR*, they clothe the *GAR de Guf*, which are *HGT*, and if they are *Partzufim* of *VAK*, they clothe the *VAK de Guf*, which are *TNHYM* from the *Chazeh* downwards.

Also, they suck the Light from the Upper *Partzuf*, a suction that makes for *Malchut*’s descent from the *Metzach* to the *Nikvey Eynaim*. At that time, it receives *Aviut de Behina Aleph* once more, which is connected to *Malchut*, as it was in the *Partzufim* of *Nekudim*. Then the level of *HGT* acquires *Behinot Kelim*, as well, and they no longer need the *Kelim de NHY*. It is therefore considered that through the suction, *HGT* expand and exit the *NHY*. And then it has the complete level of *Ruach*.

For example, in *Partzuf Atik de Atzilut*, the *Masach de Nekudim* rose first—through its *Hizdakchut*—to *Rosh de SAG de AK*. And after the last *Behinat* (*Behina* of) *Aviut* in it had been lost, the *Masach* remained with *Aviut de Behinat Shoresch*, called *Metzach*, and *Reshimo de Hitlabshut de Behina Aleph*. And then two levels, *HGT NHY*, emerged on it, three within three, since *HGT* has no *Kelim*.

When they were recognized as a new level, it is considered that they had departed and were born and came to their place, to clothe from *Tabur de AK* downwards. Since it is *Partzuf VAK*, it clothes only *VAK de Guf*, and this is called *Partzuf Atik*.

Afterwards, through *Yenika*, which it sucks from *SAG de AK*, it lowers the *Masach* from the *Metzach* to *Nikvey Eynaim*. Following, the *Kelim* come out to its *HGT*, as well, expanding from within the *NHY*. Thus, the two *Behinot*, called *Ibur* and *Yenika*, have been clarified.

77) Now we shall explain *Partzuf Mochin*. After the *Partzuf* received the two *Behinot Ibur* and *Yenika*, it rises for *MAN* to the Upper One and brings *HB* of the Upper One back to being face-to-face. Then they give the lower one the illumination that lowers *Malchut* from *Nikvey Eynaim* to her own place—the *Peh*.

At that time, these three *Kelim*, *Bina* and *TM*, which fell because of *Malchut*'s ascent to *Bina* rise back to their degree, and the *Partzuf* is completed with five *Kelim KHB TM* and five Lights *NRNHY*. This is called *Partzuf Mochin*, since the first three Lights *Neshama*, *Haya*, *Yechida* are called *Mochin*.

For example, after *Atik* received the complete two *Behinot Ibur* and *Yenika*, which are the levels of *Nefesh* and *Ruach*, it rises back to *Rosh de SAG* for *MAN*, and returns the *Hochma* and *Bina* there to being face-to-face. And since the *Bina* in *Partzuf Hochma de AK* is not mixed with *Malchut*, when *Atik* receives its illumination it lowers its *Malchut* from its *Bina*, too. At that time, it raises the three *Kelim Bina* and *TM*, which fell by the mixture of *Malchut* in *Bina*, to its own degree, and now it has *KHB TM de Kelim*, in which the Lights *NRNHY* can clothe.

78) And when these *Mochin* emerge for the first time, it causes a rift between the right and the left. This is because the left line, which carries the illumination of *Hochma*, wishes to cancel the right line, which carries the Light of *Hassadim*. Because of this rift and *Bitush* (beating) of right and left that occur in these *Mochin*, they are called *Mochin de Achor*. Thus, the three *Behinot Ibur*, *Yenika*, and *Mochin de Achor* have been clarified.

79) This *Bitush* of left and right causes the *Partzuf* to return to raising *MAN* to the Upper One. This is because the illumination of the left, which is illumination of *Hochma*, strikes and purifies all the *Aviut* in the *Partzuf* until the *Masach* becomes as pure as it was when it first rose to the *Rosh* of the Upper One. This means that only *Aviut Shoresch* and *Reshimo de Hitlabshut de Behina Aleph* remained in it. And through this equivalence, it adheres to the *Rosh* of the Upper One.

Once it is incorporated in the *Zivug de Rosh* of the Upper One, it receives a *Zivug de Hakaa* from the Upper Light once more, on the *Aviut* of *Behinat Shoresch*

and *Behina Aleph de Hitlabshut* that were renewed in the *Masach*. This elicits the level of three within three on it once more, meaning the level of *HGT*, clothed in the level of *NHY*, called “the level of *Ibur*.” Thus we have explained that the *Bitush* of the left and the right that occurred in *Mochin de Achor* caused the *Partzuf* to return to the Upper One and receive a new *Behina* of *Ibur* from the Upper One.

80) And once it received the new *Behinat Ibur*, it departed the *Rosh* of the Upper One once more and clothed the *Guf* of the Upper One. And through this clothing, it sucked the Lights from the Upper One once more.

These Lights of *Yenika* lowered the *Aviut de Shores* into *Aviut* of *Behina Aleph*. They lowered the *Malchut* from the *Metzach* to the place of *Nikvey Eynaim*, at which time a complete level of *Behina Aleph* emerged in the *Masach*. This is regarded as the *Hitpashtut* (expansion) of *HGT* from within the *NHY*. It follows that it has obtained a new *Behina* of *Yenika*, which is the level of *Ruach*.

81) And after it obtained new *Ibur* and *Yenika*, it rises for *MAN* to the Upper One once more, and this ascension is by itself, since by leaving its root attached to *Bina* and *TM* of the Upper One (Item 67), it can now return there whenever it needs. It unites the *HB* that are there face-to-face, and they bestow upon it the illumination that lowers the *Malchut* from *Nikvey Eynaim* to its place. At that time, *Bina* and *TM* rise and unite in it as before, and it obtains *KHB TM de Kelim* and *NRNHY* of Lights.

To prevent the rift of right and left from reawakening, the middle line rises from below and unites the right and the left so they shine together: the *Hochma* on the left will clothe in the *Hassadim* on the right, and the *Hassadim* on the right will be integrated in the *Hochma* on the left (Item 37). Then the *Mochin* shine in their fullest perfection, and they are called *Mochin de Panim*. Thus we have explained how due to the *Bitush* of left and right in the *Mochin de Achor*, the three *Behinot Ibur*, *Yenika*, and *Mochin de Panim* reemerged.

82) Hence, a *Partzuf* is complete only after it receives *Ibur*, *Yenika*, and *Mochin de Achor* and *Ibur*, *Yenika*, and *Mochin de Panim*. Because of the *Hizdakchut* of the *Masach* that was added in *Atzilut* to the degree of *Aviut* of *Behinat Shores*, the *Partzufim* of *Atzilut* will not be able to receive their ten *Sefirot*, except after three consecutive times, called *Ibur*, *Yenika*, *Mochin*. And since at the first elicitation of *Mochin* there was the *Bitush* of right and left, until the left purified all the *Aviut* in the *Masach*, all the Lights, *Ibur*, *Yenika*, and *Mochin* it had received departed.

This is so because when the *Aviut* in the *Masach* is cancelled, the *Zivug* is cancelled and the Lights depart. The *Partzuf* returns to the *Rosh* of the Upper One, receiving new three within three. Then it is born and receives a new *Yenika*,



which lowers the *Malchut* from *Metzach* to *Eynaim*, the *HGT* exit the *NHY*, and it receives the level of *Ruach* once more. Subsequently, it rises for *MAN* and receives *Neshama*, *Haya*, *Yechida* once more, in which there is already the middle line, which unites the right and the left with each other. This is called *Mochin de Panim*, and then they shine and persist. Thus, before the *Mochin* is obtained for the second time, they cannot persist.

### PANIM AND ACHOR (FACE-TO-BACK), AND PANIM BE PANIM (FACE-TO-FACE)

83) Even while the *Partzuf* has already received the *Mochin de Panim*, the *Hochma* and *Bina* there are still in a state of *Panim* and *Achor*. This means that only *Hochma* receives the *Mochin de Panim*. But *Bina* is always in a state of delighting in mercy and wants *Hassadim* and *Hochma*; hence, it is considered that its *Achoraim* are towards the *Hochma*, and it does not want to receive the *Mochin de Panim* from it.

*Hochma* and *Bina* are at that state of *Panim* and *Achor* until *ZA* rises to them for *MAN*. Also, there is a connection between *Bina de Ohr Yashar*, imparting illumination of *Hochma* to *ZA de Ohr Yashar*. Hence, when *ZA* rises for *MAN* to *Bina*, *Bina* immediately turns her *Panim* back to *Hochma* to receive the *Mochin de Panim* from it—which are *Mochin* of illumination of *Hochma*—for *ZA*, as it does in the five *Behinot* of *Ohr Yashar*. Then it is discerned that *Hochma* is already *Panim be Panim* with *Bina*.

### WHO MEASURES THE LEVEL IN ATZILUT?

84) And we should ask this: “The *Masach de Atzilut* has only *Behinat Shoresch de Aviut*, called *Metzach*, having only the level of *Ohr Nefesh*. Thus, who caused the emergence of the five *Partzufim* in *Atzilut*, *Atik*, *AA*, *AVI*, and *ZON*, where *Atik* is the level of *Yechida*, *AA*—the level of *Haya*, *AVI*—the level of *Neshama*, and *ZON*—the level of *Ruach*?” This question applies also to the world of *Nekudim*, since only *Aviut de Behina Aleph* remained in the *Masach*, called *Nikvey Eynaim*. Thus, how could five *Partzufim* emerge in *Nekudim*?

85) The thing is that *Behina Dalet*, too, was connected in the *Masach de Nekudim* and in the *Masach de Atzilut* by the force of *Malchut* that rose to *Nekudot de SAG de AK*. And had *Behina Dalet* not been associated in the *Masach* in them, no *Partzuf* would have been able to emerge on that *Masach*. This is because even the *Aviut de Behina Aleph* in *Nekudim* is regarded as “thin *Histaklut*” (looking), from which the *Zivug de Hakaa* does not produce any *Partzuf*. It is all the more



so in the *Aviut de Metzach* in *Atzilut*: it is unfit for a *Zivug de Hakaa* for the elicitation of a *Partzuf*.

But since *Behina Dalet* conjoined with their screens, they became fit for *Zivug de Hakaa*. Now we may ask, “In that case, the level of *Keter* should have emerged on the *Masach*, since *Behina Dalet* is attached to the *Masach*!”

86) The answer is that *Behina Dalet* does not produce the level of *Keter*, except when it is at the place of *Malchut*. At that time, the *Ohr Hozer* that rises from the *Zivug de Hakaa* on it clothes the five *Kelim KHB TM* over the five Lights *NRNHY*. But if *Behina Dalet* stands at the place of *ZA*, where there are only four *Kelim KHB Tifferet*, the *Ohr Hozer* draws only four Lights *NRNH* in four *Kelim KHB* and *Tifferet*.

And if *Behina Dalet* stands at the place of *Bina*, where there are only three *Kelim KHB*, the *Ohr Hozer* draws only three Lights *NRN*. And if *Behina Dalet* stands at the place of the *Kli de Hochma*, where there are only two *Kelim—Keter* and *Hochma*—its *Ohr Hozer* draws only two Lights, *Nefesh Ruach*.

This is what happened in *Nekudim*, where the *Zivug* was made at the *Nikvey Eynaim*, which is the *Kli de Hochma*. Hence, only the level of *Nefesh Ruach* emerged in *Katnut*.

And if *Behina Dalet* stands at the place of *Keter*, where there is but one *Kli*, its *Ohr Hozer* draws only one Light: *Nefesh*. This is what happened in *Atzilut*—only the level of *Nefesh* emerged in the *Ibur*, since the *Zivug* was at the place of the *Metzach*, which is the *Kli de Keter*.

Yet, after the illumination of *Yenika*, which *Behina Dalet* rejected to the place of *Behina Aleph*, called *Nikvey Eynaim*, the level of *Ruach* emerged. But then, through illumination of *HB Panim be Panim* of the Upper One, which lowered *Behina Dalet* to her place in *Malchut*, which raises the fallen *Bina* and *TM* to their degree, there are five *Kelim KHB TM* there once again. At that time, *Behina Dalet* elicits the level of *Keter* in the Light of *Yechida*, and this is the level of *Atik de Atzilut*.

87) Now we need to explain how the rest of the *Partzufim* below *Atik* came out. In the beginning, after the breaking of the vessels, *Masach de Nekudim* rose to *Rosh de SAG*. It was purified of all five *Behinot Aviut* that emerged in it in five *Partzufim*, until it equalized with the *Masach* of *Rosh de SAG*. Yet, the *Reshimot* from the *Aviut* of the five *Partzufim* that emerged in it remained in it, except for the last *Behina*, which was lost, as it is written about all the *Partzufim*. Thus, when it was included in the *Zivug* of the *Masach* of *Rosh de SAG*, the *Aviut* of all five *Partzufim* was renewed in the *Masach de Nekudim*, and a *Zivug de Hakaa* emerged on the *Aviut* in the *Masach*.

However, not all the *Behinot* in the *Aviut* participated in the *Zivug de Hakaa*, but only its Highest *Behina*, which is *Aviut de Metzach*, connected to *Behina Dalet*. And through the three *Behinot Ibur*, *Yenika*, and *Mochin*, its ten *Sefirot* were completed at the level of *Keter*.

The other *Reshimot*, from the rest of the *Partzufim de Nekudim* that were in the *Masach*, did not receive anything from this *Zivug* at the *Rosh de SAG*, since they are below the level of *Keter*; hence, they are waste compared to its value. For this reason, upon the emergence of *Atik* from *Rosh de SAG*, all the *Reshimot* from the rest of the *Partzufim* that were not included in its *Zivug* came down with it.

And after *Atik* was completed in *Ibur*, *Yenika*, *Mochin de Panim*, the Upper Light shone on the Highest *Behina* from the *Reshimot* that remained in it, which is *Aviut de Behina Gimel*. And through the three *Behinot*, *Ibur*, *Yenika*, and *Mochin*, ten *Sefirot* at the level of *Hochma* emerged. This is *Partzuf AA*.

It is the same here; all the *Reshimot de Aviut* that are less than *Aviut de Behina Gimel* are waste compared to the value of the *Zivug* at the level of *Behina Gimel* that emerged in *Rosh de Atik*. Hence, when *AA* was born and departed *Rosh de Atik* to its place, all those *Reshimot* were drawn to its place along with it.

And after *AA* obtained all three *Behinot Ibur*, *Yenika*, *Mochin* in completeness, the Upper Light shone on the Highest *Behina* that remained in those *Reshimot*, which is *Aviut de Behina Bet*. Then, through the three *Behinot Ibur*, *Yenika*, *Mochin*, ten *Sefirot* at the level of *Bina* emerged on it. This is *Partzuf AVI*, and the rest of the *Partzufim* emerged similarly. Thus we have explained how the *Partzufim* of *Atzilut* emerged from one another.

## TWO STATES IN MALCHUT

88) *Malchut* is the *Nukva de ZA*. Her root begins in *Malchut de Tzimtzum Bet*, which ended the seven *Sefirot de Katnut de ZA de Nekudim*. And it is a separate degree from *ZA*, since *ZA* includes *HGT NHY de Nekudim*, and the degree below it is *Malchut*, which ends the *Nekudim*. Hence, this *Malchut* is considered a separate *Nukva* from *ZA* and a lower degree than *ZA*.

And there is also *Behinat Nukva* in the *Guf* of *ZA*, since the left side of *ZA* is considered its *Nukva*. Yet, this *Nukva* is considered *ZA's* own *Guf* (body), since *ZA* is the middle line, which receives from the two lines, right and left, of *Bina*. The right in it receives from *Bina's* right line, which is *Ohr Hassadim*, considered the male side in it, and the left side in it receives from the left line of *Bina*,

which is *Ohr Hochma*, considered the *Nukva* side in it. Yet, both are one degree, included in one another.

It is known that in the beginning, the sun and the moon, which are the separate *Nukva* and *ZA*, were considered the two great lights. The level *Nukva* was equal to that of *ZA*, and she was as big as him. But then the moon—the *Nukva* that is separated from *ZA*—complained and said, “Two kings cannot use the same *Keter* (crown).” Then she was told, “Go, diminish yourself.” Thus she became the small light.

Thus, you find two states here in *Nukva*:

- In the first state, she was with *ZA*, in the state of the two great lights, equal to *ZA*;
- The second state is after the *Nukva* was diminished and became the small light.

Explanation: In the beginning of the correction of the separate *Nukva de ZA*, the Emanator connected her with the *Nukva* in the *Guf* of *ZA*, which is the left side in it, and the two became one *Nukva* for *ZA*. When *Mochin* of right and left were drawn for them from *Bina*, *ZA*, which is the right in it, took the Lights of the right of *Bina*, and the separate *Nukva* took the Lights of the left line of *Bina*, like the *Nukva* in the *Guf* of *ZA*, since she was joined into a single *Nukva* with her.

And you already know that the Lights of the right line *de Bina* are *Hassadim*, and the Lights of the left line *de Bina* are *Hochma*. It follows that now *ZA* received the *Hassadim* of the right of *Bina* without *Hochma*, and the separate *Nukva* received the *Hochma* of the left of *Bina* without *Hassadim*, and it is known that *Hochma* cannot shine without *Hassadim*. For this reason, the *Hochma* froze in it and she became darkness and not Light.

This is the meaning of the moon’s complaint, saying that two kings cannot use the same *Keter*. This is because when they both use the same *Keter*, which is *Bina*, considered their *Keter*, *ZA* becomes *Hassadim* without *Hochma*, and the *Nukva* becomes *Hochma* without *Hassadim*, which is darkness, and she could not tolerate that state.

We could ask, “But before the separate *Nukva* joined with the *Nukva* in his *Guf*, the right in it, which is the male, did receive *Hassadim*, and the left in it, which is the *Nukva* in his *Guf* received *Hochma*; yet, the *Nukva* in his *Guf* could tolerate it and was not darkness!” The thing is that the *Nukva* in his *Guf* is *ZA*’s own self. Hence, the *Hochma* in her is not separated from the *Hassadim* in *ZA*. But this is not so with the separate *Nukva*, which is truly a different degree from *ZA*. But because it joined with the *Nukva* in his *Guf*, she received the *Hochma*

of the left of *Bina* like her. Hence, after she received the *Hochma* within her, the *Hochma* was separated from the *Hassadim*, since she had no connection with the *Hassadim de ZA*.

Thus, we thoroughly explained the first state of the separate *Nukva*. To be able to shine for the lower ones, she was told, “Go, diminish yourself,” meaning diminish yourself from that great degree of being equal with the degree of *ZA* and receiving from *Bina*. Rather, she is to descend below *Yesod de ZA*, as she was at her root: below the whole degree of *ZA*, and receive all of her Lights from *ZA*.

And since she receives her Lights from *ZA*, which is the middle line, the *Hochma* that he gives her is integrated with *Hassadim* and she can shine. This is the second state of the separate *Nukva*. What she received in the first state is regarded as *Nefesh, Ruach, Neshama de Achor*, meaning they do not shine. And what she receives in the second state is regarded as *Nefesh, Ruach, Neshama de Panim*, meaning they shine in completeness (*The Zohar, Beresheet* 1, Items 111-116; *Idra Raba*, Item 323-325).

There are merits to her first state, since then her Highest level was *Bina* and she could receive *Hochma* from her, and she did not need to receive from *ZA*. Yet, she could not shine to the lower ones, due to the absence of *Hassadim*. For this reason, it is considered *Achoraim*.

But in the second state, after she was diminished under the *Masach* of *Yesod de ZA*, she was no longer worthy of receiving *Hochma*, since the *Masach de Yesod ZA* detained her. Hence, she had to receive *Hochma* in *Kelim de Achoraim*, which remained in her from the first state. But there are more merits to the second state than to the first state, since then she could shine both *Hochma* and *Hassadim* to the lower ones, whereas in the first state, she could not shine to the lower ones.



## TALMUD ESER SEFIROT, PART ONE, HISTAKLUT PNIMIT<sup>32</sup>

**First**, you must know that when dealing with spiritual matters that have no concern with time, space and motion, and moreover when dealing with Godliness, we do not have the words by which to express and contemplate. Our entire vocabulary is taken from sensations of imaginary senses. Thus, how can they assist us where sense and imagination do not reign?

For example, if you take the subtlest of words, namely “lights,” it nonetheless resembles and borrows from the light of the sun, or an emotional light of satisfaction. Thus, how can they be used to express Godly matters? They would certainly fail to provide the reader with anything true.

It is even truer in a place where these words should disclose the negotiations in the wisdom in print, as is done in any research of wisdom. If we fail with even a single inadequate word, the reader will be instantly disoriented and will not find his hands and legs in this whole matter.

For that reason, the sages of the Kabbalah have chosen a special language, which we can call “the language of the branches.” There is not an essence or a conduct of an essence in this world that does not begin in its root in the Upper World. Moreover, the beginning of every being in this world starts from the Upper World and then hangs down to this world.

Thus, the sages have found an adequate language without trouble by which they could convey their attainments to each other by word of mouth and in writing from generation to generation. They have taken the names of the branches in this world, where each name is self-explanatory, as though pointing to its Upper Root in the system of the Upper Worlds.

That should appease your mind regarding the perplexing expressions we often find in books of Kabbalah, and some that are even foreign to the human spirit. It

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<sup>32</sup> *The Study of the Ten Sefirot, Part One, Inner Reflection*

is because once they have chosen this language to express themselves, namely the language of the branches, they could no longer leave a branch unused because of its inferior degree. They could not avoid using it to express the desired concept when our world suggests no other branch to be taken in its place.

Just as two hairs do not feed off the same foramen, we do not have two branches that relate to the same root. It is also impossible to exterminate the object in the wisdom that is related to that inferior expression. Such a loss would inflict impairment and confusion in the entire realm of the wisdom, since there is no other wisdom in the world where matters are so intermingled by cause and effect, reason and consequence as in the wisdom of Kabbalah. Matters are interconnected and tied to each other from top to bottom like one long chain.

Thus, there is no freedom of will here to switch and replace the bad names with better ones. We must always provide the exact branch that points to its Upper Root, and elaborate on it until the accurate definition is provided for the scrutinizing reader.

Indeed, those whose eyes have not been opened to the sights of Heaven, and have not acquired the proficiency in the connections of the branches of this world with their roots in the Upper Worlds are like the blind scraping the walls. They will not understand the true meaning of even a single word, for each word is a name of a branch that relates to its root.

Only if they receive an interpretation from a genuine sage who makes himself available to explain it in the spoken language, which is necessarily like translating from one language to another, from the language of branches to the spoken language. Only then will he be able to explain the spiritual term as it is.

This is what I have troubled to do in this interpretation, to explain the ten *Sefirot* as the Godly sage the Ari had instructed us, in their spiritual purity, devoid of any tangible terms. Thus, any beginner may approach the wisdom without failing in any materialization and mistake. With the understanding of these ten *Sefirot*, one will also come to examine and know how to comprehend the other issues in this wisdom.

## CHAPTER ONE

“Know that before the emanations were emanated and the creatures created, an Upper Simple Light had filled the whole of reality” (*The Tree of Life*). These words require explanation: How was there a reality that the Simple Light had filled before the worlds were emanated? Also, the issue of the appearance of the



desire to be restricted in order to bring the perfection of His deeds to light. It is implied in the book that there was already some want there.

Also, the issue of the middle point in Him, where the restriction occurred, is quite perplexing, for he had already said that there is neither start nor end there, so how is there a middle? Indeed these words are deeper than the ocean, and I must therefore elaborate on their interpretation.

*There is not one thing in the whole of reality that is not contained in Ein Sof. The contradicting terms in our world are contained in Him in the form of One, Unique, and Unified.*

1) Know that there is not an essence of a single being in the world, both the ones perceived by our senses and the ones perceived by our mind's eye, that is not included in the Creator, for they all come to us from Him, and can one give that which is not in Him?

We must understand the concepts that are separated or opposite for us. For example, the term, "wisdom," is regarded as different from the term, "sweetness," as wisdom and sweetness are two separate terms. Similarly, the term, "operator," certainly differs from the term, "operation." The operator and its operation are necessarily two separate concepts. It is even more so with opposite terms such as "sweet" and "bitter"; these are certainly examined separately.

However, in Him, wisdom, pleasure, sweetness and pungency, operation and operator, and other such different and opposite forms are all contained as one in His Simple Light. There are no differentiations among them whatsoever, as is the term "One, Unique, and Unified."

"One" indicates a single evenness. "Unique" implies that everything that extends from Him, all these multiplicities are in Him as single as His Essence. "Unified" shows that although He performs many operations, there is one Force that performs all these, and they all return and unite in the form of One. Indeed, this one form swallows all the forms that appear in His Operations.

This is a very subtle matter and not every mind can tolerate it. The Ramban had already explained to us the matter of His uniqueness, as expressed in the words, "One, Unique, and Unified."

There is a difference between "One," "Unique," and "Unified":

- When He unites to act with One Force, He is called "Unified."
- When He divides to act His act, each part of Him is called "Unique."
- When He is in a single evenness, He is called "One."

Interpretation: “Uniting to act with One Force,” when He works to bestow, as is fitting of His Oneness, and His operations are unchanging, when He “divides to act His act,” meaning when His operations differ, and He seems to be doing good and bad, then He is called “Unique,” since all His different operations have a single outcome: benefitting.

We find that He is unique in every single act and does not change by His various operations. When He is in a single evenness, He is called “One.” One points to His Essence, where all the opposites are in a single evenness. It is as the Rambam wrote, “In Him, knower, known and knowledge are one, for His Thoughts are far Higher than our thoughts, and His ways Higher than our ways.”

*Two discernments in bestowal: before it is received and after it is received.*

2) We should learn from those who ate the manna. Manna is called “Bread off the sky” because it did not materialize when clothing in this world. Our sages said that each and every one tasted everything he or she wanted to taste in it.

That means that it had to have opposite forms in it: one person tasted sweet and the other tasted it as acrid and bitter. Thus, the manna itself had to have been contained of both opposites together, for can one give what is not in one? Thus, how can there be two opposites in the same carrier?

It is therefore a must that it is simple and devoid of both flavors, but is only included in them in such a way that the corporeal receiver might discern the taste he or she wants. In the same way, you can perceive anything spiritual: it is unique and simple in itself, but consists of the entire multiplicity of forms in the world. When falling in the hand of a corporeal, limited receiver, the receiver discerns a separate form in it, unlike all other forms united in that spiritual essence.

We should therefore always distinguish two discernments in His bestowal:

1. The form of the Essence of that Higher Abundance before it is received, when it is still inclusive Simple Light.
2. After the Abundance has been received, and thus acquired one separate form according to the properties of the receiver.

*How can we perceive the soul as a part of Godliness?*

3) Now we can come to understand what the Kabbalists write about the essence of the soul: “The soul is a part of God Above and is not at all changed from the Whole, except in that the soul is a part and not the Whole.” It is like

a stone that is carved off a mountain: the essence of the stone and the essence of the mountain are the same and there is no distinction between the stone and the mountain, except that the stone is but a part of the mountain, and the mountain is the whole.

These words seem utterly perplexing. It is most difficult to understand how parts and differences can be discerned in Godliness to the point of resembling it to a stone that is carved off a mountain. The stone is carved off the mountain by an ax and a sledgehammer. But in Godliness, how and what would separate them from one another?

*The spiritual is divided by disparity of form, as the corporeal is divided by an ax.*

4) Before we come to clarify the matter, we shall explain the essence of the separation in spirituality: Know that spiritual entities become separated from one another only by disparity of form. In other words, if one spiritual entity acquires two forms, it is no longer one, but two.

Let me explain it in souls of people, which are also spiritual: It is known that the form of the spiritual law is simple. Certainly, there are as many souls as there are bodies, where the souls shine. However, they are separated from one another by the disparity of form in each of them, as our sages said, "As their faces are not the same, their opinions are not similar." The body can discern the form of the souls and tell if each specific soul is a good soul or a bad soul and likewise with the various forms.

And you see that as a corporeal matter is divided, cut, and becomes separated by an ax and motion that increase the distance between each part, a spiritual matter is divided, cut, and separated by the disparity of form between each part. According to the measure of disparity, so is the distance between each two parts.

*How can there be disparity of form in Creation with respect to Ein Sof?*

5) It is now clear in this world, in souls of people. However, in the soul, which is a part of God Above, it is still unclear how it is separated from Godliness to the point that we can call it "a Godly Part." We should not say, "by disparity of form," since we have already said that Godliness is Simple Light, which contains the whole multiplicity of forms and opposite forms in the world in His Simple Uniqueness, as in "One, Unique, and Unified." Hence, how can we depict disparity of form in the soul, making it different from Godliness, rendering it distinct, to acquire a part of Him there?

Indeed, this question applies primarily to the Light of *Ein Sof* prior to the *Tzimtzum* (restriction), for in the reality before us, all the worlds, Upper and lower, are discerned by two discernments:

1. The first is the form of this whole reality, as it is prior to the *Tzimtzum*. At that time, everything was without bounds and without end. This discernment is called, “the Light of *Ein Sof*.”
2. The second discernment is the form of this entire reality from the *Tzimtzum* downwards. Then everything became limited and measured. This discernment is called the four worlds, *Atzilut*, *Beria*, *Yetzira*, *Assiya*.

It is known that there is no thought and perception whatsoever in His Essence, and no name and appellation is in Him. And what we do not attain, how can we define by a name? A name implies attainment, indicating that we have attained it as that name.

Thus, it is certain that there no name and appellation whatsoever in His Essence. Instead, all the names and appellations are but in His Light, which expands from Him. The expansion of His Light prior to the *Tzimtzum*, which filled the whole of reality unboundedly and without end is called *Ein Sof*. Thus we should understand how the Light of *Ein Sof* is defined in and of itself and has departed His Essence, so we may define it by a name, as we have said about the soul.

*Explanation of the words: “Hence, work and labor have been prepared for the reward of the souls, since ‘One who eats that which is not one’s own, is afraid to look at one’s face.’”*

6) To somewhat understand this sublime place, we must go into further detail. We shall research the axis of the entire reality before us and its general purpose. Is there an Operator without a purpose? And what is that purpose, for which He has invented this whole reality before us in the Upper Worlds and in the lower worlds?

Indeed, our sages have already instructed us in many places that all the worlds were created only for Israel, who keep Torah and *Mitzvot*. However, we should understand this question of our sages, who asked about it: “If the purpose of the creation of the worlds is to delight His creatures, why did He create this corporeal, turbid, and tormented world? Without it, He could certainly delight the souls as much as He wanted; so why did He bring the soul into such a foul and filthy body?”

They explained it with the verse, “One who eats that which is not one’s own is afraid to look at one’s face.” It means there is a flaw of shame in any free gift. To spare the souls this blemish, He created this world, where there is work. And

we will enjoy their labor, for they take their pay from the Whole in return for their work, and are thus spared the blemish of shame.

*What is the ratio between working seventy years and eternal delight,  
as there is no greater free gift than this?*

7) These words of theirs are perplexing through and through. First bewilderment: our primary aim and prayer is, "Spare us a free gift." Our sages said that the treasure of a free gift is prepared only for the greatest souls in the world.

Their answer is even more perplexing: They said that there is a great flaw in free gifts, namely the shame that encounters every receiver of a free gift. To mend this, the Creator has prepared this world where there is work and labor, to be rewarded for their labor and work in the next world.

But that answer is odd indeed. What is this like? It is like a person who says to his friend, "Work with me for just a minute, and in return I will give you every pleasure and treasure in the world for the rest of your life." There is indeed no greater free gift than that, since the reward is utterly incomparable with the work, since the work is in this world, a transient, worthless world compared to the reward and the pleasure in the eternal world.

What value is there to the passing world compared to the eternal world? It is even more so with regard to the quality of the labor, which is worthless compared to the quality of the reward.

Our sages have said, "The Creator is destined to bequeath each righteous 310 worlds." We cannot say that the Creator gives some of the reward in return for their work and the rest as a free gift, for then what good would that do? The blemish of shame would remain in the rest of the gift! Indeed, their words are not to be taken literally, for there is a profound meaning here.

*The whole of reality was emanated and created with a single Thought. It is the  
Operator, it is the very Operation, it is the sought-after reward,  
and it is the Essence of the labor.*

8) We must understand His Thought in creating the worlds and the reality before us. His Operations did not emerge by many thoughts, as is our way. This is because He is One, Unique, and Unified. And as He is Simple, His Lights, which extend from Him, are Simple and Unified, without any multiplicity of forms, as it is written, "My thoughts are not your thoughts, neither are your ways My ways."

You must therefore understand and perceive that all the names and appellations and all the worlds, Upper and lower, are all One Simple Light,

Unique, and Unified. In the Creator, the Light that extends, the Thought, the Operation and the Operator and anything the heart can think and contemplate, are in Him one and the same thing.

Thus, you can judge and perceive that this entire reality, Upper and lower as one, in the final state of the end of correction, was emanated and created by a Single Thought. That Single Thought performs all the operations, is the Essence of all the operations, the ultimate Objective, and the Essence of the labor. It is by itself the very perfection and the sought-after reward, as the Ramban wrote, “One, Unique, and Unified.”

*The issue of the Tzimtzum explains how an incomplete operation emerged from the Perfect Operator.*

9) The Ari elaborated on the matter of *Tzimtzum Aleph* (first restriction), for it is a most serious matter. That is because it is necessary that all the corruptions and all the various shortcomings extend and come from Him, as it is written, “I form the light, and create darkness.” But the corruptions and the darkness are the complete opposite of Him, so how can they stem from one another? Also, how could they come together with the Light and the pleasure in the Thought of Creation?

We cannot say that they are two separate thoughts. Thus, how does all that extend from Him down to this world, which is so filled with scum, torment, and filth, and how do they exist together in the single thought?

## CHAPTER TWO

*Explaining the Thought of Creation.*

10) Now we shall come to clarify the Thought of Creation. It is certain that “The end of the act is in the preliminary thought.” Even in corporeal humans with their many thoughts, the act ends in the preliminary thought. For example, when one builds one’s house, we understand that the first thought in this engagement is the shape of the house to dwell in.

Therefore, it is preceded by many thoughts and many operations until this shape that one had pre-designed is completed. This shape is what appears at the end of all his operations; thus, the act ended in the preliminary thought.

The final act, which is the axis and the purpose for which all these were created, is to delight His creations. It is known that His Thought ends and acts immediately, for He is not a human, obliged to act, but the Thought itself completes the entire act at once.

Hence, we can see that as soon as He contemplated the creation in order to delight His creatures, this Light immediately extended and expanded from

Him in the full measure and form of the pleasures He had contemplated. It is all included in that Thought, which we call “The Thought of Creation.” Know that we call this Thought of Creation, “The Light of *Ein Sof*,” since we do not have a single word or utterance in His Essence to define Him by any name.

*The will to bestow in the Emanator necessarily begets the will to receive in the emanated, and it is the Kli in which the emanated receives His Abundance.*

11) The Ari said that in the beginning, an Upper Simple Light had filled the whole reality. This means that since the Creator contemplated delighting the creations, and the Light seemingly expanded from Him and departed Him, the desire to receive His Pleasures was immediately imprinted in this Light.

You can also determine that this desire is the full measure of the expanding Light. In other words, the measure of His Light and Abundance is as the measure of His Desire to delight, no more and no less.

For this reason, we call the essence of that will to receive, imprinted in this Light through the power of His Thought, by the name, “place.” For instance, when we say that a person has a stomach big enough to eat two pounds of bread, while another person cannot eat more than one pound of bread, which place are we talking about? It is not the size of the intestines, but the measure of appetite. You see that the measure for the place of the reception of the bread depends on the measure and the desire to eat.

It is all the more so in spirituality, where the desire to receive the abundance is the place of the abundance, and the abundance is measured by the intensity of the desire.

*The will to receive contained in the Thought of Creation brought it out of His Essence, to acquire the name Ein Sof.*

12) Now you see how the Light of *Ein Sof* departed His Essence, in which we cannot utter any word, and became defined by the name *Ohr* (Light of) *Ein Sof*. It is because of this above discernment that in that Light there is the will to receive, incorporated in it from His Essence.

This is a new form that is not included whatsoever in His Essence, for whom would He receive from? This form is also the full measure of this Light.

*Prior to the Tzimtzum, the disparity of form in the will to receive was indiscernible.*

13) In His Almightyness, this new form would not have been defined as a change from His Light, as it is written, “Before the world was created, there were He is One and His Name One.”



“He” indicates the Light in *Ein Sof*, and “His Name” implies the “Place,” which is *Malchut de (of) Ein Sof*, being the will to receive from His Essence, contained in the Light of *Ein Sof*. He tells us that He is One and His Name One. His Name, which is *Malchut de Ein Sof*, being the desire, namely the will to receive that has been immersed in the entire reality contained in the Thought of Creation, prior to the *Tzimtzum*, no disparity of form and difference from the Light was discerned in it. And the Light and the place are literally one. Had there been any difference and deficiency in the place, compared to the Light of *Ein Sof*, there would certainly be two discernments there.

*Tzimtzum means that Malchut de Ein Sof diminished the will to receive in her.*

*Then the Light disappeared because there is no Light without a Kli.*

14) Regarding the *Tzimtzum*: The will to receive that is contained in the Light of *Ein Sof*, called *Malchut de Ein Sof*, which is the Thought of Creation in *Ein Sof*, which contains the whole of reality, embellished herself to ascend and equalize her form with His Essence. Hence, she diminished her will to receive His Abundance in *Behina Dalet* in the desire. Her intention was that by so doing, the worlds would emanate and be created down to this world.

Thus, the form of the will to receive would be corrected and return to the form of bestowal, and that would bring her to equivalence of form with the Emanator. Then, after she had diminished the will to receive, the Light departed, for it is already known that the Light depends on the desire, and the desire is the place of the Light, for there is no coercion in spirituality.

### CHAPTER THREE

*Explanation of the origin of the soul.*

15) Now we shall explain the matter of the origin of the soul. It has been said that it is a part of God Above. We asked, “How and in what does the form of the soul differ from His Simple Light, which separates it from The Whole?” Now we can understand that there really is a great disparity of form in it. Although He contains all the conceivable and imaginable forms, still, after the above words, you find one form that is not contained in Him, namely the form of the will to receive, for whom would He receive from?

However, the souls, whose creation came about because He wanted to delight them, which is the Thought of Creation, were necessarily imprinted with this law of wanting and yearning to receive His Abundance. That is where they differ from Him, since their form has changed from His. It has already been explained that a corporeal essence is separated and divided by the force

of motion and remoteness of location, and a spiritual essence is separated and divided by disparity of form.

The measure of disparity of form determines the distance between one another. If the disparity of form becomes complete oppositeness, from one extreme to the other, they become completely severed and separated until they can no longer nourish from one another, for they are considered alien to one another.

#### CHAPTER FOUR

*After the Tzimtzum and the Masach (screen) that was placed on the will to receive, it was disqualified from being a Kli (vessel) for reception and departed the system of Kedusha (Holiness). In its stead, the Ohr Hozer (Reflected Light) serves as a vessel for reception, and the Kli of the will to receive was given to the impure system.*

16) After the Tzimtzum and the Masach were placed on that Kli, called “will to receive,” it was canceled and departed from the pure system, and the Ohr Hozer became the vessel of reception in its place.

Know that this is the whole difference between the pure ABYA and the impure ABYA. The vessels of reception of the pure ABYA are from Ohr Hozer that is corrected in equivalence of form with Ein Sof, while the impure ABYA use the will to receive that was restricted, which is the opposite form from Ein Sof. That makes them separated and cut off from the “Life of Lives,” namely Ein Sof.

*Humanity feeds on the leavings of the Klipot (shells), and thus uses the will to receive as they do.*

17) Now you can understand the root of the corruption, which was promptly incorporated in the Thought of Creation, which is to delight His creatures. After the cascading of the five general worlds, Adam Kadmon and ABYA, the Klipot appeared in the four impure worlds ABYA, too, as in “One before the other hath God made them.”

In that state, the turbid corporeal body is set before us, about which it is written, “Man’s heart is evil from his youth.” This is so because its entire sustenance from its youth comes from the leavings of the Klipot. The essence of Klipot and impurity is their form of wanting only to receive. They have nothing of the will to bestow.

In that, they are opposite from Him, for He has no will to receive whatsoever, and all He wants is to bestow and delight. For that reason, the Klipot are called “dead,” since their oppositeness of form from the Life of Lives cuts them off from Him and they have nothing of His Abundance.

Hence, the body, too, which feeds on the leavings of the *Klipot*, is also severed from life and is filled with filth. And all of that is because of the will to only receive and to not bestow imprinted in it. Its desire is always open to receive the whole world into its stomach. Thus, “The wicked are called ‘dead’ during their lives,” since their fundamental disparity of form from their root, where they have nothing of the form of bestowal, severs them from Him and they become literally dead.

Although it seems that the evil, too, have the form of bestowal when they give charity, etc., it has been said about them in *The Zohar*, “Any grace that they do aims primarily for themselves and for their own glory.” But the righteous, who keep Torah and *Mitzvot* in order to not be rewarded, but to bestow contentment upon their Maker, thus purify their bodies and invert their vessels of reception to the form of bestowal.

That makes them completely adherent with Him, for their form is identical to their Maker without any disparity of form. Our sages said about the verse, “Say unto Zion: ‘Thou art My people,’” that you are with Me in partnership. This means that the righteous are partners with the Creator, since He started Creation, and the righteous finish it by turning the vessels of reception into bestowal.

*The whole of reality is contained in Ein Sof and extends existence from existence. Only the will to receive is new and extends existence from absence.*

18) Know that the very initiation that the Creator had initiated in this Creation, which He brought out existence from absence, applies only to the form of desire to enjoy, imprinted in every creature. Nothing more was generated in Creation, and this is the meaning of “I form the light, and create darkness.” The Ramban interprets the word, “Creator,” as an indication of renewal, meaning something that did not exist before.

You see that it does not say, “create Light,” since there is no innovation in it, as in existence from absence. This is because the Light and everything contained in the Light, all the pleasant sensations and conceptions in the world, extend existence from existence. This means that they are already contained in Him and are therefore not an innovation. This is why it is written, “form the light,” indicating that there are no innovations or creations in Him.

However, it is said of the darkness, which contains every unpleasant sensation and conception, “and create darkness.” That is because He invented them literally existence from absence. In other words, it does not exist in His reality whatsoever, but was generated now. The root of all of them is the form of the “desire to enjoy,” included in His Lights, which expand from Him.

In the beginning, it is only darker than the Upper Light and is therefore called “darkness,” compared to the Light. But finally, the *Klipot*, *Sitra Achra*, and the wicked hang down and emerge because of it, which are completely cut off from the Root of Life by it, as it is written, “and her legs descend unto death.” “Her legs” indicate the end of something. And he says that in the end, death hangs down from the legs of *Malchut*—the desire to enjoy, found in the expansion of His Light—to the *Sitra Achra* and to those that feed off her and follow her.

*Because we are branches that extend from Ein Sof, the things that are in our Root are pleasurable to us, and those that are not in our Root are burdensome and painful to us.*

19) We can ask, “Since this disparity of form of the will to receive must be in the creatures, for how else would they extend from Him and shift from being Creator to being creatures?” This is only possible by the above-mentioned disparity of form.

Furthermore, this form of the will to enjoy is the primary essence of Creation, the axis of the Thought of Creation. It is also the measure of the delight and pleasure, for which it is called “a place.”

Thus, how can we say about it that it is called “darkness” and extends to the *Behina* (discernment) of death, since it creates separation and interruption from the Life of Lives in the receiving lower ones? We should also understand what is the great worry that comes to the receivers because of the disparity of form from His Essence, and why the great wrath.

To explain, we must first know the origin of all the pleasures and sufferings felt in our world. It is known that the nature of every branch is equal to its root. Therefore, every conduct in the root is desired and loved and coveted by the branch, as well, and any matter that is not in the root, the branch, too, removes itself from them, does not tolerate them, and hates them.

This is an unbreakable law that abides between every branch and its root. Because He is the root of all His creations, everything in Him and that extends from Him directly is pleasurable and pleasant to us, for our nature is close to our Root. Also, everything that is not in Him and does not extend to us directly from Him, but is rather opposite to Creation itself will be against our nature and will be hard for us to tolerate.

For example, we love rest and vehemently hate motion, to the point that we do not make even a single movement if not to find rest. This is because our Root is motionless and restful; there is no movement in Him whatsoever. For this reason, it is against our nature and hated by us.

Similarly, we love wisdom, strength, wealth, and all the virtues because they are included in Him, Who is our Root. We hate their opposites, such as folly, weakness, poverty, ignominy and so on, since they are not at all in our Root, which makes them despicable, loathsome, and intolerable to us.

We should still examine how can there be any extension that does not come directly from Him, but is opposite to Creation itself? It is like a wealthy man who called upon a poor fellow, fed him and gave him drinks, silver, and gold every single day, and each day more than the day before.

Note that this man tastes two distinct flavors in the great gifts of the rich: On the one hand, he tasted immeasurable pleasure due to the multitude of his gifts. On the other hand, it is hard for him to tolerate the plentitude of benefits and is ashamed upon receiving it. This causes him impatience due to the plentitude of presents showered on him every time.

It is certain that his pleasure from the gifts extends directly from the wealthy benefactor, but the impatience that he felt in the presents did not come from the wealthy benefactor, but from the very essence of the receiver—the shame awakened in him by reason of the reception and the free gift. The truth is that this, too, comes to him from the rich man, of course, but indirectly.

*Because the will to receive is not in our Root, we feel shame and intolerance in it. Our sages wrote that to correct that, He has “prepared” for us labor in Torah and Mitzvot in this world, to invert the will to receive into a will to bestow.*

20) We learn that all the forms that indirectly extend to us from Him present a difficulty for our patience and are against our nature. By that, you will see that the new form that was made in the receiver, namely the desire to enjoy, is not in any way inferior or deficient compared to Him. Moreover, this is the primary axis of His Creation. Without that, there would be no Creation here at all. However, the receiver, who is the carrier of that form, feels the intolerance due to his “self,” since this form does not exist in his Root.

Now we can understand the answer of our sages that this world was created because “one who eats that which is not one’s own, is afraid to look at one’s face.” They referred to the disparity of form of the desire to enjoy, which necessarily exists in the souls, since “one who eats that which is not one’s own is afraid to look at one’s face.”

Thus, any receiver of a present is ashamed when receiving it, due to the disparity of form from the Root, since the Root does not contain that form of reception. To correct that, He created this world, where the soul comes and clothes a body. And through the practice in Torah and Mitzvot in order

to bring contentment to His Maker, the soul's vessels of reception turn to vessels of bestowal.

Thus, for herself, she did not want the distinguished abundance, yet she receives the abundance in order to bring contentment to her Maker, who wishes for the souls to enjoy His Abundance. Because she is cleansed from the will to receive for herself, she is no longer afraid to look at His face, and thus reveals the complete perfection of the creature. And the need and the necessity to hang down all the way to this world, with the great labor of turning the form of reception into the form of bestowal, can only be conceived in this world.

*The wicked are doubly destroyed, and the righteous doubly inherit.*

21) Come and see that the wicked are doubly destroyed, for they hold both ends of the rope. This world is created with a want and emptiness of all the good abundance, and to acquire possessions we need movement.

However, it is known that profusion of movement pains man, for it is an indirect extension from His Essence. However, it is also impossible to remain devoid of possessions and good, for that, too, is in contrast with the Root, since the Root is filled abundantly. Hence, we choose the torment of movement in order to acquire the fulfillment of possessions.

However, because all their possessions are for themselves alone, and "he who has a hundred wants two hundred," one finally dies with less than "half one's desire in one's hand." In the end, they suffer from both sides: from the pain of increased motion, and from the pain of deficiency of possessions, half of which they lack.

But the righteous inherit doubly in their land. In other words, once they turn their will to receive into a will to bestow, and what they receive is in order to bestow, then they inherit doubly. Not only do they attain the perfection of the pleasures and diverse possessions, they also acquire the equivalence of form with their Maker. Thus, they come to true *Dvekut* (Adhesion) and are at rest, too, since the abundance comes to them by itself, without any movement or effort.

## CHAPTER FIVE

*The Thought of Creation compels every item in reality to stem from one another until the end of correction.*

22) Now we understand the power of His Uniqueness, that His Thoughts are not our thoughts and all the multiplicity of matters and forms we perceive in this reality before us is united in Him within a Single Thought, being the Thought of Creation to delight His creatures. This Singular Thought encompasses the whole

of reality in perfect unity through the end of correction, for this is really the very purpose of Creation, and this is the Operator, like the Force that operates in the operated. This is because what is merely a Thought in Him is a binding law in the creatures. And since He contemplated delighting us, it necessarily occurred in us that we receive His Good Abundance.

And it is the operation. This means that after this law of the will to receive pleasure has been imprinted in us, we define ourselves by the name, “operation.” This is so because through this disparity of form, we stop being a Creator and become a creature, stop being the Operator and become the operation.

And it is the labor and the work. Due to the force that operates in the operated, the desire to receive increases in us as the worlds hang down, until we become a separated body in this world, opposite in form from the Life of Lives, which does not bestow outside itself at all, and brings death to the bodies and every kind of torment and labor to the soul.

This is the meaning of serving the Creator in Torah and *Mitzvot*. Through the illumination of the line in the restricted place, the Holy Names—Torah and *Mitzvot*—extend. By laboring in Torah and *Mitzvot* to bestow contentment to the Maker, our vessels of reception gradually become vessels of bestowal, and this is the whole sought-after reward.

The more corrupted our vessels of reception are, the more we cannot open our mouths to receive His Abundance. This is so due to the fear of disparity of form, as in “One who eats that which is not one’s own, is afraid to look at one’s face.” This was the reason for *Tzimtzum Aleph*, but when we correct our vessels of reception to being in order to bestow, we thus equalize our *Kelim* with their Maker and become fit to receive His Abundance unboundedly.

Thus you see that all these opposite forms in the whole of Creation before us, namely the form of operator and operated, and the form of the corruptions and corrections, and the form of the labor and its reward, all are included in His Single Thought. In simple words, it is “to delight His creatures,” precisely that, no more and no less.

