

Part Five

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1. What is A Thin and Frail Ohr?

The *Komat Ohr* extending on a *Masach* of *Aviut de Behina Aleph* is called “A Thin and Frail *Ohr*”, as it does not extend anything of *Behinat GAR*.

(Item 29 and *Ohr Pnimi* there)

2. What is a Selected Ohr?

Two *Behinot Orot* are contained in each *Reshimo*: the first is a residue of *Ohr Yashar*; the second is a residue of *Ohr Hozer* that a residue of *Ohr Yashar* is clothed in it. The part of the *Ohr Yashar* of the *Reshimo* is called “Selected *Ohr*”, and the part of the *Ohr Hozer* of the *Reshimo* is called the “Inferior *Ohr*” in it.

(Item 50 and *Ohr Pnimi* there)

3. What is a Renewed Ohr?

The *Ohr* extended by a *Zivug de Hakaa*, which comes to the *Partzuf*, is called “Renewed *Ohr*”. The *Orot* that exist in the *Partzuf* from the time of *Hitpashtut Aleph*, being the *Reshimot* that the *Orot* left there after their departure, are called “First *Orot*”.

(Item 52)

4. What are First Orot?

See answer No. 3.

5. What is Achor?

A *Behina* that does not operate in the *Kli*, whether for bestowal or for reception, is called *Achor*, or *Achoraim*.

(Item 15 and *Ohr Pnimi* there)

6. What are Alephin?

A measure of *Koma* educed primarily on *Aviut de Behina Aleph* is called *HaVaYaH de Alephin*.

(Item 56 and *Ohr Pnimi* Sub Header “**In Yodin**”)

7. What is Et?

Malchut is called *Et*. It implies that it contains the alphabet from *Aleph* to *Tav*. It is so because the *Malchut* is the *Shoresh* of the twenty-two *Otiot*, and for this reason they are called *Otiot*.

(Item 30 and *Ohr Pnimi*)

8. What are Two Distances?

If there are two distances without *Ohr* between a *Kli de Hesed* and a *Kli de Keter*, meaning when *HB* are empty of *Ohr*, the *He'arat GAR* is prevented from the *Partzuf*.

(Item 40)

9. What is Only He'arah?

A giving of *Orot* in the *Sefirot* from one to another is through the *Hizdakchut* of the *Masach*. First, all the *Orot* contained in *Masach de Behina Gimel* come to *Kli de Keter*.

After the *Aviut de Behina Gimel* is purified to *Behina Bet*, whose *Koma* is unsuitable for *Keter*, it gives it to *Hochma*. Also, after *Behina Bet* purifies to *Behina Aleph*, and that *Koma* is unfit for *Hochma*, it gives it to *Bina*, etc. similarly.

There is a *Behina* of giving of *Orot* from *Sefira* to *Sefira* through a *Zivug* and procreation, and this is called *He'arah*, not "Giving of *Orot*".

(Item 35)

10. What is *Habata*?

Receiving or giving of a *Sefira* from another is called *Habata*, since they look at each other.

(Item 15 and *Ohr Pnimi*, sub header "**Parts**")

11. What are *Hey ה Hey ה*?

The general *Histalkut de Hitpashtut Aleph* is called "The First *Hey*" of the name *HaVaYaH*, and the general *Histalkut* of *Hitpashtut Bet* is called "The Last *Hey de HaVaYaH*".

(Item 25 and *Ohr Pnimi*, par. "We understand")

12. What are the *Heyin*?

The measure of the *Koma* of *Behinat Malchut* is called *HaVaYaH* in filling of *Heyin*.

(Item 56 and *Ohr Pnimi* Sub Header "**In Yodin**")

13. What is a Preparation to Receive?

When there is a corrected *Masach* in the *Partzuf* at a suitable measure of *Aviut* fit for a *Zivug* and to extend the *Ohr Elyon*, the *Partzuf* is then considered to have a "Preparation to Receive" the *Ohr Elyon*.

(*Ohr Pnimi*, item 6, sub header "**Preparation**")

14. What is a *Histalkut* through *Achor*?

When the *Kli de Panim* is cancelled and still receives through its *Achoraim*, such as after the *Aviut de Behina Dalet* has been cancelled, and it receives *He'arah de Behina Gimel* from its upper *Behina* into its *Behina Gimel*, it is considered to be looking at the *Ohr Elyon* through its *Achoraim*. This is because *Behina Gimel* is considered *Achor* with respect to *Behina Dalet*.

See *Panim* and *Achor de Masach*.

(*Ohr Pnimi*, item 15, sub header "**It looks**")

15. What is *Histalkut Aleph*?

It is the *Histalkut Orot* to the *Maatzil* that was made in the *Olamot* for the first time, which is in *Partzuf Keter de AK*.

(Item 60)

16. What is *Histalkut Bet*?

It is the second *Histalkut* that was made in the *Olamot*, which is *Partzuf Hochma de AK*.

