

Part Two

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Table of Answers for Topics

71. What is the origin of *Kelim de Igulim*?

Ein Sof is the origin of *Kelim de Igulim*. That is because these *Kelim* were already contained in *Ein Sof*, but were not apparent there because “He is One and His name One.”

(*Histaklut Pnimit*, Part 2, item 52)

72. What are the *Reshimot* that remained in the *Igulim* after the *Tzimtzum*?

After the *Tzimtzum*, when *Ohr Ein Sof* left all four *Behinot*, there still remained a *Reshimo* in each and every *Behina*; a kind of *Ohr Ein Sof* that was there prior to the *Tzimtzum*.

(*Ohr Pnimi*, Part 2, Chap 2, item 80)

73. Why are the *Igulim* located one inside the other?

It shows that there is no other differentiation there besides that of cause and consequence (see answer 22).

(*Histaklut Pnimit*, Part 2, item 53)

74. Why is there no state of one being inside the other in *Ein Sof*?

Because there is whatsoever no recognition of a *Kli* in *Ein Sof*.

(*Histaklut Pnimit*, Part 2, item 53)

75. What is the root of all the Lights?

Ein Sof is the root to all the Lights in the *Olamot*.

(*Ohr Pnimi*, Part 2, Chap 1, item 4)

76. What is the root of all the *Kelim*?

The *Igulim* are the roots to all the *Kelim* in the *Olamot*.

(*Ohr Pnimi*, Part 2, Chap 1, item 80)

77. What is the origin of the *Ohr Hozer*?

Behina Dalet, called *Malchut*, is the origin of the *Ohr Hozer*.

(*Histaklut Pnimit*, Part 2, item 66)

78. Why do the Lights precede the *Kelim*?

Because in the beginning, the Lights came out in three *Behinot* one below the other. These three *Behinot* are not regarded as *Kelim* before *Behina Dalet* appears, which is in fact, the only *Behina* that is regarded as a *Kli*. Thus, the *Kelim* are a consequence of the *Orot*.

(*Histaklut Pnimit*, Part 2, item 5)

79. Why does *Bina* not come before *Hochma*?

Because in the creation of the *Olamot* from above downward, the complete always comes first and causes the appearance of the incomplete. This is the

order by which the degrees hang down: each lower degree is inferior to its upper, until the lowest of all degrees appears, namely *Olam ha Zeh*.

(*Ohr Pnimi*, Part 2, Chap 1, item 200)

80. What is the source for the controlling force in the *Olamot*?

The *Masach* is the first origin of a controlling force in the *Olamot*.

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

81. Where does the *Masach* come from?

It is a result of *Tzimtzum Aleph*.

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

82. How many reasons preceded the *Masach*?

Two reasons preceded the *Masach*: the *Tzimtzum* and the entrance of the Light. That is because the *Masach* can only appear when the *Ohr Elyon* reaches *Behina Dalet* and touches it

(see answer 43)

83. What is the source of *Kelim de Yosher*?

The *Igulim* are the source of *Kelim de Yosher*, because *Malchut* of *Igulim* extended the Light of *Kav*, and her power created the *Masach*.

(*Histaklut Pnimit*, Part 2, item 56)

84. Where do the *Igulim* get their Light?

The *Igulim* get their Light from the *Kelim de Yosher*. They cannot draw Light by themselves from *Ein Sof* because they don't have a *Masach* and *Aviut*.

(*Ohr Pnimi*, Part 2, Chap 1 item 30)

85. How do the *Igulim* receive Light from one another?

The force of the *Masach* creates an impact in the *Igulim*, but it doesn't carry its *Aviut* with it. This impact of the *Masach* is called *Halonot de Igulim*.

(*Ohr Pnimi*, Part 2, Chap 2, item 70)

86. Why must the *Igulim* receive from *Yosher*?

Because there is no *Masach* in the *Igulim*.

(*Ohr Pnimi*, Part 2, Chap 1, item 30)

87. What are the *Halonot* at the *Gag* and at the *Karka* of every *Igul*?

(See answer 85)

88. What made the *Igulim* become arranged one below the other?

The Light of *Kav* that the *Igulim* received created in them a discrimination of degrees, one below the other. These became *Halonot* from the impact of the *Masach*. Consequently, all the degrees of the *Kav* were formed in *Igulim* as well.

(*Ohr Pnimi*, Part 2, Chap 2, item 90)

89. Why do the *Igulim* need to be connected by the *Kav*?

The *Kelim de Igulim* are on the same level as the *Rosh* of every *Sefira* in the *Kelim de Yosher* above the *Masach*. Because of that, they are considered to be in the place of the *Rosh* of the *Sefira*, and do not expand below the *Rosh de Yosher*.

The *Kelim* below the *Rosh* are below the *Masach* of *Malchut de Rosh*, controlled by *Aviut*. For that reason, they stand below the *Igulim*, because lower implies having greater *Aviut*.

The *Igulim* do not have a *Masach* and *Aviut*. Thus, the *Guf* of every *Sefira* is emptied from *Igulim*. In that state, all *Eser Sefirot* of *Keter de Igulim* clothe the *Eser Sefirot de Rosh de Keter de Yosher*, and the *Eser Sefirot de Guf de Keter* are vacant from *Igulim*. Also, *Eser Sefirot de Hochma de Igulim* clothe the *Eser Sefirot de Rosh de Hochma de Yosher* and so on by the same way.

It turns out, that *Guf de Yosher* separates each two *Sefirot* of *Igulim*, so that there is no connection between the *Sefirot* of *Igulim*. That is why they need to be connected by the *Kav*.

