

Part Five

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- 199. Why is it that when *Matei* in *Malchut de SAG de AK*, it returns to being *Matei* in *Keter*, and so on and so forth?43**
- 200. Why does the *Masach de Behina Bet* rely on the *Achoraim de Bina*?.....43**
- 201. Why are the *Eser Sefirot de Rosh* always called *GAR*, and the *Eser Sefirot de Guf* named “The Seven Lower *Sefirot*”?44**
- 202. Why is every *Partzuf Tachton* considered *Behinat VAK* with respect to its *Elyon*?44**

43. What is *YH* in *Keter*, *HaVaYaH* in the rest of the *Partzufim*?

The *Hitpashtut* and *Histalkut* that were in *Partzuf Keter de AK* is called *YH*. *Hitpashtut Bet* and *Histalkut Bet* that were in *Partzuf AB de AK* is called *VH*.

The *YH* in *Hitpashtut Aleph* are also contained in *Hitpashtut Bet* since all the forces in the *Elyon* are necessarily present in the *Tachton* as well. You find, that *YH* is in the *Keter*, meaning in *Partzuf Keter de AK*, and *HaVaYaH* in the rest of the *Partzufim*.

(Item 23, and *Ohr Pnimi* par. "He writes")

44. Why do the four *Otiot HaVaYaH* imply discernments of lacks?

The *Otiot* are *Kelim*. It is known that the *Histalkut* of the *Ohr* and its absence cause the making of the *Kli*. Hence it is necessary that in each *Ot* of the four *Otiot HaVaYaH* there is some *Behina* of lack of *Ohr*. This is the cause for the making of that *Ot*, meaning that *Kli*, and for this reason the *Otiot* are *Behinot* lacks.

(*Ohr Pnimi* Item 24)

45. What do the *YV de HaVaYaH* imply?

The *Yod* implies the *Hitpashtut Ohr* of the *Nekudot de Partzuf Keter*, which are the *Komot* that came out there from *Hochma* down. *Vav* implies the *Hitpashtut Ohr* of the *Nekudot de Partzuf AB de AK*, meaning from *Hochma* down of this *Partzuf* too.

However, there is no sign for the *Hitpashtut* of *Komat Keter* in the four *Otiot HaVaYaH*, neither for *Keter de Partzuf Keter*, nor for *Keter de Partzuf AB*. It is so because there is no discernment of a lack there, for which the *Otiot* would be written (see answer 44).

(Item 24)

46. What do the *Hey Hey de HaVaYaH* imply?

The First *Hey* implies the general *Histalkut de Hitpashtut Aleph*, and the last *Hey* implies the general *Histalkut de Hitpashtut Bet*.

(There, and *Ohr Pnimi*)

47. Why are the *Shorashim* of the *Sefirot* in *Malchut* of the *Rosh*?

Because the whole matter of the vessels of reception, called *Guf*, are because of the *Ohr Hozer* that *Malchut* raises in her *Hakaa* on the *Ohr Elyon* from her and above in the *Eser Sefirot de Rosh*. Through this *Ohr Hozer*, *Malchut* acquires strength to expand from her and within her from above downward to *Eser Sefirot de Hitlabshut*, called *Guf*.

It means that the entire amount that the *Ohr Hozer* clothed in the *Eser Sefirot de Rosh* from below upward themselves invert and clothe the *Eser Sefirot* of the *Guf*. Thus, *Eser Sefirot de Guf* are *Anafim* (lit. Branches) of the *Malchut de Rosh*.

(Item 1)

48. Where does the *Ohr Keter* that did not expand to the *Guf* stand?

It stands under *Malchut* of the *Rosh*, meaning under its *Shoresh*.

(There)

49. What is the function of the *Ohr Keter* that did not return to the *Guf*?

It gives to its *Anaf* (lit. Branch) that stands at the *Kli de Keter de Guf*, which is the *Behinat Zachar* of *Keter*. It also detains the *He'arat GAR* from expanding to the *Partzuf*.

(*Ohr Pnimi* item 40 par. "We must understand")

50. Why must the *Kelim de Guf* receive the *Orot* through the *Ohr Keter*?

Because although the *Orot* departed from the *Guf*, they still receive enough *Ohr* to sustain them. They receive this *He'arah* through the *Keter* that departed from them and rose under *Malchut de Rosh*, since it is the *Shoresh* for every *Eser Sefirot de Guf*, as the *Ohr Keter* always contains all the *Eser Sefirot* that expand through it.

(Item 3, and *Ohr Pnimi* there)

51. What is the meaning of the location of the *Ohr Keter* under *Malchut de Rosh*?

It indicates that it is an *Ohr* without a *Kli*, hence it cannot expand from above downward to the *Guf*. Its being under the *Malchut de Rosh* and above the *Kelim de Guf* indicates that it is a middle, an intermediate between *Behinat Rosh* and *Behinat Guf*, shining from its place to the *Guf* through its *Reshimo* that stands at *Keter de Guf*.

(There)

52. What is the inversion of the *Panim de Ohr Keter* to the *Shorashim* and its *Achoraim* to the *Anafim*?

It causes its *Anafim* in the *Guf*, which are *ZON* in *Kli de Keter* that receive its *He'arah*, to not be able to bestow that great *Ohr* that they receive from it to the *Tachtonim* from *Keter de Guf*. This is so because *Achoraim de Ohr Keter* are *Behinat* detainment and cessation on its *He'arah* so as not to expand from *Kli de Keter de Guf* downward.

(Items 4 and 5)

53. What is the sufficient *Yenika* of the *Orot*?

It is a sufficient *He'arah* to descend below to *Hitlabshut* in the *Guf* to mate and generate offspring.

(Item 3)

54. What is sufficient *He'arah* to generate offspring?

Through two *Zivugim* that are induced in *Malchut*, *ZON* acquire the force to descend downward to *Hitlabshut* in the *Guf* and generate offspring.

(*Ohr Pnimi* item 3, Sub Header “**The Keter**”)

55. What causes the *Ohr Keter* to return its *Panim* to the *Anafim*?

Through the ascents of the *Zachar de Keter*, namely *Behina Dalet de Hitlabshut*, with the *Nekeva de Keter*, namely *Behina Gimel* in complete *Aviut* both from *Hamshacha* and from *Hitlabshut*, these *ZON* incorporate in one another in a common *Aviut*.

At that time the *Zachar* attains both from *Behinat Hamshacha* and these common *MAN* themselves cause a *Behinat Zivug Elyon* in *Malchut* of the *Rosh* and the *Koma* that comes out of this *Zivug* attains up to *Keter de Rosh*. Also, the *Ohr Keter* in *Malchut* receives this great *Ohr* and administers it to its *Anafim*, which are *ZON*. This is considered that it returned its *Panim* to its *Anafim*.

(*Ohr Pnimi* item 9, par. “Thus, *Malchut de Rosh*”)

56. What causes the *Ohr Keter* to return its *Achoraim* to the *Anafim*?

The ascents of *ZON* to the *Rosh* mean that the *Aviut* in them purified and their *Tzura* equalized with *Behinat Malchut de Rosh*. This causes the *Zivug* in *Malchut de Rosh*, extending the *Ohr* from *Keter Elyon* (see answer 55).

At that time the *Ohr Keter* returns its *Panim* to the *Anafim* and dispenses them the *Ohr de Keter Elyon*. However, after the second *Zivug*, when *ZON* have already sucked enough to descend to the *Guf* for *Hitlabshut* in the *Kelim*, the *Orot de ZON* are found to be returning and thickening in the *Aviut de Guf*.

At that time they cause that *Behinat* intermediate *Aviut* (mentioned in answer 51) that exists in the *Ohr Keter*. This is its *Behinat Achoraim*, preventing its *He'arah* from the *Guf* since it lacks the *Behina Dalet de Hamshacha*. For this reason no vessel of reception extends from the first *Zivug*, and this lack of vessels of reception is in itself its *Behinat Achoraim* to the *Anafim*.

(*Ohr Pnimi* item 10)

57. How will the *Sefirot de Guf* generate changes in the *Rosh*?

These changes and operations that the *Behinot Guf* cause to be renewed in the *Eser Sefirot* of the *Rosh*, do not refer to the very essence of the *Eser Sefirot de Rosh*, but only to the *Malchut* and the *Masach* in it. This is according to the *Ohr Hozer* that she raises up from below upward.

For this reason *Malchut* is considered the *Shoresh* of all the *Kelim* and the *Orot* in them and all the incidents in the *Eser Sefirot de Guf*. Hence, when her *Anafim* acquire equivalence of form with her, they instantly return to her, as a branch that returns to its root.

Through this return, the branches are renewed and they cause *Behinat* renewed *Aviut* in the *Masach* in *Malchut*. The *Ohr Elyon*, which does not stop for a moment mates on the new form of *Aviut* that the *Masach* attained by the *Hitkalelut* of the *Anafim* in it. At that time a *Koma* of new *Eser Sefirot* comes out “in potential”, appearing “de facto” from there to the *Guf*.

(*Ohr Pnimi* item 6, Sub Header “**They**”)

58. What are ZON de Keter de Hitpashtut Bet?

The *Zachar de Keter de Keter* is the *Behinat Reshimo de Kli de Keter de Hitpashtut Aleph* that was renewed in the *Zivug Elyon* of the *Rosh*. The *Nekeva* is the actual *Ohr* of *Komat Hochma* that came out through a *Zivug de Ohr Elyon* on *Aviut de Behina Gimel* from *Malchut de Rosh* upward, which turned over and descended to the *Guf* from *Malchut* down.

(Item 9, and *Ohr Pnimi*, Sub Header “**This extends**”)

59. What causes ZON to rise to Malchut of the Rosh?

The *Hizdakchut Masach* in *Tabur de Hitpashtut Aleph* until it became *Zach* in equal form to the *Masach de Malchut de Rosh* is considered that the *Masach* of *Tabur* rose to the *Rosh*. As it ascends, in the order of degrees of the *Eser Sefirot de Guf*, the *Masach* is incorporated with all the *Reshimot* in the *Guf*.

The two *Reshimot de Zachar* and *Nekeva de Keter* are the Upper ones among them, containing all of them, hence when this *Masach* rose to the *Rosh*, it brought these *Reshimot* along with it, meaning *ZON de Keter*. Thus, the *Hizdakchut* of the *Masach de Hitpashtut Aleph* caused *ZON de Keter* to ascend upward to the *Rosh*.

(*Ohr Pnimi* item 4, Sub Header “**Rise**”)

60. What is a sufficient reception for ZON from the He'arat Rosh?

After the two *Zivugim* of *ZON* in the first *Zivug* ended, which was the *Hitkalelut* of the *Nekeva* in the *Zachar*, they extended the *Ohr* from the *Keter Elyon*. However, they still did not have the strength to turn over and expand downward to the *Guf*.

This is so because the *Aviut de Behina Dalet* of the *Zachar* was lacking the *Behinat Hamshacha* of *Behina Dalet* since *Malchut* did not leave a *Reshimo*. That *Aviut de Behina Dalet de Hitlabshut* was sufficient to make a *Zivug de Rosh* by joining with the *Reshimo de Behina Gimel*. However, she was still not enough to make a *Behinat* vessel of reception for *Hitlabshut* in the *Guf* through this *Ohr Hozer*.

Hence, the *ZON* could not descend to the *Guf* until a second *Zivug* was made, where there was a *Hitkalelut* of the *Zachar* in the *Nekeva*, and the *Zivug* came out on *Behina Gimel*, which has *Behinat Hamshacha* as well. At that time *Malchut de Rosh* could expand from her and within her to *Eser Sefirot de Guf* through the *Chazeh* and the *ZON* could come down.

(*Ohr Pnimi* item 4, Sub Header “Once”)

61. What is the result of the ascent of ZON to the Malchut of the Rosh?

ZON's ascent upwards was caused by the making of a *Zivug* on *Behina Gimel*. That, in turn, lowered only *Komat Hochma* to the *Guf* and *Ohr Keter* remained in the *Rosh*.

Thus, the degrees descended because the *Ohr Hochma* clothed in *Kli de Keter* and the *Ohr Bina* in *Kli de Hochma* etc. It therefore follows that each and every *Kli* remained lacking much of that measure of *Ohr* that it had in *Hitpashtut Aleph*.

For this reason the *Aviut* in the *Kelim* had been recognized and they were completed in a way that they will not be cancelled by the *Ohr* clothing in them. It follows that the ascents of ZON caused the completion of the *Kelim*.

(*Ohr Pnimi* item 5, Sub Header “It was”)

62. Why are all the Eser Sefirot of Histalkut Aleph that rose to the Rosh called ZON de Keter?

This is because the Upper *Sefira* contains all the *Sefirot* below it. Hence, the *Reshimo de Behina Dalet* contains all the *Reshimot* below her, but because she lacks *Behinat Hamshacha*, she must therefore join with the *Behina Gimel*. Hence, *Behina Gimel* too merits a name, and they are all named after the two *Reshimot*, which are *ZON de Kli de Keter*.

