

Part Four

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1. What is Descending *Ohr Hozer*

During the *Hizdakchut* of the *Masach* from *Behina* to *Behina*, for example, from *Behina Dalet* to *Behina Gimel*, when there is *Zivug de Hakaa* in *Behina Gimel*, the *He'arat Zivug* from *Behina Gimel* descends into the (empty of *Ohr*) *Behina Dalet*. This *He'arah* is called “Descending *Ohr Hozer*”.

(Part 4, Chap 4, item 32)

2. What is *Ohr Makif*

All the *Ohr* rejected from *Tabur* down of each *Partzuf* because of the *Zivug de Hakaa* in the *Masach* on the *Malchut* of the *Rosh de Partzuf* is called *Ohr Makif*.

(Part 3, Chap 15, item 6)

3. What is *Ohr* that Comes on the Way Back

The four levels, *Hochma*, *Bina*, *ZA*, *Malchut* that emerge by the *Zivug* during the *Hizdakchut*, is called “*Ohr* that Comes on the Way Back”. This is because the *Orot* then gradually depart and the *Zivugim* are performed only because the *Ohr Elyon* does not stop shining even for a minute.

Hence, it is found to be mating with the *Masach* in the degrees it reaches on the path of its *Hizdakchut*. For that reason these are not regarded as *Orot Rachamim*, called *Ohr Yashar*, but as *Behinat Din*, called *Ohr Hozer*.

4. What is *Ohr Malchut*

The force of the *Masach* and the *Ohr Hozer* in it, which exist in *Kli Malchut*, is called *Ohr Malchut*. The *Zach Ohr* of the *Reshimo de Malchut* is called *Ohr Malchut* as well.

(Part 4, Chap 4, item 32)

5. What is *Ohr Av* and Coarse

After the departure of the *Eser Sefirot de Ohr Yashar* from the *Eser Sefirot de Ohr Hozer* that clothed them, the *Ohr Hozer* remained below, as “*Ohr Av* and Coarse”, as they are empty of *Ohr*. Then their *Aviut* appears and they become distinguishable as a *Kli*. However, before the *Ohr Yashar* departs from the *Ohr Hozer*, they are seemingly mixed in one another.

(Part 4, Chap 6, item 2)

6. What is *Ohr Akudim*

Hitpashtut Aleph from *Malchut de Rosh de AK* from above downward to *Malchut de Guf de AK* is called *Akudim*. This is because all the *Eser Sefirot* are *Akudim* (lit. tied) there in a single *Kli* (of *Malchut*), as the other nine *Sefirot* did not have *Kelim* yet. It is regarded as *Ohr Yashar* and *Rachamim*, called “The First *Ohr*”.

(Part 4, Chap 3, item 9)

7. What is *Ohr Reshima*

After their departure, the *Orot de Akudim* left *Reshimot* behind them, in the places they were, which are *Ohr Yashar*, as is their collective *Ohr*.

(Part 4, Chap 3, item 2)

8. What are *Otiot*

See item Falling *Nitzotzot*.

(Part 4, Chap 3, item 11)

9. What are *Achoraim*

The part of the *Kli* that is not intended for reception or bestowal is called *Achoraim*. See item “Through the *Achoraim*”.

(Part 4, Chap 3, item 6)

10. What are *Achoraim* of *Keter*

When *Masach de Behina Dalet* purified and the level of *Keter* departed from there, it left *Behina Dalet* in the dark, without *Ohr*. That force of *Din* is called *Achoraim*, and it remains engraved there in *Kli de Behina Dalet* until it receives its correction. The same is true for all the levels.

(Part 4, Chap 3, item 6)

11. What is *Aspaklaria de Lo Nahara*

Malchut is called *Aspaklaria de Lo Nahara* for two reasons:

1. Since *Ohr Malchut* did not leave a *Reshima* after its departure, as did the other *Orot*.
2. Because the *Orot* were switched in *Hitpashtut Bet*. *Ohr Hochma* came in *Kli de Keter*, *Ohr Bina* in *Kli de Hochma* etc. Finally, *Ohr Malchut* came in *Kli de ZA*, and *Kli Malchut* remained without *Ohr*.

