

Part One

Table of Questions for the Meaning of the Words

Note: Forgetting the meaning of a word regarding some issue is worse than erasing that word from the issue. This is because the alien perception would blur the matter entirely. Hence, accustom yourself through the Table of Questions and Answers, until you can answer them by heart without trouble.

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1. *Ohr* (Part 1, *Histaklut Pnimit*, 18)
Every thing in the *Olamot* that exists as “existence from existence,” which is everything but the substance of the *Kelim* (see items 2 and 24).
2. *Ohr* and *Kli* (Part 1, Chap 1, *Ohr Pnimi*, 6)
The will to receive in the *Ne’etzal* is called *Kli*; and the *Shefa* that he receives is called *Ohr*.
3. *Ohr Agol* (Part 1, Chap 1, *Ohr Pnimi*, 100)
An *Ohr* that makes no discernment of degrees.
4. *Ohr Pashut* (Part 1, Chap 1, *Ohr Pnimi*, 30)
An *Ohr* that that is mingled with the *Kli* to the point of indiscriminating the *Ohr* from the *Kli*.
5. *Ohr Hochma* (Part 1, Chap 1, *Ohr Pnimi*, 50)
An *Ohr* that is *Nimshach* to the *Ne’etzal* in the first *Hitpashtut*, being the general sustenance and *Atzmut* of the *Ne’etzal*.
6. *Ohr Hassadim* (Part 1, Chap 1, *Ohr Pnimi*, 5)
An *Ohr* that clothes the *Ohr Hochma* and *Nimshach* to the *Ne’etzal* at the first *Hitgabrut*.
7. Empty Air (Part 1, Chap 1, *Ohr Pnimi*, 5)
It is *Ohr de Hassadim* before it is clothed in *Ohr Hochma*.
8. Afterwards (Part 1, *Histaklut Pnimit*, 34)
That which stems from its previous *Behina*. (See item 20).
9. Middle (Part 1, Chap 2, *Ohr Pnimi*, 2)
See item 39.
10. One (Part 1, Chap 2, *Ohr Pnimi*, 1)
The *Ohr Elyon* that expands from His *Atzmut* is One and as *Pashut* as His *Atzmut*. As it is in *Ein Sof*, so it is in *Olam Assiya*, without any change and addition of *Tzura* whatsoever, and that is why it is called One.
11. Creator (Part 1, *Histaklut Pnimit*, 18)
The name Creator relates solely to the actual *Hidush* (innovation, novelty), meaning the “existence from absence,” which is the substance of the *Kelim*, defined as the “will to receive” in every essence. It was necessarily absent from His *Atzmut* prior to creation.
12. *Dvekut* (Part 1, Chap 1, *Ohr Pnimi*, 30)
It is *Hishtavut Tzura* that brings the spirituals together and attaches them to one another, while the *Shinui Tzura* departs them from one another.
13. Equivalence (Part 1, Chap 1, *Ohr Pnimi*, 10)
When there is no discernment whatsoever among the four *Behinot* of the will to receive it is said that they are even and equal.
14. *Hitpashtut* (Part 1, Chap 1, *Ohr Pnimi*, 1)

Ohr that stems from the *Maatzil* to the *Ne'etzal* is called *Hitpashtut* of *Ohr*. In fact, the *Ohr Elyon* is not affected in any way by that. It is like lighting one candle from another, when the first is not lessened by it. The name only indicates the reception of the *Ne'etzal*.

15. *Zach* (Part 1, Chap 1, *Ohr Pnimi*, 90)

Behina Aleph in the will to receive is regarded as more *Zach* than the three *Behinot* that follow her.

16. Time (Part 1, *Histaklut Pnimit*, 34)

It is a certain sum of *Behinot* that hang down from one another and are mingled with one another by an order of cause and consequence, such as days, months and years.

17. Darkness (Part 1, *Histaklut Pnimit*, 24)

Behina Dalet in the *Ratzon*, which does not receive the *Ohr Elyon* inside her by the power of the *Tzimtzum*, is regarded as the *Shoresh* of the darkness.

18. *Hochma* (Part 1, Chap 1, *Ohr Pnimi*, 50)

It is the *Ohr* of the *Atzmut* of the sustenance of the *Ne'etzal* (see item 5).

19. *Halal* (Part 1, Chap 1, *Ohr Pnimi*, 6)

Behina Dalet of the *Ratzon* that became empty of *Ohr* is regarded as darkness compared to the *Ohr*. With respect to the *Kli* she is regarded as a *Halal* because *Behina Dalet* was not deprived from the *Ne'etzal* in its *Atzmut* by the *Tzimtzum*, but there is an empty *Avir* in it, without *Ohr*.

20. Before and After (Part 1, *Histaklut Pnimit*, 34)

When speaking of a relationship of cause and consequence of the *Ne'etzalim*, we express the cause by the term "Before" and the consequence of that consequence by the term "After." (see item 16).

21. Unique and Unified (Part 1, *Histaklut Pnimit*, 1)

Unique indicates the *Ohr Elyon* that shines and rules all the various degrees in their different forms to the extent that it makes them equalize with His unique *Tzura*. Unified indicates the end of that rule, meaning after He had already equalized and brought their *Tzura* to be as unique as He is (see item 14).

22. Unification (Part 1, Chap 1, *Ohr Pnimi*, 6)

Two different *Behinot* that have equalized with one another in their *Tzura* unite into one (see item 12).

23. Right and Left

Sometimes, an inferior degree ascends to an equal level with the superior, when the superior needs her for her own completion. In that state, the inferior is regarded as the "left" and the superior as the "right."

