**\*This transcription is made from simultaneous translation which leaves possibility for errors.\***

**\*Morning Lesson October 14, 2020\***

**\*Baal HaSulam. "Study of the Ten Sefirot" (TES). Part 8, #4\***

**Item 4 Reader (00:01 - 2:05)**

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

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

44. R. The Creator created the world of Ein Sof, from the world of Ein Sof, the lights expand and spread down below to create the creatures. In order to create the creatures, the created beings, we need two things; you need a desire and you need lights. The light and the desire together can create something called a created being. To get to that, there has to be a shattering between the desire and the light. They come from the Creator connected and they have to separate them to create a separation between them and then there will be a feeling of a created being that exists between the two, and he will be able to bring them closer, push them apart and feel that it exists between the light in the desire, the desire in the light, otherwise he will not have a feeling of himself in order to make room for the created beings to exist then what we call the shattering of the vessels was created. The separation between the vessel that our Creator created the existence out of absence and the light, who is the Creator Himself which is Existence out of Existence, the need to separate the two in order to let the creature feel that it exist on its own, otherwise the moment it will annul before the light it wouldn't feel itself in existence. It has no existence of self, like an embryo in his mother's womb, he doesn't feel his own existence, everything is controlling him, he has no control over himself whatsoever, not in his feelings or his understanding. Hence, what we are learning here is how the state was created whereby the creature disconnects from the Creator and exists in His own desire.  His desire therefore has to be opposite the Creator, has to be a will to receive, completely if the Creator is a will to bestow. It has to be a desire to reject the others, to hate the others, repulsion instead of what he would receive from the Creator which is a desire to bestow, to love. The created being has to be arranged in an opposite form to the Creator so that he would have a reality for himself, so that he would be called the created being. There is a Creator and there is a created being, we attain that by the shattering, where initially the created being was connected to the Creator, it disconnects from him and exists in and of itself. The Creator is seemingly on one side, the creature on the other side and then the Creator is still controlling it, but from a distance.  It awakens a created being to come closer to the Creator, to ask for corrections and in this way the creature begins to receive an addition to his egoistic desire a desire to come close, to connect, that is what is happening here. Here we are speaking about the preparation that took place in the World of Nekudim, so it is saying I am repeating however the Behinah, discernment, of man, that way mention above that the request from the creature towards the Creator when they rose from the Zivug, from the Upper Zivug that he is asking for help from above, is in itself the matter of the ascent of the seven lights, these are all the lights that exist in Malchut above in Binah, in Ima, and remember this forward, regarding the meaning of the topic of raising MAN. Raising MAN is the raising of the deficiency from Malchut to Binah, in this Zivug all ten Sefirot from Keter to Malchut in the World of Nekudim must be corrected, because even GAR are not corrected.  Meaning nothing is corrected in the Eser Sephirot of the World of Nekudim, hence the raising of these MAN was above in AB SAG of AK, meaning the Reshimot ascend, not simply up above, but to AB and SAG the Partzufim where the light of Chochmah and Chassidim exist and dwell and the broken Kelim can receive from there the power to connect, correct the power to begin to exist.

**\*Item 4 below Ohr P’nimi Reader (8:13 -  10:00)\***

45. R. That is how our deficiency climbs from degrees to degrees, all the degrees up to the source from where we can receive the correcting light.

**\*Reader continues  “And he says above all of MAN together....”(10:10 -  11:10)\***

46. S. We are talking about the fact that MAN is a request built for correction?

R. It speaks of the broken Kelim and through this small illumination they have from above in the vessel begins to feel what is it compared to the illumination that comes to it and then it fills the gap between itself and the Upper One, between the receiving and the bestowing, it cannot stand or tolerate his state and consequently raises his sorrow, his request for correction. This is MAN, Mayin Nukvin; Mayin means Binah and Nukvin means Malchut.  So the gap between Binah and Malchut to the extent that he attains that he is in the forces of Malchut but wishes to be in the forces of Binah that difference raises above and asks for the power to be in the degree of Binah and not in the degree of Malchut.  This is called raising MAN, he raises it and receives and returned from above the force that helps him carry out this action, his request. Then it comes down to the degree of Binah, the degree of bestowal.

