**PART 2**

**Baal HaSulam. "Study of the Ten *Sefirot*" (TES). Vol. 1. Part 3. *Histaklut Pnimit*. Chapter 7.  #1 (There is great significance to the fact that the Rav..)**

***Histaklut Pnimit* Item 1 “There is great significance to the fact....” (00:01 - 02:05)**

40. S. Yesterday you gave us an exercise to try to direct all of the desires to the Creator you had that same part that I can use for the Creator is called *Toch*, can we do this with the entire desire?

R. If you have a Partzuf, you have a Masach. If you can arrange your desire to have a Rosh, Toch and Sof, if you have a connection with the friends. If you can connect with them and build first of all the restriction upon your desire then also in between you there is a common desire. In this common desire you can receive in order to bestow between you towards the Creator. So, that is each cancels himself towards the others and in general incorporation between you. The cancellation needs to be towards the upper, towards the Creator and you build that same form between you towards the Creator. Why is it done in such a complex way with each of you and each of you towards the Creator because otherwise you don't reach the form of bestowal, you won't know what it means to bestow. It seems to you right now you are also bestowing. You say you want to bestow, please, if you connect with the others in the group in a mutual way where you are holding each other and are connected in that way then in such a way you can be in bestowal and bestow to the Creator. Then it is explained to you how you bestow, how you build a *Partzuf*.

S. The mutual nullification in the ten needs to be the foundation for Rosh?

R. Yes to the extent I nullify myself in the ten, to that extent I am ready and capable to bestow to the Creator. This state to the person to the ten friends or to bestow to the Creator is the same thing. To the measure that I have bestowal towards my friends in the same way with them I can even make it easier there because each one helps his friend we can from there bestow to the Creator. From there we are in enthusiasm and upliftment. Try it and see how you are emerging out of all the problems and troubles just to enter the world of bestowal.

S. When we nullify ourselves towards the ten, what forces us ultimately to go into?

R. That we will learn don't jump with that.

41. S. (05:26) What does he say here from Tabur and below that it clothes in complete Kelim?

R. I don't know, the next part is called the ten Sefirot of the Sof of the Partzuf. We'll see what we find there.

**Item ”The Ohr Hozer that descends from above downward after the Hitlabshut....(05:48 -  07:00)**

42. S. The reflected light descends, it is not something that I raise?

R. So if you're just hearing it now what's the problem, there is a descending reflected light, there are many kinds of reflected light that clothe the direct light and from it with it rises above, without that there is no clothing of the vessels. It spreads through the worlds and from there it is clothed in reflected light. Without that it cannot clothe in the Kli.

43. S. (08:14) He writes that the Sof of the Partzuf is considered the female light?
R. Yes, because it has no force to actively clothe in the direct light.

S. What does it mean it has no bestowal that he reflects or rejects?

R. It connects and clothes but it's Hitlabshut is passive, it is called, he had no force.

44. S. (08:55) It is not clear what the end of the *Partzuf* is?

R. The end of *Sof* of the *Partzuf* is ten Sefirot in which the Partzuf has no force to clothe actively and connect with the upper light rather just passively that it is in connecting with the upper light but not that it receives it in order to bestow but rather only to bestow with the intent to bestow.

S. Those discernments when does it happen when the screen is refined or in the clothing of the light. Where does he get these discernments?

R. The discernments, he gets from the *Rosh*.

45. S. (09:50) To continue that it's not so clear how it happens with the ten *Sefirot* from the *Peh* to the *Tabur*. What does it mean from the *Tabur* to the *Sof* later?

R. You have ten *Sefirot* in the *Rosh* that it decides in part of these ten *Sefirot* that it can receive in order to bestow and then it turns into 10 *Sefirot* of the *Toch* and then the remaining parts of the remaining ten *Sefirot* it cannot receive with the intent to bestow so it is to bestow with the intent to bestow this is called the 10 *Sefirot* of the *Sof*.

S. Is this a calculation that is done in the *Masach*?

R. In the *Rosh*, everything in the *Rosh* of the *Partzuf*.

**Item 3 “Everything that the lower one causes the upper one....” (10:47 - 12:37)**

**Item 4 “The *Tabur* that has come to receive is unfit ....”(12:38 - 13:59)**

46. S. What is the difference here between *Malchut* that is being used from below upward and the other way?

R. It repulses and then receives so it is the same *Malchut* that part of the light that rejects and part of the light it receives, it rejects the light of *Hochma* and receives the light of *Hassadim*, and so on. In *Malchut* there are many actions towards what light and what *Aviut* operates it or towards upward to clothe the lights from above to below or to receive them from below upwards.