24. Maker (Part 1, *Histaklut Pnimit*, 18)

The title "Maker" relates specifically to the pouring of the *Ohr* into the *Olamot*, which means everything but the substance of the *Kelim* (see above items 11 and 1).

25. *Kli* (Part 1, Chap 1, *Ohr Pnimi*, 6)
The will to receive in the *Ne'etzal* is the *Kli*.
26. Above (Part 1, Chap 2, *Ohr Pnimi*, 3)
Hishtavut Tzura of the inferior with the superior is a “rise above.”
27. *Maatzil*
Any cause is regarded as the *Maatzil* of the effected degree. The title *Maatzil* contains both the *Hamshacha* of the *Ohr* and the *Kli* that receives the *Ohr*.
28. Origin of the *Neshama* (Part 1, *Histaklut Pnimit*, 15)
The will to receive that was imprinted in the souls is what separates them and “severs” them off of the *Ohr Elyon*. That is because it is the *Shinui Tzura* that separates in spirituality (see item 12). The issue of the origin of the *Neshama* refers to the transition between *Olam Atzilut* and *Olam Beria*, which will be explained in its place.
29. Below (Part 1, Chap 2, *Ohr Pnimi*, 3)
The one of a lesser virtue is regarded as being “below.”
30. Unified
See definition of Unique and Unified
31. *Malchut de Ein Sof* (Part 1, *Histaklut Pnimit*, 14)
It is the will to receive that is necessarily there.
32. From Above Downward (Part 1, Chap 2, *Ohr Pnimi*, 3)
Meaning from *Behina Aleph* to *Behina Dalet*. *Behina Dalet* that was left without *Ohr* is regarded as being “below” all the other degrees. The frailer the will to receive, the higher one is considered to be. Therefore, *Behina Aleph* is regarded as the “highest” of all.
33. Fulfilling (Part 1, 1)
Where there isn't any want whatsoever, and where an addition to the completeness that exists there cannot be conceived.
34. Above Below (Part 1, Chap 2, *Ohr Pnimi*, 3)
The more important is regarded as “Above,” and the worse as “Below.”
35. Place (Part 1, *Histaklut Pnimit*, 11)
The will to receive in the *Ne'etzal* is the “Place” for the *Shefa* and the *Ohr* in it.
36. Square (Part 1, Chap 1, *Ohr Pnimi*, 200)
It is a degree that consists of all four *Behinot* of the *Ratzon*.
37. Triangle (Part 1, Chap 1, *Ohr Pnimi*, 400)
It is a degree with only the first three *Behinot* of the *Ratzon*.
38. Touching (Part 1, Chap 2, *Ohr Pnimi*, 5)

If the *Shinui Tzura* of the degree from the *Shoresh* is not so apparent as to separate from the *Shoresh*, it is regarded as “touching” the *Shoresh*. The same applies between each two adjacent degrees.

39. Middle Point (Part 1, Chap 1, *Ohr Pnimi*, 50)

This is the name of *Behina Dalet* in *Ein Sof*. She is named after her unification with *Ohr Ein Sof*.

40. *Sof* (Part 1, Chap 1, *Ohr Pnimi*, 20)

The *Sof* and the *Sium* of every *Ne'etzal* is done by the detaining force in *Behina Dalet*, where the *Ohr Elyon* stops shining because she does not receive it.

41. *Igul* (Part 1, Chap 1, *Ohr Pnimi*, 100)

When there are no discriminations of above and below among the four *Behinot* of the will to receive, it is considered as an *Igul* (like a round picture in corporeality, where up and down are indistinguishable). Because of that, the four *Behinot* are called circular *Igulim* one inside the other, where it is impossible to distinguish up from down.

42. *Elyon* (Part 1, Chap 2, *Ohr Pnimi*, 3)

It is the more important.

43. Separation (Part 1, *Histaklut Pnimit*, 12)

Two degrees without any *Hishtavut Tzura* on any side are regarded as completely separated from one another.

44. Vacant (Part 1, Chap 1, *Ohr Pnimi*, 4)

This is a place that is prepared to receive *Tikun* and wholeness.

45. *Pashut* (Part 1, Chap 1, *Ohr Pnimi*, 9)

Where there are no discernments of degrees and sides.

46. *Tzimtzum* (Part 1, Chap 1, *Ohr Pnimi*, 40)

One who conquers one's desire. In other words, one who detains oneself from receiving and does not receive despite one's great desire to receive, is regarded as restricting (performing a *Tzimtzum*) one's desire.

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

Indicates a discernment of up and down that was not there before. It also designates a much frailer *He'arah* than before.

48. Near (Part 1, Chap 1, *Ohr Pnimi*, 3)

The closer one's *Tzura* is to another, the closer they are considered to be.

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

That part in the *Ne'etzal* that is the most like the *Shoresh* is called *Rosh*.

50. *Ruach* (Part 1, Chap 1, *Ohr Pnimi*, 5)

Ohr Hassadim is called *Ruach*.

51. *Ratzon*

See item 45.

52. Name (Part 1, *Histaklut Pnimit*, 5)

The Holy Names are descriptions of how the *Orot* that they imply are attained. The name of the degree designates the conduct of attainment in that degree.

53. *Toch* (Part 1, Chap 1, *Ohr Pnimi*, 50)

One who receives inside is regarded as the *Ohr* being measured and limited in the *Kli*. However, one who receives outside is not regarded as placing any *Gevul* on the *Ohr* that one receives.

54. Movement (Part 1, *Histaklut Pnimit*, 33)

Any *Hidush Tzura* is regarded as a spiritual movement, for it is separated from the previous *Tzura* and acquires a name of its own. It is like a part that is separated from a corporeal object that moves and exits its earlier place.