(*Ohr Pnimi* item 6, par. “Know, that the essence”)

63. How do the Reshimo de Keter connect with the Reshimo de Hochma into Behinat ZON of a single degree?

The *Reshimo de Behina Dalet*, which is the *Zachar de Keter*, is only half a *Reshimo*, its weaker half, which is only *Behinat Hitlabshut*. However, the *Reshimo de Behina Gimel* is complete with two *Behinot Aviut*: *Hitlabshut* and *Hamshacha*. The *Zachar* becomes needy of the *Nekeva*, to the extent that there is *Hishtavut* between them, and they become ZON of a single degree.

(*Ohr Pnimi* item 6, par. “You should know”)

64. What is the place of ZON de Keter when they ascend in the Rosh?

Under the root *Ohr Keter* that stands under *Malchut* of the *Rosh*, since the ZON are the *Anafim* of that *Ohr Keter*.

(Item 9, and *Ohr Pnimi* par. “Remember these three names”)

65. Who causes the ascent of the Malchut of the Rosh to Yesod de Rosh?

The coming of *Behina Gimel*, which is the *Nekeva de Kli de Keter* to the place of *Malchut de Rosh*. It causes a corresponding ascent of *Malchut de Rosh* to *Yesod de Rosh*, being *Behina Gimel de Rosh*.

(*Ohr Pnimi* item 6, Sub Header “**They remain**”)

66. What does preparation of the *Tachtonim* to receive mean?

See answer to question No. 13.

67. What are the three kinds of Generality?

- The first is the *Hitkalelut* of the *Orot ZON* when they are without *Kelim*, meaning when they ascend to the *Rosh*. At that time they have both purified and acquired the form of *Malchut de Rosh*, which is not considered an actual *Kli*, where *ZON* are incorporated in one another in two *Zivugim*.
- The second is when they are in two *Kelim* and their *He'arah* is incorporated in one another, which is in *ZON de Kli de Keter* of *Partzuf AB*.
- The third is in *Partzuf SAG de AK*, when the *Nekeva* is clothed there in the *Kli Zachar de Keter*.

(*Ohr Pnimi* Item 62 par. “However, he has already”)

68. Why are the *Reshimo de Keter* and *Reshimo de Nekeva* called *Zachar* and *Nekeva*?

The *Reshimo de Behina Dalet* is half a *Reshimo* from the *Behinat Aviut de Hitlabshut*, devoid of *Behinat Aviut de Hamshacha*. Hence, she is not suitable to extend any *Ohr*, unless in joining with the *Reshimo de Nekeva*, namely *Aviut de Behina Gimel*, which is complete with *Behinat Hamshacha* too. For this reason these two *Reshimot* are considered as two parts of a body; one gives the *Hitlabshut*, and one gives the *Hamshacha*. For this reason they are called *ZON*.

69. What are the *Behinot* of the *Orot de ZON de Keter* of *Hitpashtut Bet*?

The *Zachar* is the *Behinat Ohr Keter*, and the *Nekeva* is *Behinat Ohr Hochma*.

(Item 4, and *Ohr Pnimi* there)

70. How do the three *Orot*, *Ohr Keter* and *Zachar* and *Nekeva de Keter* stand at the *Malchut* of the *Rosh*?

Each *Anaf* stands under its proximate *Shoresh*. The *Ohr Keter* under the *Malchut* of the *Rosh*, the *Ohr Zachar*, which is the *Reshimo* of that *Ohr Keter* stands below it, and the *Ohr Nekeva*, which is the *Reshimo de Aviut de Behina Gimel*, considered an *Anaf de Behina Dalet*, stands under the *Zachar*.

(Item 9, and *Ohr Pnimi* par. “Remember these three names”)

71. How many *Zivugim* are there to the *ZON de Keter* in the *Rosh*?

They make two *Zivugim*: The first is on the common *Aviut* from *Behina Dalet de Hitlabshut* with *Behina Gimel de Hamshacha*. This *Zivug*

extends nearly *Komat Keter*. The second is a *Zivug* made only on *Aviut de Behina Gimel*. This *Zivug* extends only *Komat Hochma*.

(Item 9, and *Ohr Pnimi* Sub Header “**The Nekeva**”)

72. How is the *He’arat Keter Elyon* extended by the *ZON* that rose to the *Rosh*?

ZON de Kli de Keter that participate in their kinds of *Aviut* together cause the ascent of *Malchut* to the *Yesod de Rosh*, which is *Behina Gimel de Rosh*. Also, they are incorporated there together like *ZON de Keter de Guf*.

This is so because *Malchut* is *Behina Dalet* and the *Yesod* is *Behina Gimel*. Thus, the *Ohr Yesod* did not rise upward and *Malchut* did not purify from her *Behina Dalet* when she rose to the *Yesod*, but only to the extent of the lack of *Hamshacha* that the *Zachar de Kli de Keter* lacked.

Hence, the *Zivug* that emerged on the common *Aviut* of *Yesod* and *Malchut de Rosh* extended nearly *Komat Keter*. The *Orot de Rosh* did not change their places and the *Ohr Keter* remained in its place and did not descend to the degree of *Hochma*. For this reason the *He’arat Keter Elyon* was elicited by that *Zivug*.

(Item 9, and *Ohr Pnimi* par. “However, note”)

73. How is it possible that *Malchut de Rosh* would rise to *Behina Gimel* and the *Orot* would not change their places?

When *Malchut de Rosh* is not completely purified to *Behina Gimel*, but receives *Behina Dalet de Hitlabshut* of the *Zachar de Kli de Keter* inside her, she then participates with *Behina Gimel de Rosh*. In this manner she extends the *Ohr de Keter Elyon* and the *Orot* do not change their places, see answer 72.

(Item 9, and *Ohr Pnimi* par. “The reason for it”)

74. When are the *ZON* together in the *Yesod de Rosh*?

During the ascent of *Malchut de Rosh* to *Yesod de Rosh* only in the form of association, not in the form of *Hizdakchut*, see answer 73.

(Item 6)

75. What is the *Hitkalelut* of the *Nekeva* in the *Zachar*?

Behina Gimel, which is the *Nekeva* that has *Behinat Hamshacha* as well, participates with the *Behina Dalet de Zachar* and incorporates with him in one *Masach*. At that time it draws upon it nearly *Komat Keter*.

(Item 9, and *Ohr Pnimi* Sub Header “**The Nekeva**”)

76. What causes the descent of the degrees?

Malchut de Rosh ascends to *Yesod* from *Behinat Hizdakchut* to *Behina Gimel* and a *Zivug Elyon* in *Komat Hochma* emerges on the *Masach* in

her. At that time the degrees descend there since the *Ohr Hochma* clothes in *Kli de Keter*, the *Ohr Bina* in *Kli de Hochma*, etc.

It follows that *Keter* descended to the degree of *Hochma* and *Hochma* descended to the degree of *Bina* etc. This is so because the *Kli* is drawn primarily after the *Ohr* in it. When *Ohr Hochma* clothes *Kli de Keter*, the *Keter* descends to the degree of *Hochma* etc.

(Item 10, and *Ohr Pnimi* Sub Header “**Hence, the Shoresh**”)

77. Why does the *He'arat Keter Elyon de Zivug Aleph* of the *Rosh* not extend to the *Guf*?

Because a *Behinat Hamshacha* from the *Aviut de Behina Dalet* is missing there. Because of that lack, *Malchut* cannot expand from her and within her to *Eser Sefirot de Guf* to *Malchut de Malchut*, called *Tabur*.

(Item 10, and *Ohr Pnimi* par. “He writes”)

78. What makes *Ohr Keter* exit *Malchut* of the *Rosh*?

When *Keter's* time to go back down to the *Guf* from above downward comes, though it has not returned, still the *Behinat Guf* contained in it since it was in *Hitpashtut Aleph* has awakened. This is in disparity of form from *Behinat Malchut* of the *Rosh*, and it is known that *Shinui Tzura* separates and parts the spirituals. For this reason it is considered to have left *Malchut* of the *Rosh*.

(Item 10, and *Ohr Pnimi* par. “Still”)

79. What caused the *Zachar de Keter* mingle with the *Nekeva* in *Zivug Bet*?

The previous *Hitkalelut* of the *Nekeva* in the *Zachar* that was in the first *Zivug* that equalized them together, caused the *Zachar* later mingle with the *Nekeva* in a second *Zivug*.

(Item 11)

80. What does the *Hitkalelut* of *ZON de Keter* do in the two *Zivugim* of the *Rosh*?

It is through these *Zivugim* that *ZON* are incorporated. The *Zachar* is incorporated in the new *Koma* of *Ohr Hochma* that expands and descends to the *Guf* entirely, and the *Nekeva* acquired *He'arah* from *Keter Elyon*. In that they unite and mingle in *Kli de Keter* of the *Guf* as well, and both receive from the *Achoraim* of the *Ohr Keter* as well.

(*Ohr Pnimi* item 40, par. “We must understand”)

81. How were *ZON de Kli de Keter* emanated?

Through the ascent of the *Masach de Tabur* of *Histalkut Aleph* to the *Rosh*. It raised these two *Reshimot de Behina Dalet* and *Behina Gimel* with it. These, in turn, are *ZON de Kli de Keter*, where they mingled in

Malchut of the *Rosh* in the two *Zivugim*, received their completion, and descended to the *Guf* to the *Kli Keter*.

(*Ohr Pnimi* item 40, par. “The *Masach*”)

82. How were ZON de Kli de Hochma emanated?

The *Nukva* left the *Achoraim de Kli de Keter* because of the *Bitush de Ohr Makif* and *Ohr Pnimi*, and also purified from *Behina Gimel* to *Behina Bet*. At that time *Komat Bina* emerged on *Behina Bet* and gave to *Kli de Hochma*.

Also, the *Zachar de Keter*, which is *Behina Dalet*, purified into *Behina Gimel* and gave this residue to the *Kli* of *Hochma*. He became the *Zachar de Kli de Hochma*, and *Komat Bina* that was emanated from the *Nekeva* became *Behinat Nekeva de Kli de Hochma*.

(*Ohr Pnimi* item 35, par. “However, we must remember”)

83. How were ZON de Kli de Bina emanated?

The *Zachar* was emanated by the inversion of the *Panim de Kli de Hochma* to illuminate without giving *Orot*, meaning only the inversion of the *Panim* from *Behinat GAR* to *Behinat VAK*. It still did not purify to *Behina Aleph*.

At that time *ZON de Kli de Hochma* mated and procreated the *Zachar de Bina*, which is *Yod*, from the *Behinat VAK* in them. They gave it to the *Kli de Bina*, where he became *Behinat Zachar de Bina*.

Afterwards the *Kli de Hochma* purified into *Behina Aleph*, over which extended a *Koma* of *Ohr Hesed* and gave it to the *Kli de Bina*. This is considered a son of *Bina*, and the *Reshimo* found in the *Kli de Bina* from the time of *Hitpashtut Aleph* became the *Behinat Nekeva* of *Bina*.

(*Ohr Pnimi* item 35, Sub Header “**Hochma turns**”)

84. How many Zivugim are there in ZON de Keter, in ZON de Hochma and in ZON de Bina when they rise in Malchut of the Rosh?

Two *Zivugim*: 1 – The *Hitkalelut* of the *Nekeva* in the *Zachar* and the *Koma* that extends in the measure of the *Zachar*; 2 – The *Hitkalelut* of the *Zachar* in the *Nekeva* and the *Koma* extended in the measure of the *Nekeva*.

(*Ohr Pnimi* item 9, par. “Hence, when the *Masach*”)

85. What is the difference between ZON de Keter de AB de AK and ZON de Keter de SAG de AK?

In *ZON de Keter de AB de AK*, the first *Zivug* is nearly in *Komat Keter*, and the second *Zivug* is in *Komat Hochma*. However, *ZON de Keter de SAG*, the first *Zivug* is nearly in *Komat Hochma* and the second *Zivug* is in *Komat Bina*.

86. What is the difference between *ZON de Hochma de AB de AK* and *ZON de Hochma de SAG de AK*?

In *Hochma de AB* the *Zachar* is in *Komat Hochma* and the *Nekeva* is in *Komat Bina*. In *ZON de Hochma de SAG de AB* the *Zachar* is in *Komat Bina*, extended from *Zivug ZON de Keter*, and the *Nekeva* is the *Behinat Reshimo de Bina* found in *Kli de Hochma* since *Hitpashtut Aleph*.

(*Ohr Pnimi* item 47, par. “Now we shall explain”)

87. What is the difference between *ZON de Bina de AB de AK* and *ZON de Bina de SAG de AK*?

In *ZON de Bina de AB* the *Zachar* is *Behinat VAK de GAR*, meaning *VAK de Hochma*, and the *Nekeva* is *Behinat Reshimo de Hitpashtut Aleph*. In *ZON de Bina de SAG* they are *Behinot Reshimot* that remained from *Hitpashtut Bet*, from *Orot de ZON de Bina de AB* after their *Histalkut*.

