

Part Three

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102. Why does *Ohr Ein Sof* strike the *Masach* in *Kli de Malchut*?

Since before the *Tzimtzum*, its conduct was to fulfill *Behina Dalet*. For that reason, now too it wants to fulfill her, and that is why it strikes the *Masach* that stops it on its way.

(Part 3, Chap 1, item 3 and *Ohr Pnimi*, item 70)

103. What does it mean that the *Ohr* comes in through a *Halon* and a *Nekev* without a *Masach*?

Where the bestowal and the pouring of abundance of *Ohr Hozer* is recognized without any *Aviut*, meaning in the *Ohr Hozer* that ascends from the *Masach* upwards, its *Behinot* are called *Halon* and *Nekev*.

(Part 3, Chap 4, item 2 and *Ohr Pnimi*, item 8)

104. Why is the *Masach* in *Malchut de Elyon* regarded as the giver to its inferior degree?

Because through the *Zivug de Hakaa*, performed in the *Masach de Malchut de Rosh de Elyon* that raises *Ohr Hozer* from the *Masach* upwards, these *Orot* glitter once more to the inferior degree. Consequently, the *Masach* in *Malchut de Elyon* bestows upon the *Tachton*.

(Part 3, Chap 4, item 9 and *Ohr Pnimi*, item 300)

105. What generates the *Hitnotzetzut* of the *Orot* from the *Masach* downward?

Any degree that *Malchut* causes to clothe the *Rosh* through the *Ohr Hozer* that ascends from her is regarded as *Malchut's* own part, for she is the *Shoresh* of its existence. Thus, this entire level expands once more in *Malchut* herself.

In other words, *Malchut* expands to *Eser Sefirot* from her and within her and receives that same level to the three upper *Behinot* in her, down to the *Malchut* in her, where she is unfit to receive because of the *Tzimtzum*. By that, *Malchut* becomes the ending point, called *Tabur*.

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

106. What does *He'arah* through the *Masach* mean?

Hitnotzetzut Orot de Rosh from the *Masach* downwards is called *He'arah* through the *Masach* (see item 105).

(Part 3, Chap 2, item 2)

107. What is the difference between In Passing and through *Hitlabshut*?

“In Passing” is what comes by way of cause and consequence in the four *Behinot de Ohr Yashar*. For example: *Behina Bet* is a consequence, cause by *Behina Aleph* and *Behina Gimel* by *Behina Bet*. That which comes by way of *Zivug* and *Ohr Hozer* is called “through *Hitlabshut*.”

(Part 3, Chap 4, item 1 and *Ohr Pnimi*, item 1)

108. What does *Hitlabshut* in *Hochma* or in *Bina* etc. mean?

The *Hitlabshut* of *Eser Sefirot de Ohr Yashar* in *Eser Sefirot de Ohr Hozer* is named after the first *Sefira* in that level. If it is *Keter*, all *Eser Sefirot* will be called *Keter*; if it is *Hochma*, they will be called *Hochma* etc.

(Part 3, Chap 2, item 12 and *Ohr Pnimi*, item 1)

109. What is the measurement of the *Masach*?

See *Ohr Pnimi* Chapter 3, item 1.

110. What is the *Masach* between *Atzilut* and *Beria*?

The *Masach* between *Atzilut* and *Beria* is the *Sium Raglin de Atzilut* performed in *Tzimtzum Bet* after the ascent of *Malchut*, being *Behina Dalet*, to *Bina de Nekudot de SAG de AK*. This *Behina Dalet* is interior.

The *Masach de Behina Gimel*, namely *Malchut de Malchut de AA*, is over it. This is *Malchut ha Mesayemet* the *Raglain* of *AA*, clothed by *Masach de Behina Bet*, called clothing in *Bina*, for the *Eser Sefirot de Beria*. The two Upper Ones, *Keter* and *Hochma*, are concealed and hidden inside their *Bina*.

(Part 3, Chap 3, item 2)

111. How does the *Masach* of *Behina Bet* impart to *Beria* and the *Masach* of *Behina Aleph* to *Yetzira*?

From above downward.

(*Ohr Pnimi*, Chap 3, item 6)

112. Why did *Bina* become a Blocked *Masach* in *Beria*?

Because the giver from above downward is regarded as a “blocked *Masach*,” meaning its *Gevul* is shut. Consequently the *Eser Sefirot* beneath it cannot suck higher than its *Gevul*.

However, when the *Masach* bestows from below upward it is regarded as an “open *Masach*,” because it lacks the power to limit the *Orot* there, although it clothes in its *Ohr Hozer* (see item 103).

(Part 3, Chap 14, item 3)

113. Why does the point of *Malchut de Atzilut* breaches and breaks through the *Masach*?

Since it is regarded as *Atzilut*. Her *Shoresh* comes from *Masach de Behina Gimel* and *Masach de Behina Bet* does not control her. For that reason she breaches and breaks it, meaning from her perspective it is not regarded as “blocked” (see item 112); it is considered as open. However, even though she descends beneath it, she is not limited by it, but can always go back to *Atzilut*.

(Part 3, Chap 8, item 1)

114. Why do *GAR de AA* not breach the *Masach*?

Because that *Masach de Behina Bet* is their *Shoresh* and they are below it.

(Part 3, Chap 7, item 1)

115. Why doesn't the *Aviut* appear at once but in an order of four degrees?

Because they are two complete opposites: one wants only to bestow and to not receive at all, and the other wants only to receive. Two opposites cannot stem from one another unless gradually.

Therefore, the *Ohr* does not leave the *Maatzil* and becomes a *Ne'etzal* before it hangs down through the four degrees *HB TM* of *Ohr Yashar*.

116. What are the two *Behinot* in the *Ohr* of *Histaklut*?

They are *Ohr Yashar* and *Ohr Hozer*. The received *Ohr de Histaklut* in the first three *Behinot* – *Hochma*, *Bina* and *Tifferet* – is the *Ohr Yashar*, and the *Ohr* of *Histaklut* that is not received but is rejected backwards. In other words, the *Ohr* that is fit for *Behina Dalet* is the *Ohr Hozer* in it.

(Part 3, Chap 12, item 3)

117. Are the four degrees of the *Aviut* of *Ohr Yashar* as limited as they are from above downward and why?

In the four *Behinot* of *Ohr Yashar* it is also considered that *Malchut de Elyon* becomes the *Keter de Tachton*. That is because *Malchut de Behina Aleph* became the *Shoresh* and the *Keter* of *Behina Bet*, and *Malchut de Behina Bet* became *Keter de Behina Gimel*.

Thus, *Bina de Ohr Yashar* is limited to *Aviut de Behina Bet* from above her in *Malchut de Hochma*. Also, *Aviut de ZA* comes from *Malchut de Bina* above. For that reason, each of these four *Behinot* is considered to be receiving its *Aviut* from above downward.

118. Who causes the four *Behinot* of *Ohr Yashar* become distinguished and captured in the degree?

The *Ohr Hozer* that ascends from the *Masach* of *Malchut* upwards makes the *Ohr* be caught in the degree.

(Part 3, Chap 12, item 4)

119. Where do the four *Behinot* in the *Ohr Hozer* come from?

They are five *Reshimot* that remained in *Malchut* from her *Orot* in *Ein Sof* after the *Tzimtzum*. There, *Ohr Ein Sof* filled the entire *Behina Dalet*, and she received all the *Ohr* that is destined for her five *Behinot*.

Since the *Masach* now detains all the *Ohr* that should fulfill these *Reshimot*, you find that there are five *Behinot KHB TM* in this *Ohr Hozer* that are rejected from the five *Reshimot* in *Malchut*. Know, that these five *Behinot* in the *Ohr Hozer* ascend and clothe the five *Behinot* in the *Ohr Yashar*.