S. It turns out that before…

R. How can the lower one want something if not for the illumination that comes to it from above, how can it feel that it wants to climb and change if not through the light that shines upon him as well. There are many lights that awaken us that work through the environment from above and below from all directions and all instances, that by which we are awakened.

S. ...

R. No I wouldn’t speak like you as if you know what it is. We shouldn't use those definitions in order to scrutinize something we don't understand, two minuses don't give you a plus. You should use ... that you have some grasp in. Let's advance and you'll see.

47. S. (14:36) How do you say the raising of the MAN is the lights?

R. The raising of MAN is raising the lights, the Reshimot, the different Reshimot that exist in the lower one in order to correct him, lights meaning Reshimot.

48. S. (15:17) When the lower one feels himself completely opposite to the Upper One, degree after degree there is a raising of MAN as results of that?

R. Raising of MAN is not simply because I am opposed, it is because I want to become equivalent to the Upper One. This is the raising of MAN. I am asking to be in giving like everyone, but still like the Upper One, what am I lacking? I'm lacking the light of bestowal.

49. S. (16:15) The article talked to GAR needing correction. What is this?

R. We will talk about that later. We're not scrutinizing that here in this place, on the spot.

S. In item 4 because even GAR is not corrected?

R. GAR is not corrected because they cannot provide corrections for the lower ones and that is why MAN is rising GAR of Nekudim which is Abba ve Ima of Nekudim, also stand below the Tabur, therefore they cannot provide for the Eser Sefirot of Nekudim, corrections and lights and feelings, that's why they have to rise above to Yeshut, that are standing above the Tabur and then to the Rosh of SAG and then from the Rosh of SAG we also have AB and the Zivug of AB SAG meaning the Zivug of the light of Chochmah and Chassidim they arrange the light that can correct these kings that are coming to be corrected, that demand the correction, GAR of Nekudim cannot provide any corrections for the broken vessels. It is a correct question he is asking correctly.

50. S. (18:37) In the state of preparation, how is there MAN that rises from the lower ones?

R. What do you mean MAN? A deficiency that you can raise to the Rosh from the Guf to the Rosh, because they exist in one body so what exists inside Partzuf in the Sof of Partzuf, comes from the Rosh and therefore from there he can rise to the Rosh and respond and demand. What can't be here?

S. The definition that I heard over the years is that MAN is some kind of scrutiny of the lower one, and action that starts after the expansion from below upwards it starts when we start our work so maybe this isn't accurate?

R. No let's say inaccurate, the lower one begins to feel his reality, how he is in opposition to the Upper One, after the shattering of the vessels these vessels that separated from their fulfillment feel that they lack fulfillment, then their deficiency can rise as a result of their connection to the degree that they gave birth to them their deficiency is felt in the Upper One and then what they feel the deficiency is raised as MAN, they awaken a deficiency in their Upper One. Then it rises from the Toch of the Partzuf to the Rosh Partzuf, there is nothing new here, here specifically they are starting to raise a deficiency for correction, there is always been a deficiency for fulfillment, also in Galgalta AB SAG, all the Partzufim,  but now they raised not a deficiency for fulfillment but a deficiency for correction, the lower one is asking the Upper One not for lights but for corrections. And he receives them.

S. He says here not to scrutinize the matter of MAN but if we opened it up already in excerpt number One, he says that the Emanator, He made the decision to do it from below upwards as if the Emanator made the decision that is if someone is acting on behalf of the lower one how can this be?

R. It's like what you're doing with a little child, you awaken in him various actions with your intention for him to ask for something from you. Same thing from above, the Creator arranges for us different states where it is clear from them that we will ask for something from Him, the strength, the states, the actions. Various things. So our MAN, although it is coming from us but necessarily it is aimed above to bestow to us so that we will want and we'll ask for the MAD.

51. S. (22:57) Can you explain what it means, every lower one raises a MAN of his Upper One to the Upper Upper One and the Upper corrects it for the Upper?