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

90. What is the difference between *Sefirot de Yosher* and *Sefirot de Igulim*?

The difference between them is only in the *Masach*: it exists in *Yosher* and does not exist in *Igulim*.

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

91. Why is the *Tzimtzum* not enough, and the *Masach* is also needed?

(See answer 43)

92. What are *Orot de Yosher*?

They are considered as Light of *Ruach*.

(*Ohr Pnimi*, Part 2, Chap 2, item 30)

93. What is the difference between straight *He'arah* and rounding *He'arah*?

(See answer 34)

94. What makes the *Igulim* better than the *Yosher*?

From the perspective of the *Kelim*, the *Igulim* are finer than the *Yosher*, because there is no *Masach* and *Aviut* in the *Igulim*, whereas there is a *Masach* and *Aviut* in the *Yosher*.

Another reason is that *Kelim de Igulim* came before *Kelim de Yosher*.

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

95. What makes the *Sefirot de Yosher* better than the *Sefirot de Igulim*?

From the perspective of the *Orot*, the *Yosher* is better than the *Igulim*, because *Sefirot* of *Yosher* extend *Ohr Elyon* and pour it to the *Igulim*.

The Lights of *Yosher* are considered as Lights of *Ruach* and the Lights of *Igulim* are regarded as Lights of *Nefesh*.

(*Ohr Pnimi*, Part 2, Chap 2, item 30)

96. In the *Igulim*, the outer the *Igul*, the better. Why?

Outer implies purer. Thus, the outer the *Igul*, the finer it is and the greater is its *Hishtavut Tzura* with *Ein Sof*.

(*Histaklut Pnimit*, Part 2, item 7)

97. In *Kelim de Yosher*, the inner the *Kli*, the better. Why?

Inner means having greater *Aviut*, meaning having a greater desire. Because of that, the measure of the Light that it extends is indeed great too, and so is the measure of the *Ohr Hozer* that is pushes back.

(*Histaklut Pnimit*, Part 2, item 5)

98. Why is *Olam Assiya* the outermost of all other *Olamot*?

Because its *Behina Dalet* hasn't any *Aviut*, fitting for *Hamshacha* of *Ohr Elyon*. In that regard it is considered the most *Zach* of all the *Olamot* (See answer 55).

(*Histaklut Pnimit*, Part 2, item 13)

99. Who caused the appearance of the *Masach*?

When the *Ohr Elyon* reached and touched *Behina Dalet* in order to expand in it, it made the force of the *Masach* appear immediately, block it and push that Light backwards.

(*Histaklut Pnimit*, Part 2, item 18)

100. When is the *Masach* formed?

When the *Ohr Elyon* reached *Behina Dalet* and touched it in order to expand in it. Then the power of the *Tzimtzum* was awakened, which is a *Masach* that stops it and pushes it backwards.

(*Histaklut Pnimit*, Part 2, item 56)

101. Why does the quality of the *Masach* depend on the *Aviut* of *Behina Dalet*?

Because the *Ohr Hozer* that the *Masach* raises is only that same amount of Light that wanted to expand according to the measure of the *Aviut* in *Behina Dalet*. The meaning of “*Aviut* in *Behina Dalet*” is the measure of desire and *Hamshacha* of *Ohr Elyon*.

If there is a great *Aviut*, meaning *Behina Dalet* of *Behina Dalet*, the Light that wants to expand to *Behina Dalet* is also great. If the *Aviut* is small, meaning only *Behina Aleph* of *Behina Dalet*, then the Light that wants to expand in *Behina Dalet* is also very small.

Consequently, the measure of the degree of *Ohr Hozer* in the *Masach* and the measure of *Aviut* in *Behina Dalet* are one and the same thing.

(*Histaklut Pnimit*, Part 2, item 60)

102. What are the vessels of reception in the Light of the *Kav*?

Even though the Light of the *Kav* has but three *Behinot*, still, its vessels of reception come only from *Behina Dalet*. However, *Behina Dalet* itself does not receive Light.

(*Histaklut Pnimit*, Part 2, item 16)

103. What are the two kinds of *Eser Sefirot* in each *Ne'etzal*?

There are two directions of *Eser Sefirot* in each degree:

1. From above downward, beginning in *Keter* and ending in *Malchut*. Those are called *Eser Sefirot de Ohr Yashar*.
2. From below upward, beginning in *Malchut* and ending in *Keter*. This direction is called *Eser Sefirot de Ohr Hozer*.

(*Histaklut Pnimit*, Part 2, item 104)

104. Why is the *Ohr Hozer* considered to be a vessel of reception?

Because this Light belongs entirely to *Behina Dalet*. It would have qualified to clothe in *Behina Dalet*, if the *Masach* had not pushed it back, thus turning it to a vessel of reception instead of *Behina Dalet*.

(*Histaklut Pnimit*, Part 2, item 21)

105. What is the measurement for the amount of *Ohr Hozer*?

The amount of Light that should have clothed *Behina Dalet* had the *Masach* not pushed it backwards.

(*Histaklut Pnimit*, Part 2, item 60)

106. Why is *Malchut* regarded as the *Keter* of the *Ohr Hozer*?

Because *Ohr Hozer* is nothing more than a Light that was meant to be in *Behina Dalet*, which is *Malchut*. Because *Malchut* did not receive this Light within her, this light became clothing and a receptacle for all nine *Sefirot* above her.

Consequently, *Malchut* is the origin for every *Eser Sefirot* of *Ohr Hozer* and is therefore regarded as the *Keter de Ohr Hozer*.