(*Histaklut Pnimit*, Chap 2, item 2)

120. What changes in the *Ohr Hozer* before the *Ohr Yashar* clothes it and after the *Ohr Yashar* clothes it?

Any *Hidush Tzura* is regarded as an addition to the first *Tzura*. Thus, if *Behina Dalet* in *Malchut* was purified into *Behina Gimel*, then this is a different *Malchut*, additional to the first, because there is no absence in spirituality.

However, the force of the restriction in *Malchut de Behina Dalet* rides on the new *Malchut de Behina Gimel* too. Therefore the *Zivug de Hakaa* does apply to her, but she is still not regarded as *Malchut ha Mesayemet* as is *Malchut de Behina Dalet de Elyon* before the *Ohr Yashar* clothed her *Ohr Hozer*.

In other words, she expands to *Eser Sefirot de Guf* from her and within her and the *Ohr Hozer* descends to them from above downward with the complete measure of the level that clothed the *Rosh* through *Malchut de Malchut*, called *Tabur*. Only afterwards does *Tabur* become the ending point because the first *Tzimtzum* was only on the *Kli* of *Malchut* that has already clothed the *Orot*.

(*Histaklut Pnimit*, Chap 7, item 5)

121. What is the reason for the *Hitpashtut* of *Eser Sefirot de Rosh* to a state of *Guf*?

See above item 105.

(Part 3, Chap 8, item 1)

122. Are the four *Behinot Komot de Ohr Hozer* that limit *ABYA* from above downward, and why?

They certainly do from above downward because the *Ohr Hozer* from below upward places no *Gevul* (see item 112).

(Part 3, Chap 3, item 5)

123. Why does the *Aviut* of *Behina Gimel* generate the level of *Hochma*?

Because the five *Reshimot KHB, ZA, Malchut*, in *Kli de Malchut* (see item 119) stand from below upward. That is because *Behina Dalet* is *Keter*, *Behina Gimel* is *Hochma*, *Behina Bet* is *Bina*, *Behina Aleph* is *ZA* and the purest of all is *Malchut*.

Because she lacks *Aviut de Behina Dalet*, even if she did receive the *Ohr* directly inside, she would not have a place to extend and receive the *Ohr* of *Keter*, for she lacks *Behina Dalet*.

Now too, when the *Masach* rejected and pushed that *Ohr* backwards, it only rejected from *Hochma* downward, namely the measure that she could receive. For that reason that *Ohr Hozer* cannot ascend and clothe *Keter*, but only from *Hochma* downward, as is its own level.

Similarly, if she has only *Aviut de Behina Bet*, the level of *Ohr Hozer* itself would lack the two *Sefirot Keter* and *Hochma*. For that reason it cannot clothe *Keter* and *Hochma de Ohr Yashar*, but only from *Bina* downward.

(*Histaklut Pnimit*, Chap 2, item 2)

124. How do *Zivugim de Hakaa* occur in *AHP*?

Even though *Ohr AHP* is *Ohr de Hassadim*, there is still *Zivug de Hakaa* there because they necessarily have *He'arat Hochma*.

125. Why are the *Eser Sefirot* that end the *Partzuf*, *Eser Sefirot de Ohr Hozer* without *Ohr Yashar*?

Because *Ohr Hozer* without *Ohr Yashar* hasn't any bestowal. For that reason it is called *Ohr Nekeva*, which only receives and does not give anything and therefore ends the *Partzuf*.

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

126. What is the *Hevel* that comes out of a degree?

Ohr Hozer that descends from above downward is called "*Hevel* that comes out."

(Part 3, Chap 11, item 7 and *Ohr Pnimit*, item 8)

127. Why doesn't real *Hevel* come out from the eyes?

Because there is no *Hakaa* in *Behina Aleph* due to her frail *Aviut*.

(Part 3, Chap 11, item 5)

128. What comes to be in the *Sefirot* as a result of the *Ohr* of *Histaklut*?

The *Ohr Yashar* and the essence of the existence of the *Ohr Hozer* come from *Ohr Histaklut*, meaning *Ohr Hochma* that expands from *Ein Sof*, called *Keter* (see item 116). The essence of the existence of the *Kelim* is also from the *Ohr Histaklut*, for they are generated by the *Ohr Hozer*.

(Part 3, Chap 11, item 6)

129. What comes to be in the *Sefirot* as a result of the *Hevels* of the *AHP*?

The *Aviut* in the *Kelim*, which appears from the *Masach* downward (see item 122), is made of *Hevels* that extends from the *AHP*.

(Part 3, Chap 11, item 7)

130. Why isn't any reality made of *Orot AHP*?

Because *AHP* is only regarded as *Malchut*. *Malchut* that rose to *Behina Gimel* of the *Rosh* is called *Hotem* and *Malchut* that rose to *Behina Bet* of the *Rosh* is called *Awzen*. Thus, they do not have any *Ohr Yashar*, but only descending *Ohr Hozer*, called "exiting *Hevel*". They only create the *Aviut* in the *Kelim*, and that is why no reality came from them (see item 29).

(Part 3, Chap 11, item 7 and *Ohr Pnimi*, item 8)

131. A. What does it mean that there is no *Masach* at all in *Olam Atzilut*?

There is no *Masach* in *Olam Atzilut* because *Masach* means rejection of the *Ohr* from clothing the *Kli*. Wherever there is a *Masach*, it stops the *He'arah* of *Ohr Elyon* from shining.

You can therefore see that the real *Masach* is only at the *Sium Raglin* of every *Partzuf*, for it stops the *Ohr* and the *Partzuf* ends and its degree. However, the screens above the *Sium Raglin* of the *Partzuf* are but acts that rise from the *Masach de Sium Raglin*. In *Peh de Rosh* it performs a *Zivug de Hakaa*, and at the *Chazeh*, it stops the *Hitlabshut* of *Ohr Yashar*.

The *Behinot* of *Hizdakchut* of the *Masach* referred to the *Partzuf* are not actual screens, for they do not stop the *He'arah* of the degree of the *Partzuf*. They are rather operations that eventuate by the power of the *Aviut* and the *Kashiut* in the *Masach de Sium Raglin*. We only call them screens to simplify the issue.

B. What is the difference between *Ohr* of *Atzmut* and *Ohr* of *Tolada*?

The *Ohr Yashar* clothed in *Ohr Hozer* that ascends to them from below upward is the *Atzmut* of the degree. *Ohr Yashar* that is clothed in *Ohr Hozer* that descends from the *Masach* downwards, called *Eser Sefirot de Guf*, is called *Ohr* of *Tolada* from the *Eser Sefirot de Rosh* (Chap 8, item 9).

Ohr that extends to the *Tachton* because it bestowed upon the *Elyon* is called *Ohr* of *Tolada* and also *Guf*. Also, the three lines of *ZA* that extend because "three extend from one," are also called *Ohr* of *Tolada*, and *Guf*.

132. Why is every level of *Eser Sefirot* named only after its uppermost *Sefira*?

Because the smaller *Orot* are completely nullified in the greater ones and do not count.

133. Why are the two *Orot* of *ZON* on the same level?

Since they come from *Eser Sefirot* of the same level.

(Part 3, Chap 7, item 2)

134. How is the *Zivug de Hakaa* performed for the purpose of the *Eser Sefirot de Beria* and *de Yetzira*?

The *Eser Sefirot de Beria* came out by *Zivug de Hakaa* in *Karka de Atzilut*, and the *Eser Sefirot de Yetzira* came out by a *Zivug de Hakaa* in *Eser Sefirot de Beria*.

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

135. How does *Ein Sof* shine in *Atzilut*?

By *Hitlabshut* of *Ohr Ein Sof* in *Hochma*, meaning from a *Zivug* on *Masach de Behina Gimel*.

(Part 3, Chap 3, item 4)

136. Why doesn't *Atzilut* receive above *Hochma*?

Because *Ohr Hozer* that is rejected from *Malchut* doesn't have *Ohr de Keter*, but only from *Hochma* downwards (see item 123). For that reason it doesn't have anything with which to clothe the *Keter de Ohr Yashar* and receive from it.