(Part 4, Chap 4, item 30)

12. What is *Revocation*

After the *Ohr* departs from the *Kli*, and before it receives its correction, to become fitting for clothing the *Ohr* once more, that state is regarded as “Revocation” of the *Kli*, like a *Kli* that is no longer used.

(Part 4, Chap 4, item 7)

13. What is *Guf*

The *Hitlabshut* of the *Orot* in the *Kelim* should first be in “potential” and then in “actual”. *Behinat Hitlabshut Eser Sefirot* in potential is called *Rosh*, and the actual *Behinat Hitlabshut Eser Sefirot*, is called *Guf*.

(Part 4, Chap 1, *Ohr Pnimi* item 30)

14. What is the Cause of the *Kli*

Hitpashtut Ohr and its consequent *Histalkut* cause the *Kli* to be.

(Part 4, Chap 1, item 9)

15. What is a Wall

The *Ohr* is limited and measured only by the measure of the *Aviut* in the *Masach*. The greater the *Aviut*, the greater the level of the *Ohr*. Thus, the *Aviut* is regarded as the *Kli* and the receptacle for the *Ohr*.

Because of that, the *Aviut* is regarded as the wall of the *Kli*, as the entire *Kli* is but its walls. The four *Behinot* in the *Aviut* are as four layers in the thickness of the wall, clothing one another.

They are regarded as *Pnimiut* and *Hitzoniut*. The greater *Aviut* in the wall of the *Kli* that extends and measures the *Shefa* is regarded as the *Pnimiut* of the *Kli*, and the other, purer *Behinot*, are regarded as the *Hitzoniut* of the *Kli*.

If there is *Aviut de Behina Dalet* there, then it is the *Pnimiut* of the *Kli*, *Behina Gimel* is *Hitzoniut* to it, and *Behina Bet* is *Hitzoniut* to *Behina Gimel*, and *Behina Aleph* is *Hitzoniut* to *Behina Bet*. All of them together are called “Wall”.

(Part 4, Chap 5, item 3)

16. What is Through the *Achoraim*

The outer *Behinot* in the wall of the *Kli* (see “Wall”) are also called “The *Achoraim* of the *Kli*”. It is so because only the inner side of the *Kli* is considered luminous, since the *Ohr* is limited and tied to it.

However, the *Hitzoniut*, which does not serve in the *Hamshacha* of the *Ohr* is regarded as none-luminous and is called *Achoraim*. Hence, the levels that emerge over the *Masach* during its *Hizdakchut* are considered to be emerging “Through the *Achoraim*”.

It is so because these emerge on three *Behinot* that are purer than *Behina Dalet*, *Hitzon* to her. Hence they are found to be emerging through the *Hitzoniut* and the *Achoraim* of *Behina Dalet*.

(Part 4, Chap 3, item 6)

17. What is Through the Sides

There are two sides to the *Ohr Hassadim*: right and left. Plentitude of *Hassadim* is called “right hand side”, and meagerness of *Hassadim* is called “left hand side”. They are called “Sides” to indicate that they are both of equal merit. They are like two sides of the same level.

As there are important corrections in the multiplicity of *Hassadim*, so there are important corrections in the meagerness of *Hassadim*. The place where the *Shefa* manifests in the joining of the two sides together is called “Through the Sides”.

(Part 4, Chap 5, item 1)

18. What are Five *Hassadim*

The five *Behinot KHB*, *ZA* and *Malchut* are sometimes regarded as “Five *Hassadim*”. It means that in a place where there is no *Ohr Hochma* in *GAR KHB*, but merely *Ohr Hassadim*, the five *Behinot* are then called five *Hassadim*: *HGT*, *Netzah* and *Hod*.

