

## Part One

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**55. What terms are absent in the wisdom of Kabbalah?**

From the beginning to the end of the wisdom there is not even a single word that relates to any tangible or imaginary term, such as space, time, motion and so on.

Also, there is no absence in spirituality, and any change of form does not mean that the first form is absent. Instead, the first form remains in its place unchanged at all and the *Shinui Tzura* that has now been acquired is added to the first *Tzura*.

(The beginning of *Ohr Pnimi*)

**56. What is the ordinary language in the wisdom of Kabbalah?**

This language is a “Language of Branches” that points to their Upper Roots. That is because “You haven’t even a single blade of grass below that has not a root above.”

Therefore, the sages of the Kabbalah have put together a language that is equipped to imply through the branches and teach of the Upper Roots.

(*Ohr Pnimi*, page 1 and the beginning of *Histaklut Pnimit*, item 1)

**57. What separates and discriminates in the wisdom of Kabbalah?**

The *Shinui Tzura* distinguishes and departs the spirituals from one another.

(*Ohr Pnimi*, item 30)

**58. What is the origin of the “will to receive?”**

The will to bestow in the *Ohr Elyon* necessitates the existence of the will to receive in the *Ne’etzal*.

(*Histaklut Pnimit*, item 11)

**59. What makes the *Ohr* exit the *Maatzil* and become a *Ne’etzal*?**

This renewed *Ohr* left the *Maatzil* and became a *Ne’etzal* because of the *Tzura* of the will to receive that was renewed with the *Ohr Elyon*, since it wants to bestow.

(*Histaklut Pnimit*, item 11 & item 15)

**60. What is the first substance of every *Ne’etzal*?**

The new *Tzura* that emerged existence from absence, meaning the “will to receive” that is in every essence, is the “first substance” of every *Ne’etzal* and every essence. Moreover, everything that exists in the *Ne’etzal* or in the essence that is more than that substance, is regarded as *Ohr* and *Shefa* that extends from the *Ohr Elyon* “existence from existence” and not at all as a *Ne’etzal* and a creature.

It is not surprising that a *Tzura* becomes a substance, because it is so in corporeality as well. Our conduct is to regard the first *Tzura* of the essence as the first substance. That is because there is no attainment whatsoever in any matter in the entire reality, since our senses perceive only incidents in the matter, which are forms that incarnate and manifest in the first substance.

(*Histaklut Pnimit*, item 35)

**61. From which time is it regarded as a *Ne'etzal*?**

It stops being a *Maatzil* and becomes a *Ne'etzal* right at the beginning of the formation of the will to receive in the *Ne'etzal*, called *Behina Aleph* in the *Ratzon*.

(*Ohr Pnimi*, Part 1, Chap 2, item 3)

**62. Has a spiritual that accepted a *Shinui Tzura* by which a part of it departed and became a different *Behina* lost anything because of that?**

There is no absence or loss in spirituality. The part that departs because of the *Shinui Tzura* does not diminish or lessen the *Ohr Elyon* in any way; rather, it is like lighting one candle from another; the first is not lessened whatsoever. Thus, any *Shinui Tzura* is an addition to the first.

(*Histaklut Pnimit*, Part 2, regarding the *Hitkalelut* of *Eser Sefirot* in every *Sefira*)

**63. How and in whom are there many forms and changes in the *Olamot*?**

All the changes and the multiplications are carried out only by the impact of the *Ohr* on the *Kelim* that receive it. However, the *Ohr Elyon* in and of itself remains in complete rest, meaning unchanged and without any *Hidush*.

(*Ohr Pnimi*, Part 1, Chap 2, item 1)

**64. How are innovation and movement depicted in the *Ohr*?**

There is no movement, meaning *Hidush*, in the *Ohr Elyon*. Instead, the part that the *Ne'etzal* receives from the *Ohr Elyon* is what becomes “innovated” and multiplies (like lighting a candle from another without the first lessening), according to the *Hidush* of the forms in the *Kelim*.

Each receives according to the degree of its own desire, which changes from one another and hangs down from one another incessantly and immeasurably.

