

Part Four

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67. What are the two matters in *Atzilut*?

1. The expansion of spirituality, meaning the five *Behinot Orot* called *NRNHY*.
2. The five *Behinot Kelim*, called *KHB*, *ZA* and *Malchut*. We must tell them apart in every word in this wisdom, for you have no *Ohr* without a *Kli*.

They are opposite to each other in their every manifestation: the order of appearance of the *Kelim* is from above downward, *KHB*, *ZA* and *Malchut*; the order of the appearance of the *Orot* is the opposite, namely from below upward, *NRNHY*.

The lack of the lower *Kelim* in the *Partzuf* causes the lack of the Upper *Orot* there. Thus, when slightly forgetting that we must recognize the oppositeness between them, the matter will be instantly confused.

(Chap 1, item 2)

68. Where did the manifestation of the *HaVaYot* of the *Kelim* begin?

The *HaVaYot* of the *Kelim* begin from the moment of the beginning of the expansion of the *Ohr* from above downward, meaning from *Peh de AK* down, though they are still not apparent. Only later, when the *Ohr* returns from them to the *Maatzil* and the *Kelim* remain empty, does their *Aviut* manifest.

(Chap 1, item 3)

69. What causes the making of the *Kelim*?

The expansion of the *Ohr* and its departure from there causes the making of the *Kli*.

(Chap 1, item 9)

70. Why don't the *Kelim* manifest before the *Ohr* departs from inside them?

Since the measure of the *Ohr* extends according to the measure of the *Aviut* of the *Masach*, the *Aviut* and the *Zakut* are therefore equally important. They are regarded as mixed in one another and it is impossible to separate them and tell them apart.

(Chap 6, item 3)

71. What caused the distinction of the *Kelim* as *Ohr Av*?

After the *Ohr Yashar* exits and expands from the *Kelim* and returns to its origin, and they remain without *Ohr*, their *Aviut* is distinguished as lowness and deficiency, and in that the *Kelim* manifest.

(Chap 6, item 3)

72. What is the excessive *Aviut* that the *Ohr Av* acquired after the *Histalkut*?

The *Kelim*, which are *Hitpashtut* of *Ohr Hozer* from the *Masach* and *Malchut de Rosh* down are regarded as *Aviut*, even before they expand to the *Guf*. However, they do not manifest before the *Ohr* departs from them (see item 71).

When the *Ohr* departs from them the *Aviut* that was in them while they were in *Malchut de Rosh* manifests, and also the additional *Aviut* that they've now

reacquired. It means that they are left in the dark without *Ohr*, which is *Behinat Din* and *Aviut* that they did not have before they expanded into the *Guf*.

(Chap 6, item 3)

73. Why don't the *Kelim* of the *Rosh* tolerate the *Orot*?

Because that is the meaning of the ascent of the *Ohr Hozer* from below upward because of the *Zivug de Hakaa* performed there. It is so because the meaning of "from below upward" is resistance to *Hitlabshut*, intolerance toward the clothing of the *Ohr*.

(Chap 1, item 5)

74. Why is there no *Hizdakchut* in the *Kelim*?

The matter of the *Hizdakchut* revolves solely around the force of the detainment and the *Gevul* in the *Masach* because of the *Aviut* contained in him. This comes to him by the *Bitush* of *Ohr Makif*, as detainment interrupts the *Ohr Makif* that wants to expand below the *Masach*. The matter of the *Bitush* of *Ohr Makif* does not reach the *Kelim* at all, for they really do yearn for it, but the force of the *Masach* stands between them.

(Chap 2, *Ohr Pnimi* item 20)

75. Why was only one *Kli* of *Keter* made by the *Histalkut*?

Only one *Kli* of *Keter* was made after the *Histalkut* because the *Histalkut* was all at once and instantaneous. Even though we discern *Eser Sefirot* there, it is like a *Kli* whose parts are not equal.

(Chap 1, item 10)

76. Why is it not apparent in the *Eser Sefirot de Guf* that they are actually ten *Orot*?

Because there is only one *Kli* here, and one *Histalkut*, as in item 75.

(Chap 1, item 6)

77. Why are *Kelim de Rosh* not actual vessels of reception?

Since they are from below upward, see item 73.