(*Ohr Pnimi* item 47, par. “We have already learned”)

88. What is the difference between the Five *Ktzavot de AB* and the Five *Ktzavot de SAG*?

Hey Ktzavot de AB contain *He'arat Hochma*, but the *Hey Ktzavot de SAG* contain only *He'arat Bina*.

(There)

89. What are the five *Orot* in the two *Kelim*?

Two *Orot* in *Kli de Hochma*, which are *ZON*, and three *Orot* in *Kli de Bina*, which are *Zachar* and *Nekeva de Bina* and the *Ohr Hesed* in *Bina*, containing the whole *ZAT*.

(*Ohr Pnimi* item 55, Sub Header “**These ascents**”)

90. When is the name *YH* in *Keter Pashut* and when is it with a filling?

When the *Masach* purifies and there is no *Zivug* in *Keter*, the name *YH* is *Pashut*, without filling. When there is a *Zivug* in *Keter*, the name *YH* is in filling.

(Item 56)

91. When do four *Orot* ascend and when do five *Orot* ascend to the *Keter*?

Four *Orot* rise in *AB de AK* and five *Orot* rise in *SAG de AK*.

(*Ohr Pnimi* item 55, Sub Header “**Sometimes**”)

92. What is the filling in the *YH de Keter* when four *Orot* rise to *Keter*?

The *Hey de YH* is filled with *Yod* like this: *Hey Yod*. This is because the lower three of the four *Orot* are cancelled in the *Elyon* in them, which is the *Ohr Hochma* implied in the *Yod*.

(Item 56)

93. What is the meaning of the *Otiot* of the filling?

The *Otiot* themselves are the *Kelim*, and their filling is the measurements of the *Aviut* found in the *Masach* in them. They are the measurement of the height of the *Koma*.

94. What are the fillings of *Yodin*, *Heyin*, and *Alephin*?

The measure of *Aviut de Behina Gimel* and *Behina Bet* are *Yodin*, the measurements of *Aviut de Behina Aleph* is *Alephin*, and the *Behinot Ohr Malchut* are the *Heyin*.

(*Ohr Pnimi* item 56, Sub Header “**In Yodin**”)

95. What is the meaning of *YH* without a filling?

When the *Otiot* are without filling, it indicates that there is no *Aviut* in the *Masach* in them and there is no *Zivug de Hakaa* that extends *Ohr*.

(Item 58)

96. When do *ZON de Keter* equalize with each other and when is the *Zachar* greater than the *Nekeva*?

The *Zachar* and the *Nekeva* are equal to each other when they are without *Ohr*, but only as *Reshimot*. Although the *Zachar* is a *Reshimo* of the *Keter* and the *Nekeva* is a *Reshimo* of *Hochma*, which is much lower than *Keter*, still, because it is devoid of *Behina Dalet de Hamshacha*, it is not destined to return to the *Partzuf*. For this reason his *Reshimo* is very small.

However, the *Reshimo* of the *Nekeva* is complete in *Behinat Hamshacha* too, and her *Ohr*, which is the *Ohr Hochma*, is destined to return to the *Partzuf* entirely. Thus, a great *Ohr* still remains in her *Reshimo* until she equalizes with the *Reshimo de Zachar*, though she is from *Behinat Keter*.

Nevertheless, after they ascended to the *Rosh* they were mingled there in two *Zivugim*. In the first *Zivug*, the *Reshimo de Zachar* received the *He'arat Keter Elyon*, at which time the *Zachar* is much greater than the *Nukva*.

Even though the *Nekeva* is incorporated in him, she can still receive only *VAK* from him, not the *He'arat GAR*. Thus, the *Nekeva* is considered *Behinat VAK* with respect to the *Zachar*.

(Item 59)

97. When are *ZON de Keter* in two *Kelim* and when are they in one *Kli*?

ZON are found in two *Kelim* in the first *Behina de Hitpashtut Bet*, called *AB de AK*. In the second *Behina de Hitpashtut Bet*, called *SAG de AK*, *ZON* are found in one *Kli*.

(Item 60)

98. Why are *ZON de SAG de AK* in one *Kli*?

Because of the *Hitkalelut* of the *Nekeva* in the *Zachar* in the two *Zivugim* of the *Rosh*, her measure of *Ohr* grew extensively and she needs a new *Kli* that will fit her measure of *Ohr*. She acquires that *Kli* in *Partzuf AB* by the *Hakaa* of the *Reshimo* and the *Ohr Hochma* on each other.

Because there was no *Hakaa* in *SAG*, *Nitzotzin* were not educed for the purpose of the *Kli de Nekeva*. For this reason she must clothe in the *Kli Zachar*.

(*Ohr Pnimi* item 60)

99. How does the *Nekeva de Keter* receive from *Keter Elyon*?

In *Histalkut Bet*, when *ZON* rose to *Malchut* of the *Rosh*, two *Zivugim* were incorporated there, similar to the ascents of *ZON* after *Histalkut Aleph*. Here too the *Nekeva* received *He'arat Keter Elyon* in the first *Zivug*, but the difference is that here the degrees descended and there was *Ohr Hochma* in *Kli de Keter Elyon*.

100. Why does the *Nekeva de Partzuf SAG de AK* receive only *VAK* of the *Zachar*?

The *Ohr Keter* that remained in the *Rosh* and did not return to *Guf de AB*, it turned to its *Anafim* and prevented *He'arat GAR* from them. Similarly, the *Ohr Hochma* that did not return to the *Guf de Partzuf SAG de AK* turned its *Achoraim* too to the *Anafim* and prevented *He'arat GAR* from them. Thus, the *Nekeva* could not receive from the *Ohr Zachar*, but only *He'arat VAK*.

(*Ohr Pnimi* item 61)

101. Why is *ZON de Hochma* of *SAG de AK* called *VH* and not *YH*?

Because here in *Partzuf SAG*, the degrees and *ZON de Keter* descended similarly to *ZON de Hochma de AB*. Also, *ZON de Hochma* here are similar to *ZON de Bina* in *Partzuf AB*.

Hence, *ZON de Hochma* here contain only *Behinat VAK de Hochma*, like the *Zachar de Bina de AB*, called *Dalet*. The *Zachar*, which is *VAK*, is called *Vav*, since every *VAK* is *Vav* and not *Yod*. Still, in themselves they are sometimes called *YH* too, like *ZON de Bina de AB*.

(*Ohr Pnimi* item 61, Sub Header “**Two sons**”)

102. When do the *Orot* ascend and incorporate in the *Zachar de Keter* and when do the *Orot* ascend and incorporate in the *Nekeva de Keter*?

It is a rule that there is only ascent of *MAN* to the *Nekeva*. Hence, when four *Orot* rise to *Keter*, which are *ZON de Hochma*, *ZON de Bina* and the *Ohr Hesed* remain in the *Partzuf*.

This is in *Partzuf AB de AK*, where the *Ohr Hesed* remained before it completed all of its ten inlets. At that time the *Orot* rise in the *Kli de Nekeva* of the *Keter*, since there are two kinds of *Kelim* to *ZON*.

However, when five *Orot* rise to *Keter*, which is only in *Partzuf SAG*, as

there is a perpetual *Matei ve Lo Matei* there, every time *de Matei* to *Malchut*, all the *Orot* ascend to *Keter* and it returns to being *Matei* in *Keter*. Thus, five *Orot* ascend here. These are *ZON de Hochma*, *ZON de Bina*, and the *Ohr Hesed*, containing the entire *ZAT*.

Here the *Orot* rise to the *Kli* of the *Zachar de Keter*, called *Yod*, because there is only one *Kli* to the *ZON* here. Thus, although they too rise to the *Nekeva*, here the *Nekeva* itself is here in a *Kli de Zachar*, hence the *Orot* rise after it to the *Kli Zachar* too.

All this refers only to the ascent of the *Orot* to *Keter*, but at the end of the departure, when they rise to the *Rosh*, all the *Orot* incorporate in the *ZON de Keter* and annul in them. This is because the *Orot Elyonim* are somewhat incorporated in the *Zachar* and some in the *Nekeva*, like the two *Zivugim* that *ZON* make there.

In the first *Zivug*, the *Nekeva de Keter* too is incorporated in the *Zachar*, and in the second *Zivug*, made in the attribute of the *Nekeva*, all the *Orot* are contained there in the *Nekeva*. For this reason some of the *Orot* are contained in the *Zachar* and some in the *Nekeva*.

(*Ohr Pnimi* item 62, par. "However, he has already")

103. When do the *Orot* ascend, some in the *Nekeva* and some in the *Zachar* of *Keter*?

See above answer 102.

104. Why was the ascent of *MAN* not caused in *Hitpashtut Aleph*, when *HB* rose to *Keter*, as in the ascent of *HB* to *Keter* in *Hitpashtut Bet*?

The *Histalkut* of *Hitpashtut Aleph* is considered as one *Histalkut*, instantaneous. This is so because only one *Kli* was made there and all five *Komot* that came out there are considered one *Ohr* because of the *Hizdakchut* of the *Masach*.

Here, however, in *Hitpashtut Bet*, the *Kelim* precede the *Orot*. This is because all the *Kelim* with the *Nitzotzin* and the *Reshimot* in *Hitpashtut Aleph* moved to *Behinot Kelim de Hitpashtut Bet* and were placed one under the other even before the *Ohr* of *Hitpashtut Bet* returned to the *Partzuf*.

Hence, each and every *Kli* here is considered a separate matter in itself. When the *Zivugim de ZON* are made in *Malchut* of the *Rosh* and the *Komat Hochma* descends to the *Partzuf*, she becomes completely clothed in *Kli de Keter* and the *Ohr Lo Matei* in any other *Kli*.

Hence, the *Kli Keter* is considered a special *Partzuf*, having its own *Hitpashtut* and its own *Histalkut*, and similarly in the rest of the *Kelim*. Hence, the *Kli de Keter* became qualified to return to its *Aviut* and to its *Zivug* through the ascent of the *Orot de HB* in a way that will be explained below (answer 105).

However, the *Kli de Keter de Hitpashtut Aleph* is connected with the nine lower *Sefirot* into one degree and one *Behina*. There is no difference

between the *Kelim de HB* and the *Kli de Keter* since all of them together are only one *Ohr* clothed in one *Kli*.

105. What is raising MAN?

Each *Anaf* that is emanated and leaves its *Shoresh* is in its greatest wholeness during the process of its emanation, before it is separated and comes to its own authority and degree. This is so because then it is in the place of its *Shoresh* and is considered a part of it, in the form of eating what its mother eats.

However, afterwards, when it comes down to its place, it diminishes and lessens according to its property. This creates a permanent nexus between each *Anaf* and its *Shoresh*, where the *Shoresh* tends to enhance its *Anaf* to the same measure it was in, before it descended to its place.

This first beginning was rooted in the *Shoresh* and it wishes to keep it always. Yet, because of the *Katnut* of the *Kelim* of the *Anaf*, they cannot receive the administration of the *Shoresh*; they receive only according to their ability.

Hence, when the *Anaf* rises to its *Shoresh* once more, it awakens the *Shoresh* to extend the same *Orot* it had when it emanated it, and adapts itself to the *Anaf* until it can give it the entire *Gadlut* it gave it since the beginning of its creation. This is the meaning of ascents of *MAN*. It means that it awakens new *Orot* in its *Shoresh* because of its ascent to it.

You already know that there are two kinds of inversions of *Panim* downward during the emanation of a lower degree: the first is the inversion of the *Panim* of the *Kli* that the *Keter* cancelled its *Behinat Panim*. This was only to dispense *GAR*, and it made it into *Panim* in order to emanate the *Zachar de Kli de Hochma*.

The second is the inversion of the *Panim de Behinat Masach*, meaning *Hizdakchut* from the great *Aviut* to the lesser *Aviut*, meaning the *Hizdakchut* of *Behina Gimel* of the *Nekeva de Keter* to *Behina Bet*, which is *Komat Bina*, who did that for the *Nekeva de Hochma*.

Thus, when *ZON de Hochma* too were purified from *Behina Bet* to *Behina Aleph* and the *Zivug* stopped from them for their *Koma*, the same two kinds of inversion of *Panim* occurred in them to emanate *ZON* of *Bina*. You find that *Kli de Hochma* too acquired a *Behinat Panim* of *VAK*, like the *Kli de Keter*.

This *Hishtavut Tzura* returned the *Orot de HB* to the *Kli de Keter*, and then *Kli de Keter* too returned its *Panim* of *He'arat VAK* to their place as in the beginning. In order to illuminate its *Anafim* to *ZON de Hochma*, with whom they now united as in the beginning of their *Atzilut* before they came down to their place, *ZON de Keter* returned and corrected their *Masach* in *Aviut* of *Behina Gimel* and *Behina Dalet* as in the beginning.