(Part 4, Chap 6, item 8)

19. What are Five *Ktzavot*

The above Five *Hassadim* (item 18), called *HGT NH*, are in fact, the five *Behinot KHB*, *ZA* and *Malchut*. However, because the first three *Behinot* do not have *Ohr Hochma*, but merely *Ohr Hassadim*, they are called *HGT NH*. It designates the three *Behinot KHB de ZA* as merely in *Ohr*

Hassadim, his own *Behina* is called *Netzah*, and the *Hitkalelut* of *Malchut* in *ZA* is called *Hod*.

Hence, they are called “five *Ktzavot*” to show that each tip indicates a unique *Behina* in the five *Behinot KHB ZON de Ohr Yashar*, contained in *ZA*. However, *Yesod ZA* is not a unique tip, for there are no more than five *Behinot de Ohr Yashar*. Instead, *Yesod ZA* is *Behinat Hitkalelut* of all five *Ktzavot* together.

Thus, there are twice these five *Behinot* in *ZA*: the first is in particular, where each *Behina* is separated in and of itself, regarded as a unique tip. These are called *HGT NH*. The second is in general, where they are mingled together and mixed in one another, called *Yesod ZA*.

(Part 4, Chap 6, item 8)

20. What is Limitation of the *Ohr*

All the measures and the amounts and the multiplication of forms in the *Ohr* come from the *Aviut* in the *Masach* and from its *Hizdakchut*. In that state it generates levels of various forms, hence the name “Limitation of the *Ohr*”.

(Part 4, Chap 1, item 5)

21. What is Potential Limitation

The detaining force in the *Masach* of *Malchut de Rosh*, which detains the *Ohr Elyon* from spreading in *Malchut*, that detainment is only “in potential”, not “in actual”. Even the *Hitlabshut* of the first nine *Sefirot* there is only “potential” *Hitlabshut*. Both the *Hitlabshut* and the rejection of the *Ohr* manifest in actual only in the *Guf*.

(Part 4, Chap 12, item 3)

22. What is Actual Limitation

The limitation of the *Masach* in *Malchut de Rosh* is only in “potential”. It doesn’t appear in actual except in *Masach* in *Malchut de Guf*, called *Tabur* (see item 26).

(Part 3, Chap 12, item 3)

23. What is *Histaklut Aleph*

See Part 3, Table of Questions, item 36.

24. What is *Histaklut Bet*

See Part 3, Table of Questions, item 37.

25. What is Potential *Hitlabshut*

See “Potential Limitation”.

26. What is Actual *Hitlabshut*

Every thing done in *Zivug de Haka* of the *Ohr Elyon* in the *Masach* of *Malchut de Rosh*, meaning the rejection of the *Ohr* from *Malchut* down and the clothing of the *Ohr* to the nine *Sefirot* from *Malchut* up, doesn’t actually appear there. It only appears in the *Masach* of *Malchut de Guf*, called *Tabur*. The *Ohr* is rejected from *Tabur* down, and clothes in the nine *Sefirot* from *Tabur* up.

(Part 4, Chap 1, *Ohr Pnimi* item 30)

27. What is Yearning to its Origin

When the *Ohr* yearns for *Hishtavut Tzura*, to be as *Zach* as the *Maatzil*, and hence wants to depart from the *Hitlabshut* in the *Kelim*, this *Histalkut* is called “Yearning to its Origin”. This extends by the *Hakaa* of *Ohr Pnimi* and *Ohr Makif* on each other.

You must understand that it does not refer to the *Atzmut* of the *Ohr Elyon*, but to the *Eser Sefirot de Ohr Yashar*, which already bear a reciprocal relationship between the *Ohr* and its *Levush*, hence the name *Sefirot*. Indeed, we have no uttering and speech in the *Atzmut* of the *Ohr Elyon*, for there is no attainment in the *Ohr* without a *Levush* or a *Kli*.

(Part 4, Chap 3, item 10)

28. What is Return to the *Maatzil*

The *Histalkut* of the consequential *Ohr* from the *Hizdakchut* of the *Masach* is called “Return to the *Maatzil*” to *Malchut de Rosh*, the *Maatzil* of the *Eser Sefirot* called *Guf*. They are renewed and expand a second time by their ascent there, by way of *Hitpashtut Bet*. Similarly, any new *Hitpashtut* that emerges solely by the return of the *Orot* to the *Maatzil* is in order to create a new *Partzuf*.