(Chap 1, item 7 and *Ohr Pnimi* item 50)

78. What is the difference between the discernment of *Elyon* and *Tachtan*, and *Pnimi* and *Hitzon*?

In a complete level, the four *Behinot* are regarded as one above the other. Above means *Zakut* and below means *Aviut*. When speaking only of a *Kli de Hamshacha* in the *Partzuf*, the four *Behinot* are considered to be one before the other where the more *Av* is more *Pnimi*.

(Chap 5, *Ohr Pnimi* item 3)

79. What are two kinds of *Kelim* found in the *Partzuf*?

The first is the *Ohr Av* that remains after the *Histalkut*, which are for the need of the *Partzuf* itself. The second is the *Reshimot* and the *Nitzotzin* that remain in the above *Ohr Av*, for the purpose of the second *Partzuf*, which follows it.

(Chap 2, *Ohr Pnimi* item 4)

80. Why did *Malchut* come out first in *Akudim*, the opposite of the *Partzufim* that followed it?

Because the *HaVaYot* of the *Kelim* began in *Akudim*, and there are no more than the vessels of *Malchut* there. However, after the *Histalkut* of the *Orot* of this *Partzuf*, the *Kelim* for the next *Partzuf* were prepared here. Thus, the *Kelim* precede the *Orot* of the next *Partzuf*.

Here they came out from above downward in the order of the *Histalkut*, for when *Behina Dalet* purified to *Behina Gimel*, *Kli de Keter* manifested, and when *Behina Gimel* purified to *Behina Bet*, *Kli de Hochma* manifested etc. they are positioned similarly in the next *Partzuf* as well, and similarly in all the *Partzufim*, as all of them were made in this manner.

(Chap 6, item 5)

81. Why did *Keter* not create a *Kli* during the *Histalkut*?

He had a *Kli* for Himself, meaning the *Ohr Av* remained below after the *Histalkut* of the *Ohr Yashar*. When it says that He did not create a *Kli* it means that it is for the purpose of *Nukva de Keter* of the second *Partzuf*.

It is so because this *Kli* was made of the descending *Nitzotzin* from the *Zivug* on the Upper *Behina*, and there is no *Behinat Aviut* for the *Ohr Elyon* to strike prior to *Keter*. Hence, the *Nitzotzin* did not fall to *Kli de Keter* and He did not make a *Kli* for the second *Partzuf*.

(Chap 4, *Ohr Pnimi* item 9)

82. Why in the order of the *Kelim* the *Elyonim* emerge first, the opposite of the *Orot*, where the *Tachtonim* emerge first?

Because so was the beginning of the manifestation and formation. The manifestation of the *Kelim* came by *Histaklut Bet* and the *Histalkut*. In the beginning, *Kli de Keter* appeared by the *Hizdakchut* from *Behina Dalet* to *Behina Gimel*. Then, by the *Hizdakchut* from *Behina Gimel* to *Behina Bet*, the *Kli* of the level of *Hochma* manifested. When it purified from *Behina Bet* to *Behina Aleph*, *Kli de Bina* appeared etc.

Thus, the Upper *Kelim* came out first, and the lower last. It is, however, the opposite in the *Orot*: first, in *Hitpashtut Aleph*, only *Ohr Nefesh* came out. When it purified into *Behina Gimel*, when the *Zivug* was made in the *Hotem*, *Behinat Ohr Ruach* came out. When it was purified to *Behina Bet* and the *Zivug* was made in the *Awzen*, *Ohr Neshama* came out, and when it purified into *Behina Aleph*, and the *Zivug* was made in the *Eynaim*, *Ohr Haya* came out. When it purified into *Behinat Keter*, *Ohr Yechida* came out. Thus, the Lower *Orot* came out first, and the Upper next.

83. Why did *Hochma* rise in *Kli de Keter*?

Because the purer *Ohr* clothes the purer *Kli*, because of the equivalence of form.

(Chap 6, item 15)

84. What is the *Ohr* that extends from the *Maatzil* from above downward during the *Histalkut*?

The four levels that came out during the *Hizdakchut*, when the *Masach* came to the *Behinot* of the middle of its purification.

(Chap 2, item 1)

85. Why are the levels that emerge during the *Histalkut* called *Ohr Hozer*?

Because these expansions, that emerged in *Zivugim* during the *Histalkut*, are also regarded as *Histalkut*. It is so because thus is the conduct of the *Histalkut*, that the *Ohr Elyon* mates with it on its way and it is not considered a genuine *Hitpashtut*.

