

## Part Two

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1. *Adam Kadmon* (Part 2, Chap 1, *Ohr Pnimi*, 400)

*Adam Kadmon* is the first *Olam* that receives from *Ein Sof*. It is also called “One Kav” because it expands immediately after the *Tzimtzum*, *Nimshach* from *Ein Sof* almost as low as *Olam ha Zeh*.

The name *Adam* relates only to the *Sefirot* of *Yosher* in the first *Olam*, namely to the Light of *Ruach*, meaning a Light of bestowal. It does not relate to its *Sefirot* of *Igulim*, which only have the Light of *Nefesh*, meaning a Light of self-reception and therefore inability to bestow upon another. *Adam Kadmon* is the root of *Adam* in *Olam ha Zeh*.

2. *Ohr Hozer* (Part 2, *Histaklut Pnimit*, 79)

*Ohr Hozer* is the Light that is not taken in by *Behina Dalet*. It is the Light that is destined to fill *Behina Dalet*, which she still refuses to accept because of the *Masach* that stops it and pushes it backwards.

This act is called *Zivug de Haka*. Every vessel of reception in the *Partzufim* from the *Tzimtzum* onward expands from this *Ohr Hozer*, which they use instead of *Behina Dalet* that they used in *Ein Sof*.

3. *Ohr Yashar* (Part 2, *Histaklut Pnimit*, 94)

*Ohr Yashar* is the *Ohr Elyon* that extends from *Ein Sof*, which is poured to the *Partzufim* from the *Tzimtzum* onward. It is called by that name to indicate that it is not poured to the *Kelim* of *Igulim*, or to any degree that does not have any *Aviut de Behina Dalet* in it. It is only poured to the *Sefirot* of *Yosher*.

*Ohr Yashar* adheres to the rule that the giver only gives in the most *Av*, and the most *Av* is *Behina Dalet*.

4. *Ohr Makif* (Part 2, Chap 1, *Ohr Pnimi*, 40)

*Ohr Makif* is the Light that is meant to permeate the degree, but is detained because of some *Gevul* in it. That name has two meanings:

The 1st. Distant *He'arah*.

The 2nd. Guaranteed *He'arah*, meaning a *He'arah* that is guaranteed to finally permeate it, because the *Ohr* surrounds it from all sides, giving her no escape route, until it is capable of receiving all of it.

5. *Ohr Pnimi* (Part 2, Chap 1, *Ohr Pnimi*, 40)

*Ohr Pnimi* is the Light that is clothed in the *Kli*.

6. *Orech* (Part 2, Chap 2, *Ohr Pnimi*, 4)

The distance between the two ends of a degree, from the finest to the coarsest (with the greatest *Aviut*), is called *Orech*, as so the imaginary corporeal *Orech* (length), implying the distance between the upper end and the lower end.

7. *Bina* (Part 2, Chap 1, *Ohr Pnimi*, 200)

Contemplating the conduct of cause and consequence in order to examine all the consequences that stem from something is called *Bina*.

## 8. Nonadhesive (Part 2, Chap 1, item 3)

*Hishtavut Tzura* between two spiritual objects is called, *Dvekut*. The *Shinui Tzura* between them makes them nonadhesive with each other.

9. *Gevul* (Part 2, *Histaklut Pnimit*, 79)

In each degree, the *Masach* measures and limits the degree of *Ohr Hozer* that it raises. That measure depends on the *Aviut* because the *Masach* of *Behina Gimel* limits (places a *Gevul*) the height of the degree so that it does not acquire the Light of *Keter*. The *Masach* of *Behina Bet* limits the Light of *Hochma* as well and so on.

10. *Gag* (Part 2, Chap 1, *Ohr Pnimi*, 1)

*Gag* is the *Keter* in each degree, and also in the *Sefirot* and the *Olamot*.

11. *Guf* (Part 2, Chap 1, *Ohr Pnimi*, 90)

The genuine vessels of reception in each degree, expanding by the power of the *Ohr Hozer* in the *Masach*, from it downward, are called the *Guf* of the degree, since they precede the *Orot*. It is unlike the *Orot* that expand for *Zivug de Hakaa* on the *Masach*, which precede the *Kelim*.