47. S. (14:54) Contentment to the Creator is it from that which reflected light raises or what expands within?

R. Whatever it expands, whatever it receives a *Partzuf* is actively called bestowal to the Creator, bestowal to the Creator is how much you can fill yourself in his life, in his presence. Do you understand? The baby doesn't give enjoyment pleasure to the mother, it rejects, the more he receives from her the more she enjoys.

**Item 5 “There are only the roots of the vessels *Rosh* and the *Toch* ....”(15:44 - 17:15)**

48. S. He depicts here the *Rosh, Toch* and *Sof* of the *Partzuf* as in the Sof there is only reflected light when we started working in connection in the ten. What do we start with the Rosh or from below?

R. We can't do anything before we make a Tzimtzum, restriction and from the restriction, we build the next *Partzuf*, before the *Tzimtzum* we don't even have the beginning of a spiritual Partzuf, after the *Tzimtzum* we check ourselves if our will to receive is above the restriction. What we can do besides restricting ourselves? Can we along with our will to receive be bestowing? What does this mean to bestow? That I will receive pleasure within my will to receive on this pleasure will be bestowal to the upper one not to myself.

S. If I understand correctly the first action after the restriction is *Rosh?*

R. Correct.

49. S. (18:38) The *Guf* is the lower 7. In the *Rosh* is the first three, so how can there be a *Keter* in the *Rosh* if the first three are *Keter, Hochma*, and *Bina*?

R. You're correct that confusion happens a lot, first of all everything in the *Partzuf* is in the *Rosh* and the *Rosh* decides how it uses all of the desires that it has and then it divides these desires, sorting them, arranging them and then it builds from them a *Guf, Toch* and Sof, a part which can receive and it is called the *Toch* and the part with cannot receive which is called the *Sof*. This way we divide the *Partzuf* to *Rosh* is the first three and then from the *Peh* to the T*abur* is *HGT* and the *NHYM*. These are relations between the different parts that between them there is something like part of the *Sefirot* are in the *Rosh* and part of the *Sefirot* are in the *Sof,* and each of them there are *Eser Sefirot* just that in the *Rosh* we decide how we work with the 10 *Sefirot* and in the *Toch* we work with them actively and in the *Sof* we can only be in potential with them.

50. S. (21:05) What is reflected light without direct light?

R. That is reflected light that has no force to clothe direct light, just to reject it but there is also returning light that it clothes in the direct light then it can decide how much it receives of the intent to bestow and how much it cannot receive of the intent to bestow. In the reflected light soon in the next part *TES* we will learn it, in the reflected light. There are at least 20 different kinds of reflected light and then we will learn how they work how they operate. How to work with direct light.

S. How can there be something without *Ohr Hozer*, reflected light?

R. This cannot be this way. We have the will to receive and the will to receive made a restriction and then the will to receive feels that the direct light comes to it and presses upon him and then the will to receive which is after the restriction begins to make a calculation what it can do with that upper light, how much it can receive and how much it can't. This builds the middle and the end of the *Partzuf,* everything is done in the *Peh* of the *Rosh*.

S. It's still not clear to me.

R. The upper light comes to the desire that the desire is capable of making a restriction not to receive to itself and then the upper light that comes to that desire, the desire rejects it not wanting to receive it in any manner, then the light and the desire is such that they build the *Rosh* and out of this rejection by the desire making a Tzimtzum, Masach, Ohr Hozer, restriction a screen and reflected light it clothes the direct light just like a guest and the host with the host impressing upon him how do you not receive anything from me, so it makes a calculation how much it can receive with the intent to bestow and it does this in the 10 *Sefirot* of *Rosh*. The part that can receive with the intent to bestow it receives from the *Peh* to the *Tabur* of the *Partzuf* and the part that it cannot receive with the intent to bestow, against this it's rejecting it and that is called that it has returning light or *Ohr Hassadim* and in that it builds the *Sof* of the *Partzuf.* From the *Tabur* to the *Sium de Raglaim*.

S. Where is there reflected light without direct light?

R. In the end *Partzuf*

S. What does it do?

R. What it does, it cannot receive direct light, it simply appears there in rejection to the direct light, it is called that the lights in the *Sof* of the *Partzuf,* they expand from below upward in rejection, repulsing and the *Toch* expands from the *Partzuf* expands from the *Rosh* to the *Tabur* and that is called receiving from the *Sof* it doesn't receive it rejects expanding from the below up, *Sium Raglaim* to the *Tabur.*

51. S. (25:29) Can we way with our efforts to connect when we start to feel the common vessel, that the reflected light will spread this way?