It is like a person who walks out of the house. He necessarily stops where he steps, but these are not considered rests and arrest in his march, because thus is the way to walk out of the house. For that reason they are regarded as *Ohr Hozer* and *Din*.

(Chap 3, *Ohr Pnimi* item 3)

86. Why is the *He'arat Zivug* that descends from the Upper *Behina* into the lower one and empty of *Ohr*, called *Ohr Hozer*?

There are two reasons. First: all these levels are regarded as *Ohr Hozer*, as has been explained in item 85, and second: because everything that descends from the place of the *Zivug de Hakaa* is *Ohr Hozer* and not *Ohr Yashar*.

(Chap 4, *Ohr Pnimi* item 2)

87. What are the twelve kinds of *Ohr Hozer* found in *Akudim*?

Two kinds of *Ohr Hozer* are discerned at once during the *Zivug de Hakaa*: the first is the *Ohr* rejected from expanding in *Kli Malchut* because of the *Hakaa* of the *Masach*. This *Ohr Hozer* is regarded as *Ohr Makif*.

The second is the *Ohr Hozer* that is created by correlation between the *Histalkut* and the retirement of *Behina Dalet* from the *Ohr*, which connects with the above rejected *Ohr*. This is the *Ohr Hozer* that ascends from below upward and clothes the *Eser Sefirot de Ohr Yashar* of the *Rosh*.

The third kind is the permanent *Ohr Hozer* in *Malchut de Rosh*, which becomes a source there, from which the *Orot* and the *Kelim* are poured to the *Guf*.

The fourth kind is the expanding *Ohr Hozer* from *Malchut de Rosh* down, extending and clothing to the *Eser Sefirot de Ohr Yashar* that expand with it. This *Ohr Hozer* is considered mixed with the *Ohr Yashar*. It is not distinguished as *Levush* and *Kli* because it is of equal importance with the *Ohr Yashar*.

The fifth kind is the minute *He'arah* of the *Ohr Yashar* poured below *Tabur*, called *Ohr Nekeva*. It too is called *Ohr Hozer*.

The sixth kind is the *Ohr Hozer* ending each and every *Sefira* of the *Eser Sefirot* from *Tabur* down, until the entire *Partzuf* ends.

The seventh kind is the *Ohr Hozer* called the *Ohr Av*, which remains below and without *Ohr* after the *Histalkut* of the *Ohr Yashar*. It is so because then the *Aviut* in its own essence manifests, which was contained in it even before it expanded from the *Peh* down.

The eighth kind is the *Ohr Hozer* added with a double *Aviut* to its own since it remained below, without *Ohr*, after the *Histalkut*. That darkness that it now acquired is a new *Aviut* it did not have before it expanded from the *Peh* down.

The ninth kind is the *Ohr Yashar* on the levels that come out during the *Hizdakchut*, regarded as *Ohr Hozer* and *Din*, because of their exit at the time of the *Histalkut*.

The tenth kind is the *Ohr Hozer* that descends from the *He'arat Zivug* in the Upper *Behina* to the *Kli* below her, which is empty of *Ohr*. It comes through the *Zivug de Hakaa* with the *Reshima* that exists there in that *Kli*.

The eleventh kind is the *Nitzotzin* that fall into the *Kelim* that were separated from the above descending *Ohr Hozer*. They overpowered the *Reshima* because the *He'arat Zivug* shines on them.

The twelfth kind is the above *Nitzotzin* after they'd been put out, meaning after the *He'arat Zivug* left the Upper *Behina*, for then the *Reshima* overpowers them.

(Part 4, *Histaklut Pnimit*, item 7)

88. What are the ten kinds of *Kelim* found in *Akudim*?

1. The *Etzem* of *Behina Dalet*, over which *Tzimtzum Aleph* occurred, called *Malchut*.
2. *Kelim de Rosh*, which are only *Behinat Shorashim* to the *Kelim*.
3. *Kelim* from *Peh* down, mixed with the *Orot*.
4. The above *Kelim* from *Peh* down after the *Histaklut*, distinguished as *Ohr Av*.
5. *Kelim* that are emptied of their *Orot* and contain *Reshimot*.
6. *Kelim* that are emptied of their *Orot* and do not contain *Reshimot*.
7. *Kelim* prepared for the male *Behinot de Hitpashtut Bet*.
8. *Kelim* prepared for the female *Behinot de Hitpashtut Bet*.
9. *Kelim* below *Tabur*, unfit to receive *Ohr Yashar*.
10. External *Kelim* for the reception of *Orot Makifim*.