(Part 4, Chap 3, item 1)

29. What is Particular *Hesed*

See “Five *Hassadim*” and Five *Ktzavot* where *HGT NH de ZA* are five *Behinot KHB ZON de Ohr Yashar*, which are merely five *Hassadim* due to the lack of *Ohr Hochma* in *GAR de ZA*.

However, *Yesod de ZA* is not counted among the five *Hassadim* because there are no more than five *Behinot*. Rather, *Yesod* is *Behinat Hitkalelut* of the five *Behinot* together and their mixture in one another. It is not a particular tip that could be regarded as a particular *Hesed* among the five *Hassadim*.

(Part 4, Chap 6, item 8)

30. What is Half the thickness of the Wall

See “Wall”. The *Hitzoniut* and *Pnimiut* in the wall of the *Kli* are regarded as two halves in the walls of the *Kli*, meaning half the more *Av* “thickness of the Wall”. It is called the *Pnimiut* of the *Kli* and serves with the *Ohr Pnimi*. The half of the *Aviut* in the wall, which is not that *Av*, is called the *Hitzoniut* of the *Kli*, serving for the *Ohr Makif*.

(Part 4, Chap 5, item 3)

31. What is *Tabur*

Malchut de Guf, where the limitation and the actual rejection of the *Ohr* begin is called *Tabur*.

(Part 4, Chap 1, item 8)

32. What are *Taamim*

Hitpashtut Ohr from above downward, meaning from *Peh de AK* to *Tabur*, is called *Taamim*, after the verse, “even as the palate tasteth its food.”

(Part 4, Chap 3, item 11)

33. What are Right and Left

See item 17 “Through the Sides”.

34. What are Potential *Eser Sefirot*

The *Sefirot* do not manifest in the *Eser Sefirot* of the *Rosh*, but are merely as *Eser Sefirot* in potential, meaning *Shoresh*. It is like a seed which is the *Shoresh* of the tree while the tree does not manifest in it, see Part 2, Table of Questions, item 55.

(Part 4, Chap 1, item 5)

35. What is a *Kli* for *Ohr Makif*

Half the thickness of the outer wall in the *Kli* serves for the *Ohr Makif*, see item 30 “Half the thickness of the Wall”.

(Part 4, Chap 5, item 3)

36. What is *Kli Malchut*

Behina Dalet de Ohr Yashar, being the *Behinat Aviut* over which there was the *Tzimtzum* so she would not receive in her great measure, is called *Kli Malchut*.

(Part 3, Chap 1, item 2)

37. What are the General Five *Ktzavot*

Yesod de ZA has all five collective *Ktzavot HGT NH* of *ZA*, see item 19 “Five *Ktzavot*”.

(Part 4, Chap 6, item 8)

38. What is Sustaining the *Kli*

Minute *He'arah* that is not enough for relief but only to keep the *Tzura* of the *Kli* in tact, this *He'arah* is called “Sustaining the *Kli*”.

(Part 4, Chap 2, item 8)

39. What is Upper *Loven*

Before the *Ohr* clothes the *Kelim*, it is called “Upper *Loven*”. It means that there are no shades in it, for all the shades come only from the *Kelim*.

(Part 4, Chap 1, item 3)

40. What is *Maatzil*

Malchut of the *Rosh* is regarded as the *Maatzil* with respect to *Eser Sefirot* called *Guf*. Also, every Upper degree is regarded as the *Maatzil* of its inferior degree.

(Part 4, Chap 3, item 4)

41. What is Limited

When the *Ohr* is caught and depends on the measure of the *Aviut* in the *Kli* and cannot expand there more or less than the measure of *Aviut* in it, is regarded as being “Limited” inside the *Kli*, see item 20 “Limitation of the *Ohr*”.

(Part 4, Chap 5, item 3)

42. What is Beating and Striking on Each Other

When *Orot* of opposite nature from each other come to clothe a single carrier, such as *Ohr Makif* and *Ohr Pnimi*, the same measure of the *Aviut* in the *Masach* extends and increases the *Ohr Pnimi*, and rejects and detains the *Ohr Makif* from clothing in the *Partzuf*.