(There)

17. What is Inversion of the *Panim* Downward?

The more *Av* in the wall of the *Kli* is called *Panim* because the *Zivug Elyon* is made on it and the *Ohr* extends through it, but the part that is not so *Av*, is called *Achor* since it does not operate in the *Kli*. If the *Ohr Pnimi* departs from the *Kli* and the *Kli* receives *Ohr* from a low *Koma*, and this *Koma* is suitable to the measure of the *Aviut* in this *Kli*, that *Ohr* will be received in the part that is not so *Av*, suitable for that *Koma*.

It turns out that it now turned its *Panim* downward, the *Av* part in the *Kli* has been cancelled and its *Achoraim* are upward, as the *Achor* part of the *Kli* has now become the receiver of the *Ohr*.

If, for example, the *Kli* is of *Behina Dalet*, the *Ohr Pnimi de Behina Dalet* has departed, and the *Kli* receives *Ohr* from its adjacent *Behina Gimel*. Thus, the *Kli* receives only in the part that is not so *Av*, called the *Achor* of the *Kli*, meaning in the *Aviut de Behina Gimel* found there.

You find that the *Achor* has become the *Panim* of the *Kli*, and the previous measure of *Panim* in it is cancelled. It is now completely inoperative in the *Kli*; and this is considered turning its *Panim* downward.

(*Ohr Pnimi*, item 15, sub header “**At that time**”)

18. What is *Hitkalelut*?

Sometimes, two *Orot* from two *Behinot* can incorporate and unite with one another and receive *He'arah* from one another like one *Behina*. It can be depicted in three ways:

- Either they are both without *Kelim*, meaning *ZON* that rise to the *Rosh* and incorporate there in both *Zivugim*;
- or they are both in two *Kelim*, meaning in *Hitpashtut Bet* when *ZON* are incorporated there in *He'arat Keter* and *Hochma* when they are in two *Kelim de Behinat Keter*;
- or in the second *Behina* of *Hitpashtut*, called *Partzuf Bina de AK*, where *ZON de Keter* have only one *Kli* there and receive *He'arah* from each other.

(Item 25 and *Ohr Pnimi*, par. “However”)

19. What is *Hitpashtut Aleph*?

Hitpashtut indicates a descent of the *Ohr* from above downward to *Hitlabshut* in the *Kelim*. Any *Hitpashtut* is called *Guf*, and *Hitpashtut Aleph* refers to the *Guf de Partzuf Keter de AK*, which is the first *Guf* in the *Olamot*.

20. What is *Hitpashtut Bet*?

This is the *Guf* of *Partzuf Hochma de AK*, called *Partzuf AB de AK*. There is another, second *Behina* of *Hitpashtut Bet*, which is *Partzuf Bina de AK*, called *Partzuf SAG de AK*.

21. What are Yodin?

The measure of *Aviut* of *Behina Gimel* and *Behina Bet* is named *Yodin*.
(Item 56 and *Ohr Pnimi* Sub Header “**In Yodin**”)

22. What are Ten Exits and Ten Entrances?

When the *Orot* entered in the *Kelim* of *Hitpashtut Bet*, they came by way of *Matei ve Lo Matei*. In the beginning they all came to *Keter*. After they are *Lo Matei* in *Keter*, they came in *Hochma*. After they are *Lo Matei* in *Hochma*, they came in *Bina* etc. similarly. Thus, the *Orot* made ten exits and ten entrances until the *Ohr* reached *Malchut*.

(Item 22)

23. What are YV?

Yod implies the *Behinat Nekudim* of *Hitpashtut Aleph*, meaning the *Hitpashtut Orot* from *Hochma* down, which is found there. The *Vav* implies the *Behinot Nekudim de Hitpashtut Bet*, which is also from *Hochma* downward. However, there is no insinuation for the *Ohr Keter de Hitpashtut Aleph* and *Hitpashtut Bet* in the four *Otiot HaVaYaH*.

24. What is The Descent of the Degree?

In *Hitpashtut Bet*, *Ohr Keter* did not return there, but remained in the *Peh*. Hence, *Ohr Hochma* came and clothed in *Kli de Keter*, and *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.

(Item 10)

25. What is Generality?

When the *Zachar* and *Nekeva* receive *He'arah* from each other, it is called “Generality”. There are three kinds of Generality:

1. When they are without *Kelim*, meaning when they ascend to *Malchut de Rosh*;
2. When they are in two *Kelim*, when he is in *AB*;
3. When they are in one *Kli*, which is in *SAG*.

(See *Hitkalelut*)

26. What is Keter de Shorashim?

The *Eser Sefirot* of the *Rosh* are considered *Shorashim* of the *Eser Sefirot* of the *Guf*, and *Keter de Rosh* is *Keter de Shorashim*.

(Item 3)

27. What is Keter de Anafim?

The *Ohr Keter* of the *Eser Sefirot de Guf* is called *Keter* of the *Anafim*.

(There)

28. What is Matei ve Lo Matei?

Matei indicates the *Hitpashtut Ohr Elyon* to the *Sefira*; *Lo Matei* indicates *Histalkut* of the *Ohr* from the *Sefira*.

