

## Part Three

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**1. What is *Evar*, *Evarim* (Organ/Organs)**

These are the *Kelim* of the *Sefirot de Guf*, meaning the *Ne'etzalim* from the *Masach de Peh de Rosh* downwards.

(Part 3, Chap 8, item 1)

**2. What is *Ohr Histalkut***

*Ohr Hozer*, meaning the *Ohr Elyon* that is not received in *Behina Dalet*, rejected by her and returns to its place.

(Part 3, Chap 15, item 6)

**3. What is a Diminishing *Ohr***

The *Eser Sefirot de Ohr Yashar* that clothe the *Masach* downward devalue themselves for that purpose. For that reason they are called “Diminishing *Ohr*.”

(Part 3, 34)

**4. What is *Ohr Panim***

It is *Ohr Hochma*.

(Part 3, Chap 8, item 9)

**5. What is *Ohr* of *Tolada* (Consequential *Ohr*)**

This is the *Eser Sefirot de Ohr Yashar* that glitter through the *Masach* downwards.

(Part 3, Chap 15, item 9)

**6. What are Separate *Otiot***

When the *Atzmut* clothes the *Kelim*, the four *Behinot HB TM* are designated by four separate *Otiot*, after the clothing of the *Orot* in the *Aviut* of the *Kelim*, ignoring the *Shinui Tzura* between them. This *Shinui Tzura* means separation in spirituality. (See the term “Separation”).

(Part 3, Chap 15, item 4)

**7. What are Connected *Otiot***

The *Hizdakchut* of the *Aviut* in *Malchut de Malchut* in the *Guf* of every *Partzuf*, when the *Ohr Hozer* gradually departs up to the *Maatzil*, these *Eser Sefirot* are at that time called “Connected *Otiot*.” It is to indicate the purification that the *Kelim* acquire every time, which connects them and brings them closer to the *Shoresh*. As it’s been written in item 6, the *Aviut* separates while the *Zakut* connects.

(Part 3, Chap 15, item 5)

**8. What is an *Awzen***

It is the level of *Eser Sefirot de Rosh* in *Behina Bet*, namely *Bina*.

(Part 3, Chap 12, item 7)

**9. What is *Achor***

When *Ohr Yashar*, meaning *Ohr Hochma*, is not clothed in the *Kli*, then the *Kli* is called *Achor*, or *Achoraim*. It has been written in item 4 that *Ohr Hochma* is called *Ohr Panim*. Thus, in the absence of *Ohr Hochma* from the *Kli*, it is called *Achor*.

(Part 3, Chap 15, item 6)

**10. What is Lower *Ima***

It is *Malchut de Atzilut*.

(Part 3, Chap 4, item 7)

**11. What is Middle**

It is something that connects and determines between two far ends. From this you can understand the meaning of the names: “Middle Line” and “Middle Pillar” that consist of three *Sefirot* – *Daat*, *Tifferet*, *Yesod*.

(Part 3, Chap 5, item 4)

**12. What is a Mirror (*Aspaklaria*)**

*Malchut* is called a “Mirror that has nothing of its own,” or “A Mirror that does not shine.” *Zeir Anpin* is called “Shining Mirror.” The name Light is used because *Zeir Anpin* and *Malchut* are called Two Lights, for all the Lights of the lower ones come only from them and not from above them.

(Part 3, Chap 7, item 2)

**13. What is *Arich Anpin***

*Partzuf Keter* is called *Arich Anpin* because of the *Atzmut* of *Ohr Hochma* in it. *Tifferet* is called *Zeir Anpin* because it has no more than a minute *He'arah* of *Hochma*. The names *AA* and *ZA* are parallel, for they relate solely to the *Ohr Hochma* in the *Partzuf*, as *Hochma* is called *Ohr Panim*.

(Part 3, Chap 6, item 7)

**14. What is *AT* (pronounced *ET*)**

*Malchut* is called *AT*, because she consists of all the *Otiot* from *Aleph* to *Tav* (all the letters of the Hebrew alphabet). It is so because the *Otiot* are the *Kelim* of the *Sefirot* and all the *Kelim* come from *Malchut*.