Since both come to clothe in the *Partzuf*, they strike and beat on each other until the *Ohr Makif* overpowers and purifies the detaining *Aviut* in the *Masach*. Then the *Ohr Pnimi* departs from there and the *Ohr Makif* acquires exterior *Kelim* in the *Partzuf*, which shines within them.

(Part 4, Chap 1, item 3)

43. What is Mixed

When *Orot* cleave to one another for the purpose of equalizing their *Tzura* to one another, it is called “Connecting the *Orot*”. However, if there is *Shinui Tzura* between them, but they connect because of some connection between them, which equalizes them, it is called “Mixed” together.

It is so because the *Shinui Tzura* between them does not let them cleave to actually become one, but there necessarily remains a difference between them. However, the equivalence of level that they’ve acquired mixes them together in each other until they become indistinguishable.

Such are the *Ohr Yashar* clothed in *Ohr Hozer*: since the *Ohr Yashar* cannot shine at all, but only according to the measure of the *Ohr Hozer*, they are regarded as mixed together. It is so because the *Aviut* in the *Ohr Hozer* has the same merit and importance as the purity in the *Ohr Yashar*. Thus, the *Aviut* and the *Zakut* are mingled in one another so that the *Shinui Tzura* between them is indistinguishable.

(Part 4, Chap 6, item 2)

44. What are Receivers

The *Eser Sefirot de Guf* are always called “Receivers”, for the *Ohr* reaches them from above downward.

(Part 4, Chap 3, item 3)

45. What is Origin of the Orot

Malchut de Rosh is considered the “Origin of the *Orot*” because of the *Ohr Hozer* that she raises and clothes the ten *Sefirot* of the *Rosh*, and brings them into the *Guf*.

(Part 4, Chap 6, item 15)

46. What are Nitzotzot

He’arot (pl. for *He’arah*) that tend to go out and are about to be reawakened and ignited once more and shine as in the beginning, are called *Nitzotzin*. It is so because they resemble the *Nitzotzin* that remain after a fire, or those that come from under the hammer in the hands of a craftsman. Though they seem to be put out, they might still be ignited to a great and terrible flame. Such *He’arot* do not occur but only in *Ohr Hozer*.

(Part 4, Chap 3, item 10)

47. What are Falling *Nitzotzot*

During the *Hizdakchut* of the *Masach* the *He'arat Zivug* descends from the Upper *Behina* to the lower *Behina*, which is empty of her *Ohr*. Such was when the *Masach* purified from *Behina Gimel* to *Behina Bet* and *Behina Gimel* became emptied from her *Ohr*. Then the *He'arat Zivug* descended from *Behina Bet* into the empty *Behina Gimel*. Because the *Reshima* that remains in *Behina Gimel* is opposite from the descending *He'arah* they strike and beat on each other.

However, the descending *Ohr Hozer* overpowers the *Reshima*, whose *Zivug* had stopped, and the *Ohr Hozer* descends into the *Kli*. The *Reshima* cannot be together with it and departs from there. Thus, the *He'arat Zivug* that descends into the empty *Kli* is called "Falling *Nitzotzot*".

This is because soon the *Zivug* from *Behina Bet* stops too and rises to *Behina Aleph*, the *He'arot* quench and the *Reshima* descends and returns to her *Kli*. Now there is no merit in the descending *Ohr Hozer* over the *Reshima* since both are after the *Histalkut* of the their *Zivug*.

Since the *Ohr Reshima* is far more valuable than the descending *Ohr Hozer*, the *Reshima* overcomes them now and revokes the *He'arah* of the falling *Nitzotzin* into her *Kli*, to be able to clothe there. This matter is called *Hakaa* and *Betisha* (female for *Bitush*), for at one time the descending *Ohr Hozer* overpowers, and another time the *Reshima*.