(*Histaklut Pnimit*, Part 2, item 102)

107. Why do the *Masach* and the *Aviut* function as one?

(See answer 101)

108. Why are the *Aviut* and the *Ohr Hozer* interdependent?

(See answer 101)

109. What purifies the *Masach*?

The *Aviut* in a *Masach* is the amount of the desire in it. Therefore, acquiring and clothing *Ohr Pnimit* in a *Partzuf* intensifies the *Ohr Makif* and purifies the *Aviut* in the *Masach*.

(*Histaklut Pnimit*, Part 2, item 74)

110. Why are *Sefirot* of *Igulim* regarded as *Nefesh*?

Since there is no *Masach* and *Aviut* in *Sefirot* of *Igulim*, they do not have a *Kli* in which to extend the *Ohr Elyon*. Instead, they receive their Lights through the *Kelim de Yosher*. Because of that their Lights are regarded as Lights of *Nefesh*. This means that there is no bestowal in this Light, but only for their own needs.

(*Histaklut Pnimit*, Part 2, item 95)

111. Why are *Sefirot* of *Yosher* regarded as *Ruach*?

Because the *Kelim de Yosher* have a *Masach* and *Aviut*, they are qualified to extend *Ohr Elyon* and pour it unto others, and a Light that contains an aspect of bestowal in it is called “a Light of *Ruach*” or “*Ohr Zachar*.”

(*Ohr Pnimi*, Part 2, Chap 2, item 30)

112. What is the virtue of the first three *Sefirot* of *Yosher*?

GAR are clean with respect to the *Aviut* of the *Masach* because the *Masach* and *Malchut* are their last *Behina*. The *Aviut* never ascends to them, because *Aviut* can never transcend its own location, not even a bit.

Know, that the first three, namely *KHB*, are the *Rosh* of a degree that consists of complete *Eser Sefirot* (See answer 13).

(*Ohr Pnimi*, Part 2, Chap 1, item 90)

113. How are the *Sefirot* of *Yosher* positioned in the *Igulim*?

Each and every *Sefira* is considered to have a *Rosh*, called *GAR*, and a *Guf*, called *ZAT* (See answer 64). The *Sefira* of *Keter* has *GAR* and *ZAT*; so does *Hochma*, and so does *Bina*, and so on.

The position of every *Eser Sefirot*, *GAR* and *ZAT* of *Igulim*, is only in the place of the *Rosh* and *GAR de Yosher*. That is because *Eser Sefirot* of *Igulim* of the *Sefira* of *Keter*, revolve only around *GAR de Keter de Yosher*. However, *ZAT de Keter* are vacant from *Igulim* (see item 89).

Also, every *Eser Sefirot* of *Hochma de Igulim* revolve solely around *GAR de Hochma de Yosher* and *ZAT* of *Hochma de Yosher* are vacant from *Igulim*. So are the rest as well.

(*Ohr Pnimi*, Part 2, Chap 1, item 90)

114. Why are the *Igulim* positioned in the place of *GAR de Yosher*?

Because both haven't any of the *Aviut* of the *Masach*.

(*Ohr Pnimi*, Part 2, Chap 1, item 90)

115. What is the distance between each *Igul*?

It is as the measure of *ZAT* of the *Sefira* of *Yosher* that separates between each two *Igulim*. *ZAT de Keter de Yosher* separate between the *Eser Sefirot* of *Igul Keter* and *Igul Hochma*; *ZAT de Sefira* of *Hochma de Yosher* separate between the *Eser Sefirot* of *Igul Hochma* and *Igul Bina* and so on.

(*Ohr Pnimi*, Part 2, Chap 1, item 90)

116. Why don't the *Igulim* surround the *ZAT de Yosher*?

(See answer 89)

117. Why is it forbidden to contemplate on the GAR of each degree?

Because the Lights came before the vessels (See answer 13) and the *Ohr Hozer* that ascends from below upward and clothes them is not considered as actual vessels, but only as roots of vessels. We do not have attainment in the Light without a *Kli*.

(See answer 21)

118. Is it forbidden to delve in all Eser Sefirot of the GAR?

There are inner GAR and ZAT even in the GAR of the degree, and engaging in the ZAT of the GAR is also permitted.

(*Ohr Pnimi*, Part 2, Chap 2, item 5)

119. Why do we not contemplate on the Sefirot of Igulim?

Because they are GAR. In fact, all *Eser Sefirot* of *Igulim* are positioned in the place of *GAR de Yosher*.

(See answer 13)

120. How are the Eser Sefirot divided among the five Behinot of the Ratzon?

The root of the four *Behinot* is called *Keter*. *Behina Aleph* is called *Hochma*, and *Behina Bet* – *Bina*. *Behina Gimel* is called *Tifferet*, or *Zeir Anpin*, and it consists of six *Sefirot* of its own: *Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, *Yesod*. *Behina Dalet* is called *Malchut*.

121. What exactly does it mean, “Ten and not nine, ten and not eleven?”

It means that *Behina Dalet*, meaning *Malchut*, does not receive anything from the *Ohr Elyon* after the *Tzimtzum*. However, because of the virtue of the *Ohr Hozer* in her, it is regarded just as important as all other *Sefirot*. That is why it says “ten and not nine.”

It says “ten and not eleven,” to indicate that you should not think that there is any form of reception of *Ohr Elyon* in *Behina Dalet*. If there were, *Malchut* would be regarded as two *Sefirot*: *Malchut* of *Ohr Yashar* and *Malchut* of *Ohr Hozer*. That would bring the number of *Sefirot* to eleven. For that reason the text warns us, “ten and not eleven,” because *Malchut* receives nothing from the *Ohr Yashar*.

122. Why doesn't the will to receive appear all at once?

Because it is opposite from the *Shoresh*. The only form of the *Shoresh* is that of bestowal; and that of *Behina Dalet* is only of reception.