12. *Galgal* (Part 2, Chap 1, item, 2)

*Sefirot* of *Igulim* are called *Galgalim* (pl. for *Galgal*). That is because the Lights become round in them. This means that in those *Sefirot* it is impossible to distinguish *Aviut* or *Zakut*.

13. *GAR* (Part 2, Chap 1, *Ohr Pnimi*, 90)

*GAR* are the Lights that precede the *Kelim* that are clothed in *Ohr Hozer*. The *Ohr Hozer* ascends to them from the *Masach*. In other words, *GAR* are the first three *Sefirot* - *Keter*, *Hochma*, and *Bina*. They are called the *Rosh* of the *Partzuf*.

14. Corporeality

Anything that is perceived and sensed by the five senses, or which takes time and space, is called "Corporeal."

15. In Passing (Part 2, Chap 1, *Ohr Pnimi*, 4)

The *Orot* that expand from *Ein Sof* to the lower *Sefirot* necessarily pass through the Upper *Sefirot*. A spiritual object does not become absent from a certain place once it moves to another; rather, it remains in both.

Thus, we distinguish two kinds of *Ohr* in every *Sefira*: The *Ohr* of its own essence, and the *Ohr* that remained in it "in passing."

16. *He'arah* From Afar (Part 2, Chap 1, *Ohr Pnimi*, 40)

The *He'arah* that stays active in a *Partzuf* when it has no vessels of reception for that Light is called, "*He'arah* From Afar." It means that when there is a great distance and difference between the Light and the vessels related to that *Partzuf*, the vessels cannot receive and clothe that Light. Instead, they receive from it *He'arah* from afar.

17. *Hizdakchut Masach* (Part 2, *Histaklut Pnimit*, 74)

*Hizdakchut Masach* is the *Hizdakchut* of the *Aviut* in *Behina Dalet*. The degree of *Ohr Hozer* that the *Masach* raises and puts over the *Ohr Yashar* depends on the measure of the *Aviut* in *Behina Dalet*, meaning the measure of the desire in her.

Therefore, once the degree is filled with the Light that it extended, the *Ohr Makif* intensifies and purifies the *Masach* to match the level of the desire. It is considered that she has been purified from her *Aviut*, or in other words, *Hizdakchut Masach*.

18. Utterly Distant (Part 2, Chap 1, item, 8)

When the *Shinui Tzura* is so great that it becomes complete *Hofchiut Tzura*, it is called “Utterly Distant.”

19. *Harkanat Rosh* (Part 2, Chap 2, *Ohr Pnimi*, 3)

*Harkanat Rosh* is when the Lights of *ZAT* operate in the *Rosh*, also known as *GAR*, because the Lights of *GAR* that should have been in the *Rosh* are not there. In other words, *Harkanat Rosh* means that the *Rosh* is lowered to the same level as the *ZAT*, called *Guf*.

20. *Hitkalelut Sefirot* (Part 2, *Histaklut Pnimit*, 97)

The *Sefirot* intermingle with one another “in passing” (see answer 15). Since the *Eser Sefirot* of *Ohr Yashar* extend from *Keter* through *Malchut*, it is impossible for them to appear in the degree, except by clothing in *Eser Sefirot* of *Ohr Hozer*. These *Eser Sefirot* of *Ohr Hozer* expand and ascend from *Malchut* to *Keter*.

Thus, there is not a single *Sefira* among them that does not have two inner *Sefirot*, one of *Ohr Yashar* and the other of *Ohr Hozer*. In addition, each *Sefira* contains eight other *Sefirot* that were incorporated in her in passing. Some of them passed through her on the way from above downward, and some passed through her on their way from below upward.

21. *Hitkashrut* (Part 2, Chap 1, *Ohr Pnimi*, 20)

The *Hitlabshut* of the *Eser Sefirot* of the *Rosh* of the degree in the *Eser Sefirot* of *Ohr Hozer*, which ascend from *Malchut* below, is called *Hitkashrut*. This is because here the Lights precede the vessels, and the *Aviut* does not ascend with this *Ohr Hozer* above its place, meaning above *Malchut*.