(*Ohr Pnimi*, Part 1, Chap 2, item 1)

**65. How are all the opposites and the multitude of forms that extend from Him to the *Olamot* contained in His simple unity?**

See *Histaklut Pnimit* item 18 and item 29.

**66. By whom and what is the *Kav Nimshach* from *Ein Sof*?**

The *Masach* is a detaining force that was placed on *Behina Dalet* after the *Tzimtzum* to prevent her from receiving insides. That is what caused the emergence of the *Kav* from *Ein Sof*, because the *Ohr Elyon* is never subject to change, and shines after the *Tzimtzum* as it did before the *Tzimtzum*.

However, now the above *Masach* caused the *Ohr Elyon* to be received only in the three *Behinot* of the *Ratzon* whose measure is very small compared to the reception in *Behina Dalet* in *Ein Sof*. For that reason it received only a thin *Kav* of *Ohr* compared to the measure of the *Ohr* in *Ein Sof*.

(*Ohr Pnimi*, Part 1, Chap 2, item 1)

**67. Has anything changed in *Ein Sof* after the *Tzimtzum* as well?**

Although *Behina Dalet* in *Ein Sof* restricted herself, still there is no issue of putting on a *Tzura* or taking one off in the absence of the first, as it is in corporeality. Instead, there is an issue of a new *Tzura* that is added to the first, without the first *Tzura* changing at all, as there is not absence in anything spiritual.

Thus, this entire *Hidush* of the departure of the *Ohr* and the detaining force that was performed in *Behina Dalet* to avoid receiving *Ohr* inside her is regarded as a new and distinguished *Olam*. It is added to *Ohr Ein Sof*, which remained as it was without any change. You should infer from that regarding every *Hidush Tzura* in spirituality.

(*Ohr Pnimi*, Part 1, Chap 2, item 1)

**68. When has the *Aviut* in *Behina Dalet* been uncovered?**

When the *Kav* that comes from *Ein Sof* was detained from shining in *Behina Dalet* by the *Masach*. Because she remained without *Ohr*, the *Aviut* in her became apparent.

(*Ohr Pnimi*, Part 1, Chap 2, item 3)

**69. What are the four *Behinot* in the will to receive?**

First the *Ohr* from the *Maatzil* expands as *Ohr Hochma*, being the general sustenance that belongs to that *Ne'etzal*. Inside it there is *Behina Aleph* in the will to receive, called the *Hitpashtut Aleph* or *Behina Aleph*.

After that the will to bestow increases in that *Ohr*, which in turn draws *Ohr Hassadim* from the *Maatzil*. This is called *Hitgabrut Aleph*, or *Behina Bet*.

Afterwards that *Ohr Hassadim* performs a great *Hitpashtut*, namely with *He'arat Hochma*. This is called the *Hitpashtut Bet* or *Behina Gimel*.

After that the will to receive that is included in the *Ohr* from *Hitpashtut Aleph* intensifies, and completes the measure of the will to receive. This is called *Hitgabrut Bet* or *Behina Dalet*.

(*Ohr Pnimi*, Part 1, Chap 1, item 50)

**70. What are the four *Otiot* of *HaVaYaH*?**

The *Yod* of *HaVaYaH* is the first *Hitpashtut* of the *Ohr*, called *Behina Aleph* (see item 69). The first *Hey* of *HaVaYaH* is the first *Hitgabrut* in the *Ohr*, called *Behina Bet*. The *Vav* is the second *Hitpashtut* or the *Ohr*, called *Behina Gimel*, and the last *Hey* of *HaVaYaH* is the second *Hitgabrut* in the *Ohr*, called *Behina Dalet*.

(*Histaklut Pnimit*, item 31)

**71. What is the Upper *Rosh* of the *Kav* that touches *Ein Sof*?**

See item 49.

**72. What is the single thought that contains all the forms and the opposites in the entire reality?**

It is the thought "to delight His creatures."

(*Histaklut Pnimit*, item 22)

**73. Where do the sages of the Kabbalah begin to study?**

The Kabbalah speaks only of the *Hitpashtut* of the *Ohr* from His *Atzmut*, though in His *Atzmut* we haven't any word or uttering.