(Part 3, Chap 12, item 2)

**15. What is *Bohu***

*Bohu* is another name for *Arich Anpin*. It is parallel to *Tohu*, which is another name for *Atik*. It means negation of attainment, whereas *Bohu* designates attainment and existence. It is the acronym of *Bo Hu* (In Him).

(Part 3, Chap 6, item 3)

**16. What is a *Bait* (House/Hall)**

The *Sefira* of *Malchut* that became separated from the inner *Kelim* and became a *Kli* for the *Ohr Makif* is called *Bait* or *Heichal* (see Answers to Topics, item 176).

(Part 3, Chap 5, item 1)

**17. What is a *Beki'a* (Breaching)**

The overcoming of the *Ohr* on the limiting *Masach* that stands in its way is called *Beki'a*. It means that it completely ignores the *Gevul* that stands in its way, breaks a passage and shines through the *Gevul* downward.

(Part 3, Chap 7, item 1)

**18. What is Creation**

Innovation of existence from absence is called “Creation.” The *Aviut* in the *Kelim* could not be uncovered in *Olam Atzilut*, but only from the *Karka* of *Olam Atzilut* downwards. Therefore, from that place downward it is called *Beria*, after the *Aviut* that appeared.

The *Aviut* is the will to receive in the creature, existence from absence, for everything in reality is regarded as emerging from Him existence from existence. This is because one cannot give what one does not have, except the will to receive, which, by necessity is not in Him, for from whom would He receive?

(Part 3, Chap 2, item 3)

**19. What is *Bassar* (Flesh)**

*Behina Gimel*, called *Zeir Anpin*, is called *Bassar*. This appellation applies only to the even leveled *Eser Sefirot*, where these ten *Behinot* are called *OBGAM*. *Malchut* is called *Or*; *ZA* is called *Bassar*, *Bina – Gidin*; *Hochma – Atzamot*, and *Keter – Mocha*.

(Part 3, Chap 5, item 3)

**20. What is a *Guf***

*Eser Sefirot* that travel through the *Masach* downward where the *Malchut* expands into *Eser Sefirot* from and within her are called *Guf*. This is because they are the primary force in the *Partzuf*, for there is the primary *Hitlabshut* of the *Atzmut* in the *Kelim*.

However, in *Eser Sefirot de Rosh* from the *Masach* upwards there is no complete *Hitlabshut*, but only roots for the *Hitlabshut*.

(Part 3, Chap 8, item 6)

**21. What is *Galgalta***

*Partzuf Keter* and the *Kli* where *Yechida* is clothed are called *Galgalta*.

(Part 3, *Histaklut Pnimit*, Chap 8, item 2)

**22. What are *Gidin***

It is the *Kli* of *Bina* in *Eser Sefirot* of even level.

(Part 3, Chap 5, item 3)

**23. What are Four *Tzurot* (Forms)**

The *Aviut* in the *Ne’etzal*, meaning the *Ratzon* in it, are called the sum total of the substance of the *Ne’etzal*. These four *Behinot* in the *Aviut* are called “Four *Tzurot*.”

(Part 3, Chap 6, item 4)

**24. What is *Dibur* (Speech)**

*Malchut de Rosh* is called *Peh*, and the *Eser Sefirot* that travel through her downwards by the *Hitnotzetzut* of the *Masach* are called *Dibur*. This is how the *Orot* are always poured and travel from *Partzuf* to *Partzuf*.

(Part 3, Chap 11, item 2)

**25. What is In Passing**

The four *Behinot* always relate to each other as cause and consequence, even in *Ohr Yashar: Behina Aleph de Ohr Yashar* is the reason and the *Maatzil* of *Behina Bet*, *Behina Bet* of *Behina Gimel* and so on. Each degree is regarded as the *Maatzil* of the existence of its proximate.