The entire multiplicity of concepts is also included in that Thought, both the concepts in our Holy Torah, and those of secular teachings. All the many creations and worlds and various conducts in each and every one, stem from this Single Thought.

*Malchut de Ein Sof means that Malchut does not put up any end there.*

23) Yet, can we recognize a *Malchut* in *Ein Sof*? That would mean that there are the Upper Nine *Sefirot* there, too! From our words, it becomes very clear



that the will to receive that is necessarily included in the Light of *Ein Sof* is called *Malchut de Ein Sof*. There, however, *Malchut* did not place a boundary and an end on that Light of *Ein Sof*, since the disparity of form due to the will to receive had not become apparent in her. That is why it is called *Ein Sof*, meaning *Malchut* does not put a stop there. Conversely, from the *Tzimtzum* downwards, an end was made in each *Sefira* and *Partzuf* by the force of *Malchut*.

## CHAPTER SIX

*It is impossible for the will to receive to appear in any essence, except in four Behinot (discernments), which are the four letters of HaVaYaH.*

24) Let us fully understand the end that occurred in *Malchut*. First, we will explain what the Kabbalists have determined, that there is no Light, great or small, in the Upper Worlds or in the lower worlds, that is not arranged by the order of the four-letter name, *HaVaYaH*.

This goes hand in hand with the law that there is no Light in the worlds that is not clothed in a *Kli*. I have already explained the difference between His Essence and the Light that expands from Him. That happens only due to the will to enjoy that is contained in His expanding Light, being a disparity of form from His Essence, Who does not have that desire.

The expanding Light is defined by the name “emanated” because this disparity of form stops the Light from being Emanator to being emanated. It is also explained that the will to enjoy, included in His Light, is also the measure of the greatness of the Light. It is called the “place of the Light,” meaning it receives its abundance according to its measure of will to receive and craving, no more and no less.

It also explains that this will to receive is the very novelty that was generated in the creation of the worlds by way of making existence from absence. This is so because this form alone is not at all included in His Abundance, and the Creator has only now created it for the purpose of Creation. This is the meaning of “and create darkness,” since this form is the root for darkness, due to the disparity of form in it. For this reason, it is darker than the Light that expands within her and because of her.

Now you see that any Light that expands from Him instantly consists of two discernments:

1. The first is the essence of the expanding Light before the form of “desire to enjoy” appears in it.

2. The second one is after the form of “desire to enjoy” appears in it, at which time it becomes coarser and somewhat darker, due to the acquisition of disparity of form.

Thus, the first discernment is the Light and the second discernment is the *Kli*. For this reason, any expanding Light consists of four *Behinot* in the impression on the *Kli*. This is so because the form of the will to receive, called “a *Kli* to the expanding Light,” is not completed all at once, but by way of operator and operated.

There are two *Behinot* in the operator and two *Behinot* in the operated. They are called “potential” and “actual” in the operator, and “potential” and “actual” in the operated, which make up four *Behinot*.

*The will to receive does not permeate the emanated except through his own awakening to receive of his own choice.*

25) Because the *Kli* is the root of darkness, as it is opposite from the Light, it must therefore begin to operate slowly, gradually, by way of cause and consequence, as it is written, “The waters were conceived and begotten darkness” (*Midrash Rabba*, *Shemot* 80, 22).

The darkness is a result of the Light itself and is operated by it, as in conception and birth, which are potential and actual. This means that in any expanding Light, the will to receive is necessarily incorporated, though it is not regarded as disparity of form before this desire is clearly set in the Light.

The will to receive that is incorporated in the Light by the Emanator is not enough for that. Rather, the emanated himself must independently discover the will to receive in him, in action, meaning of his own choice. This means that he must extend abundance through his own will, more than the measure of Light of the expansion in him by the Emanator.

After the emanated is operated by his own choice in increasing the measure of his desire, the craving and the will to receive become fixed in him, and the Light can permanently clothe this *Kli*.

It is true that the Light of *Ein Sof* seemingly expands over all four *Behinot*, reaching the full measure of the desire by the emanated himself, which is *Behina Dalet*. This is because he would not extend his own essence anyway and acquire a name for himself, meaning *Ein Sof*.

However, the form did not change at all because of the will to receive in His Almightyness, and there is no change distinguished there between the Light and the place of the Light, which is the will to enjoy; they are one and the same thing.

It is written, “Before the world was created, there were He is One and His Name One.” It is indeed difficult to understand this double reference “He” and “His Name.” What has His Name got to do there before the world was created? It should have said, “Before the world was created, He was One.”

However, this refers to the Light of *Ein Sof*, which is prior to the *Tzimtzum*. Even though there is a place there and a will to receive the Abundance from His Essence, it is still without change and distinction between the Light and the “Place.”

“He is One” means that Light of *Ein Sof* and His Name are one. This refers to the will to enjoy included there without any change whatsoever. You must understand what our sages implied, that the “His Name” is desire in *Gematria*, meaning the “will to enjoy.”

*All the worlds in the Thought of Creation are called “the Light of Ein Sof,” and the sum of the receivers there is called Malchut de Ein Sof.*

26) It has already been explained regarding “The end of an act is in the preliminary thought,” that it is the Thought of Creation, which expanded from His Essence in order to delight His creatures. We have learned that in Him, the Thought and the Light are one and the same thing. It therefore follows that the Light of *Ein Sof* that expanded from His Essence contains the whole of reality before us through the end of the future correction, which is the end of the act.

In Him, all the creations are already complete with all their perfection and joy that He wished to bestow upon them. This complete reality is called “the Light of *Ein Sof*,” and that which contains them is called *Malchut de Ein Sof*.

## CHAPTER SEVEN

*Although only Behina Dalet was restricted, the Light left the first three Behinot, as well.*

27) It has already been explained that the middle point, which is the inclusive point of the Thought of Creation, namely the will to enjoy in it, embellished herself to enhance her equivalence of form with the Emanator. Although there is no disparity of form in His Almightyness from the perspective of the Emanator, the point of the desire felt it as a kind of indirect extension from His Essence, as with the allegory about the rich man. For this reason, she diminished her desire from the last *Behina*, which is the complete enormity of the will to receive, to increase the *Dvekut* by way of direct extension from His Essence.

Then the Light was emptied from the entire place, meaning from all four degrees that exist in the place. Even though she diminished her Light only from *Behina Dalet*, it is the nature of the spiritual that it is indivisible.

*Afterwards, he re-extended a line of Light from the first three Behinot, and Behina Dalet remained a vacant space.*

28) Afterwards, the Light of *Ein Sof* extended once more to the place that was emptied, but did not fill the whole place in all four *Behinot*, but only three *Behinot*, as was the desire of the point of *Tzimtzum*. Hence, the middle point that has been restricted remained empty and hollow, since the Light illuminated only through *Behina Dalet*, but not all the way, and the Light of *Ein Sof* stopped there.

We will henceforth explain the matter of the *Hitkalelut* (mingling) of the *Behinot* in one another, applied in the Upper Worlds. Now you see that the four *Behinot* are integrated in one another in such a way that within *Behina Dalet* itself there are all four *Behinot*, as well. Thus, the Light of *Ein Sof* reached the first three *Behinot* in *Behina Dalet*, too, and only the last *Behina* in *Behina Dalet* remained empty and without Light.

## CHAPTER EIGHT

*Hochma is called Light, and Hassadim, "Water." Bina is called "Upper Water," and Malchut, "lower water."*

29) Now we shall explain the meaning of the four *Behinot* of cause and consequence, necessary to complete the form of the will to receive. There are two *Behinot* of Light in *Atzilut*. The first *Behina* is called "Light," namely *Ohr Hochma*, and the second *Behina* is called "Water," which is *Hassadim*.

The first *Behina* extends from Above downwards without any assistance from the lower one. The second *Behina* extends with the help of the lower one, hence the name, "water," for it is the nature of the Light to be Above, and the nature of the water to be below.

There are also two *Behinot* in the water itself: Upper Water, by *Behina Bet* in the four *Behinot*, and lower water, by *Behina Dalet* in the four *Behinot*.

*Explanation of the expansion of Ohr Ein Sof into the four Behinot in order to uncover the Kli, which is the will to receive.*

30) For this reason, any expansion of *Ohr Ein Sof* consists of *Eser Sefirot*. This is because the *Ein Sof*, which is the Root and the Emanator, is called *Keter*. The Light of the expansion itself is called *Hochma*, and this is the entire measure of expansion of the Light from Above, from *Ein Sof*.

It has already been said that the will to receive is incorporated in every expansion of Light from Above. However the form of the desire does not actually

become apparent before the desire awakens in the emanated, to extend more Light than the measure of its expansion.

Thus, because the will to receive is included as potential immediately in the Light of the expansion, the Light is compelled to bring the potential to the actual. Consequently, the Light awakens to extend additional Abundance, more than the measure of its expansion from *Ein Sof*. Thus, the will to receive actually appears in that Light and acquires the new form in disparity of form, for by that it becomes darker than the Light, as it grew coarser by the new form, since it has become thicker by the new form.

Also, this part, which has become thicker, is called *Bina*. In truth, *Bina* is a part of *Hochma*, meaning the very Light of expansion of *Ein Sof*. But because she increased her desire and drew more Abundance than the measure of the expansion in her from *Ein Sof*, she thus acquired disparity of form and grew a little thicker than the Light. Thus, she acquired her own name, which is “the *Sefira Bina*.”

The essence of the additional Abundance that she extended from *Ein Sof* by the power of the strengthening of her of desire is called *Ohr Hassadim*, or “Upper Water.” This is because this desire does not extend directly from *Ein Sof* like *Ohr Hochma*, but through assistance of the emanated, who intensified the desire. Hence, it merits its own name, to be called *Ohr Hassadim* or “water.”

Now you find that the *Sefira Bina* consists of three discernments of Light:

1. Light of *Bina*’s essence, which is a part of the *Ohr Hochma*.
2. The thickening and the disparity of form in her, acquired by the intensification of the desire.
3. The *Ohr Hassadim* that came to her through her own extension from *Ein Sof*.

However, that still does not complete the entire vessel of reception, since *Bina* is essentially *Hochma*, who is indeed transcendent, being a direct expansion from *Ohr Ein Sof*. Consequently, only the root for the vessels of reception and the operator for the operation of the *Kli* appeared in *Bina*.

Afterwards, that same *Ohr Hassadim* that she extended through the power of her intensification extended from her once more, and some illumination of *Hochma* was added. This expansion of *Ohr Hassadim* is called *Zeir Anpin*, or HGT.

This Light of *Hitpashtut* also increased its desire to extend new abundance, more than the measure of illumination of *Hochma* in its expansion from *Bina*. This expansion is also regarded as two *Behinot*, since the Light of expansion itself is called ZA or VAK, while its intensification in it is called *Malchut*.

This is how we come by the ten *Sefirot*: *Keter* is *Ein Sof*; *Hochma* is the Light of expansion from *Ein Sof*; *Bina* is the *Ohr Hochma* that intensified in order to increase abundance, by which it gained *Aviut*. *ZA*, which consists of *HGT NHY*, is *Ohr Hassadim* with illumination of *Hochma*, which expands from *Bina*; and *Malchut* is the second intensification to add *Hochma* more than there is in *ZA*.

*The four Behinot in the desire are the four letters HaVaYaH,  
which are KHB TM.*

31) This is the meaning of the four letters in the four-letter Name: The tip of the *Yod* is *Ein Sof*, meaning the operating force included the Thought of Creation, which is to delight His creatures, namely the *Kli* of *Keter*.

*Yod* is *Hochma*, meaning *Behina Aleph*, which is the actual in the potential that is contained in the Light of the expansion of *Ein Sof*. The first *Hey* is *Bina*, *Behina Bet*, which is the actualization of the potential, meaning the Light that has grown thicker by the *Hochma*.

*Vav* is *Zeir Anpin* or *HGT NHY*, meaning the expansion of *Ohr Hassadim* that emerged through *Bina*. This is *Behina Gimel*, the force for the performance of the operation. The lower *Hey* in *HaVaYaH* is *Malchut*, meaning *Behina Dalet*. It is the manifestation of the complete act in the vessel of reception that has intensified to extend more abundance than the measure of its expansion from *Bina*. That completes the form of the will to receive, and the Light that clothes its *Kli*, being the will to receive that is completed only in this fourth *Behina* and not before.

Now you can easily see that there is no Light in the Upper Worlds or lower worlds that is not arranged under the four-letter Name, being the four *Behinot*. Without it, the will to receive that should be in every Light is incomplete, for this will is the place and the measure of the Light.

*The letters Yod and Vav of HaVaYaH are thin because they are  
discerned as mere potential.*

32) This might surprise us, since *Yod* implies *Hochma* and *Hey* implies *Bina*, and the whole essence of the Light that exists in the ten *Sefirot* exists in the *Sefira Hochma*, while *Bina*, *Zeir Anpin*, and *Malchut* are merely clothes, with respect to *Hochma*. Thus, *Hochma* should have taken the greater letter in the four-letter Name.

The thing is that the letters of the four-letter Name do not imply or indicate the amount of Light in the ten *Sefirot*. Instead, they indicate measures of impact on the *Kli*. The white in the parchment of the scroll of Torah implies the Light, and the black, being the letters in the scroll of Torah, indicates the quality of the *Kelim*.

Thus, because *Keter* is only discerned as the root of the root of the *Kli*, it is implied only in the tip of the *Yod*. *Hochma*, which is the force that has not actually appeared in actuality, is implied by the smallest of the letters, namely the *Yod*.

*Bina*, where the force is carried out in action, is indicated by the widest letter, the *Aleph*. *ZA* is only the force for the performance of the act; hence, it is implied by a long and narrow letter, which is *Vav*. Its thinness indicates that the essence of the *Kli* is as yet in concealed potential in it, and its length indicates that at the end of its expansion, the complete *Kli* appears through it.

*Hochma* did not manage to manifest the entire *Kli* in her expansion, for *Bina* is an incomplete *Kli*, but the operator of the *Kli*. Hence, the leg of the *Yod* is short, implying that it is still short, and did not manifest the entire *Kli* through its expansion and through the force concealed in it.

*Malchut* is also implied by the letter *Hey*, like *Bina*, which is a wide letter, appearing in its complete form. It should not surprise you that *Bina* and *Malchut* have the same letters, since in the World of *Tikkun* they are indeed similar and lend their *Kelim* to one another, as in the verse, "So they two went."

## CHAPTER NINE

*Spiritual movement means renewal of disparity of form.*

33) We should still understand the meaning of time and movement that we come across in almost every word in this wisdom. Indeed, you should know that spiritual movement is not like tangible movement from place to place. Rather, it refers to a renewal of form.

We denominate every renewal of form by the name "movement." It is that renewal, that disparity of form that was renewed in the spiritual, unlike its general preceding form in that spiritual, is regarded as having been divided and distanced from that spiritual, and departed with its own name and authority. In that, it is exactly like a corporeal essence that some part departed it and moves about from place to place. Hence, the renewal of form is called "movement."

*Spiritual time means a certain number of renewals of disparity of form that stem from one another. Former and latter mean cause and consequence.*

34) Concerning the spiritual definition of time: Understand that for us, the spiritual definition of time is only a sensation of movements. Our imagination pictures and devises a certain number of movements, which it discriminates one by one and translates them like a certain amount of "time."



Thus, if one had been in a state of complete rest with one's environment, he would not even be aware of the concept of time. So it is in spirituality: A certain amount of renewals of forms is considered as "spiritual movements." Those are intermingled in one another by way of cause and consequence, and they are called "time" in spirituality. Also, "before" and "after" are always referred to as "cause and consequence."

## CHAPTER TEN

*The entire substance that is ascribed to the emanated is the will to receive.*

*Any addition in it is ascribed to the Emanator.*

35) Know that the will to receive in the emanated, which is his *Kli*, is also all the general substance ascribed to the emanated, in a way that all that exists besides it is ascribed to the Emanator.

*The will to receive is the first form of every essence. We define the first form as "substance" because we have no attainment in the essence.*

36) Although we perceive the will to receive as an incident and a form in the essence, how is it we perceive it as the substance of the essence? Indeed, it is the same with essences that are near us. We name the first form in the essence by the name "the first substance in the essence," since we have no attainment or perception whatsoever in any substance, as all of our five senses are completely unfit for it. The sight, sound, smell, taste, and touch offer the scrutinizing mind mere abstract forms of "incidents" of the essence, formulating through collaboration with our senses.

For example, if we take even the smallest, microscopic atoms in the smallest elements of any essence, separated through a chemical process, they, too, are merely abstract forms that appear that way to the eye. More accurately, we distinguish and examine them by the ways of the will to receive and to be received that we find in them.

Following these proceedings, we can distinguish and separate these various atoms to the very first matter of that essence. However, even then they would be no more than forces in the essence, not a substance.

Thus you find that even in corporeality we have no other way to understand the first matter, except by assuming that the first form is the first matter, which carries all other incidents and forms that follow it. It is all the more so in the Upper Worlds, where tangible and imaginary do not abide.

## GENERAL PREFACE

**To the proficient in The Tree of Life, and to everyone, as in,  
“First, learn; then, comprehend.”**

1) Our sages said, “There is not a blade of grass below that does not have an angel above that strikes it and tells it, ‘Grow!’” This seems very perplexing, for why would the Creator trouble an angel from Above with striking and nursing a tiny, insignificant blade of grass?

Yet, this saying is of one of Creation’s secrets that are too long to interpret. This is so because the heart of the infinitely wise wishes to reveal a portion and conceal two portions with their golden allegories, as they are wary of revealing the Torah to an unworthy disciple. It is for this reason that our sages said that one does not learn from legends, as legends are sealed and blocked before the masses, and are revealed only to a chosen few in a generation.

And we also find in *The Book of Zohar*, that Rashbi (Rabbi Shimon Bar-Yochai) instructed Rabbi Aba to write the secrets, because he knew how to reveal with intimation. See in the *Idra*, where it is written that for each secret that Rashbi disclosed in the wisdom, he would cry and say, “Woe if I tell; woe if I do not tell. If I do not tell, my friends will lose that word; and if I tell, the wicked will know how to serve their Master.”

This means that he was in distress from both angles: if he did not reveal the secrets of the Torah, the secrets would be lost from the true sages, who fear God. And if he did reveal the secrets, people of no merit would fail in them, for they would not understand the root of the matters and would eat unripe fruit.

Hence, Rashbi chose Rabbi Aba to write, because of his wisdom in allegories, to arrange things in such a way that it would be sufficiently revealed to those who are worthy of understanding them, and hidden and blocked from those unworthy of understanding them. This is why he said that Rabbi Aba knew how

to reveal with intimation. In other words, although he revealed, it still remains a secret to the unworthy.

However, in *The Zohar*, they promised us that this wisdom is destined to be completely revealed at the end of days, even for little ones. And they also said that with this composition, the children of Israel would be redeemed from exile, meaning that with the appearance of the wisdom of truth, Israel will be rewarded with complete redemption. And we also see that the words of *The Zohar* and the hidden secrets in the wisdom of truth are being gradually revealed, generation by generation, until we are rewarded with revealing all this wisdom, and at that time we will be rewarded with complete redemption.

To clarify the text with which we began, we shall first explain the verse in the famous *Book of Creation*, where it is written of the ten *Sefirot* being ten and not nine, ten and not eleven. Most of the interpreters have already examined it, but we will explain it our own way, so matters will be revealed to all who seek the word of God.

It is known that the ten *Sefirot* are called *Keter*, *Hochma*, *Bina*, *Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, *Yesod*, *Malchut*. It is written in the Ari's *Gate to Introductions*, in the section "HaDaat," that they are actually five *Behinot* (discernments): *Keter*, *Hochma*, *Bina*, *Zeir Anpin*, and *Malchut*; but *Zeir Anpin* comprises six *Sefirot* HGT NHY. I have written at length about the ten *Sefirot* within this composition, so here I would briefly say that in this general preface, I wish to give the student a true and general knowledge of the majority of this expansive wisdom, and true orientation in the style of study.

In the book, *The Tree of Life*, most students fail to understand the matters, since the spiritual concepts are above time and above place, but they are expressed in corporeal terms, pictured and set in times and places. Additionally, in the writings of the Ari, no order for beginners is arranged in this wisdom. The books were composed by the holy words that he would say before his students day-by-day, and the students themselves were proficient in the wisdom of truth.

Hence, there is no text—long or short—in all the books that were written, which does not require true proficiency in the wisdom in general. For this reason, the students grow weary and cannot connect matters altogether.

Thus, I have come out with this preface, to connect the matters and the foundations of the wisdom in a concise manner, so it will be readily available to the student with every text he may wish to study in the writings of the Ari. And for this reason, I do not elaborate or interpret each matter to the fullest, for this

will be clarified within my composition. Instead, I summarize sufficiently for my purpose. And our sages said, “First, learn; then, comprehend.”

The Ari wrote that the ten *Sefirot* *KHB*, *HGT*, *NHYM* are actually five *Behinot*, *KHB*, *ZA*, and *Malchut*. This is the meaning of the four-letter-name, *Yod*, *Hey*, *Vav*, *Hey*. The tip of the *Yod* is *Keter*; the *Yod* is *Hochma*; *Hey* is *Bina*, *Vav* is *Zeir Anpin*—containing six *Sefirot* *HGT* *NHY*—and the last *Hey* is *Malchut*.

You should know that the *Otiot* (letters) and the *Sefirot* are one thing. But following the rule that no Light expands without a *Kli* (vessel), when we speak of both together, that is, when the Light is clothed in the *Kli*, they are called *Sefirot*. And when we speak of the *Kelim* (plural for *Kli*) alone, they are called *Otiot*.

It is written about the Light that the white in the book of Torah implies the Light, and the black in the book of Torah, meaning the letters, implies the *Kelim*. This means, as the Ramban interprets concerning “I form the light, and create darkness,” that the matter of eliciting existence from absence is called “Creator,” since it is an innovation, something that did not exist prior to its creation. And in the Light, and all the delight and pleasure included in the Light, it is not an innovation and elicitation existence from existence, but rather existence from existence, for the Light and all the abundance are already included in His Essence.

For this reason, it is said, “form the light,” for it is not a matter of creation, but of formation, that is, forming the Light in a way that the dwellers below can receive it. But the darkness is an innovation that was generated with Creation, in eliciting existence from absence, meaning it is not included in His Essence. This is why it is said, “and create darkness.” But the darkness is the real opposite from the Light; hence, we should understand how darkness can extend from the Light.

In *Panim Masbirot* (*A Welcoming Face*), “Branch One,” I have elaborated on this point, and here I shall only brush through it. It is known that it is written in *The Zohar* that the purpose of Creation is to delight His creatures, since it is the conduct of The Good to do good. Clearly, every wish in Him is a mandatory law for the creatures. It follows that since the Creator contemplated delighting His creations, a mandatory nature of wanting to receive His pleasure was immediately imprinted in the creatures, that is, the great desire to receive His Abundance. Know that this craving is called a *Kli*, with respect to its root.

For this reason, Kabbalists have said that there is no Light without a *Kli*, since the will to receive included in each emanated being and creature is the *Kli*, and it is also the full measure of the Light. In other words, it receives

precisely the measure that it wishes, no more and no less, since there is no coercion in spirituality, and even in the corporeals it is not from the side of *Kedusha* (holiness).

Clearly, the *Kli*'s form is different from the Light's. This is why it is called *Kli* and not Light. But we need to understand the meaning of this disparity of form. Indeed, the will to receive for oneself is a great disparity of form, since this form does not apply to the Emanator whatsoever, as from whom would He receive? Rather, it has been initiated in the first emanated by its existence-from-absence making. In it, the will to receive is the Cause of Causes (*Panim Masbirot*, "Branch One").

This clarifies what is written in the Holy *Zohar* that the Upper *Keter* is darkness compared to the Cause of Causes. They are referring to the will to receive included in the first emanation; and they call this disparity of form, "darkness," since it does not exist in the Emanator. For this reason, it is the root of the darkness, which is the color black, compared to the Light, and opposite from it.

Also, it has been explained in *Panim Masbirot* that as corporeal things are separated from one another by an axe and a hammer, the spirituals are separated from one another by the disparity of form between them. And when the disparity of form increases to the point of oppositeness, from one extreme to the other, complete separation is created between them.

For this reason, it has been explained there that the form of the will to receive is immediately included in all the Light that expands from Him, but as a hidden, potential force. This force is not revealed to the emanated except when the emanated intensifies the desire to want additional abundance, more than the measure that has expanded in it by the Emanator.

For example, when the food is tasty, one's desire for more food increases more than one's eating. Hence, after the emanated increases the desire to extend additional abundance, more than the measure of its expansion, the actual vessels of reception appear. And the thing is that because this disparity of form does not apply in Him, but in the creature, it is completed only by the awakening of the emanated, and understand thoroughly.

2) Hence, the expansion of His Light does not extend the boundary of being an Emanator and becomes an emanated until it goes through the four *Behinot*, called *Hochma*, *Bina*, *Zeir Anpin*, and *Malchut*. This is so because the expansion of His Light is called *Hochma*, which is the full measure of the essence of the Light of that emanated. And when it intensifies and extends more abundance

than the measure of its expansion, it is considered *Behina* (singular for *Behinot*) *Bet* (a second *Behina*), called *Bina*.

Also, three discernments should be made in the second *Behina*: **First discernment:** The essence of the *Sefira Bina* is *Hochma*. **Second discernment:** The intensification of the desire that it manifested, for which the root of the vessel of reception was revealed in her. In that sense, there is disparity of form in her, meaning *Aviut* (will to receive), compared to the *Ohr* (Light of) *Hochma*. This is called Upper *Gevura*.

**Third discernment:** This is the essence of the abundance that she has acquired through an awakening of her own desire. This Light is given its own name—*Ohr Hassadim*, which is much lower than the *Ohr Hochma*, which expands solely from the Emanator. *Ohr Hassadim* is associated with the intensification of the emanated, as it was mentioned, that the *Gevura*, which is a Light that has been made coarser, became the root of the *Ohr Hassadim*. These three discernments together are called *Bina*, and the second *Behina* from *Hochma*. Thus, the two *Behinot*, *Hochma* and *Bina*, have been clarified, and the *Keter* is the *Ein Sof* (Infinity), the root of the emanated.

And although *Behina Bet* manifested an intensified desire towards the Operator, she is still unfit to be a complete vessel of reception. The thing is that in spirituality, the *Kli* with the Light in it are very close, virtually interdependent. When the Light disappears, the *Kli* is cancelled, and when the *Kli* disappears, the Light is cancelled. Thus, the importance of the *Kli* is as the importance of the Light.

Hence, the form of the vessel of reception was not completed in *Bina*, since her essence is the *Ohr Hochma*. For this reason, the *Ohr Hassadim*, which she extended through her own intensification, was annulled before her essence as a candle before a torch. Thus, this *Ohr Hassadim* expanded further from *Bina* outwards from herself and gained strength to extend additional abundance, more than the measure of its expansion through *Bina*. At that time, the vessel of reception was completed.

Hence, we discern two more *Behinot*, *Behina Gimel* (third discernment) and *Behina Dalet* (fourth discernment), which are expansions that extend from *Bina*, where the vessel of reception is still hidden, in potential, as long as it did not intensify for addition, and this is called *Zeir Anpin*. And its intensification for more abundance is called “the *Kli* of *Malchut*,” which is a vessel of reception that was completed in that emanated, which is now made of Light and *Kli*. By that, it stops being considered an Emanator and is discerned as emanated.

These are the four *Behinot* known as *HB*, *ZA*, and *Malchut*, which are the four-letter-name. *HB* are *Yod-Hey*, and *ZON* are *Vav-Hey*. They are considered ten *Sefirot* because *Zeir Anpin* contains six *Sefirot*, which are *Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, *Yesod*.

The thing is that the essence of *ZA* is the Light of *Hesed* and *Gevura*, meaning the two *Behinot* *Ohr Hassadim* and Upper *Gevura*, which expanded from *Bina* outwardly. And we should note here that in *Bina*, *Gevura* is the first and the root of the *Ohr Hassadim*. But in *Tifferet* it is to the contrary: *Hesed* precedes the Light of *Gevura*, since the main Light that expands is *Hesed*, and the *Gevura* is ancillary within it, in *Bina*.

Now you can understand what was written in *The Tree of Life* and by Rashbi, that in the world of *Nekudim*, *Gevura de (of) ZA* preceded its *Hesed*, since the *ZON de Nekudim* are considered *ZON de Bina*, and not the actual *ZON*, as in the two bottom *Behinot* of the four above-mentioned *Behinot*. This is why *Gevura de ZA* precedes its *Hesed*.

Also, the *Sefira Tifferet de ZA* is the unification of the above *Hochma* and *Gevura* to the act of the *Kli* of *Malchut*. It is called *Tifferet* since the Light *Mitpaer* (boasts) itself on the *Behina Aleph* (first *Behina*), which is *Hochma*, whose desire did not suffice to make a *Kli*. But *Behina Gimel*, which is *Hassadim* and *Gevurot* (plural for *Gevura*) that expand from *Bina* outwardly, sufficed to make the *Kli* of *Malchut*. This is the meaning of “according to the beauty (*Tifferet*) of a man, to dwell in the house.” This explains the three *Sefirot* *HGT de ZA*, and they are called “the three patriarchs,” since they are the essence of *ZA*. Also, *Netzah*, *Hod*, and *Yesod* are called “sons,” since they expand from *HGT*.

The thing is that because of *Tzimtzum Aleph* (the first restriction), which is thoroughly explained inside the book, a hard *Masach* (screen) was made in the *Kli* of *Malchut*. This means that *Behina Dalet* (the fourth *Behina*) in the *Kli* *Malchut* detains the Upper Light from spreading into *Behina Dalet*, due to the disparity of form there, as it is written there.

Yet, the Light expands and wishes to come to *Behina Dalet*, too, as the nature of the Upper Light is to expand to the lower ones until it is almost separated from its place, as it is written in *Panim Masbirot*. Hence, a *Zivug de Hakaa* (coupling by striking) was made between the Upper Light that spreads into the *Kli* of *Malchut* and the detaining *Masach* in the *Kli* of *Malchut*.

This is like sunlight hitting a mirror, with sparks being reflected. Hence, ten new *Sefirot* emerged from this *Zivug de Hakaa*, called ten *Sefirot de (of) Ohr Hozer* (Reflected Light). It turns out that there are two sets of ten *Sefirot* in each



emanated being: ten *Sefirot de Ohr Yashar* (Direct Light) over the four *Behinot*, and ten *Sefirot de Ohr Hozer*.

Know that this is the Upper Light that re-expanded from *HGT de ZA* for *Zivug de Hakaa* in the *Masach* in *Kli Malchut*. They are called *Netzah*, *Hod*, *Yesod*.

Now you can understand what is written in *Tikkunney Zohar* (*Corrections of The Zohar*), that *Malchut* is fourth to the fathers and seventh to the sons. This means that when she is first emanated, *Malchut* is discerned from the act of *Tifferet de ZA* and follows the *HGT*, which are called “Fathers.” And from the perspective of the illumination of the *Ohr Hozer* in her *Masach*, she follows the *NHY* that expanded to her for *Zivug de Hakaa*. And the *NHY* are called “the sons of *HGT*”; hence it is seventh to the sons.

Thus we have properly explained the essence of the ten *Sefirot KHB*, *HGT*, *NHY*, and *Malchut* at their root. This is the first concept in the wisdom of truth, and it must always be before the eyes of the student while delving in this wisdom.

Now we understand the sound warning in *The Book of Creation*, “ten and not nine.” It means that since a detaining *Masach* was made in *Behina Dalet* from the *Tzimtzum* (restriction) downwards, it is impossible to mistakenly say that *Behina Dalet* is excluded from the ten *Sefirot*, and only nine *Sefirot* remain in *Kedusha* (holiness). For this reason, it warns, “ten and not nine.”

And it warns further, “ten and not eleven.” This means that you should not mistakenly say that *Behina Dalet* became a vessel of reception after the *Tzimtzum*. Thus, there are two *Sefirot* in one *Malchut*: one is the *Masach* that always raises *Ohr Hozer*, and a vessel of reception to receive the *Ohr Yashar*, as well. This is why it states, “ten and not eleven.”

3) There are five prominent discernments in the ten above-mentioned *Sefirot*, which should not move from your eyes and will straighten your ways in studying the wisdom. **The first discernment** is the Light of *Atzmut* (self, essence), which is the comprehensive Light from *Ein Sof* that exists in that emanated. This is the essence, since the lower one does not participate here whatsoever; and it is called *Hochma de Ohr Yashar*.

**The second discernment** is the *Ohr Hassadim* that extends from Above downwards. This Light is conjoined with the awakening of the *Gevura* of the emanated of *Behina Bet*, which is the Light of *Bina* that she drew. **The third discernment** is the *Ohr Hassadim* that rises from below Upwards through a *Zivug de Hakaa*. It is called *Ohr Hozer* that rises and extends only from the emanated, due to the above-mentioned detainment.

**The fourth discernment** is the Light of Upper *Gevura*, meaning *Behina Bet*, which is *Aviut de Bina* that she acquired by her intensification. **The fifth discernment** is the lower *Gevura*, meaning *Behina Dalet*, where the intensification of the desire is activated in the *Ohr Hassadim* that was added by the emanated. This is called “the *Kli* of *Malchut de Ohr Yashar*,” and this *Gevura* is the *Kli* of ten *Sefirot*, and remember that.

Know that the *Masach* in *Kli Malchut* is the root of darkness, because of the detaining force that exists in the *Masach*, to stop the Upper Light from spreading in *Behina Dalet*. This is also the root of the labor in order to receive reward, since labor is an involuntary act, for the worker feels comfortable only when resting. But because the landlord is paying a salary, he cancels his will before the will of the landlord.

Know that here in this world, there is no being or conduct that is not rooted in the Upper Worlds, from which branches expand to the lower worlds, until they are revealed to us in this world. And you see that in general, work and labor are rooted in the *Masach* in the *Kli* of *Malchut*, which detains the Light that she covets, due to the Emanator, Who wishes to bestow delight, and everything that is a Thought in the Emanator is a mandatory law in the emanated. Naturally, He needs no actions, but His Thought completes. Hence, she chooses to not receive the Upper Light, lest it will come to disparity of form (*Panim Masbirot*, “Branch One”).

It follows that the detaining force in the *Masach* is equal to the labor. And the reward that the landlord gives to the worker is rooted in the *Ohr Hozer* emitted by the *Zivug de Hakaa*, where by the *Masach*, a root was made for the *Ohr Hozer*. It turns out that she returns to being *Keter* to these ten *Sefirot de Ohr Hozer*, as well as to *Ohr Yashar*. As will be explained below, all this profit came to her because of this act of detaining.

From the above-mentioned, it follows that the ten *Sefirot* are really one *Kli*, called *Malchut*. But to complete its form, it is discerned with three roots: the three *Behinot Hochma*, *Bina*, and *ZA* that extend from one another. You should know that this *Malchut* is still contained in the *Ohr Ein Sof* from before the *Tzimtzum*, called *Malchut de Ein Sof*, in which was the first restriction.

As it is written in *Panim Masbirot*, “Branch One,” because of the equivalence of form with the Emanator, her desire rose from wanting to receive in *Behina Dalet*, and the Light of the *Kav* (line) extended to her from *Ein Sof*. The Light of the *Kav* contains all the Light that extends into the five worlds, called *Adam Kadmon*, *Atzilut*, *Beria*, *Yetzira*, and *Assiya*. This Light is generally referred to as

*Kav*, from the word *Kav Midah* (measurement), as it extends into the worlds by measure and a rationed number in each world, according to the form of the *Kli* of *Malchut* in that world, as it is elaborated within.

And the matter of the five above-mentioned worlds are truly the matter of the *Keter* and the four known *Behinot* in the ten *Sefirot*. Thus, the world of *AK* is the world of *Keter*; the world of *Atzilut* is the world of *Hochma*; the world of *Beria* is the world of *Bina*; the world of *Yetzira* is the world of *Zeir Anpin*; and the world of *Assiya* is the world of *Malchut*. However, in each world, there are ten *Sefirot*, and each *Sefira* of the ten *Sefirot* of that world comprises ten *Sefirot*, as well, as it is written inside.

They are divided into the five above-mentioned worlds because the *Kli* of *Malchut* should first be integrated in each *Sefira*, through *Keter*. This occurs in *Hitpashtut Aleph* (first expansion) of *AHP de AK*, where she was integrated in *ZON*. In *Hitpashtut Bet* (second expansion) *de AHP*, she was integrated in *Bina*. And in the world of *Nekudim*, she was integrated in *Hochma*, and in the world of *Atzilut* she was integrated in *Keter*.

And since *Malchut* has been integrated in each *Sefira*, the world of *Tikkun* (correction) begins: Its *Rosh* (head) is the above-mentioned world of *Atzilut*, where the Light of *Ein Sof* dresses in *Behina Aleph*. Then the Light of *Ein Sof* dresses in *Behina Bet*, creating the world of *Beria*. Following, it dresses in *Behina Gimel*, creating the world of *Yetzira*, and then it dresses in *Behina Dalet*, creating the world of *Assiya*. It will be elaborated inside how they all stem from one another by a mandatory manner of cause and consequence, and how they are tied to one another.

4) First, we need to understand the quality of each of the worlds *AK* and *ABYA*, which I will explain one at a time. Let us begin with the world of *Keter*, which is the world of *Adam Kadmon*. Its first *Kli* is the world of *Akudim* (tied). In *The Gate of Akudim*, Chapter Three, the Ari wrote that all ten *Sefirot* emerged, but not all of them emerged together. In the beginning, only *Malchut* came out in the world of *Akudim*. And this *Malchut* came out in the form of *Nefesh*. Following it, the rest of the parts emerged, through *Keter*.

And when *Keter* came, *Malchut* was completed with all five Inner Lights—*Nefesh*, *Ruach*, *Neshama*, *Haya*, and *Yechida*. Yet, they were still missing all the above *Sefirot*, which emerged incomplete. Hence, they had to climb back to the Emanator to be completed. But now, on the return, *Keter* returned first.

And when *Keter* rose, the Light of *Hochma* rose to the place of *Keter*, *Bina* to the place of *Hochma*, *ZA* to the place of *Bina*, and *Malchut* to the place of

ZA. Subsequently, *Hochma* rose to the Emanator, too. Then *Bina* rose to *Keter*, following *Hochma*, ZA to *Hochma*, and *Malchut* to *Bina*. Then *Bina* rose, too, and ZA rose to *Keter*, *Malchut* to *Hochma*. Finally, ZA rose and *Malchut* rose to *Keter*, until *Malchut*, too, rose to the Emanator.

After that, the Light returned from the Emanator and expanded in them, though not in their initial order. Instead, the Light of *Keter* did not return but departed and remained missing. Hence, the Light of *Hochma* came out in the *Kli* of *Keter*, the Light of *Bina* in the *Kli* of *Hochma*, the Light of ZA in the *Kli* of *Bina*, and the Light of *Malchut* in the *Kli* of ZA. The *Kli* of *Malchut* remained without Light at all, thus far his words in brief. Additionally, the ten *Sefirot de Akudim* emerged from below Upwards. *Malchut* emerged first, then ZA, then *Bina*, then *Hochma*, and finally *Keter*, thus far his words.

We should thoroughly understand the matter of the elicitation of the ten *Sefirot* from Above downwards and from below Upwards, mentioned in the Ari's words. Certainly, this is not about measures of Above, below, before, and after in time and place. Rather, it is in terms of reason and result, cause and consequence. Hence, how can *Malchut* emerge first, followed by ZA, followed by *Bina*, until *Keter*—the root of them all—emerges last? This seems perplexing. And who and what gave and inverted the Upper to be lower and the lower to be Above?

The thing is that the order of the ten *Sefirot de Ohr Yashar* has already been explained above, being five degrees one below the other, by the measure of *Hizdakchut* (purification) of each of them from the coarse Light whose form has changed, that is, the *Behina Dalet*. *Behina Aleph*, since it is considered a hidden potential, is the most important in the degree. And *Behina Bet* has already moved from potential to actual by intensifying with a worse desire than in *Behina Aleph*. *Behina Gimel* is worse than *Behina Bet*, and *Behina Dalet*, *Malchut* is the worst, since the *Aviut* in her is greater than in the rest.

Also, it is known that once the *Kli* of *Malchut* emerged, it experienced the *Tzimtzum Aleph* of not receiving in *Behina Dalet*. This detaining force is called *Masach* (screen), and when the *Ohr Yashar* that descends from *Ein Sof* strikes the *Masach* in *Malchut*, there is a *Zivug de Hakaa*, and thus ten *Sefirot de Ohr Hozer* emerge, as it is written inside (Branch Three).

Within these ten *Sefirot de Ohr Hozer*, the degrees are inverted compared to the value of the ten *Sefirot de Ohr Yashar*. In the ten *Sefirot de Ohr Yashar*, the purer is Higher in merit and better. But in the ten *Sefirot de Ohr Hozer*, the coarser is Higher and better. This is so because *Malchut* is the *Keter* and the root of these ten *Sefirot de Ohr Hozer*, since her coarse *Masach* detains the Light from

descending into her *Behina Dalet*. Thus, *Malchut* returns to being *Keter* by way of its end is in its beginning, as it is written in *Panim Masbirot*, Branch Three.

It turns out that ZA receives the Light from *Keter de Ohr Hozer*; hence, ZA is considered a degree of *Hochma*, and *Bina* is considered a degree of *Bina* because she receives from ZA, who returns to being *Hochma*. Also, *Hochma de Ohr Yashar* is considered ZA, in the *Ohr Hozer*, since it receives the *Ohr Hozer* from *Bina*. And *Keter de Ohr Yashar* is considered *Malchut* in the *Ohr Hozer*, since it receives from ZA. Thus, you find that the purer in the degree will be lower in praise and merit, and understand that thoroughly.

Yet, the ten *Sefirot de Ohr Hozer* join and integrate in the ten *Kelim*. When they join as one, all the degrees are of equal merit, since *Malchut's* level is equal to that of *Keter* from the perspective of the *Ohr Hozer*, where *Malchut* returns to being *Keter*. Also, ZA is equal to *Hochma*, since ZA is considered *Hochma de Ohr Hozer*. And the level of *Hochma* is equal to that of *Keter*, since *Keter* receives the *Ohr Hozer* from her, as *Hochma* receives the *Ohr Yashar* from *Keter*.

And since the level of ZA is equal to *Hochma*, and *Hochma* to *Keter*, it follows that the level of ZA is equal to that of *Keter*, too. It follows that by the elicitation of the ten *Sefirot de Ohr Hozer* from *Behina Dalet*, all the degrees in the ten *Sefirot* have been equalized, having the same level through *Keter*.

5) But the ten *Sefirot* of the world of *Akudim* disappeared once more. And we need to understand the reason for their departure. The Ari says that the reason is that when they emerged, they emerged incomplete and hence departed once more to receive their completion.

However, we need to understand the deficiency and the *Tikkun* (correction) that came to them through this departure. Here the Ari wrote that the deficiency was because *Keter* emerged only in *Behinat Nefesh*. And in another place, he wrote that the deficiency was because the *Ohr Pnimi* (Inner Light) and the *Ohr Makif* (Surrounding Light) came from the same foramen, and were beating on each other, as he writes in *Heichal AK, Shaar Vav, Shaar Akudim*, Chapter One.

Following, the lower *Taamim* came, below the *Otiot* (letters), which are Lights that emerge through the *Peh* of AK, and from there outwards. And here the Lights have been completely joined, since they come out through a single channel. And since the Surrounding Lights and Inner Lights have conjoined, here begins the making of the *Kelim*.

For this reason, the five Inner Lights and the Surrounding Lights emerged tied together. This is why they are called *Akudim*, from the verse, “and bound Isaac.” Thus, when they emerge together outside of the *Peh* (mouth), tied

together, they beat and strike each other, and their beatings beget the existence of the *Kelim*.

This means that the Lights of *Awzen* and *Hotem* where the *Ohr Pnimi* expands through the left foramens of the *Awzen* and the *Hotem*, and *Ohr Makif* expanded through the right foramens of *Awzen* and *Hotem*. Hence, they persisted and did not leave, since there is a special *Kli* for the *Ohr Pnimi* and a special *Kli* for the *Ohr Makif*.

But in the Light of the *Peh*, where there is only one foramen, the *Ohr Pnimi* and the *Ohr Makif* were in the same *Kli*. Hence, they were beating on each other, as a result of which the Light departed and the *Kelim* fell down. In other words, they fell from their degree, and further *Aviut* was added to the previous *Aviut*, and this created the *Kelim*, since the departure of the Light completes the *Kelim*.

To thoroughly understand the issue of the two foramens of *Awzen* and *Hotem de AK*, the issue of the single foramen in the *Peh de AK*, and the meaning of the five internal and five surrounding, the *Bitush* and the *Kelim* and the *Ibuz* (adding *Aviut*), I need to elaborate, since the Ari's words on these matters are quite succinct.

It is even more so concerning the surrounding, where he seemingly contradicts himself in each and every section. Once he says that they had Inner Lights *KHB ZON* and the five Surrounding Lights *KHB ZON* from the *Hotem* upwards, but from the *Peh* down, the Surroundings of *Bina* and *ZON* ceased and only two surrounding, *Keter* and *Hochma* remained, and the five *Partzufim KHB ZON*. And another time, he said that from the world of *Nekudim* downwards, the lower surrounding have stopped, but there are still five Surrounding Lights and five Inner Lights in the Lights of the *Peh*. And another time, he says that there are five Inner and five Surrounding in the whole of *ABYA*, and other such contradictions.

6) I will elaborate inside the book, and here I will be brief so as to not stray from the issue. It is explained in Branch One and in Branch Four in the order of the ten *Sefirot*, concerning the four *Behinot* of ten *Sefirot de Ohr Yashar* and *Ohr Hozar*, that in every ten *Sefirot*, there are two discernments of *Hitpashtut* (expansion) and two discernments of *Hitaabut* (increasing the *Aviut*), which expand from the root, which is the *Keter* of these ten *Sefirot*.

*Hochma*, considered broad *Hitpashtut*, emerges first. This means that this *Hitpashtut* contains all the Light that extends from *Ein Sof* to that emanated. And the *Kli*, called *Ohr ha Av* (the thick Light), meaning the will to receive contained in the *Hitpashtut* of the Light, for which it acquires disparity of form from the Emanator, in whom there is no form of reception, and for which it



becomes darker than the Light, is still not revealed in this broad *Hitpashtut*. This is so as long as its desire does not intensify, craving additional abundance more than the measure of its *Hitpashtut*. Instead, it is included in the above-mentioned coarse Light from the perspective of the Emanator, who wishes to bestow upon it.

For this reason, it must reveal its vessels of reception and realize it from potential to actual. Hence it grows thicker as it spreads, meaning its desire to extend more abundance than its measure of *Hitpashtut* increases. And the *Hitaabut* that was made in this *Hitpashtut* is given its own name, due to its intensification. It is called *Bina* because it is darker than the *Ohr Hochma*, in which the will to receive was revealed in actual fact.

This *Bina* is still unfit to be an actual *Kli*, since its essence is from *Hochma*; but it is the root of the *Kli*, for the *Kli* can only be completed from the *Hitaabut* (thickening) made in the second *Hitpashtut*. It is called “*Hitpashtut* through a window,” meaning that the additional abundance that *Bina* drew through her intensification spreads from her outwards. This is called *Ohr Hassadim*, the opposite of the broad *Hitpashtut Aleph* (first *Hitpashtut*), called *Ohr Atzmut* (Light of Self/Essence).

The *Hitpashtut* through a window that spreads from *Bina* is called *ZA*, and it thickens as it spreads, like the first *Hitpashtut*. This means that it, too, intensifies to extend additional abundance, more than the measure of its *Hitpashtut* from *Bina*. By that, it actualizes the vessels of reception contained in it. This second *Hitaabut* is given its own name, since through this intensification, it grew darker than the Light of *Hitpashtut*, and it is called *Malchut*.

*Behina Dalet*, which is the *Hitaabut* created at the *Hitpashtut* through the window, called *Malchut*, is the complete vessel of reception, and not the three *Behinot* preceding it, which cascaded only to reveal this fourth *Behina*. It is her that undergoes the first restriction, preventing herself from receiving abundance in this *Behina Dalet*, due to the disparity of form revealed in her. This detaining force is called *Masach* (screen) or *Pargod* (curtain), which means that it detains the abundance from shining and spreading within it.

Also, this is the whole difference between the first *Hitaabut* made in the broad *Hitpashtut*, and the *Hitaabut* that was done in a *Hitpashtut* through a window. This is because so in the first *Hitaabut*, the *Tzimtzum* does not govern; hence it is fit for reception of Light. This is why she is called “a window,” meaning receiving, as the house receives the daylight through the window in it. But in the second *Hitaabut*, the force of *Tzimtzum* governs her and she prevents



herself from receiving the abundance in her *Aviut*. Hence, he is called a *Masach*, detaining the Light.

And after *Behina Dalet* appeared with her *Masach*, the Light spreads to her again, and the *Masach* detains it, as mentioned above. Consequently, a *Zivug de Hakaa* is made on it, and ten *Sefirot de Ohr Hozer* emerge, as it is written in Branch Three. The arrangement of these ten *Sefirot* is opposite from the ten *Sefirot de Ohr Yashar*, which emerge from below Upwards, since the *Masach* that elicited that great Light, and which is its root, has become *Keter*.

This is the meaning of “their end is imbedded in their beginning. Just as *Keter* is the beginning and the *Rosh* (head) of the ten *Sefirot de Ohr Yashar*, the end, which is *Malchut*, has become the beginning and the *Rosh* of the ten *Sefirot de Ohr Hozer*.