Two opposites cannot stem from one another by way of cause and consequence. It is only possible to do it gradually, slowly, because the *Shoresh* is only the cause of the closest *Behina* to it, namely, *Behina Aleph*.

After that *Behina Bet* comes from *Behina Aleph*, and from *Behina Bet* comes *Behina Gimel*, and only then *Behina Dalet* can appear.

(*Histaklut Pnimit*, Part 2, item 5)

123. Why is Aviut regarded as Pnimit?

Because *Aviut* is the *Kli* of *Hamshacha* and the primary vessel of reception, using the *Ohr Hozer* that ascends from it. For that reason, *Aviut* in the *Kli* is also regarded as its *Pnimit*. The lesser the *Aviut*, the greater the *Hitzoniut*, and that which is completely *Zach* is regarded as the most *Hitzon* (See answer 55).

(*Histaklut Pnimit*, Part 2, item 5)

124. Why is *Pnimit* regarded as a vessel of reception?

It can be compared to a wall of a *Kli* that is made of four crusts, one around the other. Consequently, the *Shefa* in the *Kli* touches only the *Pnimit*, meaning the innermost crust in the *Kli*.

(*Histaklut Pnimit*, Part 2, item 5)

125. What is the measurement for the greatness or the smallness of the *Olamot*?

It is as the measurement of the *Ohr Hozer* that the *Masach* in that *Olam* or degree raises.

(*Histaklut Pnimit*, Part 2, item 55)

126. Why does the Light also leave the first three *Behinot* during the *Tzimtzum*?

It is because the vessels of reception of all four *Behinot* are actually only *Behina Dalet*. The other three *Behinot* do not have any form of reception and *Hamshacha* in them.

Consequently, when *Behina Dalet* restricted herself from receiving, the first three *Behinot* also remained without vessels of reception, and their Lights departed too.

(*Histaklut Pnimit*, Part 3, items 24, 27)

127. What are the three discriminations in the *Kelim*?

1st.discrimination: The *Atzmut* of the substance of the *Kli*, meaning the measure of its *Aviut*.

2nd.discrimination: The force of the *Tzimtzum* that is placed on *Behina Dalet* in the *Aviut* of the *Kli*.

3rd.discrimination: The *Masach* (See answer 43).

There are two inner distinctions that we must make regarding the first discrimination:

A. The first substance, meaning the one that is regarded as *Malchut* of the previous degree. This *Malchut* is regarded as the reason, her *Maatzil*. This is especially true before the Light reached the emanated degree.

B. The second is the substance of the emanated degree itself, after all the Light that is intended to reach that degree has actually reached it.

(*Histaklut Pnimit*, Part 2, item 24)

128. What are the two discriminations in a spiritual substance?

1. What is regarded as the *Malchut* of the Upper One.
2. What is regarded as the substance of the emanated degree itself.

(See answer 127)

129. To which point is the *Ne'etzal* named after its *Elyon*?

As long as the emanated degree does not receive the Light that is intended for it, it is named after the next degree above it.

(See answer 127)

130. When is the *Ne'etzal* considered to be leaving the *Elyon* into its own authority?

When the emanated degree acquires its own Light. From that moment it is no longer considered a part of *Malchut de Elyon*, called *Maatzil*, and has its own authority.

(See answer 127)

131. What does *Lo Efshar* mean?

A state of “having to receive” is called *Lo Efshar*. It relates primarily to *Ohr Hochma* or *He'arat Hochma*, considered the essence and the sustenance of the *Partzuf*. In other words, it is something that the *Partzuf* cannot be separated from, like one who must sustain oneself.

(*Histaklut Pnimit*, Part 2, item 46)

132. What does *Lo ka Mekavein* mean?

A great desire is called *ka Mekavein* (Aiming). When one wants something very much, we say that one aims one's heart to extend it unreservedly, because the intention and the desire are felt within the heart.

However, it is so only when the *Ohr* is absent. When there is *Ohr*, it is called *Lo ka Mekavein*.

(*Histaklut Pnimit*, Part 2, item 43)

133. Why is *Behina Aleph* considered to be in a state of *Lo Efshar* and *Lo ka Mekavein*?

Because *Behina Aleph* is meant to receive only *Ohr Hochma*, being the very essence and sustenance of the *Partzuf*. It is regarded as *Lo Efshar* because it is compelled to receive its sustenance and essence, and compelled reception is not regarded as reception.

It is also not considered to have any desire for *Ohr Hochma* because desire appears only when the *Ohr* is absent, and there is a yearning to have it, but not when it is filled with this *Ohr*.

(*Histaklut Pnimit*, Part 2, item 43)

134. Why is *Behina Bet* considered to be in a state of *Efshar* and *Lo ka Mekavein*?

Behina Bet is an increase in the desire to bestow, by which she extends *Ohr Hassadim*. She does not have to overcome herself at all, and it is *Efshar* for her to be completely separated from it, hence the name *Efshar*.

However, it is still regarded as *Lo ka Mekavein* because this above mentioned yearning must only be for *Ohr Hochma*, not for *Ohr Hassadim*. It is so because *Ohr Hassadim* is not regarded as *Aviut*, since the *Tzimtzum* was only on *Ohr Hochma*, and not at all on *Ohr Hassadim*. Hence, the desire for *Ohr Hassadim* is not regarded as an aim.

(*Histaklut Pnimit*, Part 2, item 43)

135. Why is *Behina Gimel* considered to be in a state of *Lo Efshar* and *ka Mekavein*?

Behina Gimel is about *Hamshacha* of *Hochma* into the *Ohr Hassadim* that *Bina* extended. This *Hamshacha* is called *Lo Efshar*, because *He'arat Hochma* is a must reception for the *Partzuf*.