They extended the same two *Zivugim* of theirs and dispensed their *Orot* to the designated *Anafim* that they are connected with. This is called "ascents of *MAN*".

106. Why did all the *Orot* ascend to *MAN* to *Keter* in all the exits and the *Lo Matei* of *Hitpashtut Bet*, and not to *Rosh*, as in *Hitpashtut Aleph*?

The matter of the ascent to *Malchut* of *Rosh* means *Hishtavut* with *Malchut de Rosh*. This is only after the *Masach* had been entirely purified from all its *Aviut*. Hence, in all these exits and entrances that were in *Hitpashtut Bet*, before the *Ohr de Matei* to *Malchut*, the *Masach* still did not purify entirely.

This is because until *de Matei* to *Hod*, it still had *Aviut de Behina Aleph*, and when *de Matei* to *Yesod* it still had *Aviut de Shoresh*, which extends *Komat Malchut*. Therefore, it is still in *Shinui Tzura* from *Malchut* of the *Rosh*.

However, after *de Matei* to the *Kli Malchut*, it purified completely like the *Behinat Malchut* of the *Rosh*. At that time it rose to the *Malchut* of the *Rosh* and the *Zivugim* for its lower *Partzuf*, called *SAG*, were made there. This is because the ascents of all the *Orot* to *Rosh* always elicit another *Partzuf*, a son of the previous *Partzuf*.

107. What are the first *Kelim de Akudim*?

These are the *Kelim* of *Hitpashtut Aleph de AK*. Before him there was no *Hitlabshut* in the *Olamot*.

(*Ohr Pnimi* item 5)

108. What causes annulment of the *Kelim*?

The *Hizdakchut* of the *Masach* from the *Behinat Aviut* in the *Kli* causes the annulment of the *Kli*, as it is unfit to receive any *Ohr* when it lacks a *Masach*. Also, the return of the *Ohr Keter* as it was in *Hitpashtut* causes the annulment of the *Kelim*, because the *Kelim* mix with the *Orot*.

(*Ohr Pnimi* item 5, Sub Header “**If the *Ohr*”**)

109. Where did the *Kelim* for the *Partzuf* of *Hitpashtut Bet* come from?

They were gathered from many *Behinot*:

1. From the *Kelim* that were emptied in *Histalkut Aleph* and were arranged here one below the other, *Keter* first, *Hochma* next, and so on, and *Malchut* last. These are primarily *Kelim de Zecharim*, though the *Nekevot* too were mingled there with the *Zecharim*.
2. The *Nitzotzin* from the *Hakaa* of the *Reshimot* with the descending *Ohr Hozer* that fell into these *Kelim*, as written in Part 4.
3. The *Kelim de Ohr Hochma* itself. After *Malchut* of the *Rosh* extended *Komat Hochma* of *Rosh*, she expanded once more from above downward into *Eser Sefirot* from her and within her to her *Malchut*, called *Chazeh*.
4. These are the *Kelim* that were made by the *Hakaa* of *Ohr Reshimo* and *Ohr Hochma* on each other. The *Kelim* for *GAR* were made from their *Nitzotzin*.

5. These are the *Kelim* that were made anew in *Hitpashtut Bet* itself by *Histalkut Bet* here in ten exits *de Lo Matei*, though they belong to *Partzuf SAG*.

110. Where did the *Kelim* for *Partzuf SAG de AK* come from?

All the *Kelim* that were emptied from the *Orot* of *Partzuf AB*, moved to *Partzuf SAG* by the very same ways explained above in answer 109 regarding the transference of the *Kelim de Hitpashtut Aleph* to *Hitpashtut Bet*.

111. Why do *ZON de AB* have two *Kelim* and *ZON de SAG* only one *Kli*?

Since there were no *Haka'ot* here to generate *Nitzotzin* for the *Nekeva*.

112. Why did all the *Orot* come to *Kli de Keter* together in *Hitpashtut Bet*?

Because that *Zivug* which is made on the *Behinot Reshimot* called *ZON de Kli de Keter* was at nearly *Komat Keter*. Hence, they could only come down and clothe in their designated *Kli*, being *Kli de Keter*. However, after they were purified and their *Koma* lessened to the *Koma* of the other *Sefirot*, they descended and clothed in them to that extent.

(*Ohr Pnimi* item 35, par. "Now you can")

113. What are *Panim* and *Achor de Kelim*?

A place of bestowal is called *Panim*, and the place through which it does not bestow is called *Achor*. It makes no difference if that place is administration of *GAR* or administration of *VAK*.

(*Ohr Pnimi* item 40, par. "The meaning of *Panim* and *Achor*")

114. Why are the *Kelim de Hitpashtut Bet* arranged one below the other?

Because thus was their beginning when they were made in *Histalkut Aleph*, where *Keter* is above all and *Malchut* is at the end.

115. What are the *Panim* and *Achor de KHB*?

- The *Panim de Kli Keter* is *He'arat VAK* that prevents *GAR*, and the *Achor* is *He'arat GAR*.
- The *Panim de Kli de Hochma* is *He'arat GAR* and the *Achor* is *He'arat VAK*.
- The *Panim de Kli de Bina* is *He'arat VAK*, which is *Hassadim*, but it depends on a reason in the form of "because He delighteth in mercy." If there is *He'arat Hassadim* in the *Partzuf*, the reason is cancelled, and then it cancels her *Achoraim*.
- The *Panim de Kli de Hesed* is *He'arat GAR* and its *Achor* is *He'arat VAK* since it extends from the *He'arat Hochma* and resembles her.

- The *Panim de Gevura* is *He'arat VAK* and her *Achor GAR*. This is because she extends from the *He'arat Kli de Bina* and resembles her.
- The *Panim de Tifferet* is a mixture of *He'arat HG* together, meaning from the *Behinat Gevura* when she is incorporated in the *Panim de Hesed*, and his *Achor* is *He'arat VAK*.
- The *Panim de Netzah* is *He'arat VAK* and his *Achor* is *He'arat GAR*.
- The *Panim de Hod* is *He'arat GAR* and his *Achor* is *He'arat VAK*.
- The *Panim de Yesod* is *He'arat VAK*, and his *Achor* is *He'arat GAR*.
- The *Panim de Malchut* is *He'arat GAR*.

(*Ohr Pnimi* item 40, par. "The meaning of *Panim* and *Achor*")

116. Why are there no *Kelim* in the *Partzuf* due to the *Hitpashtut Bet* of itself?

This is because a *Kli* is not completed before the *Ohr* drifts three distances from it. Because of that only the *Kelim de ZON* were completed, and they move to the next *Partzuf*, where the *Ohr* returns in the same empty *Kelim*. Thus, the *Kelim* that were made in *Histaklut Bet* of the *Partzuf* are only for the needs of the second *Partzuf*.

117. What is the difference between *Hitpashtut Aleph* and *Hitpashtut Bet*?

In *Hitpashtut Aleph* there was only one *Hitpashtut* and one *Histaklut*, though it departed gradually. However, in *Hitpashtut Bet* it expanded by and order of *Matei ve Lo Matei*, creating ten exits and ten entrances until *de Matei* to *Malchut*.

(Item 20)

118. How are the *Kelim de GAR* made?

The *Kelim de GAR*, being *KHB*, were made by *Hitpashtut Bet* itself, since the *Ohr Hochma* dressed there in *Kli de Keter* and the *Zachar de Keter* clothes inside the *Ohr Hochma*. By that the bad *Ohr* falls from within the *Reshimo* and becomes a *Behinat Kli* below the *Ohr Hochma*, as the *Ohr Hochma* clothes in it.

It follows, that *Hochma* separates between the *Ohr Reshimo*, which is the *Zachar de Keter*, and the bad *Ohr* that was separated from him, the *Kli de Keter* becomes very dark, and in that state its *Behinat Kli* is finished. The *Kelim de Hochma* and *Bina* are made similarly.

(Item 50)

119. What are the causes of the completion of the *Kelim de GAR*?

There are three causes here:

1. Because of the division and the departure of the good *Ohr* of the *Reshimo* from the bad *Ohr* in it.

2. Because of the coming of the *Ohr Hochma* in the middle, separating between the good *Ohr* of the *Reshimo* and the bad *Ohr* that was separated from it.
3. Because of the *Achoraim* of the root *Ohr Keter* that did not return for *Hitpashtut Bet*. It remained standing under *Malchut* of the *Rosh* with its *Achoraim* to the *Anafim*, meaning to the *Sefirot de Guf*. These *Achoraim* of the *Ohr Keter* diminish the *Ohr* extensively and darken the *Sefirot KHB* even more than they had during *Histalkut Aleph* itself. For this reason they darken the *Kelim* as if the *Ohr* is far three degrees.

(*Ohr Pnimi* item 50. par. “The Rav gives”)

120. What are the parts in the *Kli* that are worthy of looking into the *Ohr* even during the *Histalkut*?

These are the *Behinot* that exist in the *Hitzoniut* of the *Kli*. They are not as *Av* as the inner half of the wall. For example: if the *Pnimiut* of the *Kli* is *Behina Dalet* and *Komat Keter* leaves it, the *Hitzoniut* of the *Kli*, which is *Behina Gimel*, is fit to receive more *Ohr* from the *He'arat Zivug* of its Upper *Behina*, being *Komat Behina Gimel*. Also, her *Behina Bet* is fit to receive more of the *He'arat Zivug* in the degree above the Upper.

(Item 15)

121. What causes the *Kli* to turn its *Panim* downward and its *Achoraim* upward?

When the *Ohr* departs from the degree and the *Zivug* is made in the degree above it, such as in *Behina Bet*, the *Ohr Hozer* descends from the *He'arat Zivug de Behina Bet* to the lower *Behina Gimel*. At that time there is a *Bitush* between the *Reshimo de Behina Gimel* and the descending *Ohr Hozer*.

This is so because the *He'arah de Behina Bet* is in oppositeness to the *Reshimo de Behina Gimel*. At that time the *Reshimo* leaves its place and rises above the *Kli*, giving room for the *Ohr Hozer* to clothe in the *Kli de Behina Gimel*.

Thus, this *Ohr Hozer* clothes the outer half of the wall of that *Kli*, which fits its measure of *Koma*, being in *Behina Bet* and *Behina Gimel*, which is *Achor de Behina Gimel*. You find that the *Panim de Behina Gimel* remains empty of *Ohr*, and the *Achor de Behina Gimel*, which is the *Behina Bet*, is filled with *Ohr*.

This is called turning its *Achoraim* upwards and its *Panim* downwards. It follows, that the *Ohr Hozer* that descends from the *He'arat Zivug* of the Upper degree causes the *Kli* of the lower degree to turn its *Panim* downward.

(*Ohr Pnimi* item 15, par. “All this refers”)

122. What causes the *Kli* to turn its *Panim* to its place as in the beginning?

After the *Zivug* stops from the adjacent Upper degree as well and the *Ohr Hozer* that descends into her *Kli* stops, the *Reshimo* returns into her *Kli*. Thus, you find that the *Kli* returns its *Panim* upwards and its *Achoraim* downward as in the beginning.

This is because now the *Achor* of the *Kli* cannot receive the *He'arat Reshimo*, which is *Behina Gimel*, it returns to being *Hitzoniut* of the *Kli* as in the beginning, and the entire *He'arat Reshimo* comes to the *Kli*, which is *Behina Gimel*.

(*Ohr Pnimi* item 16, Sub Header “**Will be able**”)

123. What is *Histaklut* in the *Ohr Elyon* through the *Achor*?

The *Ohr* departs from the *Kli* and the *Zivug* is made in the degree above it, such as when it departs from *Behina Gimel* and the *Zivug* is made in *Behina Bet*. At that time the *Achor* of this *Kli*, which is *Behina Bet*, looks at the *Ohr Elyon*, meaning it receives from the *He'arat Zivug* there.

(*Ohr Pnimi* item 15, Sub Header “**It looks**”)

124. How will the *Orot* be extended from *Keter* to *Hochma* when they are so far from each other?

Their *Komot* equalize with one another and they are *Panim be Panim* by the *Hizdakchut* of the *Aviut* and the turning of the *Panim* downward.

(*Ohr Pnimi* item 35, par. “However, we must remember”)

125. What two kinds of inversions of the *Panim* are implemented in the degrees?

An Upper degree cannot dispense to the lower one except through *Hishtavut* with it, at which time they are close to one another. Hence, there is a measure of inversion of the *Panim de Elyon* to the measure of the *Panim* of the *Tachton*, and this is called *Panim be Panim*.

There are two *Behinot* of inversion of the *Panim*:

1. Every *Kli* is defined by its *Behinat* bestowal, by its nature, whether *He'arat VAK* or *He'arat GAR*. This is because *Kli de Keter* naturally administers *VAK*, not *GAR*.

Thus, when it dispenses to *Hochma*, whose *Panim* is *GAR*, the *Keter* must invert its *Panim* downward and its *Achoraim* upward to *Behinat Panim*, in order to equalize its *Panim* with the *Panim de Hochma*. It is similar in all the other *Sefirot*.