(Part 3, Chap 3 and *Ohr Pnimi*, item 3)

137. In which clothing does *Olam Atzilut* receive *Ohr Ein Sof*, and *Olam Beria*, *Olam Yetzira* and *Olam Assiya*?

Atzilut receives in clothing, meaning *Ohr Hozer* from *Behina Gimel*, called *Hochma*. *Beria* – by a clothing of *Behina Bet*, called *Bina*, *Yetzira* – by a clothing of *Behina Aleph*, called *ZA* or *Tifferet*, and *Assiya* receives through *Malchut de Yetzira*.

(Part 3, Chap 3, item 2 and item 3)

138. Why is *Hitnotzetzut* from *Elyon* to *Tachton* called *Seal* and *Imprint*?

The *Ohr Hozer* that clothes all the *Behinot* from the *Masach* upwards to the *Orot de Rosh*, also brings them when it expands from the *Masach* downward to the *Eser Sefirot de Guf*, not a thing missing. For that reason, this *Ohr Hozer* that descends from above downward is exactly like a Seal. Every thing that is engraved in it is copied to the imprint, being the *Eser Sefirot de Guf*. It is like that also from every *Elyon* to *Tachton*.

(Part 3, Chap 8, item 9 and *Ohr Pnimi*, item 8)

139. Where do the *Kelim* come from?

The *Kelim* come primarily from the *Ohr* of *Histaklut* (see item 128), though their *Aviut* and *Tzura* were formed by the *Ohr Hozer* that descends from *Awzen*, *Hotem*, *Peh* downwards (see item 129).

(Part 3, Chap 11, item 7)

140. Why did the *Orot* come before the *Kelim*?

It is because when *Ohr Ein Sof* expanded to create the *Kelim*, there were four *Behinot* of *Ohr Yashar* there. We know that three *Behinot*, *HB* and *ZA* are regarded as *Orot*, and only *Malchut* is considered to be a *Kli*. It is because of that that the *Orot* come before the *Kelim*.

(Part 3, Chap 12, item 5 and *Ohr Pnimi*, item 2)

141. How are *Kelim de Rosh* made?

By the *Ohr Hozer* from the *Masach* upward.

(Part 3, Chap 12, item 4)

142. How are *Kelim de Toch* made?

By the *Histaklut* in *AHP*. During the *Hizdakchut* of *Tabur* to *Behina Gimel*, the *Ohr* leaves from the place between *Tabur* and *Chazeh* because the *Behina Gimel* of *Guf* is called *Chazeh*, and because of this *Hizdakchut Malchut de Rosh* rose from *Peh* to *Hotem*.

It is so because *Behina Gimel de Rosh* is called *Hotem*, and there was a *Zivug de Hakaa* there, on *Behina Gimel*, and the *Ohr Hozer* that descends from the *Hotem* down expanded to the *Chazeh*.

Afterwards, when *Malchut de Behina Gimel* purifies to *Malchut de Behina Bet*, the *Ohr* leaves from the place of the *Chazeh* as well, until *Shibolet ha Zakan*. That is because *Behina Bet de Guf* is found there, and because of this *Hizdakchut Malchut de Rosh* also ascends from the *Hotem* to the *Awzen*, which is *Behina Bet de Rosh*. Then there is a *Zivug de Hakaa* there, on *Masach de Behina Bet*, and the *Ohr Hozer* that descends from the *Awzen* downwards expands all the way to *Shibolet ha Zakan*.

Afterwards, because *Malchut de Behina Bet de Guf*, called *Shibolet ha Zakan*, was purified to *Aviut de Behina Aleph*, the *Ohr* left from *Shibolet ha Zakan* almost to the *Peh*. Because of that, *Malchut de Rosh* ascended from the *Awzen* to the *Eynaim*, meaning to *Behina Aleph de Rosh*, where there is no *Hakaa* (see item 127). For that reason there is also no *Ohr Hozer* there, which comes down and therefore no *Kli* was made for the *Ohr Hochma*.

Similarly, when she was purified to *Behinat Shoresh* and *Malchut* rose from *Eynaim* to *Galgalta*, namely *Keter de Rosh*, there was also no *Hakaa* there and that is why there was no descending *Ohr Hozer* there. For that reason the *Kli de Keter de Guf* does not emerge.

Hence, the *Guf* does not have *Kelim* for *Haya*, which is *Ohr Hochma*, or *Yechida*, which is *Ohr de Keter* because of the absence of *Hakaa* there during the *Hizdakchut* of *Malchut*. It turns out that there are only three *Kelim* here, namely *Malchut* – from *Chazeh* to *Tabur*, *ZA* – from *Shibolet ha Zakan* to the *Chazeh* and *Bina* – from below the *Peh* to *Shibolet ha Zakan*. You should know that there is no *Zivug de Hakaa* in *Malchut de Guf*, but in *Malchut de Rosh*, meaning from the *Peh* upwards.

(*Histaklut Pnimit*, Chap 6, item 5)

143. How are *Kelim de Sof* made?

Since *Malchut de Guf* cannot receive any *Ohr Yashar* but only *Ohr Hozer*, and *Ohr Hozer* without *Ohr Yashar* does not expand and bestow, for that reason the *Partzuf* ends.

(*Histaklut Pnimit*, Chap 7, item 5)

144. Why must every *Partzuf* consist of three degrees - *Rosh, Toch, Sof*?

Because first, there must be a *Zivug de Hakaa*, which uncovers the *Ohr Hozer* from below upward to the *Eser Sefirot* of *Rosh* and the roots of the *Kelim*.

Afterwards, in order to expose the complete *Kelim*, the *Ohr Hozer* must expand from the *Masach* downwards (see item 142).

After that the *Eser Sefirot* that end the *Partzuf*, which are *Eser Sefirot de Sof* are needed. Thus, a degree is not completed but only in the three *Behinot* – *Rosh*, *Toch*, *Sof*.

(*Histaklut Pnimit*, Chap 5, item 4)

145. What is the ascent of *Malchut* to the *Maatzil*?

Ascent means purification. When *Malchut de Guf* purifies to *Behina Gimel*, it is regarded as *Malchut* ascending to *ZA*. When she purifies to *Behina Bet*, it is regarded as *Malchut* ascending to *Bina*, and when she purifies to *Behina Aleph* it is considered that she rose to *Hochma*. When she purifies to *Behinat Shoresh*, it is considered that she rose to *Keter*, called the *Maatzil*.

(*Histaklut Pnimit*, Chap 10, item 7)

146. Who causes the ascent of *Malchut* to the *Maatzil*?

Ohr Makif that remains outside the *Partzuf* and wants to shine in the *Pnimit* is the cause of the *Hizdakchut*.

147. When does *Ohr Ein Sof* clothe the *Kelim*?

After the second *Histaklut* in *Orot AHP* (see item 142), which makes all the *Orot* from *Eser Sefirot de Guf* leave, there was a new *Zivug* and a second *Hitpashtut*, which shines once more and fulfills those *Eser Sefirot de Guf*. It also generates a new *Partzuf* that is clothed in that same place.

(see item 168)

148. Why aren't the *Eser Sefirot de Rosh* regarded as *Kelim*?

Because the *Aviut* in *Malchut* cannot ascend from where she is generated even one bit. For that reason, the *Ohr Hozer* that ascends from her upwards is regarded as *Ohr*, but with regards to the *Ohr Yashar* it is regarded as a *Kli*. Consequently, it is only enough to be caught in the degree and become a *Shoresh* for the *Kelim*.

149. How were the *Kelim* formed one above the other?

See above item 142.

150. Why wasn't a *Kli* generated from the *Eynaim*?

See above item 142.