Thus, *Malchut* has returned to being a *Keter* to these ten *Sefirot*, and *ZA* of the ten *Sefirot de Ohr Yashar* has now become *Hochma*, since the first receiver from the root is called *Hochma*. It is similarly with the rest, through *Keter de Ohr Yashar*, which becomes *Malchut* in the ten *Sefirot de Ohr Hozer*, since it receives from *ZA de Ohr Hozer*, which is *Hochma de Ohr Yashar*.

It turns out that in the ten *Sefirot KHB ZON de Ohr Yashar*, the degrees are measured according to the purity from the coarse Light, where the purer is Higher and more important. But in the ten *Sefirot KHB ZON de Ohr Hozer*, the degrees are measured by the *Aviut*, where the greater the *Aviut* in the degree, the Higher it is and more important. This makes the Higher ones in the ten *Sefirot de Ohr Yashar* lower in the ten *Sefirot de Ohr Hozer*, and the lower ones in the ten *Sefirot de Ohr Yashar* Higher in the ten *Sefirot de Ohr Hozer*.

The first ten *Sefirot* that spread from *Ein Sof* are called *Adam Kadmon*. These are the roots of the *Kelim de Rosh*, hence the ten *Sefirot* are named after the *Kli de Rosh*: *Galgalta* (skull), *Eynaim* (eyes), *Awznaim* (ears) are the *KHB* of the ten *Sefirot de AK*, and *Hotem* (nose) and *Peh* (mouth) are *ZA* and *Malchut* of the ten *Sefirot de AK*. Also, it is known that the ten *Sefirot* are integrated in one another, as it is written inside. Hence, each of the above-mentioned *Galgalta*, *Eynaim*, and *AHP*, expanded into ten *Sefirot*.

It is forbidden to speak of the ten *Sefirot* that expanded in *Galgalta ve* (and) *Eynaim*, which are *Keter* and *Hochma* of the ten *Sefirot de AK*, and we have no dealings with them. We begin to speak from the *AHP* down, from *Bina* and *ZON de AK*.

Also, it is known that the ten *Sefirot* are *Keter* and the four *Behinot HB ZON*, and there are *Ohr Pnimi* and *Ohr Makif* in them. This means that what has

already been clothed in the *Kli* is called *Ohr Pnimi*, and what has not yet been clothed in the *Kli* is called *Ohr Makif*. Thus, in each of the ten *Sefirot de AHP de AK* are five internals, *KHB ZON*, and five surrounding *KHB ZON*.

7) Now we shall explain the inherent quality of the *Ohr Pnimi* and *Ohr Makif* of the ten *Sefirot de AK*. The matter of the ten *Sefirot de Ohr Yashar* and ten *Sefirot de Ohr Hozer* that exist in each ten *Sefirot* has already been explained. In these ten *Sefirot de AK*, too, there are ten *Sefirot de Ohr Yashar* from *Keter* to *Malchut*, and likewise, ten *Sefirot de Ohr Hozer* from *Malchut* to *Keter*, and the *Ohr Yashar* extends and arrives in completeness to that emanated. Yet, the ten *Sefirot de Ohr Hozer* are not fully and immediately extended to that emanated. Instead, it is extended through all the *Partzufim* emanated after *Adam Kadmon*. The thing is that everything that extends from the Emanator extends complete and full. These are the ten *Sefirot de Ohr Yashar*.

But the ten *Sefirot de Ohr Hozer* that extend from the emanated, from the detaining force in *Behina Dalet*, called *Masach*, does not immediately emerge in full. Instead, each emanated being has a part of it, and is multiplied according to the multiplication of the emanated, as it is written inside. Now you can see that the ten *Sefirot de Ohr Yashar* and a part of the ten *Sefirot de Ohr Hozer* are the *Ohr Pnimi*, while the whole of the *Ohr Hozer* is the *Ohr Makif*.

Also, it has already been explained above that there are two *Nukvaot* (plural for *Nukva*) in the ten *Sefirot*: *Hitaabut* in the broad *Hitpashtut*, and *Hitaabut* in the *Hitpashtut* through a window, called *Bina* and *Malchut*. You should know that *Bina* is discerned as an inner *Kli*, in which all the *Ohr Pnimi* is clothed, and *Malchut* is the outer *Kli*, in which all the *Ohr Makif* is clothed. This means that the *Ohr Makif* is tied to her, since she has a *Masach* that is unfit for reception, due to the detaining force in it. Instead, it is the root of the ten *Sefirot de Ohr Hozer*.

Thus, the content of the *Ohr Pnimi* and *Ohr Makif* has been thoroughly explained, as well as the content of the inner *Kli* and the outer *Kli*. Now we can understand the Ari's words, brought above in Item 5 concerning the five internals and five externals that emerged tied to one another through the *Peh de AK*. This concerns what he had explained in *Shaar TANTA*, Chapter One, that the *Ohr Pnimi* and *Ohr Makif* of the ten *Sefirot de Awznaim*, and the *Ohr Pnimi* and *Ohr Makif* of the ten *Sefirot de Hotem* emerged in two *Kelim*: an inner *Kli* for *Ohr Pnimi* and an outer *Kli* for *Ohr Makif*.

Also, they are remote from one another, since the five surrounding *KHB ZON* emerge from the foramen of the right *Awzen*, and the five internal *KHB ZON* emerge from the foramen of the left *Awzen*, and similarly in the *Hotem*.

Hence, he tells us here, in the ten *Sefirot de Peh de AK*, that there are no two distinct *Kelim* here, but both, the five internal and the five surrounding, emerged tied to a single *Kli*—the *Peh*, called *Malchut de AK*, meaning *Behina Dalet*. Yet, the inner *Kli*, which is *Behina Bet* and *Behinat Bina*, does not exist here.

We could ask about it: How is it possible for the *Ohr Pnimi*, which is the ten *Sefirot de Ohr Yashar*, to clothe in the *Kli de Peh*, which is *Behina Dalet* that was erected with a *Masach*, and is unfit for reception? The thing is that *Malchut* herself is discerned with four distinct *Behinot*, called *Atzamot* (bones), *Gidin* (tendons), *Bassar* (flesh), and *Or* (skin). The *Atzamot* of *Malchut* indicate the *Etzem* (bone, but also core) of her structure. This is the actual *Behinat ZA*, meaning the *Hitpashtut* through a window, except it has gained *Aviut* along its *Hitpashtut* due to the intensification of the desire to extend more abundance than in its *Hitpashtut* from *Bina*.

For this reason, it is defined by a name according to itself. Thus, two *Behinot* are discerned in her: *Behina Aleph* is the *Atzamot* in her, the part of *ZA*, and *Behina Bet* is the *Aviut* added to her by her intensification. This is called *Gidin*. And what she takes from the force of *Tzimtzum*—the detaining force so as to not receive abundance in this coarse Light—called a *Masach*, the one with the *Zivug* of the ten *Sefirot de Ohr Hozer*, is *Behina Dalet* in *Malchut*, called *Or*. And the *Ohr Hozer* that rises from the *Masach* by the force of the *Zivug* is called *Bassar*, and this is the *Behina Gimel* of *Malchut*.

Thus, you find that *Malchut* is contained of the *Hitpashtut* of *Bina*, too. Moreover, it is in fact the essence of its structure. Now you will understand that the *Atzamot* in *Malchut* become the inner *Kli* to the internal five in the Lights of the *Peh*, and the *Behinat Or* in her becomes an outer *Kli* for the surrounding five in the Lights of the *Peh*. Now it has been thoroughly clarified how the five internal *KHB ZON* and five surrounding *KHB ZON* emerged in a single *Kli*—*Malchut*—in which there are two *Kelim*, as well, internal and external, though connected to each other, since all four *Behinot* are but one *Kli*: *Malchut*.

8) And now we shall explain the issue of the striking and the *Bitush* that occurred between the *Ohr Makif* and the *Ohr Pnimi* due to their being tied in one *Kli*. See in *The Tree of Life*, *Heichal AK*, *Shaar 2*, p 3, as well as in *Shaar Akudim*, Chapter Two, that the nature of the *Ohr Pnimi* is to purify the *Kli* that is clothed in her. Hence, since in the ten *Sefirot de Peh de AK* the *Ohr Pnimi* and *Ohr Makif* were tied in a single *Kli* in *Malchut*, the *Ohr Pnimi* was purifying the *Kli Malchut* degree-by-degree. This is the reason for the departure of the ten *Sefirot de Peh*, called “the world of *Akudim*.”

The thing is that it has already been explained in Item 6 and Item 4, that the ten *Sefirot de Ohr Hozer* are of opposite value to the ten *Sefirot de Ohr Yashar*. This is so because in the ten *Sefirot de Ohr Yashar*, the degrees rise one above the other according to their purity, up to their root, which is the purest among them. But in the ten *Sefirot de Ohr Hozer*, the degrees rise one above the other according to their *Aviut*, up to the root, which is the coarsest among them. This is the *Behina Dalet*, and *Malchut* that became *Keter* again. Also, *Behina Gimel* is *Hochma*, *Behina Bet* is *Bina*, *Behina Aleph* is *ZA*, and *Keter* is considered *Malchut*.

In the beginning, the *Masach* was purified by one degree. This means that the coarse form of Light of *Behina Dalet* was purified, and reacquired the form of *Aviut de Behina Gimel*. This is considered that the Light of *Malchut* departed its place and rose to *Kli de ZA*, since then, too, the *Ohr Yashar* expanded from *Ein Sof* on the *Masach*, and the detaining force controlled the *Masach* until a *Zivug de Hakaa* was made and the ten *Sefirot de Ohr Hozer* emerged from the *Masach de Behina Gimel*.

However, they are no longer at the level of *Keter*, as they were initially, but are at the level of *Hochma*. This is because the *Aviut* of *Behinat ZA* and *Behina Gimel de Ohr Yashar* has the value of *Hochma* in the *Ohr Hozer*. It turns out that the *Masach* did not return to being *Keter* due to the *Ohr Hozer*, but returned to being *Hochma*.

Afterwards it purified further, and received the purification of *Behina Bet*, which is *Bina*. There, too, the *Ohr Yashar* expanded to it up to the *Zivug de Hakaa* and the raising of *Ohr Hozer*, though at the level of *Bina*. And as the *Aviut de Behina Gimel* and *Behina Dalet* were lost, she lost the first two *Sefirot de Ohr Hozer*.

Subsequently, it purified further, and received the purification of *Behina Aleph*, the *Ohr Yashar* from *Ein Sof* mated in it, and the *Ohr Hozer* rose, though at the level of *ZA*, lacking *Behinat Bina*, too. After that it purified even more, up to the form of *Shoresht* (root), which rose to the level of *Keter*.

At that time, there was no *Aviut* left in the *Masach* at all; hence there was no more *Zivug de Hakaa* on the *Ohr Yashar* in it. For this reason, the *Ohr Hozer* completely disappeared from the ten *Sefirot de Akudim*, and see inside in Branch Three and Branch Four, where it is all explained elaborately.

Thus, it has been clarified that since the *Ohr Pnimi* is clothed in the *Kli* of *Malchut*, it purifies it degree-by-degree, and along with its purification, the ten *Sefirot KHB ZON de Ohr Hozer* vanish, too. This is so because during her ascension to *Behinat Keter*, the *Masach* loses all its power to raise *Ohr Hozer*. Thus, the ten *Sefirot de Ohr Yashar* depart it, too, since the *Ohr Yashar* and *Ohr Hozer* are interdependent and tied to one another.

9) To explain that, I shall first explain the state of the *Sefirot* with a picture of the *Taam* (singular for *Taamim*—punctuation marks) *Segolta*, like this: ••, that is, the *Keter* is on top, below it on the right is *Hochma*, and at its left—*Bina*. We need to understand that, for God forbid that we should understand it as a depiction of places that the tangible eye perceives. Also, the matter of *Panim be Panim* (face-to-face) and *Achor be Achor* (back-to-back) that apply in the ten *Sefirot*, God forbid that there should back and front here.

The thing is that it has already been explained in the four *Behinot* of *Ohr Yashar* that expand from *Ein Sof*, which is *Keter*, that the expansion of the *Keter* is called *Hochma*. Also, it thickens as it expands, meaning the intensification of the desire to bestow abundance more than the measure of its expansion. Hence, it is regarded as two discernments: *Behina Aleph* is the whole of the Light that expands from *Ein Sof* to that emanated, called *Hochma*, and *Behina Bet* is the *Hitaabut*, given to it by the intensification of the desire to extend new abundance, called *Bina*.

For this reason, there are three discernments in the *Sefira Bina*: the first discernment is her own structure, which is a part of *Hochma* itself. The second discernment is the Light that had thickened in her through her intensification to extend new abundance from *Keter*. The third discernment is the essence of the abundance that she draws from *Keter*, called *Ohr de Hassadim*, which is much lower than the *Ohr Hochma* that extends directly from the Emanator. But the Light of *Bina* that she extends from *Keter* is associated by her initial intensification, which was thickened for it.

And when *Bina* draws the Light of *Hassadim* from *Keter*, she does not draw the Light of *Hochma* from the *Sefira* of *Hochma*. Hence, she is considered to be *Achor be Achor* (back to back) with *Hochma*. It turns out that the *Ohr Hochma*, which is the Light of *Atzmut* of the general ten *Sefirot* in that emanated, ceases from it, for *Bina* has turned her *Panim* to draw *Ohr Hassadim* from *Keter*.

Yet, when *Behina Dalet* appears, and the ten *Sefirot de Ohr Hozer* that extend from her, considered even more *Ohr Hassadim* than the *Ohr Hassadim* in *Bina*, *Bina* no longer needs to draw the *Ohr Hassadim* from *Keter*, since she receives abundantly from the *Ohr Hozer de Malchut*. For this reason, she turns her *Panim* back to *Hochma* and draws *Ohr Hochma* once more. At that time, the *Ohr Hochma*, too, is drawn abundantly in the general ten *Sefirot* in that emanated. This is called *Panim be Panim* of *HB*, which they gained through the *Ohr Hozer* that rises from the *Malchut*.

However, prior to the exile of the *Kli* of *Malchut*, *Bina* turned her *Panim* to *Keter*, which is the state of the *Taam Segolta*, where *Bina* is below *Keter*, like *Hochma*, but *Hochma* draws the Light of *Atzmut* from *Keter*, and *Bina* draws Light of *Hassadim* from *Keter*. And since the Light of *Atzmut* is the collective Light in the emanated, *Hochma* is considered “right,” and the Light of *Hassadim* is considered “left,” as it is associated with *Gevura*.

Thus we have explained that the Light of *Atzmut* cannot spread in the whole of the ten *Sefirot de Ohr Yashar*, since *Bina* is *Achor be Achor* with it, except during a *Zivug de Hakaa* in the *Masach* in *Kli Malchut*. At that time, *Bina* no longer needs the *Ohr Hassadim* and returns to being *PBP* (*Panim be Panim*) with *Hochma*.

It turns out that when the ten *Sefirot de Ohr Hozer* depart from the world of *Akudim*, the Light of *Atzmut* of the ten *Sefirot de Ohr Yashar* depart along with it. This is because the *Ohr Hochma* and the *Ohr Hozer* are interdependent, and only *Achoraim de Bina* remains there in the world of *Akudim*, meaning Light of *Hassadim* and her *Gevura*.

Now you will understand the Ari’s words we brought above, that the nature of the *Ohr Pnimi* is to purify the *Kli* it is clothed in, since it revolves around the *Ohr Hochma* that clothes in the internality of the emanated through the *Bina* that returns to being *PBP* with it. Thus, the *Achoraim de Bina* are purified, and since the *Achoraim de Bina*, which is *Behina Bet*, is the root of *Behina Dalet*, since the root is purified, the branch, *Behina Dalet*, is purified along with it.

10) Now we shall explain the issue of the *Bitush* of the Inner Lights with the Surrounding Lights, since they are tied to one another, which I introduced above in Item 5. I shall also bring the Ari’s words in *Shaar Akudim*, Chapter Five, where he himself explains the issue of the *Bitush* at length. This is what he wrote, in brief: It follows that there are three kinds of Light [in the *Hitpashtut* of Light in the world of *Akudim* and its departure back to the Emanator]. The first Light is the Lights of *Akudim*, called *Taamim*. The second is the *Reshimo* of that Light, which remains after its departure, and it is called *Tagin*. The third is the Light that comes to it through the ascension of the *Sefirot*, at which time it is through the *Achoraim*, which is *Din*. This is called *Nekudot*.

And when the third Light, called *Nekudot*, comes and strikes the second Light, called *Reshimo*, which is *Rachamim*, they strike and beat on each other. This is because they are opposites: one is *Ohr Yashar*, which is *Rachamim*, and the other is *Ohr Hozer*, which is *Din*. And then *Nitzotzin* (sparks) fall from the descending *Ohr Hozer*, which is *Din*, and these *Nitzotzin* are another, fourth Light, called *Otiot*. These are the four discernments—*Taamim*, *Nekudot*, *Tagin*,



Otiot—all of which are included here in the *Akudim*. Also, these *Nitzotzin* that fell from the descending *Ohr Hozer* are like the 248 *Nitzotzin* of the breaking of the vessels in the world of *Nekudim*.

Interpreting his words: According to what has been explained above concerning the order of the expansion of the Light in the world of *Akudim*, first the Light expands from *Ein Sof* to the *Zivug de Hakaa* in the *Masach* in the *Kli* of *Malchut*. Following, ten *Sefirot de Ohr Hozer* emerge from it, from below Upwards, as written in Item 6. They have an inverse ratio, where the Upper Ones in *Ohr Yashar* are below in the *Ohr Hozer*, since in the ten *Sefirot de Ohr Hozer* the degrees diminish according to the purity.

Thus, *ZA*, which is purer than *Malchut*, is of a lower degree than *Malchut*. But this is so only with respect to the *Hochma* in the ten *Sefirot de Ohr Hozer*. And *Bina*, which is purer than *ZA*, was diminished in the degree, and she possesses only the value of *Bina*. *Hochma*, which is purer than *Bina*, is diminished in her degree and has only the value of *ZA*. And *Keter* has the value of *Malchut*, as it is written there and inside, in Branch Three.

But once the *Ohr Yashar* and *Ohr Hozer* unite and join together, it creates an equal value, where the level of each of the ten *Sefirot* reaches the level of *Keter*, as written in Item 4. And the whole of the world of *Akudim*, the expansion and return of the Light of *Ein Sof* from *Keter* to *Malchut* and from *Malchut* to *Keter*, and the *Ohr Hozer* that conjoins with the *Ohr Yashar* at an equal level through *Keter*, is called *Taamim* or *Hitpashtut Aleph de Akudim*.

It has been explained above (Item 8) that because the *Ohr Pnimi* dresses in the *Kli* of *Malchut*, whose nature is to purify the *Kli*, it causes the purification of the *Masach* degree by degree. In the beginning, it receives the purification as in *Behina Gimel*. This is considered that the *Masach* rose to *ZA*. At that time, the *Ohr Ein Sof* expands once more from *Keter* to the *Masach* in *Kli ZA*, and from *ZA* to *Keter*. This diminishes the value of the *Ohr Hozer* that rises from the *Masach* to the degree of *Hochma*, similar to the value of *ZA de Ohr Hozer*. Similarly, the degrees descend in the *Hizdakchut* of the *Masach* through the *Hizdakchut* of *Behinat Keter de Ohr Yashar*, at which time the *Masach* is cancelled and the *Zivug de Hakaa* ceases.

Thus, all this *Ohr Hozer*, which descends degree by degree until it completely disappears, is called “the Light of *Nekudot*.” This is so because the *Masach* extends from the point of *Tzimtzum*, and hence detains the *Ohr Yashar*, too, from approaching and expanding in it. It is like the middle point of *Tzimtzum Aleph* that decorated itself and departed the Light in it, and assertively chose the



*Hizdakchut* from its *Aviut*, in order to equalize her form with the Emanator, as has been explained in detail in *Panim Masbirot*, Branch One. Hence, this force, the desire to be purified, is imprinted in the *Masach*.

Now we shall explain the meaning of the *Reshimo*—the Light of *Tagin*. It is known that even though the Light departs, it still leaves a *Reshimo* behind it. Hence, the first *Hitpashtut* in the world of *Akudim*, which expanded and returned from *Keter* to *Malchut* and from *Malchut* to *Keter*, eliciting ten *Sefirot* whose level equals *Keter* in *Ohr Pnimi*, and similarly, ten *Sefirot de Ohr Makif*, as written in Item 7 [note that here there was no distinct *Kli* for *Ohr Pnimi* and a distinct *Kli* for *Ohr Makif*]. That *Kli*, as a whole, is called *Kli de Keter*. This is so because all ten *Sefirot* were at the level of *Keter*. Hence, even though this *Hitpashtut* departed once more, a *Reshimo* of it remained nevertheless, which keeps and sustains the previous form there, so it would not be altogether revoked due to the departure of the Light.

Accordingly, you can see how the Light of *Reshimo*, which remained from *Hitpashtut Aleph*, and the descending *Ohr Hozer*, which is the Light of *Nekudot*, are two opposites, striking and beating each other. This is so because the Light of *Reshimo* is strengthened by *Hitpashtut Aleph*, where the *Ohr Yashar* expanded through the *Masach de Behina Dalet*, and wished very much for the *Masach* to remain specifically in *Aviut* of *Behina Dalet*, since only through the power in the excessive *Aviut* in *Behina Dalet* does it have the value of the level of *Keter*. However, the Light of *Nekudot*, the *Masach* itself, intensifies with all its might only to be purified from its coarse Light, discerned as *Din*, and wishes to be utterly purified and equalize its form with the Emanator, since the first beginning of the point of *Tzimtzum* has been imprinted in it, and this is its root.

11) Now we can understand the fourth Light, which fell through the *Bitush* of the Light of *Reshimo* with the Light of *Nekudot*, called *Otiot*. They are like the 248 *Nitzotzin* in the breaking of the vessels in the world of *Nekudim*.

You should know that in every place in *The Zohar*, the *Tikkunim* (corrections of *The Zohar*), and in the writings of the Ari, the word *Nitzotzin* or *Natzatzin* or *Hitnotzetzut* indicates *Ohr Hozer*. This is because the illumination of *Ohr Yashar* is defined by the names *Orot* or *Nehorin*, and the illumination of *Ohr Hozer* is defined by the name *Nitzotzin* or *Zikin* or *Hitnotzetzut*. Thus, you see that the issue of the *Nitzotzin* that fell through the *Bitush* of the *Reshimo* in the descending *Ohr Hozer* is also considered *Reshimo*, though it is a *Reshimo de Ohr Hozer*, and hence defined by the name *Nitzotzin*.

The order of the descent of the *Ohr Hozer* has been explained above (Item 8). In the beginning, it received for the purification of ZA and was detached from *Behina Dalet*, which is the actual *Kli* of *Malchut*. And when the *Ohr Ein Sof* expands to the *Masach* in *Kli ZA* once again, this Light of *Malchut* will be at the level of *Hochma*, lacking the *Behinat Keter* from the general Light of *Akudim*, since the *Malchut* in *ZA* does not return to being *Keter*, but *Hochma*. [It has been explained that the essential giver of the level in the ten *Sefirot* of the emanated is the Light of *Malchut*, as above-mentioned (*Panim Masbirot*, Branch Four).]

It follows that the real *Kli* of *Malchut* is without Light, and two *Reshimot* should have stayed in it. The first *Reshimo* is from the Light of *Taamim*, which keeps and sustains the *Aviut* of *Behina Dalet* as much as it can. The second *Reshimo* is from the Light of *Nekudot*, meaning the Light ascribed to the *Masach* and which craves the *Hizdakchut*.

However, both cannot remain together, since they are opposites. This is because the place of the *Reshimo de Taamim* is called *Kli de Keter*, since its ten *Sefirot* are at the level of *Keter*. And the place of the *Reshimo* of the descending *Ohr Hozer* is called *Kli de Hochma* or “below *Keter*.” Hence, her own *Reshimo* has departed *Malchut*, too, and rose to the *Kli* of *ZA*. And the *Reshimo* of the descending *Ohr Hozer* remained in its place. Thus, here the *Reshimo* for the *Nitzotzin de Ohr Hozer* were rejected. However, from here onwards the *Nitzotzin de Ohr Hozer* are rejected, for the Light of *Reshimo*.

Afterwards, in the ascension of the *Masach* to the place of *Bina*, when it received the purification of *Behina Bet*, and the *Ohr Ein Sof* expands once more from *Keter* to *Bina* and from *Bina* to *Keter*, *Behinat Hochma* is withdrawn, too. Then the *Kli* of *ZA* remains without Light, and two *Reshimot* are left there, too, from the Light of *Taamim* and from the *Ohr Hozer*, which are opposites. And here the *Reshimo* overpowers the *Nitzotzin de Ohr Hozer*, since the *Reshimo de Taamim* remained in *Kli ZA*; hence, it remained in the form of *Kli de Keter*.

Yet, the *Reshimo de Ohr Hozer*, which are the *Nitzotzin de Kli Hochma*, are rejected below *Tabur*, below the *Kli de Keter*, since the *Hitpashtut* of the world of *Akudim* is through *Tabur*, as *Malchut de Akudim* is called *Tabur*. Also, it is already known that *Nitzotzin de Keter* of the descending *Ohr Hozer*, whose value is considered *Keter de Hochma*, remain there since the *Reshimo de Malchut de Taamim*, which are verily *Behinat Keter*, rose to *ZA*. And the *Nitzotzin* that fell from *Kli ZA*, which are the *Nitzotzin de Hochma* in *Hochma*, fell below *Tabur*, where there is *Keter de Hochma*.

Similarly, in the ascent of the *Masach* to *Hochma*, when it purified into *Behina Aleph*, the *Ohr Ein Sof* was still expanding from *Keter* to *Hochma* and from *Hochma* to *Keter*, and this Light is at the level of *ZA*. Hence, the level of *Bina* has been withdrawn, as well, and the *Kli* of *Bina* remained empty, without Light. This left two *Reshimot*, as written above: *Reshimo de Taamim* that remained in their place, and *Reshimo* of the descending *Ohr Hozer* that were rejected and fell below the *Nitzotzin de Hochma* below *Tabur*.

Subsequently, it was purified up to *Behinat Keter*, the *Shoresh* (root), and hence lost all the *Behinot Aviut* in it. Thus, the *Zivug de Hakaa* was naturally cancelled, having no more *Ohr Hozer*. It turns out that no *Nitzotzin* fell from *Behinat Keter* at all, and only the *Reshimo de Taamim* remained there.

Thus we have thoroughly explained the oppositeness between the *Reshimo* and the descending *Ohr Hozer*, for which the package was broken, and the *Reshimo* of the ten *Sefirot de Taamim* that remain in their places. These are considered *Kelim KHB ZON de Keter*, through *Tabur de AK*. And the *Nitzotzin*, which are *Reshimo* of the descending *Ohr Hozer*, fell outside the degree they were in. They are regarded as being below *Tabur*, meaning below *Malchut de Akudim*, which are considered *Kelim KHB ZON de Hochma*, as we have said above, that they are called *Otiot*.

12) The reason for the *Hizdakchut* has already been explained above, at the end of Item 9: The *Ohr Pnimi* is connected to the *Kli* of *Malchut*, which is actually only an external *Kli* for the *Ohr Makif*, as it is written in Item 7. Hence, when the *Ohr Hozer* rises and brings *HB* back to *PBP*, as written in Item 9, *Aviut de Bina* leaves it, for it returns to being one with the *Hochma*, as they initially were. And when the *Aviut* in the root is cancelled, the *Aviut* in the branch is cancelled, too. Thus, when *Bina* becomes one object with *Hochma*, she purifies the *Masach* along with her, and it, too, rises degree by degree, through her and because of her, until it disappears.

At the beginning of the entrance of the *Ohr Hozer* to *Bina*, she begins to turn her *Panim* back to *Hochma*. Thus, the *Masach* rises from *Behina Dalet* and *Behina Gimel*. And when she draws the *Ohr Hochma* from *Panim de Hochma*, the *Masach* rises to *Behina Bet*. And when she becomes one object with the *Hochma*, the *Masach* rises to *Behina Aleph*, until it rises to *Behinat Shoresh*. This is the meaning of what is mentioned in the *Idra Raba*, “the spark was sucked.”

It follows that the *Ohr Hochma*, which is the primary Light of *Atzmut* in the first emanated, meaning the world of *Akudim*, and the *Ohr Hozer* that rises from the *Kli* of *Malchut*, are tied to one another and chase one another. This is

because without the *Ohr Hozer*, the *Ohr Hochma* would not be able to expand in the emanated, since the *Bina* turns her face to suck *Ohr Hassadim* from *Keter*, and her back to *Hochma*. This means she will not suck the *Ohr Atzmut* from it.

However, when the *Ohr Hozer* comes out, *Bina* turns her face back to *Hochma*, and only then can the Light of *Atzmut* expand in the emanated. Thus, the Light of *Atzmut* depends on the *Ohr Hozer*. But when *HB* return to being *PBP*, and her nursing off *Keter* ceases, her *Aviut* is cancelled, which naturally cancels the *Aviut* in the branch, which is the *Masach*. Thus, the *Ohr Hozer* disappears, as well. Thus, the *Ohr Hozer* is repelled and chased because of the Light of *Atzmut*.

This will thoroughly explain the *Ari's* words, which I presented above, Item 5, that the *Ohr Pnimi* and *Ohr Makif* beat on each other, and their beating begets the *Kelim*. This is because the *Ohr Pnimi* is the *Ohr Hochma* that expands in the emanated due to the *Ohr Hozer*. And the *Ohr Makif* is the *Masach*, which is the outer *Kli*, which is tied to all the *Ohr Makif* that is destined to come out in the worlds by way of *Ohr Hozer*, as written in Item 7.

And although they are interdependent, the *Ohr Pnimi* that spreads through returning *HB PBP* beats on the *Ohr Makif*. This purifies the *Masach* and causes the departure of the Light from the world of *Akudim*. Thus, the *Reshimot de Taamim* and *de Ohr Hozer* are separated from each other, the *Reshimo de Ohr Hozer* is rejected outside her presence, meaning below *Tabur*, called *Otiot*, and these are the *Kelim*.

13) Thus, we have thoroughly clarified the reason for the departure, due to the gradual *Hizdakchut* of the *Masach* until all the *Ohr Hozer* disappeared, and along with it, the Light of *Atzmut* of *Keter* and *Hochma de Ohr Yashar*. Yet, it did not remain so: following the disappearance of the Light of *Atzmut*, *Bina* turned its *Panim* back to *Keter*, for abundance of *Ohr Hassadim*, and hence, the previous *Achoraim* and *Aviut* returned to her; hence, her *Aviut* returned to the *Masach*, as well, which are her branch.

Also, it is known that the *Ohr Yashar* from the Emanator does not stop flowing to the emanated for even a moment. Hence, after the *Masach* regained its *Aviut*, the *Ohr Yashar de Ein Sof* was renewed on the four above-mentioned *Behinot*, up to the *Zivug de Ohr Hozer*. And once again, the ten *Sefirot de Ohr Yashar* and *Ohr Hozer* expanded in the world of *Akudim*. This is called *Hitpashtut Bet* of the world of *Akudim*.

Yet, since *HB* returned to being *PBP* through the above-mentioned *Ohr Hozer*, the *Aviut* and *Achoraim de Bina* purified once more, and with it, the *Aviut de Masach*, which is her branch. And once again, the *Zivug de Hakaa* and the

*Ohr Hozer* were cancelled, and *Bina* returns to drawing *Ohr Hassadim* from *Keter*. Thus, the Light of *Atzmut* left as before.

Similarly, once the *Achoraim* and *Aviut* returned to *Bina*, the *Aviut* was drawn on the *Masach*, as well, and naturally, the *Ohr Yashar* was renewed on the *Masach*. Through it, the Light of *Atzmut* expanded, too.

This is repeated similarly: when the *Ohr Hozer* comes, the Light of *Atzmut* spreads once more. And when the Light of *Atzmut* comes, the *Ohr Hozer* leaves. And when the *Ohr Hozer* leaves, the *Masach* regains its *Aviut*, and the *Ohr Hozer* is renewed, and the Light of *Atzmut* spreads once more, and so on. It turns out that this second *Hitpashtut* is like a constant flame moving to and fro. This is why the Ari says that *Ohr Pnimi* and *Ohr Makif* that are tied in one *Kli* strike and beat on each other.

This clarifies the big difference between *Hitpashtut Aleph de Akudim* that was at the level of *Keter*, since the *Ohr Yashar* mated with the *Masach de Behina Dalet*, and the current *Hitpashtut*, which is only at the level of *Hochma*. It is because the whole *Aviut* of the *Masach* is only a *Hitpashtut* from the *Aviut* of *Bina*, as in the *Aviut de ZA*, which extends only the level of *Ohr Hochma*, as written in Item 8. But this Light, too, is not constant. Rather, it is like a flame that moves to and fro. This thoroughly explains that the matter of *Hitpashtut Bet de Akudim* is continued from the departure of *Hitpashtut Aleph* itself.

14) Now we understand the Ari's words in *Shaar Akudim*, Chapters One and Two, that AK restricted itself and raised all the Lights from below *Tabur* to *Tabur* and Above, and they rose as MAN to AB de *Galgalta*. There, it placed a boundary (curtain) in its internals and the Light that rose from *NHY* departed through the *Eynaim*, extended below *Tabur*, and spread into the ten *Sefirot* of the world of *Nekudim*.

And from the Light that was renewed by raising MAN, it spread and fissured the *Parsa*, and descended below *Tabur*, extending through the *Nekavim* (holes) of *Tabur* and *Yesod*, into the ten *Sefirot* of the world of *Nekudim*. These two Lights comprise the ten *Sefirot* of *Nekudim*. These two Lights and this new *Tzimtzum* require great detail, which will be done in its time. Here I shall explain as needed in this place.

It has already been explained that the Lights below *Tabur de AK* are the *Otiot* and *Nitzotzin* that fell through the *Bitush* of the *Reshimo de Keter* and the *Taamim* in the *Reshimo de Hochma* and *Nekudot*. They departed below the whole *Reshimo de Keter*, and this exit place is called *NHY* and "below *Tabur*."

Now, after *Hitpashtut Bet*—which is only *Ohr Hochma* in *Kli de Keter*—returned to the world of *Akudim*, the equivalence between the *Reshimot de Taamim* and the *Reshimot de Nekudot* was made once more. This is because they are both considered *Hochma*, and hence all the *KHB ZON de Reshimot de Nekudot* below *Tabur* were drawn, rose, and reconnected with the *Reshimot Above Tabur*. This is why the Ari says that AK raised the Light from below its *Tabur* to Above its *Tabur*.

However, we need to understand why it is called *Tzimtzum*. The thing is that there are two discernments in these *Nitzotzin* that rose. The first is a *Nitzotzin* of *Keter* of the descending *Ohr Hozer* that remained in *Tabur* itself, which is *Malchut de Akudim* and *Behina Dalet*. The Light of *Hitpashtut Bet* does not reach it, since it is from *Behina Gimel*, and has *Aviut* from the *Hitpashtut* of *Achoraim de Bina*. The second discernment is *Nitzotzin de HB* and *ZON* from *Behina Gimel*, as it is written in Items 11 and 12.

Hence, once *HB ZON de Nitzotzin* rose, the Lights increased there more than before, due to the *Aviut* that was added to them by their fall below *Tabur*. Hence, the *Nitzotzin de Keter* in the *Tabur*, which are *Behina Dalet*, extended in there, too. And naturally, the Light of the *Ohr Yashar de Ein Sof*, which never stops, was renewed upon them. Thus, the *Zivug de Ohr Hozer* was made in *Behina Dalet*, and as a result, ten new *Sefirot* emerged at the level of *Keter*, as in *Hitpashtut Aleph*.

Thus, you see how two *Behinot* of ten *Sefirot* were made of the *Nitzotzin* that rose: ten *Sefirot* at the level of *Hochma* were made from the *HB ZON de Nitzotzin* that were corrected only in their ascent, since they are from *Behina Gimel*, like *Hitpashtut Bet*, and ten new *Sefirot* at the level of *Keter* were made of the *Nitzotzin de Keter*.

These two *Partzufim* are the roots of the *Partzufim AVI* and *YESHSUT de Atzilut*. The new *Partzuf* at the level of *Keter* is *AVI*, and is called *Hochma* and *Aba de Atzilut*. And the *Partzuf* of the old Light, at the level of *Hochma*, is *YESHSUT*, and is called *Bina* and *Ima de Atzilut*.

With these roots you will understand what is written in the *Idra Zuta*, that *Aba* brought *Ima* out because of her son, and *Aba* himself was built as a kind of male and female. This is so because the Upper *Partzuf*, which is at the level of *Keter*, called *Aba*, was built as a kind of male and female, since he raised *Behina Dalet—Nukva* and *Malchut*—to him. And *Bina*, the lower *Partzuf*, whose level is below *Keter*, departed *Aba* because of the *Nukva*, which is *Behina Dalet*, which ends and detains the Upper Light from expanding below her. This is why this *Behina Dalet* is called *Parsa*, without the *Nekev* (hole) that exists in *Behina Bet*. And because of this *Parsa*, *YESHSUT* does not clothe the Light of *Keter*.



It turns out that *Behina Bet*, which is *Bina*, on which the *Tzimtzum Aleph* did not apply at all, has now become deficient, since she was restricted, too, as she is below *Behina Dalet*. This is why the Ari said that AK restricted himself by raising Light from below *Tabur*, concerning *Behina Bet* that has now been restricted due to the ascension of MAN.

15) You should know the big difference between *Rosh* and *Guf*. The *Rosh* is called GAR, and the *Guf* is called VAK, ZAT, or ZON. The *Guf* itself is divided into GAR and ZON, too.

The root of this division is that up to the *Peh—Malchut*—the structure is made essentially of *Ohr Yashar*. And the *Ohr Hozer* that rises and joins it is but clothing over it. The opposite of that is the *Guf*, which is a *Hitpashtut* of the *Masach* itself, to the extent that it clothes the *Sefirot de Rosh*. Hence, it is made primarily of *Ohr Hozer*, and the ten *Sefirot de Ohr Yashar* are like its branches.

Although it is called ZON, it is essentially only *Malchut*. This is so because there is no Light of *Malchut* in reality at all, except with *NHY de ZA* that unite with it in a *Zivug de Hakaa*. Hence, they are regarded as one that expands through the *Ohr Hozer*. And it has already been explained above that the detaining *Masach* and the *Ohr Hozer* that emerges as a result of it are not ascribed to the Emanator, but only to the emanated. For this reason, the *Rosh* is regarded as the *Atzmut* of the Light of the Emanator, and the *Guf* is regarded only as the act of the emanated itself.

Now you understand the five inclusive *Partzufim* of AK, called *Galgalta*, AB, SAG, MA, and BON, and the order of their creation and clothing of one another, how they are interconnected and emerge from one another by way of cause and consequence. This is so because of His one, unique, and unified Thought—thoroughly explained in *Panim Masbirot*, Branch One—which is to delight His creations. This Thought is the root of the *Kli*, and of *Tzimtzum Aleph* that occurred in *Behina Dalet*, though indirectly, as it is written there in Item 7, as in the allegory about the rich man. See in Item 8, that this single Thought encompasses the whole of reality, all the worlds, and all the many forms and conducts through the end of correction, when they all reunite with the Light of *Ein Sof* from before the *Tzimtzum*, in simple unity, in the one form that stands Above us—“to delight His creatures.”

And immediately following the *Tzimtzum* in *Behina Dalet*, which is the *Gadlut* (maturity, ripeness) of the desire in *Malchut de Ein Sof*, four forms of gradations appeared in the *Reshimo* that has been emptied of the Light—in the



Kli. They are called *HB*, *ZA*, and *Malchut*, and they contain *Ohr Pnimi* and *Ohr Makif*, thus twelve forms.

Afterwards, the Light extended on the above-mentioned *Reshimo*, down to the point of *Tzimtzum*, since His Light does not stop at all, and remember that. Then the thin line extended into the *Reshimo*, and it is called “thin” because the Light of *Atzmot* extends to the emanated only in the *Ohr Hozer* that rises in a *Zivug* from the *Masach*. And by the power of the *Ohr Hozer*, the *Tzelem* of *AK* was revealed in the form of *Partzuf Galgalta*, which is called, in the example, “the beginning of the line.”

It expands over the twenty-five *Behinot*, since there are *KHB ZON* at the length and there are *KHB ZON* in thickness. As we have said, because *Malchut* returned to being *Keter*, each of the *KHB ZON* expands into ten *Sefirot* through *Keter*, and it is called in the example, *Galgalta*, *Eynaim*, *AHP*, or *Galgalta*, *AB*, *SAG*, *MA*, and *BON*. The level of each of them reaches *Galgalta*, and its Lights emerge from the internality of this emanated, as it has been explained in *Panim Masbirot*, Branch Three, Item 2, p 32, concerning the order of elicitation of Lights due to the *Hizdakchut* of the *Masach*.

16) And thus begins *AB*’s elicitation. Elicitation concerns deficiency. Due to the *Hizdakchut* of *Behina Dalet* of the Inner *AK*, called *Peh*, she received *Aviut de Behina Gimel*. And after the Light of *Ein Sof* was drawn over this *Masach*, new ten *Sefirot* emerge at the level of *Hochma*, called *AB*. It turns out that the *AB* that comes out is subtracted from the *AB* that remains within *AK*, at the level of *Keter*.

Thus, *Keter* of the external *AB* clothes *Hochma de Galgalta*, and spreads through *Tabur* of the Inner *AK*. And it, too, contains twenty-five *Behinot* of its ten *Sefirot de Ohr Yashar*, which are its *Galgalta*, *Eynaim*, *Awzen*, *Hotem*, *Peh*, each of which spreads by the power of the *Ohr Hozer* over the five *Behinot*, through *Keter de AB*.

Yet, the general *Keter* of the Inner *AK* remains revealed, and it is discerned with *Rosh* and *Guf*. From the *Peh* down, it is called *Guf*, since it is only *Hitpashtut* of the *Masach*. Hence, the *Ohr Pnimi* and *Ohr Makif* are tied there only in the *Behina Dalet*. This is why they had to depart once more, and this is called “the world of *Nekudim*,” being *ZON* and *Guf* of the Outer *AB*.

Also, it has already been explained that the *Aviut* returned to the *Masach* after the *Histaklut* of its *Guf*, and a second *Hitpashtut* occurred there, as it is written in Items 13 and 14. It extends the Lights from below *Tabur* to Above *Tabur*, and by this ascension, the Upper *AVI* are corrected. A *Parsa* is spread

beneath them, and YESHSUT is from the *Parsa* to the *Tabur*. All this ascension is called “the Outer *Partzuf* SAG,” meaning it had departed its previous degree, which, in the outer AB was *Bina* at the level of *Keter Hochma*, which is the Light of *Awzen* through *Shibolet ha Zakan*.

However, at this *Partzuf*, which was made of the *Nitzotzin* that fell from the Lights of *Peh* of the Outer AB, *Bina* of this *Partzuf* is below the whole ten *Sefirot* of the Upper AVI, hence it is deficient of the *Keter*. Thus, its place is from *Peh* down, meaning from *Shibolet ha Zakan*, which is its *Galgalta*.

And as the Outer AB clothes only *Malchut* of the general *Keter* and the Upper Nine remain revealed, the Outer SAG, too, clothes only *Malchut de Keter de AB*, from *Peh* down, while its Upper Nine—the whole of the *Rosh*—remain revealed. And as the AB elicited its branches through the *Se’arot* (hair) *Rosh*, this SAG elicited its branches through the *Se’arot AHP*, which will be explained in their place. This is the meaning of the Light that is withdrawn from them due to their exit, compared to the Upper One that remains there in the *Se’arot* as surrounding, as in returning surrounding.

And this SAG clothes the AK from *Shibolet ha Zakan* through its end. This means that its *Behinat Rosh*, which are GAR, extend through *Tabur*, which are at the value of *Galgalta*, *Eynaim*, *Awzen*, and *Hotem*. Its *Peh* expands into ten *Sefirot de Guf* in itself, as in the *Peh* of the Outer AB. And the case of the Lights of the *Peh* of the outer SAG, as in the case of the Lights *de Peh* of the Outer AB, due to their being tied in a single *Kli*, there was gradual *Hizdakchut* in them, as well, until it purified into *Behinat Keter*, and the whole *Hitpashtut* disappeared.

This is the meaning of the breaking of the vessels and the fall of the 248 *Nitzotzin*. Yet, this happened only in their ZON, and not in their GAR, due to the correction of the *Parsa*, as will be explained in its place. Afterwards, the *Nitzotzin* that fell from *Peh* of the Outer SAG extended and rose in the form of MAN, the new MA came out, and the ten *Sefirot de Atzilut* were established in the form of twelve *Partzufim*.

Thus, all the previous *Behinot* are included in the world of *Atzilut*, as it is written in *The Tree of Life*, And the world of *Beria* was imprinted from the world of *Atzilut*, in a way that all that exists in *Atzilut* is imprinted in *Beria*. *Yetzira* is imprinted from *Beria*, *Assiya* is imprinted from *Yetzira*, and hence there is no conduct or being in the lower ones that is not directly related to the Upper Ones from which it stems and extends through its inferior essence.

This is why our sages said, “There is not a blade of grass below that does not have an angel Above that strikes it and tells it, ‘Grow!’” This is so because all that

extends from a Higher world to a lower one, extends through *Zivugim* (plural for *Zivug*). But the worlds are divided into internality and externality. The internality of the worlds, from *Atzilut* down, does not extend through a *Zivug de Hakaa* in the *Masach*, but through *Zivug de Yesodot* (plural for *Yesod*). But the externality, which extends from world to world, extends through a *Zivug de Hakaa*.

This is the meaning of the striking, and this is why our sages meticulously stated that the angel in the world of *Yetzira*, which is the root of the blade of grass in the world of *Assiya*, bestows upon it and nurtures it in the form of *Zivug de Hakaa*. In other words, it strikes it and tells it, “Grow!” since saying means bestowing.

Thus, the matter of cause and consequence in *Galgalta*, *AB*, *SAG de AK* has been thoroughly explained, and the quality of their clothing over one another. Each lower one has the value of *ZON* of the Upper One, which extends only from the *Nitzotzin* of the Lights of the *Peh* of the Upper One.

And it has been clarified that in the emergence of *AB*, the *Masach* was included in *Behina Gimel*. And in the emergence of *SAG*, the *Masach* was included in *Behina Bet*, to *Nukva de Aba*. And in the emergence of *MA* from inside out, the *Masach* was included in *Behina Aleph*. This will be explained in its place.

Also, *Malchut de Behina Gimel* is called *Tabur*, of *Behina Bet* is called *Parsa*, and of *Behina Aleph* is called *Kruma* (crust). There is nothing more to add here; I only tied the matters at their roots in an easy and brief manner. This is my intention in this place; but inside the book, the matters are explained elaborately.