(*Ohr Pnimi*, Part 1, Chap 1, item 2)

**74. What are the two primary rudiments that contain everything?**

The first rudiment is that the entire reality before us is already set and exists in *Ein Sof* in its utter perfection. This is called *Ohr Ein Sof*.

The second rudiment is the five *Olamot* called *Adam Kadmon*, *Atzilut*, *Beria*, *Yetzira*, *Assiya*, which hang down from *Malchut de Ein Sof* after the *Tzimtzum*. Anything that exists in the second rudiment extends from the first rudiment.

(*Ohr Pnimi*, Part 1, Chap 1, item 3 and *Histaklut Pnimit*, item 5)

**75. What is the meaning of "He is One and His Name One?"**

"He" indicates the *Ohr* in *Ein Sof*. "His Name" implies the will to receive in *Ein Sof*, called *Malchut de Ein Sof*. "One" indicates that there is no *Shinui Tzura* whatsoever detected there between the *Ohr*, which is "He" and the *Kli*, which is "His Name." Rather, it is all *Ohr*.

(*Ohr Pnimi*, Part 1, Chap 1, item 30 and *Histaklut Pnimit*, item 13)

**76. What is the name "Ein Sof?"**

Before the *Tzimtzum*, the name *Ein Sof* implies that there is no *Sof* or a *Sium* (suffix) there whatsoever, since *Behina Dalet* too receives the *Ohr*. Thus, in that place there is no reason to stop the *Ohr* and form a *Sof* and *Sium*.

(*Ohr Pnimi*, Part 1, Chap 1, item 20)

**77. What extends from the will to receive that is contained in Ein Sof?**

The creation of the *Olamot* and their entire contents. It restricted itself in *Behina Dalet* in order to uncover the *Olamot* down to *Olam ha Zeh*, where it is possible to turn the *Tzura* of reception into a *Tzura* of bestowal.

(*Ohr Pnimi*, Part 1, Chap 1, item 90 and *Histaklut Pnimit*, item 17)

**78. What is the reason for the Tzimtzum of the Ohr?**

*Malchut de Ein Sof* regarded the *Hishtavut Tzura* with her Maker as embellishment, which could only be achieved by the creation of the *Olamot*. That is why she restricted herself.

(*Ohr Pnimi*, Part 1, Chap 1, item 40 and Part 1, Chap 1, item 90)

**79. Which kind of reception would be regarded as bestowal?**

Reception only because it gives contentment to the giver.

(*Ohr Pnimi*, Part 1, Chap 1, item 90)

**80. What is the purpose of the Tzimtzum?**

To turn the form of reception into the form of bestowal.

(*Ohr Pnimi*, Part 1, Chap 1, item 90)

- 81. Why did the *Ohr* leave the middle point and never returned?**  
See *Ohr Pnimi* Part 1, Chap 1 item 40 and *Histaklut Pnimit* item 22.
- 82. Why didn't the *Tzimtzum* create a *Sof*?**  
The *Tzimtzum* was not because of the *Shinui Tzura* that appeared in the will to receive that wanted to correct it. It was only because of the embellishment, without any necessity and coercion.
- 83. Why did the *Ohr* depart from all the *Behinot* during the *Tzimtzum*?**  
Because there is no partial in spirituality.  
(*Ohr Pnimi*, Part 1, Chap 1, item 70)
- 84. Why weren't the four *Behinot* mentioned as four degrees one below the other during the *Tzimtzum* and before the appearance of the *Kav*?**  
Before the *He'arah* of the *Kav Behina Dalet* did not regard herself as *Av* and low (see item 83). For that reason there is no issue of the impact she has on the degrees.  
(*Ohr Pnimi*, Part 1, Chap 1, item 90)
- 85. Why did *Behina Dalet* not become *Av* immediately at the *Tzimtzum* of the *Ohr*, and all four *Behinot* remain equal?**  
Because the *Tzimtzum* did not occur due to a *Shinui Tzura*.  
(*Ohr Pnimi*, Part 1, Chap 1, item 90)
- 86. Which *Behina* remains empty of *Ohr*?**  
Only *Behina Dalet*.  
(*Ohr Pnimi*, Part 1, Chap 2, item 3)
- 87. When will *Behina Dalet* too be filled with *Ohr*?**  
When the vessels of reception acquire the *Tzura* of bestowal.  
(*Ohr Pnimi*, Part 1, Chap 1, item 40)
- 88. What caused the creation of the *Olamot*?**  
The will that is necessarily there had a desire to embellish itself and resemble the *Tzura* of the *Ohr* completely, and that became the "cause" for the creation of the *Olamot*.  
(*Ohr Pnimi*, Part 1, Chap 1, item 90)
- 89. What is the desired purpose of Torah and good deeds?**  
To make the vessels of reception work in order to bestow.  
(*Histaklut Pnimit*, item 22)
- 90. What is the power of the disclosure of the Holy Names?**  
Their power is specifically to turn the *Tzura* of reception into bestowal?  
(*Ohr Pnimi*, Part 1, Chap 1, item 90)
- 91. How do the Holy Names reveal?**