2. The second is the *Hishtavut Koma*, also named “inversion of the *Panim* downward”. For example, *Komat Keter* cannot administer to the degree of *Hochma* except through the *Hizdakchut* of the *Aviut de Behina Dalet* to *Behina Gimel* that extends *Komat Hochma*. In that state, *Komat Keter* is equal to the degree of *Hochma*, and the *Keter* dispenses its *He'arah* to the *Hochma*.

(*Ohr Pnimi* item 40, par. “The *Masach*”)

126. What causes the division of the *Sefirot Hochma* and *Bina*?

The inversion of the *Panim de Kli de Hochma* downward and the making of the *Achor*, which is *He'arat VAK*, into her *Panim*, like the *Panim de Kli* of *Bina*. By so doing, *Hochma* is divided into two *Behinot*, meaning administration of *GAR* and administration of *VAK*.

The *Kli Hochma* itself is considered administration of *GAR*, and the *Kli de Bina*, which received *VAK de Hochma*, is considered administration of *VAK*.

(*Ohr Pnimi* item 40, par. "Keep in mind")

127. Why do all the *Sefirot* remain in *Panim* and *Achor* after *Histalkut Aleph*?

This is because once the *Zivug* stops from the highest *Behina*, from the *Kli* whose *Ohr* has emptied, the *Reshimo* returns to her place and the *Kli* returns its *Panim* to its place as in the beginning (see answer 122). Hence, all the *Kelim* remain in *Behinat Panim* and *Achor* after the completion of the *Histalkut*, meaning the *Panim* of the *Tachton* in the *Achor* of the *Elyon*.

(Item 18)

128. Why did *Keter* and *Hochma* remain *Panim be Panim* after *Histalkut Aleph*?

Because *Behina Dalet* did not leave a *Reshimo*. It is known that *Behina Dalet* serves as *Panim* to the *Kli de Keter*, which is the most *Av* in the *Masach*, called *Panim*. That which is not so *Av* is considered the *Achor de Keter*.

It is considered that its *Panim* is downward and equalizes with the *Panim de Hochma* since it has grown close to *Behina Gimel* of the *Hochma*. Even though *Reshimo de Behina Dalet de Hitlabshut* remains there, it is not enough to return the *Panim de Kli de Keter* as in the beginning. Also, this causes the *Ohr Keter* to remain in the *Peh* and not return in *Hitpashtut Bet*.

(*Ohr Pnimi* item 18)

129. Why is *Keter Achor be Achor* with the *Ohr Elyon*?

Because the *Kli* lacks its primary *Reshimo*, which is a *Reshimo de Hamshacha*, and the *Reshimo de Hitlabshut* that remains in it is considered the *Achor de Kli de Keter*. Also, her *Ohr* up in the *Rosh* stands with its *Achoraim* to the *Anafim* in the *Guf*.

(There)

130. What is the meaning of a Moment in spirituality?

See at the end of *Histaklut Pnimit Part 1*. It explains there that Spiritual Time is considered motion, and Spiritual Motion is considered a *Hidush*

Tzura that is attained there. From that we understand that the slightest *Shinui Tzura*, the slightest there is, is called “A Moment”.

131. When is the *Kli Malchut* completed in *Histalkut Aleph*?

When the *Ohr Malchut* rose to *Kli de Hochma*, a distance of three degrees has been made between the *Ohr* and the *Kli*, and then the *Kli* darkened and was completed.

(Item 17 and *Ohr Pnimi* there)

132. When is *Kli ZA* completed in *Histalkut Aleph*?

When *Ohr ZA* rose to its *Shoresh* to the *Rosh*. This is because then a distance of three degrees without *Ohr* has been made between the *Ohr* and the *Kli*, hence the *Kli* was darkened and completed (see below answer 134).

(There)

133. Why is any less than three is considered filled?

This is so because up to three degrees, the *Kli* still receives from *Orot Makifim*. This is so because when *Ohr Malchut* ascends to *ZA*, *Malchut* receives one *Makif*. When it rises to *Bina*, she receives a second *Makif*, but when *Ohr Malchut* rises to *Kli de Hochma*, it no longer receives any *He'arah*, hence the *Kli* darkens and is completed.

(There)

134. Why is the ascent of *ZA* to *Bina* not considered remoteness of degree?

As long as there is some *Ohr* in a *Kli*, even though it is not its own *Behina*, it is not considered remoteness of degree. Hence, when *Ohr ZA* rises to *Kli de Bina*, at which time *Ohr Malchut* rises to *Kli de ZA*, it is still considered having *Ohr Pnimi* in its *Kli*.

However, afterwards, when *Ohr ZA* rose to *Kli de Hochma*, it is considered remoteness of one degree. When it rises to *Kli de Keter*, it is considered remoteness of two degrees, when the *Kli* still receives from *Orot Makifim*; it is still not completely darkened. Only when it rises to the *Maatzil* is it completely darkened and its *Kli* is completed.

(Items 50 and 27)

135. When was there *Lo Matei* in *Keter* for the first time?

In the *Histalkut Orot de Hitpashtut Aleph*, called *Partzuf Keter*. For this reason it is called *Histalkut* of the *Ohr Keter*.

(*Ohr Pnimi* item 6)

136. Why is *Histalkut Aleph* called *Lo Matei* in *Keter*?

See above answer 135.

137. Who causes the *Lo Matei* in *Hitpashtut Bet* every time?

The *Bitush* and *Hakaa* of *Ohr Makif* in *Ohr Pnimi*.

(*Ohr Pnimi* item 6)

138. Why were the *Matei ve Lo Matei* made into ten *Orot* and were not made into ten *Kelim*?

Because with respect to the *Kli* itself, there is only one *Hizdakchut* and one *Histalkut* here. This is so because in the end, there is only one *Kli Malchut* here, and no *Kelim* were added to the *Kli Malchut* by all these *Histalkuiot* (pl. for *Histalkut*). The *Eser Sefirot* that we discern are like one long *Kli* containing ten parts, not equal to each other.

(Item 22, and *Ohr Pnimi* there)

139. Why is the permanent *Matei ve Lo Matei* compared to a flame swaying here and there?

Because at the moment *de Matei* to *Malchut* and the *Ohr* departed from the *Partzuf* entirely, it immediately returned to being *Matei* in *Keter*, until the disappearance of the *Ohr* was like a flame swaying here and there.

(*Ohr Pnimi* item 49)

140. What is the ratio between *ZON de Hochma* and *ZON de Bina*?

Although they are discerned as one *Koma*, namely *Koma de Behina Bet*, they are still related as *VAK* relates to *GAR*. This is because *ZON de Hochma* are considered *GAR* and *ZON de Bina* are considered *VAK de GAR*.

It is like *YESHSUT de Atzilut* compared to *AVI de Atzilut*. The *Zachar de Kli de Bina* was born from *Zivug ZON de Hochma* when they turned their *Panim* downwards, meaning when they cancelled the *He'arat GAR* in them and received the *Panim de VAK*.

Hence, the *Zachar* was born in *Behinat Achoraim de Hochma* and in *Behinat VAK*. The *Nekeva de Bina* is *Behinat GAR*, which is a *Reshimo* without *Ohr*, and she receives all the *Ohr* in her through the *Zachar*, which is *VAK*, and for this reason the force of the *Zachar* is on her.

Also, the *Kli Bina* is also *Behinat VAK de GAR* in its *Atzmut*, in the form of "because He delighteth in mercy." Thus, *ZON de Bina* are considered *Behinat VAK de GAR*.

(*Ohr Pnimi* item 40, par. "Keep in mind")

141. How is *Hesed* emanated?

First it was *Lo Matei* in *Keter*. Due to the *Bitush de Ohr Makif* and *Ohr Pnimi* on each other, the *ZON de Keter* were purified, which are *Behina Dalet* and *Behina Gimel* to *Behina Gimel* and *Behina Bet*.

They gave them to the *Hochma* in *Behinot ZON de Hochma*, and then the *Panim de Hochma* returned to their place as in the beginning. Hence, *ZON*

de Bina returned and rose to *Hochma* since *VAK* always join their *GAR* when they are disclosed.

Thus, now *Hochma* joined *Bina* into one degree. Consequently, the *Ohr Hesed* which is in *Kli de Bina* now receives *He'arat Hochma*, because of the unification of *Hochma* and *Bina*.

Hesed became great because it acquired *He'arat Hochma*. This means that it no longer needs to suck from the *Kli de Bina* to *Behina Aleph* in order to equalize with the *Kli de Hesed*, and the *Ohr Hesed* was lowered to the *Kli de Hesed*.

(*Ohr Pnimi* item 40, par. "Interpretation")

142. What is *Behinat Kli de Hesed*?

It is *Behinat Keter* of the *Hey Behinot de Ohr Hassadim*, since *KHB* of the *Ohr Hassadim* is called *HGT*.

(*Ohr Pnimi* item 40, par. "Now you can thoroughly see")

143. What is *Behinat Ohr de Hesed*?

It is evaluated as *Behinat Ohr Hochma* in *Kli de Keter*. This is because *Hesed* has only that *He'arat Hochma* that the general *Ohr Hesed* received while being in *Kli de Bina*.

Also, everything that is found in the general *Ohr Hesed* below the *Ohr Hochma* that it received, no longer belongs to the *Sefirat Hesed*, but to the six lower *Sefirot* below *Hesed*. Hence, the *Hesed* is considered *Behinat Hochma* in *Kli de Keter*, since its *Kli* is *Behinat Keter*, as written in answer 142.

(There)

144. What is the order of the emanation of the *Ohr* of *Gevura*?

This is the rule: the coming of the *Ohr Hesed* to its *Kli* causes being *Matei* in *Keter*. This is because then the *ZON de Bina* purified to *Behina Aleph* in order to be *Panim be Panim* with the *Kli* of the *Hesed*.

For this reason the entire *Komat Ohr Bina* disappeared and four *Orot de HB* rose to the *Keter*. At that time they induced a new *Zivug* and *Matei* in *Keter*. You find that the *Achoraim de Keter* returned to its place as in the beginning, and *He'arat GAR* was prevented from the entire *Partzuf*.

Since the *He'arat GAR* stopped from the *Ohr Hesed*, it immediately becomes needy of its mother *Bina* in order to suck *He'arat GAR* from *Kli de Bina*. Hence, it rises to *Bina* and the *Kli de Hesed* turns its *Panim* downward, giving its remains, meaning everything below its own *Behina*, to *Kli de Gevura*.

(There)

145. What is the property of *Sefirat Gevura*?

Her *Kli* has the ratio of *Hochma* to *Ohr de Hassadim*. This is so because *KHB de Hassadim* are called *HGT* and her *Ohr* is *Behinat VAK de He'arat Hochma* in *Hesed*, which is as *VAK de GAR* compared to the *Ohr Hesed*.

It is like the *Zachar de Kli de Bina*, which is the *Behinat VAK de GAR* compared to *Hochma* (see answer 140). Thus, the property of *Ohr Gevura* compared to the *Ohr Hesed* is as the value of *ZON de Bina* compared to *ZON de Hochma*.

This is the meaning of "I am Understanding (*Bina*), Power (*Gevura*) is mine," since their value is the same and there is no difference between them, but only in the measure of the *Koma*; one is *Komat Behina Bet*, and the other is *Komat Behina Aleph*.

(*Ohr Pnimi* item 40, par. "Now we shall explain")

146. What is the difference between *ZON de Bina* and *Sefirat Gevura*?

See above answer 145.

147. What is the order of the emanation of the *Ohr Tifferet*?

After it returned to being *Lo Matei* in *Keter*, its *Achoraim* were cancelled on the *GAR* and *ZON de Hochma* returned to their place. *Kli de Hochma* turned its *Panim* without *Hizdakchut* and placed *ZON de Bina* to their place. After that *ZON de Bina* returned to *Behina Aleph*, and lowered the *Ohr Hesed* to its place.

This is because after the *He'arat GAR* returned to the *Partzuf* and *Hesed* acquired *He'arat Hochma*, it no longer needs its *Ima Bina*. At that time the *Ohr Gevura* rises to *Hesed* since when *GAR* reappears, its *VAK* immediately joins with it. In that state *Kli de Gevura* turns its *Panim* downward and places its residue, meaning every thing that is below *Behinat Ohr Gevura*, to the *Kli Tifferet*.

(*Ohr Pnimi* item 40, par. "Now we shall explain the order")

148. What is the property of the *Kli de Tifferet*?

Its *Kli* is *Behinat Bina* of *Ohr de Hassadim*. Its *Ohr* is the *Atzmut Ohr Hesed* that was in *Kli de Bina*. This is because the *Orot de Hesed* and *Gevura* are only *He'arat GAR* and *VAK de Hochma* that the *Ohr Hesed* received, but the *Tifferet* is the *Etzem* of this *Ohr* of *Hassadim*. The value of the *Sefira* is as the value of the *Daat* that mates between *Hochma* and *Bina*, since it is *Behinat Ohr Hesed* in *Kli de Bina*, which is the *Ohr Daat*.