## APPENDIX A: KABBALAH GLOSSARY

2,000 Amma, Shabbat Zone	<p>The actual place of the worlds is like the second <i>Behina</i>, prior to the sin: ZA is at the place of AA; <i>Malchut</i>—at the place of AVI; <i>Beria</i>—at the place of YESHSUT; and <i>Yetzira</i>—at the place of ZA. The first four <i>Sefirot</i> of <i>Assiya</i> are at the place of <i>Nukva</i>, clothing the world of <i>Yetzira</i>.</p> <p>The last six <i>Sefirot</i> of <i>Assiya</i> are at the place of the six <i>Sefirot</i> of the world of <i>Beria</i>. The first six <i>Sefirot</i> of the place of the world of <i>Beria</i>, from <i>Parsa</i> to the <i>Chazeh</i> of the world of <i>Beria</i>, are called “Outskirts of the city.” They belong to the city—<i>Atzilut</i>—since this is where the bottom six of <i>Assiya</i> remained during the ascension. From <i>Chazeh</i> of <i>Beria</i> through the <i>Sium</i>, twenty-four <i>Sefirot</i> remained in a space devoid of Light.</p> <p>The Shabbat Zone is the ten <i>Sefirot</i> from <i>Chazeh de Beria</i> through <i>Chazeh de Yetzira</i>, which is 2,000 Amma. Fourteen <i>Sefirot</i> from <i>Chazeh de Yetzira</i> through the <i>Sium</i> are called <i>Mador ha Klipot</i> (the shell section). The city is the world of <i>Atzilut</i>; <i>Parsa</i>—the edge of the city.</p>
6,000 Years	<p>The world of <i>Assiya</i> is called “2,000 years of <i>Tohu</i>,” since <i>Tohu</i> is <i>Klipot</i>, and the whole of the world of <i>Assiya</i> is in <i>Klipot</i>. The world of <i>Yetzira</i> is called “2,000 years of Torah,” since <i>Yetzira</i> is considered ZA, which is the written Torah (law). The world of <i>Beria</i> is called “2,000 years of the days of the Messiah,” since <i>Beria</i> is considered <i>Bina (Ima)</i>, which is Leah, the mother of the Messiah, son of David, from whom the whole redemption comes.</p>

AA	<i>Partzuf</i> whose essence is <i>Ohr Hochma</i> . A diminutive illumination of <i>Hochma</i> is called ZA.
Abdomen	The bottom third of <i>Tifferet</i> in each <i>Partzuf</i> . In <i>Nukva</i> , it is the place of conception and delivery.
Above	The lower one's equivalence of form with its Upper One.
Abroad	<i>Assiya</i> of this world. <i>Beria</i> is the place of the Temple, and <i>Yetzira</i> is <i>Eretz Ysrael</i> .
Absence	Concealment of <i>Ohr Hochma</i> is called "absence"; presence of <i>Ohr Hochma</i> is called "presence."
ABYA de <i>Klipot</i>	<p>Stand opposite ABYA de <i>Kedusha</i> (holiness, purity), but standing opposite ZON de <i>Atzilut</i> and below. The <i>Klipot</i> stand under the <i>Kedusha</i>, in the vacant space under the <i>Sium</i> of the <i>Kav</i>, under the <i>Malchut</i> that ends the whole of <i>Kedusha</i>. After <i>Tzimtzum Aleph</i>, their place is under the <i>Ragla'im</i> of AK.</p> <p>In <i>Tzimtzum Bet</i>, the ending <i>Malchut</i> rose to <i>Bina</i> in <i>Guf de Nekudot de SAG</i>, where the <i>Parsa</i> that ends the <i>Kedusha</i> was spread. Under the <i>Parsa</i>, a vacant place was made for the worlds BYA.</p> <p>Since that place has no <i>Kedusha</i>, the <i>Klipa</i> took the whole of that place. The shattering occurred because <i>Ohr Hochma</i> came from <i>Rosh de SAG</i> and wanted to expand below the <i>Parsa</i>, through the <i>Sium</i> of <i>Galgalta</i> in all ten <i>Sefirot</i>, as prior to <i>Tzimtzum Bet</i>. This occurred because GE joined with AHP in both the <i>Rosh</i> and <i>Guf</i> of <i>Partzuf Nekudim</i>.</p> <p>But before the Light traversed to the place of the vacant space, the <i>Kelim</i> broke and died because the <i>Parsa</i> was not cancelled. The Light departed and rose, and the <i>Kelim</i> fell below the <i>Parsa</i>, mingling with the <i>Klipot</i> in the place of BYA. <i>Kelim</i> that fell under the <i>Parsa</i> are AHP of the <i>Guf</i> of <i>Nekudim</i> and not AHP of the <i>Rosh</i>. This is why the <i>Klipot</i> begin only from ZON de <i>Atzilut</i> downwards.</p>
<i>Achor/Achoraim</i> (Posterior)	<ol style="list-style-type: none"> <li>1. A <i>Kli</i> where no <i>Ohr Hochma</i> clothes.</li> <li>2. A <i>Kli</i> or a part of a <i>Kli</i> that does not work to bestow or to receive.</li> <li>3. The part of the <i>Kli</i> below the <i>Chazeh</i>.</li> </ol>

<i>Achoraim de Nukva</i>	<i>Sefirot</i> NHY of <i>Nukva</i> end the <i>Atzilut</i> ; hence they are adjacent to the <i>Klipot</i> . The <i>Klipot</i> begin from them downwards. The <i>Klipot</i> grip primarily in the <i>Achoraim</i> , as long as <i>Ohr Hochma</i> is deficient there.
<i>Adam Kadmon</i>	The first world to emerge after <i>Tzimtzum Aleph</i> , which receives from <i>Ein Sof</i> and stretches from it through this world. It is called <i>Adam</i> because its <i>Sefirot de Yosher</i> (directness), with the Light of bestowal, are the root of Adam in this world, and it is called <i>Kadmon</i> (primordial) because <i>Tzimtzum Aleph</i> acts in it.
Afterwards	‘Before’ is the cause; ‘afterwards’ is its consequence.
Air ( <i>Avir</i> )	Light of <i>Ruach</i> , <i>Ohr Hassadim</i> .
<i>Aleph</i>	Numeric value: 1
Armies of <i>Malchut</i>	<i>Partzufim</i> that stem from <i>Malchut</i> in the worlds <i>BYA</i> .
Ascent	<i>Hizdakchut</i> , because it rises in equivalence of form with <i>Ein Sof</i> . The rule is that all that is purer is Higher, and all that is coarser is lower.
Assembly of Israel ( <i>Knesset Ysrael</i> )	<i>Partzuf</i> GAR of <i>Malchut</i> , which receives (assembles/gathers) Lights from GAR de ZA, called <i>Ysrael</i> .
<i>Assiya</i>	The ten <i>Sefirot</i> of the level of <i>Malchut</i> that she receives from ZA.
<i>Atzmut</i>	<i>Ohr Hochma</i> is called by that name because it is the livelihood and the essence ( <i>Atzmut</i> ) of the emanated.
Augmentation	Transition from a state of <i>Katnut</i> into a state of <i>Gadlut</i> .
<i>Aviut</i>	The measure of the will to receive with intense craving, which is the <i>Kli</i> for extension of Light. For this reason, it is called “internality of the <i>Kli</i> .”
<i>Awzen</i>	The level of ten <i>Sefirot de Rosh</i> in <i>Behina Bet</i> , which is <i>Bina</i> .
<i>Ayin</i>	Numeric value: 70
Back to Back (ABA, <i>Achor be Achor</i> )	Correction through the Light of <i>Bina</i> , <i>Hafetz Hesed</i> (delighting in mercy). When a <i>Kli</i> is deficient of <i>Ohr Hochma</i> , it receives a <i>Tikkun</i> through the Light of <i>Bina</i> , which provides it with wholeness.

Back to Face (ABP, <i>Achor be Panim</i> )	A <i>Tikkun</i> for <i>Nukva</i> : the <i>Panim</i> of <i>Malchut</i> are only <i>Hochma</i> . Hence, she could not receive <i>Ohr Hochma</i> , since <i>Ohr Hochma</i> can only be received in <i>Ohr Hassadim</i> . For this reason, ZA corrects her through a <i>Zivug Achor be Panim</i> , which gives her <i>Panim Ohr Hassadim</i> from his <i>Achoraim</i> .
<i>Bassar</i> (Flesh)	<i>Behina Gimel</i> , called ZA, in the ten <i>Sefirot</i> , whose level is equal from within outwards: <i>Mocha</i> , <i>Atzamot</i> , <i>Gidin</i> , <i>Bassar</i> , and <i>Or</i> .
Before	‘Before’ is the cause and ‘after’ is its consequence.
Before and After	When speaking of relations of cause and consequence between two emanated beings, we refer to the cause as ‘before’ and to the consequence as ‘after.’
Beginning ( <i>Resheet</i> )	<i>Hochma de ZA</i> .
Below	Of inferior degree compared to another.
<i>Bet</i>	Numeric value: 2
<i>Bina</i>	Observing of conducts of cause and consequence.
Birth	Recognition of the <i>Aviut</i> of ZA itself, which is different from the <i>Aviut</i> of <i>Ima</i> . It is regarded as born and departed due to the disparity of form, which is like relocation in corporeality.
Birth-Blood	When MAN of ZA rise to AVI, the MAN of all the <i>Partzufim</i> that will later emerge from ZA rise along with the MAN of ZA, through the last <i>Partzuf</i> in the world of <i>Assiya</i> . During the months of pregnancy, the MAN of ZA is sorted out from the rest of the MAN, its <i>Ibur Partzufim</i> emerge on the MAN of ZA, and then it is born. During delivery, all the MAN that does not belong to ZA exits in the form of birth-blood. The birth-blood is also called “impure blood.”
Blood ( <i>Dam</i> )	<i>Aviut</i> in <i>Malchut</i> that is under <i>Tzimtzum Aleph</i> so as to not receive Light within it. In that state, <i>Malchut</i> is halted and stilled from receiving Light; hence, she is called <i>Dam</i> . <sup>33</sup> When this <i>Aviut</i> is in <i>NHY</i> , it is called “blood at the source,” and it is under the prohibition on reception. But when this <i>Aviut</i> rises to <i>HGT</i> , not in her place, she is sweetened and turns into milk.

33 There is similarity in sound between the Hebrew words *Dam* (blood) and *Domem* (still), hence the connection.



Blood at the Source	<i>Dam</i> (blood)— <i>Aviut</i> in <i>Malchut</i> that is under <i>Tzimtzum Aleph</i> so as to not receive Light within it. In that state, <i>Malchut</i> is halted and stilled from receiving Light; hence she is called <i>Dam</i> . <sup>34</sup> When this <i>Aviut</i> is in <i>NHY</i> , it is called “blood at the source” and it is under the prohibition on reception. But when this <i>Aviut</i> rises to <i>HGT</i> , not in her place, she is sweetened and turns into milk.
Blood Turned to Milk	Blood is the <i>Aviut</i> in <i>Malchut</i> . This <i>Aviut</i> is under <i>Tzimtzum Aleph</i> , so as to not receive Light within it. This “stills” <i>Malchut</i> from receiving Light; hence its name, <i>Dam</i> (from the word <i>Domem</i> —still). When this <i>Aviut</i> is in <i>NHY</i> , it is called “blood at the source” and it is under the prohibition on reception. But when this <i>Aviut</i> rises to <i>HGT</i> , not in her place, she is sweetened and turns into milk.
Bohu	Called <i>AA</i> , in which there is attainment. <i>Tohu</i> is called <i>Atik</i> , and there is no attainment in it.
Borrowing	The <i>Kelim</i> of <i>NHY de Ima</i> , which she gives to <i>ZA</i> . <i>ZA</i> receives its Light in these <i>Kelim</i> .
Boundary ( <i>Gevul</i> )	The <i>Masach</i> in a degree.
Brain ( <i>Moach</i> )	The <i>Sefira Keter</i> in ten <i>Sefirot</i> of equal level. A <i>Kli</i> for Light of <i>Neshama</i> that stands in <i>GAR</i> .
Breaking	Cancelling of the boundary in the <i>Masach</i> . Also, the fall of the <i>Kelim</i> to the <i>Klipot</i> . The fall of the souls to the <i>Klipot</i> is called “the falling of organs.”
Breaking of a <i>Kli</i>	When the <i>Kli</i> is banned from receiving Light.
Breasts	In the <i>Dadim</i> (young breasts) there is <i>Ohr Hassadim</i> . When <i>Ohr Hochma</i> appears in them, they are called <i>Shadaim</i> (mature breasts).
<i>BYA</i> in this world	The place of the Temple— <i>Beria</i> ; <i>Eretz Israel</i> — <i>Yetzira</i> ; Abroad (outside of Israel)— <i>Assiya</i> ; Ruin— <i>Klipot</i> .
Came Up in the Desire	<i>Zivug</i> on a <i>Masach</i> with <i>Aviut Shores</i>
Cancelled	When two spirituals are of completely equal form, without any disparity of form between them, they return to being one, and the small is “cancelled” in the big.
Cause	Causing a <i>Zivug</i>
<i>Chaf</i>	Numeric value: 20

<sup>34</sup> There is similarity in sound between the Hebrew words *Dam* (blood) and *Domem* (still), hence the connection.

Chaf-Bet (22)	The twenty-two letters of the alphabet. Letters are <i>Kelim</i> in which the Light clothes. There are twenty-two primary discernments by which all the <i>Partzufim</i> are discerned.
Chaf-Zayin (27)	The twenty-seven letters of the alphabet—twenty-two letters of the alphabet plus the five final letters <i>MANTZEPACH</i> (Mem, Nun, Tzadi, Peh, Chaf). Using the five <i>Behinot Sium</i> of the <i>Masach</i> at the <i>Rosh</i> , Lights spread to the <i>Guf</i> and beget <i>Kelim</i> , meaning the rest of the twenty-two letters. They are called “the five outlets of the mouth” of the <i>Partzuf</i> , and they are only written, not pronounced.
Chair/Throne (Kisse)	The world of <i>Beria</i> . It comes from the word <i>Kisui</i> (covering) and <i>Haalama</i> (concealing), since the <i>Ohr Hochma</i> is concealed there. It is called <i>Kisse</i> also because <i>Ohr Hassadim</i> that passes through the <i>Parsa</i> is considered <i>Ohr VAK</i> , sitting, as opposed to the <i>Ohr Hochma</i> , which is <i>Ohr GAR</i> and standing.
Chazeh (Chest)	The <i>Sium</i> of <i>Tzimtzum Bet</i> . Hence, <i>Tzimtzum Bet</i> does not apply Above the <i>Chazeh</i> , in the <i>Kelim de Panim</i> .
Circling Light	<i>Ohr Yashar</i> (Direct Light) was created during the Upper Light’s descent to the <i>Kelim</i> , precisely matching the craving in the <i>Kelim</i> , according to their <i>Behina Dalet</i> . This resembles a heavy object falling directly to the ground. In <i>Kelim</i> that have no <i>Aviut</i> —craving—the Light is circled, since they have no gravitational power that attracts.
City	The state of the world of <i>Atzilut</i> when the worlds rise to it.
Cleaning Waste	The <i>Aviut</i> in the <i>MAN</i> of the lower one rises and is included in the <i>Zivug</i> of the Upper <i>Partzuf</i> , where it is sorted and corrected by obtaining the <i>Masach</i> from the Upper One. At that time, the lower one itself is worthy of a <i>Zivug</i> .  It all depends on the <i>Zivug</i> in the Upper One: if the <i>Zivug</i> is carried out on <i>Aviut Aleph</i> in the <i>Masach</i> , only <i>Behina Aleph</i> of the whole <i>Aviut</i> is sorted. The rest of the <i>Behinot</i> are not sorted, and depart as waste, since the <i>Masach</i> did not correct them. This is why this <i>Zivug</i> is called “cleaning waste.” Only the amount of waste that the <i>Masach</i> absorbs is corrected and worthy of <i>Zivug</i> .
Clinging of the <i>Klipot</i>	The <i>Klipot</i> cling to the <i>Achoraim</i> of <i>Malchut</i> , since she stops the Upper Light, so it is dark from her downwards. Hence, at the point of <i>Sium</i> in <i>Malchut</i> , there is equivalence with the <i>Klipot</i> . This is considered that the <i>Klipot</i> cling there.

Clothing	ZA that was separated from the <i>Ohr Pnimi</i> and became <i>Ohr Makif</i> . Also, each inferior <i>Partzuf</i> is considered “clothing” with respect to its Superior.
Connecting	<i>Malchut</i> of the Upper One becomes <i>Keter</i> of the lower one. By doing so, she connects two degrees, since equivalence of form between them has now been made. Thus, the connection between all the degrees is made.
Connection ( <i>Hitkashrut</i> )	The ten <i>Sefirot</i> of <i>Ohr Hozer</i> that rise from the <i>Masach de Rosh</i> upwards, clothe the ten <i>Sefirot de Ohr Yashar</i> , and connect to them, since there the Lights precede the <i>Kelim</i> .
Connection ( <i>Kesher</i> )	A title for <i>Tikkun Kavim</i> is called by that name since all the <i>Sefirot</i> connect, until there is no oppositeness between them.
Connection ( <i>Kesher</i> ) of the <i>Sefirot</i>	Ascent of the lower <i>Hey</i> to the <i>Eynaim</i> connects the <i>Sefirot</i> to one another.
Corporeality	Everything that the five senses imagine and perceive, or that takes up time and space.
Covenant	The place of <i>Masach</i> and <i>Aviut</i> , where the <i>Zivug</i> with the Upper Light occurs.
Creation	Generation of existence from absence, appearing below the <i>Parsa</i> , like <i>Aviut</i> and desire to receive.
Creator ( <i>Borreh</i> )	This name relates only to the generation of the desire to receive, existence from absence.
Cutting/ Clipping	Separation of the lower <i>Hey</i> from the <i>Kelim</i> that fell to <i>BYA</i> . The whole <i>Tikkun</i> depends on that.
<i>Dadei Behama</i> ( <i>Udders</i> )	Illumination of <i>Malchut</i> without the sweetening of <i>Rachamim</i> . The bottom thirds of <i>NH</i> of <i>Atik</i> , which stand in the world of <i>Beria</i> .
<i>Dadim</i> (Breasts)	The medium between Upper and lower. The Upper One’s attitude towards the lower one, even when it is unworthy of rising to the Upper One.
<i>Dalet</i>	Numeric value: 4
Darkness	<i>Behina Dalet</i> in the will to receive, which does not receive Light because of the force of the <i>Tzimtzum</i> .
Days of Old	<i>Sefirot</i> of <i>Atik</i> , in which there is <i>Malchut</i> of <i>Tzimtzum Aleph</i> , which was concealed from the rest of the <i>Partzufim</i> of <i>Atzilut</i> .

Death	Where there is departure of Light of <i>Atzilut</i> from the <i>Kli</i> , it is considered death. <i>Ohr Hochma</i> is called “Light of life,” Light of <i>Haya</i> , since there is no life to the <i>Kli</i> except in <i>Ohr Hochma</i> .
Death (the place of death)	The place below the <i>Sium</i> of the Upper Light, below the point of <i>Tzimtzum</i> , below the <i>Parsa</i> . The <i>Kelim</i> that fell below the <i>Parsa</i> are called “dead,” since they are separated from the Light of Life.
Death of the <i>Melachim</i> (Kings)	Since they cannot receive <i>Ohr Hochma</i> , they are separated from the line of the Upper Light and are considered that they have fallen into <i>BYA</i> and died, since the Light ends in <i>Atzilut</i> .
Decline	Decline from the degree: in the second <i>Hitpashtut</i> , when <i>Ohr Hochma</i> comes and clothes in the <i>Kli</i> of <i>Keter</i> . It follows that the degree of <i>Keter</i> descended to the degree of <i>Hochma</i> , <i>Hochma</i> to <i>Bina</i> , etc.
Departure from the Upper Light	The closer it is to the place of empty space, the farther it is considered to be from the Upper Light.
Descent to the <i>Klipot</i>	<p><i>ZON</i> rise to <i>AVI</i> to receive new Light, through the <i>MAN</i> that the souls raise to <i>ZON</i>. If the souls corrupt their actions, <i>ZON</i> lose the Light (<i>Mochin</i>). The Light comes to <i>ZON</i> only through the <i>MAN</i> of the souls, which causes the ascent of <i>Kelim</i> from <i>BYA</i>, which are sorted and clothe over the <i>ZON</i>.</p> <p>But when the <i>MAN</i> departs, the Light departs, and <i>ZON</i> return to their place. At that time, the <i>Kelim</i> of <i>NHY de ZA</i> and the bottom nine of <i>Nukva</i> that rose from <i>BYA</i> and clothed <i>ZON</i>, the <i>Klipot</i>.</p>
Desert	(Also: Ruin.) The place of <i>Klipot</i> in this world.
Diminution of the Moon	<i>Malchut</i> ’s state in the world of <i>Atzilut</i> , where she cannot receive Lights due to absence of <i>Tikkunim</i> .
<i>Dormita</i> (Sleep)	When a <i>Partzuf</i> rises to its Superior, as in <i>MAN</i> , all its Lights leave it and it is then considered that the <i>Partzuf</i> remained below with little livelihood. This livelihood is considered sleep.
Drop (as of water)	Intermittent extension of Light, and for brief periods.
Drop of Procreation	<i>Ohr Hesed</i> of <i>Aba</i> , which lowers the lower <i>Hey</i> from the <i>Eynaim</i> .

<i>Dvekut</i> (Adhesion)	Equivalence of form between two spirituals.
Earth (Soil)	<i>Malchut</i> of each degree or of a world.
Emanator ( <i>Maatzil</i> )	Any cause, with respect to its consequence. <i>Malchut de Rosh</i> is considered <i>Maatzil</i> with respect to the <i>Guf</i> , and so is any Superior Degree with respect to its inferior degree.
Embrace of the Left	Dispensing of force from <i>ZA</i> to <i>Malchut</i> , so she can bring down the lower <i>Hey</i> and raise the <i>AHP</i> .
Empty Air ( <i>Avir</i> )	<i>Ohr Hassadim</i> before it clothes the <i>Ohr Hochma</i> .
Ending <i>Malchut</i>	<i>Malchut de Guf</i> .
Equivalence	When there is no distinction between the four degrees of the will to receive.
ET	<i>Malchut</i> is called <i>ET</i> because she comprises all the letters from <i>Aleph</i> to <i>Tav</i> . <sup>35</sup>
Exedras	External rooms, <i>NHY</i> of <i>ZA</i> . When there is illumination of <i>Hochma</i> , there is a desire to disclose it. Disclosure of illumination of <i>Hochma</i> is called “external rooms.”
Existence	Presence of <i>Ohr Hochma</i> is called “existence.” Concealment of <i>Ohr Hochma</i> is called “absence.”
Exit	Change of form. When disparity of form occurs in a part of the <i>Partzuf</i> , it is considered that that part has come out of the <i>Partzuf</i> into a new authority of its own. Yet, this does not inflict any change in the first one.
Exit of Light through the <i>Eynaim</i>	When <i>Malchut</i> rises to <i>NE</i> and a <i>Zivug</i> is made on her, Light is emitted from the <i>Zivug</i> through the <i>NE</i> and not through the <i>Peh</i> .
Extended	Descent of Light by the force of the <i>Aviut</i> —the force of craving in the emanated—is called “extended” or “extension.”
External <i>Kelim</i> ( <i>Kelim de Achoraim</i> )	<i>Kelim</i> below the <i>Chazeh</i> in the <i>Partzuf</i> .
Externality	The purest in the <i>Kli</i> , the <i>Kli</i> for the <i>Ohr Makif</i> .
Face to Face ( <i>PBP Panim be Panim</i> )	When <i>Nukva</i> receives Upper Light from the male’s <i>Panim</i> into her <i>Kelim de Panim</i> .

<sup>35</sup> In Hebrew, the letter combination *Aleph-Tav* is pronounced *ET*. *Aleph* is the first letter of the Hebrew alphabet, and *Tav* is the last.

Facing Downwards	When the Light is dispensed according to the measure of <i>Aviut</i> , to come and clothe in the <i>Aviut</i> .
Facing Upwards	During the <i>Hizdakchut</i> of the <i>Masach</i> . They are called by that name because they turn to a finer <i>Aviut</i> .
Fall	Descent of a degree to a lower one, because it has become like it.
Fall of Organs	The fall of souls into the <i>Klipot</i> . In the <i>Kelim</i> , the fall into the <i>Klipot</i> is called “breaking.”
Fall of Organs of <i>Adam ha Rishon</i>	Prior to the sin, <i>Adam ha Rishon</i> had NRN of <i>Atzilut</i> . After the sin, all the organs of his soul fell, and only Light of <i>Nefesh</i> remained in the <i>Kelim</i> of the 100 <i>Ketarim</i> (plural for <i>Keter</i> ).
Falling	When ZA is worthy, <i>Tevuna</i> rises to <i>Ima</i> , makes a <i>Zivug</i> on <i>Aviut Bet</i> , and gives to ZA. This is called “supporting the fallen,” ZON, since they give them GAR.
Far/Distant	A large measure of disparity of form. Also, diminutive illumination of <i>Ohr Hochma</i> . Near means extensive illumination of <i>Ohr Hochma</i> .
Female ( <i>Nukva</i> )	<i>Malchut</i> of the world of <i>Atzilut</i> is called by that name because she receives Light from ZA through a <i>Nekev</i> (hole) in his <i>Chazeh</i> , where the Light is diminished.
Female Face	<i>Kelim de Panim</i> related to reception of <i>Hochma</i> .
Female Light	Light that the <i>Partzuf</i> receives from its adjacent Superior, and not as bestowal from <i>Ein Sof</i> . It is also called <i>Ohr Nefesh</i> or <i>Ohr Malchut</i> .
Filling	The measure of <i>Aviut</i> in the <i>Masach</i> is called by that name since this is the reason for the filling of the <i>Kli</i> .
Filling of <i>HaVaYaH</i>	<p>The name <i>HaVaYaH</i> is ten <i>Sefirot</i>: Yod—<i>Hochma</i>, First Hey—<i>Bina</i>, Vav—ZA, lower Hey—<i>Malchut</i>. But this name does not indicate the level of the ten <i>Sefirot</i>. The level could be <i>Nefesh</i>, <i>Ruach</i>, <i>Neshama</i>, <i>Haya</i>, or <i>Yechida</i>.</p> <p>The level is determined by its filling. The filling indicates the Light in the ten <i>Sefirot</i> of the <i>HaVaYaH</i>: the level of <i>Nefesh</i> of <i>HaVaYaH</i> is filled with Hey—<i>Gematria BON</i>; the level of <i>Ruach</i> with the filling of Aleph—<i>Gematria MA</i>; the level of <i>Neshama</i> with the filling of Yod, where only Vav is filled with Aleph—<i>Gematria SAG</i>; and the level of <i>Haya</i> is completely filled with Yod, including the Vav of <i>HaVaYaH</i>—<i>Gematria AB</i>.</p>

Filling of Names	Indicates the level of the degree. The punctuation of the letters indicates the source of each particular degree in them, whether it is <i>Hitkalelut</i> with the Upper One, lower one, or itself.
Fillings	<p>A <i>Partzuf</i> is ten empty <i>Sefirot</i>: <i>Keter</i>, <i>Hochma</i>, <i>Bina</i>, <i>ZA</i>, and <i>Malchut</i>. They are marked in the name <i>HaVaYaH</i>: <i>Yod</i> is <i>Hochma</i>, <i>Hey</i> is <i>Bina</i>, <i>Vav</i> is <i>ZA</i>, and <i>Hey</i> is <i>Malchut</i>. In <i>Gematria</i>, <i>Yod-Hey-Vav-Hey</i> = <math>10+5+6+5=26</math> (<i>Chaf-Vav</i>).</p> <p>However, all that does not indicate their level: <i>Nefesh</i>, <i>Ruach</i>, <i>Neshama</i>, <i>Haya</i>, or <i>Yechida</i>. The level is determined by the filling of Light in the ten <i>Sefirot</i>.</p> <p>At the level of <i>Haya</i>, it is filled entirely with <i>Yod</i>, including in the <i>Vav</i> of <i>HaVaYaH</i>. Its <i>Gematria</i> is <i>Ayin-Bet</i> (AB): <i>Yod-Hey-Viv-Hey</i> = <math>(10+6+4) + (5+10) + (6+10+6) + (5+10) = AB = 72</math>.</p> <p>At the level of <i>Neshama</i>, it is filled with <i>Yod</i>, and only the <i>Vav</i> is filled with <i>Aleph</i>. Its <i>Gematria</i> is <i>Samech-Gimel</i> (SAG): <i>Yod-Hey-Vav-Hey</i> = <math>(10+6+4) + (5+10) + (6+1+6) + (5+10) = SAG = 63</math>.</p> <p>At the level of <i>Ruach</i>, it is filled with <i>Hey</i>, and only the <i>Vav</i> is filled with <i>Aleph</i>. Its <i>Gematria</i> is <i>Mem-Hey</i> (MA): <i>Yod-He-Vav-He</i> = <math>(10+6+4) + (5+1) + (6+1+6) + (5+1) = MA = 45</math>.</p> <p>At the level of <i>Nefesh</i>, it is filled with <i>Hey</i>, and only the <i>Vav</i> is without filling. Its <i>Gematria</i> is <i>Bet-Nun</i> (BON): <i>Yod-Heh-Vv-Heh</i> = <math>(10+6+4) + (5+5) + (6+6) + (5+5) = BON = 52</math>.</p>
Firmament ( <i>Rakia</i> )	<i>Yesod de ZA</i> is called by that name because it is the <i>Sium</i> of <i>ZA</i> —Upper Water—and the beginning of <i>Nukva</i> —lower water.
First <i>Ibur</i>	<i>Zivug</i> for the mere existence of the <i>Partzuf</i> .
Force of the <i>Klipa</i>	Clothes of Lights depart their <i>Kelim</i> due to a mixture of evil in them, and fall to the <i>Klipot</i> with the residue of Light. This adds strength to the <i>Klipa</i> .
Form	The four <i>Behinot Aviut</i> in <i>Malchut</i> , called <i>Hochma</i> , <i>Bina</i> , <i>ZA</i> , and <i>Malchut</i> are called “four forms.”
Four Forms	The <i>Aviut</i> or desire in the creature is considered its substance. The four <i>Behinot</i> in the <i>Aviut</i> are called “four forms.”



Four Rudiments	<i>Dalet Behinot</i> in the <i>Aviut</i> of <i>Kli Malchut</i>
From Above Downwards	Light that extends from pure to coarse, called <i>Ohr Yashar</i> . Also, from <i>Behina Aleph</i> through <i>Behina Dalet</i> . <i>Behina Dalet</i> remained without Light, hence she is considered the lowest. <i>Behina Aleph</i> is Above them all since her desire is the smallest.
From Below Upwards	Light that extends from coarse to pure, called <i>Ohr Hozer</i> .
Full	When there is no deficiency and nothing to add to its completeness.
<i>Gadlut</i> (Greatness/ Adulthood/ Maturity)	<i>Ohr Hochma</i> in the degree.
<i>Galgalta</i>	<i>Partzuf Keter</i> , the <i>Kli</i> that clothes the Light of <i>Yechida</i> .
GAR	Lights of <i>Rosh</i> that preceded the <i>Kelim</i> , which are the <i>Sefirot KHB</i> , called <i>Rosh</i> of the <i>Partzuf</i> .
GAR of the <i>Guf</i>	HGT
Garden of Eden	<i>Malchut de Atzilut</i> . Eden is <i>Hochma</i> , and Garden is <i>Malchut</i> . The whole of the world of <i>Atzilut</i> is <i>Hochma</i> . This is why <i>Malchut de Atzilut</i> is called “Garden of Eden.”
<i>Gidin</i> (Tendons)	<i>Kli</i> of <i>Bina</i> in ten <i>Sefirot</i> whose level is equal.
<i>Gimel</i>	Numeric value: 3
Giving Lights	From <i>Sefira</i> to <i>Sefira</i> , through <i>Hizdakchut</i> of the <i>Masach</i> , all the Lights come to <i>Keter</i> . When <i>Behina Gimel de Keter</i> purifies into <i>Behina Bet</i> , she gives Lights to <i>Hochma</i> . When <i>Aviut Hochma</i> purifies from <i>Behina Bet</i> to <i>Behina Aleph</i> , she gives Lights to the <i>Kli</i> of <i>Bina</i> , etc.
Great/Adult/ Mature	Disclosure of <i>Ohr Hochma</i> . Absence of <i>Ohr Hochma</i> makes a <i>Partzuf</i> small.
Grip/Hold	As a branch wishes to suck through its grip, the <i>Klipa</i> grips to a place devoid of <i>Kedusha</i> . The lack is the hose through which it sucks strength and livelihood according to the measure of deficiency of <i>Kedusha</i> .
<i>Guf</i> (Body)	The real vessels of reception in each degree, which expand by the force of the <i>Ohr Hozer</i> in the <i>Masach</i> from it downwards. This is where the reception of Lights occurs in actual fact.

Hair (Se'arot)	Lights that the <i>Moach</i> cannot tolerate due to absence of <i>Tikkunim</i> . For this reason, they exit on <i>Galgalta</i> . They are also called <i>Motrey</i> (Surplus) <i>Mocha</i> (surplus of <i>Mocha</i> ).
<i>Hakaa</i> (Striking/ Beating)	The encounter between the Upper Light and the <i>Masach</i> is comparable to the encounter of two hard objects, where one wishes to breach the bounds of the other, and the other resists and does not let the first enter.
<i>HaVaYaH</i> - ADNY	<i>Zivug Panim be Panim</i> of ZA and <i>Nukva</i> implied in the anagram YADONEHY. Yod of <i>HaVaYaH</i> , which is ZA, at the start of the anagram, implying the <i>Hochma</i> in ZA. Yod of ADNY, at the end of the anagram, implies the <i>Hochma</i> in <i>Nukva</i> .
<i>Haya</i>	<i>Ohr Hochma</i>
Head to Foxes	The <i>Rosh</i> of the lower degree. It is also a tail to lions—the <i>Sium</i> (end) of the Superior degree.
Hearing	The Light of <i>Bina de Rosh</i> .
Heart	<i>Kli</i> for the Light of <i>Ruach</i> ; stands at HGT.
<i>Het</i>	Numeric value: 8
<i>Hevel</i>	<i>Ohr Hozer</i> that rises from the <i>Masach</i> upwards.
<i>Hey</i>	Numeric value: 5
<i>Histaklut</i> (Looking)	<i>Hitpashtut</i> of Light from <i>Ein Sof</i> to the <i>Masach</i> . A Light that comes from <i>Ein Sof</i> is always <i>Ohr Hochma</i> , or <i>Ohr Eynaim</i> , or vision, or <i>Histaklut</i> .
<i>Histaklut Aleph</i> (First Looking)	<i>Hitpashtut</i> of Light from <i>Ein Sof</i> to the <i>Masach</i> . A Light that comes from <i>Ein Sof</i> is always <i>Ohr Hochma</i> , or <i>Ohr Eynaim</i> , or vision, or <i>Histaklut</i> .
<i>Histaklut Bet</i> (second looking)	<i>Hitpashtut</i> of Light of <i>Ein Sof</i> to the <i>Masach</i> that rises from <i>Tabur</i> to <i>Peh</i> and makes <i>Zivugim</i> along its way, generating <i>Partzufim</i> of <i>Nekudot</i> .
<i>Hitpashtut</i> (Expansion)	Light that is emitted from the Emanator and comes to the emanated through the extension of the emanated being's will to receive, which extends the <i>Hitpashtut</i> to itself according to the measure of its craving for the Light.
<i>Hitpashtut Aleph</i> (First Expansion)	Lights of <i>Taamim</i>

<i>Hitpashtut Bet</i> (Second Extension)	The second entrance of Lights after the <i>Hizdakchut</i> of the <i>Masach</i> . Then there are already <i>Kelim</i> , according to the rule, “the expansion of the Light and its departure makes the <i>Kli</i> fit for its task.”
<i>Hochma</i>	The Light of <i>Atzmuto</i> of the emanated. Also, knowing the purposeful result of all the details in reality.
<i>Hochma</i> of the Thirty-Two Paths	<i>Ohr Hochma</i> that <i>Bina</i> receives for ZON, including <i>Bina</i> ’s twenty-two <i>Otiot</i> , and the ten <i>Sefirot</i> for ZON in <i>Bina</i> .
<i>Holam</i>	The Lights above the <i>Otiot</i> .
Hose/Conduit ( <i>Tzinor</i> )	<i>Kelim de Yosher</i> are called by that name because they extend and limit the Light within their boundaries.
<i>Hotem</i> (Nose)	<i>Sefira ZA de Rosh</i> .
House ( <i>Bayit</i> )	Or <i>Heichal</i> (hall)— <i>Behinat Malchut</i> that was separated from the inner <i>Kelim</i> and became a <i>Kli</i> for the <i>Ohr Makif</i> .
<i>Hurva</i> (Ruin)	The place of the <i>Klipot</i> in this world (deserts, too).
<i>Ibur</i>	<i>Zivug</i> of <i>Katnut</i>
<i>Idrin</i>	Internal rooms, HGT of ZA, filled with <i>Ohr Hassadim</i> , not disclosing illumination of <i>Hochma</i> . This is why they are called “inner.”
Image ( <i>Demut</i> )	<i>Tzelem</i> (also image) means clothes of <i>Mochin</i> of ZA, and <i>Demut</i> means clothes of <i>Mochin</i> of <i>Nukva</i> . The <i>Otiot Yod, Hey, Vav</i> of the Name <i>HaVaYaH</i> are <i>Tzelem</i> , and the last <i>Hey</i> of <i>HaVaYaH</i> is the <i>Demut</i> .
Impure Blood	Also known as “birth-blood.”
In the Future	Lights of Upper <i>Bina</i> are called by that name since they are set in ZA for the future. The Lights of <i>Tvuna</i> enter ZON permanently, and are therefore called “the next world.”
Internal ( <i>Pnimi</i> )	<i>Partzufim Ibur, Yenika</i> , and <i>Mochin</i> clothed in a way that the bigger one is also more internal.
Internal <i>Zivug</i> of <i>Atzilut</i>	The inner <i>Kelim</i> of <i>Atzilut</i> are <i>KHB</i> , called <i>Mocha, Atzamot, Gidin</i> , with Lights of <i>NRN</i> . The Lights <i>Haya</i> and <i>Yechida</i> clothe into the Light of <i>Neshama</i> . The <i>Kelim ZA</i> and <i>Malchut</i> were separated from the <i>Partzuf</i> , hence they are called <i>Bassar</i> and <i>Or</i> . These are not real, complete <i>Kelim</i> , but only surround the <i>Kelim</i> of the <i>Guf</i> from without. They receive

	<p>their Lights—<i>Ruach</i> and <i>Nefesh</i>—from the inner <i>Kelim</i>.</p> <p>For this reason, there are Lights <i>Ruach-Nefesh</i> in the inner <i>Kelim</i>, and Lights <i>Ruach-Nefesh</i> in the outer <i>Kelim</i>. Souls of people are born from the <i>Zivug</i> of the inner <i>Kelim</i>, and the souls of angels are born from the <i>Zivug</i> of the outer <i>Kelim</i>. Hence, souls of people are considered the internality of the worlds, as they emerge on the inner <i>Kelim</i> of the <i>Partzuf</i>, and angels are considered the externality of the worlds, since they emerge from the outer <i>Kelim</i> of the <i>Partzuf</i>.</p>
Internality	The <i>Aviut</i> in the <i>Masach</i> is called by that name because this is the place for giving of abundance.
Jerusalem	The external <i>Yesod</i> of <i>Malchut</i> .
<i>Kamatz</i> (punctuation mark)	<i>Kmitza</i> (condensing) of Lights. This indicates the ten <i>Sefirot de Rosh</i> , which are condensed in the <i>Kelim de Guf</i> prior to their clothing. The <i>Hitpashtut</i> of Lights in the <i>Guf</i> is called <i>Patach</i> (opened), since it opens an entrance to the Light.
<i>Katnut</i> (Smallness)	The two <i>Partzufim Ibur</i> and <i>Yenika</i> in each <i>Partzuf</i> are called by that name since they lack <i>Rosh</i> or <i>Mochin</i> .
<i>Kelim de Achoraim</i> (External <i>Kelim</i> )	<i>Kelim</i> below the <i>Chazeh</i> in the <i>Partzuf</i> .
<i>Kelim de Panim</i>	<i>Kelim</i> Above the <i>Chazeh</i> in the <i>Partzuf</i> .
<i>Keter</i>	Placement of the root on the degree. It comes from the word <i>Machtir</i> , meaning “encircles,” as it is purer than any degree and hence surrounds the <i>Partzuf</i> from Above.
<i>Kisse Din</i> (Throne of judgment)	<i>Malchut</i> of <i>Mochin de Ima</i> , which clothes in <i>Malchut</i> of the world of <i>Beria</i> . It is called <i>Techelet</i> (azure) and <i>Sandalfon</i> .
<i>Kisse Rachamim</i> (Throne of Mercy)	The Upper nine of <i>Mochin de Ima</i> .
Kissing ( <i>Neshikin</i> )	<i>Zivug</i> of two internal <i>Partzufim ZA</i> and <i>Nukva</i> , also called “ <i>Zivug</i> of voice and speech.”
<i>Kista de Hayuta</i> (Cista (Chest) of Life-Force)	A <i>Reshimo</i> of past Light. This is what remains in the <i>Partzuf</i> in its place, as it rises to the Upper One for <i>MAN</i> , and has “departure of <i>Mochin</i> .”

<i>Kli</i>	The will to receive in the emanated being.
<i>Kli</i> for <i>Ohr Makif</i>	The outer, purer half of the wall in the <i>Kli</i> . The inner, coarser half of the wall in the <i>Kli</i> , serves as a <i>Kli</i> for the <i>Ohr Pnimi</i> .
<i>Kli</i> for <i>Ohr Pnimi</i>	The inner, coarser half of the wall in the <i>Kli</i> . The <i>Kli</i> for the <i>Ohr Makif</i> is the outer, purer half of the <i>Kli</i> .
<i>Kli Malchut</i>	<i>Behina Dalet</i> of the <i>Ohr Yashar</i> , on which there was the <i>Tzimtzum Aleph</i> so as to not receive Light.
<i>Kli</i> that Raises MAN	AHP of the Upper One during <i>Gadlut</i> .
<i>Klipat Noga</i> (The <i>Noga</i> Shell)	<i>Nitzotzin</i> that contain a mixture of good and bad. When <i>Noga</i> receives Light in her good part, she gives of the Light to her bad part, too.
<i>Klipot</i> (Shells)	A contradicting desire to the Upper Light, which is only about bestowal, meaning a desire to only receive. Hence, they are separated from the Life of Lives and are considered “dead.”
<i>Kof</i>	Numeric value: 100
<i>Lamed</i>	Numeric value: 30
<i>Lamed-Bet</i> (32) Gods of the Act of Creation	Thirty-two paths of <i>Hochma</i> , which come from <i>Bina</i> , called <i>Elokim</i> (God). It sorts <i>Reish-Peh-Het</i> (288) out of the <i>Shin-Chaf</i> (320) <i>Nitzotzin</i> , which are the Upper nine, leaving <i>Malchut</i> below, as waste.
Land of Edom ( <i>Eretz Edom</i> )	<i>Malchut</i> included in <i>Bina</i> is called <i>Bina</i> , “the land of Edom.”
Land of Israel ( <i>Eretz Ysrael</i> )	<i>Yetzira</i> of this world
Length	The distance between two edges of a degree, from the purest <i>Behina</i> (Highest) to the coarsest (lowest).
Light of <i>Atzilut</i>	<i>Ohr Hochma</i>
Light of <i>Beria</i>	<i>Ohr Hassadim</i> , without <i>Ohr Hochma</i>
Light of <i>Malchut</i>	Light that the <i>Partzuf</i> receives from its adjacent Superior, and not as bestowal from <i>Ein Sof</i> . It is also called <i>Ohr Nefesh</i> or “Female Light.”
Light of <i>Reshimo</i>	What remains after the departure of the Light from the <i>Kli</i> .
Light that is limited in the <i>Kli</i> .	When the Light is gripped and dependent upon the measure of <i>Aviut</i> in the <i>Kli</i> , so it cannot expand there more, or less, than the measure of <i>Aviut</i> in the <i>Kli</i> .

Line ( <i>Kav</i> )	<p>Indicating a distinction of “from Above downwards,” which did not exist previously, as well as that its illumination is much smaller than the previous value.</p> <p>Also, ten <i>Sefirot de Yosher</i> are called <i>Tzinor</i> (hose), from the perspective of the <i>Kelim</i>, and <i>Kav</i>, from the perspective of the Lights.</p>
Live/Animate	<i>Yesod</i> , because it elevates nine <i>Sefirot</i> of <i>Ohr Hozer</i> and receives nine <i>Sefirot</i> of <i>Ohr Yashar</i> in them.
Liver	In internal <i>Kli</i> with the Light of <i>Nefesh</i> .
Long	Abundance of <i>Hochma</i> . Short—scarcity of <i>Hochma</i> . Wide—abundance of <i>Hassadim</i> ; Narrow—scarcity of <i>Hassadim</i> .
Looking in the Face	Bestowing <i>Ohr Hochma</i> .
Lower Eden	<i>Yesod</i> of the world of <i>Assiya</i>
Lower Garden of Eden	<i>Yesod de Malchut</i> in the world of <i>Assiya</i> .
Lower <i>Hochma</i>	<i>Hochma</i> in <i>Nukva</i> .
Lower <i>Ima</i>	<i>Malchut de Atzilut</i>
Lower Land	<i>Malchut</i>
Luck ( <i>Mazal</i> )	<i>Yesod</i> . It is called <i>Mazal</i> because it gives off <i>Ohr Hochma</i> intermittently, like drops.
MA	<i>HaVaYaH</i> filled with <i>Alephs</i> : <i>Yod-He-Vav-He</i> . All the levels that emerge in <i>Atzilut</i> emerge at the level of MA. <i>Atzilut</i> is considered the new MA with respect to the Lights—the <i>Nitzotzin</i> and the <i>Kelim</i> of <i>Nekudim</i> that connect to it. They are considered older than it, since they had already been used in the previous <i>Partzuf</i> of <i>Nekudim</i> .
<i>Malchut</i>	The last <i>Behina</i> . It is called by that name because assertive and firm guidance extends from her, in complete governance.
<i>Malchut</i> Has No Light	The <i>Masach</i> is purified and only <i>Aviut Shores</i> remains, insufficient for a <i>Zivug</i> . Hence, she can receive only from the <i>Zivug</i> made in ZA.
Male ( <i>Zachar</i> )	A <i>Partzuf</i> that receives Lights from its Superior in completeness, as they were in the Upper One.
Male Face	Bestowal of <i>Hochma</i> .

MAN	<p>What causes the <i>Zivug</i>.</p> <p>Also, the GE of the lower one were attached in the same degree with the AHP of the Upper One, which were fallen in them in the state of <i>Katnut</i>. Hence, as a result of the <i>Dvekut</i> during the time of <i>Katnut</i>, when the Upper One came by <i>Gadlut</i>, because its AHP rose and became a new <i>NHY</i>, within its AHP are the GE of the lower one. Like the <i>Masach</i> and <i>Reshimot de AB</i>, included in <i>Rosh de Galgalta</i> and generating <i>AB</i>, this is what happened in <i>Tzimtzum Bet</i>, through the <i>Ibur</i>, except the <i>Zivug</i> is on <i>Yesod</i>.</p>
MANTZEPACH	<p><i>Behinot Masach</i> and <i>Aviut</i> of the <i>Partzuf</i> that remained in it from the time of its <i>Katnut</i>. <i>MAN</i> of the lower one are attached to the AHP of <i>Partzuf Nukva</i>, in the <i>MAN</i> of <i>Nukva</i> herself, which remained for her from her <i>Ibur</i>. From the <i>Masach</i> of her <i>Ibur</i>, the lower one receives the level of <i>Ibur</i>. Hence, <i>MAN</i> of the <i>Ibur</i> was included in the <i>MANTZEPACH</i> of <i>Nukva</i>, as she raises them to <i>ZA</i>. At that time, an <i>Ibur</i> was made on his <i>MAN</i>, and he receives his level.</p>
Masach	<p>The force of <i>Tzimtzum</i> awakened in the emanated toward the Upper Light, stopping it from descending into <i>Behina Dalet</i>. Thus, the minute it reaches and touches <i>Behina Dalet</i>, that force immediately awakens, strikes it, and repels it. And this force is called <i>Masach</i>.</p>
Mating Malchut	<p><i>Malchut de Rosh</i>.</p>
Mayin Nukvin	<p>As <i>Nekudot de SAG</i> expanded below the <i>Tabur</i>, two <i>Reshimot</i> were joined—of the first five of <i>SAG</i>, and of the lower <i>Hey</i> of <i>Galgalta</i>. The <i>Masach</i> is an inclusion of two females: <i>Bina</i> and <i>Malchut</i>. This is why the <i>Masach</i> is called <i>Mayin Nukvin</i>, as from here onwards there are always two females included in each of its <i>Zivugim</i>.</p>
Mazla (Aramaic: luck)	<p><i>Se'arot Dikna</i> are called by that name because their Lights drip like drops until they join the great Lights in the worlds.</p>
Me (Ani)	<p>When <i>Malchut</i> is revealed, she is called “I” or “Me.” When she is concealed, she is called “He” or “Him.”</p>
Mem	<p>Numeric value: 40</p>
Metzach	<p><i>Bina de Keter</i>.</p>



Metzach of the Desire	During the <i>Zivug</i> of <i>Gadlut</i> , when <i>Ohr Hochma</i> shines through the Light of AB-SAG, the <i>Se'arot</i> depart and the time of good will appears.
MI	<i>Bina</i>
Middle Point	<i>Behina Dalet</i> in <i>Ein Sof</i> is called by that name because it is in unity with the Light of <i>Ein Sof</i> .
Middle/Medium	Connecting and deciding between two remote edges
Milk	Lights of <i>Hassadim</i> , which <i>Bina</i> gives to ZA after its birth. These Lights return to being <i>Hochma</i> , and this is called “milk that becomes blood.”
Mochin	Lights of GAR or Lights of <i>Rosh</i> .
Mochin de Gadlut	The <i>Mochin</i> that ZA receives through its ascent to MAN after nine years. It is called <i>Ibur Gimel</i> , as well as “ <i>Mochin</i> of procreation,” since ZON make a <i>Zivug Panim be Panim</i> and can procreate souls.
Mochin de Holooda (procreation)	The <i>Mochin</i> that ZA receives through its ascent to MAN after nine years. At that time, ZON make a <i>Zivug Panim be Panim</i> and can procreate souls. It is also called <i>Mochin de Gadlut</i> and <i>Ibur Gimel</i> .  Also, it is Light of <i>Haya</i> that ZA receives from AVI at the level of AB. Through these <i>Mochin</i> , ZA begets the GAR of the souls.
Months of Conception ( <i>Ibur</i> )	(Also: the time of conception). Time and space are initiations of form. A <i>Partzuf</i> is completed through many <i>Zivugim</i> and Lights, which are seven, nine, or twelve months, according to the number of Lights that join the completion.
Moshe and Israel	GAR de ZA.
Motion	Any regeneration of form from a previous form.
Motrey (Surplus) Mocha	Lights that the <i>Moach</i> cannot tolerate due to absence of <i>Tikkunim</i> . Hence, they exit on <i>Galgalta</i> . They are also called <i>Se'arot</i> (hair).
Muteness-Speech	Ten <i>Sefirot</i> of Light that traverse from <i>Malchut de Rosh</i> , called <i>Peh</i> , into the <i>Toch</i> . The inner <i>Partzuf</i> of <i>Nukva</i> is called “Speech.” If it departs and she remains with only the outer <i>Partzuf</i> , it is then considered “muteness,” since the inner <i>Partzuf</i> is GAR and the outer is VAK.