It is called *ka Mekavein* because this *Hamshacha* was made when the *He'arat Hochma* was absent, resulting in the presence of the desire.

136. Why is *Behina Dalet* considered to be in a state of *Efshar* and *ka Mekavein*?

He'arat Hochma alone is quite sufficient for her sustenance. Because there was already *He'arat Hochma* in *Behina Gimel*, there was no need for a new overpowering to draw *Ohr Hochma*. For that reason, this *Hamshacha* is considered as *Efshar*, meaning it was possible to become separated from it.

She is regarded as *ka Mekavein* because she lacks the *Atzmut* of this *Ohr Hochma* that she extended, and therefore has a great desire when extending it.

137. Why are not all the forms of the *Ratzon* worthy of being vessels of reception, but only *Behina Dalet*?

Because a *Kli* is not complete before it has a desire to receive. That desire to receive does not appear, unless two conditions are met: *Efshar* and *ka Mekavein*.

(See answer 136)

138. Why does every *Shinui Tzura* in *Behina Dalet* become a new *Ne'etzal*?

The rule is that the *Ohr Elyon* does not stop shining for the *Ne'etzalim* even for a moment. Wherever there is an able *Kli* of *Hamshacha*, the *Ohr Elyon* immediately shines.

Therefore, after the *Hamshacha* of *Behina Dalet* in *Behina Dalet* was completed, it created a new form of *Kli de Hamshacha*, with *Aviut Gimel* in *Behina Dalet*, and it too was immediately filled with the *Ohr Elyon*.

After that, when a new form of *Aviut* emanated once more, this time of *Aviut Bet* in *Behina Dalet*, it too was instantly filled with the *Ohr Elyon*, and so it always is.

139. Why is the *Ohr Elyon* incessant in the *Ne'etzalim*?

Because the *Ohr Elyon* is always in a state of complete rest, without any *Hidush Tzura*. In spirituality, *Hidush* is regarded as motion, and any *Hidush Tzura* in the *Hitpashtut* of the *Ohr Elyon* is done by the force of *Hamshacha* that appears in the *Ne'etzal* alone (See Part 1, answer 64).

This *Hitpashtut* of the *Ohr Elyon* is like lighting one candle from another; while the first is not lessened whatsoever. Thus, only that part of the *Hitpashtut Ohr Elyon* that the *Ne'etzal* received is regarded as *Hidush Tzura* with a correlation between the *Kli* and the Light that is clothed in it. However, the *Ohr Elyon* itself is not decreased in any way because of this *Hitpashtut* that occurred the *Ne'etzal*.

140. What is the difference between bestowal and reception in the *Kelim*?

They are complete opposites. That is because there must be a large measure of *Aviut* in the *Partzuf* for bestowal of the *Ohr Elyon*, the largest possible measure. In that state, the *Kli* extends the greatest and most complete Light.

On the other end of the scale is the *Hitlabshut* of the *Ohr Elyon* in the *Kelim*. That is because the complete and greatest Light clothes only the purest *Kli* that can exist in reality.

Hence, we must always distinguish between two matters in each *Partzuf*:

- A. The bestowal measured in the excessive *Aviut* is regarded as *Pnimi* and *Hitzon*.
- B. The *Behina* of reception and *Hitlabshut* in the *Kelim* is regarded *Elyon* and *Tachton*.

Thus, the greatest *Partzuf* in reality should also be the most internal, meaning the most *Av* of all the *Partzufim* in reality. At the same time, it should be higher than all the *Partzufim* in reality, meaning more *Zach* than all other *Partzufim* in reality. This is so because they are two separate *Kelim*, one to extend the Light, and the other to receive it.

(See answers 55 and 141)

141. Why does the giver gives to the most *Av*, while the receiver receives in the most *Zach*?

Because the *Ohr Elyon* is only captured in the *Partzuf* to the extent of the *Ohr Hozer* that rises from the *Masach* in the *Partzuf*. Its measure depends on the measure of the *Aviut* in *Behina Dalet* (See answers 101 and 2).

For that reason, the giver needs the excessive *Aviut* in the inferior. The receiver, however, needs the purest *Kli*, so that the Light may clothe it. In other words, it needs to have *Hishtavut Tzura* between the *Ohr* and the *Kli*. Otherwise, the *Shinui Tzura* separates the *Ohr* from the *Kelim*.

(See answers 16 and 140)

142. How should we understand the *Hidush Tzura* in the expansion of the *Ohr Elyon*?

(See answer 139)

143. How is the *Ne'etzal* emanated from the *Ohr Elyon*?

The *Ohr Elyon* necessarily contains a will to bestow. This will is regarded as the last *Behina* that is contained in the *Ohr Elyon*. This part, meaning the above will to bestow, is inverted and becomes a *Hamshacha* of *Ohr de Behina Aleph*.

This *Hamshacha* of Light is certainly a *Hidush Tzura* in the above will to bestow. Because of that it is considered to have been divided, exited the will to bestow and become the *Behina Aleph* of the will to receive.

This means that it was no longer a *Maatzil* and instead became a *Ne'etzal*, because *Shinui Tzura* separates and distances spiritual objects from one another. However, this discrimination of a “part” in this case, does not decrease anything from the whole. Instead, is like a candle that Lights another candle, without the first decreasing in any way.

144. What is the difference between the names of the four *Behinot* and the names *KHB ZON*?

When we discern only the substance in the *Kelim*, we define them as “four *Behinot*.” When we want to include the *Reshimot* in each and every *Kli* as well, we define them as *KHB ZON*.

145. What is the order of the entrance of the Lights into the *Ne'etzal* after the *Tikun*?

First, the smaller Lights enter, then the greater Lights; *Nefesh* enters first, then *Ruach* and so on until *Yechida*.