29. What is A Filling?

The measure of the *Aviut* in the *Masach* in the *Kli*, that the *Zivug Elyon* is made on is called “Filling”, since it is the cause of the filling of the *Kli* with *Ohr*.

(Item 56)

30. What is *Malchut de Shorashim*?

The *Malchut* of the *Rosh* is called *Malchut* of the *Shorashim*, since every *Eser Sefirot de Rosh* are called *Shorashim*.

(Item 3)

31. What is A Giving of *Orot*?

The matter of the giving of *Orot* from *Sefira* to *Sefira* is through the *Hizdakchut* of the *Masach*. First, all the *Orot* came to *Kli de Keter*. When *Behina Gimel* of the *Keter* purified to *Behina Bet*, she gave the *Orot* to *Hochma*.

When *Aviut de Hochma* purified from *Behina Bet* to *Behina Aleph*, she gave the *Orot* to the *Kli de Bina* etc. similarly, until the *Ohr* reached *Malchut*.

There is another matter of the administration of the *Orot* born by a *Zivug* and given from one *Sefira* to another. These are called “Only *He’arot*” (see Only *He’arah*).

(Item 37 and *Ohr Pnimi*, sub header “**Any**”)

32. What is the meaning of *Histalkut*?

There is a *Behinat Reshimo*, whose *Ohr* is going to return to the *Partzuf*, and there is *Behinat Reshimo*, whose *Ohr* will never again return to the *Partzuf*. For this reason it is considered to be in the form of *Histalkut*, meaning that the *Ohr* that departed from it will not return to the *Partzuf*.

(Item 59)

33. What are the *Anafim* of the *Peh*?

Eser Sefirot de Guf are a *Hitpashtut Malchut* of the *Rosh*. This is because *Malchut de Rosh* expands from her and comes to the *Eser Sefirot* from above downward, which are called *Guf*. Hence, the *Sefira de Guf*, are found to be the *Anafim* of the *Peh*, which is *Malchut de Rosh*.

(Item 1)

34. What are *Panim*?

The place of the designated *Kli* for bestowal or reception is called *Panim*.

35. What are *Panim* and *Achor de Kli*?

Each *Kli* is designated for dispensing of *GAR*, or dispensing of *VAK*. If the *Kli* dispenses *GAR*, then the place of the administration of *GAR* is its *Panim*, and the place of the administration of *VAK* is its *Achor*. If the *Kli* dispenses *VAK*, the place of the administration of *VAK* is its *Panim*, and the administration of *GAR* is its *Achor*.

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

36. What are *Panim* and *Achor de Masach*?

The thickest *Behina* in the *Masach* is the side of its *Panim*, and the *Behina* that is not so *Av* is the *Behinat Achor* in it.

(*Ohr Pnimi* item 15, par. “You already know”)

37. What is *Pashut* (lit. Simple) without Filling?

When the *Masach* purifies from its *Aviut*, the *Zivug* stops from it, the *Ohr* departs from the *Kli*, and the *Otiot* are considered to be without filling. This is because the *Kelim* are the *Otiot* and the filling is the measure of the *Aviut* in the *Masach*. Since it purified from the *Aviut*, it lacks the filling.

(Item 58)

38. What Needs its Mother?

Ohr Hesed in *Kli de Bina* is considered a “Thin and Frail *Ohr*”. This is because it is from *Behinat Zivug de Aviut de Behina Aleph*, in which there is no *He’arat GAR*, being the *Atzmut* and sustenance of any *Ohr*.

Hence, it must remain in the *Kli de Bina* as long as it does not attain *He’arat Hochma*, so as to suck *GAR* from *Behinat Kli de Bina*. This is why it is considered needing its mother, meaning *Bina*. When it attains *He’arat Hochma*, it is considered to have attained its *Gadlut* and does not need its mother *Bina* anymore.

(Item 39 and *Ohr Pnimi*, sub header “**The seven sons**”)

39. What is *Reiah* of the *Eynaim*?

The *Ohr Elyon* that expands for *Zivug de Hakaa* is called *Reiah*, from the verse, “And God saw the light, that it was good.” It implies to *Ohr Hochma*, which is the *Atzmut* of the *Ohr Yashar* that expands from *Ein Sof*.

(Item 30)

40. What are the *Shorashim* of the *Sefirot*?

The *Reshimo* that her *Ohr* will not return to the *Partzuf*. For example, the *Ohr Keter* remains concealed under the *Malchut* of the *Rosh* and does not descend back to the *Guf* in *Hitpashtut Bet*, but only its *Reshimo* operates in *Kli de Keter* in its place. That *Ohr Keter* that remained above is considered a permanent *Shoresh* there, shining from there to its *Reshimo*.

(Item 59)

41. What is *Shoresh* Above?

Eser Sefirot de Rosh are considered the *Shorashim* of the *Eser Sefirot de Guf*.

(Item 9)

42. What are *Shorashim Elyonim*?

These are the *Eser Sefirot de Rosh* (see item 40).

(Item 40)