151. Why do the first three *Behinot* of *Ohr Yashar* not have the *Behina* of a *Kli*, but only *Behina Dalet*?

Because the *Kli* consists primarily of the *Aviut*, meaning the will to receive in the *Ne'etzal*, which appeared in a sufficient amount only in *Behina Dalet*. The first three *Behinot* do not have a sufficient amount, but they are regarded as the generators of *Behina Dalet*. For that reason the first three *Behinot* are regarded as *Ohr*, and *Behina Dalet* alone is regarded as a *Kli*.

(Part 3, Chap 12, item 2)

152. Why are *Neshama* and *Ruach* called *Ohr*?

See above item 151.

153. Where do the roots of the *Kelim* come from?

From the *Ohr Hozer* that ascends from the *Masach* upward.

154. Where do the complete *Kelim* come from?

From the *Ohr Hozer* that descends from the *Masach* downward.

155. How and where do the three *Kelim* of the *Guf*, *Bina*, *ZA*, and *Malchut* formulate?

By *Hizdakchut Malchut de Guf* (See item 142).

156. What are the names of the four *Behinot* of the *Aviut de Rosh*?

Aviut de Behina Aleph de Ohr Yashar is called “reception through *Keter*.” *Aviut de Behina Bet* is called “*Harchaka*.” *Aviut de Behina Gimel* is called “*Halon* and narrow *Nekev*,” and *Aviut de Behina Dalet* is called “*Halon* and narrow *Nekev* with *Harchaka*.”

(Part 3, Chap 1, item 4)

157. What is a *Hamshacha* and reception of *Ohr Yechida*?

The *Hamshacha* is in *Aviut de Behina Dalet* and reception is in the totally pure, such as *Behinat Shoresh*.

158. What is a *Hamshacha* and reception of *Ohr Haya*, *Ohr Neshama* and *Ohr Ruach*?

For *Ohr Haya*, the *Hamshacha* is in *Behina Gimel*, and reception is in *Behina Aleph*. For *Ohr Neshama*, the *Hamshacha* is in *Behina Bet* and reception is also in *Behina Bet*. For *Ohr Ruach* the *Hamshacha* is in *Behina Aleph* and reception is in *Behina Gimel*, and for *Ohr Nefesh* the *Hamshacha* is by *ZA* and the reception is in *Behina Dalet*.

159. Why do all the *Kelim* equalize in level in the *Zivug de Hakaa*?

Because in *Ohr Yashar*, the purer is more important and higher, and the opposite is true in *Ohr Hozer*, meaning the *Av* is more important. Therefore, when clothing one another, their level becomes the same because the lower in *Ohr Yashar* is higher in *Ohr Hozer* and vice versa.

160. Where are the five *Behinot* in the *Kli* of *Malchut* from?

See above item 119.

161. How can *Malchut de Rosh* expand from and within her to the extent of receiving *Eser Sefirot* from *Rosh*?

See above item 121 and item 120.

162. How far do *Eser Sefirot de Guf* expand?

To *Malchut de Malchut*, called *Tabur*.

163. Why are there no *Kelim* opposite *Haya* and *Yechida* of each *Partzuf*?

See above item 142.

164. What are these terms: *Shibolet*, *Chazeh*, *Tabur*?

Shibolet is *Malchut de Bina de Guf*; *Chazeh* is *Malchut de ZA de Guf*; *Tabur* is *Malchut de Malchut de Guf*.

(See above item 142)

165. When are the *Kelim* of one above the other filled with *Ohr*?

In *Hitpashtut Bet*.

(See above item 147)

166. Why does *Ohr Yechida* clothe *Galgalta* and not *Peh*?

Because the giver gives in the more *Av* thing, and the receiver must receive in the more *Zach*.

167. Why doesn't *Ohr Haya* clothe the *Hotem*?

Because *Ohr Haya* is received only in *Behina Aleph*, which is *Ohr Eynaim*, as explained in item 166.

168. How is *AB* emanated from *Partzuf Galgalta*?

Every *Partzuf* must have two roots in its *Elyon*. Those are *Keter Malchut de Elyon*, called *Peh*, and *Malchut de Malchut de Elyon* called *Tabur*. It is so because by the ascent of *Tabur de Partzuf Keter* to its *Peh*, meaning when *Malchut de Guf* is purified from its *Aviut* and remains as pure as *Kli de Keter*, it is regarded as reaching the place of *Peh de Rosh*, being as pure as the *Peh*. That is because from above downward there is no *Aviut* in the *Peh*.

This *Peh* stands there and serves as *Malchut de Rosh*, which raises *Ohr Hozer* from below upward, and from below upwards it has *Aviut de Behina Dalet*. It turns out that the *Tabur* that rose there is also incorporated in that *Zivug* of the *Peh* from below upward, meaning mingled with the *Aviut* there.

However, *Tabur* cannot receive *Aviut de Behina Dalet* inside, as it is in the *Peh* because of the disappearance of its last *Behina* form it by the power of the purification. For that reason, *Tabur* receives only *Aviut de Behina Gimel* there.

Know, that this *Hitabut* that *Tabur* acquired from the *Peh* is called “descent to the place of *Chazeh de Partzuf Keter*”. That is because after the *Tabur* (which is the *Behina* of *Malchut de Guf* from above downward) became *Av*, it became *Malchut de Guf* once more, called *Chazeh*.

Thus, by acquiring the above *Aviut*, *Tabur* left the *Behina* of *Peh* and descended once more near the *Tabur*, meaning to the place it was in before it purified, namely the place of the *Chazeh*. It didn't actually go down to *Tabur* because it did not become *Av* in *Behina Dalet*, but only in *Behina Gimel*, and the *Chazeh* is the place of *Malchut* of *Behina Gimel de Guf de Partzuf Keter*.

Thus, through its *Hizdakchut* and ascent to the *Peh*, the *Tzura* of *Tabur* has changed, because prior to its ascent, it had *Aviut de Behina Dalet*, and after the ascent back to its place, it received only *Aviut de Behina Gimel*. For that reason that *Tabur* is now considered to be a new *Kli* of *Malchut*. Therefore, it is regarded to have stepped completely out of the Upper *Partzuf*, namely *Partzuf Keter*.

Doing that, it became fit for *Zivug de Hakaa* and *Hitlabshut* of *Eser Sefirot de Rosh*, even though it stood in the place of the *Chazeh de Partzuf Keter*, even though the *Chazeh*, which is *Malchut de Guf* is unfit for *Hakaa* (see item 142). Because it comes from the *Behina* of *Malchut* after the *Ohr* clothed her from above downward (see item 120), that *Hitlabshut* does not concern that *Tabur* that rose and descended there. It is so because that *Tabur* is the new *Behina* of

Malchut, where the *Ohr Elyon* has never yet clothed, rendering it fit for *Zivug de Haka* (see item 120 and item 210).

It is for that reason that *Ohr Ein Sof* expanded to the new *Behinat Malchut* of *Behina Gimel* that stands in the place of the *Chazeh de Elyon*. By the *Haka* in the *Masach* in her, the *Eser Sefirot de Ohr Hozer* came out and clothed the *Ohr Elyon* up to the level of *Hochma*, as it says in item 119, that the *Ohr Hozer* that rises from *Malchut de Behina Gimel* cannot clothe the *Keter*.

Thus, the *Eser Sefirot* of this new *Rosh* clothe *Partzuf Keter* from the place of *Malchut de Rosh*, meaning in *Chazeh de Partzuf Keter*, to the place of its *Peh*, for there is its Upper *Shoresh*, and they cannot transcend above their *Shoresh*. It turns out that the *Rosh de Partzuf Keter* remains uncovered.

After that the *Ohr Hozer* descends and expands from *Malchut de Rosh* downward to the *Eser Sefirot de Toch*, as it says in item 142, and *Eser Sefirot de Sof*, as it says in item 143. Thus, that *Rosh, Toch, Sof* is called *Partzuf AB* that is born and generated by its Upper *Partzuf*, called *Partzuf Keter*, or *Galgalta*.