Thus, these *Eser Sefirot* of *Ohr Hozer* are not regarded as complete *Kelim*, worthy of clothing the *Atzmut*. For that reason, this *Hitlabshut* is identified by a lesser name, *Hitkashrut*. In other words, the *Ohr Yashar* connects and hovers over the *Partzuf* through these *Eser Sefirot*, although it doesn’t actually permeate them.

The *Hitlabshut* of *Ohr Yashar* in the *Kelim* happens only in the *Ohr Hozer* that expands below the *Masach*. It happens when the *Aviut* of *Malchut de Rosh* can expand and permeate the *Eser Sefirot* of *Ohr Yashar* that shine in her.

22. One Inside the Other (Part 2, Chap 2, *Ohr Pnimi*, 40)

One Inside the Other means that one is the cause for the other. The outer *Igul* is the reason, the cause for the *Igul* inside it. The inner *Igul* is the effect, the consequence that extends from the outer.

Thus, “One Inside the Other” indicates a *modus operandi* of cause and consequence, or cause and effect.

23. *Zivug de Hakaa* (Part 2, *Histaklut Pnimit*, 18)

The act of the *Masach*, which detains and conceals the Light from *Behina Dalet* and rejects the Light that belongs to her back to its root, is called *Zivug de Hakaa*.

The name indicates that this act contains within it two opposites: on the one hand, it “strikes” the Light, meaning rejects and conceals its *He’arah*; on the other hand it “mates” with the Light, meaning it makes it reproduce and multiplies it commodiously.

Thus, this measure of Light that is rejected and concealed from *Behina Dalet*, becomes a great revealed Light that clothes the *Ohr Yashar*. Without it, it is utterly impossible for *Ohr Ein Sof* to clothe the *Partzuf*.

24. *Zeir Anpin* (ZA) (Part 2, *Histaklut Pnimit*, 13)

*Zeir Anpin* means “Small Face.” *Ohr Hochma* is called *Ohr Panim*, as it says, “A man's wisdom maketh his face to shine.” That is why the general *Partzuf* of *Keter* in *Olam Atzilut* is called *Arich Anpin*, meaning “Great Face,” for it consists primarily of *Ohr Hochma*.

Therefore, *Behina Gimel*, whose essence is only the *Ohr Hassadim* that extends from *Bina*, but which also has *He’arat Hochma*, though its essence is not of *Hochma*, is called “Diminished Face.” In other words, it is called *Zeir Anpin*, because the Light of its *Panim* is diminished and decreased compared to *Behina Aleph*.

25. ZAT - Seven Lower *Sefirot* (Part 2, Chap 1, *Ohr Pnimi*, 90)

The ten *Sefirot* that expand from the *Masach* downward are called *Guf*, or ZAT (see answer 11). When the entire *Partzuf* is sometimes regarded as having only ten *Sefirot*, the first three *Sefirot* (*KHB*) are at the *Rosh* of the *Partzuf*, and the ZAT, which are *HGT NYM* are regarded as the *Guf* of the *Partzuf*.

26. *Homer* (Part 2, *Histaklut Pnimit*, 40)

The *Aviut* in the *Partzuf* that comes from the desire of *Behina Dalet* is called the *Homer* of the *Partzuf*. This name is borrowed from a fictitious corporeal substance that consists of the three dimensions: length, width and depth, and the six directions: up and down, east, west, north and south.

27. *Haya* (Part 2, Chap 2, *Ohr Pnimi*, 6)

*Haya* is *Ohr Hochma*, as it says, “Wisdom gives life to its owner.”

28. *Hitzoniut* (Part 2, *Histaklut Pnimit*, 6)

The purer part of each *Kli* is regarded as its *Hitzoniut*. The *Hitzoniut* is the *Kli* for the *Ohr Makif* that shines in it from afar.

29. *Hochma* (Part 2, Chap 1, *Ohr Pnimi*, 200)

Knowing the definite result of every detail in the entire reality is called *Hochma*.

30. *Halon* (Part 2, Chap 2, *Ohr Pnimi*, 70)

There is power that comes from the *Aviut* in the *Masach*, either in the ten *Sefirot* of the *Rosh* of the degree, or in the ten *Sefirot* of *Igulim*. That power of *Aviut*, which operates in them along with the *Ohr Hozer* that ascends to them from the *Masach*, is called *Halon*.