For that reason it is also regarded as the one that passes all its *Shefa* for its sustenance from *Ein Sof*. However, when the degree pours to its inferior only because it is its initial cause, it is called bestowal “In Passing.”

However, if it gives to the inferior *Hitnotzetzut* with the *Masach* in her from above downward, it is regarded as bestowing “In *Hitlabshut*.”

(Part 3, Chap 4, item 1)

**26. What is a Narrow Path**

Restricted bestowal is regarded as bestowal that travels through a “Narrow Path.”

(Part 3, Chap 1, item 4)

**27. What is a Wide Path**

Abundant bestowal.

(Part 3, Chap 1, item 4)

**28. What is Separation**

When the *Eser Sefirot* travel through the *Masach* downward by way of *Hitnotzetzut*, they become enslaved to the limits in the *Masach*. In that state they cannot suck anything from the *Elyon*, except according to the limitations in the *Masach*. For that reason it is considered that the *Masach* separates them from the *Elyon*, for it does not let them suck all they want from there.

(Part 3, Chap 12, item 4)

**29. What is Hevel**

*Ohr Hozer* is called *Hevel*.

(Part 3, Chap 11, item 4)

**30. What is Departing Hevel**

*Ohr Hozer* that descends from the *Masach* downwards.

(There)

**31. What is a Full HaVaYaH**

As written by the Rav, the *Shoresh* of the *Orot* and their essence is the four simple *Otiot* of *HaVaYaH*, without any fillings. However, their fillings are the expansion of *HaVaYaH* and the exit of their *Orot* outside.

There are five *Partzufim*: *Keter*, *AB*, *SAG*, *MA*, *BON*. *Partzuf Keter* is the principal among them and their *Shoresh*. The *Eser Sefirot* in it are implied in the four simple *Otiot HaVaYaH*, called inner *HaVaYaH*.

A letter emerges from each *Partzuf* and clothes it. *Partzuf Hochma Nimshach* from the *Yod* of *HaVaYaH de Partzuf Keter*. Its four *Otiot* are

*Partzuf Bina* extends from the first *Hey*, whose four *Otiot HaVaYaH* are filled with *Yodin* and *Aleph* in the following way: *Yod, Hey, Vav, Hey* ( יוֹד, הֵי, וָו, הֵי ) etc. Thus, the *Partzufim* of *Keter* are implied with simple *HaVaYaH* while the other four *Partzufim* that clothe it are implied with full *HaVaYaH* (see *Histaklut Pnimit*).

(Part 3, Chap 15, item 3)

**32. What is Simple *HaVaYaH***

See item Full *HaVaYaH*.

(Part 3, Chap 15, item 3)

**33. What is a *Heichal* (Palace)**

See item *Bait*.

(Part 3, Chap 8, item 6)

**34. What is Upper *Heichal***

There are seven *Heichalot* (Palaces); the highest among them is called the Upper *Heichal*.

**35. What is *Hakaa***

See *Ohr Pnimi*, Chap 1, item 70, and Chap 2, item 3.

(Part 3, Chap 1, item 3)

**36. What is *Histaklut***

*Hitpashtut Ohr Ein Sof* for *Zivug de Hakaa* in the *Masach* in *Kli de Malchut* to raise *Ohr Hozer* is called *Histaklut*. It is so because *Ohr* that expands from *Ein Sof* is always regarded as *Ohr Hochma*, called *Ohr Eynaim*, *Sight*, or *Histaklut*.

(Part 3, Chap 12, item 1)

**37. What is *Histaklut Bet***

*Hitpashtut Ohr Ein Sof* for *Zivug de Hakaa* in *Malchut de Guf*, meaning when it mates in her during the *Hizdakchut* of the *Masach* from degree to degree to generate *Eser Sefirot* one above the other, is called *Histaklut Bet*.