Name	A description of how the Light, which is implied in a name, is attained. The name of each degree describes the manners of attainment in that degree.
Narrow	Scarcity of <i>Hassadim</i> . Wide—abundance of <i>Hassadim</i> . Scarcity of <i>Hochma</i> is called “short” and abundance of <i>Hochma</i> is called “long.”
Near	Proximity of form to one’s friend.
<i>Nefesh</i>	Light that the <i>Partzuf</i> receives from its adjacent Superior and not as bestowal from <i>Ein Sof</i> . It is also called “female Light.”
<i>Nehiro</i>	<i>Ohr Yashar</i>
<i>Nehiro Dakik</i>	Fine and small illumination, which revives the <i>Klipot</i> .
<i>Nekuda</i>	<i>Malchut</i> in which there is no <i>Zivug</i> , and which does not raise <i>Ohr Hozer</i> , remains dark, without Light, because of the <i>Tzimtzum</i> made in the middle point.
<i>Nekudot</i>	Four levels that emerge on the <i>Zivug</i> in the <i>Masach</i> during its <i>Hizdakchut</i> . Lights of <i>Tabur</i> — <i>Nekudot</i> Above the <i>Otiot</i> — <i>Holam</i> . Lights of <i>Yesod</i> — <i>Nekudot</i> inside the <i>Otiot</i> — <i>Melaform</i> . Light of <i>Sium Raglaim</i> — <i>Nekudot</i> below the <i>Otiot</i> .
<i>Neshama</i>	Light that clothes in the <i>Kli</i> of <i>Bina</i> is called <i>Neshima</i> (breathing), from the word <i>Linshom</i> (to breath), because <i>ZA</i> receives the Light of the spirit of life from <i>Bina</i> by rising and falling, as in breathing.
<i>Nesira</i> (Sawing Off)	Separation of <i>Nukva</i> from <i>ZA</i> .
New Light	Any Light emerging from the correction of the <i>Kelim</i> in the world of <i>Atzilut</i> .
New Souls	1) Completely new, extending from <i>Hochma de Ohr Yashar</i> . These do not come into the world of <i>Tikkun</i> . 2) Regeneration of souls, which come from <i>Hochma</i> of the thirty-two paths, from <i>Bina</i> included in <i>Hochma</i> . However, they are new with respect to <i>ZON</i> , since they come from the new <i>MA</i> (and only souls of <i>BON</i> are old).  In them, too, there are two <i>Behinot</i> : 1) New souls of <i>Panim be Panim</i> , applied during the Temple, when <i>ZA</i> was permanently at the level of <i>AB</i> , and <i>Beria</i> , considered the souls, was in <i>Atzilut</i> . For this reason, the souls, too, were in the world of <i>Atzilut</i> , and were regarded as <i>Panim be Panim</i> . 2) After the

	ruin, when <i>Beria</i> descended to its place under the <i>Parsa</i> , and does not have Light of <i>Atzilut</i> , but <i>Achor be Achor</i> . Hence, with respect to <i>Achor be Achor</i> , these souls are considered new.
Next World	Lights of <i>Tevuna</i> , which come in ZON permanently. In the future—Lights of Upper <i>Bina</i> . They are called by that name since they are set in ZA for the future.
<i>Nikvey</i> (Holes of) <i>Awzen</i> , <i>Hotem</i> , <i>Eynaim</i>	In <i>Tzimtzum Bet</i> , <i>Malchut</i> rose to the <i>Sefira Hochma</i> in each <i>Sefira</i> , and made holes in the <i>Hotem</i> , <i>Awzen</i> , and <i>Eynaim</i> . Prior to <i>Malchut</i> 's ascent, there was only one hole in each <i>Sefira</i> , in the <i>Peh</i> .
<i>Nikvey Eynaim</i>	<i>Behina Aleph</i> in the <i>Rosh</i> , since <i>Hochma</i> is called <i>Eynaim</i> , and by the force of the ascent of the lower <i>Hey</i> to the <i>Eynaim</i> , a <i>Nukva</i> was made in <i>Hochma</i> , too.
<i>Nitzotzin</i>	The <i>Reshimot</i> that remained of the Lights of <i>Nekudim</i> after their departure from the broken <i>Kelim</i> . There are two kinds of Lights in them: 1) <i>Ohr Yashar</i> , pure, called "Lights," which remained in <i>Atzilut</i> , and 2) <i>Ohr Hozer</i> , coarse, called <i>Nitzotzin</i> , which descended to <i>BYA</i> with the <i>Kelim</i> .
Nourishments	These must be from a Higher Degree, since they provide strength to permanently rise and clothe the Upper One.
NRNHY	The <i>Kelim</i> of the ten <i>Sefirot</i> are called KHB ZON. The Lights of the ten <i>Sefirot</i> are called <i>Nefesh</i> , <i>Ruach</i> , <i>Neshama</i> , <i>Haya</i> , <i>Yechida</i> . The <i>Kelim</i> are regarded as being from Above downwards, and the Lights—from below Upwards, in order of growth.
<i>Nukva</i>	The height of its growth: in the future, she will be <i>Panim be Panim</i> with ZA, in one <i>Keter</i> . Its greatest diminution—a point under <i>Yesod de ZA</i> .
<i>Nun</i>	Numeric value: 50
<i>Ohr</i> (Light)	Everything received in <i>Behina Dalet</i> ; includes everything but the will to receive.
<i>Ohr Eynaim</i>	Light that emerges on the <i>Masach</i> in NE in <i>Behinat Aviut Aleph</i> .  Also, <i>Hitpashtut</i> Light from <i>Ein Sof</i> to the <i>Masach</i> . A Light that comes from <i>Ein Sof</i> is always <i>Ohr Hochma</i> , <i>Ohr Eynaim</i> , vision, or <i>Histaklut</i> .

<i>Ohr Hochma</i>	Light that extends from the Creator to the creature, the entirety and the sustenance of the emanated being.
<i>Ohr Hozer</i> (Reflected Light)	Light that was not received in <i>Behina Dalet</i> and was repelled by the <i>Masach</i> . After <i>Tzimtzum Aleph</i> , it serves as a vessel of reception in all the <i>Partzufim</i> , instead of <i>Behina Dalet</i> . Also, Light that extends from coarse to pure, called “from below Upwards.”
<i>Ohr Makif</i>	Any Light that is repelled from reception in the <i>Sof</i> of the <i>Partzuf</i> , due to the weakness of the <i>Masach</i> . Surrounds the <i>Partzuf</i> and pressures the <i>Masach</i> in order to be clothed within it in the future.
<i>Ohr Nefesh</i>	Light that the <i>Partzuf</i> receives from its adjacent Superior, and not as bestowal from <i>Ein Sof</i> . It is also called “Female Light” or <i>Ohr Malchut</i> .
<i>Ohr Panim</i>	<i>Ohr Hochma</i>
<i>Ohr Pnimi</i> (Inner Light)	Light clothed in a <i>Kli</i> .
<i>Ohr Yashar</i>	Light that extends from <i>Ein Sof</i> to the <i>Partzufim</i> . It does not affect the <i>Igulim</i> (circles), but only the <i>Sefirot</i> of <i>Yosher</i> (directness), according to the desire to receive in them: the Giver gives to a coarser desire, to <i>Behina Dalet</i> . Also, Light that extends from pure to coarse, called “from Above downwards.”
Old Light	Light that remained in the world of <i>Nekudim</i> after the breaking of the vessels.
One	Upper Light that spreads from <i>Atzmuto</i> , from Above downwards, without any change in form.
Opening of the Eyes	Illumination of <i>Hochma</i> .
Organs	<i>Sefirot de Guf</i> .
Origin of the Lights	<i>Malchut de Rosh</i> is called by that name since it creates <i>Ohr Hozer</i> , which clothes the Light and brings it into the <i>Guf</i> .
Origin of the Soul	The will to receive that was imprinted in the souls, which separates them from the Upper Light. The transition between the world of <i>Atzilut</i> and the world of <i>Beria</i> .

Oscillating	VAK is called by that name because until the <i>Partzuf</i> achieves GAR, it oscillates between <i>Din</i> and <i>Rachamim</i> .
Other Gods	The grip of the <i>Klipot</i> on the <i>Achoraim de Nukva</i> , since she is not entirely sorted prior to <i>Gmar Tikkun</i> .
Otiot (Letters)	<i>Kelim</i>
Outskirts of the City	The first six <i>Sefirot</i> of the world of <i>Beria</i> , protruding from the world of <i>Atzilut</i> downwards.
<i>Panim</i>	The place in the <i>Kli</i> that is intended to receive or to bestow.
<i>Parsa</i>	A boundary that divides the <i>Partzuf</i> into vessels of bestowal and vessels of reception.
Partitions	The <i>Guf</i> of the <i>Partzuf</i> .
<i>Partzuf</i>	Ten <i>Sefirot</i> , one below the other, which come through <i>Malchut's</i> ascension to the Emanator.
<i>Patach</i> (punctuation mark)	<i>Hitpashtut</i> of Lights in the <i>Guf</i> is called by that name because it opens an entrance for the Light. <i>Kamatx</i> is <i>Kemitza</i> (condensing) of Lights, indicating the ten <i>Sefirot de Rosh</i> , which are condensed prior to their clothing in the <i>Kelim de Guf</i> .
Patriarchs ( <i>Avot</i> )	The <i>Sefirot HGT</i> with respect to the <i>Sefirot NHY</i> , which are their offspring.
<i>Peh</i>	<i>Malchut de Rosh</i> .
<i>Peh</i>	Numeric value: 80
Permanent <i>Zivug</i>	<i>Zivug</i> of <i>AVI</i> in their place.
Place	The will to receive in the emanated. Also, time, space, and motion are all one issue.
Place of <i>BYA</i>	Prepared during <i>Tzimtzum Bet</i> .
Place of Conception	The bottom third of the <i>Sefira Tifferet de AVI</i> , while they are one <i>Partzuf</i> with <i>YESHSUT</i> .
Place of Darkness	The <i>Sefira Malchut</i> , which ends the <i>Partzuf</i> due to the force of <i>Tzimtzum</i> in her, makes darkness from her outwards.
Place of Settlement	As the place of the worlds <i>BYA</i> is divided into <i>GE de BYA</i> , the place of <i>Kedusha</i> , and the fourteen <i>Sefirot</i> of <i>Mador ha Klipot</i> , this world is divided into a place of settlement, which includes <i>BYA</i> —the place of the Temple, <i>Eretz Ysrael</i> , and abroad—and the place of ruin, which are the deserts, in which people do not settle.

Place where the <i>Klipot</i> Grip	A place of deficiency in <i>Kedusha</i> (Holiness).
Preparation to Receive	When there is a <i>Masach</i> in the <i>Partzuf</i> in the right measure for <i>Zivug</i> and extension of Light.
Primordial <i>Hochma</i>	<i>Hochma</i> in AA, which does not shine in <i>Atzilut</i> . Rather, only <i>Hochma</i> of the thirty-two paths shines.
Proliferation of Light	Many <i>Reshimot</i> that were not regenerated in a <i>Zivug</i> , and hence, demand their correction and rise to MAN for a new <i>Zivug</i> .
Protruding	Illumination of <i>Hochma</i> .
Punctuation of <i>Otiot</i> (Letters)	Indicates the source of each degree within them, whether it is from <i>Hitkalelut</i> with the Upper One, with the lower one, or with herself. The filling of the names indicates the level of the degree.
Quality of the place	The quantity of the place is the number of degrees that exist in that place. The quality of the place is the importance of the degree present in the place.
Quantity of the Place	Quantity of the place is the number of degrees in that place. The quality of the place is the importance of the degree in that place.
Rachel	<i>Nukva de ZA</i> , from his <i>Chazeh</i> down.
RADLA	Ten <i>Sefirot</i> of <i>Rosh de Atik</i> are called <i>Reisha de Lo Etyada</i> (RADLA) because they use <i>Malchut de Tzimtzum Aleph</i> .
Regeneration of Souls	Bestowal of <i>Ohr Hochma</i> to the souls, as they had had during the <i>Gadlut</i> of the world of <i>Nekudim</i> , and which was removed by the shattering. It is also as they had had the second time, prior to the sin of <i>Adam ha Rishon</i> and the second departure through the falling of the organs of the soul.
<i>Reish</i>	Numeric value: 200
Removal/ Distancing	A <i>Tikkun</i> in which the <i>Kli</i> distances itself from receiving <i>Ohr Hochma</i> and instead chooses <i>Ohr Hassadim</i> .
<i>Reshimo</i>	What the Light leaves after its departure. This is the nucleus and the root of the birth of another <i>Partzuf</i> off it.
Residue/ Remainder ( <i>She'er</i> )	A <i>Zivug</i> to revive the worlds.

Return to the Emanator	Departure of Light in the <i>Hizdakchut</i> of the <i>Masach</i> to <i>Malchut de Rosh</i> , the Emanator of the ten <i>Sefirot de Guf</i> .
Revival of the Dead	Return from <i>BYA</i> to the world of <i>Atzilut</i> is given that name because exit from the world of <i>Atzilut</i> is called “death.”
Rib	<i>Nukva</i> ’s name when she is attached <i>Achor be Achor</i> to the <i>Achoraim</i> of <i>Chazeh de ZA</i> , since she is attached to its <i>Guf</i> , and they serve one <i>Keter</i> .
Roof	<i>Keter</i> in each degree.
Rosh (Head)	The part in the emanated that is the most equal to the form of the <i>Shoresh</i> . It is also the ten <i>Sefirot</i> of the Upper Light that expand to the <i>Masach</i> in <i>Malchut</i> , to raise <i>Ohr Hozer</i> .  It is called by that name because they precede the <i>Masach</i> and the <i>Ohr Hozer</i> . Also, it is ten <i>Sefirot de Ohr Yashar</i> that clothe in the ten <i>Sefirot de Ohr Hozer</i> .
Round	When there is no distinction of Above and below between the four <i>Behinot</i> in the desire. For this reason, the four <i>Behinot</i> are called “four round <i>Igulim</i> (circles)” one inside the other, as there is no Above and below among them.
<i>Ruach</i>	<i>Ohr Hassadim</i> . It is a Light that clothes in <i>Kli de ZA</i> , since its conduct is to rise to <i>Bina</i> to suck Light from her and to descend in order to give it to <i>Malchut</i> .
Said to His world, “Enough! Spread no further.”	<i>Malchut</i> , which ends the <i>Hitpashtut</i> of Upper Light in the <i>Chazeh</i> of the world of <i>Yetzira</i> , places this boundary there.
<i>Samech</i>	Numeric value: 60
Seal ( <i>Hotam</i> )	<i>Ohr Hozer</i> that rises from the <i>Masach</i> upwards, clothing the ten <i>Sefirot de Rosh</i> . <i>Nechtam</i> (imprint)—the same ten <i>Sefirot</i> as they go from the <i>Rosh</i> to the <i>Guf</i> .
Sealed	The same ten <i>Sefirot</i> that go from the <i>Rosh</i> to the <i>Guf</i> , since a seal is <i>Ohr Hozer</i> that rises from the <i>Masach</i> upwards, clothing the ten <i>Sefirot de Rosh</i> .
Second <i>Ibur</i>	<i>Zivug</i> for adding <i>Ohr Hochma</i> in the <i>Partzuf</i> .
<i>Sefira</i>	Ten <i>Sefirot de Ohr Yashar</i> clothed in ten <i>Sefirot de Ohr Hozer</i> , which emerge on one <i>Zivug</i> , are called “one <i>Sefira</i> ,” after the Highest <i>Sefira</i> in the level, although it contains ten <i>Sefirot</i> in length and thickness.



Segol	An indication that there are three <i>Nekudot HBD</i> when <i>HB</i> are <i>Panim be Panim</i> .
Separating the Sigim (Dross)	<p><i>Sigim</i> are lower <i>Hey</i> that was mingled in the seven <i>Melachim</i> and caused the breaking of the world of <i>Nekudim</i>. Hence, the <i>Tikkun</i> is the need to remove the lower <i>Hey</i> from all the broken <i>Kelim</i>. This is done by <i>Ohr Hochma</i>, Light of <i>Aba</i>. This <i>Tikkun</i> is called “separation of the <i>Sigim</i>.”</p> <p>Also: a <i>Tikkun</i> that is done by <i>Ohr Hochma</i>, Light of <i>Aba</i>, which should remove the lower <i>Hey</i> from all the broken <i>Kelim</i>. This is so because <i>Sigim</i> is the lower <i>Hey</i> that was mingled with the seven <i>Melachim</i> and caused the breaking of the world of <i>Nekudim</i>.</p>
Separation	Two degrees without equivalence of form between them, from any side.
Shabbat Zone	An end on the Upper Light by the force of <i>Malchut</i> .
Shin	Numeric value: 300
Shoresh (Root)	All the <i>Behinot</i> in <i>Keter</i> ; ten <i>Sefirot de Rosh</i> .
Short	Scarcity of <i>Hochma</i> . Wide—abundance of <i>Hassadim</i> . Narrow—scarcity of <i>Hassadim</i> . Long—abundance of <i>Hochma</i> .
Side-lock	<i>Malchut</i> is called by that name because she is the last of the <i>Sefirot</i> .
Sigim (Dross)	Lower <i>Hey</i> that mingled with the seven <i>Melachim</i> (kings) and caused the breaking of the world of <i>Nekudim</i> .
Simple ( <i>Pashut</i> )	Without distinction of degrees and sides.
<i>Sium Kelim de Panim</i>	Chazeh
<i>Sium of Tzimtzum Aleph</i>	Above the point of this world
<i>Sium of Tzimtzum Bet</i>	The <i>Parsa</i> that ends <i>Atzilut</i> .
<i>Sium Raglaim de Adam Kadmon</i>	The point of <i>Sium</i> of this world. This is the end of the line of <i>Ein Sof</i> and the middle point of all the worlds.
<i>Sium Raglaim de Atzilut</i>	<i>Bina</i> of <i>NHY de Adam Kadmon</i> .
Sleep	When a <i>Partzuf</i> ascends for <i>MAN</i> , its place is considered to be in a state of slumber, without <i>Mochin</i> . It remains with <i>Kista de Hayuta</i> ( <i>cista</i> (chest) of life-force).

Slow	Gradual extension of Lights by way of cause and consequence.
Smell	The Light in <i>ZA de Rosh</i> , called <i>Hotem</i> (nose).
<i>Sof/Sium</i> (Ending)	Done by the repelling force in <i>Behina Dalet</i> . The Upper Light stops shining there because she does not receive it. <i>Behina Dalet</i> is called <i>Sium</i> (end) because it stops receiving the Upper Light, and by so doing ends the degree.
Son	A lower one, with respect to the Upper One.
Sorting and Correcting	<p>Sorting means the lowering of the thirty-two <i>Nitzotzin</i>—thirty-two <i>Malchuts</i>—as waste, so only 288 remain for the construction of <i>Kedusha</i>. It is corrected by the illumination of <i>Aba</i>, and this is called “sorting the Lights.” But without <i>Malchut</i>, there is no degree. Hence, <i>Hitkalelut</i> of both the first <i>Hey</i> and the lower <i>Hey</i> are received from the <i>Masach</i> of <i>Ima</i>, and this is called “the association of the quality of <i>Din</i> with the quality of <i>Rachamim</i>.”</p> <p>From this <i>Hitkalelut</i>, thirty-two new <i>Malchuts</i> are completed, to complete the 320 <i>Nitzotzin</i>. This sorting is made possible only through the Light of <i>Aba</i>, since it does not shine to <i>Behina Dalet</i>, and thus the waste is sorted out. But the <i>Tikkun</i> is through the Light of <i>Ima</i>. Sorting means to sort out the parts of <i>Behina Dalet</i>, which obstruct the reception of the Upper Light.</p>
Souls of <i>Adam</i> <i>ha Rishon</i>	Prior to the sin— <i>NRN</i> from <i>BYA</i> in <i>Atzilut</i> . After the sin—Light of <i>Nefesh</i> remained in <i>Kli de Keter</i> of each of the <i>Sefirot de BYA</i> , except for <i>AVI</i> of <i>Beria</i> .
Souls of Angels	<p>The inner <i>Kelim</i> of <i>Atzilut</i> are <i>KHB</i>, called <i>Mocha</i>, <i>Atzamot</i>, and <i>Gidin</i>, with Lights of <i>NRN</i>. Lights of <i>Haya</i> and <i>Yechida</i> clothe within the Light of <i>Neshama</i>.</p> <p>The <i>Kelim</i> <i>ZA</i> and <i>Malchut</i> were separated from the <i>Partzuf</i>; hence, they are called <i>Bassar</i> and <i>Or</i>. These are not real, complete <i>Kelim</i>, but only surround the <i>Kelim</i> of the <i>Guf</i> from without. The Lights within them are <i>Ruach</i> and <i>Nefesh</i>, and they receive from the inner <i>Kelim</i>.</p> <p>There are Lights of <i>Ruach-Nefesh</i> in the inner <i>Kelim</i> and Lights of <i>Ruach-Nefesh</i> in the outer <i>Kelim</i>. Souls of people</p>

	<p>are born from the <i>Zivug</i> of the inner <i>Kelim</i>, and souls of angels are born from the <i>Zivug</i> of the outer <i>Kelim</i>.</p> <p>The souls are considered the internality of the worlds, since they emerge on the inner <i>Kelim</i> of the <i>Partzuf</i>. Angels are considered the externality of the worlds, since they emerge from the outer <i>Kelim</i> of the <i>Partzuf</i>.</p>
Souls of People	<p>The inner <i>Kelim</i> of Atzilut are <i>KHB</i>, called <i>Mocha</i>, <i>Atzamot</i>, and <i>Gidin</i>, with Lights of <i>NRN</i>. Lights of <i>Haya</i> and <i>Yechida</i> clothe within the Light of <i>Neshama</i>.</p> <p>The <i>Kelim</i> <i>ZA</i> and <i>Malchut</i> were separated from the <i>Partzuf</i>; hence, they are called <i>Bassar</i> and <i>Or</i>. These are not real, complete <i>Kelim</i>, but only surround the <i>Kelim</i> of the <i>Guf</i> from without. The Lights within them are <i>Ruach</i> and <i>Nefesh</i>, and they receive from the inner <i>Kelim</i>.</p> <p>There are Lights of <i>Ruach-Nefesh</i> in the inner <i>Kelim</i>, and Lights of <i>Ruach-Nefesh</i> in the outer <i>Kelim</i>. Souls of people are born from the <i>Zivug</i> of the inner <i>Kelim</i>, and souls of angels are born from the <i>Zivug</i> of the outer <i>Kelim</i>.</p> <p>The souls are considered the internality of the worlds, since they emerge on the inner <i>Kelim</i> of the <i>Partzuf</i>. Angels are considered the externality of the worlds, since they emerge from the outer <i>Kelim</i> of the <i>Partzuf</i>.</p>
Space/Void	<p><i>Behina Dalet</i>, which is emptied of Light due to <i>Tzimtzum Aleph</i> is not absent from the emanated, but there is an empty space in it, without Light.</p>
Spark ( <i>Netzitzo</i> )	<p><i>Ohr Hozer</i></p>
Speech	<p>Ten <i>Sefirot</i> of Light that pass through <i>Malchut</i> from her and down into the <i>Guf</i>.</p> <p>Also, ten <i>Sefirot</i> of Light that pass from <i>Malchut de Rosh</i>, called <i>Peh</i>, into the <i>Toch</i>. The inner <i>Partzuf</i> of <i>Nukva</i> is called “speech.” If it departs and she remains with only the outer <i>Partzuf</i>, then it is called “muteness” because the inner <i>Partzuf</i> is <i>GAR</i> and the outer is <i>VAK</i>.</p>
Spiritual <i>Zivug</i>	<p>A <i>Zivug</i> that stems from <i>Rosh SAG</i> to <i>Rosh de Nekudim</i>, which corrects the <i>GAR</i> of <i>Partzuf Nekudim</i>, but does not expand to the <i>Guf</i> of <i>Nekudim</i>. It is also called <i>Zivug de Neshikin</i> (<i>Zivug</i> of kisses).</p>

Spirituality	Devoid of any corporeal state, such as time, space, and motion.
Square	<i>Zivugim</i> made on <i>Malchut</i> during her <i>Hizdakchut</i> from <i>Behina Dalet</i> to <i>Behina Gimel</i> , from <i>Behina Gimel</i> to <i>Behina Bet</i> , and until she arrives at the <i>Peh</i> . They are given that name after the four kinds of purification of the <i>Masach</i> .
Strength	A discernment that is like the seed from which a tree will grow.
Substance/ Matter ( <i>Homer</i> )	The <i>Aviut</i> in a <i>Partzuf</i> of <i>Behina Dalet</i> in the desire. It, too, has length, width, depth, and six edges—above, below, east, west, north, and south.
Suction of the <i>Klipot</i>	The substance of the <i>Klipot</i> is complete evil; they cannot receive any Light. But during the breaking of the vessels, vessels of bestowal fell into the <i>Klipot</i> and have become their soul and livelihood.
Suffering	Where the <i>Kli</i> is worthy of clothing Light, but does not clothe it due to its own choice.
Sun in Its Sheath	<i>NHY</i> of <i>ZA</i> that clothe within <i>Nukva</i> .
Supplement of Shabbat	The ascent of the worlds from the fifth hour on the eve of Shabbat.
Sweetening/ Mitigation	If the <i>Kelim</i> are flawed by the breaking, they need the Light to “sweeten” their bitterness, their <i>Din</i> (judgment) forces, so there will not be a grip for the externals in them.
<i>Taamim</i>	<i>Hitpashtut</i> of Light from Above downwards, from <i>Peh</i> to <i>Tabur</i> .
<i>Tabur</i>	<i>Malchut de Guf</i> , from which the actual limitation and rejection of Light begins.
<i>Tabur</i> of the Heart	The place of the <i>Chazeh</i> (chest).
Tail to Lions	The <i>Sium</i> (end) of the Superior Degree, which becomes the degree of “head to foxes,” the <i>Rosh</i> (head) of the lower degree.
<i>Tav</i>	Numeric value: 400
<i>Tefillin</i>	<i>Tzitzit</i> ( <i>Zizith</i> ) is <i>Se’arot de ZA</i> , which shine in <i>Rosh de Nukva</i> , which educes <i>Behinat Tefillin</i> in her <i>Metzach</i> .

Temple ( <i>Beit ha Mikdash</i> )	<i>Beria</i> of this world
<i>Tet</i>	Numeric value: 9
The End of All	<i>Behina Dalet</i> in <i>Behina Dalet</i> —the coarsest of all—is called <i>Sof</i> (end) because all the degrees come only to correct her.
Thirty Degrees in <i>Guf de Nukva</i>	<i>Ibur</i> , <i>Yenika</i> , <i>Mochin</i> in <i>Achor de Nukva</i> , in each of which are ten <i>Sefirot</i> .
Throne	Ten <i>Sefirot</i> of Light of <i>Ima</i> , which spread in the world of <i>Beria</i> : GAR is called <i>Kisse</i> and VAK is called “six rungs of the throne.” <i>Malchut</i> that clothes in <i>Malchut</i> of <i>Beria</i> is called <i>Din</i> , <i>Techelet</i> (azure), and <i>Sandalfon</i> .
Through the Sides	Limited bestowal.
Time	A certain amount of <i>Behinot</i> (discernments) that stem from one another by way of cause and consequence.
Time of Good Will	During the <i>Zivug</i> on <i>Gadlut</i> , <i>Ohr Hochma</i> shines through the Light of AB-SAG, the <i>Se'arot</i> depart, and the <i>Metzach</i> of the desire appears.
Toenails	The <i>Sium</i> of every <i>Partzuf</i> .
<i>Tohu</i>	<i>Bohu</i> is called AA, where there is attainment. <i>Tohu</i> is called <i>Atik</i> , where there is no attainment.
Torah	Light of ZA.
Touching (Tangential)	Insufficient disparity of form of a degree to separate two degrees at the root.
Trail	<i>Yesod de Aba</i> is given that name because it is long and narrow.
Tree	<i>Yesod de ZA</i> , the middle line, the place of <i>Zivug</i> .
Tree of Knowledge ( <i>Etz ha Daat</i> )	The place from the <i>Chazeh</i> downwards, called <i>Assiya</i> . Its primary part is <i>Yesod</i> , which is a middle line, called <i>Etz</i> (tree).
Tree of Knowledge of Good and Evil	From <i>Chazeh de ZA</i> downwards, since there is illumination of <i>Hochma</i> there. Hence, in that place there is a hold for the <i>Klipot</i> , called “evil.”
Tree of Life ( <i>Etz Chaim</i> )	The place from the <i>Chazeh</i> Upwards. There are covered <i>Hassadim</i> there, the Light of <i>Achoraim de Bina</i> , and hence, no hold for the <i>Klipot</i> .
Triangle	A degree with only the first three <i>Behinot</i> in the desire.

<i>Tzadi</i>	Numeric value: 90
<i>Tzelem</i>	<i>Ohr Hozer</i> that rises on the <i>Hitkalelut</i> MAN of the lower one in the <i>Masach</i> and <i>Aviut</i> of the Upper One, clothing the ten <i>Sefirot</i> of <i>Ohr Yashar</i> . This <i>Ohr Hozer</i> belongs to the Upper One, but since the Upper One makes a <i>Zivug</i> for the needs of the lower one, on the <i>Aviut</i> of the lower one, this <i>Ohr Hozer</i> descends to the lower one along with the <i>Ohr Yashar</i> . To receive it, the lower one must diminish it by three degrees, called <i>Mem-Lamed-Tzadi</i> , or as it reads from below Upwards <i>Tzadi-Lamed-Mem</i> ( <i>Tzelem</i> ).
<i>Tzere</i> (punctuation mark)	Implying <i>HB</i> when <i>Bina</i> is in <i>Achoraim</i> to <i>Hochma</i> , and they have no point of <i>Daat</i> under them, to bring them into <i>Zivug</i> . <i>Bina</i> , too, is called <i>Tzere</i> , since all the organs of <i>ZA</i> receive their form through her <i>Masach de Aviut</i> .
<i>Tzimtzum</i>	Who conquers his desire, detains himself and does not receive, despite the great desire to receive.
<i>Tzimtzum Aleph</i>	<i>Tzimtzum</i> of <i>Malchut</i> ; <i>Tzimtzum</i> on <i>Behina Dalet</i> . Hence, the line of <i>Ein Sof</i> stops at <i>Malchut de NHY</i> .
<i>Tzimtzum Bet</i>	<i>Tzimtzum NHY de Adam Kadmon</i> ; <i>Tzimtzum</i> on <i>Behina Bet</i> . For this reason, the line of <i>Ein Sof</i> stops at <i>Bina</i> of <i>NHY de AK</i> , from which the place of the worlds <i>BYA</i> was made. <i>Tzimtzum Bet</i> is the association of <i>Midat ha Rachamim</i> , <i>Bina</i> , with <i>Midat ha Din</i> , <i>Malchut</i> .
<i>Tzitzit</i>	<i>Se'arot de ZA</i> , which shine in <i>Rosh de Nukva</i> , which educes <i>Behinat Tefillin</i> in her <i>Metzach</i> .
Unification ( <i>Yhud</i> )	Two different <i>Behinot</i> that have equalized their forms to one another.
Unique	The Upper Light that produces a multiplicity of degrees for equalizing them. United—when in the end everything becomes unique.
United	When, in the end, everything becomes one. One—the Upper Light that brings equivalence to the multitude of degrees.
Upper	More important.
Upper Eden	<i>Yesod</i> of the world of <i>Beria</i> .
Upper Garden of Eden	In the world of <i>Beria</i> , which is <i>Bina</i> .

Upper Hochma	<i>Hochma</i> in <i>ZA</i>
Upper Land	<i>Bina</i> . <i>Malchut</i> is the lower land. When <i>Malchut</i> is included in <i>Bina</i> , <i>Bina</i> is called <i>Eretz Edom</i> .
Upper Whiteness	Before it is clothed in a <i>Kli</i> , the Light is white, since all the colors come only from the <i>Kelim</i> .
Vacant	A place that is ready to undergo corrections.
Vacant Place and a Space	When <i>ZA</i> rises to <i>AA</i> , which is its real place from the perspective of <i>Nekudim</i> , a vacant space remains in <i>BYA</i> , since there is no Light of the wholeness of <i>Atzilut</i> there, until at <i>Gmar Tikkun</i> , <i>Atzilut</i> will descend below the <i>Parsa</i> .
Vacant Space	<p>By the force of <i>Tzimtzum Aleph</i>, <i>Malchut</i> ends the Upper Light. This <i>Sium</i> stands above the point of this world. Through <i>Tzimtzum Bet</i>, the place of <i>Tzimtzum</i> rose from <i>Sium Galgalta</i> to the <i>Chazeh</i> of <i>Partzuf Nekudim</i>. And from there down, an empty place was made, and the place of the <i>Klipot</i>.</p> <p>Yet, by the fall of vessels of bestowal below the <i>Chazeh</i> of the place of <i>BYA</i>, only fourteen <i>Sefirot</i> remained for <i>Mador ha Klipot</i>. Through the sin of <i>Adam ha Rishon</i>, the point of <i>Sium</i> of <i>Kedusha</i> descended to <i>Bina</i> of <i>Malchut</i> of the world of <i>Assiya</i>, called “the ground of the lower Garden of Eden,” from which the place of the empty space was made. It follows that the space was diminished by the breaking of the vessels and the sin of <i>Adam ha Rishon</i>, since it descended from the place of <i>Parsa</i> to <i>Bina</i> of <i>Malchut</i> of <i>Assiya</i>. But the <i>Klipot</i> obtained the strength to build four worlds.</p>
VAK and <i>Nekuda</i> of the <i>Klipot</i> of <i>Atzilut</i>	Prior to the sin of <i>Adam ha Rishon</i> , once all the worlds rose to <i>Atzilut</i> , there were <i>Klipot</i> in the fourteen <i>Sefirot</i> of <i>Mador ha Klipot</i> (shell section). They did not have a <i>Partzuf</i> , only VAK for <i>ZA</i> of the <i>Klipa</i> , and <i>Nekuda</i> for the <i>Nukva</i> of the <i>Klipa</i> .
Vav	Numeric value: 6
Vision ( <i>Re'iah</i> )	<i>Hitpashtut</i> of Light from <i>Ein Sof</i> to the <i>Masach</i> . A Light that comes from <i>Ein Sof</i> is always <i>Ohr Hochma</i> or <i>Ohr Eynaim</i> , or <i>Re'iah</i> (vision), or <i>Histaklut</i> , <i>Ohr Hochma de Rosh</i> .
Voice and Speech	<i>Zivug</i> of the two internal <i>Partzufim</i> <i>ZA</i> and <i>Nukva</i> . It is also called <i>Zivug de Neshikin</i> (kissing).



Wall ( <i>Dofen</i> )	<p>The <i>Aviut</i> of the <i>Masach</i> is the <i>Kli</i> that receives Light. It is called “the wall of the <i>Kli</i>” because the whole <i>Kli</i> is only its walls. The four <i>Behinot</i> of <i>Aviut</i> are four layers in the thickness of the wall, positioned one atop the other and considered internality and externality.</p> <p>The thickest <i>Behina</i> in the wall of the <i>Kli</i> extends more abundance and is considered the internality of the <i>Kli</i>. The rest of the <i>Behinot</i>, the purer ones, are considered the externality of the <i>Kli</i>, where <i>Behina Dalet</i> is the internal, compared to <i>Behina Gimel</i>, <i>Behina Gimel</i> is internal compared to <i>Behina Bet</i>, etc.</p>
Wall ( <i>Kotel</i> )	A <i>Masach</i> of <i>Achoraim</i> of <i>Ima</i> , which detains the <i>Ohr Hochma</i> from reaching ZON, when they are in <i>Katnut</i> , by the force of being <i>Hafetz Hesed</i> (delighting in mercy).
Waste	The <i>Sigim</i> left after the scrutinies.
Well (of water)	<i>Yesod de Nukva</i> , from which <i>Ohr Hozer</i> rises, as though from a well.
Wheels	<i>Sefirot de Igulim</i> (circles) are called by that name because the Lights in them become round, since there is no purity and <i>Aviut</i> (coarseness) there.
Wide	Abundance of <i>Hassadim</i> . Narrow—scarcity of <i>Hassadim</i> . Scarcity of <i>Hochma</i> is called “short” and abundance of <i>Hochma</i> is called “long.”
Window	The force of the <i>Ohr Hozer</i> that opens the reception of Light in the <i>Kli</i> .
Wings	<i>Malchut de Ima</i> is always in <i>Katnut</i> , interrupting ZON from the external ones. By doing so, she guards ZON, since only illumination of <i>Hochma</i> passes through her. <i>Parsa</i> , below <i>Atzilut</i> , is also made of <i>Malchut de Ima</i> , and she is called “shoe,” protecting ZON’s feet. No illumination of <i>Hochma</i> passes through her.
World ( <i>Olam</i> )	<p>The name <i>Olam</i> begins with <i>Partzuf BON</i> of the world of <i>Adam Kadmon</i>, since ZA and <i>Malchut</i> of the inner <i>Kelim</i> of <i>Behina Dalet</i> disappeared and became <i>Kelim</i> for <i>Ohr Makif</i>, called <i>Levush</i> and <i>Heichal</i>.</p> <p>Also, <i>Olam</i> means <i>He’elem</i> (concealment).</p>

Worlds and Souls	AVI make two <i>Zivugim</i> : 1) <i>Achor be Achor</i> , to revive the worlds with <i>Ohr Hassadim</i> ; 2) <i>Panim be Panim</i> , to procreate souls. A <i>Levush</i> extends from the first, external <i>Zivug</i> , and from the second, internal <i>Zivug</i> , extends <i>Ohr Hochma</i> to the souls. This is why there are three <i>Partzufim</i> : external and medium—from the first <i>Zivug</i> , and internal—from the second <i>Zivug</i> .
Yaakov (Jacob)	VAK of ZA, external <i>Partzuf</i> .
Yashar (Straight)	Descent of Upper Light in the <i>Kelim</i> precisely according to the craving in the <i>Kelim</i> , according to their <i>Behina Dalet</i> , like a heavy object that falls straight to the ground. In <i>Kelim</i> without <i>Aviut</i> —craving—the Light is circled, since they have no attracting, pulling force.
Yechida	The Light clothed in the <i>Sefira</i> of <i>Keter</i> .
YESHSUT	ZAT or AHP of AVI. When AVI make a <i>Zivug Panim be Panim</i> , AVI and YESHSUT are regarded as one <i>Partzuf</i> . When AVI make a <i>Zivug Achor be Achor</i> , YESHSUT depart AVI into a separate <i>Partzuf</i> .
Yod	Numeric value: 10
Yod-Aleph (11) Signs of the Incense.	Sparks of Light that remained to revive the stony heart.
Yosef (Joseph)	<i>Yesod de ZA</i> .
Yotzer (creating)	Bestowal of Light upon the worlds; includes everything besides the will to receive.
Ysrael (Israel)	(Also: Moshe (Moses) and Israel.) GAR of ZA or inner <i>Partzuf</i> .
Zayin	Numeric value: 7
Zeir Anpin	It means “small face,” since the majority of ZA is <i>Ohr Hassadim</i> , and its minority— <i>Ohr Hochma</i> . <i>Ohr Hochma</i> is called <i>Panim</i> (face). Hence, <i>Keter</i> is called <i>Arich Anpin</i> , which means “long face,” having <i>Ohr Hochma</i> .
Zion (Tzion)	The inner <i>Yesod</i> of <i>Nukva</i> is called by that name from the word <i>Yetzia</i> (exit).
<i>Zivug de Guf</i>	A complete <i>Zivug</i> — <i>Zivug AVI</i> to give the souls Light and procreation for ZON.
<i>Zivug de Hakaa</i> (Coupling of Striking)	The <i>Masach</i> ’s action of repelling the Light from <i>Behina Dalet</i> to its root. There are two opposite matters in this act: <i>Hakaa</i> (striking) of the Light, and a subsequent <i>Zivug</i> with it, which induces its acceptance in the <i>Kli</i> , since the Light rejected

	from <i>Behina Dalet</i> becomes <i>Ohr Hozer</i> , which becomes the clothing <i>Kli</i> , which discloses the Light in the <i>Partzuf</i> .
<i>Zivug de Neshikin</i>	A <i>Zivug</i> that stems from <i>Rosh SAG</i> to <i>Rosh de Nekudim</i> , which corrects the GAR of <i>Partzuf Nekudim</i> but does not expand to the <i>Guf</i> of <i>Nekudim</i> . It is also called “a spiritual <i>Zivug</i> .”
<i>Zivug de Yesodot</i> (plural for <i>Yesod</i> )	Corrects the <i>ZAT</i> of the <i>Partzuf</i> . Also called “lower <i>Zivug</i> ” and <i>Zivug</i> of the <i>Guf</i> .



## APPENDIX B: ACRONYMS AND ABBREVIATIONS

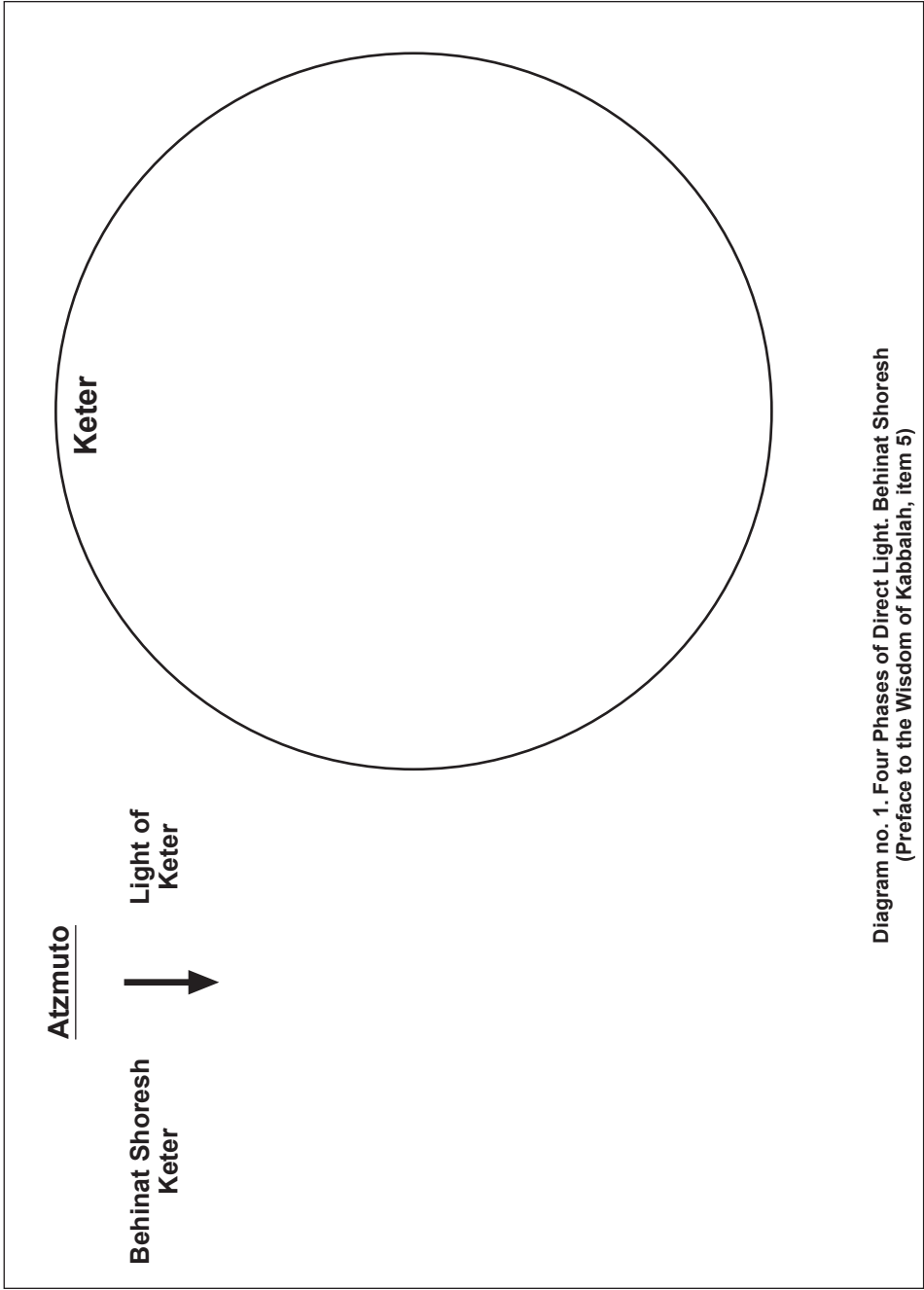
(Because the acronyms are of Hebrew words, the letters in English may not match the words they represent)

AA	<i>Arich Anpin</i>
AB	<i>HaVaYaH</i> filled with <i>Yod</i>
ABA	<i>Achor be Achor</i>
ABYA	<i>Atzilut, Beria, Yetzira, Assiya</i>
AHP	<i>Awzen, Hotem, Peh</i>
AN	<i>Atik and Nukva</i>
Ari	<i>The Godly, Rabbi, Isaac</i>
AVI	<i>Aba ve Ima</i>
BON	<i>HaVaYaH</i> filled with <i>Hey</i>
BYA	<i>Beria, Yetzira, Assiya</i>
GE	<i>Galgalta Eynaim</i>
HB	<i>Hochma, Bina</i>
HBD	<i>Hochma, Bina, Daat</i>
HHN	<i>Hochma, Hesed, Netzah</i>
KH	<i>Keter, Hochma</i>
KHB	<i>Keter, Hochma, Bina</i>
KHB TM	<i>Keter, Hochma, Bina, Tifferet, Malchut</i>
KHBD	<i>Keter, Hochma, Bina, Daat</i>
<i>Lamed Bet</i>	number (32)
MA	<i>HaVaYaH</i> filled with <i>Aleph</i>
MAD	<i>Mayin Duchrin</i>
MAN	<i>Mayin Nukvin</i>

<i>Matatron</i>	Name of an angel
<i>MI</i>	Two letters from the Name <i>E-L-O-H-I-M</i>
<i>NE</i>	<i>Nikvey Eynaim</i>
<i>NHY</i>	<i>Netzah, Hod, Yesod</i>
<i>NHYM</i>	<i>Netzah, Hod, Yesod, Malchut</i>
<i>NR</i>	<i>Nefesh, Ruach</i>
<i>NRN</i>	<i>Nefesh, Ruach, Neshama</i>
<i>NRNHY</i>	<i>Nefesh, Ruach, Neshama, Haya, Yechida</i>
<i>OBDAM</i>	<i>Or, Bassar, Gidin, Atzamot, Mocha</i>
<i>OH</i>	<i>Ohr Hozer</i>
<i>OM</i>	<i>Ohr Makif</i>
<i>OP</i>	<i>Ohr Pnimi</i>
<i>OY</i>	<i>Ohr Yashar</i>
<i>PARDESS</i>	<i>Peshat, Remez, Drush, Sod</i>
<i>PBA</i>	<i>Panim be Achor</i>
<i>PBP</i>	<i>Panim be Panim</i>
<i>RADLA</i>	<i>Reisha de Lo Etyada</i>
<i>Ramak</i>	Rabbi Moshe Kordovero
<i>Ramchal</i>	Rabbi Moshe Chaim Luzzato
<i>RAPACH</i>	number (288)
<i>Rashbi</i>	Rabbi Shimon Bar Yochai
<i>RIU</i>	number (216)
<i>RTS</i>	<i>Rosh, Toch, Sof</i>
<i>SAG</i>	<i>HaVaYaH</i> filled with Yod, and Aleph in the Vav
<i>SNGLH</i>	<i>Shoresh, Neshama, Guf, Levush, Heichal</i>
<i>SVAT</i>	Still, Vegetative, Animate, Speaking
<i>TANTA</i>	<i>Taamim, Nekudot, Tagin, Otiot</i>
<i>TD</i>	<i>Tikkuney Dikna</i>
<i>VAK</i>	Six Edges (Ends)
<i>VAT</i>	Bottom Six
<i>YESHSUT</i>	<i>Ysrael Saba ve Tevuna</i>
<i>YHNRN</i>	<i>Yechida, Haya, Neshama, Ruach, Nefesh</i>
<i>ZA</i>	<i>Zeir Anpin</i>
<i>ZAT</i>	Bottom Seven
<i>ZON</i>	<i>Zeir Anpin and Nukva</i>

APPENDIX C:  
DIAGRAMS OF THE SPIRITUAL WORLDS

*In order of the “Preface to the Wisdom of Kabbalah.”*





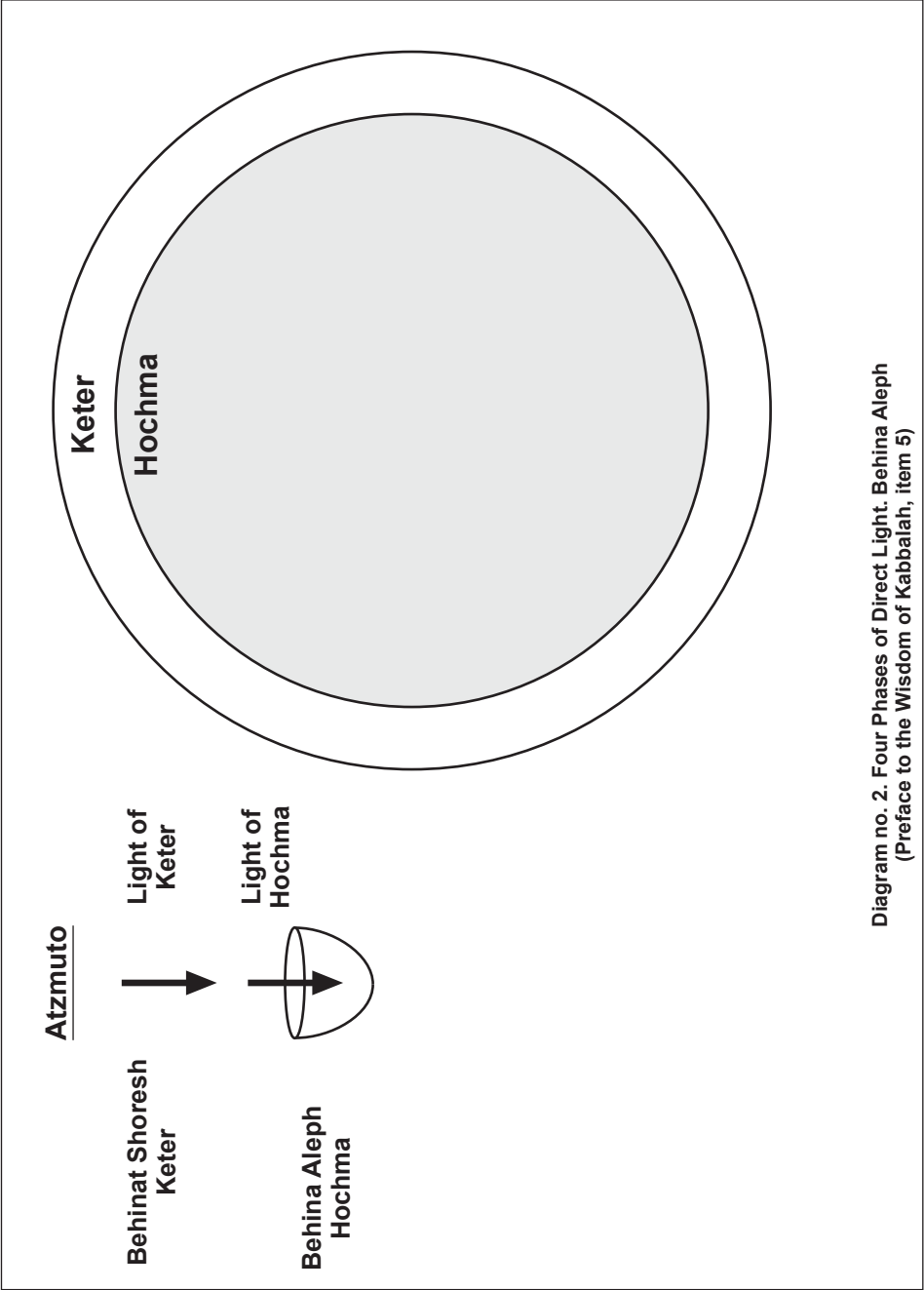


Diagram no. 2. Four Phases of Direct Light. Behina Aleph  
(Preface to the Wisdom of Kabbalah, item 5)