R.  We don't speak this way because we're still not working with the lights. We're talking only about the desires, the lights are still not in our desires, we are still not capable of feeling the lights with the intent to bestow in such that these lights are not in us. Let's not confuse it. If we were to receive now some light, we would feel such pleasure in it that we couldn't exit the intent to receive, we would only think about how can I receive more.

52. S. (26:33) With the 10 *Sefirot* of the *Rosh* where it is written there are no vessels of reception that are complete meaning there's no pleasure that it has received in the vessels of the *Rosh*?

R. In the *Rosh* there are no *Kelim* only the roots of the vessels, decisions, intentions, thoughts but not actively the clothing of the light in the desire, the *Rosh* does not have desire actively in action and so all of the pleasure is that it is getting its only so it can't decide whether it can work with them or not so the *Rosh* is called from below upwards it is only a decision. The *Rosh* is called after *Tzimtzum*, restriction that it can make a restriction upon itself and I am now going to check all of the pleasure is coming to me from the host but I am checking them not to myself rather but only how I can give pleasure to the host and then I build the *Rosh*.

S. This calculation over the pleasure, there let's say a friend invites me to the restaurant which is expensive and he says to me to look at the menu and I look and I see steak and I'm already starting to feel somehow the pleasure that I will receive.

R.It is wonderful that you feel pleasure because that helps you to decide. Can you receive this invitation or not?

S. But that feeling of the pleasure from what I am about to receive is that not a form of ...?

R. You must feel this pleasure in order to decide whether you're going to receive with the intent to receive or with the intent to bestow, otherwise you can't, spirituality is full of pleasure, truly such pleasures that it boggles the mind. Where does it come from? That you are doing this on the force of bestowal, that you are sitting in front of the host and you are tasting all of the pleasures, all the light of *Ein Sof* with the intent to bestow then you are tasting all of the lights of *Ein Sof* but with the intent to bestow.

53. S. (29:24) In the work of the *Partzuf* after the restriction there's a calculation in the *Rosh* for it to receive to bestow and then we depict that the *Masach* and the *Tabur* purifies and returns *Peh*, for an additional calculation, not an endless action there, there are stops there, disconnections, so does that return to the same degree years does the calculation begin anew?

R. Everything results from the calculation in the *Rosh*, it comes initially and then everything is carried out. It is according to decisions made at first.

S. There are states that happened you do a calculation and we are active and all of a sudden we feel and find ourselves.

R. In spirituality there is no suddenly, suddenly means breaking.

S. Exactly we return to the shattering.

R. No such thing.

S. It is a disconnect.

R. A disconnect where?

S. In the work.

R. Where do you see that?

S. In the connection between me and the ten.

R. That's not spirituality, do you understand where you are? Here we are talking about spiritual actions that there is a restriction. meaning that it is not receiving anything for itself and now it is checking what screen does it have to make an action above the restriction with an intent to bestow. So what are you talking about you and your ten?

S. The force of restriction can it hold me?

R. Yes, it is all above the restriction.

S. Can it hold on to the force of restriction to sustain the force of restriction without canceling?

R. Sorry you are confused.

54. S. (32:05) In the last excerpt he talks about making this action of complementing?

R. He makes a compromise with the will to receive and the intents to bestow with the direct light and the screen, sometimes we talk in such terms because the lower one is limited. What can it do, it can't do anything, it must exist in this manner, how much it can be in its will to receive, restricted and the will to bestow, how much it can bestow? The creature is to the Creator, between the will to receive how much we can use the will to receive and how much not and we let go.

55. S. (33:14) That part of the desire the *Partzuf* from the *Tabur* to *Sium* it's a place that remains empty rejecting the light, what is with that desire?

R. There is *Ohr Hozer,* reflected light and even sometimes and illumination of *Hochma* depending on the corrections there, all of our work is actually in the Sof of the *Partzuf* how much in the *Sof* of the *Partzuf* that we can add to *Toch* of the *Partzuf*, how much do these desires we are incapable of receiving beforehand now we can add to it and intent to bestow and we can receive in intent to bestow.

S. Is that the correction of the *Partzuf*?

R. Yes.

56. S. (34:16) How will we know that we have done enough preparation where we are able to receive the light in order to bestow?