(Part 3, Chap 12, item 5 and *Ohr Pnimi*, item 8)

**38. What is *Histalkut***

Wherever there is *Hizdakchut* of *Aviut* of a degree, there is also an equal *Histalkut* of its *Ohr* and the *Shefa*. It is so because the measure of the will to receive in the degree is its *Aviut*. It is therefore obvious that when the will to receive disappears, so does all the *Shefa* that is taken in her, as there is no coercion in spirituality.

(Part 3, Chap 12 and *Ohr Pnimi*, item 8)

**39. What is *Harchaka***

*Aviut* of *Behina Bet* of *Ohr Yashar* is called *Harchaka* because it chooses *Ohr Hassadim* and detaches itself from receiving *Ohr Hochma*. Also, after

the *Tzimtzum* there is *Harchaka* from *Hochma* in *Behina Dalet* too because its *Tzimtzum* and *Masach* relate entirely to *Ohr Hochma*.

(Part 3, Chap 1, item 4)

**40. What is *Hitlabshut***

Any *Ohr* should clothe a *Kli*, and there is no *Ohr* without a *Kli* (see “In Passing”).

(Part 3, Chap 12, item 3)

**41. What is *Hitnotzetzut***

*He'arah* of *Ohr Hozer* is always called *Hitnotzetzut* or *Nitzotzin*.

(Part 3, Chap 2, item 2)

**42. What is *Hitabut***

It is the acquisition of a large amount of will to receive.

(Part 3, Chap 1, item 1)

**43. What is *Hitpashtut***

It is the *Ohr Elyon* that expands to the *Ne'etzal*. However, we should understand that it is a *Hamshacha* from the perspective of the *Ratzon* in that *Ne'etzal*, who draws that *Hitpashtut* of *Ohr Elyon* to itself according to its measure of yearning. The degree is not completed but in the *Hitpashtut* of the two *Behinot* of *Hitpashtut* of *Ohr Ein Sof* (see *Hitpashtut Bet*).

(Part 3, Chap 1, item 1)

**44. What is *Hitpashtut Bet***

The *Hitpashtut* of *Ohr Elyon* does not complete its clothing in the *Kelim* at one time. That is because in any *Guf*, meaning in *Eser Sefirot* that come from the *Masach* downward, there is the issue of the *Hizdakchut* of the *Aviut*.

At that time all the *Orot* of the *Eser Sefirot de Guf* return to their *Shoresh* and there is a new *Zivug* in *Malchut de Rosh*, called *Hitpashtut Bet*. This *Hitpashtut* fills the *Kelim de Guf* once more and completes the *Hitlabshut* of the *Atzmut* in the *Kelim* of the *Elyon*. At that point, she also generates a new *Partzuf* outside herself.

(Part 3, Chap 12 and *Ohr Pnimi*, item 8)

**45. What is A Tail for the Lions**

The *Sium* of a superior degree is called “A Tail for the Lions.” “Tail” implies *Sof* and *Sium*; when the point of the *Sium* descends to the inferior degree it becomes a *Behina* of *Shoresh*, where she is called “The head of the foxes.” This is because the *Eser Sefirot* in the lower degree compared to the *Eser Sefirot* of the Upper Degree are as “foxes” compared to “lions.”

(Part 3, Chap 7, item 5)

**46. What is *Zeir Anpin***

See *Arich Anpin*.

(Part 3, Chap 4, item 5)

**47. What is *Hotem***

The *Sefira* of *Zeir Anpin de Rosh* is called *Hotem*.

(Part 3, Chap 11, item 4)

**48. What is *Homer* (Substance)**

The will to receive in the *Ne'etzal* is regarded as its general "substance." Its four *Behinot* are regarded as the four forms of the *Ratzon*, called *HB TM* (see item 84).

(Part 3, Chap 6, item 3)

**49. What is *Hotam* (Seal)**

*Ohr Hozer* that ascends from the *Masach* in *Malchut* upwards and clothes the *Eser Sefirot de Rosh* is called *Hotam*. The *Orot* that sparkle from the *Masach* downwards to *Eser Sefirot de Guf* are regarded as the imprints of that *Hotam*.