The *Ohr Hozer* was rejected from *Behina Dalet* because of its *Aviut*. Then the *Ohr Hozer* became a vessel of reception for the *Ohr Elyon* instead of *Behina Dalet*, which was the vessel of reception in *Ein Sof*. This is because the *Ohr Hozer*

actually consists of *Aviut* of *Behina Dalet*, because she extended it to her from *Ein Sof*.

However, this *Aviut* is apparent only in the *Kelim de Guf*, for they expand below the *Masach*, meaning below *Behina Dalet* of *Eser Sefirot de Rosh*. That is why *Aviut* of *Behina Dalet* in the *Masach* controls them. It is also because of that they are considered complete *Kelim*, for *Hitlabshut Ohr Elyon* in them.

However, the ten *Sefirot* of *Rosh* are necessarily above their *Behina Dalet*. Thus, *Ohr Hozer* ascends to them from below and the *Aviut* of *Behina Dalet* in the *Masach* cannot incorporate there and transcend its place along with the *Ohr Hozer*, and reach its upper nine *Sefirot*.

Therefore, the *Ohr Hozer* does not become complete *Kelim* there, but only a *Shoresh* to the *Kelim*. Because of that, *Hitlabshut* of *Ohr Hozer* in that manner is considered only as *Hitkashrut*.

Having said that, this *Ohr Hozer* is considered as a power of *Aviut* with regards to the nine *Sefirot* of the *Rosh*. That is because it did become a force of *Hitkashrut*, which can still attach them to the *Ne'etzal*.

This force is called *Halon*, because when the *Ohr Hozer* and *Ohr Yashar* enter in order to illuminate the pure *Kelim de Igulim*, which do not have even a trace of *Aviut*, the force of *Aviut* in the *Ohr Hozer* is much lower than them. For that reason it lowers and lessens the walls of the *Kelim de Igulim* as it permeates them.

It is like a hole in a room: although it is a hole in the wall of the room, it is also an entrance to the light of the sun. By the same token, the hole in the wall of the *Kelim de Igulim*, which happened because of the *Aviut* in the *Ohr Hozer*, is not at all considered as a demerit, but as a *Halon*. Without it they would not receive any Light, for they can only do it through the *Kav* and the force of the *Masach* in it.

31. *Yechida* (Part 2, Chap 2, *Ohr Pnimi*, 6)

The Light that is clothed in *Sefirat* (*Sefira* of) *Keter* is called *Yechida*.

32. Exit/Departure (Part 2, *Histaklut Pnimit*, 59)

A *Shinui Tzura* that happens in a spiritual object is called “an exit from it.” That is because the *Shinui Tzura* that is created in a part of the *Partzuf* is considered as though this part departed from the *Partzuf*. It is as one lights one candle from another without the first extinguishing, for there is no absence in spirituality.

It turns out that when the part begins to change its *Tzura*, it also begins to separate from the *Partzuf*, and depart into a new authority of its own.

Thus, *Shinui Tzura* and “exit” are in fact, one and the same thing.

33. Descent (Part 2, Chap 1, *Ohr Pnimi*, 5)

*Hitabut* (increasing the *Aviut*) is regarded as a “descent,” meaning a decline from a degree. *Hizdakchut* (Purification) is regarded as an “ascent,” for it is increase in the *Hishtavut Tzura* with *Ein Sof*.

This is the rule: The greater the *Zakut* the higher the degree; and the greater the *Aviut* the lower the degree.

34. *Yashar* (Part 2, Chap 1, *Ohr Pnimi*, 5)

When the *Ohr Elyon* descends to the *Kelim* that contain *Aviut Dalet*, namely a desire, for she extends it through her desire, it is considered that the *Ohr* comes *Yashar* (straight) down. This means that the Light that descends in *Yosher* is absolutely proportional with the *Aviut* and the desire.

For example, when a heavy object falls to the ground, it falls in a completely *Yashar* (straight) line. Moreover, it falls at great speed because of the earth's gravitating force that pulls it down. However, when something light falls, and the gravitating force does not affect it, it floats about in midair until it slowly rests on the ground.

Here too, in the *Kelim* that do not have *Aviut*, such as *Kelim de Igulim*, it is considered that the Light permeates them by the power of the *Sefirot* of *Yosher*. It becomes round because there isn't any *Aviut* there, meaning a desire that would draw it.