(There)

149. How is the *Ohr Hesed* different when it is in *Bina* from when it is in *Tifferet*?

The difference is in the value. It is like the difference between the Lower *Daat* and the Upper *Daat*. When *Ohr Hesed* is in *Bina*, it unites the *HB*

into a single *Partzuf*, in the sense that it receives the *He'arat Hochma* from the same time *Hochma* and *Bina* returned to the first *Partzuf*.

When it is in *Tifferet* it is in the form of the Lower *Daat*, uniting all the *Orot Hesed* and *Gevura* into one in the sense that it receives *He'arat Hesed* from the same time *Gevura* rose to *Hesed* and united with it into a single *Ohr*. Because of that beginning, the uniting of *Hochma* and *Gevura* into one has been imprinted in it forever, since it cannot receive its *Shefa* from them in another way. It is like Upper *Daat*, which cannot receive *He'arat Hochma* except through *Hochma* and *Bina* to one *Partzuf*.

(*Ohr Pnimi* item 41, par. "Now we understand *Sefirat Tifferet*")

150. What is *Ohr Daat* at its *Shoresh*?

It is a new upshot that emerged during the concealment of the *Ohr Keter* from the *Partzuf de AB* and the replacement of the *Orot*. Because the *Ohr Hochma* clothed in the *Kli Keter*, *Ohr ZA* ascended to clothe in *Kli Bina* to be emanated by the *Hochma*.

In so doing, two *Behinot Ohr ZA* emanated: The first relates to *Partzuf Keter*, when the *Orot* are in their actual place, at which time *ZA* was emanated by *Bina*, clothing in *Kelim de VAK*. The second relates to *Partzuf Hochma*, when the *Orot* changed their places. At that time the *Ohr ZA* was emanated by *Hochma*, clothing *Kelim de GAR*, meaning in *Kli de Bina*.

Hence, from here on all the *Partzufim* contain two *Behinot ZA* in every *Partzuf*. The Upper *ZA*, which acquired a place of *GAR*, is called *Sefirat Daat*, and the Lower *ZA*, standing in its actual place in *VAK* is called *ZA*.

(*Ohr Pnimi* item 41, par. "Now we have explained the *Ohr Daat*")

151. What is the essence of *Behinat ZA* in the *Hey Ktzavot*?

From the perspective of the *Ohr*, which is the primary, *Sefirat Tifferet* is the essence of *ZA*. This is because the *Ohr Tifferet* is the *Atzmut* of the *Ohr Hesed* in *Kli de Bina*. For this reason it is called *Vav 1* with a *Rosh*, as *Behinot GAR* of *Bina* rest on it since it was in *Kli de Bina*.

However, from the perspective of the *Kli*, it is *Sefirat Netzah*, being the fourth tip in the five *Ktzavot*, opposite the fourth *Behina* in the *Hey Behinot KHB ZA* and *Malchut*. Thus you find that the *ZA* in the five *Behinot* is opposite the *Netzah* in the *Hey Hassadim*.

(There par. "From all")

152. What are the *Behinot RTS* in *ZAT*?

Hesed and *Gevura*, which are opposite *HB*, are *Behinat Rosh* of the *ZAT*. *Tifferet* and *Netzah* are *Behinat Toch* of the *ZAT*. One is from the perspective of the *Ohr*, and the other is from the perspective of the *Kli* (see answer 151).

Hod, Yesod, Malchut, are the *Behinat Sof* of the ZAT since *Hod* is the fifth tip of the *Hey Ktzavot*, corresponding to *Malchut* in the *Hey Behinot*, and *Yesod* and *Malchut* extended from it.

(There)

153. What is the difference between *Hesed* and *Gevura*, and *Tifferet*?

Hesed and *Gevura* are not the *Etzem Ohr Hesed*, but *He'arot Hochma* and *Bina* that reached *Hesed* when it clothed in the *Kli* of *Bina*, but *Tifferet* is indeed the essence and the *Atzmut* of the *Ohr Hesed*.

(*Ohr Pnimi* item 41, par. "Therefore, *Orot de HGT*")

154. Why is the essence of *Ohr Hesed* not clothed in the *Sefirot* of *Hochma* and *Gevura*?

It is because of the property of their *Kelim*. *Kelim de Hesed* and *Gevura* are *Behinat Keter* and *Hochma*, in which the *Ohr Hesed* has no *Shoresh*. This is so because it only clothed the *Kli de Bina de GAR*.

For this reason, the *Atzmut Ohr Hesed* cannot clothe in *Behinat Hey Hassadim* too, but in *Kli de Tifferet*, which is the *Bina de Hey Hassadim*, not in *Hesed* and *Gevura*, which are *Keter* and *Hochma de Hey Hassadim*.

Ohr Hesed never clothed *Keter* and *Hochma*, and therefore the *Kelim de Hesed* and *Gevura* only have *He'arot Hochma* and *Bina* that reached the reception of the *Ohr Hesed* when it was in *Kli de Bina*. Also, the *Atzmut Ohr Hesed* clothed in *Kli de Tifferet*.

(There)

155. How is *Sefirat Netzah* emanated?

When it returns to being *Matei* in *Keter*, when the dominion of the *Achoraim de Keter* returns as in the beginning and *He'arat GAR* is prevented from the entire *Partzuf*, *Ohr Hesed* departs to *Bina* once more. Its *VAK* is *Matei* in *Gevura* and the *Ohr Tifferet* too departs and returns to its *Shoresh* in the *Kli Gevura*, its *VAK* is given to the *Kli de Netzah* and *Matei* in *Netzah*.

(*Ohr Pnimi* item 42)

156. What is the attribute of *Sefirat Netzah*?

The *Kli* is the *Atzmut* of *ZA* since it is the fourth tip, opposite *ZA* of the *Hey Behinot*. Its *Ohr* is *Behinat VAK* from the *Atzmut* of the *Ohr ZA*, which is the *Ohr Tifferet* since after *Ohr Tifferet* concealed in its *Shoresh* in *Gevura*, *Tifferet* gave its *VAK* to *Netzah* (see answer 155).

(*Ohr Pnimi* item 42, par. "Now we shall understand *Sefirat Netzah*")

157. What is the difference between *HGT* and *NHY*?

Even though every *Behinat* seven lower *Sefirot* is *Behinat VAK*, they still have *He'arat GAR* in them. Hence, as we discern two *Behinot* in *GAR*,

GAR de VAK and *VAK de VAK*, so we have two *Behinot* in *VAK*, *GAR de VAK* and *VAK de VAK*.

This is so because *HGT* are considered *GAR de VAK*, and *NHY* are *VAK de VAK*. For this reason *NHY* are considered outside the *Guf*, as they are *Behinat Ohr de Hassadim*, lacking *He'arat Hochma*.

The entire sustenance of the *Guf* is only *Ohr Hochma* since it is the *Atzmut* of the *Ohr Elyon*. However, it is impossible that *NHY* will be completely emptied of *He'arat Hochma* since they would be completely cancelled.

Instead, there is a *Behinat Reshimo de HGT* in them, which means a minute *He'arah*, and for this reason the *NHY* are called *Gimel Go Gimel*. It means that the *Reshimot* of the *Sefirot HGT* are concealed in the three *Sefirot NHY* in a way that suffices for their sustenance.

158. What is the attribute of the *Kli de Hod*?

The *Kli* is *Behinat Hesed*, the fifth of the *Hey Hassadim* in the *Hey Behinot*, meaning *Behina Dalet*, which is *Midat ha Din*. However, this is from the aspect of her being incorporated in *ZA*, and her *Ohr* is the remains of *Netzah*.

However, from the aspect of the *Hitkalelut Netzah* in *Tifferet*, the *Ohr Netzah* is then incorporated in *He'arat GAR* too from the *Behinat Ohr Daat* that shines in *Tifferet*. Hence, the *Ohr Hod* is considered merely *Behinat He'arat GAR de Ohr Daat*, and nothing of *He'arat GAR de Hochma* and *Bina*.

This is so because its entire *He'arah* extends from the connection of *GAR* and *VAK de Ohr Tifferet*, meaning the connection of *Netzah* with *Tifferet* after the *He'arat GAR* is extended to the *Partzuf*. You already know that the *Ohr Tifferet* is merely the *Behinat Ohr Daat*, and not from *Hochma* and *Bina*, whose place is in the *Kelim de Hesed* and *Gevura*.

(There)

159. What is *Sefirat Yesod*?

Its *Kli* is from *Behinat Malchut* since it extends from *Hod*, which is the *Shoresh* of *Malchut* of the *Hey Hassadim*, and the *Ohr* in it is mingled of *Din* and *Rachamim*. This is so because it has two *Orot*: The first is the remains of the *Ohr* that *Hod* gave it, which is *Komat Malchut*, which is *Behinat Din*. The second *Ohr* is the *Hey* that reached from the *Zivug de ZON de Bina* that the *Hod* illuminated for before it purified to *Komat Malchut*.

(*Ohr Pnimi* item 45, par. "Thus, the *Kli de Yesod*")

160. In which *Sefira* did *Ohr Malchut* clothe?

Ohr Malchut clothed in the *Kli Yesod*. This is because after the *Hod* purified from *Behina Aleph* to *Behinat Keter*, the *Koma* educed on that *Masach* has only *Komat Malchut*, and then he gives it to the *Kli de Yesod*.

(*Ohr Pnimi* item 46, par. “That cessation”)

161. What is the *Ohr* that clothed in *Kli Malchut*?

The *Ohr* of the *Dalet* ך, surrounding the Truncated *Vav* ך inside the *Hey* ך that reached *Yesod* from *Zivug ZON de Bina*, is *Behinat GAR* without *VAK*, meaning without *Ohr Hassadim*. She descended from *Yesod* and clothed in *Malchut*.

(*Ohr Pnimi* item 47, par. “Now we shall explain the *Zachar*”)

162. What is the ratio between *ZON de Hochma* and *ZON de Bina*?

See above answer 140.

163. How many *Behinot ZON* are there in *Hitpashtut Bet*?

They are four *Behinot ZON*: *ZON de Kli Keter*, *ZON de Kli Hochma*, *ZON de Kli Bina*, and *ZON de Kli de Yesod* and *Malchut*.

164. What is the attribute of the four *ZON* couples of *Hitpashtut Bet*?

In the first two couples, which are *ZON de Keter* and *ZON de Hochma*, the *Zecharim* are more important than the *Nekevot*. This is because the *Zachar de Keter* is from *Behina Dalet de Hitlabshut*, but the *Nekeva* is only from *Behina Gimel*. The *Zachar de Kli de Hochma* is only from *Behina Gimel*, but the *Nekeva de Kli de Hochma* is from *Behina Bet*. Thus, the *Zecharim* are more important than the *Nekevot*.

However, in *ZON de Kli de Bina*, the *Nekeva* is greater than the *Zachar*. This is because the *Zachar* is *Behinat VAK* of *Hochma* and the *Nekeva* is *Behinat GAR*, as she is the *Reshimo de Ohr Bina* from the time of *Hitpashtut Aleph*.

ZON, however, that is in the *Kli* of *Yesod*, the *Zachar* is found to be greater than the *Nekeva* since the *Zachar* is the Truncated *Vav* inside the *Hey*, extending from *Zivug Bina*. It is given to *Yesod* from *Sefirat Hod* without *Hizdakchut*, but as mere *He'arah*, hence it is *Behinat Hassadim de Behina Aleph*, and also extends from a higher place than *Zivug ZON de Bina*.

Nevertheless, the *Nekeva* in *Yesod* is the residue of the *Ohr Hod* after its *GAR* disappeared and after it purified from *Behina Aleph* to *Komat Malchut*. Thus, it is found to be much lower than her *Zachar*.

(*Ohr Pnimi* item 40, par. “You find that there are four males”)

165. In which *Behina* did the *Zivug* stop and the *Ohr* of *Hitpashtut Bet* depart entirely?

When the *Ohr Dalet* in the *Matei* in *Zivug ZON de Bina* to *Malchut*. This is because the *Masach* has been entirely purified from all its *Aviut* until it equalized to *Behinat Malchut* of *Rosh*, considered that it rose to the *Rosh*, to the *Maatzil*, at which time all the *Orot* departed from the *Partzuf*.

(*Ohr Pnimi* item 46, par. “This *Dalet*”)

166. What is the second *Behina* of *Hitpashtut Bet*?

It is the *Behinat* perpetual *Matei ve Lo Matei*. Every time the *Ohr Matei* to *Malchut*, it immediately returns to be *Matei* in *Keter*, *Gevura*, *Netzah*, and *Yesod*, and *Lo Matei* in *Hochma*, *Bina*, and *Hesed*, *Tifferet*, *Hod*, and *Malchut*.