(See answer 48)

146. What is the order of the growth of the *Kelim* in each *Partzuf* after the *Tikun*?

First the more important *Kelim* grow, then the smaller *Kelim*. *Keter* grows first, then *Hochma* etc. until the *Kli* of *Malchut*, which comes last.

147. What is the first substance of every *Ne'etzal*?

Malchut de Elyon becomes the *Keter* of the *Tachton*. In other words, the will to bestow in the Upper One becomes the first substance in the lower one.

(See answer 143)

148. What are the two *Ketarim* (pl. for *Keter*) in each degree?

The *Shoresh* of the four *Behinot* is called *Keter* of the *Eser Sefirot de Ohr Yashar* in the degree. *Malchut* of the degree is regarded as the *Keter* of the *Eser Sefirot* of *Ohr Hozer* in the degree.

149. When the Light moves from one place to another, it does not become absent in the first. How come?

This is simple; if it had been interchangeable, it would not have been eternal.

150. How is every *Elyon* incorporated with its *Tachtonim* (pl. for *Tachton*)?

It is incorporated through the *Eser Sefirot* of *Ohr Yashar* because all the Lights come only from *Ein Sof*. Consequently, the *Tachton* must pass through

all its *Elyonim* (pl. for *Elyon*) in a form cause and consequence, until it reaches the last consequential, the one the Light is intended for.

The Light does not become absent from place A when passing to place B. Hence, all the Lights that pass through the *Elyon* become fixed in it.

151. How is every *Tachton* incorporated with its *Elyonim*?

It is incorporated through the *Eser Sefirot* of *Ohr Hozer*, where *Malchut* is regarded as the *Shoresh* and the *Keter* (See answer 148). All the parts of *Ohr Hozer* that clothe its *Elyonim* pass through her on their way up. For that reason, every *Tachton* is regarded as consisting of all the parts of *Ohr Hozer* that belong to the *Sefirot* above it.

152. What is the key to find the differences between the *Sefirot* that are intermingled with each other?

The two directions of *Eser Sefirot* of *Ohr Yashar* and *Eser Sefirot* of *Ohr Hozer* in each degree create the *Hitkalelut* of the *Sefirot* in one another. They mingle in such a way that each *Sefira* consist of all other ten, and those ten mingle with all other ten, and so on and so forth incessantly (See answer 20).

We must find the key to easily unearth the changes in the order of the particular *Eser Sefirot* that come in a *Sefira* only by means of *Hitkalelut*, are not from its *Atzmut*. Hence, remember these three concepts that you may always use them.

For example, if you want to know the *Eser Sefirot* contained in *Bina*, the first thing to know is that there are two *Sefirot* in her *Atzmut*: *Bina de Ohr Yashar* and *Hod de Ohr Hozer*. Second, count the *Sefirot* from her downward through *Yesod*, which are the *Ohr Yashar* in her, meaning *HGT NHY* that travel through her from above downward. The third: Count the *Sefirot* from her upward, through *Keter*, which are two: *Yesod* and *Malchut*, and know her *Sefirot* of *Ohr Hozer*, traveling in her from below upward.

Now calculate: the two *Sefirot* of her *Atzmut*, and the six *Sefirot* of *Ohr Yashar* and the two of *Ohr Hozer*, add up to ten. This is how you should calculate in every *Sefira*, and you will know all her instances with a single scan.

153. Which are the *Behinot* of *Ohr Yashar* and *Ohr Hozer* in *Keter*?

Nine of *Ohr Yashar*, from *Keter* to *Yesod*, and one of *Ohr Hozer* - *Malchut*.

154. Which are the *Behinot* of *Ohr Yashar* and *Ohr Hozer* in *Hochma*?

There are eight of *Ohr Yashar*, from *Hochma* to *Yesod*. They clothe the purer *Kelim*, meaning *Ohr Hochma* in *Kli de Keter*. There are also two of *Ohr Hozer*, *Yesod* and *Malchut*, which clothe the *Kelim* of *Yesod* and *Malchut*.

155. Which are the *Behinot* of *Ohr Yashar* and *Ohr Hozer* in *Bina*?

There are seven of *Ohr Yashar* from *Bina* downward. Here too, the Light of *Bina* clothes the *Kli de Keter* etc. through the Light of *Yesod* that clothes the *Kli de Netzah*. There are also three of *Ohr Hozer*, *Hod*, *Yesod* and *Malchut*, in the *Kelim* of *Hod*, *Yesod* and *Malchut*.

156. Which are the *Behinot* of *Ohr Yashar* and *Ohr Hozer* in *Hesed*?

There are six of *Ohr Yashar* from *Hesed* to *Yesod*, and four of *Ohr Hozer*, from *Netzah* to *Malchut*. *Ohr Hozer* of *Netzah* clothes the *Kli de Netzah* etc.

157. Which are the *Behinot* of *Ohr Yashar* and *Ohr Hozer* in *Gevura*?

There are five of *Ohr Yashar*, from *Gevura* to *Yesod*, and five of *Ohr Hozer*, from *Tifferet* to *Malchut*. They clothe as above, meaning *Ohr Yashar* in the purer *Kelim* and the *Ohr Hozer*, each in its proper *Kli*.

158. Which are the *Behinot* of *Ohr Yashar* and *Ohr Hozer* in *Tifferet*?

There are four of *Ohr Yashar* from *Tifferet* to *Yesod*, and six of *Ohr Hozer*, from *Gevura* to *Malchut*.

159. Which are the *Behinot* of *Ohr Yashar* and *Ohr Hozer* in *Netzah*?

There are three of *Ohr Yashar* from *Netzah* to *Yesod* and seven of *Ohr Hozer*, from *Hesed* to *Malchut*.