However, in the *Kelim de Yosher*, where there is *Aviut* that draws the Light with great power, the Light comes down very fast and with accurate straightness, like a straight line.

35. *Keter* (Part 2, Chap 1, *Ohr Pnimi*, 200)

The impact of the *Shoresh* on a degree is called *Keter* (Crown). It comes from the word *Machtir* (Crowning), meaning surrounding. Because it is purer than the entire degree, it orbits around and above the entire *Partzuf*.

36. Slowly (Part 2, Chap 1, *Ohr Pnimi*, 200)

A gradual extension of Lights by way of cause and effect is called "slowly."

37. Connecting (Part 2, Chap 1, *Ohr Pnimi*, 30)

*Malchut* of the *Elyon* becomes a *Keter* for the *Tachton*. Therefore, it is *Malchut* that connects every *Elyon* with its *Tachton*. This connection means that a *Hishtavut Tzura* occurred between them.

That is how the connection between every two degrees occurs, from *Olam Adam Kadmon* through the end of *Assiya*. This is also the conduct in the *Kelim de Yosher*, called *Kav*, but not in the *Kelim de Igulim*.

Thus, the connection between the *Igulim* is done entirely by the *Kav*.

38. *Mayim* of *Ohr* (Part 2, Chap 1, *Ohr Pnimi*, 90)

A Light that descends from its degree is called *Mayim*, or *Mayim of Ohr*.

39. *Malchut* (Part 2, Chap 1, *Ohr Pnimi*, 200)

The last *Behina* is called *Malchut* because the authority that extends from it is firm and in full control, as is the fear of the King.

40. From Above Downward (Part 2, *Histaklut Pnimit*, 102)

A Light that expands in the vessels gradually from *Zakut* to *Aviut* is called "From Above Downward." This Light is called *Ohr Yashar*.

41. From Below Upward

A Light that extends gradually, from greater *Aviut* to greater *Zakut*, up to the greatest *Zakut*, is called "From Below Upward." This Light is called *Ohr Hozer*.

42. *Mesabev* (Revolving)

That which causes the appearance of a degree is called its "Cause." This comes from the term "Cause and Effect." The Cause is the reason for something and the Effect is what that Cause or Reason produce.

43. *Masach* (Part 3, item 2)

A *Masach* is a force of *Tzimtzum* that awakens in the *Ne'etzal* toward the *Ohr Elyon*. It wishes to stop it from descending to *Behina Dalet* and is awakened as soon as the Light touches *Behina Dalet*. When the Light reaches it, it immediately strikes it and pushes it backwards, and this force is called *Masach*.

You must understand the difference between the *Masach* and the *Tzimtzum* in the *Ne'etzal*: they are two completely separate matters. The force of *Tzimtzum* that was performed on *Behina Dalet* is aimed toward the *Kli* in the *Ne'etzal*, being the will to receive.

It means that because of the desire to equalize the *Tzura* with the *Maatzil*, he detained himself from receiving while yearning to receive. That is because that desire in him, called *Behina Dalet*, is a superior force that the *Ne'etzal* cannot revoke or diminish even a little. However, he can prevent himself from receiving despite the great desire for it.

This force of detainment is always placed on *Behina Dalet* in the *Ne'etzal*, except when it extends a new Light. In that event, he is compelled to revoke the force of detainment, meaning the *Tzimtzum*, and the desire for the *Ohr Elyon* appears in him. That gives him the power to draw the Light to himself.

Here the *Masach* begins to act in the *Ne'etzal*. This is because any desire draws the entire *Ohr Elyon*, as it was in *Ein Sof*, since it is a superior force that the inferior cannot diminish, causing the Light to come down in order to fill *Behina Dalet*.

At the very moment when the Light touches *Behina Dalet*, the *Masach* awakens, strikes the Light and pushes it backwards. As a result, he receives only the Light of three *Behinot*, but not the Light of *Behina Dalet*.

Evidently, the *Masach* operates only when the Light comes, and after the *Tzimtzum* is temporarily revoked in order to extend a new Light, as was explained. However, the act of the *Tzimtzum* and detainment from receiving Light is indeed incessant.