(*Histaklut Pnimit*, item 56)

89. What is the ascent of the *Orot* to the *Maatzil*?

Hizdakchut from *Aviut* is called ascent. Complete *Hizdakchut*, until it becomes as *Zach* as the *Maatzil* is called "ascent of the *Orot* to the *Maatzil*", because *Hishtavut Tzura* unites and connects the spirituals.

90. How does the procreation of the *Partzufim* extend?

Ohr Malchut, meaning the *Masach* and the *Ohr Hozer* contained in it passes through all the *Sefirot* when it purifies and ascends to the *Maatzil*. As it passes within them, it mingles with all the *Reshimot* that remained of their *Orot*, except the last *Behina*.

Thus, when it reaches the *Maatzil*, meaning *Malchut de Rosh*, where the *Zivug* never stops, it too is found to be mingling in that *Zivug*. From there it receives the *Aviut* from below upward, by which the *Reshimot* in it awaken and thicken in their own *Aviut* from above downward once more.

Then the *Masach* descends to its place, to the *Guf*, the place of the *Chazeh*. From the *Chazeh* up it generates *Eser Sefirot de Rosh* and from the *Chazeh* down it expands once more into *Eser Sefirot de Guf*, as in the beginning.

This is called *Hitpashtut Bet*, or *Partzuf Bet*. It differs from *Partzuf Aleph* because the substance of the *Kelim* of *Partzuf Aleph* is from the entire *Aviut de Behina Dalet*, and the substance of this *Partzuf Bet* is entirely from *Aviut de Behina Gimel*. It is so because the *Masach* that rose to *Malchut de Rosh* was not contained of *Aviut de Behina Dalet* at all, as she did not leave a *Reshima* after her *Histalkut*.

(Chap 3, *Ohr Pnimi* item 1)

91. What is the reason for the *Hakaa* of *Ohr Pnimi* and *Ohr Makif* on each other?

You already know that the *Zivug de Hakaa* is primarily in the *Masach* of *Malchut de Rosh*. Still, the rejection and the detainment in that *Masach* is not in actual fact, but only in “potential”. Thus, it is impossible to distinguish *Ohr Pnimi* and *Ohr Makif* there, for the *Ohr* bound in the *Kli* is called *Ohr Pnimi* and the *Ohr* unbound in the *Kli* is called *Ohr Makif*.

Since there is neither *Halbasha* nor rejection from *Behina Dalet* here just yet, how then would there be discernments of *Ohr Pnimi* and *Ohr Makif* here? For that reason the *Ohr Pnimi* and the *Ohr Makif* are tied together in the *Peh*, meaning in *Malchut de Rosh*.

However, afterwards, when the *Halbasha* and the rejection in the *Rosh* turn from “potential” to “actual” in the *Guf*, in the *Masach* in *Tabur*, the *Orot* clothe the *Kelim* in the *Masach* of *Tabur* up, meaning the first nine *Sefirot* of the *Guf*. From the *Masach* of *Tabur* down, meaning *Malchut de Guf*, the *Orot* are rejected; they are not clothed.

Thus, actual *Ohr Pnimi* and *Ohr Makif* appear here: the *Orot* that came in the *Kelim* from *Tabur* up are *Ohr Pnimi*, and the fitting *Ohr* to come from *Tabur* down that was rejected from there because of the detainment of the *Masach de Tabur*, is *Ohr Makif*.

Thus, *Hakaa* and *Bitush* occurred between the *Ohr Pnimi*, namely the *Masach* and the *Ohr Hozer* that clothes the *Ohr Yashar*, and the *Ohr Makif*. It is so because the *Ohr Makif* that began to feel the rejecting force in the *Aviut* of the *Masach* here, beat and struck on it, to purify it, and revoke the force of the *Gevul* in it, so it too could come into the *Pnimiut* of the *Partzuf*.