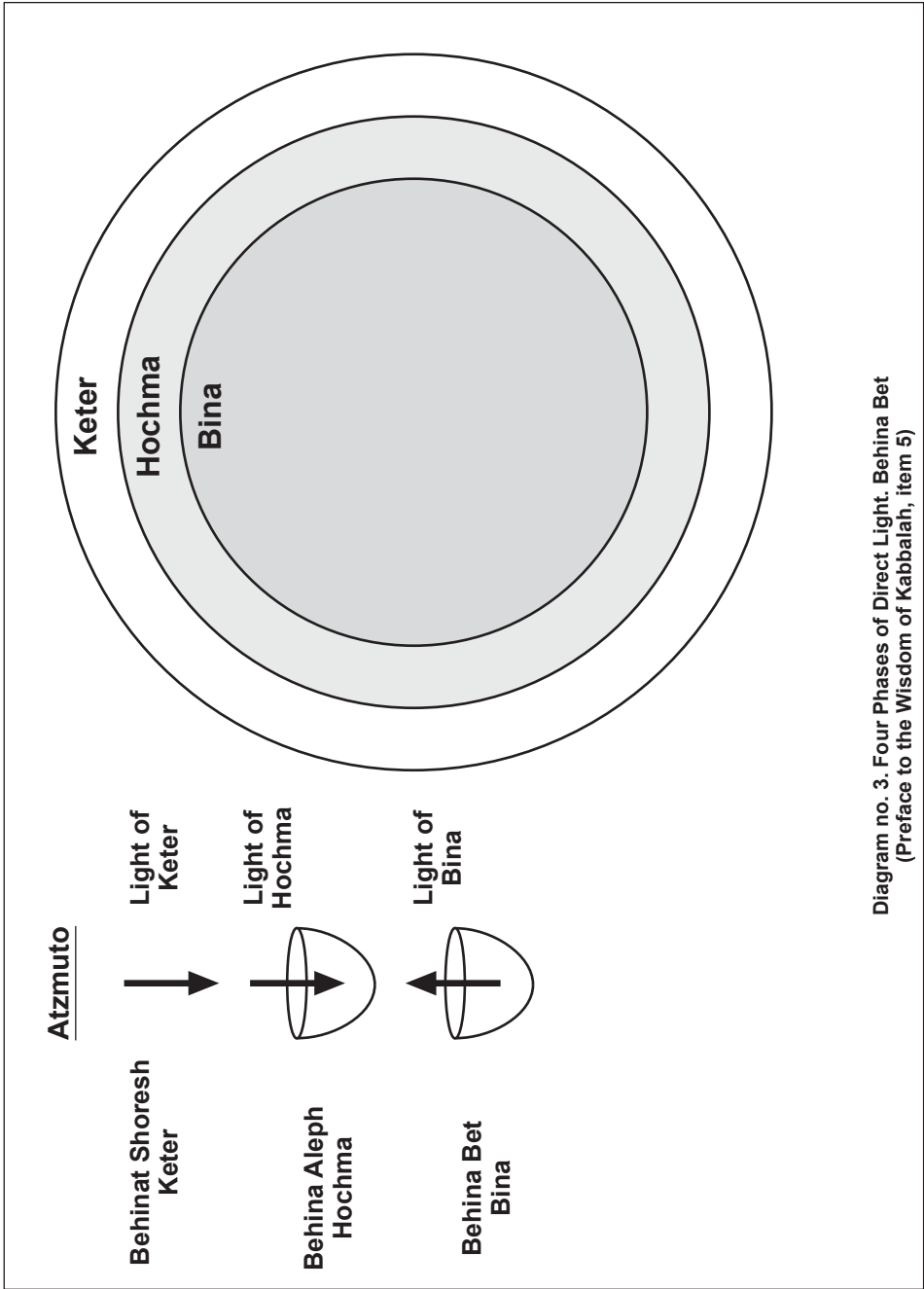


Diagram no. 3. Four Phases of Direct Light. Behina Bet  
(Preface to the Wisdom of Kabbalah, item 5)

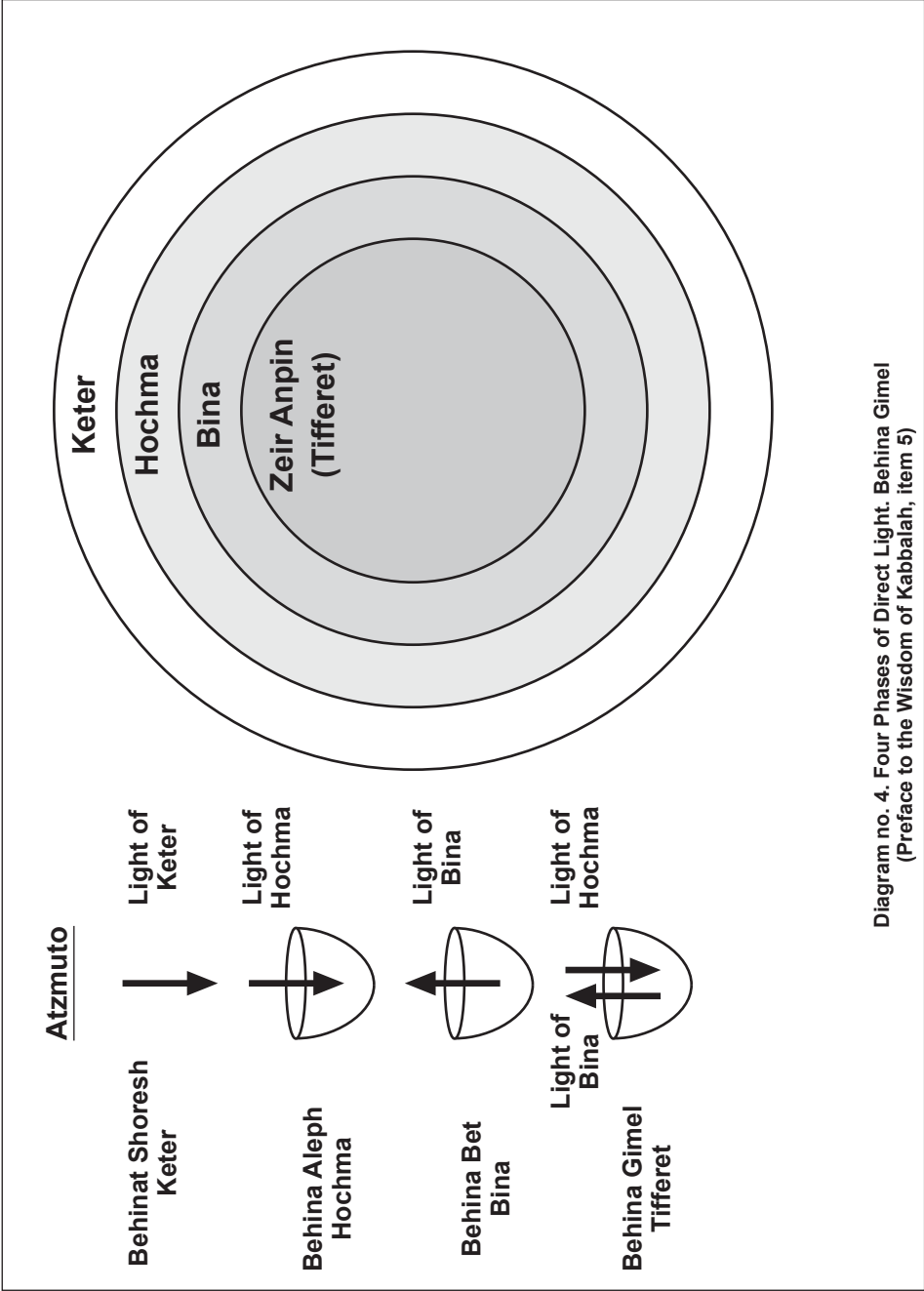
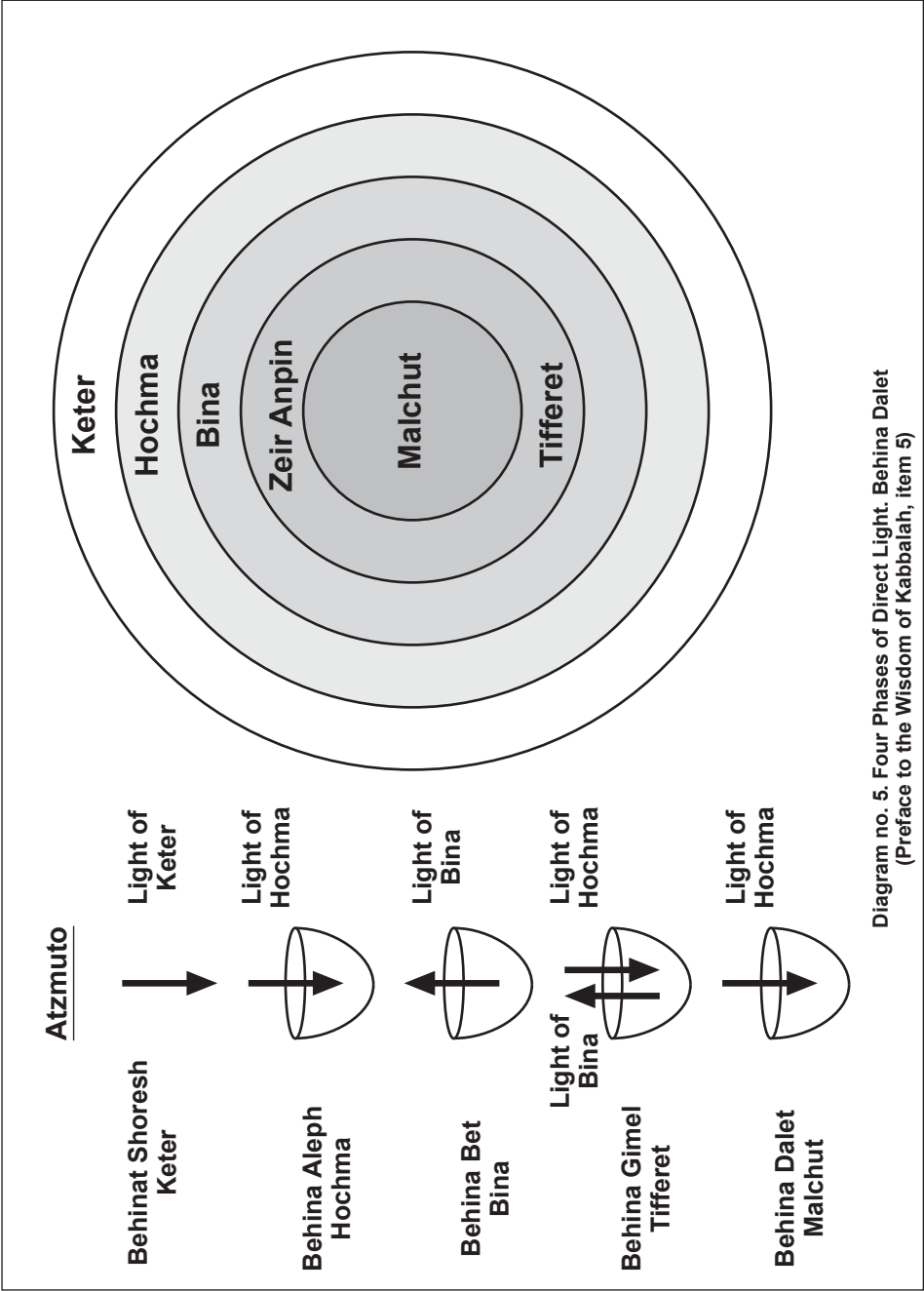
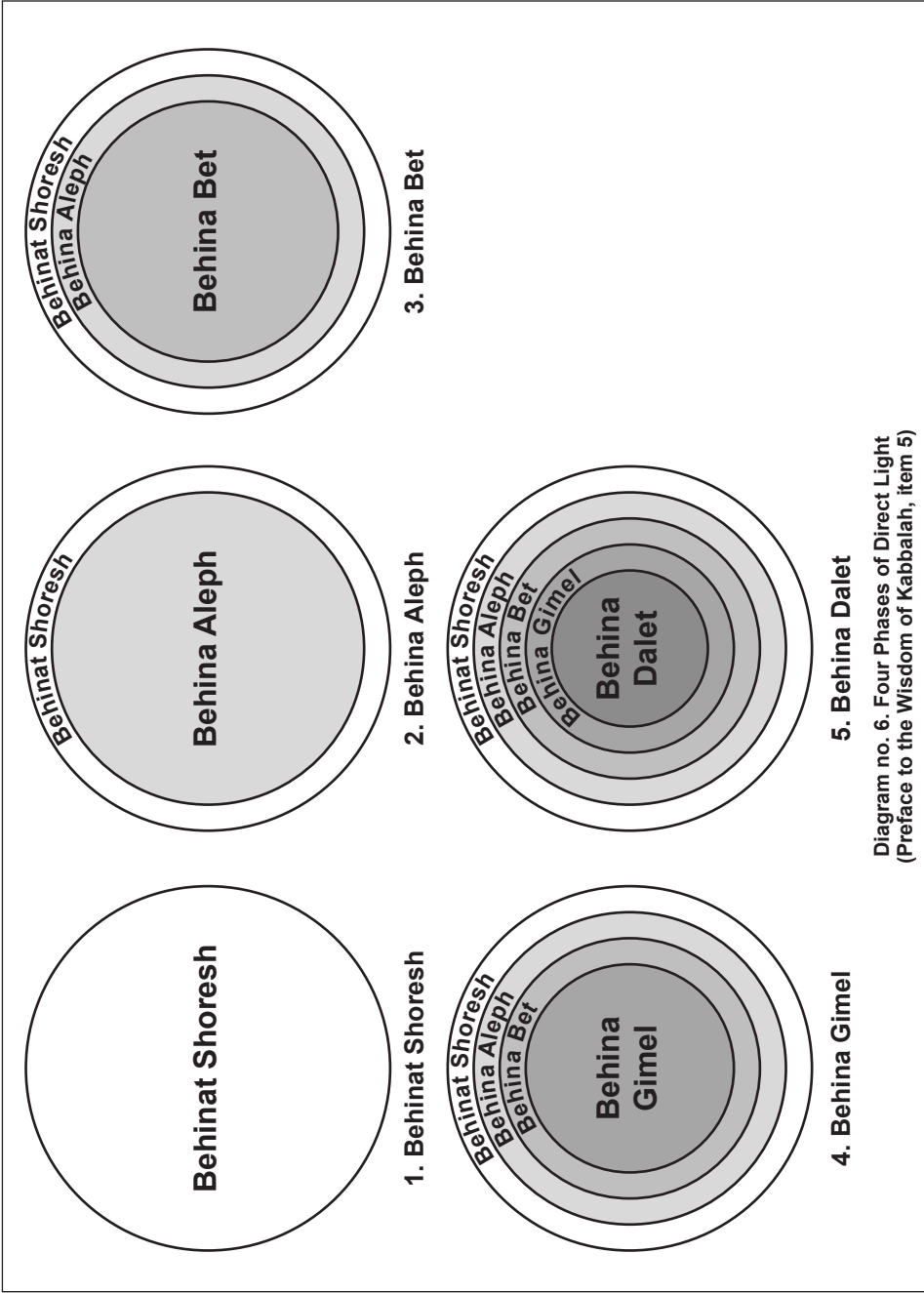
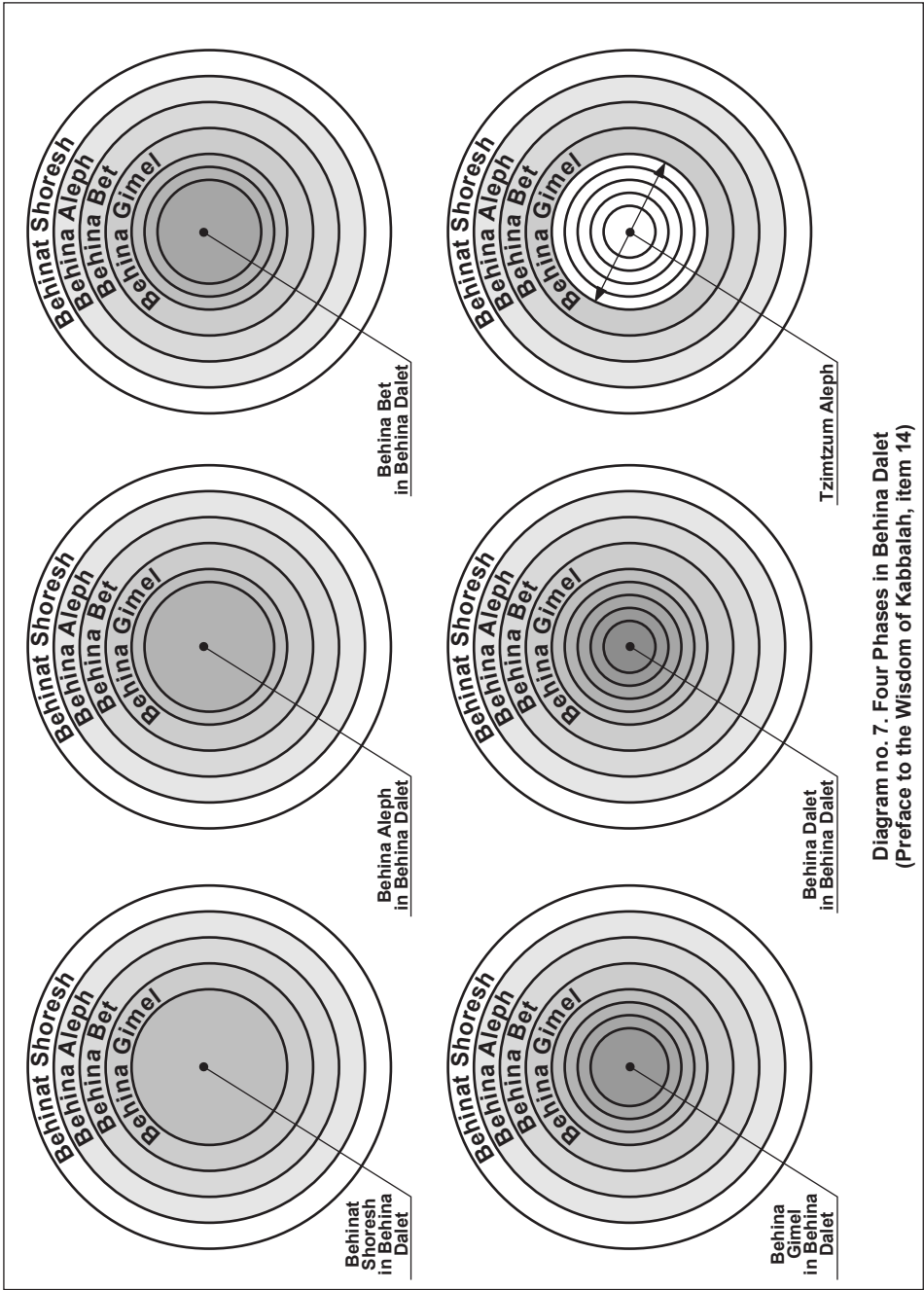


Diagram no. 4. Four Phases of Direct Light. Behina Gimel  
(Preface to the Wisdom of Kabbalah, item 5)







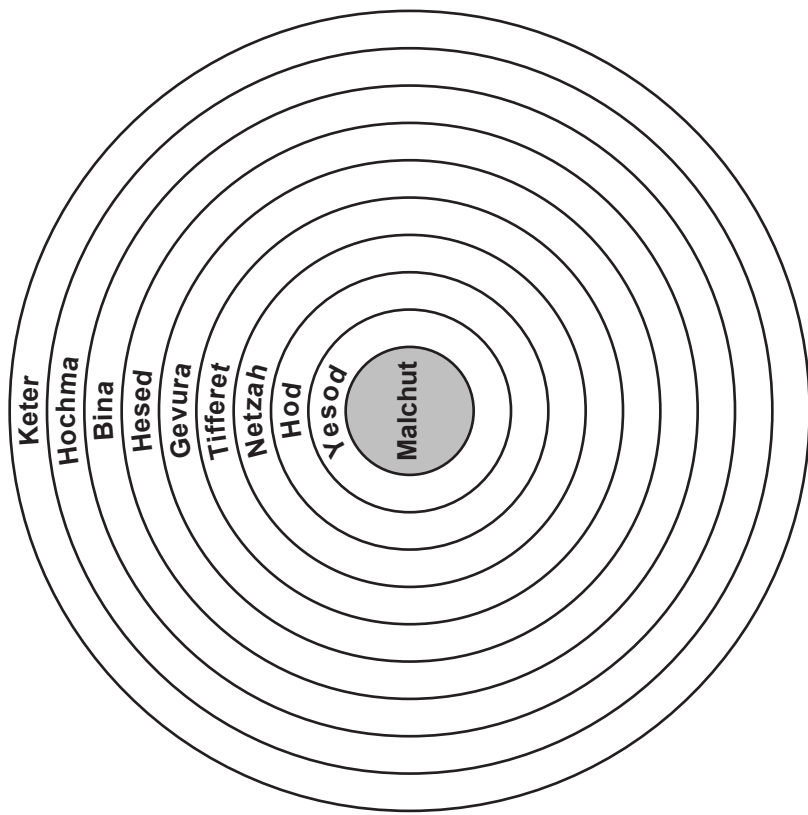
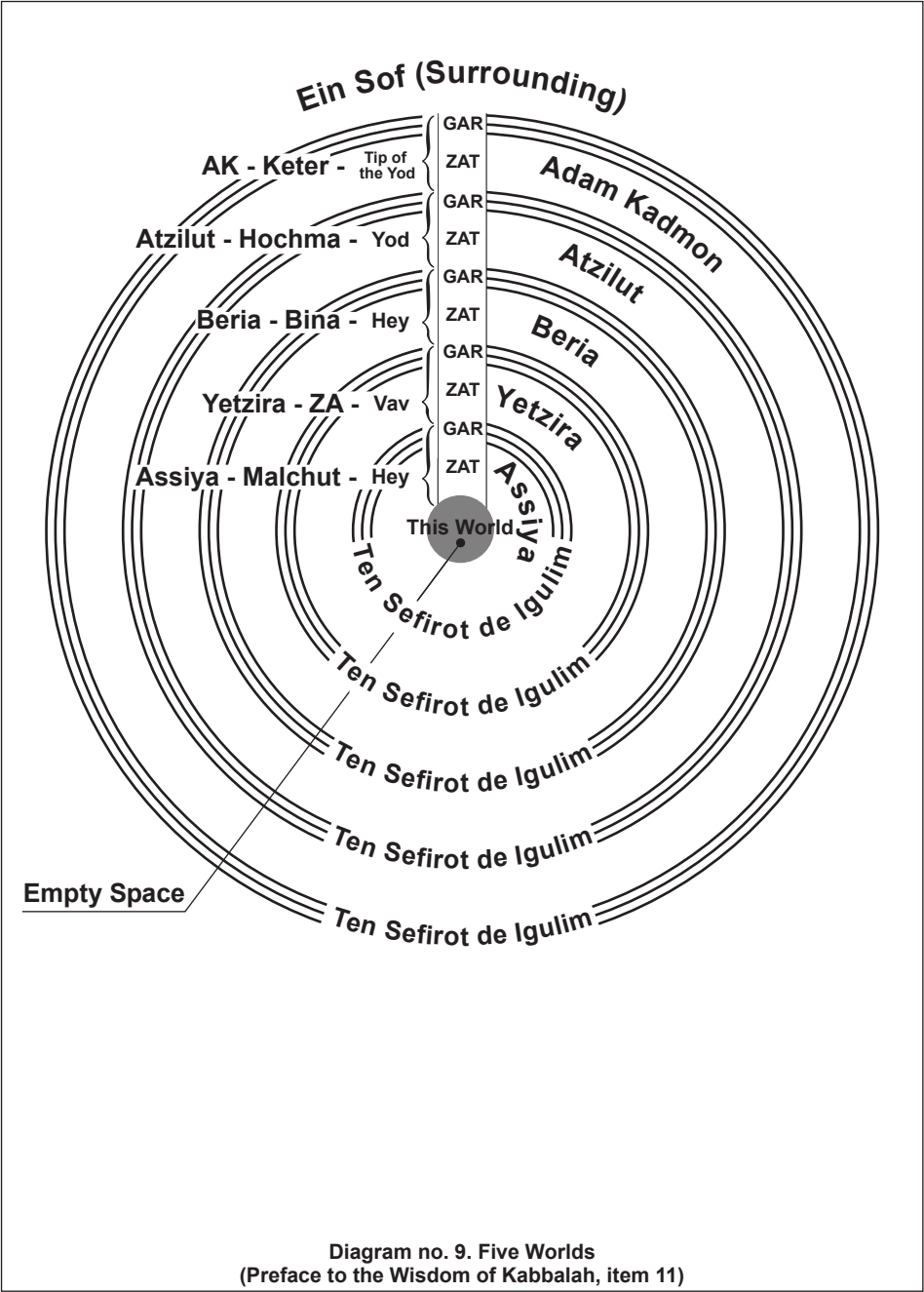
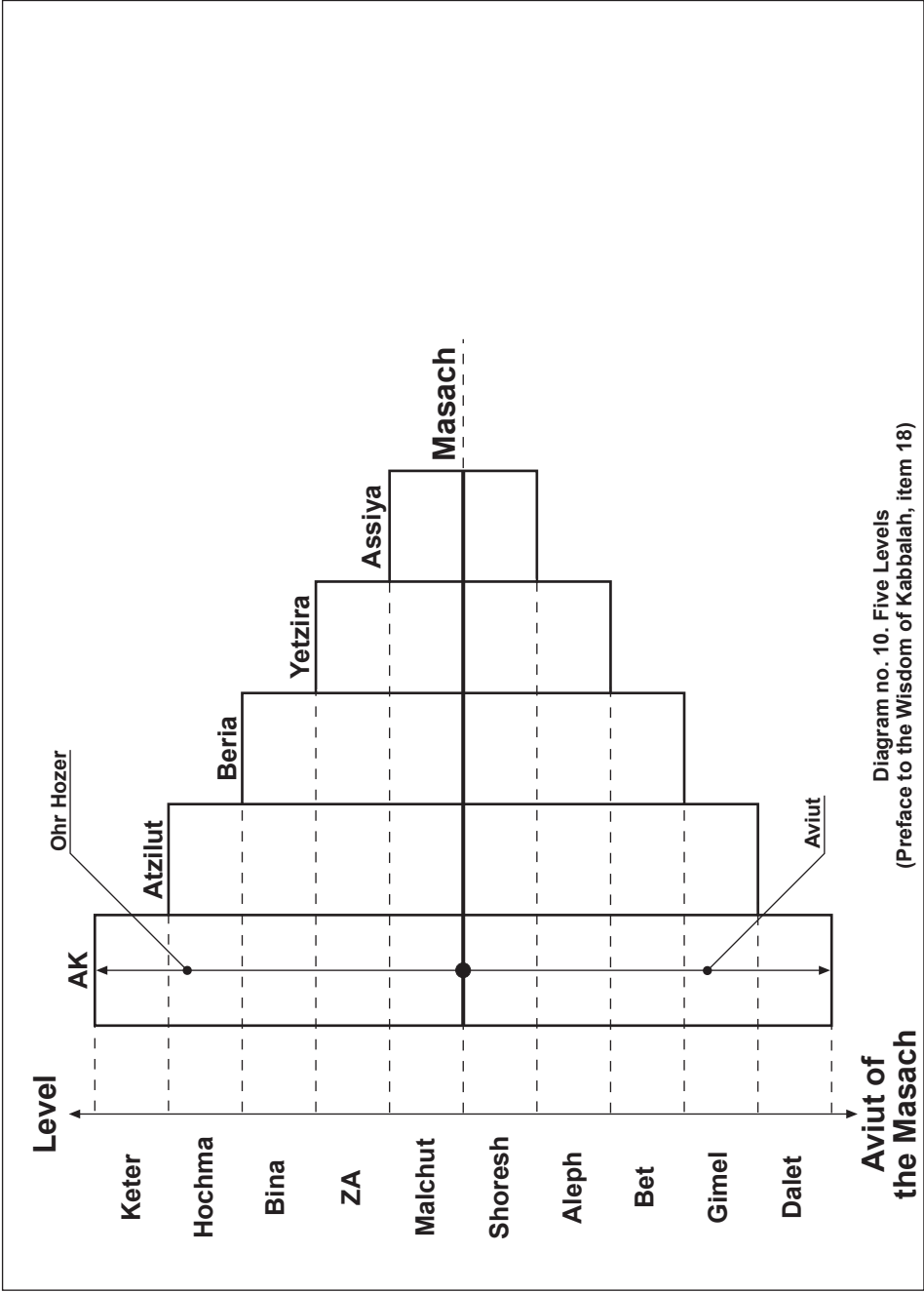
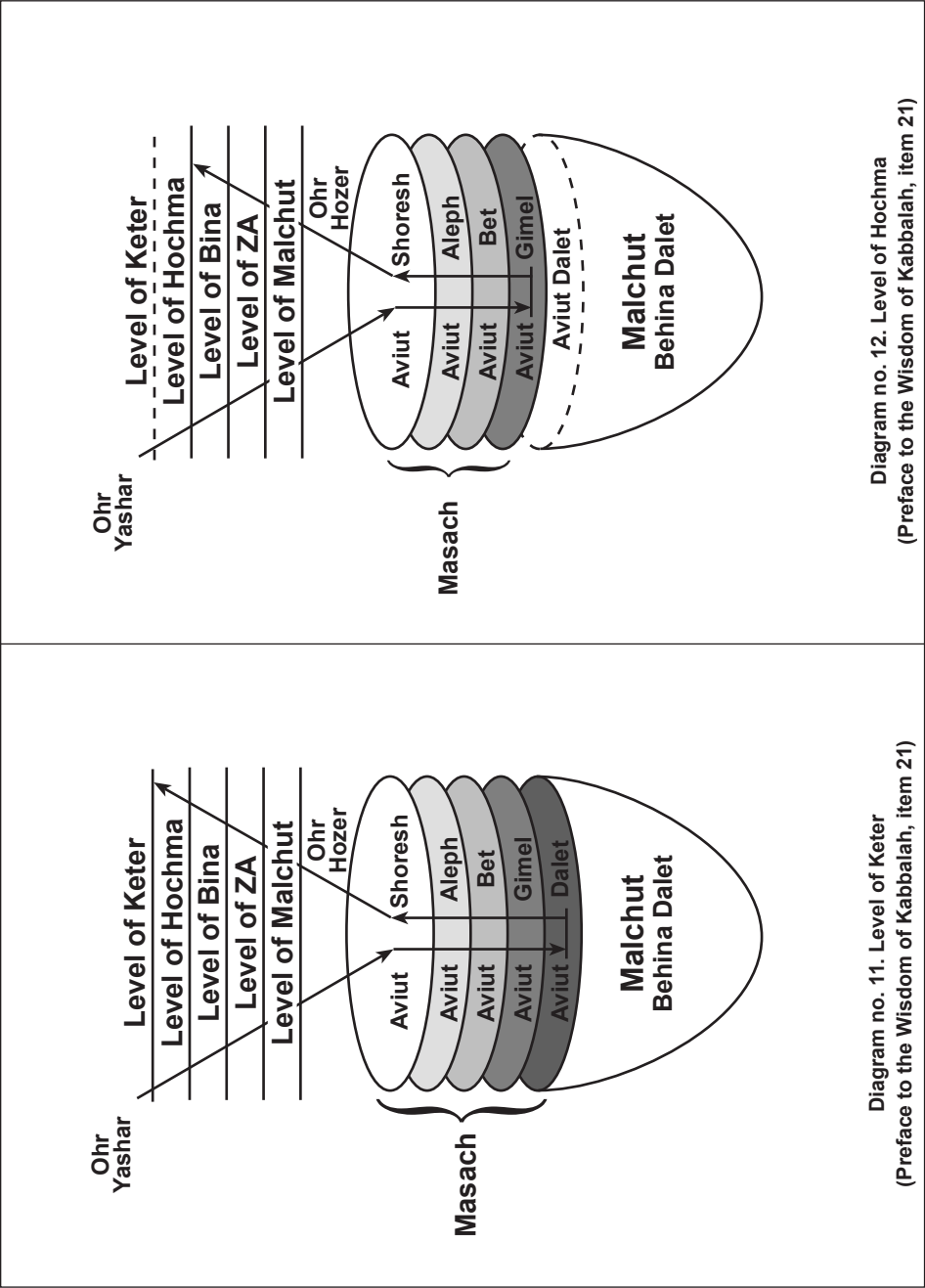


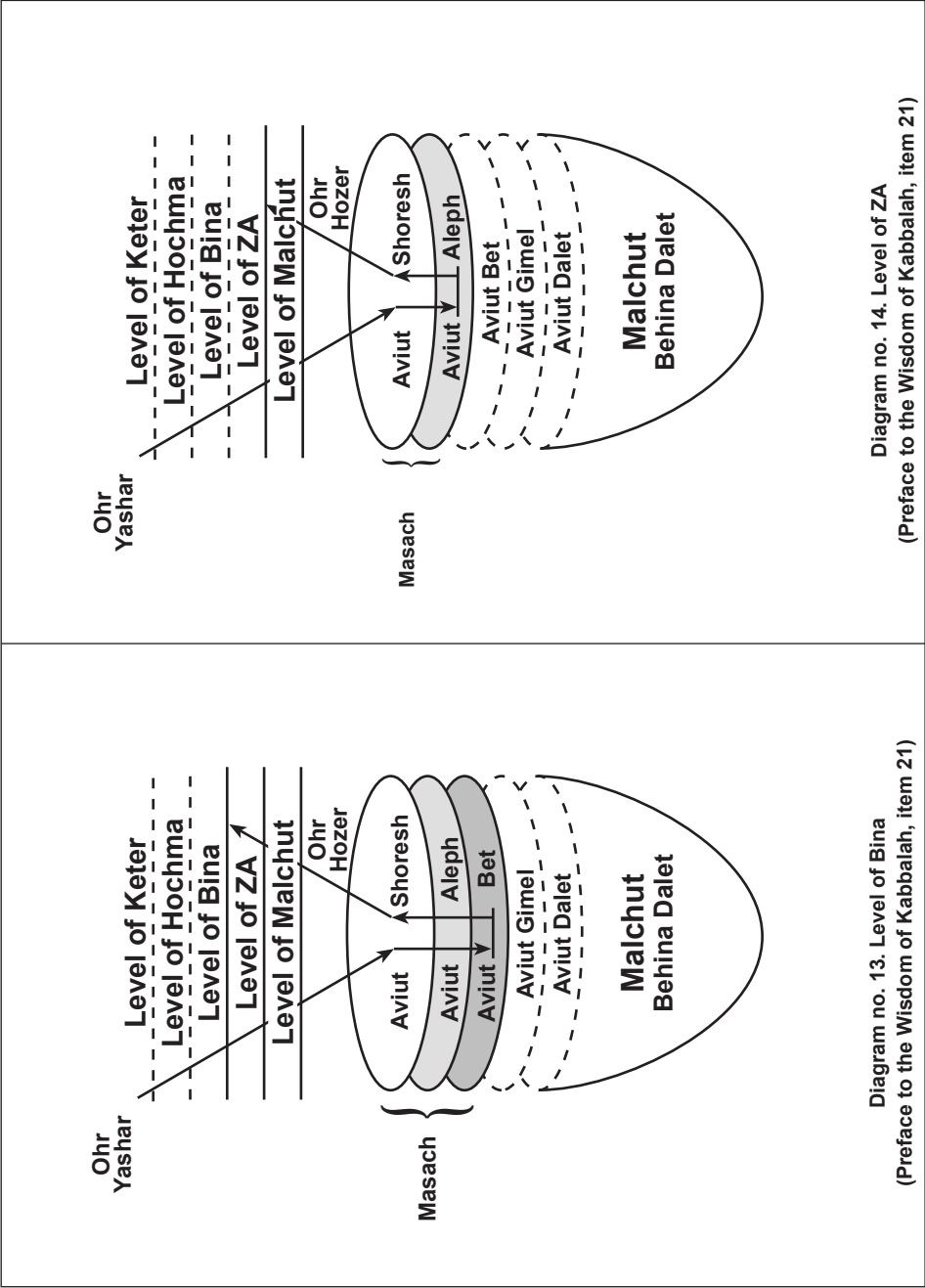
Diagram no. 8. The world of Tzimtzum  
(Preface to the Wisdom of Kabbalah, item 14)