Afterwards, *Keter* returns to being in *Lo Matei*, and *Matei* in *Hochma*, *Bina*, and *Hesed*, *Tifferet*, *Hod*, and *Malchut*, and *Lo Matei* in *Keter*, *Gevura*, *Netzah*, and *Yesod*, and so on and so forth continually. This *Behinat Hitpashtut* of the perpetual *Matei ve Lo Matei* is called *Partzuf SAG de AK*, or *Bina de AK*.

(*Ohr Pnimi* item 47)

167. How was *Partzuf SAG de AK* emanated?

When it is *Matei* in *Malchut de AB de AK*, which is the *Behina Aleph de Hitpashtut Bet*, the *Masach* purifies entirely, and equalizes with *Malchut* of the *Rosh*, since the *Hishtavut Tzura* unites the spirituals into one. This *Masach* that rose to the *Rosh* consists of all the *Reshimot* of the *Sefirot de Hitpashtut Bet*.

These are five *Orot*: *ZON de Hochma*, *Bina*, and the *Ohr Hesed* that contains *ZAT*, which are all included in *ZON de Keter*. However, the *Reshimo de Behina Gimel*, which is *Behinat Aviut* of *Hamshacha* that was in *Hitpashtut Bet*, and is the last *Behina* here, disappeared like the last *Behina* of *Partzuf Keter*. This is the *Behina Dalet* that disappeared in *Histalkut Aleph* there.

The rule is that the last *Behina* does not leave a *Reshimo*, and this applies to every single *Histalkut*. Hence, only the *Reshimo de Behina Bet* remained here after the second *Histalkut*.

However, the *Behinat Reshimo de Hitlabshut* of *Behina Gimel* remained as well, as the *Behina Dalet de Hitlabshut* remained after *Histalkut Aleph*. This is so because only the *Behinat Hamshacha* is lost from each last *Behina*, but not the *Behinat Hitlabshut*.

Hence, these two *Reshimot*, *Behina Gimel de Hitlabshut* and *Behina Bet*, containing *Behinat Hamshacha*, caused two Upper *Zivugim* in the *Rosh*. It is similar to the two *Zivugim de ZON de Keter* after *Histalkut Aleph*, because they were incorporated in one another.

In the first *Zivug*, the *Nekeva* was incorporated in the *Zachar* in *Behina Gimel*. At that time *Komat Eser Sefirot* came out nearly in the *Koma* of the Upper *Hochma*. However, they still could not expand and descend below to the *Guf* since *Behina Gimel* is devoid of *Hamshacha*.

Afterwards, a second *Zivug* was made, where the *Zachar* was incorporated in the *Nekeva* in *Behina Bet*, at which time *Eser Sefirot* in *Komat Bina* extended. Now that she contains *Behinat Hamshacha* too, *Malchut* of this *Komat Bina* can expand from her and within her into *Eser Sefirot* and descend to the *Guf*.

At that time the above ZON descend to the *Kli de Keter* of the *Guf*, filled with *Ohr* from the above two *Behinot Zivugim*, and the perpetual *Matei ve Lo Matei* is made in them. Now, every time it is *Matei* to the *Malchut*, they return to the *Keter*, and this is called *Partzuf SAG de AK*.

(*Ohr Pnimi* item 47)

168. What are the ZON of *Kelim de KHB*?

The ZON de *Kelim de KHB* of AB de AK are all *Behinat YH*. The *Zachar de Kli de Keter* is *Behinat Reshimo de Behina Dalet de Hitlabshut*. Its *Ohr* extends from the first *Zivug* in the *Rosh*, but consists of the second *Zivug* of *Rosh* in the *Ohr Hochma* as well.

The *Nekeva* of the *Kli de Keter* is the *Etzem Komat Hochma* that expanded in *Partzuf AB*. Her *Ohr* is from the second *Zivug* of the *Rosh*, but she was contained in the first *Zivug de Rosh* too, in the Upper *Ohr Keter*.

In ZON de *Kli de Hochma* the *Zachar* is from the *Zachar de Keter* after it has purified to *Behina Gimel*. The *Nekeva* is from the *Nekeva de Kli de Keter* after she has purified to *Behina Bet*, and the entire *GAR* in the *Partzuf* extends only through these ZON de *Hochma*.

In ZON de *Kli de Bina*, the *Zachar* is born from the *Zivug ZON de Hochma* after they inverted the *Panim* from *GAR* to *He'arat VAK*. The *Nekeva* is the *Behinat Reshimo* that remained in *Kli de Bina* from the time of the first *Histalkut*.

(Items 50 and 51)

169. What are the names of ZON de KHB?

They are all called *YH*.

170. What are the *Otiot* that designate ZON and the *Kelim* of KHB?

Each of them is called *Ot Yod*, filled. The *Zachar de Kli de Keter* is called *Yod*, the *Nekeva*, *Vav*, and the *Kli de Keter*, *Dalet*. Also, the *Zachar de Hochma* is called *Yod*, the *Nekeva*, *Vav*, and the *Kli de Hochma*, *Dalet*.

In *Bina*, however, there is a difference: the *Zachar* is called *Yod*, the *Nekeva* is called *Dalet*, and the *Kli* does not merit a name, but the *Ohr Hesed* in it is called *Vav*.

(Item 53)

171. How many *Behinot* are there in *Hitpashtut Bet*?

Four *Behinot* ZON, three in *KHB* one ZON in *Yesod*.

(Item 54)

172. What is the meaning of Only *He'arah*, without giving *Orot*?

It is *Ohr* that is born by *Zivug ZON* for the purpose of a lower degree. However, giving *Orot* refers to an *Ohr* that hangs down and descends from *Sefira* to *Sefira* through the *Hizdakchut* of the *Masach*.

(Item 35)

173. Why did *Hochma* illuminate the *Vav* to *Bina* before the giving of the *Orot*?

It is because giving the seven *Orot* to the *Bina* was through *Hizdakchut* to *Behina Aleph*, but the *Zachar de Bina* that was emanated by *Hochma* was in *Komat Behina Bet*, but in the form of *Achoraim*. Hence, it administered it to the *Kli Bina* only in inverting of *Panim* to *VAK*, before it purified to *Behina Aleph*.

174. Why did *Keter* not give the *Yod* to *Hochma* from *Behinat He'arah*?

This is because the *Achoraim* of the *Ohr Keter* that stands under *Malchut de Rosh* and detains the influence of the *Ohr Keter* to *Kli de GAR*. However, after *ZON de Keter* purified and the *Behinat Ohr Keter* departed to its *Shoresh*, its *Achoraim* were cancelled, and their residue was given to *Kli de Hochma*, being *ZON de Kli* of *Hochma*.

175. When does *Hesed* need its mother and when does it not?

During the control of the *Achoraim de Keter*, which prevents *He'arat GAR* from the *Partzuf* and the two *Sefirot Hochma* and *Bina* are without *Ohr*, there is no *He'arat GAR* in *Hesed*. For this reason it needs its *Ima Bina* and rises to her to suck *GAR* from the place of *Bina*.

However, when *Matei* in the two *Sefirot Hochma* and *Bina*, there is *He'arat GAR* in the *Partzuf*, and *Hesed* has *He'arat Hochma*. At that time it does not need its mother and can come down to its own degree.

(*Ohr Pnimi* item 39, Sub Header “**The seven sons**”)

176. Why does *Bina* rise to *Hochma* before it gives the *Ohr Hesed* to *Kli de Hesed*?

Because of the manifestation of *He'arat GAR* in *Kli de Hochma*. As the *Gadlut* illuminated to the *Hesed*, so it extended the *ZON de Bina* to it and united with them into one *Partzuf*. Then *Bina* purified from *Behina Bet* to *Behina Aleph* in order to be *Panim be Panim* with the *Kli Hesed*, and placed the *Ohr Hesed* there.

177. How did the *Hey de Zivug ZON* of *Bina* reach the *Kli Malchut*?

Bina purified from *Behina Bet* to *Behina Aleph* to give the *Ohr Hesed* to the *Kli de Hesed*. At that time it placed the *Hey ה* that was born of her *Zivug* along with the *Ohr Hesed* there. *Hesed* gave to *Gevura* in Only *He'arah* before it departed to *Kli de Bina*, *Gevura* to *Tifferet* etc. until it reached her place to *Yesod*. He took the *Vav* in her and gave the *Dalet* to *Malchut*.

(Item 44, and *Ohr Pnimi* there)

178. What is the difference between the *Ohr Hesed* and the *Hey* from *Zivug ZON de Bina*?

Ohr Hesed is *Behinat Ohr Panim*. Its *He'arah* is from the *Behinat Panim* of *Hochma*, and the beginning of its emanation was also through *ZON de Hochma*. However, the *Hey* is from *Behinat Achoraim* since she was emanated by *ZON de Kli* of *Bina*, which are *Behinat VAK de Hochma*.

Yet, she contains *Behinat GAR* from *Reshimo de Bina*, though these *GAR* are dark since they are from *Behinat Histalkut*, hence, they are subordinate to the *VAK* of the *Zachar*.

(*Ohr Pnimi* item 43, par. "Now we can thoroughly understand")

179. How is the *Hey* separated into two separated degrees?

When *He'arat GAR* returns to the *Partzuf* and *Matei* in *Hod*, the *Ohr Yesod* departed and rose to its *Shoresh* to *He'arat GAR* in *Hod*. Then the Truncated *Vav* rose along with it when they are united in one another, and the *Ohr* of the *Dalet* descended to the *Malchut*.

(*Ohr Pnimi* item 46, par. "The meaning of the words")

180. Why can't the *Ohr Hesed* be a *Zachar* to *Bina*?

Since the difference between *VAK* and *GAR* is great, it is utterly impossible that the *Ohr Hesed*, which is complete *VAK*, will be a *Zachar* to *Behinat Bina*, which is *GAR*.

(*Ohr Pnimi* item 51)

181. Why can't the *Ohr Hesed* be a *Nekeva* to *Bina*?

Because the *Ohr Hesed*, which is *ZA*, is a *Zachar* at its origin *de Ohr Yashar*, and a *Zachar* does not become a *Nekeva*. In addition, their *VAK* and *GAR* cannot be in one degree.

(There)

182. Which *Ohr* descended to complement the *Malchut*?

Ot Dalet of the *Hey de Zivug ZON de Bina* complemented the *Malchut de AB*, which does not have an *Ohr*.

(Item 54)

183. What are the *ZON* in *Yesod*?

The *Vav* of the *Hey de Zivug Bina* that descended to the *Yesod* is the *Zachar* of *Yesod*, and the *Ohr Malchut* that received from the remains of *Hod*, which is the *Nekeva*.

(Item 54)

184. How did the *Reshimo de Kli de Bina*, which is *GAR*, become a *Nekeva* to the *Yod* that was born from the *Zivug ZON de Hochma*, which is *VAK*?

When she is only *Behinat Reshimo* that remained from the time of *Histalkut Aleph*, and she is without *Ohr*, she therefore equalizes with the *Zachar* that extends from the *Zivug ZON de Hochma*, which is filled with *Ohr*.

(*Ohr Pnimi* item 46, par. “However, here we must know”)

185. What are the five *Hassadim* and five *Gevurot* in the five *Ktzavot*?

Two *Orot* contain all the degrees. These are *Ohr Hochma* and *Ohr Hassadim*. Hence, the *Hey Behinot*, called *KHB*, *ZA*, and *Malchut*, are called by these names only when they are *Ohr Hochma*. However, when they are *Ohr de Hassadim* they are called *Hey Ktzavot*. This is so when they have *Komat Ohr de Behina Aleph*, but, when they have only *Ohr Malchut*, they are called *Hey Gevurot*.

(*Ohr Pnimi* item 60)

186. What are the five *Hassadim* and five *Gevurot* in *Yesod*?

There are two *Orot* in *Yesod*: One is the *Behinat Truncated Vav*, extending from *Zivug ZON de Bina*, and the other is the *Behinat Ohr Malchut*. It comes to it from the residue of the *Hod* after it purified from the *Behina Aleph* in it to *Komat Malchut*.

The five *Hassadim* were divided into two *Behinot* from this *Hizdakchut*, *Komat Behina Aleph*, and *Komat Malchut*. They are called *Hey Hassadim* when they are in *Komat Behina Aleph*, and they are called *Hey Gevurot* when they are in *Komat Malchut*.

Since *Yesod* received the *Komat Malchut*, it follows that *Yesod* received all *Hey Gevurot* together. It turns out that all *Hey Ktzavot* are incorporated in it in the *Behinat Hey Gevurot* that came to it from the remains of the *Hod* after it diminished to *Komat Malchut*.

For this reason the *Yesod* is called the general *Hey Ktzavot*, as they are all in it in the form of *Gevurot*. However, these five *Gevurot* in *Yesod* are sweetened in the *Ohr Hassadim* of the *Truncated Vav* that it received from *ZON de Bina*.