R. MAN is rising higher and higher in each and every degree. Therefore when he rises from a smaller degree to a higher degree, in that higher degree he awakens additional actions, the upper degree is included with these deficiencies, begins to feel it as an obligation to fill the lower one, but has nothing with which to fill the lower one.  So it adds to the lower one's deficiency its own deficiency that she cannot fill and delivers it further up the chain to a higher degree. The higher degree does the same until it reaches a certain upper degree that is willing to correct all of the deficiencies down to the first deficiency, the reason the primary reason for the raising MAN that gives all of those degrees the strength in each and every degree begins to give birth to the lower one from above down, correctly, this is MAD that is coming down, this kind of MAN that is descending is called MAD, Mayin Duchrin, the forces of the male, the forces of overcoming and in each and every degree requires the force of the screen, they overcoming and then it arranges itself down to the last point where the MAN is born, where it started to arise from below upwards, similarly in the lower, the degree that has the power to provide corrections for all of these degrees it is descending back down to the source of the MAN.

S. If that's so I would say that the lower one raises MAN?

R. Be well and take care until you correct your microphone.

52. S. (26:00) Cascading from above downwards led to shattering. So what is the deal from rising from below upwards, what changed?

R. What changed is that we need to acquire corrections, we need to rise from below up to that source where the light exists so that the light will correct the broken vessel, give us a Masach. What is a shattering? It is the losing of the Masach, the losing of the connection between the vessels, now we need the Upper Light to help us restore the connection between us.

53. S. (26:56) He says that GAR are not corrected because even though Mochin of Gadlut they got from Nekudim?

R. The light departs from everything, there is nothing partial in spirituality, if ZAT of the Partzuf of Nekudim is broken then the light also departs from the GAR of Partzuf of Nekudim and also from Abba ve Ima, so there is nothing below the Tabur of Galgalta in the World of Nekudim there are no light down there but rather the Reshimot begins to rise with the request to receive the forces of correction and then the forces of fulfillment.

S. So, what is the role of GAR in this story?

R. GAR is Rosh from the Rosh to Guf from the World of Nekudim that has emerged.

54. S. (27:59) He writes to us that the raising of MAN is only from the lower one to it’s Upper One that is upper in degrees so we read that it is in AB SAG which is the Upper Upper, is this why we can't feel the response to MAN?

R. Also, yes you can say that, in no degree where the shattering was although we have Rosh of SAG there is no place or state, no powers that can correct the shattering only in the Rosh of SAG, that is why all of the Reshimot are rising up there from the broken vessels. I'm happy about your questions you are getting into it slowly.

S. In the first part we learned about darkness which I understand is also related to MAN?

R. Continue.

S. So what is the relation between understanding how man raises above to the scrutiny of the MAN, why scrutinize and where it is going to?

R. Without it you can't correct yourself, besides that, scrutinizing yourself because you're not actually scrutinizing because you're in the broken state you have no connection with the Upper Ones rather because there is connection from above downward that is why you pray.  How does your prayer rise, you don't know, in truth as it is written here it goes up to the Rosh of SAG when in fact it is going up to Ein Sof because every raising of MAN goes up to Ein Sof because you are asking for something that didn't exist in reality and the lights that didn't exist in reality and now have to be revealed and they are all in Ein Sof.

55. S. (30:47) You said that it's the lower ones that are asking for correction, not to receive but correction, how is it possible that the lower one wants to receive suddenly he's asking to bestow?

R. Of course it is asking to bestow and all of the preceding states from the first restriction all the way to the World of Nekudim will also like to bestow, don't say that this is the first time that the lower one, it is happening to you with the raising of MAN where the first time but lower one is asking for a correction in order to bestow. The desire to bestow always came with the light from above and now for the first time the desire to bestow comes from the broken vessel from below. You have to understand what is the shattering of the vessels, what did it cause, it caused a deficiency in the will to receives at the Creator created and this desire is saying that I have to correct myself, I have to want to bestow and then to raise my will to bestow higher up and to become a corrected vessel.

56. S. (32:40) The raising of the seven Orot, that is the broken Reshimot?

R. Yes.

S. They rise and three lines?

R. We're not talking about that, gradually we need to build this picture in us, I'm not making any drawings on purpose, it shouldn't be a drawing it should be an emotional drawing within us gradually not something on a paper. That is how we will advance.

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