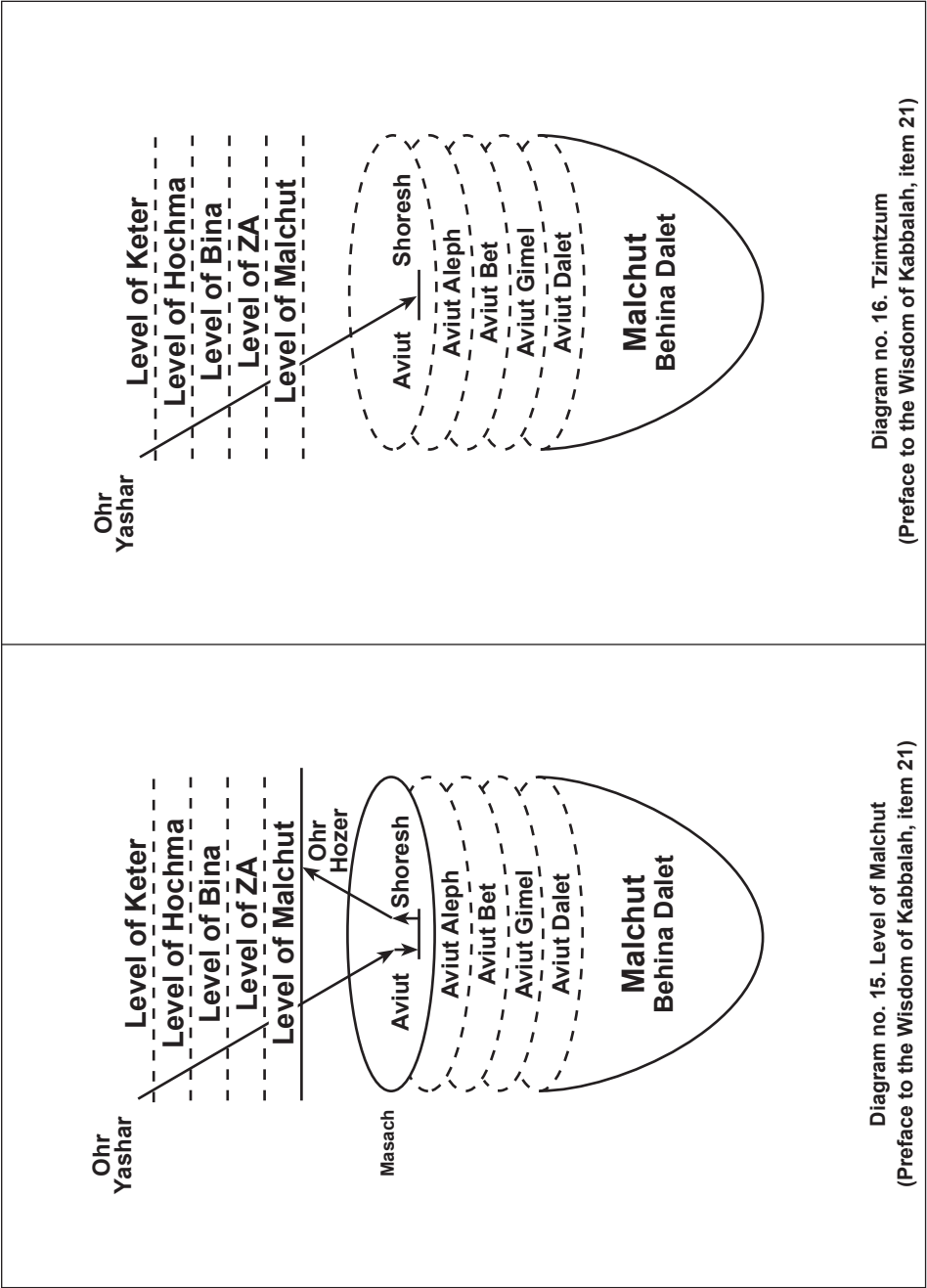


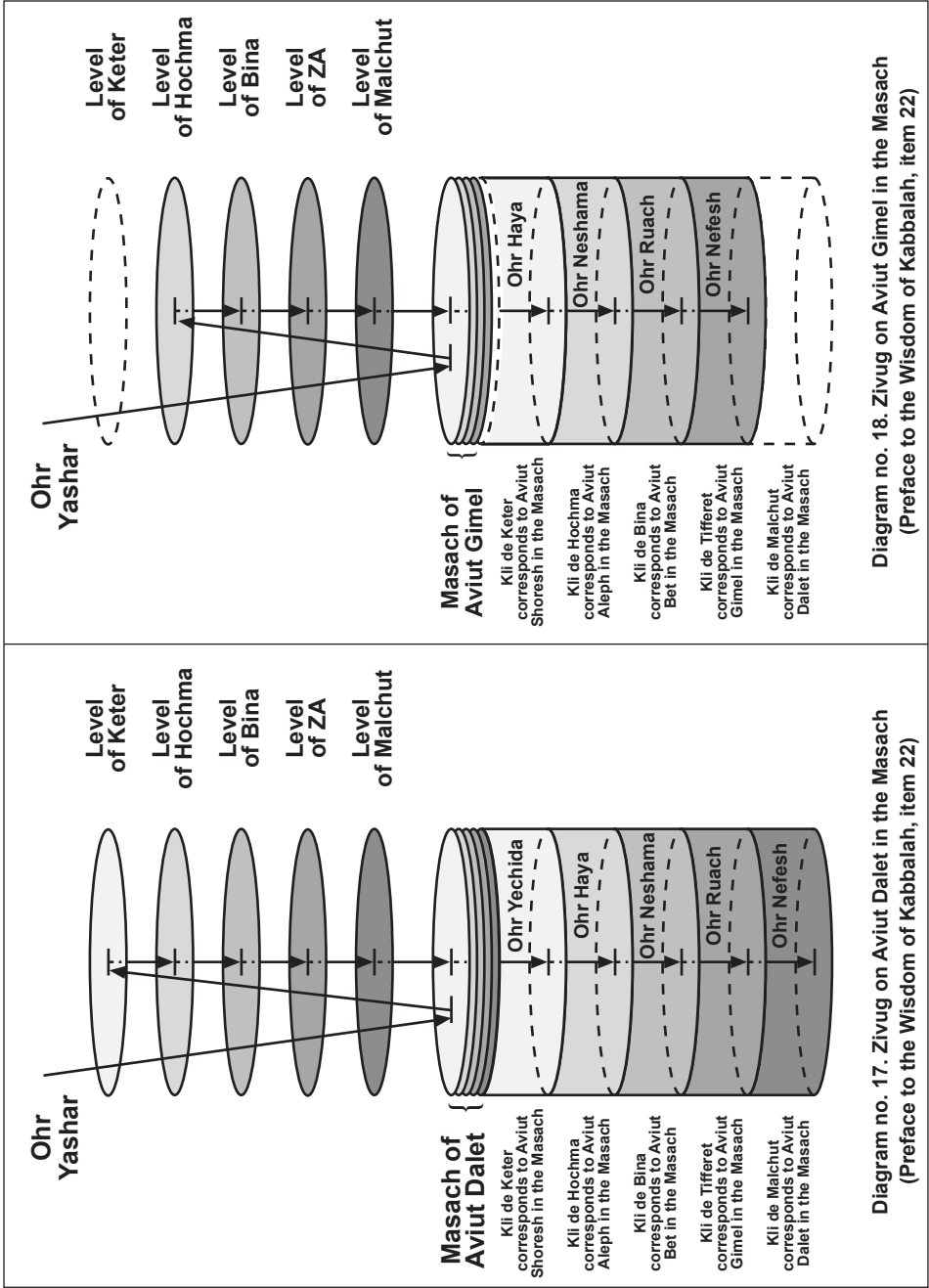


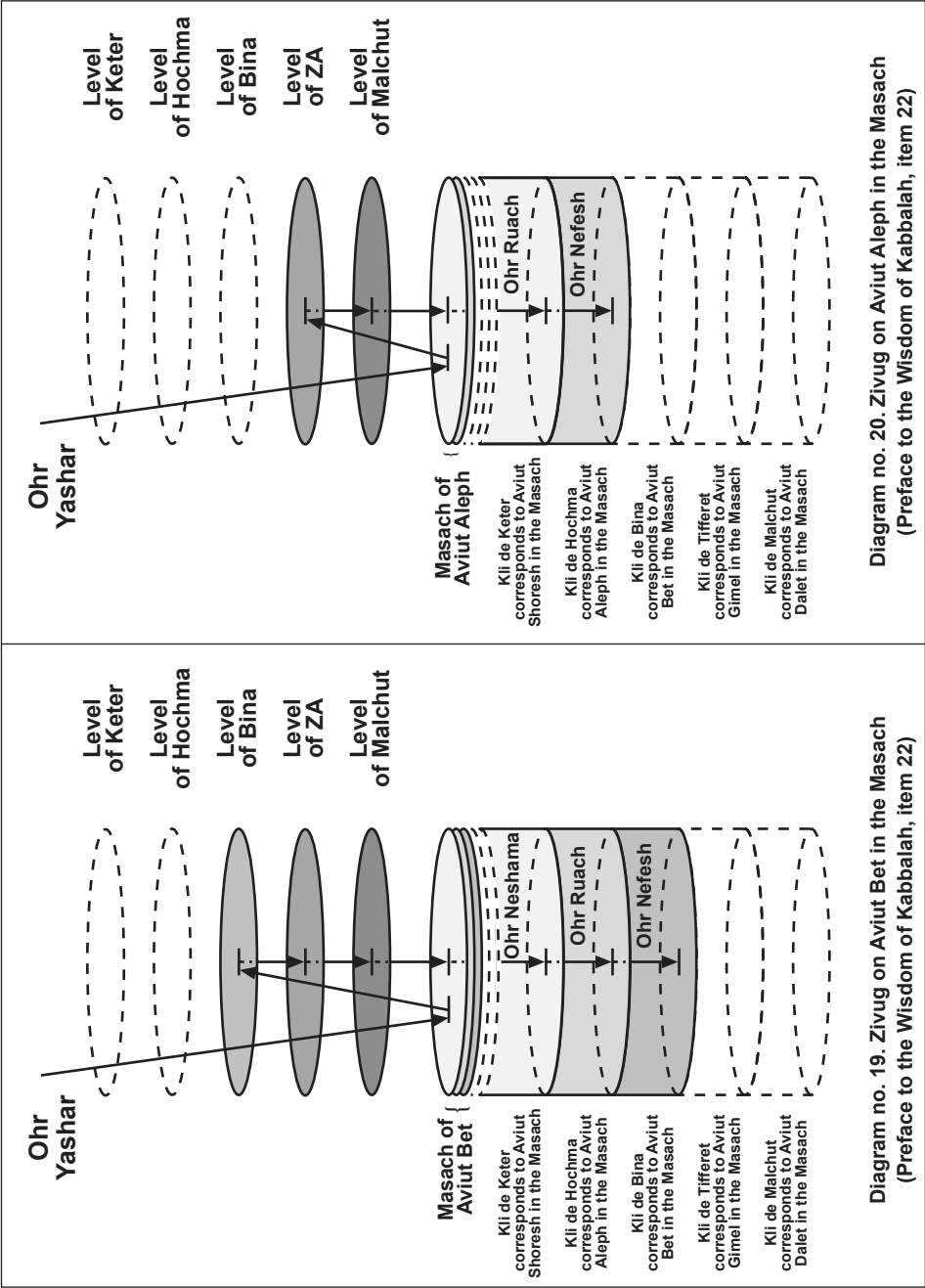




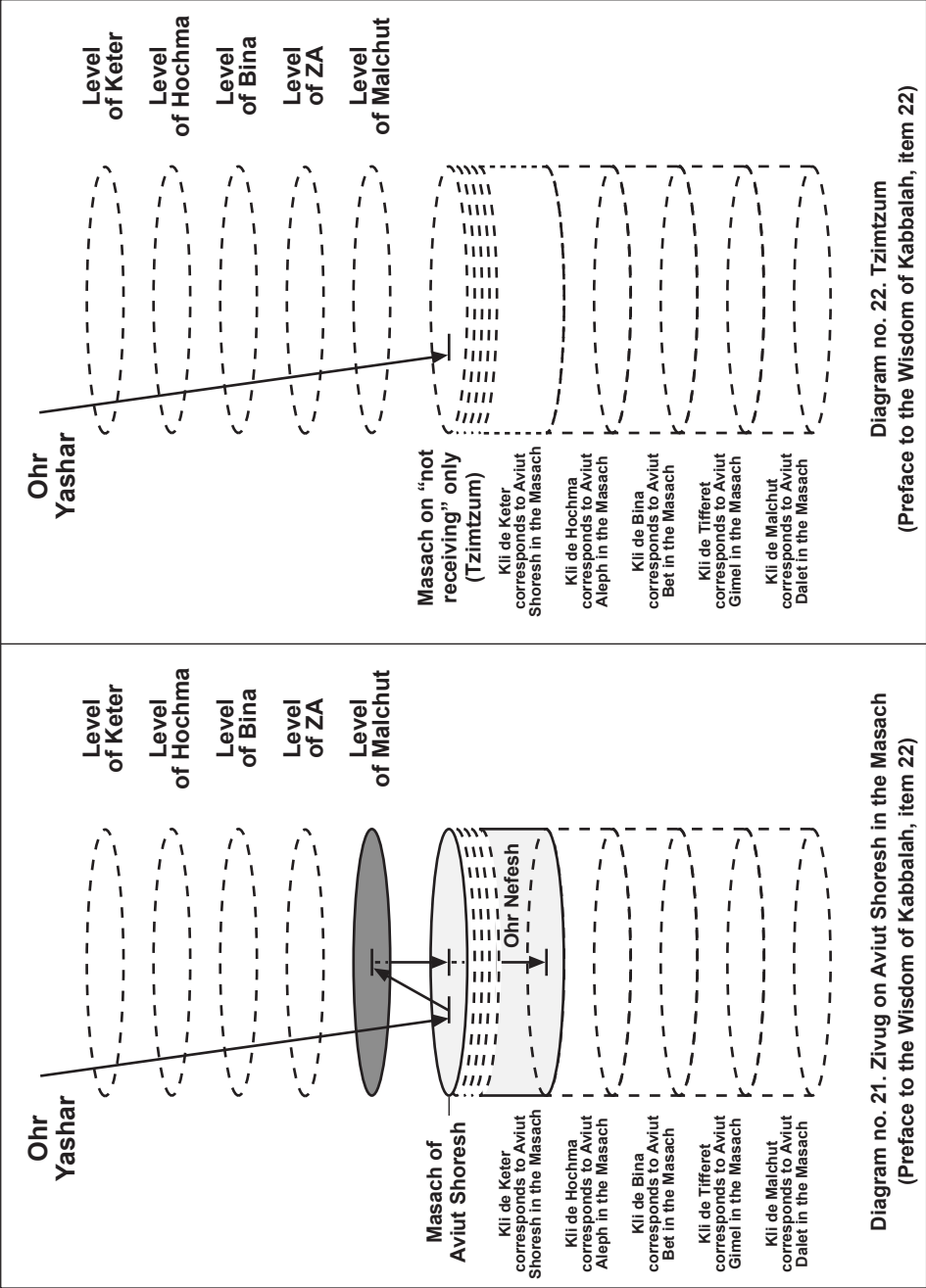


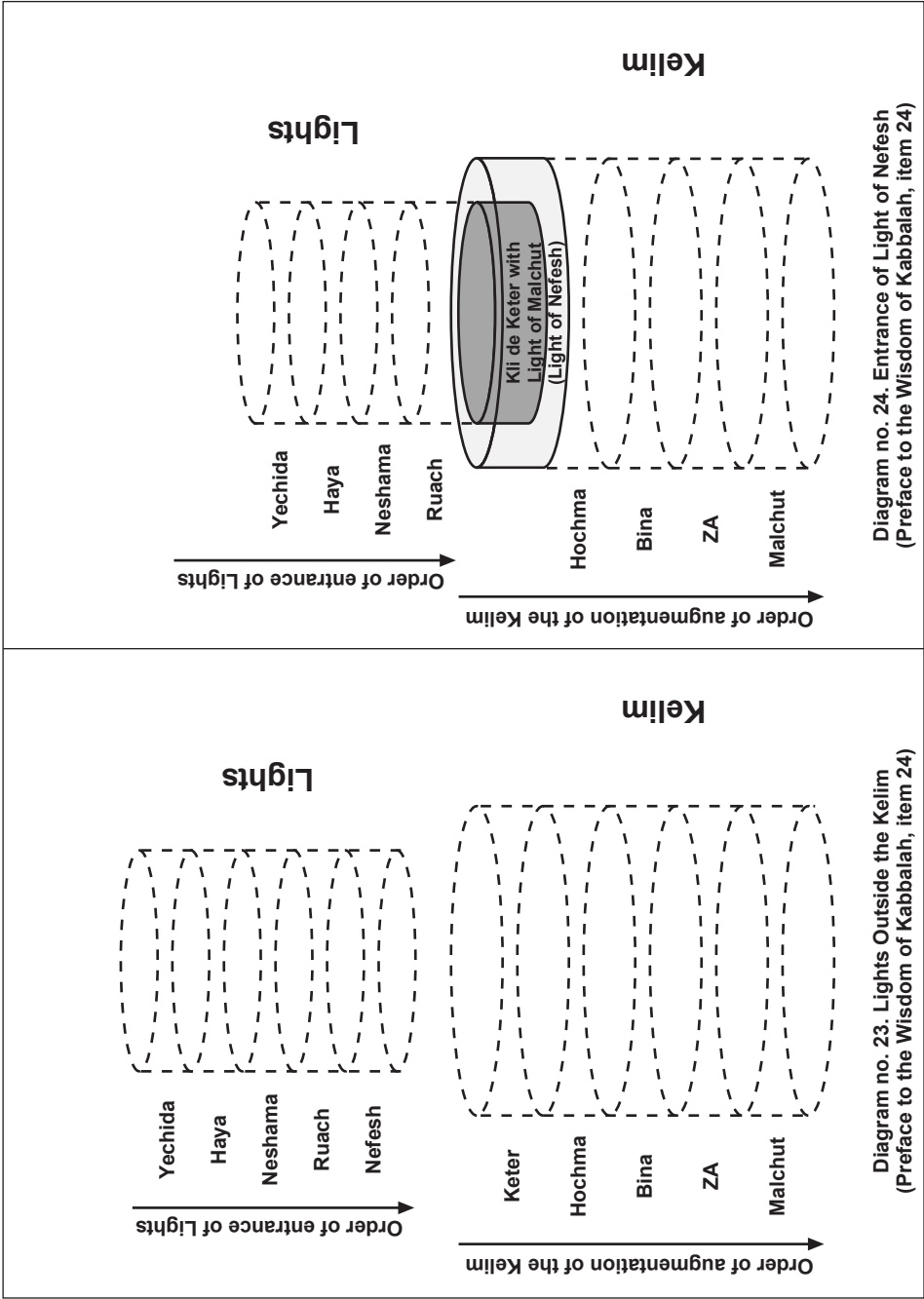


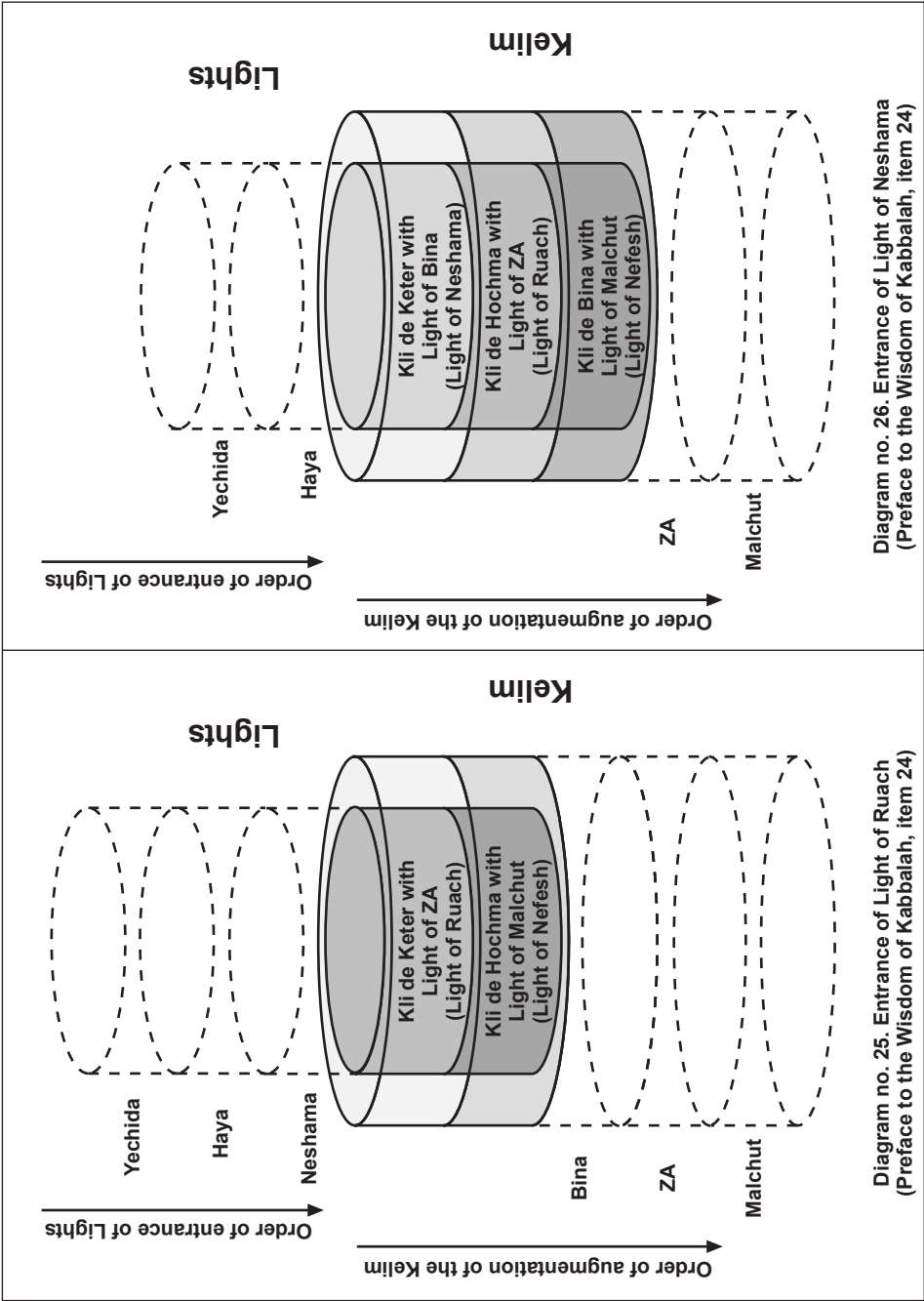


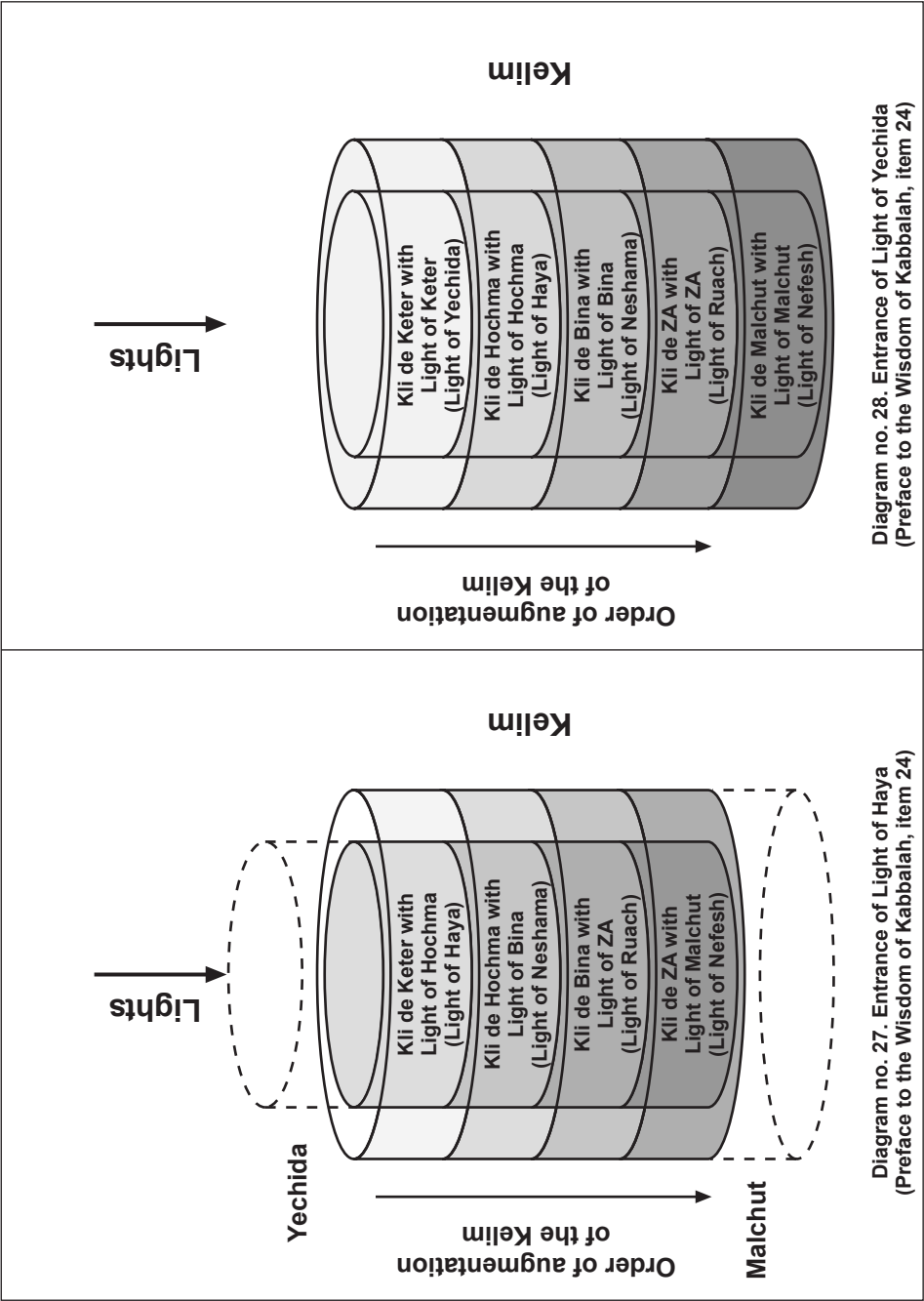


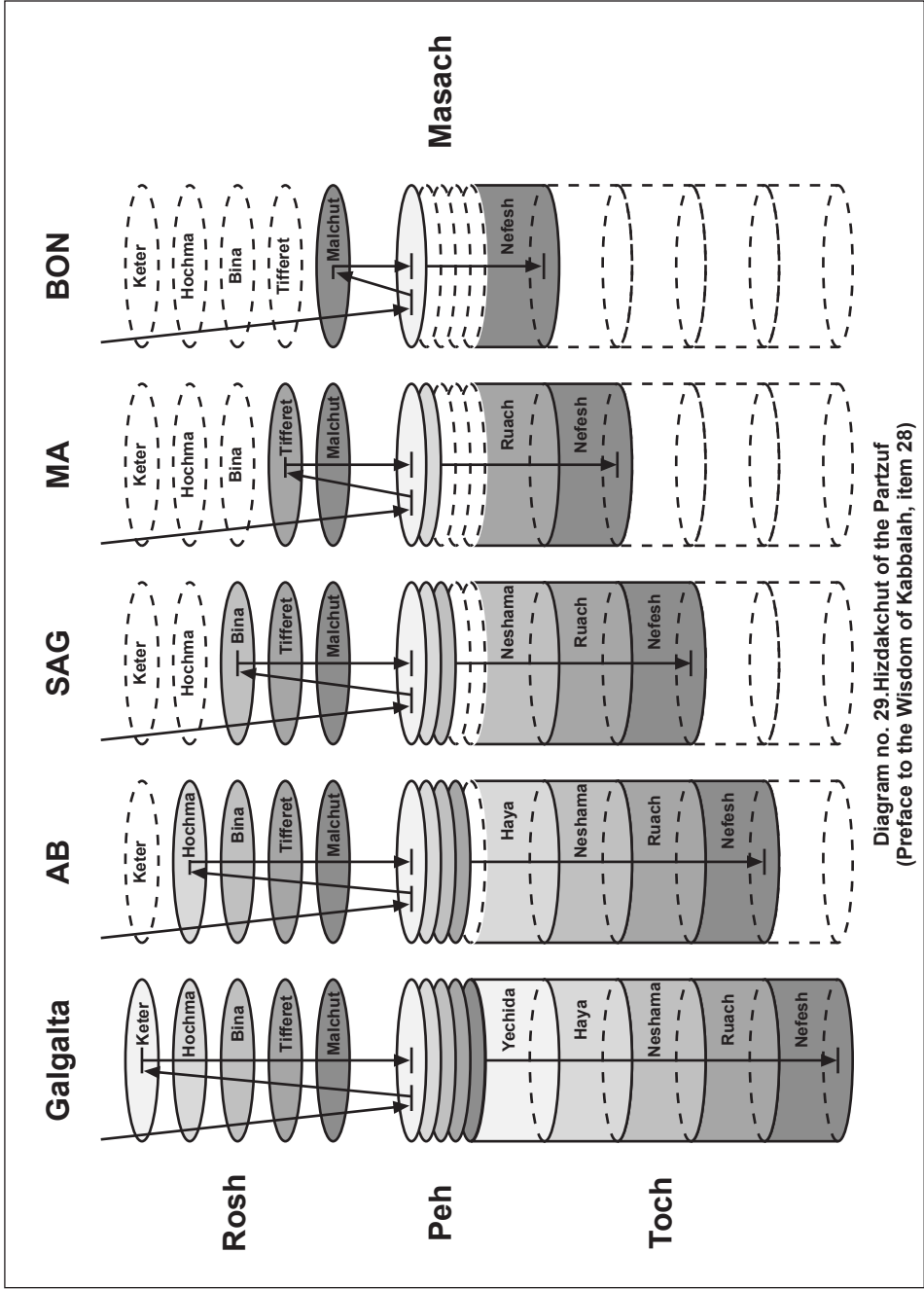


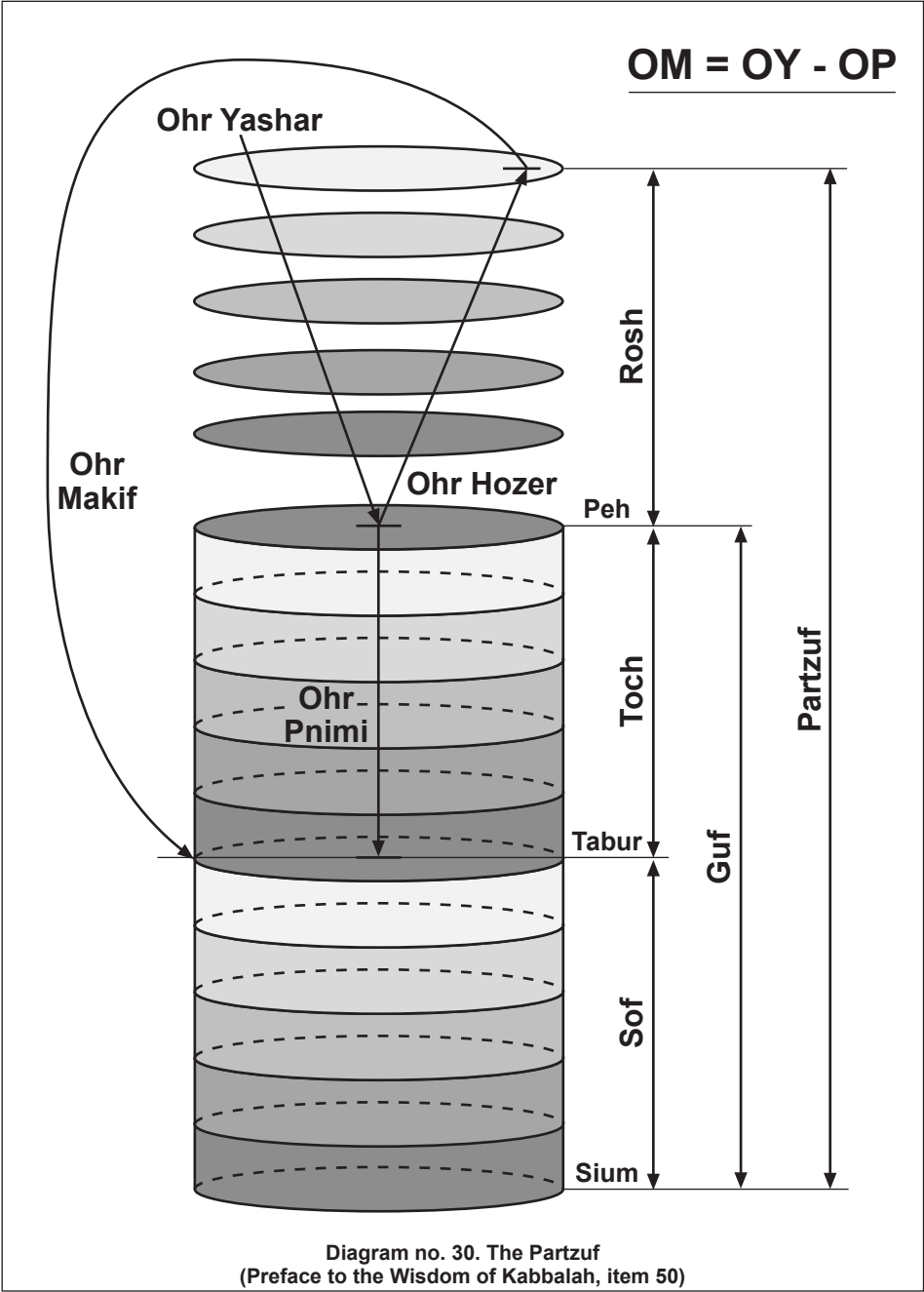












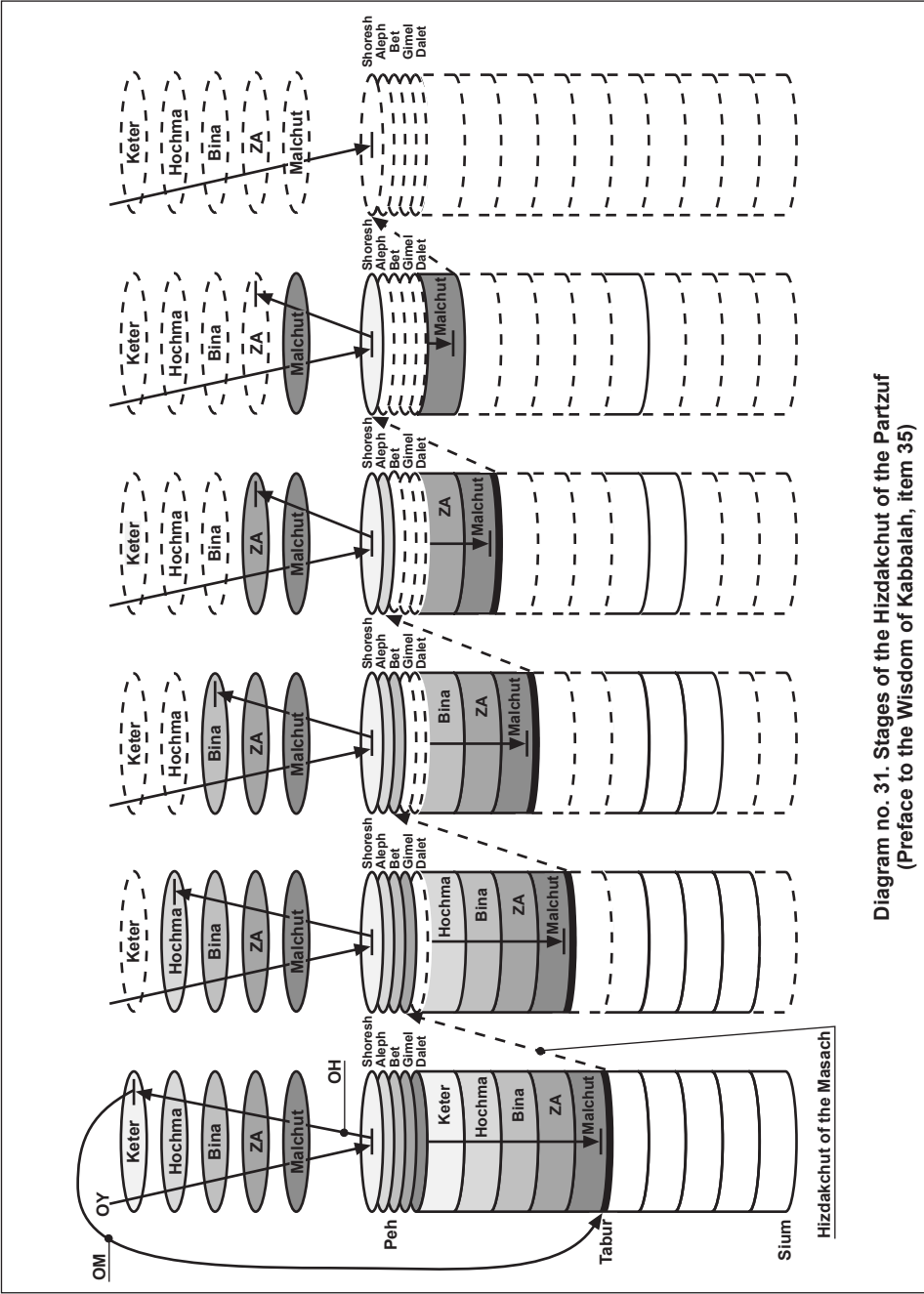


Diagram no. 31. Stages of the Hizdakchut of the Partzuf  
(Preface to the Wisdom of Kabbalah, item 35)



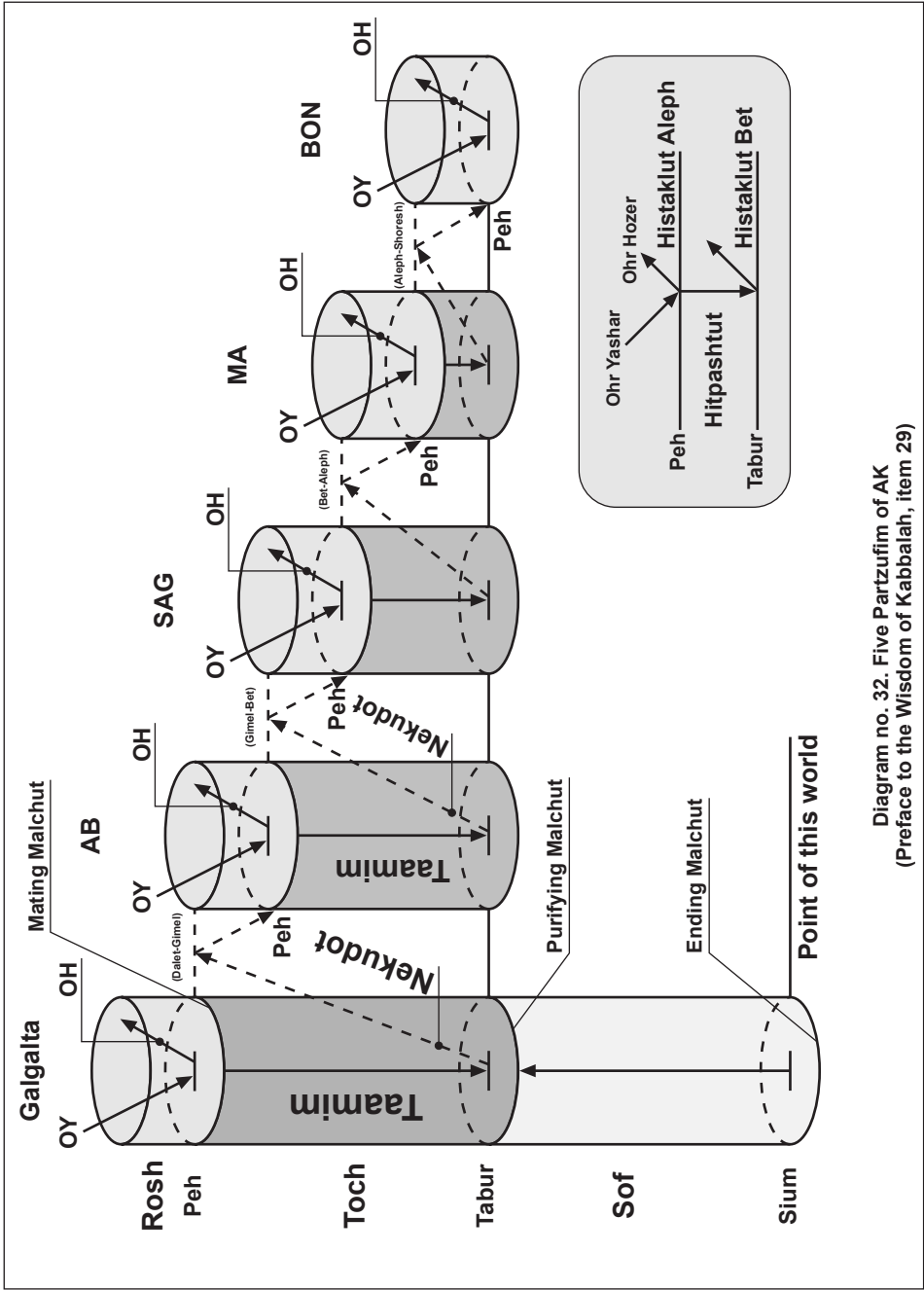
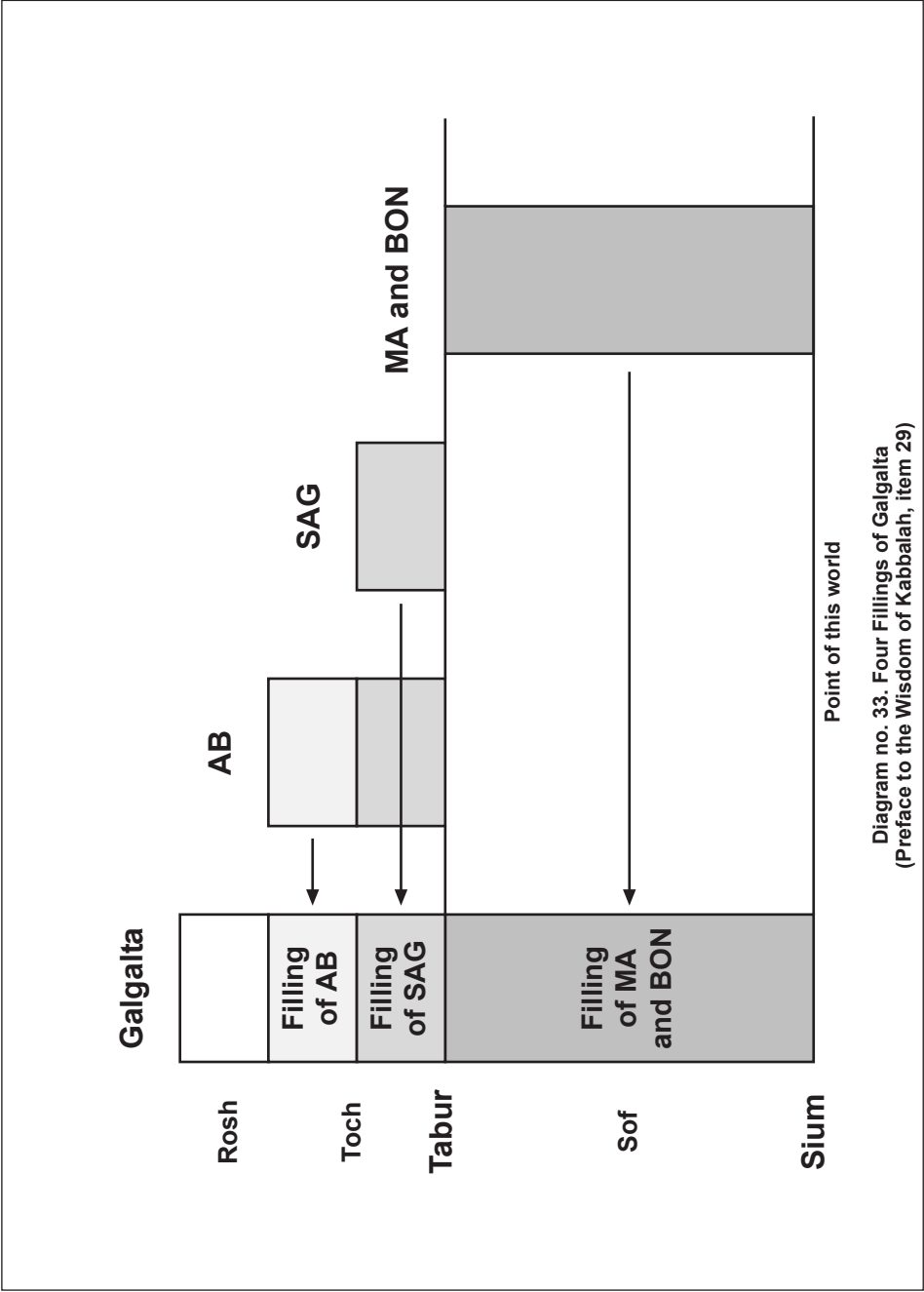
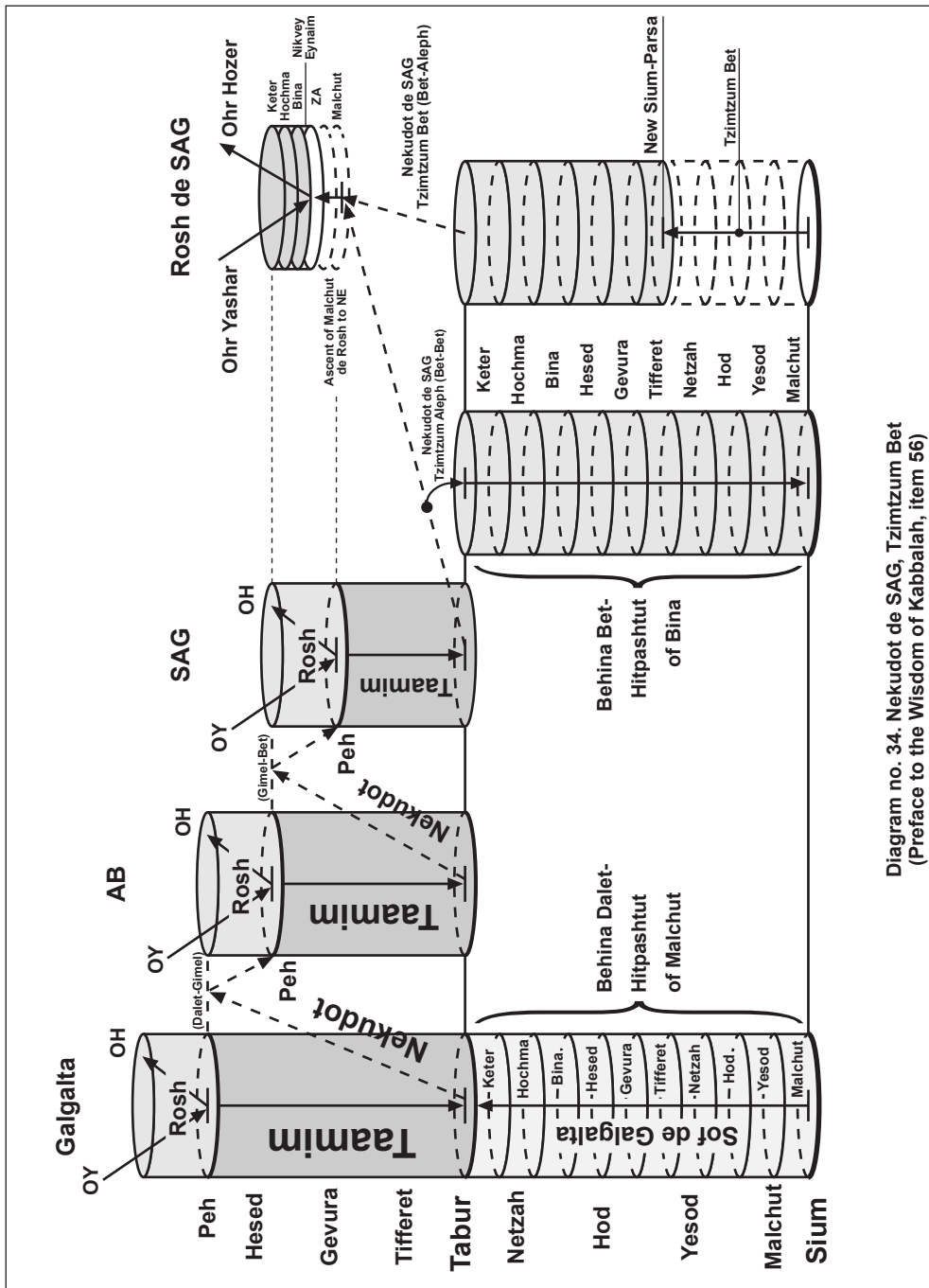


Diagram no. 32. Five Partzufim of AK  
(Preface to the Wisdom of Kabbalah, item 29)





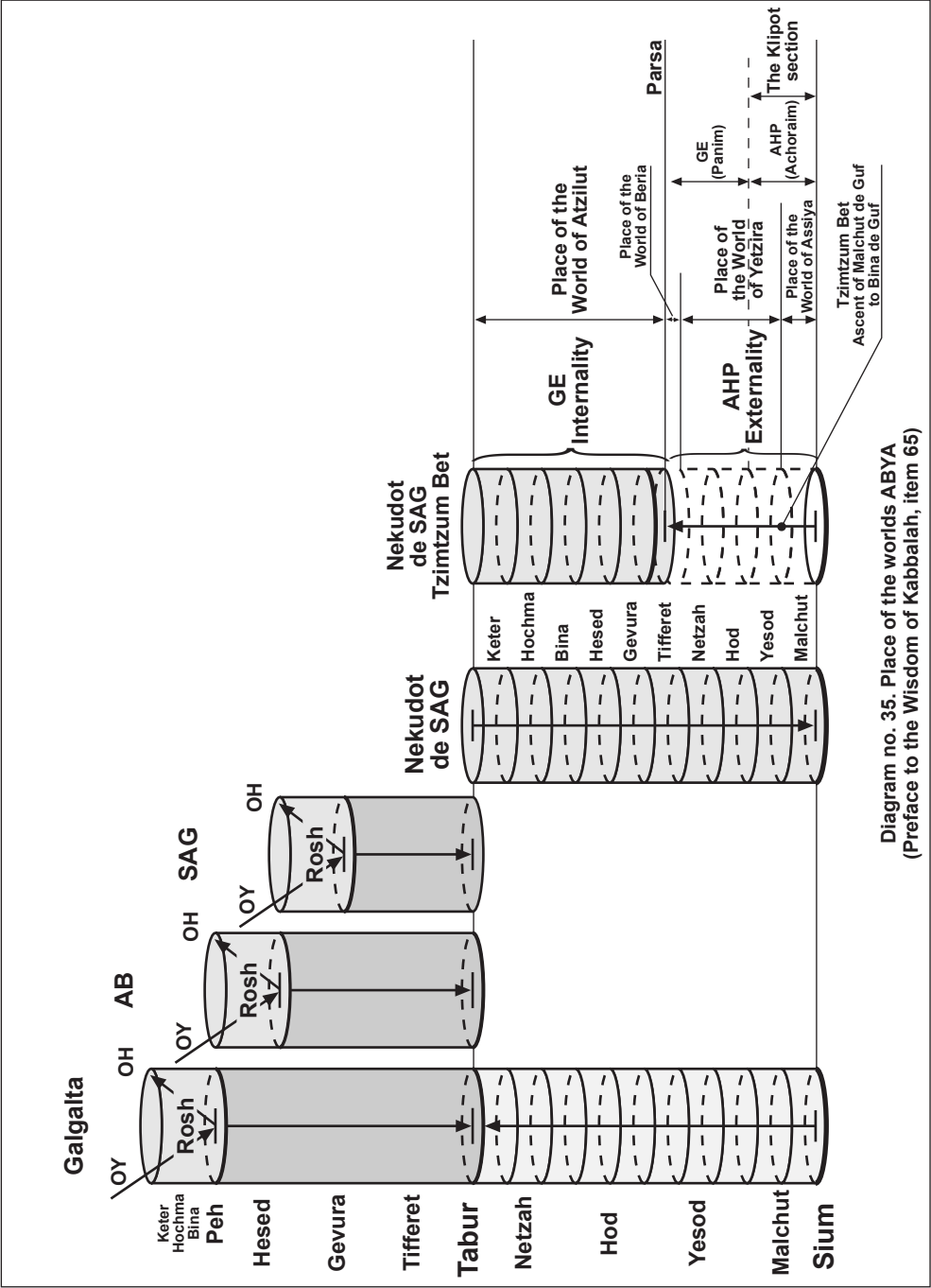


Diagram no. 35. Place of the worlds ABYA  
(Preface to the Wisdom of Kabbalah, item 65)

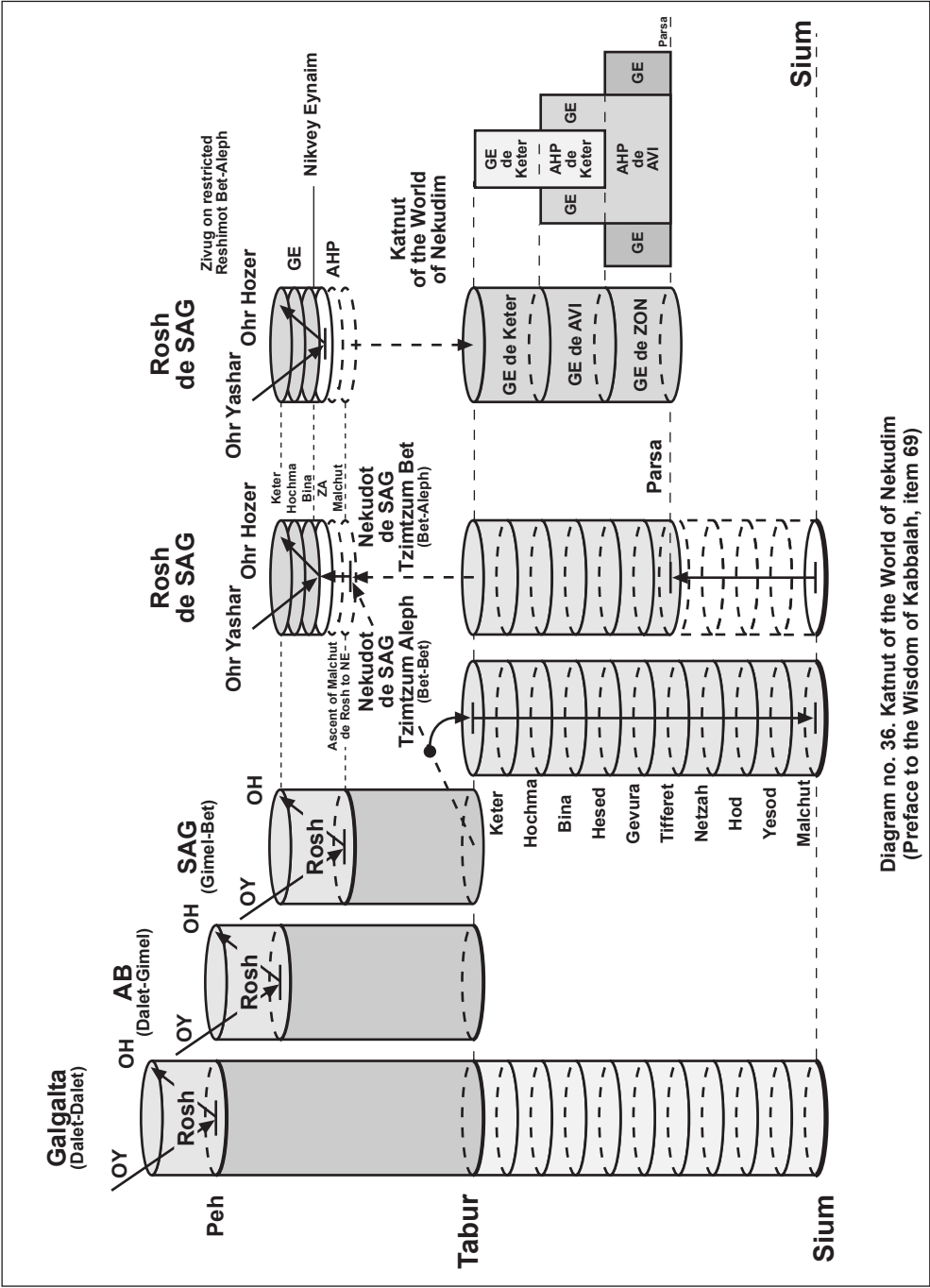


Diagram no. 36. Katnut of the World of Nekudim (Preface to the Wisdom of Kabbalah, item 69)

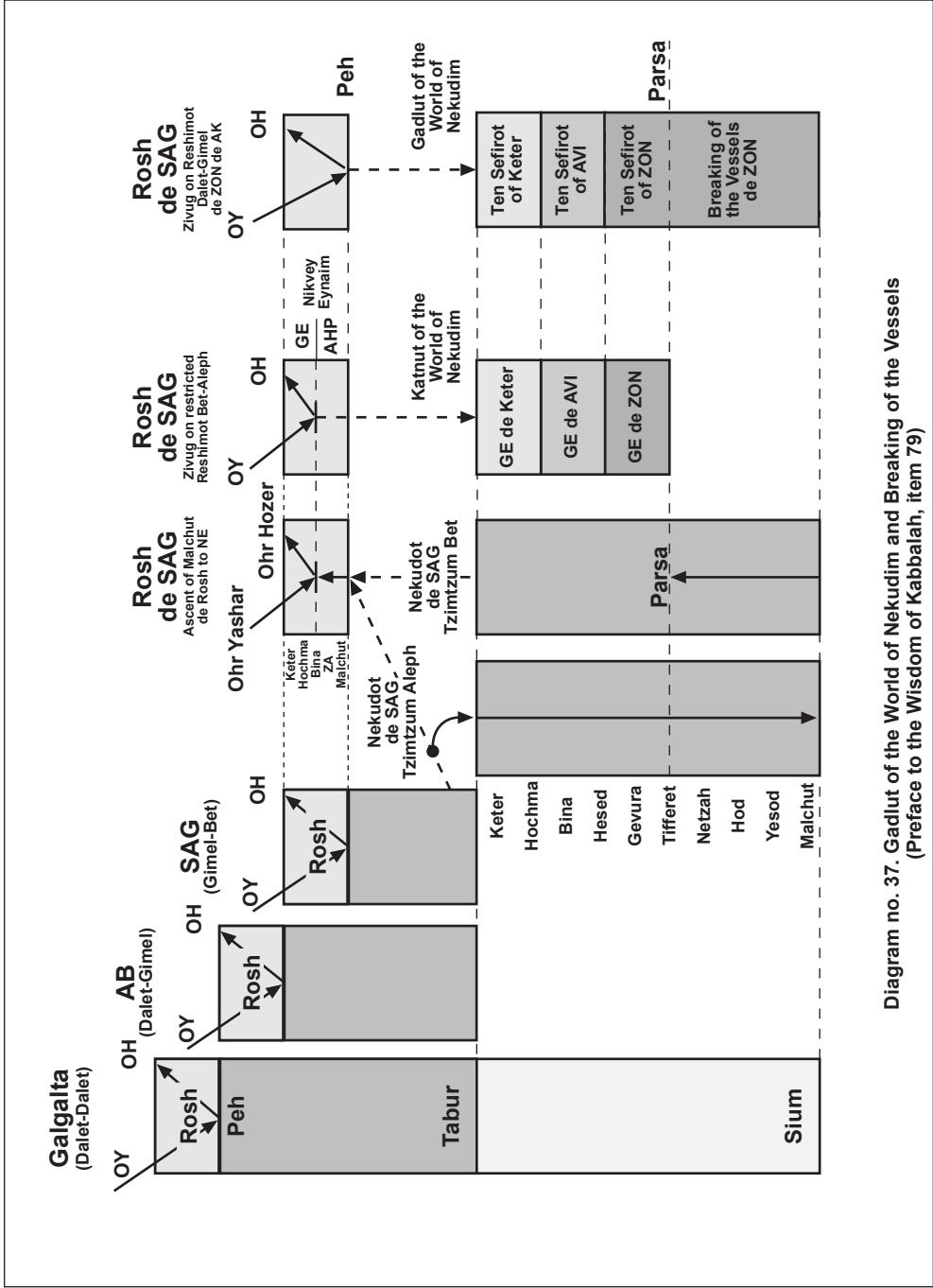
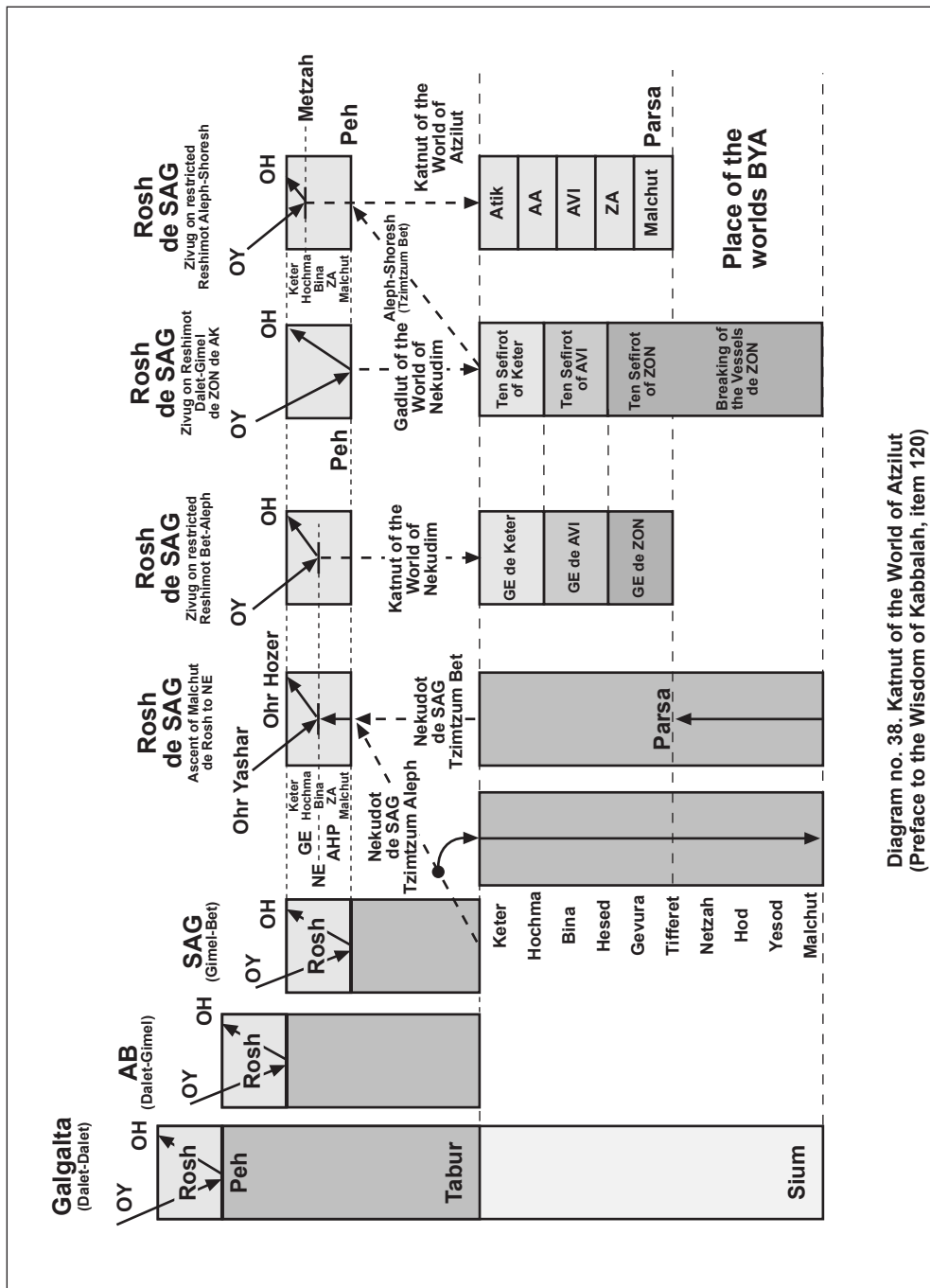