160. Which are the *Behinot* of *Ohr Yashar* and *Ohr Hozer* in *Hod*?

Two of *Ohr Yashar*, *Hod* and *Yesod*, and eight of *Ohr Hozer*, from *Bina* to *Malchut*.

161. Which are the *Behinot* of *Ohr Yashar* and *Ohr Hozer* in *Yesod*?

One of *Ohr Yashar* – *Yesod*, and nine of *Ohr Hozer* – *Hochma* through *Malchut*.

162. Which are the *Behinot* of *Ohr Yashar* and *Ohr Hozer* in *Malchut*?

In *Malchut* there are *Eser Sefirot* of *Ohr Hozer* without any *Ohr Yashar*.

163. Which are the *Behinot* of *Ohr Yashar* and *Ohr Hozer* in *Keter de Keter*?

Nine of *Ohr Yashar*, from *Keter* to *Yesod*, and one of *Ohr Hozer* – *Malchut*.

164. Which are the *Behinot* of *Ohr Yashar* and *Ohr Hozer* in *Hochma of Keter*?

Eight of *Ohr Yashar*, from *Hochma* to *Malchut*, and two of *Ohr Hozer* – *Yesod* and *Malchut*.

165. Which are the *Behinot* of *Ohr Yashar* and *Ohr Hozer* in *Bina de Keter*?

Seven of *Ohr Yashar* from *Bina* to *Malchut*, and three of *Ohr Hozer*, from *Hod* to *Malchut*.

166. Which are the *Behinot* of *Ohr Yashar* and *Ohr Hozer* in *Hesed de Keter of Keter*?

Six of *Ohr Yashar*, from *Hesed* to *Yesod*, and four of *Ohr Hozer*, from *Netzah* to *Malchut*.

167. Which are the *Behinot* of *Ohr Yashar* and *Ohr Hozer* in *Gevura de Hochma de Netzah*?

First, we must understand the inner *Eser Sefirot* contained in the general *Netzah*. They are: three of *Ohr Yashar* - the Light of *Netzah* clothing the *Kli de Keter de* general *Netzah*, the Light of *Hod* in *Kli de Hochma de* general *Netzah*, and the Light of *Yesod* in *Kli de Bina*.

Now, take the inner *Hochma* of the general *Netzah*. The inner *Hochma* too is necessarily made of *Eser Sefirot*, by the eight *Sefirot* of *Ohr Yashar* that pass through her from above downward, even in those that have only *Ohr Hozer*. That is because when the *Sefirot* were mixed, the *Sefirot* of *Ohr Yashar* always shine into the *Sefirot* that have *Ohr Hozer*.

However, the eight *Sefirot* of *Ohr Yashar* that passed from *Hochma* downward, are not regarded as *Ohr Hochma*, but as *Ohr Hod*. That is because *Ohr Hod* is clothed in the *Kli de Hochma* in the general *Netzah*.

Thus, in the *Eser Sefirot* of *Hochma de Netzah*, there are now only passing Lights of *Ohr Yashar* from *Hochma de Hod* downward. *Hochma de Hod* stands in that *Kli de Keter*, *Bina de Hod* in *Hochma*, and *Hesed de Hod* in *Bina*. *Gevura de Hod* stands in *Hesed*, and *Tifferet de Hod* in *Gevura*. Thus we find that there is *Ohr Yashar* from the Light of *Tifferet de Hod* in *Gevura de Hochma de Netzah*.

Now we shall take that *Gevura de Hochma de Netzah*, which was also made of ten inner *Sefirot*: *Ohr Yashar* that travels through her from above downward, and *Ohr Hozer* that travels through her from below upward. In that *Gevura* there are five *Sefirot* of *Ohr Yashar* from *Gevura* downward. However, this is not really the Light of *Gevura*, but the five lower *Behinot* of *Ohr Tifferet de Hod*, which clothe the purer *Kelim*.

It turns out, that *Ohr Gevura de Tifferet de Hod* clothes the *Kli de Keter* of *Gevura de Hochma de Netzah*. Also, *Ohr Tifferet de Tifferet de Hod*, clothes *Kli de Hochma* of the *Gevura de Hochma de Netzah*.

The Light of *Netzah de Tifferet de Hod* in *Kli de Bina* of *Gevura de Hochma de Netzah*, and *Ohr Hod de Tifferet de Hod*, clothes the *Kli de Hesed* of *Gevura de Hochma de Netzah*. *Ohr Yesod de Tifferet de Hod* clothes *Kli de Gevura* of *Gevura de Hochma de Netzah*.

There are five other *Sefirot de Ohr Hozer* that clothe according to the *Kelim*, as they always do.

168. Which are the *Behinot* of *Ohr Yashar* and *Ohr Hozer* in *Tifferet de Bina de Hod*?

Initially, *Bina de Hod* has only *Ohr Hozer*, and not any *Ohr Yashar*. However, the *Ohr Yashar* of the adjacent degree, namely *Ohr Yesod*, shines in it. Consequently, this *Bina* is mingled with the Lights that pass through her, which are seven Lights of *Ohr Yashar*, from *Bina* downward.

Because her Light is but the Light of *Yesod de Ohr Yashar*, the *Ohr Yashar* in her begins from *Bina de Yesod* downward. *Ohr Bina de Yesod* clothes the *Kli de Keter*, and *Ohr Hod de Yesod* clothes the *Kli de Tifferet* of *Bina de general Hod*.

Later on, when you take the specific *Tifferet* of *Bina de Hod*, which also consists of *Eser Sefirot*, you will have there four of *Ohr Yashar* from *Tifferet* downward, which clothe in the higher *Kelim*.