(Part 4, Chap 3, item 11)

48. What are *Nekudot*

The four levels that come out by *Zivug de Hakaa* during the *Hizdakchut* of the *Masach* are called *Nekudot*. They are also called *Ohr Hozer*, and they are *Din*.

(Part 4, Chap 3, item 11)

49. What is Around

Each *Partzuf* is divided into two, from *Malchut de Guf* up, where all the *Orot* stand, hence called *Panim*, and a second part from *Malchut de Guf* down, where the *Ohr Yashar* is rejected and does not shine, hence named *Achor*. However, there is a *Behinat He'arah* that passes from the side of the *Panim* of the *Partzuf* and shines to the *Achor* side of the *Partzuf*.

This mode of *He'arah* is called "Around", for the part of the *Partzuf* from *Tabur* down cannot receive the *Ohr* in *Yosher*. It can be received from "Around", which is considered a special correction that will be explained in its place.

(Part 4, Chap 5, item 1)

50. What is Tolerating

"Tolerating" means a place where the *Kli* is fitting to clothe the *Ohr* but does not clothe it because of its own choice. This is a very subtle matter, said only about the *Eser Sefirot de Rosh*, where there is no actual *Halbasha* (see Potential *Hitlabshut*).

It is unthinkable that the *Kelim de Guf* are more worthy of clothing the *Orot* than the *Kelim* of the *Rosh*; still there is no *Halbasha* in the *Rosh*,

only in the *Guf*. This is because *Ohr Hozer de Rosh* does not tolerate *Behinat Halbasha* since it stands from below upward. This stance designates resistance for *Halbasha*, for it does not tolerate the *Halbasha*.

(Part 4, Chap 1, item 5)

51. What is End of the Ascent

When the *Masach* begins to purify from *Behina* to *Behina*, such as from *Behina Dalet* to *Behina Gimel*, we can discern there the continuation of the *Hizdakchut*, meaning before it reaches the point of *Aviut* in *Behina Gimel*. In that state the *Partzuf* is without any *Ohr*, as the *Zivug* in *Behina Dalet* has already stopped but has not yet reached the *Zivug de Behina Gimel*.

We should distinguish the *Behinat* “End of the Ascent”, meaning after the *Hizdakchut* of the entire *Aviut de Behina Dalet* is completed, and reached the *Aviut de Behina Gimel*. In that state the *Ohr Elyon*, which does not stop shining for a minute, mates in her and generates a new level of *Hochma*. Now the *Ohr* returns to expand in the *Partzuf* as before, but on the level of *Hochma*, which is lower than the previous level.

(Part 4, Chap 6, item 21)

52. What is Thickness of the Wall

The entire substance of the receptacle of the *Kli* is the *Aviut* in it. Hence, the four *Behinot* of *Aviut* are considered to be revolving around each other and making the walls of the *Kli* together. The more *Av* than the other is more *Pnimi* (see item 30 “Half the thickness of the Wall”).

(Part 4, Chap 5, item 3)

53. What is Ascent of the Orot

See item 28 “Return to the *Maatzil*”.

(Part 4, Chap 2, item 4)

54. What is Ascent of Keter to the Maatzil

Meaning through the *Hizdakchut* of the *Masach* from *Behina Dalet* to *Behina Gimel*.

(There)

55. What is Ascent of Hochma to the Maatzil

Meaning by the *Hizdakchut* of the *Masach* from *Behina Gimel* to *Behina Bet*.

(There)

56. What is Ascent of Bina to the Maatzil

Meaning by the *Hizdakchut* of the *Masach* from *Behina Bet* to *Behina Aleph*.

(There)

57. What is Ascent of ZA to the Maatzil

Meaning by the *Hizdakchut* of the *Masach* from *Behina Aleph* to *Behinat Keter*.

(There)

58. What is Ascent of *Malchut* to the *Maatzil*

Meaning through the *Hizdakchut* from *Behinat Keter* to *Behinat Malchut de Rosh* where there is nothing of the *Behinat Aviut* from above downward. Then her *Tzura* is equalized with that of *Malchut de Rosh* and she is incorporated there.