(Part 3, Chap 8, item 9)

**50. What is *Halon***

It is *Behina Gimel de Rosh*, clothed in *Ohr Hozer*.

(Part 3, Chap 1, item 4)

**51. What is *Hakika***

*Hakika* and *Blita* are two parallel discernments in the in the discernment of the *Shefa*. *Blita* means that the *Shefa* is evidently abundant in the *Sefirot*, and its opposite is the discernment of the *Hakika*, which implies an evidently great want in the *Sefirot*.

Thus, the *Hotam* means that the *Olamot* are imprinted in one another (see item 49) by a *Hotam* whose *Otiot* are protruding and a *Hotam*, whose *Otiot* are embedded and ingrained.

The *Hotam* of *Atzilut* is protruding and *Beria* is imprinted by it, meaning it is a sunken *Hotam*. *Yetzira* is embedded by the sunken *Hotam* of *Beria* and thus becomes a protruding *Hotam*. *Assiya* is embedded by the protruding *Hotam* of *Yetzira* and becomes sunken.

Thus, the *Eser Sefirot* of *Atzilut* and the *Eser Sefirot* of *Yetzira* are regarded as protruding, and their opposite, the *Eser Sefirot* of *Beria* and the *Eser Sefirot* of *Assiya* are regarded as ingrained and sunken.

(Part 3, Chap 7, item 1)

**52. What are *Yesodot* (Basic Elements)**

The four *Behinot* in the *Aviut* of *Kli Malchut* are sometimes called four *Yesodot*.

(Part 3, Chap 10, item 1)

**53. What is *Yetzira***

The level of the *Eser Sefirot* that come through *Zivug de Hakaa* in *Masach de Behina Aleph* is called *Yetzira*.

(Part 3, Chap 3, item 3)

**54. What is *Kursaya* (Chair)**

*Olam Beria* is called *Kisse*, and it is translated as *Kursaya*.

(Part 3, Chap 4, item 4)

**55. What is Potential**

There is “potential” and there is “actual.” For example, the nucleus of a fruit is considered to be containing the “potential” fruit, but not the “actual.” Through the sowing and the growth, the fruit comes from the “potential” to the “actual.”

In much the same way, we discern the *Masach* before *Ohr Ein Sof* expands to it for *Zivug de Hakaa*, which consists of *Eser* “potential” *Sefirot*. Once encountering the *Ohr Elyon* and raising *Eser Sefirot de Ohr Hozer* that clothe the *Ohr Elyon*, it is regarded as the *Eser Sefirot de Rosh* becoming apparent “in actuality” as roots for the *Kelim*.

(Part 3, Chap 6, item 4)

**56. What are Complete *Kelim***

The *Eser Sefirot* that glitter and expand from the *Masach* downward are considered to have complete *Kelim*; they are called *Eser Sefirot de Guf*.

(Part 3, Chap 8, item 7)

**57. What is a *Kisse* (Chair)**

*Olam Beria* is called *Olam Kisse*, from the word *Kisui* (cover) and concealment. This is because *Ohr Hochma* is concealed there (see here Chap 3, item 2).

It also implies that *Orot de GAR* that are poured there from *Atzilut* are only regarded as *Bina* and shine there only in a “sitting” state. It is like one who sits on a chair, consequently diminishing one’s “height.” *He’arat Hochma* is called “standing” because in standing the level is complete.

(Part 3, Chap 4, item 4)

**58. What is *Keter***

It is the first *Sefira* of the *Eser Sefirot*, but there are many *Behinot* of *Keter*.

(Part 3, Chap 6, item 7)

**59. What is a *Levush***

It is *ZA* that was separated from the *Ohr Pnimi* and became *Ohr Makif*. Also, every inferior *Partzuf* is called *Levush* relating to its superior *Partzuf*.

(Part 3, Chap 6, item 3)

**60. What is *Moach* (Brain)**

It is the *Sefira* of *Keter* in *Eser Sefirot* of even level.