Know, that here the *Ohr Makif* overpowered the *Ohr Pnimi*, and that *Masach* in *Tabur* purified and rose to the *Peh*. There it was renewed until it generated a new *Hitpashtut* of *Rosh*, *Toch*, *Sof* from it down, called *Partzuf AB de AK*. Thus, the *Ohr Makif* overpowered the limiting force in the *Masach*, for now it went from it down in a complete and whole *Partzuf*, called *AB*.

(Chap 1, *Ohr Pnimi* item 6)

92. What is the oppositeness that exists between *Ohr Pnimi* and *Ohr Makif*?

The measure and the entire being of the *Ohr Pnimi* depend on the measure of the *Aviut* and the detainment in the *Masach*, as *Ohr Makif* is rejected and remains outside the *Partzuf* because of these detainment and *Aviut* in the *Masach*. Hence

the accumulation of *Aviut* distances the *Ohr Makif* according to its size and thus intensifies and brings the *Ohr Pnimi* closer, according to its measure. It turns out that they are total and antipodal opposites.

(There)

93. Who overpowers in the *Hakaa* of *Ohr Pnimi* and *Ohr Makif*?

First the *Ohr Pnimi* certainly overpowers, as the first nine *Sefirot* clothed there in the *Ohr Hozer* of the *Masach*, in actuality. It remained so even after the *Histalkut*, as there is no absence in the spiritual.

Afterwards, the *Ohr Makif* overpowered the *Ohr Pnimi* until it completely purified the *Masach* and equalized its form with the *Maatzil*, meaning to *Malchut de Rosh*, where the *Ohr Pnimi* and *Ohr Makif* are connected together (see item 91). There it received force until *Hitpashtut Bet* exited from it down, called *Partzuf AB*.

(See above item 91)

94. Who overpowers in the *Hakaa* of the *Reshima* and the descending *Ohr Hozer*?

During the *Zivug* in the Upper *Behina*, the *Ohr Hozer* that descends from there into the empty *Kli* overpowers the *Reshima* that is present there. The *Reshima* is much greater than the descending *Ohr Hozer*. However, since the *Reshima* is after the *Histalkut* of her *Zivug*, and the descending *Ohr Hozer* extends from her *He'arat Zivug*, it overpowers her, and then when the *Masach* purifies from the Upper *Behina* too, the *Zivug* leaves there too.

Then the *Reshima* returns and overpowers the descending *Ohr Hozer*, meaning the *Nitzotzot* that fell into her *Kli*. At that point the *Reshima* descends into her *Kli* once more, as in the beginning, and revokes the power of the *Nitzotzot*, until afterwards they are renewed once more in *Hitpashtut Bet*.

(Chap 3, *Ohr Pnimi* item 80 and *Ohr Pnimi* item 7)

95. Why is there no one to beat on *Keter*?

Because after it is purified from *Behinat Keter*, there is no *Zivug de Hakaa* in the *Masach*. There isn't sufficient *Aviut* for actual *Zivug de Hakaa* in *Behina Aleph*, but only for descent of *Nitzotzin*; all the more so above *Keter*.

(Chap 4, *Ohr Pnimi* item 40)

96. What do the *Sefirot* receive when they come to the *Maatzil*?

All the *Sefirot* are contained in the *Masach* that rose to the *Maatzil* because their *Reshimot* mingle with it as it passes in them on its way up (see item 90). Only *Behina Dalet* is not in Him as she did not leave a *Reshima* of herself. Hence, it received from the *Maatzil* only *Aviut de Behina Gimel*, reaching only the level of *Hochma*. Thus, in value of the *Kelim* it lacks *Behinat Malchut*, and in the level of the *Orot* it lacks *Behinat Ohr Keter*.

(Chap 4, *Ohr Pnimi* item 50)

97. What are the differences among the five kinds of *Hakaa* found in *Akudim*?

1. *Histaklut Aleph*, from which only *Shorashim* to the *Orot* and the *Kelim* come.
2. *Histaklut Bet*, from which come the completion of the *Kelim*.
3. *Hakaat (Hakaa of) Ohr Pnimi* in *Ohr Makif*, from which the ascents of the *Orot* to the *Maatzil* comes.
4. The *Hakaa* of the *Reshima* with the descending *Ohr Hozer* and the *Kelim* for *Hitpashtut Bet* from her.
5. The *Hakaa* of *Ohr Malchut* with the *Reshima*. Because there is no *Reshima* to *Malchut*, the *Hakaa* is performed with her *Ohr*, which is *Behinat Ohr Zach* from the *Reshimot*.