(There)

59. What is *Peh*

Malchut de Rosh, where the *Aviut de Masach* operates from below upward is called *Peh*.

(Part 4, Chap 1, item 3)

60. What is Their *Panim* were Turned Downward

When the *Ohr* is poured to seize and clothe according to the measure of the *Aviut* in the *Masach*, this is called “Their *Panim* were Turned Downward”. It is so because the *Orot* are turned to come and clothe the *Aviut*, which is called “Downward”.

(Part 4, Chap 3, item 3)

61. What is Their *Panim* were Turned Upward

During the *Hizdakchut* of the *Masach*, when the *Zivugim* are made on constantly purer *Behinot*, until the *Zivug* stops altogether, this is called “Their *Panim* were turned Upward”. It means that they depart and turn themselves from the *Aviut* to the *Zakut*. It is so because from above downward means from *Zakut* to *Aviut*, and from below upward means from *Aviut* to *Zakut*.

(Part 4, Chap 3, item 3)

62. What is *Panim* and *Achor*

The *Hitlabshut* and the rejection that occur in the *Zivug de Hakaa* in *Malchut de Rosh* do not appear there, but in *Malchut de Guf*, called *Tabur*. The *Hitlabshut* is performed from *Tabur* up and the rejection of the *Ohr* is performed from *Tabur* down. Hence, the place of the *Hitlabshut* in the *Guf* is called *Panim*, and the place from which the *Ohr* is rejected is called *Achor*.

(Part 4, Chap 5, item 1)

63. What is Corruption in order to Correct

“Corruption in order to Correct” means that toward he who does not know the great correction that is performed here, he regards it as corruption. Had he known the operation carried out by this, he would consider this corruption only as correction, that there was never any corruption here.

This is like a fool who sees a tailor taking a nice piece of cloth and cuts it into pieces and shreds. Because he doesn't know the act being carried out here, he thinks for himself that the tailor is corrupting such a beautiful piece of cloth. Had he known the operation, he certainly wouldn't have suspected that there is even a trace of corruption here, but only correction here from start to finish.

(Part 4, Chap 4, item 8)

64. What is *Roshem Hotam*

Several discernments were made in the *Ohr* by *Hitlabshut* of the *Ohr* in the *Kli*, out of the correlation between the *Ohr* and the *Kli*. If the *Ohr* departs from there, there still remain all the forms and the discernments that were there prior to the *Histalkut*, none missing.

This remaining is called “*Roshem Hotam*”. It is the nature of the *Hotam* that if put on wax, it leaves its entire form there, in every detail and *Otiot* without missing anything.

(Part 4, Chap 2, item 2)

65. What is *Reshima*

See item 64 “*Roshem Hotam*”. Know, that this *Reshima* that the *Orot* leave of themselves after their departure is the nucleus and the *Shoresh* for the birth of the second *Partzuf* off it. Every consequence is born and emerges by its cause. By that manner all the *He'arot* (pl. for *He'arah*) in the *Olamot* extend to the *Tachtonim*.

For themselves, they switch from the cause to the consequence that is born off them like the *Nitzotz* of *Neshama* that passes from father to son and remains fixed in the son's *Neshama*, never to move from there.

This has been explained in Part 4, chapter 2, *Ohr Pnimi* item 3. Study it there well, and remember it, for it is the key to understand the cause that obligates the consequence to hang down from its cause in every sequence of emergence of the *Partzufim* and the *Olamot* from one another, from *Rosh* to *Sof*.

(Part 4, Chap 2, item 2)

66. What are *Tagin*

See item 47 “Falling *Nitzotzot*”. It explains there that the *Ohr Hozer* that descends into the empty *Kli* comes from the *He'arat Zivug* performed in the Upper *Behina*, and the *Reshima* in that *Kli* is from after the *Histalkut* of the *Zivug*. Hence the *Ohr Hozer* overpowers the *Reshima*, descends into the *Kli*, and the *Reshima* must rise from there over the *Kli*. Thus, this *He'arah* that the *Reshima* shines into the *Kli* while being above the *Kli*, is called *Tagin*.

(Part 4, Chap 3, item 11)