(Part 3, Chap 5, item 3)

**61. What is From Her and Within her**

The *Hitpashtut* and broadening of *Malchut de Rosh* from herself down to the *Eser Sefirot*, called *Eser Sefirot de Guf*, is called “from her and within

her.” It indicates that all these *Eser Sefirot* are *Behinot Malchut* in her, from *Keter Malchut* to *Malchut* in the *Malchut*.

(Part 3, Chap 4, item 6)

**62. What is Complete *Malbush* (Clothing)**

The *Masach* between *Atzilut* and *Beria* that passes the *Eser Sefirot* from *Atzilut* to *Beria* becomes a “Complete *Malbush*” that limits these *Eser Sefirot*.

(Part 3, Chap 4, item 5)

**63. What is a *Masach***

It is a force of *Tzimtzum* and *Din* that was erected in *Malchut*, rejecting the *Ohr Elyon* from clothing within her.

(Part 3, Chap 1, item 3)

**64. What is a Blocked *Masach***

When the *Masach* between *Atzilut* and *Beria* that passes the *Eser Sefirot* from *Atzilut* to *Beria*, there is a blockage on the *Masach*, which them from *Hochma* (see Complete *Malbush*).

(Part 3, Chap 4, item 5)

**65. What is The Place of Darkness**

The *Sefira* of *Malchut* in *Eser Sefirot* of even level is called *Or* (lit. Skin). She ends the *He'arah* of the *Partzuf* because the *Or* itself, meaning *Malchut* doesn't receive any of the *Orot* (lit. Lights) in that *Partzuf* within because of the force of the *Tzimtzum* in her. For that reason she ends the *He'arah* of the *Partzuf* and from her outwardly becomes the “Place of Darkness.”

(Part 3, Chap 7, item 2)

**66. What is Nesting**

Intermittent *He'arah* is called “Nesting.” It is like birds that lie in their nests intermittently when they want to have fledglings, and afterwards leave.

(Part 3, Chap 4, item 4)

**67. What is The *Nitzotz* of the creature**

In every degree, the superior is regarded as the *Maatzil* and the inferior as the *Ne'etzal*. In *Olam Beria*, the superior is called “Creator” and the inferior “creature.”

The Upper *Malchut de Malchut* that descends and becomes the *Rosh* of the inferior, consists of two *Behinot* of *Ohr Malchut* (see item 222): for herself, she is regarded as the *Maatzil*, or Creator, and with regards to the inferior level she is regarded as a *Ne'etzal* or creature.

Her own existence is called “The *Nitzotz* of the Creator,” and her inferior *Behina* is called “The *Nitzotz* of the creature.” You already know that *Ohr Malchut*, meaning *Ohr Hozer*, is always called *Nitzotzin*.

(Part 3, Chap 5, item 5)

**68. What is a Small Nitzotz**

The smaller part of *Ohr Malchut*, meaning the *Ohr Hozer*, which remains in her for her sustenance, is called “A Small *Nitzotz*.” In the *Orot* it is called *Reshimo*.

(Part 3, Chap 5, item 5)

**69. What is Nefesh**

*Ohr Malchut* is called *Ohr Nefesh*.

(Part 3, Chap 5, item 6)

**70. What is a Narrow Nekev**

The *Masach* that detains the *Ohr Elyon* from clothing is considered to be a partition that blocks the *Ohr*. When the *Masach* opens through *Zivug de Hakaa* and the *Ohr Elyon* passes in it and expands downward, it is regarded as making a hole, a *Nekev* in the blocked partition for the *Ohr* to travel through. A broad *Hitpashtut* is regarded as a *Halon*, and a small *Hitpashtut* is regarded as a narrow *Nekev*.

(Part 3, Chap 1, item 4)

**71. What is a Nekuda (Point)**

When *Malchut* with the *Masach* in her is not mating and raising *Ohr Hozer*, she is called a *Nekuda*. In other words, she is like a black *Nekuda* without any white, and in the same manner, at that time there is no *Ohr* in her because of the *Tzimtzum* that rides on her. She is also called *Nekuda*, after the *Tzimtzum* that occurred in the middle point.