Diagram no. 37. Gadlud of the World of Nekudim and Breaking of the Vessels (Preface to the Wisdom of Kabbalah, item 79)





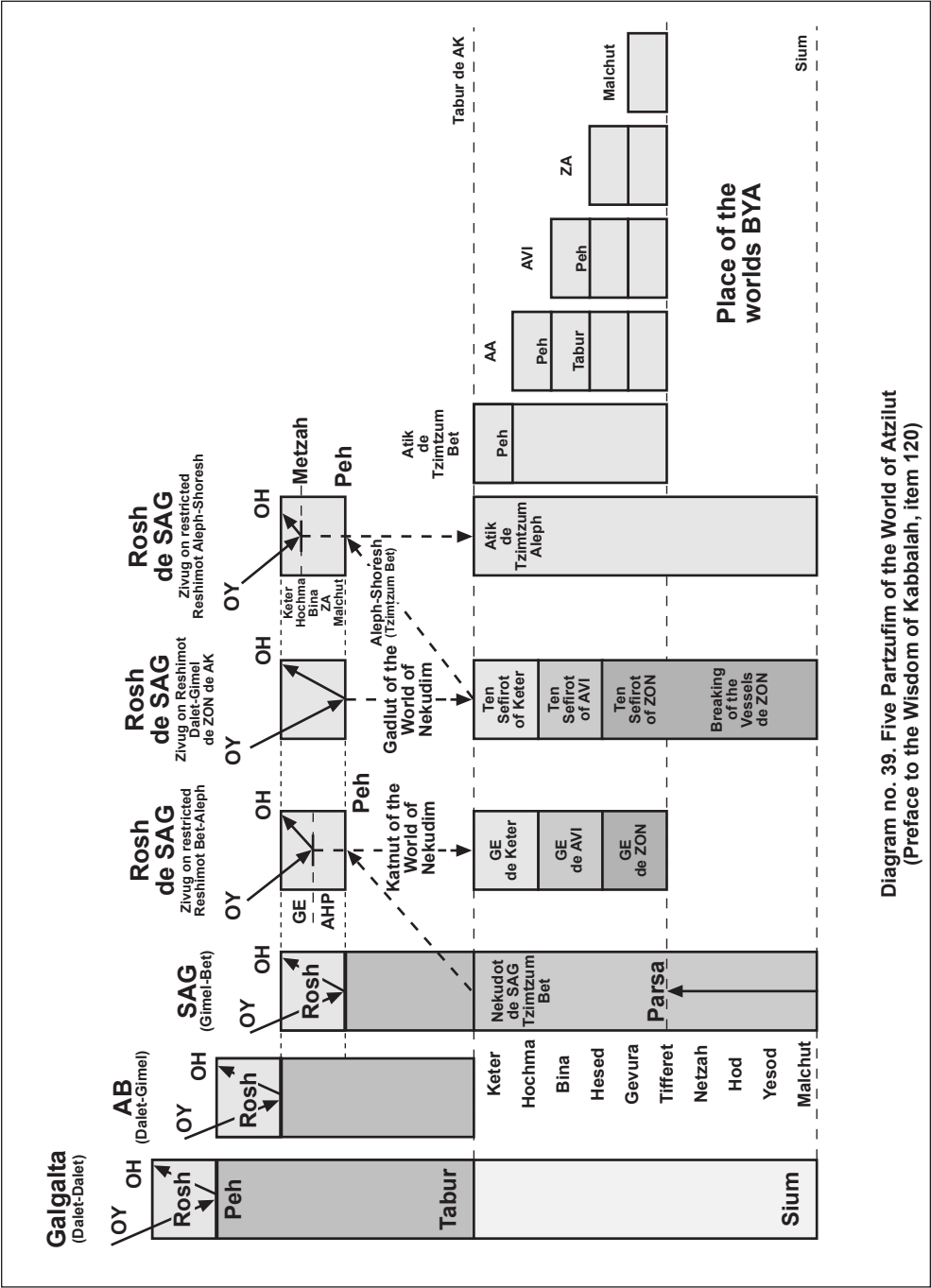
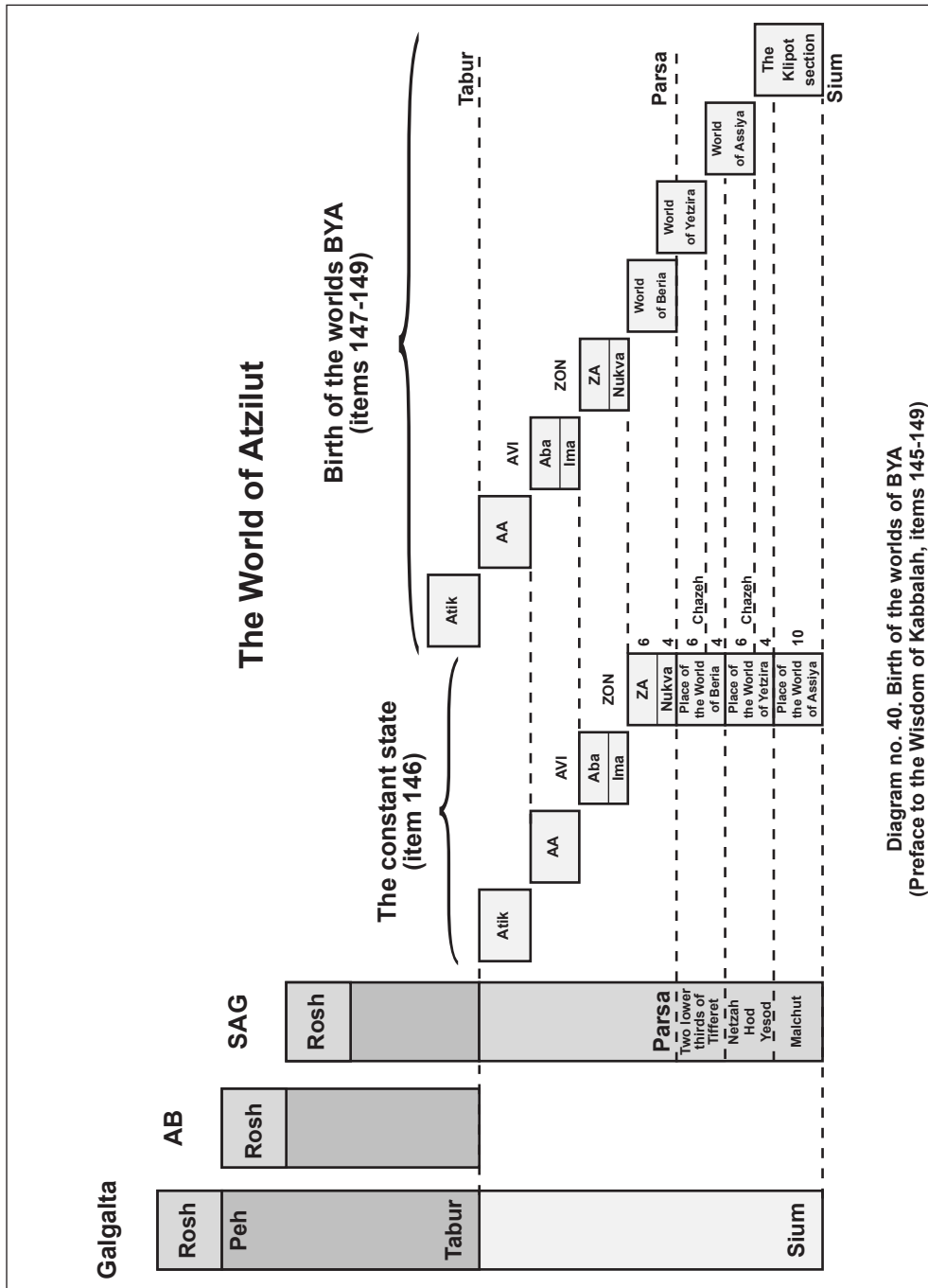
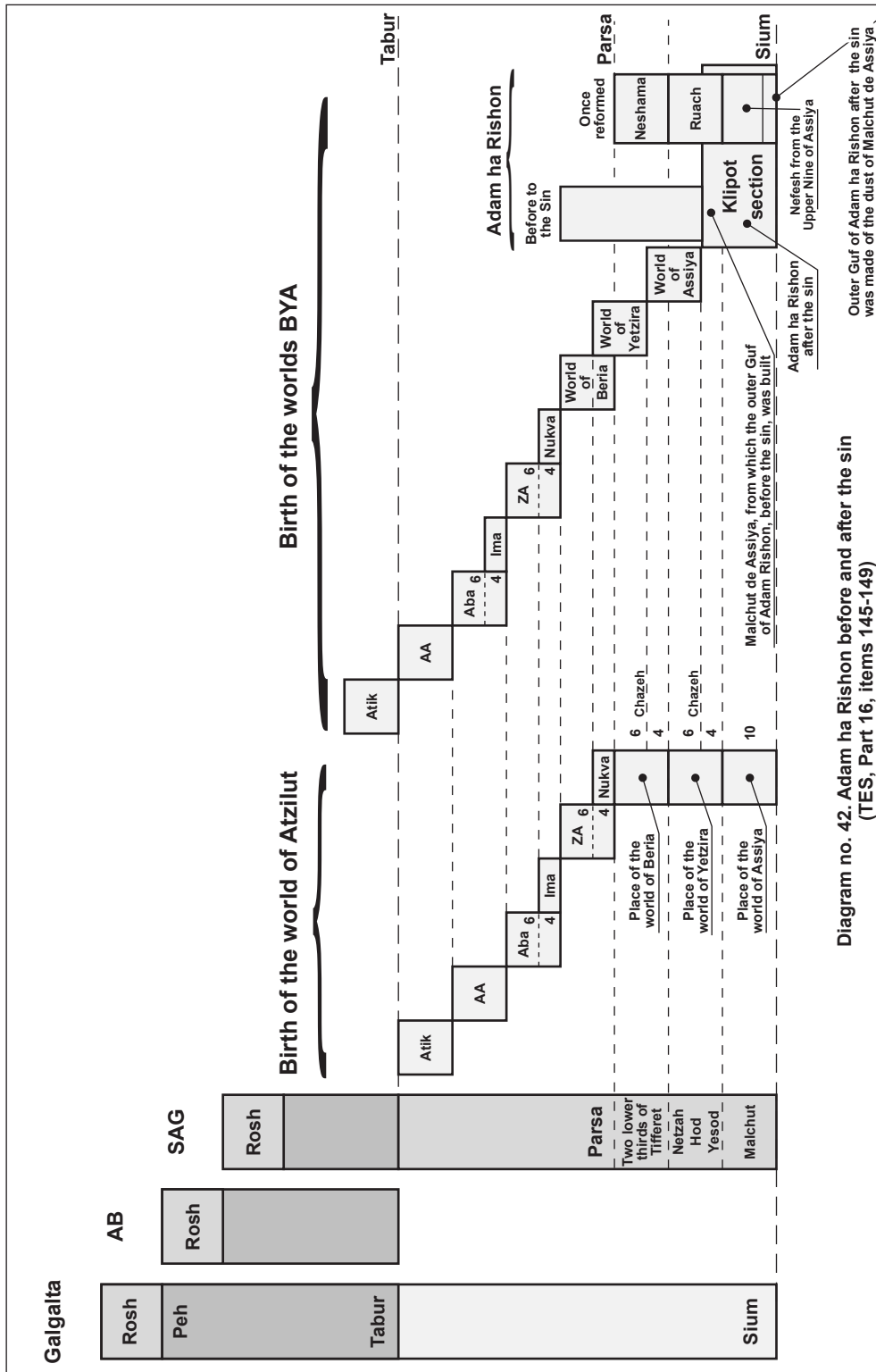


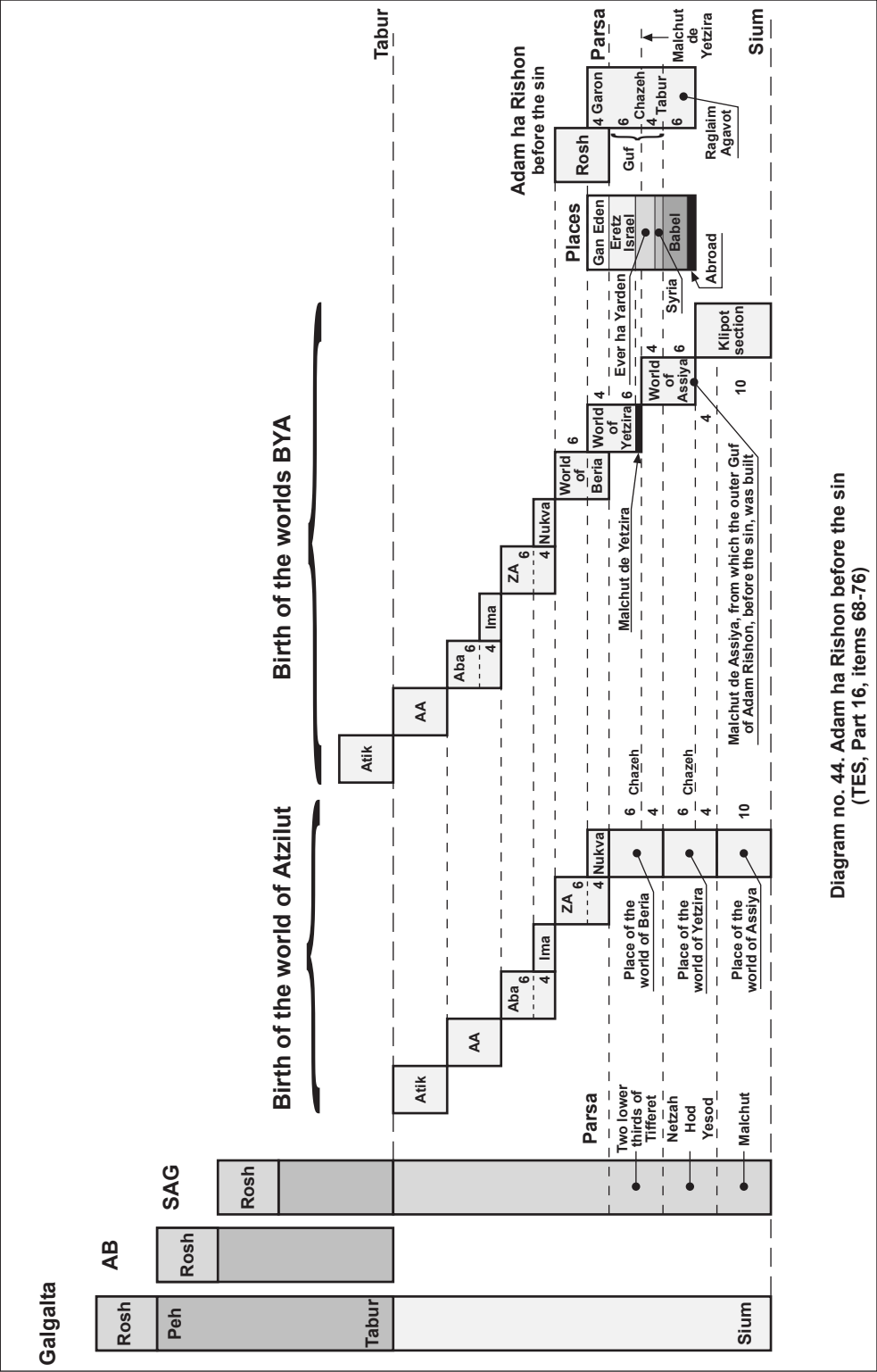
Diagram no. 39. Five Partzufim of the World of Atzilut (Preface to the Wisdom of Kabbalah, item 120)

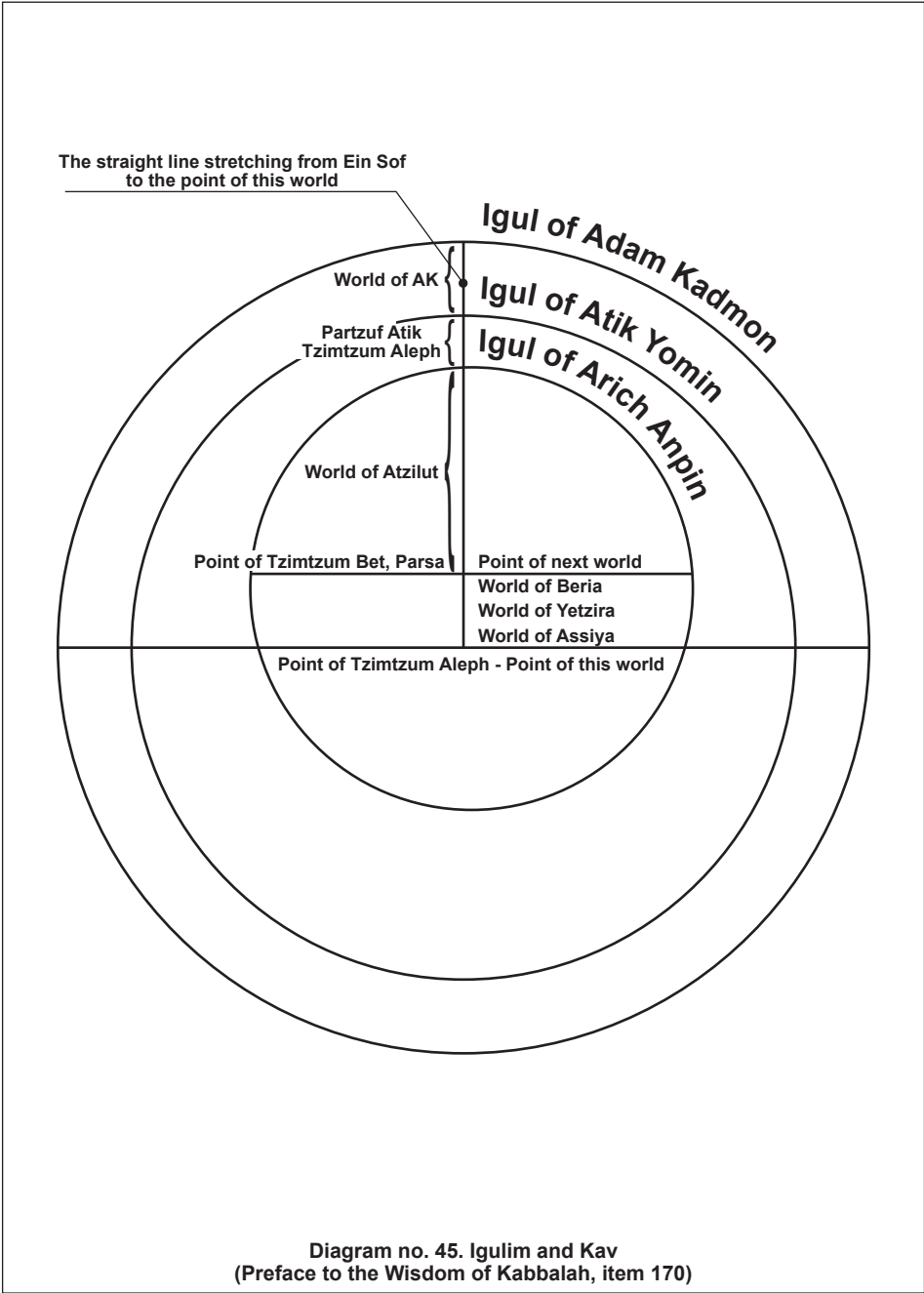




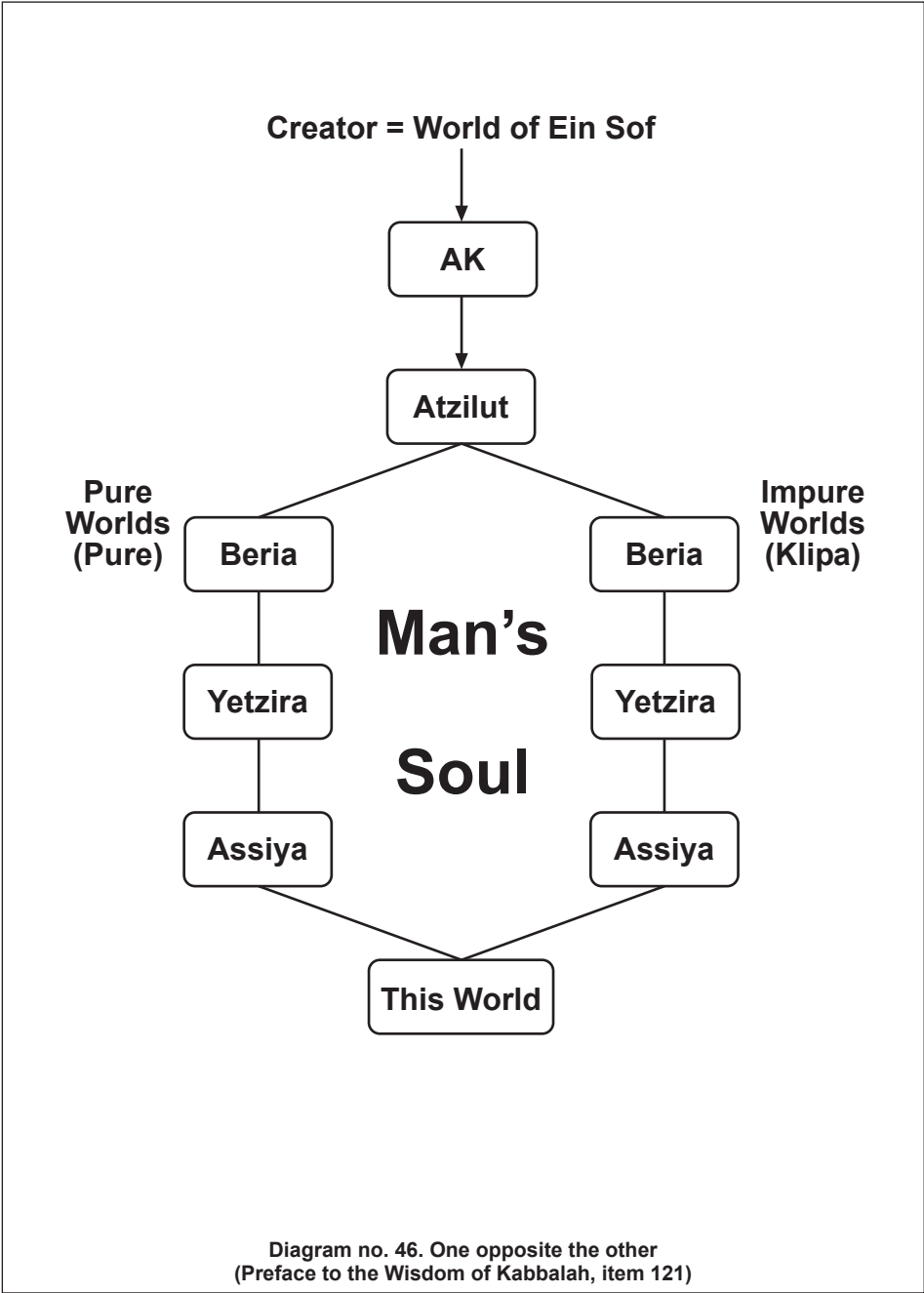












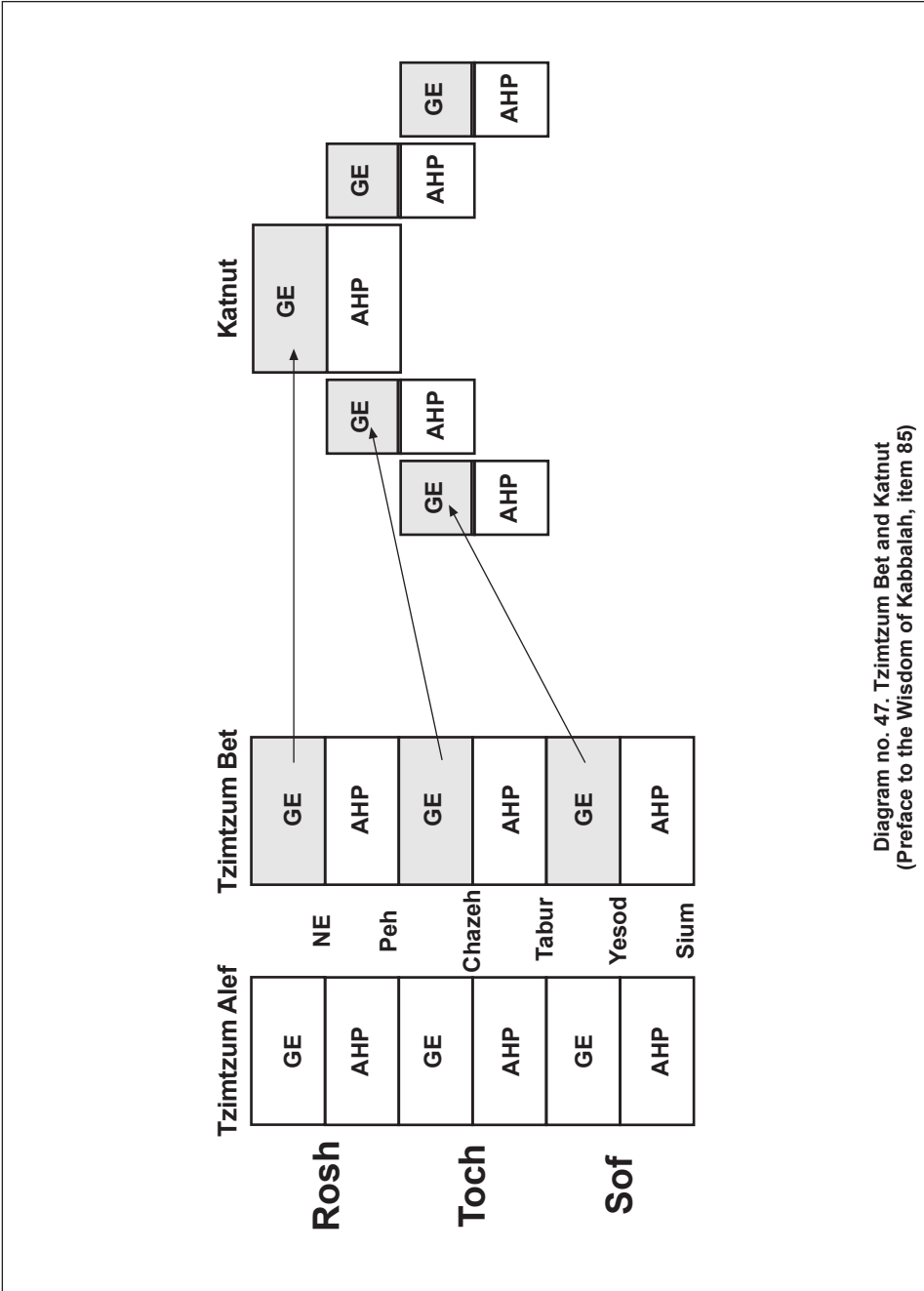
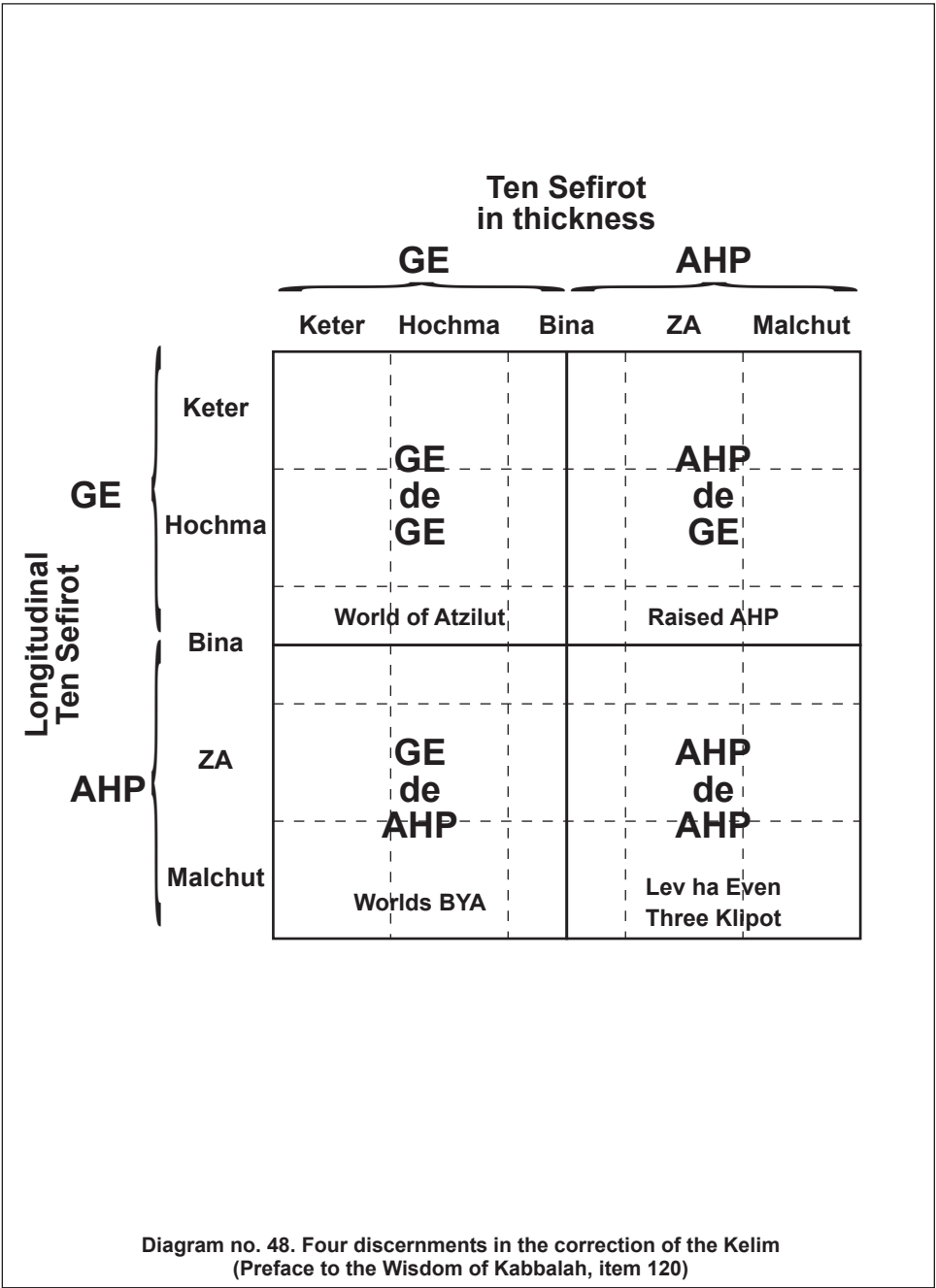


Diagram no. 47. Tzimtzum Bet and Katnut  
(Preface to the Wisdom of Kabbalah, item 85)



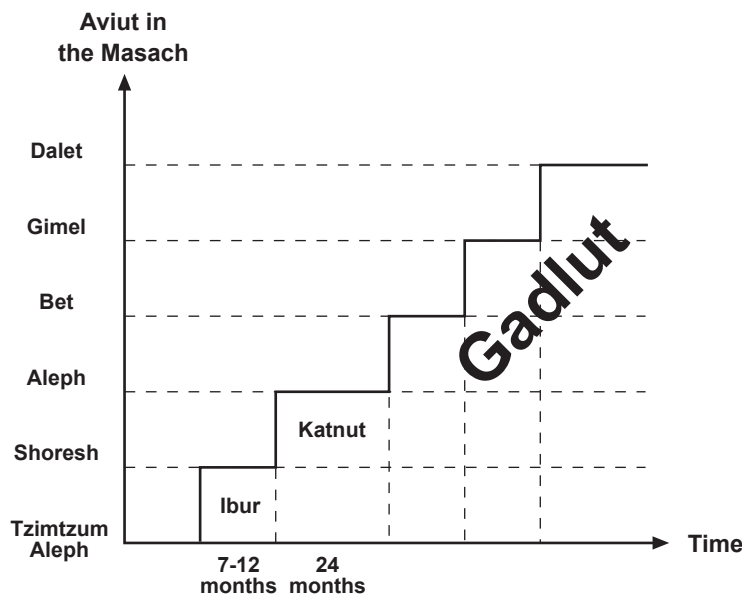


Diagram no. 49. Stages in the development of the Partzuf  
(Preface to the Wisdom of Kabbalah, item 121)

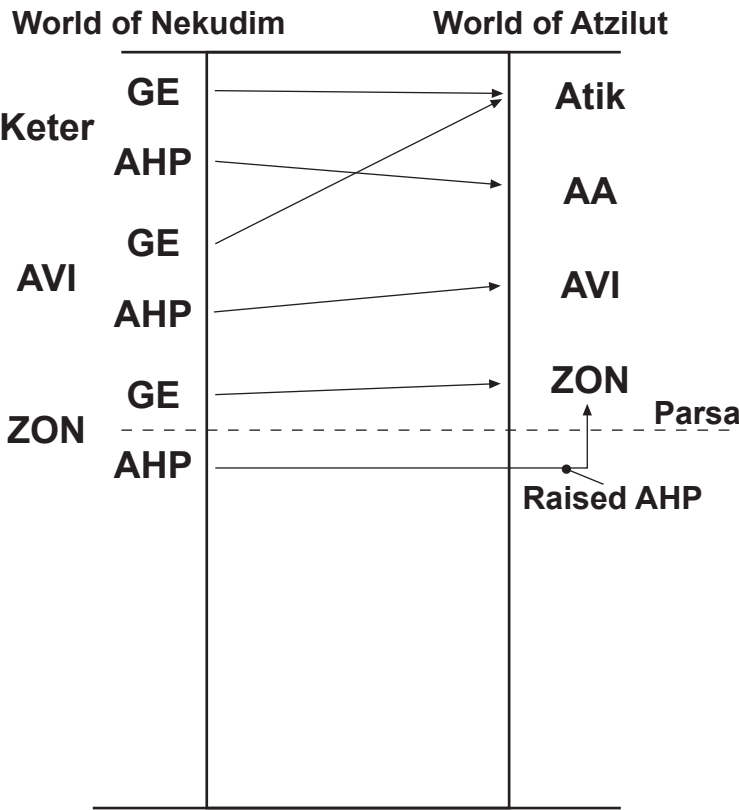
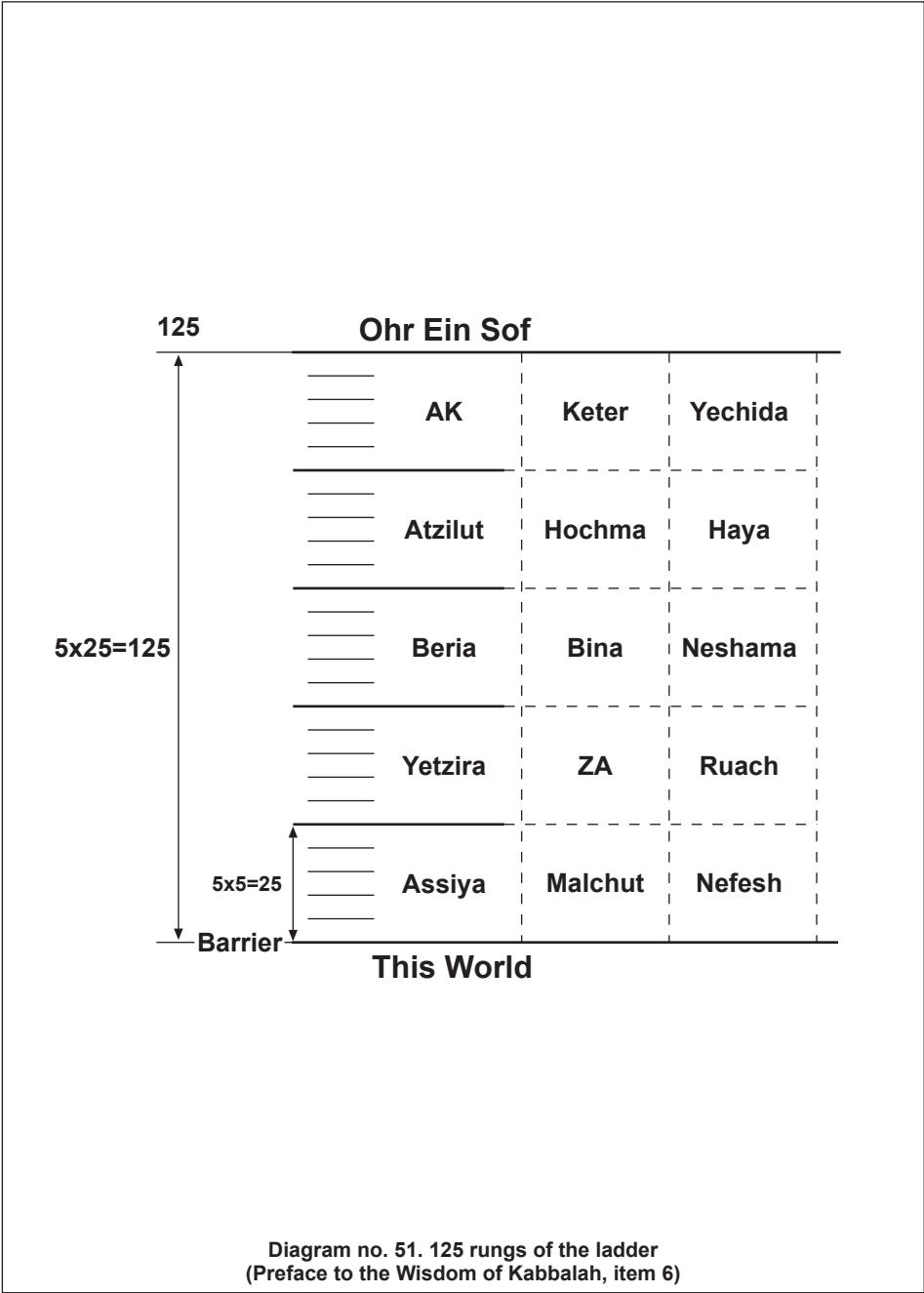


Diagram no. 50. Sorting of the Kelim after the breaking  
(Preface to the Wisdom of Kabbalah, item 101)



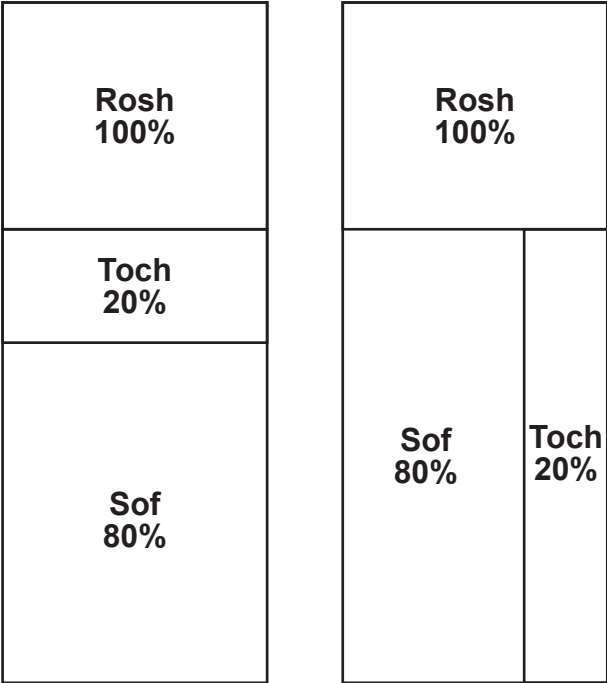


Diagram no. 52. Division of the Partzuf  
(Preface to the Wisdom of Kabbalah, item 50)



Man																		
Behinot	HaVaYah	Sefirot	Parts of the Rosh	Senses	Partzufim	Worlds	Lights	TANTO	Four Behinot in Nature	Four Behinot in Man	Medium Behina in Man	Spirituality in Man	Man's Guf	Man's Levush	Man's Home	SVAS	Medium Behina in Nature	Directions
Shoresh	Tip of the Yod	Keter	Gulgolet		Galgalta	AK	Yechida			(Shoresh)		Yechida	Moach					
Aleph	Yod	Hochma	Eynaim	Sight	AB	Atzilut	Haya	Taanim	Fire	Inner Man (Neshama)	Dam	Haya	Atzamat	Kutonet	Bayit	Speaking		South (hot and dry)
Bet	Hey	Bina	Awzen	Hearing	SAG	Beria	Neshama	Nekudot	Wind	Guf		Se'arot Tzipornayim	Neshama	Gidin	Michnasayim	Hatzer	Animate	Monkey
Gimel	Vav	ZA	Hotem	Smell	MA	Yetzira	Ruach	Tagin	Water	Levush	Ohalim	Ruach	Bassar	Mitznefet	Sadeh	Vegetative	Dog of the Field	West (hot and damp)
Dalet	Hey	Matchut	Peh	Speech	BON	Assiya	Nefesh	Otiot	Dust	Bayit		Nefesh	Or	Avnet	Midbar	Still	Corals	East (cold and dry)

Diagram no. 53. General names (TES, Part 3, Chapters 4-5)

Diagram no. 53. General names (TES, Part 3, Chapters 4-5)

## ABOUT BNEI BARUCH

Bnei Baruch is a group of Kabbalists in Israel, sharing the wisdom of Kabbalah with the entire world. Study materials in over 30 languages are based on authentic Kabbalah texts that were passed down from generation to generation.

### HISTORY AND ORIGIN

In 1991, following the passing of his teacher, Rav Baruch Shalom HaLevi Ashlag (The Rabash), Rav Michael Laitman, Professor of Ontology and the Theory of Knowledge, PhD in Philosophy and Kabbalah, and MSc in Medical Bio-Cybernetics, established a Kabbalah study group called “Bnei Baruch.” He called it Bnei Baruch (Sons of Baruch) to commemorate his mentor, whose side he never left in the final twelve years of his life, from 1979 to 1991. Rav Laitman had been Ashlag’s prime student and personal assistant, and is recognized as the successor to Rabash’s teaching method.

The Rabash was the firstborn son and successor of Rav Yehuda Leib HaLevi Ashlag, the greatest Kabbalist of the 20<sup>th</sup> century. Rabbi Ashlag authored the most authoritative and comprehensive commentary on *The Book of Zohar*, titled *The Sulam* (Ladder) *Commentary*. He was the first to reveal the complete method for spiritual ascent, and thus was known as Baal HaSulam (Owner of the Ladder).

Today, Bnei Baruch bases its entire study method on the path paved by these two great spiritual leaders.

### THE STUDY METHOD

The unique study method developed by Baal HaSulam and his son, the Rabash, is taught and applied on a daily basis by Bnei Baruch. This method relies on authentic Kabbalah sources such as *The Book of Zohar*, by Rabbi Shimon Bar-Yochai, *The Tree of Life*, by the Holy Ari, and *The Study of the Ten Sefirot*, by Baal HaSulam.

While the study relies on authentic Kabbalah sources, it is carried out in simple language and uses a scientific, contemporary approach. Developing this approach has made Bnei Baruch an internationally respected organization, both in Israel and in the world at large.

The unique combination of an academic study method and personal experiences broadens the students' perspective and awards them a new perception of the reality they live in. Those on the spiritual path are thus given the necessary tools to study themselves and their surrounding reality.

### THE MESSAGE

Bnei Baruch is a diverse movement of tens of thousands of students worldwide. Students can choose their own paths and the personal intensity of their studies, according to their unique conditions and abilities. The essence of the message disseminated by Bnei Baruch is universal: unity of the people, unity of nations and love of man.

For millennia, Kabbalists have been teaching that love of man should be the foundation of all human relations. This love prevailed in the days of Abraham, Moses, and the group of Kabbalists that they established. If we make room for these seasoned, yet contemporary values, we will discover that we possess the power to put differences aside and unite.

The wisdom of Kabbalah, hidden for millennia, has been waiting for the time when we would be sufficiently developed and ready to implement its message. Now, it is emerging as a solution that can unite diverse factions everywhere, enabling us, as individuals and as a society, to meet today's challenges.

### ACTIVITIES

Bnei Baruch was established on the premise that "only by expansion of the wisdom of Kabbalah to the public can we be awarded complete redemption" (Baal HaSulam).

Therefore, Bnei Baruch offers a variety of ways for people to explore and discover the purpose of their lives, providing careful guidance for beginners and advanced students alike.

#### ***Kabbalah Television***

Bnei Baruch established a production company, ARI Films ([www.arifilms.tv](http://www.arifilms.tv)) specializing in production of educational TV programs throughout the world, and in many languages.

In Israel, Bnei Baruch established its own channel, aired through cable and satellite Sunday through Friday. The channel is also aired on the Internet at [www.kab.tv](http://www.kab.tv). All broadcasts on the channel are free of charge. Programs are adapted for all levels, from complete beginners to the most advanced.

Additionally, ARI Films produces educational series and documentaries.

### ***Internet Website***

Bnei Baruch's international website, [www.kab.info](http://www.kab.info), presents the authentic wisdom of Kabbalah using essays, books, and original texts. It is by far the most expansive source of authentic Kabbalah material on the net, containing a unique, extensive library for readers to thoroughly explore the wisdom of Kabbalah. Additionally, the media archive, [www.kabbalahmedia.info](http://www.kabbalahmedia.info), contains more than 5,000 media items, downloadable books, and a vast reservoir of texts, video and audio files in many languages.

Bnei Baruch's online Learning Center offers unique, free Kabbalah lessons for beginners, initiating students into this profound body of knowledge in the comfort of their own homes.

Rav Laitman's daily lessons are also aired live on [www.kab.tv](http://www.kab.tv), along with complementary texts and diagrams.

*All these services are provided free of charge.*

### ***Paper***

*Kabbalah Today* is a free monthly paper produced and disseminated by Bnei Baruch in many languages, including English, Hebrew, Spanish, and Russian. It is apolitical, non-commercial, and written in a clear, contemporary style. The purpose of *Kabbalah Today* is to expose the vast knowledge hidden in the wisdom of Kabbalah at no cost and in a clear, engaging format and style for readers everywhere.

*Kabbalah Today* is distributed free in every major U.S. city, as well as in Toronto, Canada, London, England, and Sydney, Australia. It is printed in English, Hebrew, and Russian, and is also available on the Internet, at [www.kabtoday.com](http://www.kabtoday.com).

Additionally, a hard copy of the paper is sent to subscribers at delivery cost only.

### ***Kabbalah Books***

Bnei Baruch publishes authentic books, written by Rav Yehuda Ashlag (Baal HaSulam), his son, Rav Baruch Ashlag (the Rabash), and Rav Michael Laitman. The books of Rav Ashlag and Rabash are essential for complete understanding of the teachings of authentic Kabbalah, explained in Rav Laitman's lessons.

Rav Laitman writes his books in a clear, contemporary style based on the key concepts of Baal HaSulam. These books are a vital link between today's readers and the original texts. All the books are available for sale, as well as for free download.

### ***Kabbalah Lessons***

As Kabbalists have been doing for centuries, Rav Laitman gives a daily lesson at the Bnei Baruch center in Israel between 3:15-6:00 a.m. Israel time. The lessons are given in Hebrew and are simultaneously translated into seven languages: English, Russian, Spanish, French, German, Italian, and Turkish. As with everything else, the live broadcast is provided gratis to thousands of students worldwide.

### **FUNDING**

Bnei Baruch is a non-profit organization for teaching and sharing the wisdom of Kabbalah. To maintain its independence and purity of intentions, Bnei Baruch is not supported, funded, or otherwise tied to any government or political organization.

Since the bulk of its activity is provided free of charge, the prime sources of funding for the group's activities are donations and tithing—contributed by students on a voluntary basis—and Rav Laitman's books, which are sold at cost.

## HOW TO CONTACT BNEI BARUCH

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