Thus you see, that the *Tzimtzum* and the *Masach* are two completely separate discriminations. Indeed, you should also know that the *Masach* is a result of the *Tzimtzum*.

44. *Makif* (Part 2, Chap 1, *Ohr Pnimi*, 40)

See answer No. 4.

45. Annulled (Part 2, Chap 1, *Ohr Pnimi*, 10)

When two spiritual entities become completely equal in their *Tzura*, without any differences between them, they literally become one. In that state, the smaller becomes annulled in the greater.

46. Extends (Part 2, Chap 1, *Ohr Pnimi*, 90)



A descent of Light by the power of *Aviut*, meaning the desire in the *Ne'etzal* is called "Extension."

47. *Nefesh* (Part 2, *Histaklut Pnimit*, 95)

A Light that does not come to a *Partzuf* as bestowal from *Ohr Ein Sof*, but is rather received from a higher adjacent degree, is called *Ohr Nefesh*, or *Ohr Nekeva* (female).

48. *NRNHY* (Part 2, *Histaklut Pnimit*, 87)

The *Kelim* in the *Eser Sefirot* are called *KHB ZON*. The Lights in the *Eser Sefirot* are called *Nefesh*, *Ruach*, *Neshama*, *Haya*, *Yechida*. The reason the Lights are named from below upward, meaning *NRNHY*, and not from above downwards, meaning *YHNRN*, is that this is the order by which the Lights enter the *Partzuf*. *Nefesh* enters first, then *Ruach*, *Neshama* and so on. This order is opposite to the order of the *Kelim*, where *Keter* comes first, then *Hochma*, *Bina*, *Zeir Anpin* and finally *Malchut*.

49. *Neshama* (Part 2, Chap 2, *Ohr Pnimi*, 6)

The Light that clothes the *Kli de Bina* is called *Neshama*. It comes from the Hebrew word *neshima* (breathing), since the *Neshama* is the origin of *Zeir Anpin*, which is considered as Light of *Ruach* and breaths its sustenance from there. It does that by way of ascent and descent, as it is written, "And the living creatures ran and returned..." and also, "and breathed into his nostrils the breath of life."

50. *Sovev* (Reason, Surrounds)

That which makes a degree appear is considered the "Reason" for it.

51. *Sium* (Part 2, Chap 1, *Ohr Pnimi*, 7)

*Behina Dalet* is called *Sof*, or *Sium*, because it stops the *Ohr Elyon* from expanding in it. By that it ends the degree.

52. Near (Part 2, item 2)

Similarity of *Tzura* with another is called nearness.

53. *Aviut* (Part 2, *Histaklut Pnimit*, 5)

A great will to receive, a great desire, is called a great *Aviut*. Little desire is called a small *Aviut*. The *Aviut* is the *Kli* for drawing the *Shefa* in every *Partzuf*. For that reason it is called the "*Pnimit* (inner part) of the *Kli*."

54. Passing (Part 2, Chap 2, *Ohr Pnimi*, 4)

The *He'arah* of the inferior degree must pass through its superior. Thus, because the inferior degree is a result and a consequence of the superior, it is considered to be passing through it.

Because it passes through the superior, it is imprinted there. In the superior degree, the name of the *He'arah* that passes through it is *Ohr Over* (Passing Light).

The *Ohr Over* does not move from there, but an extension of it exits and comes to its place, meaning to the inferior. It is like lighting a candle from another candle, when the second does not diminish the light of the first.

Any shift from one degree to another happens this way, because Light does not leave its first place when it moves to another, as corporeal objects do.

55. *Elyon and Tachton* (Part 2, *Histaklut Pnimit*, 86)

There are two primary distinctions in each *Partzuf*: The *Kli* for drawing the *Shefa*, and the *Kli* for receiving the *Shefa* in it. These distinctions are completely opposite to each other, because the amount of *Shefa* depends on the measure of the *Aviut* of the *Kli Hamshacha*.

The greatest Light in the *Partzuf* is called *Yechida*. That Light needs the *Kli* with the greatest *Aviut* to extend it, meaning from *Behina Dalet* of *Behina Dalet*. It is the opposite from the vessel of reception because the greatest Light, meaning *Yechida*, clothes only the most *Zach Kli*.