(Part 3, Chap 7, item 2)

**72. What is a Neshama**

It is *Ohr Bina*. When the *Eser Sefirot* divide to *Shoresh*, *Neshama*, *Guf*, *Levush*, *Heichal*, *Ohr Hochma* is called *Neshama* and *Bina – Guf*. From this aspect, a *Partzuf* has only three *Orot NRN*, because *Haya* and *Yechida* has become Surrounding Lights.

(Part 3, Chap 9, item 10)

**73. What is Samuch**

Proximity of *Tzura* to another is called being *Samuch*.

(Part 3, Chap 12, item 6)

**74. What is a Sefira**

*Eser Sefirot de Ohr Yashar* clothed in *Eser Sefirot de Ohr Hozer*, generated by a *Zivug de Hakaa* for the first time, are called one *Sefira*. It is named after the highest *Sefira* in that level, though it does contain *Eser Sefirot* in length and *Eser Sefirot* in depth.

(Part 3, *Histaklut Pnimit*, Chap 4, item 3)

**75. What is an Olam**

The name *Olam* begins primarily from *Partzuf BON de AK*, called *Olam ha Nekudim*. It is called by that name because *ZA* and *Malchut* of the inner *Kelim* of *Behina Dalet* disappeared and became *Kelim* for *Ohr Makif*, called *Levush* and *Heichal*.

*Olam* means *He'elem* (concealment), though at times the name is borrowed to refer to *Sefirot* and *Partzufim* that preceded *Olam ha Nekudim*, but this is only a borrowed name.

(Part 3, Chap 8, item 1)

**76. What are *Eynaim* (Eyes)**

They are the *Kli de Hochma* of the *Rosh*.

(Part 3, Chap 11, item 6)

**77. What is *Atzmut Ohr***

The *Eser Sefirot de Rosh* are regarded as the kernel and the *Atzmut* of the *Ohr*. From *Peh de Rosh* downward they are regarded as *Ohr* of *Tolada* of the *Orot de Eser Sefirot de Rosh*. However, this applies from *Olam Beria* downward.

(Part 3, Chap 8, item 9)

**78. What is *Assiya***

*Eser Sefirot* of the degree of *Malchut* that receives from *ZA* are called *Olam Assiya*.

(Part 3, Chap 5, item 1)

**79. What is *Atik***

*Malchut de Malchut de Elyon* becomes *Atik* in the *Tachton*, meaning from the perspective of her own existence. She also becomes *Arich Anpin* from the perspective of the *Nitzotz* of the Creator in her and from the perspective of the *Nitzotz* of the creature in her (see item 67). Together they form the inferior *Partzuf*.

(Part 3, Chap 6, item 7)

**80. What is *Peh***

*Malchut de Rosh* is called *Peh*.

(Part 3, Chap 11, item 5)

**81. What is Actual**

There is “potential” and there is “actual” (see item 55).

(Part 3, Chap 6, item 4)

**82. What is Separation**

*Shinui Tzura* creates separation and *Harchaka* in spirituals. Proximity of *Tzura* generates *Dvekut* in them.

(Part 3, Chap 10, item 1)

**83. What is a *Partzuf***

*Eser Sefirot* one below the other that are generated by the ascent of *Malchut* to the *Maatzil* are called *Partzufim* (see *Histaklut Pnimit*, Chap 13, item 1).

(Part 3, Chap 8, item 6)

**84. What is a Tzura**

The four *Behinot* of *Aviut* in *Malchut*, called *HB TM*, are called four *Tzurot*.

(Part 3, Chap 6, item 3)

**85. What is Very Narrow**

Very small bestowal is called “Very Narrow.”

(Part 3, Chap 1, item 4)

**86. What is Kodesh Kodashim**

The Upper *Heichal* in the seven *Heichalot de Beria* contains *KHBD de Beria*, and the innermost among them is called *Kodesh Kodashim*.