(*Histaklut Pnimit*, item 2)

98. How do the *Reshimot* relate to the second *Partzuf*?

They relate as a father to his children. A single *Nitzotz* extends from the father to the child, never to move from there. Similarly, the *Atzmut* of the *Reshimot* passes to the second *Partzuf*, considered the son of the first *Partzuf*, where they become a part of its makeup and the *Atzmut* of the *Partzuf*.

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

99. Why are the *Reshimot* considered to be *Ohr Yashar*?

Since they are the remains of the *Hitpashtut* of *Ohr Yashar* from above downward.

(Chap 2, *Ohr Pnimi* item 2)

100. Why doesn't the last *Behina* leave a *Reshima*?

Because these *Reshimot* are from *Ohr Yashar*, as the Rav says here (Chap 2, item 10), and the last *Behina* does not receive any *Ohr Yashar* because of the *Masach* on her.

(Chap 2, item 6)

101. How do the *Reshimot* become *Behinot Tagin*?

As a result of the *Hakaa* and beating of the descending *Ohr Hozer* on the *Reshima*, the result of their oppositeness, the *Ohr Hozer* overpowers the *Reshima* and enters the *Kli*. Both of them cannot be in a single *Kli*, as there are no two opposites in a single carrier, hence, the *Reshima* must exit there. Then it rises above the *Kli*, and shines a minute *He'arah* for the *Kli*, as *Tagin*.

(Chap 4, *Ohr Pnimi* item 7)

102. What does the *Reshima de Keter* remain in?

Reshima de Keter remains in *Behinat Kli de Keter*, meaning in the *Ohr Av* that remains below and cannot ascend along with the *Ohr Keter*, as the Rav wrote (Chap 2, item 10). When he writes that *Keter* did not make a *Kli*, it means it is for the purpose of *Hitpashtut Bet*.

(Chap 4, *Ohr Pnimi* item 9)

103. What are the twelve kinds of *Reshimot* found in *Akudim*?

1. The *Reshimot* that remain from *Behinat Hitlabshut*.
2. The *Reshimot* from *Behinat Hamshacha*.
3. The *Reshimot* clothed in their *Kelim*.
4. The *Reshimot* not clothed in their *Kelim*, but hover over the *Kli* as *Tagin*.
5. The *Reshimot* that returned to their *Kelim* after having left there.
6. The *Reshimot* that consist of *Ohr Av* and *Ohr Zach* without any discrimination that tells them apart.
7. The *Reshimot* from *Behinat Ohr Zach* only, from which the males of *Hitpashtut Bet* were made.
8. The *Reshimot* from *Behinat Ohr Av* only, from which the *Kelim* for the males of *Hitpashtut Bet* were made.
9. The *Reshima de Ohr Malchut*, which is but *Behinat Ohr Zach* that remained of her *Ohr*. However, the *Behinat Ohr Av* in her disappeared and no *Reshima* was left of it, meaning the *Reshima* from her *Behinat Hamshacha*, about which the Rav says that *Malchut* did not leave a *Reshima*.
10. The *Reshimot* incorporated in the *Masach* as it passes in the *Sefirot* on its ascent to the *Maatzil*. They were renewed there in a new *Zivug* for *Hitpashtut Bet*.
11. The *Reshimot* that remained of the first nine *Sefirot* that emerged during the *Hizdakchut* of the *Masach*.
12. The *Reshimot* from the last *Behinot* of these above levels.

(*Histaklut Pnimit*, item 40)

104. Why does the *Ohr Elyon* mate with the *Masach* during its *Hizdakchut*?

The *Histalkut* was instantaneous and at once. However, the *Ohr Elyon* does not stop shining for even one minute, and the *Masach* necessarily passed the four levels of *Aviut* during its *Hizdakchut*. Hence, the *Ohr Elyon* mates with it as it comes to each and every *Behina*.