(Part 3, *Histaklut Pnimit*, Chap 10)

169. How is SAG emanated from Partzuf AB?

It has already been explained that the primary cause of the birth of a *Partzuf* is that law of *Hizdakchut* that is always applied in the *Eser Sefirot de Guf* because of the clothing of *Ohr Elyon* inside them (see *Histaklut Pnimit* Part 2, Chap 10, item 1). Therefore, after the *Ohr Elyon* clothed the *Eser Sefirot de Guf de Partzuf AB* here too, it caused the *Hizdakchut* of the *Aviut* in its *Malchut de Guf*, called *Tabur de AB*. It was gradually purified from below upward until it became as *Zach* as *Shoresh*.

This is called the ascent of *Tabur de AB* to its *Peh*, where it acquired a new *Aviut* of *Behina Bet*. That is because the last *Behina* always disappears during the *Hizdakchut* (see previous item). Here in *AB*, whose *Aviut* is from *Behina Gimel*, the last *Behina* is *Behina Gimel*, so that is what disappears through the *Hizdakchut*. Consequently, by its *Hitkalelut* with the *Peh*, *Tabur* now acquired only *Aviut de Behina Bet*.

The *Hitabut* of *Tabur* to *Behina Bet* is called “exit from the *Peh* and descent to the place of *Chazeh de AB*”, which is the place of *Behina Bet de Guf*. *Tabur* is regarded as *Behina Gimel de Guf* there, and *Chazeh* as *Behina Bet*. For the reasons we have explained in the previous item, there was a new *Zivug de Haka* in this new *Malchut*, meaning in *Tabur de AB* that ascended and descended to the *Chazeh*.

For that reason, the place of the *Chazeh* became *Malchut de Rosh*. From the *Chazeh* upwards to *Peh de AB*, the *Eser Sefirot de Rosh* of *Bina*'s level expanded. From the *Chazeh* downwards, *Eser Sefirot de Toch* and *Eser Sefirot de Sof* expanded, as was explained in the previous item. Thus, the *Rosh, Toch, Sof* of this *Partzuf*, whose level is only up to *Bina*, is called *Partzuf SAG*.

170. What causes the Hizdakchut of the Aviut of Malchut?

The *Hitlabshut* of the *Atzmut* in the *Kelim* always causes *Hizdakchut* of the *Aviut* of *Malchut*.

(Part 3, Chap 10)

171. Why did the *Zivug de Hakaa* become the *Eser Sefirot de Rosh de Tachton* in the place of the *Chazeh de Elyon*?

Because the last *Behina* always disappears due to the force of the *Hizdakchut* and the ascent to the *Peh*. That is why *Tabur* that ascends there and receives the new *Aviut* always loses the last *Behina* it had prior to its *Hizdakchut*, being its previous *Malchut* that always stands from *Tabur* to *Chazeh* of each *Partzuf*.

Thus, when it leaves the *Peh* and returns to its former location, it descends only to the place of the *Chazeh* and makes the new *Zivug* there for its other *Partzuf*, the lower one (see item 168). That is why we have the rule that *Chazeh de Elyon* is *Malchut de Rosh de Tachton*, called *Peh de Tachton*.

172. Why is the *Shoresh* of every inferior *Partzuf* in the *Peh* of its superior?

See above item 210.

173. What does *Rosh de Partzuf AB* clothes from *Peh* to *Chazeh* in *Partzuf Galgalta*?

See above item 168.

174. Why can't *Rosh de AB* clothe above *Peh de Galgalta*, and also *SAG* with regards to *AB* and so on?

Because the Upper *Shoresh* of every *Tachton* is the *Peh* of the *Rosh de Elyon* (see item 169). It therefore cannot transcend above its *Shoresh*.

175. What do the names *Shoresh*, *Neshama*, *Guf*, *Levush*, *Heichal* refer to?

They are appellations of these *KHB*, *ZA*, and *Malchut*. *ZA* and *Malchut* separated from them and became the surrounding *Kelim*, indicating the lack of *Haya* and *Yechida* there.

176. Why where *Levush* and *Heichal* separated from the inner *Kelim* and became surrounding?

Because of the association of *Midat ha Rachamim* with *Din*, meaning the ascent of *Malchut* and her restrictive force into *Bina*, and their *Hitkalelut*. Because of that the previous *ZA* and *Malchut* went below the point of the *Tzimtzum* and could not receive any *Ohr*. Consequently, they became *Makifim* (surrounding) that receive the *Ohr* but from a distance.

(Part 3, Chap 10, item 2)

177. What do the five *Behinot* implied in the names *Shoresh*, *Neshama*, *Guf*, *Levush*, *Heichal* relate to?

They imply specifically to *ZA* and *Malchut de Behina Dalet* that were separated and became *Makifim*. Because of that, the inner *Haya* and *Yechida* became absent in every *Partzuf* from *Olam ha Nekudim* onward.

178. Why do *NRN*, which are inferior, clothe *Shoresh Neshama* and *Guf*, which are superior?

Because the *Ohr* is always received in the purer *Kelim*.

179. What are the five *Behinot* in the *Neshama* called?

NRNHY.

(Part 3, Chap 5, item 3)

180. What are the five *Behinot* in the *Guf* called?

Moach, Atzamot, Gidin, Bassar and Or.

(There)

181. What are the five *Behinot* in the *Levush* called?

Ktonet, Michnasayim, Mitznefet and Avnet (shirt, trousers, miter and a girdle – respectively).

(There)

182. What are the five *Behinot* in the *Heichal* called?

Bait, Hatzet, Sadeh, Midbar (house, yard, field, desert – respectively).

(There)

183. Why is each of the *Behinot* of the *SNGLH* (*Shoresh, Neshama, Guf, Levush, Heichal*), mingled with all other four?

Because of the *Hizdakchut* of the *Masach* in each of their degrees.

184. What *Behinot* of *ZA* and *Malchut* are there after *Tzimtzum Bet*?

ZA and *Malchut de Bina*.

(Part 3, *Ohr Pnimi*, Chap 10, item 1)

185. How do *SNGLH* of *Atik de Atzilut* clothe *AK*?

Shoresh, Neshama, Guf de Atik clothe *Shoresh, Neshama, Guf de AK* because *Levush* and *Heichal de BON de AK* were separated from the inner of *AK* and became *Makifim*. It is so in every *Partzuf* from there onwards.

(Part 3, Chap 10, item 3)

186. At which *Olam* does the *Shoresh* for the *Tachtonim* begin?

At *Partzuf BON de AK* onwards, where the beginning of the association of *Midat ha Rachamim* with *Din* was.

187. Which *Partzuf* in *AK* is regarded as the *Shoresh* of the inclusive *Eser Sefirot*?

Partzuf BON de AK. However, the previous *Partzufim*, which come from the real *Behina Dalet*, stand alone for they haven't the association of *Midat ha Rachamim* with *Din*, as in the collective *Eser Sefirot*.

188. Why do we sometimes mention four *Behinot* and other times five?

The truth is that they are only four *Behinot*. However, when we also count *Shoresh* with them, which is called *Keter*, they are considered five *Behinot*.

(Part 3, Chap 7 item 9)

189. Why do the *Eser Sefirot* not begin with *Keter*?

Because *Keter* itself consists only of the roots of the four *Behinot HB TM*, and it too begins from *Hochma*.

(Part 3, Chap 8, item 9)

190. What are the inclusive *Eser Sefirot*?

BON de AK, Atzilut, Beria, Yetzira Assiya.

(Part 3, Chap 8, item 1)

191. What are the many *Olamot* above *Atzilut*?

They are all included in the five *Partzufim* of *AK*. That is because *AK* is regarded as the first *Eser Sefirot* that emerged in the *Rosh* after the *Tzimtzum*.

192. What is the difference between the inner *NRNHY* in each *Partzuf* and the five *Partzufim* *AB, SAG, MA, BON* in each and every *Olam*?