Hence, when discerning a *Kli* for *Hamshacha* of *Shefa*, we discern them under the names *Pnimiut* and *Hitzoniut*. The more interior the *Kli*, the more *Av* it is and extends a greater level. Conversely, the more exterior is more *Zach*, extending a smaller level.

When discerning the vessels for reception of *Orot* in the *Partzuf*, we refer to them as *Elyon* and *Tachton*. The more *Elyon* is more *Zach*, and a greater level is clothed in it. Conversely, the more *Tachton* is more *Av*, and a smaller level clothes it.

56. *Atzmut* (Part 2, Chap 2, *Ohr Pnimi*, 2)

*Ohr Hochma* is called *Atzmut* (Selfness). It is the essence and the sustenance of the *Ne'etzal*.

57. *Pnimiut* (Part 2, *Histaklut Pnimit*, 86)

The *Aviut* in the *Partzuf* is regarded as its *Pnimiut*, because it is the place of the *Hamshacha* of the *Shefa*.

58. *Pnimiut* and *Hitzoniut*

See answer No. 55

59. *Tzinor* (Part 2, Chap 1, *Ohr Pnimi*, 2)

The *Kelim de Yosher* are called *Tzinorot*, because they extend and limit the Light within them like a tube that bounds the water that travel through it.

60. *Kav* (Part 2, Chap 1, *Ohr Pnimi*, 2)

From the perspective of their *Kelim*, the *Eser Sefirot* of *Kelim de Yosher* are called *Tzinor*, and from the perspective of the Light inside them, they are called *Kav*. The *Eser Sefirot* of *Olam Adam Kadmon* are called “one *Kav*,” but in the *Eser Sefirot* of *Olam Atzilut* there are three *Kavim*.

61. Upright (Part 2, Chap 2, *Ohr Pnimi*, 3)

When Lights of *Rosh* cloth the *Kelim* of *Rosh*, it is considered that the *Partzuf* is standing upright.

62. *Kitzba* (Part 2, Chap 1, *Ohr Pnimi*, 70)

The *Ohr Hozer* measures itself and “rations” the *Ohr Elyon*. That is because the only way for the Light to be in the *Ne'etzal* is if it is clothed in *Ohr Hozer*.

63. *Karka* (Part 2, Chap 2, *Ohr Pnimi*, 1)

The *Malchut* of every degree of every world is regarded as its *Karka*.

64. *Rosh* (Part 2, Chap 6)

The nine *Sefirot* of *Ohr Elyon* that expand to *Zivug de Hakaa* on the *Masach* in *Malchut* so as to raise *Ohr Hozer*, are regarded as the *Rosh* of the degree. That is because these Lights come before the *Masach* and the *Ohr Hozer*, and the *Aviut* of the *Masach* cannot rise to them.

65. *Ruach* (Part 2, item 4)

The Light clothing the *Kli* of *Zeir Anpin* is called *Ruach*. It is called by that name because it rises to *Bina*, sucks *Shefa* and descends to *Malchut*, to pour it unto her. In that, it is like the wind that goes back and forth (see answer 49).

66. Spirituality

The term “Spirituality” as it is expressed in books of Kabbalah, means that it is devoid of any corporeal contingency, meaning time, space, imagination, and so on. Sometimes, this term indicates only the *Ohr Elyon* in the *Kli*, although a *Kli* is also completely spiritual in every way.

67. Far (Part 2, Chap 1, *Ohr Pnimi*, 40)

The term “Far” indicates a great measure of *Shinui Tzura*.

68. Beginning of *Hitpashtut* (Part 2, Chap 1, *Ohr Pnimi*, 7)

The root of every expansion of Light is called “Beginning of *Hitpashtut*,” or *Keter*.

69. At Once (Part 2, Chap 1, *Ohr Pnimi*, 6)

A Light that comes down, but not by the gradual order of the four *Behinot*, because it has only one of them, is regarded as descending “at once.” If it comes down in a gradual order, it is regarded as descending “slowly.”

70. The very last of them (Part 2, Chap 1, *Ohr Pnimi*, 7)

The last *Behina* (discrimination) in all the degrees, meaning *Behina Dalet* of *Behina Dalet*, is called “The very last of them.” It is so because it has the greatest *Aviut*, called *Sof*, and all the degrees appear only in order to correct that *Behina*.