R. It is all a calculation in *Rosh* on one and you have a host Illuminating to you and he through all of the previous *Partzufim* this is some is arranged as such and on the other hand you have your will to receive and pleasures and *Reshimot*, you have all of the elements to make a correct calculation in spirituality. In corporeality there is nothing to do, friends are before you and all of your pleasures, your ego and your tummy decide how you are working with your ego towards your friends and in this you will have the precise right discernments and indication towards the Creator if you can bestow towards to friends to hold them up is more important than yourself then you are already ready and accordingly to this extent to be in connection with the Creator. Very simple, very concrete and nowhere to run here.

**Item 1 “Explaining the reason for the hanging down of the five *Partzufim*....”  (35:49 - 37:38)**

**Item 2 “The four fulfillments ....” (37:39 - 39:25)**

**Item 3 “The first *Eser Sefirot* in the *Kav* (39:26 - 39:44)**

57. R. This passage had many things that we didn't understand that, we will understand it, gradually and slowly during the process of learning but there is no choice, he has to write about these things building *Galgata AB SAG MA BON*, to these *Partzufim*, so here he writes where these names come from what is *Gematria*, numerology here, we will clarify, not now, it is still far from us in the world of *Atzilut,* then we will begin to clarify to the topic at hand and we will begin to understand.

**Item 3 “The first *Eser Sefirot* in the *Kav* (40:27 - 41:48)**

58. R. It is clear the effort one gives birth to the lower one and it measures the whole level, the height of the lower one and feels it which is all done from the upper one towards the lower one just like in our world in every matter. From above downwards this is how they expand.

S. Why is the refinement of the screen called an ascent when it loses its force?

R. It purifies, it stops working with its thickness, thus it becomes more *Zach*, pure and it rises, it's action can be less in bestowal than before that, we measure it according to a level of thickness that is working. This is why it is called the screen. It rises just like we say the screen rises from the Tabur to the Peh of the Partzuf,

S. This makes the light go out?

R. Yes, it is using less thickness according to the action we say that the *Partzuf* purifies and it rises *Tabur* to *Peh* this is called the ascent because it uses less coarseness, but you can say that the less coarseness means that the bestowal is less, but that is something else each one is a separate matter. There is a matter of the action and there is the matter of the result of the action.

59. S. (43:39) So it turns out that the *Rosh* of the lower one always does a calculation in the upper one? Does it also receive the *Reshimot* from the upper?

R. The *Rosh* of the lower one doesn't make a calculation from the upper one but it obligates the upper one to think for it, to decide for it, yes, to give birth to it even.

S. Based on what does the head make a calculation?

R. *Reshimot.*

S. He receives the *Reshimot* from the upper one?

R. Yes, from this everyone truly from *Ein Sof* all of the *Reshimot* comes from *Ein Sof* through the Partzufim through the same place where the *Partzuf* must be born.

60. S. (44:35) Today, we learned the distance amplifies the forces between us so between the action and the result that you just explained what is the mechanism between the amplification?

R. According to the actions such are the results this is how it is in spirituality as much as I can receive *Reshimot* and understand the *Reshimot*, organize and arrange them, to arrange myself towards the next action with *Reshimot* such as my success in spirituality. The main thing is for us to correctly realize the *Reshimot*. We have *Reshimot* in us from all of our actions, if we ascend above the will to receive we can feel the spiritual *Reshimot* that they are in us from the descent of our *Partzuf* from our attention, from above downwards, we learned with you today from the birth of the *Partzufim* that initially the *Partzuf* descends from the *Rosh* to the place that it is found to be in this is with effect from the *Reshimot* we feel ourselves below but when we feel the connection between us and we want to realize this connection between us with the intent to bestow between us and to the Creator then accordingly we receive the *Reshimot* that come from above downwards to us that is before the birth of the *Partzuf* and then we connect between us and we want to realize mutual bestowal with the intent to bestow contentment to the Creator giving birth to the *Partzuf* according to the *Reshimot* that descended from above to below. Today, in the first part of the lesson.

61. S. (47:34) Is it right to understand that in the *Rosh* there is a scrutiny and it is more active as far as the creation that enters the *Toch*, more active in the creature?

R. In the *Rosh* I'm making a plan, what am I going to do in the connection with the friends and the connection with the Creator and then we realized it between us and the entire *Partzuf* of the group in the 10 and the Creator clothes in us.

2. S. (48:15) Would it be accurate to say that the lower *Partzuf* its purpose is to correct *Partzuf*?

R. The lower part of the *Partzuf* is also in the *Rosh* of the *Partzuf* and determines all the ....

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