- By labouring in Torah and good deeds.  
(*Ohr Pnimi*, Part 1, Chap 1, item 40)
- 92. What is *Gmar Tikkun* (the end of correction)?**  
The turning of the *Tzura* of reception into a *Tzura* of bestowal.  
(*Ohr Pnimi*, Part 1, Chap 1, item 40)
- 93. What is the *Shoresh* of every corruption?**  
The *Shinui Tzura* of the will to receive from the *Maatzil*.  
(*Histaklut Pnimit*, item 18)
- 94. Why is it not possible to turn a *Kli* for reception into a *Kli* for bestowal except here in this world, and not in the Upper Worlds?**  
Corruption and correction in the same carrier exist only in this world.  
(*Histaklut Pnimit*, item 20)
- 95. What are the two *Behinot* of the *Ohr*?**  
*Ohr Hochma* and *Ohr Hassadim*.  
(*Ohr Pnimi*, Part 1, Chap 1, item 50)
- 96. What does the *Hitpashtut* of the *Ohr* from the *Maatzil* contain?**  
The will to bestow and the will to receive.  
(*Ohr Pnimi*, Part 1, Chap 1, item 50)
- 97. Which *Ohr* appears with the intensification of the will to bestow?**  
*Ohr Hassadim*.  
(*Ohr Pnimi*, Part 1, Chap 1, item 50)
- 98. Which two *Orot* are contained in every *Ne'etzal*?**  
*Ohr Hochma* and *Ohr Hassadim*.  
(*Ohr Pnimi*, Part 1, Chap 1, item 50)
- 99. Why is *Ohr Hassadim* inferior to *Ohr Hochma*?**  
Because it is extended by the intensification of the *Ratzon* of the *Ne'etzal*.  
(*Ohr Pnimi*, Part 1, Chap 1, item 50)
- 100. When is the *Kli* for reception completed?**  
When *Behina Dalet* of the *Ratzon* appears, which is the great will to receive.  
(*Ohr Pnimi*, Part 1, Chap 1, item 50)
- 101. What is the difference between one who receives within and one who receives without, as in *Ein Sof*?**  
The one who receives within can only hold within a limited amount of *Ohr*, because of the limitation of the *Kli*. When receiving without, the *Kli* does not limit the *Ohr* that it holds and it is without *Kitzba*.  
(*Ohr Pnimi*, Part 1, Chap 1, item 50)



**102. What are *Sefirot de Igulim*?**

When there is no differentiation of above and below among the four *Behinot* in the *Ratzon*, they are regarded as four *Igulim* one within the other, like onionskins.

(*Ohr Pnimi*, Part 1, Chap 1, item 100)

**103. Why are the degrees in *Igulim* not regarded as being one below the other before the appearance of the *Kav*?**

Because the *Tzimtzum* did not occur because of the inferiority of the *Shinui Tzura*.

(*Ohr Pnimi*, Part 1, Chap 1, item 100)

**104. Is there evil in the will to receive by the nature of its creation?**

There is no wanting in it by the nature of its creation, nor would it appear in it had it not been restricted.

(*Histaklut Pnimit*, item 19)

**105. What does “Indirect *Hamshacha*” from the *Maatzil* mean?**

See *Histaklut Pnimit*, item 19.