It received this *Vav* from *Hod* before it purified into *Komat Malchut*, hence it is still in a measure of *Koma* of *Behina Aleph*. Thus, the five *Gevurot* in *Yesod* are sweetened in the *Ohr Hassadim* in this *Vav*. It follows that only in *Yesod* are there five *Hassadim* and five *Gevurot* sweetened together.

(*Ohr Pnimi* item 46, par. “The meaning of the words”)

187. What is *Matei* in *Keter de Hitpashtut Bet*?

Two *Komot*: nearly *Komat Keter* and *Komat Hochma*, called *ZON*. They were extended by two *Zivugim de Malchut* of the *Rosh*, expanded and descended to *Kli de Keter de Partzuf AB*, called *Hitpashtut Bet*. They contain all the *Sefirot* below them in this *Partzuf*.

(*Ohr Pnimi* item 35, par. “Thus, the *Zivugim*”)

188. Why is it that when *Matei in Keter, Lo Matei in Hochma and Bina*?

Because the *Ohr Achoraim* of the *Ohr Keter* that remained in the *Rosh* and did not return to the *Guf* prevent *He'arat GAR* from the *Partzuf*. Hence, as long as its *Reshimo* shines by the force of its *He'arah* in *Kli de Keter*, you find that it is *Lo Matei in Hochma and Bina*, as they are from *Behinat He'arat GAR*.

(*Ohr Pnimi* item 40, par. "We must understand that")

189. Why is it that when *Matei in Hochma, Lo Matei in Bina*?

Since the *Orot de Bina* are only *VAK* that were emanated by the *Achoraim de Hochma* when it turned its *Panim* downward. Thus, when *de Matei in Hochma* and the *Panim de Kli de Hochma* returned to its place as in the beginning, *ZON de Bina* instantly returned to their *Behinat GAR*, to the *Kli de Hochma*.

It is because the *VAK* and the *GAR* that come from one degree are difference from each other, but by a reason that compels them to. Hence, when the reason is cancelled they immediately return to their place.

(*Ohr Pnimi* item 40, par. "However, in order to procreate")

190. Why is it that when *Matei in Bina, Lo Matei in Hesed*?

This is because *Bina* cannot dispense the *Ohr Hesed* before she is purified to *Behina Aleph* and before she turns her *Panim* downward. For this inversion of the *Panim*, the *Ohr Bina* must leave the *Kli de Bina* and *Lo Matei in Bina*. Hence, as much as it is *Matei in Bina*, it is *Lo Matei in Hesed*.

(*Ohr Pnimi* item 39, Sub Header "At that time")

191. What is *Matei in Hesed and in Tifferet*?

Ohr de Hassadim in *He'arat Hochma Matei* to *Kli de Hesed* and *Ohr He'arat Hochma* alone is ascribed to the *Hesed*. It gives to *Gevura* anything below this *He'arat Hochma*, and the *Ohr Hassadim* in its *Atzmut* with *He'arat GAR* through the return of *Gevura* to *Hesed* is *Matei* to *Kli de Tifferet*.

(*Ohr Pnimi* item 40, par. "Now you can thoroughly see", and *Ohr Pnimi* item 42, par. "Now we shall understand *Sefirat Netzah*")

192. What is *Matei in Keter Partzuf SAG de AK*?

Two *Komot*. These are nearly *Komat Hochma*, and *Komat Bina*. They are called *ZON* for they were extended by two *Zivugim* in *Malchut* of the *Rosh* that expanded and descended from there to the *Kli de Keter de Partzuf SAG*.

(*Ohr Pnimi* item 47, par. "Let us explain the four couples")

193. What is *Matei in Hochma de SAG de AK*?

ZON de Kli de Hochma de SAG were emanated by the inversion of the *Panim de Kli de Keter*. They are considered *Behinat VAK de ZON de Keter*. However, any *He'arat GAR* in *Partzuf Bina* comes from these *ZON*, which is because of the *Reshimo de Ohr Bina* that remained in the *Kli Hochma* from the time of *Hitpashtut Bet*. The value of these *ZON de Hochma* is similar to the value of *ZON de Bina* of *Partzuf AB*.

(*Ohr Pnimi* item 47, par. "Now we shall explain the *Zachar*")

194. What is *Matei* in *Bina de SAG de AK*?

They contain the *Reshimot de Kli Bina* of *Partzuf AB* and receive their *He'arah* from *ZON de Kli de Hochma*.

(*Ohr Pnimi* item 47, par. "Now we shall explain the *Zachar*")

195. What is *Matei* in *Hesed de SAG de AK*?

The *Ohr Hassadim* in *He'arat Bina* and the *Hey* from *Zivug ZON de Kli de Hochma*.

(*Ohr Pnimi* item 47, par. "We could say")

196. What is *Matei* in *Hod* and not *Matei* in *Yesod de SAG de AK*?

When *de Matei He'arat GAR* to the *Kli de Hod*, *Ohr Yesod* returns to it, which is *Behinat VAK* of that *Ohr*.

(There)

197. Why is it that when *Matei* in *Keter, Gevura, Netzah, and Yesod, Lo Matei Hochma, Bina and Hesed, Tifferet, Hod, and Malchut de SAG de AK*?

Because the *Ohr Hochma* that remained in the *Rosh* and did not return to this *Hitpashtut de SAG* turns its *Achoraim* to its *Anafim* in *Kli de Keter*. Because of these *Achoraim de Hochma*, *ZON de Keter* cannot dispense *Behinat GAR* to the *Partzuf*.

Hence, when the *Ohr Matei* in *Keter, He'arat GAR* is prevented from the entire *Partzuf* and only the *Kelim de Behinat VAK* shine, which are *Gevura, Netzah, and Yesod*. It is *Lo Matei* in *Hochma, Bina, and Hesed, Tifferet, Hod, and Malchut*, since their *Panim* are *Behinat GAR*.

(*Ohr Pnimi* item 47, par. "Now we shall explain the order")

198. Why is it that when *Matei* in *Hochma, Bina, and Hesed, Tifferet, Hod, and Malchut, Lo Matei* in *Keter, Gevura, Netzah, and Yesod de SAG de AK*?

This is because each *Sefira* where *He'arat GAR* is *Matei*, its *VAK*, being in the *Sefira* below it, instantaneously return to it. When *Matei* in *Hochma* and *Bina*, *He'arat GAR* returns to the *Partzuf* and *Matei* in *Hesed*. Thus, its *VAK* in *Gevura* return to it. At that time *Matei* in *Tifferet* and *VAK de Netzah* return to it and *Matei* in *Hod* and *VAK* in *Yesod* return to *Hod*, and *Matei* in *Malchut*.

(*Ohr Pnimi* item 47, par. “We could say”)

199. Why is it that when *Matei* in *Malchut de SAG de AK*, it returns to being *Matei* in *Keter*, and so on and so forth?

This is because the reason for the *Hizdakchut* of the *Masach de Behina Bet* is because this *Masach* relies on the *Achoraim de Bina*, which stop the *Hochma*, as the *Yod ך*, *Nun ך* de *Tzadik ך*, which are opposite to one another. These *Achoraim de Bina* depend on a reason. They are not from *Bina* herself since *Bina* is *Atzmut Hochma* and these *Achoraim* of hers is because *Bina de Ohr Yashar* craves *Hassadim*, as it is written, “because He delighteth in mercy.”

Hence, in order to be able to extend *Hassadim*, she turned her *Achoraim* to the *Ohr Hochma*. Thus you find that the lack of *Hassadim* is the reason for the *Achoraim de Bina*.

It follows, that when the *Zivug* was made on the *Masach de Behina Bet* and the *Ohr* is poured to the *Partzuf*, *Bina* already has an abundance of *Ohr Hassadim*. At that time the *Achoraim de Ima* are cancelled since she did not prefer the *Ohr Hassadim* to the *Ohr Hochma*, but when she was devoid of *Hassadim*.

However, once she has *Hassadim* abundantly, she turns herself back to the *Ohr Hochma*, canceling her *Achoraim*. At that time the *Masach* that relies on her *Achoraim* is purified too, as its force of detainment weakens, though it does not purify instantaneously, but gradually.

First it is *Lo Matei in Keter*, *Matei in Hochma* and *Bina*, and *He'arat GAR* returns to the *Partzuf*. This *He'arah* was by inversion of the *Panim* and not by *Hizdakchut*.

Afterwards, *ZON de Keter* purified from *Behina Gimel* and *Behina Bet* to *Behina Bet* and *Behina Aleph*. The *Ohr Hesed* was given to the *Kli* of *Hochma*, and from there to the *Kelim de VAK*, and the *Kelim de Panim* illuminated. These are *Hesed*, *Tifferet*, *Hod*, and *Malchut*.

In other words, it is in the form of *Matei ve Lo Matei* as it was in *Partzuf AB*, until the *Ohr* reached *Malchut*. At that time the *Masach* purified and all the *Ohr* stopped from the *Partzuf*. The *Masach* that consists of all the *Reshimot* rises to the *Kli* of *Keter* and *Bina* feels a lack of *Hassadim* once more.

For this reason she returns her *Achoraim* to *Hochma* and the *Masach de Behina Bet* recovers as in the beginning. Once again it draws the *Koma* of *Behina Bet* to the *Keter* and the *Ohr Hassadim* returns to fill the *Partzuf* abundantly. At that time *Bina* cancels her *Achoraim* and the *Masach* weakens once more, and so on and so forth continuously.

(*Ohr Pnimi* item 47, par. “The reason for it”)

200. Why does the *Masach de Behina Bet* rely on the *Achoraim de Bina*?

Because indeed, there is only *Kli Malchut* here. The *Tzimtzum* and the *Masach* do not apply to any *Behina* of the Upper nine at all. The whole issue of the *Masach* that rose to the first *Behinot* was only because of the

ascent and the *Hizdakchut Behinat Malchut* that equalized them in her measure of *Aviut*.

Hence, when the *Masach* rose to *Bina*, it means that it acquired *Behinat Achoraim de Bina* to its *Behinat* detainment on the *Malchut* that rose there. However, afterwards, in the *Partzufim* below this *Partzuf SAG*, the *Behinat Malchut* already mingled with the *Etzem* of the first nine *Sefirot* in a way that the *Behinat Tzimtzum* itself rests on them. In that state the *Masach* does not rely on the *Achoraim de Bina*, but the force of the *Tzimtzum* itself rests on it, even in *Masach de Behina Aleph*.

201. Why are the *Eser Sefirot de Rosh* always called *GAR*, and the *Eser Sefirot de Guf* named “The Seven Lower *Sefirot*”?

You see in the order of the concatenation of the *Partzuf* that the *Ohr Keter* of the *Partzuf Elyon* remains concealed in the *Rosh*. it does not return to the *Partzuf Tachton*. This is so because the *Ohr Keter* of *Partzuf Keter de AK* did not return to *Partzuf AB de AK* and *Keter de Partzuf AB* received only *Behinat VAK* from it.

Also, the *Keter de Partzuf AB* remained concealed and did not return to *Partzuf SAG de AK*. *Keter de Partzuf SAG* receives only *VAK* from it, and so on in all the *Partzufim*.

It is known the gist of the *Partzuf* is discerned only by the Upper *Sefira*. since the *Partzuf Tachton* has only *VAK* of the Upper *Sefira*, all of it is therefore considered as *VAK* with respect to the *Elyon*.

Also, you know that these *GAR* of the Upper *Sefira* that are missing to the *Tachton* remained standing in the *Rosh* under *Malchut* of the *Rosh*. *Ohr Keter* that is missing in *Partzuf AB* remained there under the *Malchut* of the *Rosh*, and *Ohr Keter de AB* that did not return to *Partzuf AB* remained standing under the *Malchut* of the *Rosh*.

Thus, the whole difference between the *Rosh* and the *Guf* is only in the *GAR*, as *VAK* reach the *Guf* by the *Keter de Guf* that receives *VAK* from the *Ohr Keter* that remains in the *Rosh*. For this reason we called every *Rosh*, *GAR*, and the *Guf*, *VAK* or *ZAT*, since that is the whole difference between them.

202. Why is every *Partzuf Tachton* considered *Behinat VAK* with respect to its *Elyon*?

This has already been explained above in answer 201.

Each *Tachton* lacks the *GAR* of the Upper *Sefira de Elyon*. For this reason it is considered *VAK de Elyon*, as the gist of the *Partzuf* is the highest *Sefira* in it. This is with respect to the *Elyon*, but in itself, it has the entire *Eser Sefirot*.

For example, *Partzuf AB* has *He'arat VAK de Keter* of the *Partzuf Keter*, hence it is considered *VAK*. However, for itself, the highest *Sefira* in it is *Hochma*, not *Keter*, and he has complete *GAR de Hochma*. Also, *Partzuf Bina* has *VAK* of the Upper *Sefira de Partzuf AB*, which is *Hochma*, but it

has complete *GAR* from its own highest *Sefira*, and it is likewise in all of them.