(Chap 3, *Ohr Pnimi* item 6)

105. What are the seven discriminations found in the *Masach*?

1. That the detainment and the *Gevul* and the *Aviut* come as one in the *Masach*. Nothing of the *Masach* is distinguishable while it is not contained in the *Aviut*, as then it does not exist whatsoever.
2. The *Behinat* detainment “in potential” in the *Masach* from *Malchut de Rosh*.
3. The *Behinat* detainment “in actuality” in the *Masach* in *Malchut de Guf*.
4. The *Hitkalelut* of the *Masach* in *Aviut* from the first three *Behinot* during its ascent.
5. That the two actions: the rejection of the *Ohr* from *Behina Dalet* and the *Halbasha* of *Ohr* in the nine *Sefirot*, are both connected to the *Masach*. Just as it rejects the *Ohr* from the last *Behina*, so it connects and clothes the *Orot* from her up.
6. The *Aviut* from below upward, renewed in the *Masach* because of its ascent and coming in *Malchut de Rosh*.
7. The *Aviut* from above downward, renewed in the *Masach* by the *Reshimot* contained in it as it passed in the *Sefirot de Guf* during its *Hizdakchut*.

(*Histaklut Pnimit*, item 79)

106. Why is there no limitation found in the *Eser Sefirot de Rosh*?

Limitation means clothing in the *Kelim*, measured by the measure of the *Aviut*, no more and no less. Hence, the rejection of the *Masach* was only “potential” in the *Rosh*, and much less the *Hitlabshut*. It is there only in “potential” and there is no appearance of any limitation here whatsoever.

(Chap 1, item 4)

107. From which point begins the recognition of the limitation?

From the time the *Orot* exit from the *Peh* from above downward to the *Tabur*. It is not apparent before the time of the return of the *Orot* to the *Maatzil*, for now the *HaVaYot* of the *Halbasha* of the *Aviut* begin. Before the clothed is

discriminated from the clothing the *Aviut* and the *Ohr Yashar* are on the same level, before the *Ohr Yashar* returned to the *Maatzil*. It is so because in that state the *Aviut* remained below without *Ohr* and the *Behinat* limitation in the *Aviut* and *Behinat Din* in her became apparent

(Chap 1, item 4)

108. Why is the *Behina* where the *Zivug* occurs considered the lowest *Behina*?

Because that is where the *Zivug* takes place. The *Masach* pushes the *Ohr* back and does not let it expand from it down. The *Ohr* ends on that *Behina*, which is why it is considered the last *Behina*, or the lowest *Behina*.

(Chap 3, *Ohr Pnimi* item 6)

109. Why are the *Eser Sefirot* contained in five *Behinot*?

See *Ohr Pnimi* chapter 6, item 40.

110. What are the *Eser Sefirot* below *Tabur*?

They are but *Ohr Hozer* without *Ohr Yashar*. They receive only a minute *He'arah* from the *Ohr Yashar*, as *Ohr Nekeva*, which receives and does not bestow. These *Eser Sefirot* are considered *Eser Behinot Sium*, where each of them ends its opposite *Sefira* in the *Eser Sefirot* of the general *Partzuf*.

(Chap 1, *Ohr Pnimi* item 80)

111. Why does *Malchut* remain without *Ohr* in *Hitpashtut Bet*?

Because of the opposite value between *Kelim* and *Orot*. As all the lacks in the *Partzuf* touch the *Kelim* in their lower *Behina*, so they touch the *Orot* of their Upper *Behina*. When the lower *Kli* is absent, the higher *Ohr* becomes absent too. If the two lower *Kelim* become absent, it causes the absence of the two higher *Orot* as well.

Thus, the lack of *Ohr* from the *Kli Malchut* shows that among the *Orot* of the *Partzuf*, *Ohr Keter* is absent too, and vice-versa. The absence of *Ohr* in the two lower *Kelim ZA* and *Malchut* indicates the absence of the two Upper *Orot*, *Keter* and *Hochma*. This is how it always is.

The reason is simple: *Hitlabshut* of *Orot* in the *Kelim* is measured by the *Aviut* in the *Masach* that mates with the *Ohr Elyon*. Thus, when the *Masach* ascends from *Malchut* to *ZA*, which is *Behina Gimel*, and the *Zivug* takes place in *Behina Gimel*, then *Malchut* is left without *Ohr*. This is because the place of the *Zivug* rose to *ZA*, and it also lacks the *Ohr Keter*, because there is only the level of *Hochma* in the *Masach* from *Behinat ZA*.