The inner *NRNHY* that are clothed in the *Sefirot KHB ZON* of each *Partzuf*, are generated by *Zivugim de Hakaa* on the path of the purification of *Malchut*. For that reason they stand one above the other.

However, the four *Partzufim*, *AB, SAG, MA, and BON* emerge by the ascent of *Tabur* to *Peh*, where she acquires a new *Aviut* and went back down to her place (see item 168). For that reason *Chazeh de Elyon* became the *Peh* of the *Tachton*, and they stand one below the other.

(Part 3, *Histaklut Pnimit*, Chap 13, item 1)

193. What is the difference between the five *Partzufim* and the five *Olamot*?

There are many differences among the *Olamot*, as will be explained in the coming lessons, which is not the case among the *Partzufim*.

194. How are the *Eser Sefirot de Ohr Yashar* and *Ohr Hozer* that emerge through a single *Zivug de Hakaa* called?

They are *Eser Sefirot* of even level, called – *Or, Bassar, Gidin, Atzamot, Mocha*.

195. The five levels that emerge one on top of the other are called by whose name?

They are called *NRNHY*, or *KHB ZON*, meaning after the highest *Sefira* on the level.

196. Why are the five *Partzufim* called *AB, SAG, MA, BON*?

Will be explained in later parts.

197. Why is the *Guf* called “Seven lower *Sefirot*”?

Because there are *Kelim* only for *Bina* and *ZON*, called *Shibolet, Chazeh* and *Tabur*. It turns out that from the *Shibolet* downwards, where the *Guf* begins, there is only the *Kli de ZA* and the *Kli de Malchut*, which are seven *Sefirot*. *ZA* contains *HGT NHY* and along with *Malchut* they are seven *Sefirot HGT NYHM*.

198. Is there any difference between *AK* and *ABYA* from the perspective of the four *Behinot* of *Ohr Yashar*, and why?

There is no differentiation of degrees from the perspective of the four *Behinot de Ohr Yashar*, for they are always *Behinot* of *Hitpashtut* from *Ein Sof*. That is because there isn't any *Hidush* of *Ohr* in the *Olamot* that does not extend from *Ein Sof*.

199. Why are *ABYA* denominated by the four *Otiot HaVaYaH*?

It is so because the four *Otiot HaVaYaH* imply *HB TM*, and the upper *Sefirot* in the four *Olamot* *ABYA* also imply *HB TM*. Thus, each *Olam* is named after its highest *Sefira*.

(Part 3, Chap 8, item 1)

200. Why are all the *Behinot* in *Atzilut* called *Neshamot* (pl. for *Neshama*) and in *Beria Gufim* (pl. for *Guf*)?

When we want to compare the *Olamot* that are associated with *Midat ha Rachamim* with the *Partzufim* of *AK* where there isn't this association of *Midat ha Rachamim*, we call the *Sefirot*, *KHB TM*, *Shoresh*, *Neshama*, *Guf*, *Levush*, *Heichal*. All its *Behinot* of *AK* are regarded as *Shoresh*, all the *Atzilut* as *Neshama* and all the *Beria* as *Guf*.

When we relate to the *Olamot* themselves, we call them *NRNHY*; *Yechida* is in *AK*, *Haya*, which is *Ohr Hochma*, is in *Atzilut*, *Neshama* is in *Beria*, *Ruach* in *Yetzira* and *Nefesh* in *Assiya*. You already know that with regards to the *SNGLH*, all the *Olamot* of *BYA* lack *Yechida* and *Haya* (see item 177). Consequently, *Atzilut* does not have more than *Neshama*, and that is why it is called here *Neshama*.

(Part 3, Chap 8, item 1)

201. What is the difference between a *Nekuda* and a *Sefira*?

The *Masach* and the *Malchut* before the *Zivug de Hakaa* is called *Nekuda*. After the *Zivug de Hakaa* and the clothing of the *Eser Sefirot Ohr Hozer* to *Eser Sefirot de Ohr Yashar* they are called *Sefira*.

(Part 3, Chap 5, item 1 and Chap 7, item 2)

202. What is the difference between a *Sefira* and a *Partzuf*?

See above item 192.

203. How many *Behinot* of *Eser Sefirot* must emerge to complete one degree?

Eser Sefirot of *Rosh*, *Eser Sefirot* of *Toch* (see items 141 and 142), and *Eser Sefirot* of *Sof*.

(See above item 143)

204. Why is the *Keter* called *Ein Sof*?

Because *Malchut de Rosh*, called *Keter*, does not end and places a *Sof* on the *Ohr*. Quite the contrary, it becomes the beginning of all the *Orot* in the *Partzuf*.

(Part 3, Chap 1, item 4)

205. Why is *Keter* called “middle” between the *Maatzil* and the *Ne'etzal*?

Because it has the force of the *Maatzil* and the force of the *Ne'etzal* (see item 210).

(See above item 210)

206. Why are all the *Roshim* (pl. for *Rosh*) of the degrees called *Ein Sof*?

Because *Malchut de Rosh* does not end the *Ohr*. Quite the contrary, it becomes a beginning for the *Ohr* through the *Ohr Hozer* that ascends from her.

(See above item 204)

207. What is the meaning of *Hitlabshut Ein Sof* in *Keter*, in *Hochma*, in *Bina*, in *ZA* and in *Malchut*?

When the *Eser Sefirot de Ohr Yashar* clothe the *Ohr Hozer* that ascends from the *Zivug de Hakaa* in *Masach de Behina Dalet* that clothes the *Ohr Yashar* up to *Keter*, it is called *Hitlabshut Ein Sof* in *Keter*.

If the level of *Ohr Hozer* is from *Behina Gimel*, it is called *Hitlabshut Ein Sof* in *Hochma*. If it is from *Behina Bet*, it is called *Hitlabshut Ein Sof* in *Bina*. When it clothes *Behina Aleph*, it is called *Hitlabshut Ein Sof* in *ZA* or *Tifferet*. Although there are *Eser Sefirot de Ohr Yashar* and *Ohr Hozer* in any *Hitlabshut*, still, any *Hitlabshut* is named only after its highest *Sefira* of the level.

(Part 3, Chap 3, item 4)

208. What is the need for a “middle” *Behina* between Creator and creature?

It is because they are as far apart as heaven from earth, and cannot stem from one another if not through an intermediate that connects them.

(Part 3, Chap 6, item 4)

209. Why is *Keter* not part of the *Eser Sefirot* and is not implied in the *Otiot* of *HaVaYaH*, but only in the tip of the *Yod*?

Because from the perspective of the *Nitzotz* of the Creator in it, it contains nothing of the *Behina* of the *Tachton* (see following item).

210. What is the *Shoresh* of the four potential *Behinot*?

The rule is that when the *Tachton* ascends to the place of the *Elyon*, it becomes exactly like the *Elyon* and they both become as one body. Thus, the whole difference and spiritual separation occurs as a result of the *Shinui Tzura* between them. It is that *Shinui Tzura* which divides them into two.

When you say *Tachton* and *Elyon*, it refers to a *Zach* degree and an *Av* degree, like *Tabur* and *Peh*. Because of the *Shinui Tzura* of the *Aviut* in the *Tabur* and because it is from above downward, it is separated from the purer degree, called *Peh*, and is lower. For that reason it is called *Tachton* compared to it.

When you say that *Tabur* climbed to *Peh* it means that it purified completely, like the *Peh*. By that they become once more as one, for there is no difference between them that would make them two separate *Behinot*. However, because of this *Hitkalelut* and unification, *Tabur* too is incorporated in this *Aviut*, meaning the *Aviut* from below upward that is found there (see item 168) since they are one body.

At that point the *Reshimot* that remained in the *Tabur* from before the *Hizdakchut* awaken. These *Reshimot* are from above downward and they join and mix with the *Aviut* from below upward in the *Peh* itself. From that a *Tzura* is born in *Tabur* that is different and much lower than the *Tzura* in the *Peh*.