This is the order of the clothing in the higher *Kelim*: *Tifferet de Yesod* of *Yesod* in *Kli de Keter*; *Netzah de Yesod* of *Yesod* in *Kli de Hochma*; *Hod de Yesod* of *Yesod* in *Kli de Bina*, and *Yesod de Yesod* of *Yesod* in *Kli de Hesed*.

In addition, there are six *Behinot* of *Ohr Hozer* that travel through her from below upward. Those travel from *Gevura* to *Malchut*, and clothe according to the *Kelim* as they always do.

169. Which are the *Behinot* of *Ohr Yashar* and *Ohr Hozer* in *Netzah de Yesod de Keter*?

Initially, there is only *Ohr de Yesod* in *Kli de Keter* in the *Eser Sefirot* of *Yesod de Keter*, and the rest are but *Ohr Hozer*. Also, in *Netzah de Yesod* of *Keter* there is only *Ohr Hozer*.

However, *Ohr de Yesod de Ohr Yashar* that stands at *Keter* shines there, and *Netzah de Yesod* of *Keter* is regarded as *Ohr Yashar de Yesod*.

When it consists of *Eser Sefirot*, it has three Lights *NHY de Ohr Yashar* from it down to *Yesod*. They pass from above downward below *Yesod de Ohr Yashar*.

Netzah de Yesod clothes the *Kli de Keter*, *Hod de Yesod* clothes the *Kli de Hochma*, and *Yesod de Yesod* clothe the *Kli de Bina*. The seven Lights of *Ohr Hozer* clothe the *Sefirot HGT NHYM* according to the *Kelim*.

170. Which are the *Behinot* of *Ohr Yashar* and *Ohr Hozer* in *Hod de Tifferet de Malchut*?

There is only *Ohr Hozer* there, because anything that extends from *Malchut* has only *Ohr Hozer*.

171. How are the Lights of *Ohr Yashar* and *Ohr Hozer* clothed in the *Kelim*?

This is the rule: The more important Lights clothe the purer *Kelim*; the less important clothe the lesser *Kelim*.

Thus, in the *Sefira* of *Keter*, *Malchut* of *Ohr Hozer* clothes *Malchut de Keter*.

In *Hochma*, the eight *Sefirot* of *Ohr Yashar*, being *Hochma*, *Bina* and *HGT NHY*, are clothed in the *Kelim* of *KHB HGT*, *Netzah* and *Hod*, while *Yesod* and *Malchut* of *Ohr Hozer* are clothed in *Yesod* and *Malchut* there.

In *Bina*, the seven *Sefirot* or *Ohr Yashar*, being *Bina* and *HGT NHY* are clothed in the *Kelim KHB HGT*, *Netzah*, while *Hod*, *Yesod* and *Malchut* of *Ohr Hozer* are clothed in the *Hod*, *Yesod* and *Malchut* there. this is also how it continues.

172. What is the order of cause and consequence from *Ein Sof* to *Malchut* of *Adam Kadmon*?

There are ten reasons here, which are as follows:

- 1st. Reason: The first and foremost reason is *Ein Sof*. It is the reason for the four *Behinot*, in a way that they will become apparent once the Light is restricted.

In *Ein Sof* Himself there is no form of a *Kli*, for it is all *Ohr*. Indeed, only from the *Tachton*, meaning from the *Olam Tzimtzum*, can the *Elyon* be studied.

- 2nd. Reason: The first three *Behinot* that are emanated from one another are regarded as the reason for the appearance of the possibility of a desire for *Hishtavut Tzura* in *Behina Dalet*, called *Malchut de Ein Sof*.
- 3rd. Reason: *Malchut de Ein Sof* is the reason for *Keter de Olam Tzimtzum*. The reason for that is that desire to want *Hishtavut Tzura* that *Malchut de Ein Sof* acquired is regarded as *Shinui Tzura* in *Malchut de Ein Sof*. For that reason it is separated from *Malchut de Ein Sof* and acquires its own name outside that *Malchut*, namely – *Keter de Olam Tzimtzum*.
(See answer 32)
- 4th. Reason: This *Keter* is the reason for the *Tzimtzum Aleph* because it expanded once more down to its *Behina Dalet* (See answer 38), and then restricted that will to receive and the Light departed.
- 5th. Reason: The Light that departed after the *Tzimtzum* is the reason for the appearance of the *Kelim* of the *Eser Sefirot de Igulim*.
(See answer 72)
- 6th. Reason: The *Kli de Malchut de Igulim*, meaning *Behina Dalet* in them, is the reason for the *Hamshacha* of the *Ohr Elyon* once more from *Ein Sof*.
(See answers 83 and 138)
- 7th. Reason: The *Ohr Elyon* that was extended once more is the reason for the appearance of the force of the *Masach* in the *Kli* of *Malchut*.
(See answer 43)
- 8th. Reason: The *Masach* is the reason for the *Eser Sefirot* of *Ohr Hozer* that ascend from it to *Keter de Ohr Yashar*. They are called *Rosh de AK*.
(See answer 101)
- 9th. Reason: The *Ohr Hozer* that ascends from the *Masach* is the reason for the appearance of the *Kelim de Yosher*. In other words, it renders force of *Hitpashtut* in the *Behina Dalet* so that she may expand by herself to *Eser Sefirot* from within her down to *Malchut de Malchut*.

10th. Reason: The above *Behina Dalet* that received the force of *Hitpashtut* by means of the *Ohr Hozer* is the reason for the *Eser Sefirot de Kelim de Adam Kadmon*. These *Sefirot* are called the *Guf* of *Adam Kadmon* down to his *Malchut*.

(See answer 11)