If the place of the *Zivug* rises to *Behina Bet*, to *Bina*, then *Kli de ZA* too remains without *Ohr* and you now have two lower *Kelim* without *Ohr*. Correspondingly, you will lack the two Upper *Orot*, *Ohr Keter* and *Ohr Hochma*, because only the level of *Bina* extends from a *Zivug* performed on *Masach de Behina Bet*, and it is always so.

(Chap 2, *Ohr Pnimi* item 8)

112. Why does *Keter* enters last and departs first, the opposite of *Malchut*?

Because the *Masach* of *Behina Dalet* was purified for the first time and thus the level of *Keter* instantly disappeared. However, the level of *Malchut* came out by the ascent of the *Malchut* to the place of *Keter*, hence she is the last to leave.

(Chap 6, item 14)

113. How does *ZA* have *Behinat Haya* in *Hitpashtut Aleph*?

The *He'arah* of the *Elyon* that reaches the *Tachtan* is regarded as one degree above its own *Behina*. If it is *Nefesh*, the *He'arah* it receives is considered *Ruach*. If it is *Behinat Ruach* for itself, the *He'arah* is regarded as *Neshama* for it.

The *He'arah* it receives from its *Ali Elyon* (the *Elyon* of the *Elyon*) is regarded for it as two degrees higher than its own *Behina*. If it is *Behinat Nefesh*, the *He'arah* is regarded for it as *Neshama*. If it is *Ruach* in and of itself, the *He'arah* is regarded as *Haya* etc.

Thus, *ZA* is in this case, *Behinat Nefesh* here, and the *He'arah* it receives from *Bina* is considered *Ruach*, which is its superior. Similarly, the *He'arah* it receives from its *Ali Elyon*, meaning from *Hochma*, is regarded for it as *Neshama*, etc. similarly.

114. Why do the *Eser Sefirot de Akudim* emerge only in *Behinat Nefesh*?

Because what is received from the *Peh*, is *Behinat Nefesh*, and what is received from the *Hotem* is *Ohr Ruach* etc. However it is the opposite in the *Kelim*: the level of *Keter* is from the *Peh*, the level of *Hochma* from the *Hotem* etc. meaning opposite value from *Kelim* to *Orot*.

115. Why is *He'arat Ruach* not completed for *Malchut* before all the *VAK de ZA* emerge?

Because *Ruach* extends from *Hotem*, which is *Behinat ZA de Rosh*, meaning *Behina Gimel*. It is known that it contains the six *Sefirot HGT NHY*, which are all six parts of the *Ruach*.

(Chap 6, *Ohr Pnimi* item 70)

116. Why is *Yesod de ZA* not included in its five *Ktzavot*?

See item 19.

117. Why did *Nefesh* emerge in *Behinat Hitpashtut Aleph* and the great *Orot RNHY* came out during the *Histalkut*?

Judging by their *He'arah*, it is certain that their *He'arah* is minute, and they are only *Ohr Hozer* and *Din*, though by the origin of these *Zivugim*, they are regarded as *RNHY*.

118. When does *Bina* gain *Ohr Haya*?

On the level of *Behina Gimel*, when *Hochma* is in *Kli de Keter*, and *Bina* in *Kli de Hochma* that approaches to receive but only from one degree below her own *Behina*.

(Chap 6, item 15)

119. When does ZA gain Makif de Yechida?

When *Malchut* rose to *Hochma* and the *Zivug* took place in *Behina Aleph* in the *Eynaim*.

(There)

120. Why does Malchut not gain a third Ohr Makif?

Because *Aviut de Behina Aleph* is very frail and her *Ohr Hozer* does not reach the *Guf*.

121. Where do the surrounding Kelim and Orot extend from?

By the *Hizdakchut* of the *Masach*.

(Chap 5, *Ohr Pnimi* item 40)

122. Where are the Five Inner and Five Surrounding?

In the *Eser Sefirot de Rosh* and only above *Olam ha Nekudim*.

(Chap 5, item 7)

123. Why are there no more than five inner and two surrounding found in the Guf of the Partzufim?

See chapter 6, *Ohr Pnimi* item 60.