It is so because the *Aviut* from below upward in the *Peh* is regarded as *Ein Sof* (see item 206), because *Behina Dalet* had not developed an approach of clothing to the *Ohr Yashar* (see item 220). However, *Aviut* from above downward means that *Behina Dalet* has already become clothed, and thus the force of the *Tzimtzum* rides firmly over it (see item 220).

When the *Reshimot* in the *Tabur* are silent, meaning when they are completely purified of their *Aviut*, they are regarded as nonexistent there at all. However, now that the *Tabur* is incorporated with the *Peh* and grew more *Av* than it, though it is merely *Aviut* from below upward, the silent *Reshimot* that rest in *Tabur* are awakened by it. Consequently, the *Behina* of from above downward in the *Tabur* becomes somewhat evident once more. That creates a certain *Shinui Tzura* between the *Peh* and the *Tabur*, as its inferiority becomes

apparent. This is called “descent from the *Peh* downwards” to the place of *Behina Gimel de Guf* (see item 168).

Thus, even after the descent of *Tabur* from *Peh* downwards to its place in the *Guf de Elyon*, there are necessarily two entities in it: its *Aviut* and its *Reshimot*. This *Aviut* is completely from the *Peh de Elyon*, meaning the *Aviut* from below upward, that *Tabur* acquired and took from it by the incorporation with it into one *Guf*. However, the existence of the *Reshimot* in it is the part of *Tabur* itself, meaning of the *Tachton* himself.

Know, that these two entities are called: the “*Nitzotz* of the Creator”, and “the *Nitzotz* of the creature”. The existence of the *Aviut* in it is called “*Nitzotz* of the Creator”, since it comes entirely from the *Peh de Elyon*, for the *Elyon* is always regarded as the Creator, or the *Maatzil* of the *Tachton*. The existence of the *Reshimot* in it is called “the *Nitzotz* of the creature” in it, for the *Tachton* is regarded as *Ne’etzal* or creature with regards to the *Elyon*.

The above *Nitzotz* of the Creator is regarded as the *Shoresh* of the *Tachton* in potential, but not in actual fact. It is so because it is certainly the primary *Shoresh* of the *Tachton*, for without that *Aviut* in *Tabur*, there would not be any *Zivug de Hakaa* after it has been completely purified. However, once it received the *Aviut* from the *Peh*, it became fit for *Hakaa* and emergence of *Eser Sefirot* in a new level for the lower *Partzuf* (see item 168).

Thus, though the above *Nitzotz* of the Creator is the entire *Shoresh* of the *Tachton*, it is still not regarded as the actual *Shoresh*. That is because the essence of the *Tachton* comes from the *Tabur* that rose to the *Peh* and came back down from it and outside it (see item 168).

For that reason, only the *Nitzotz* of the creature in it, meaning the *Reshimot* of the *Tabur* that awakened and grew *Av* because of the *Aviut* in the *Peh* are regarded as the *Shoresh* of the actual four *Behinot*. That is because they are the actual essence of the *Tachton*.

(Part 3, Chap 5, item 6 and Chap 6, item 4)

211. What is the *Shoresh* of the four actual *Behinot*?

Explained thoroughly in the above item.

212. Why did *Malchut de Malchut de Atzilut* become *Atik* in *Olam Beria*?

Karka de Atzilut is regarded as *Peh de Rosh* of the *Elyon* with regards to creation. There is also the matter of the ascent of *Tabur* to *Peh*, which gained *Aviut* in that *Peh*, and came back down to its place to become *Malchut de Rosh de Beria*. In other words, a *Zivug de Hakaa* was made on it and *Hitlabshut* of *Eser Sefirot de Ohr Hozer* to *Eser Sefirot de Ohr Yashar* (see item 141).

You can therefore find these two entities here as well (see item 210), being the “*Nitzotz* of the Creator” and the “*Nitzotz* of the creature”. The *Nitzotz* of the Creator is the *Aviut* from below upward from the *Peh de Elyon* (see item 210). It is regarded as *Malchut de Malchut de Atzilut* that came down and became *Atik* to *Beria*, a potential *Shoresh*. The *Nitzotz* of the creature is the *Reshimot*. They are considered to have become *Arich Anpin de Beria*, which is the *Shoresh* of the actual four *Behinot*.

213. From which perspective is *Keter* regarded “I am the last”?

From the perspective of the *Nitzotz* of the Creator it is called “I am the last.”

(Part 3, Chap 7, item 10)

214. From which perspective is *Keter* regarded as “I am the first”?

From the perspective of the *Nitzotz* of the Creator it is called “I am the first.”

(There)

215. Where does *Keter de Beria* receive from and who is considered to be his *Shoresh*?

Malchut de Elyon gives the entire *Eser Sefirot* to the *Tachton*. However, it is still regarded that every *Behina* takes its exact corresponding *Behina* in the *Elyon*. *Keter de Tachton* extends from *Keter de Elyon*; *Hochma de Tachton* from *Hochma de Elyon*; *Bina de Tachton* from *Bina de Elyon* etc. Despite that, it is *Malchut de Elyon* that takes and brings them to each *Tachton*, through its *Ohr Hozer*.

(Part 3, Chap 8, item 10)

216. Why are all the *Behinot* of *AK* regarded as *Keter* to the *Behinot* of *ABYA*?

Since it has *Aviut de Behina Dalet*, the level of its *Ohr Hozer* rises and clothes the *Keter de Ohr Yashar*.

(Part 3, Chap 9, item 6 and item 8)

217. Why are *HGT de AA* regarded as *Rosh*?

This will be explained in later parts.

218. Why isn't the *Behina* of *AA* recognized in every *Olam*?

Because it is regarded as *Keter* and *Rosh*, and its *Guf* is concealed and clothed in the four *Partzufim* *AB*, *SAG*, *MA*, *BON*.

(Part 3, Chap 10, item 5)

219. Why is *Malchut* called “A mirror that has nothing of its own”?

Because she was restricted and does not receive any *Ohr Yashar*. It is known that *Eser Sefirot de Ohr Yashar* are the *Atzmut* and the essence of the *Orot*. Hence, it is considered that she does not have any *He'arah* from her *Shoresh* and *Atzmut*, from the perspective of her being *Malchut de Ohr Yashar*.

It is only by the *Zivug de Hakaa* that she becomes *Keter de Ohr Hozer*. For that reason it is called “a mirror that has nothing of its own”, meaning from her *Atzmut*. It means that from the perspective of her being *Malchut de Ohr Yashar*, she does not have any *He'arah* from there.

(Part 3, Chap 7, item 2)

220. What is the meaning of the *Nekuda* that descends from an Upper *Olam* to a lower *Olam*?

The *Behina* of *Nitzotz* of the Creator that descends to become *Atik* in the *Tachton* (examine item 210 above carefully) is the *Nekuda* that descends from the *Elyon* to become a *Rosh* for the *Tachton*.

(Part 3, Chap 7, item 2)

221. How did the moon diminish, meaning *Malchut de Atzilut*?

Will be explained in later parts.

222. What is the *Nekuda* that descends from *Olam* to *Olam* regarded as in and of herself?

See above item 210.

223. Why does the *Nekuda* that descends suck from all the *Elyonim* although she is the smallest of them?

Because she is regarded as *Malchut de Elyon*, meaning the *Peh* that raises *Ohr Hozer* and clothes the entire *Eser Sefirot de Ohr Yashar* and catches them in the *Partzuf*. It is a law in the Upper Ones that any degree that generates any additional *Ohr* in the Upper Ones, that additional *Ohr* is returned to the degree that generated it.

Therefore, because *Malchut*, through her *Ohr Hozer*, catches the *Eser Sefirot de Ohr Yashar* in the *Partzuf*, these *Eser Sefirot* return and are given back to that *Malchut*. Thus, although *Malchut* is the lowest in the *Eser Sefirot*, she still receives and sucks from all those *Eser Sefirot* (see *Histaklut Pnimit* Chap 9, item 2).