(Part 3, Chap 7, item 7)

**87. What is Nesting**

See item 66.

**88. What are Klipot**

See above item 82. *Shinui Tzura* separates and departs spirituals. Know that this *Hofchiut Tzura* from one end to the other separates and drives them to the opposite ends until there isn't any suction between them.

You already know that there is only a will to bestow in the *Ohr Elyon*, and not to receive even a bit. The *Klipot* are of completely opposite *Tzura*, meaning want only to receive and swallow everything; they haven't any will to bestow whatsoever. For that reason they are separated from the Life of Lives and are therefore called “Dead” and so is anything that cleaves to them.

(Part 3, Chap 10, item 2)

**89. What is Reiah (Sight)**

*Ohr Eynaim*, meaning the *Ohr Hochma* of the *Rosh* is called *Reiah* (Sight).

(Part 3, Chap 11, item 6)

**90. What is a Rosh**

It is *Eser Sefirot de Ohr Yashar* clothed in *Ohr Hozer* that ascends from the *Masach* upward, meaning a beginning and a *Shoresh*. They are not regarded as complete *Kelim* yet, fit to clothe all the *Ohr*, but are only regarded as roots.

(Part 3, Chap 12, item 4)

**91. What is Head for the Foxes**

See item 45.

(Part 3, Chap 7, item 5)

**92. What is Revieet Dam (A Quarter Blood)**

*Nefesh de Nefesh* is called *Revieet* (quarter), for she is *Behina Dalet*. She is clothed as the *Revieet Dam* of the *Moach*, meaning the *Keter* (called *Moach*) of the *Eser Sefirot de Guf*, whose level is even. That is because these *Eser Sefirot* are called *Or, Bassar, Gidin, Atzamat, Moach*.

(Part 3, Chap 5, item 6)

**93. What is a *Ruach***

It is *Ohr ZA*.

(Part 3, Chap 9, item 10)

**94. What is a Thin *Ruach***

It is the descending *Ohr Hozer* from *Aviut de Behina Bet*.

(Part 3, Chap 11, item 4)

**95. What is a Square**

*Zivugim* are performed on *Malchut* when she gradually purifies (see item 7) from *Behina Dalet* to *Behina Gimel*, from *Behina Gimel* to *Behina Bet*, from *Behina Bet* to *Behina Aleph* and from *Behina Aleph* to *Behina Shoresh*. These *Zivugim* are called “Square” after the four types of purification carried out there.

(Part 3, Chap 15, item 5)

**96. What is a Scent**

*ZA de Rosh* is called *Hotem*. The *Ohr* inside it is called “Scent,” because *Eser Sefirot de Rosh* are called *Galgalta, Eynaim, Awzen, Hotem, Peh*.

(Part 3, Chap 11, item 2)

**97. What is Breaking**

Revoking the border in the *Masach* is called “Breaching and Breaking” (see item 17).

(Part 3, Chap 7, item 1)

**98. What is a *Shoresh***

All the *Behinot* in *Keter* are regarded as the “Roots” of the *Sefirot*.

(Part 3, Chap 9, item 1)

**99. What is Hearing**

It is *Ohr Bina de Rosh*. Her *Kli* is called *Awzen*.

(Part 3, Chap 11, item 2)

**100. What are Roots of the *Kelim***

They are the *Eser Sefirot de Rosh*, called *Keter*.

(Part 3, Chap 6, item 4)

**101. What is *Tohu***

*Keter* consists of two *Behinot*, called “*Nitzotz* of Creator” and “*Nitzotz* of creature.” *Behinat* “*Nitzotz* of Creator” in it is called *Atik*, and *Tohu*, named after the complete absence of the attainment in it. The “*Nitzotz* of creature” in it is called *Arich Anpin* and *Bohu*, indicating the *Shoresh* and beginning of attainment that is found there.

(Part 3, Chap 6, item 4)