(Part 3, Chap 6, item 6)

224. Why does the *Ohr Yashar* in all the degrees extend from *Ein Sof*?

Because there is not a *Hidush* of *He'arah* in the *Olamot* that does not extend from *Ein Sof*.

225. Why is there no differentiation in the four *Behinot* of *Ohr Yashar* from the *Rosh* of the *Kav* to the end of *Assiya*?

Because in all the degrees, wherever they are, they extend evenly from *Ein Sof*.

(Part 3, Chap 2, item 3)

226. Why can't *Ohr Yashar* reach below *Tabur*?

Because it is regarded as *Malchut* from above downward, which is already regarded as clothing for the *Orot*. That is why the force of the *Tzimtzum* rides on her and she cannot receive any *Ohr Yashar*.

(See above item 120)

227. Why is the Upper Degree always regarded as the *Maatzil* of its lower degree?

Because it is emanated and caused by her. That is how all the degrees concatenate from *Rosh de Kav* to the end of *Assiya*, by way of cause and consequence; each is born from the one above her. That is why every *Elyon* is called *Maatzil*, or Creator of the *Tachton*, and the *Tachton* is called *Ne'etzal* or creature (created by the *Elyon*).

(Part 3, Chap 7, item 10)

228. What are the two roots of every *Behina*?

Besides *Malchut de Elyon* being the *Shoresh* of every *Behina* in the *Tachton*, every *Behina* in the *Tachton* extends very accurately from its corresponding *Behina* in the *Elyon*. *Keter de Tachton* from *Keter de Elyon*; *Hochma* from *Hochma de Elyon* (see item 215). Thus, each *Behina* in the *Tachton* has two roots: one *Shoresh* in its corresponding *Behina* in the *Elyon*, and a second *Shoresh* in *Malchut*, which is the general *Shoresh* of the *Tachton*.

229. What is the name given to *Eser Sefirot* of the same level?

They are called: *Or, Bassar, Gidin, Atzamot, Mocha.*

(Part 3, Chap 5, item 2)

230. Why is the *Mador Klipot* (Shell Section) between the *Levush* and the *Or*?

Because that is the place of the darkness, as it is written in item 65.

(Part 3, Chap 10, item 2)

231. Why is the *Ohr Pnimi* in the *Or* worse than in the *Basar, Gidin, Atzamot* and *Mocha* in the *Partzuf*?

Because the *Or* does not receive inside from the *Ohr Yashar* in the *Partzuf*, because of the *Tzimtzum* on her.

(See above item 65)

232. Why does every thing in *Kedusha* leave an imprint?

Because there is no absence in spirituality. When *Kedusha* appears once in some *Behina*, it never moves from there again.

(Part 3, Chap 7, item 3)

233. How high can one reach?

One can reach even higher than *Nefesh de Atzilut*.

(Part 3, Chap 10, item 4)

234. Why is *Nefesh de Elyon* regarded as *Ruach* for the *Tachton*?

Because any *Elyon* is necessarily one degree higher than the *Tachton*. Thus, if the *Tachton* has *Nefesh*, and *He'arah* from *Nefesh de Elyon* is added to it. This *He'arah* is higher than it by one degree, and one degree above *Nefesh* is *Ruach*.

(Part 3, Chap 10, item 6, and *Ohr Pnimi*, item 4)

235. Where do the *NRNHY de Nefesh* come from?

All the *Orot* of *Malchut* are called *Nefesh*, even the *Yechida* in her.

236. What are the differences between *Olam, Partzuf, Sefira, Nekuda*?

See above items 193, 201, 202.

237. What are the differences between *Eser Sefirot de Ohr Yashar* and *Eser Sefirot de Ohr Hozer* in the same level, the *Eser Sefirot* where one is above the other, and *Eser Sefirot* where one is below the other, *Eser Sefirot de Rosh, Eser Sefirot de Toch, and Eser Sefirot de Sof*, the five *Behinot* of *Kli de Malchut*, the five *Behinot* of potential *Kelim*, and the five *Behinot* of actual *Kelim*?

Eser Sefirot de Ohr Yashar are the four *Behinot* of *Hitpashtut* of *Ohr Ein Sof*. The *Eser Sefirot de Ohr Hozer* are the rejected *Orot* that are returned from *Malchut* (see item 119). The *Eser Sefirot* of even level are the *Eser Sefirot* of *Ohr Yashar* that clothe the *Eser Sefirot de Ohr Hozer* out of one *Zivug de Hakaa* (see item 194).

The *Eser Sefirot* one above the other come from the four *Zivugim de Hakaa* in *Malchut* as it purifies, meaning when she ascends from *Malchut* from *Tabur* to *Peh* (see item 142). The *Eser Sefirot* one below the other come from the five

Zivugim de Hakaa in *Malchut* after she comes to the *Peh* and receives a new *Aviut* (see item 168).

The *Eser Sefirot de Rosh* are from *Malchut* upwards before she is clothed (see item 141), and the *Eser Sefirot de Toch* are from *Malchut* downwards (see item 142). The *Eser Sefirot de Sof* are *Ohr Hozer* without *Ohr Yashar*. That is because they are from *Malchut* downwards after she had clothed the *Orot*. That is why they end the *Partzuf* (see item 143).

The five *Behinot* in *Kli de Malchut* are from the *Reshimot* from *Ein Sof* that remained in *Malchut* after the *Tzimtzum* (see item 119). The four *Behinot* of roots for potential *Kelim* come from the *Nitzotz* of the Creator (see item 210). The four *Behinot* of roots for actual *Kelim* are from the *Nitzotz* of the creature (see item 210).

Regarding the *Eser Sefirot* one above the other, know that they are the inner *Eser Sefirot* in each *Partzuf*. There aren't *Kelim* for *Haya* and *Yechida* there because these *Eser Sefirot* emerge by a *Zivug de Hakaa* as *Malchut* purifies (see items 95 and 142).

Aviut of *Behina Aleph* is very frail. Because of that she doesn't really perform a *Zivug de Hakaa*, as she doesn't raise sufficient *Ohr Hozer* to clothe the *Ohr Yashar*, so that its from above downward would become a *Kli*. Needless to add, there is no *Zivug de Hakaa* when she is completely purified, as is *Keter*.

Thus, there are only three *Kelim* there, from *Behina Bet*, *Behina Gimel* and *Behina Dalet*, but there are no *Kelim* from *Keter* and from *Behina Aleph* there. The *Orot Haya*, *Yechida*, should clothe the *Pnimit* of the *Neshama*, namely the *Ohr* of *Bina* (see item 163).

You should distinguish between the *Hamshacha* and the reception here, which are found in every *Sefira* (see items 157 and 158). Thus, our above statement that there are no *Kelim* for *Ohr Yechida* and *Ohr Haya*, means only vessels of reception. However, she does have a *Kli* for *Hamshacha*, for the *Kli de Hamshacha* for *Ohr Haya* is *Behina Gimel*, and the *Kli de Hamshacha* for *Ohr Yechida* is *Behina Dalet*. These *Behinot* are complete in the *Partzufim* of *AK*, hence our statement that there are *Orot Haya* and *Yechida* there, though they are clothed in *Neshama*.

Midat ha Rachamim incorporated with *Midat ha Din* from *BON de AK* onward (see item 176). When *Behina Gimel* and *Behina Dalet* were reduced from the *Partzufim* and became surrounding, called *Levush* and *Heichal*, the *Kelim* for *Hamshacha* for *Haya* and *Yechida* were reduced from every *Partzuf* as well.

It turns out that *Orot Haya* and *Yechida* are also absent from the *Partzuf*, because there isn't a *Behina Dalet* to draw *Yechida* and *Behina Gimel* to draw *Haya*. Remember that and know that this absence of *ZON* only relates to *AK*, whereas for themselves, they certainly do have *Eser* complete *Sefirot*.