

Additional Explanation about the Matter of the Inversion of the *Panim* and the Making Order of the *Kelim*

Brought here from item 15 to item 20 in the Rav's words

Although matters are clear enough in their place in *Ohr Pnimi*, I still find that the readers become confused. It is hard for them to arrange the matters and understand the Rav's words there.

It is so because here we must remember the matters of the *Histalkut* of the *Ohr*, and the matter of the *Hizdakchut* of the *Masach* separately, as well as the separate matter of the inversion of the *Panim de Kelim*. On top of that, we must remember the picture of the *Kelim*, each of them in itself.

The making of the *Kelim* is done only after the *Histalkut* of the last *Ohr* from the *Kli*, as the Rav says in item 27. He says: "Know, that all these *Kelim* did not gain *Aviut* and become *Kelim* only after the *Histalkut* of *Ohr Malchut*. At that time He turned His *Panim* from the *Kli*." Thus, the matter of the inversion of the *Panim de Kelim* begins in each and every *Kli* from the time of the *Histalkut Ohr Malchut* from it.

You already know the attribute of the *Kelim*, that each and everyone must have a *Behinat Aviut* that is adequate to its *Komat Ohr* as the *Kli* is only named after the highest *Sefira* in its *Koma*. If the highest *Sefira* is *Hochma*, it is called merely a *Kli de Hochma*, though all the *Sefirot* below *Hochma* are necessarily there. Similarly, if the highest *Sefira* is *Keter*, it is only called *Kli de Keter*, etc. similarly.

You also know the measure of the *Aviut* in each *Kli* necessary for the measure of its *Koma*. The *Kli de Keter*, in which there is *Komat Yechida*, must be in a *Kli* of *Aviut de Behina Dalet*. If the *Masach* on the *Aviut de Behina Dalet* in the *Kli* purifies, the entire *Ohr Keter* immediately disappears from there, as it is only *Ohr Yechida*. However, it contains all the *Orot* below this *Ohr*.

Moreover, had the *Kli* itself been lacking this *Aviut de Behina Dalet*, it would not have been qualified to receive the *Masach de Behina Dalet* at all. Thus, it is certain that it is not at all *Kli de Keter* that is arranged only according to the *Aviut* in it.

It is likewise in all the *Kelim*, and this is simple since there is the *Behinat Aviut* in the *Kli* itself, at which time we are talking about the *Masach*. However, if the *Kli* itself is missing, the *Masach* will not be able to complete it, since *Masach* means a detainment on a certain measure of *Aviut* in the *Kli*.

You also know that the matter of the *Aviut* in the *Kli* and the matter of the *Hitlabshut* of the *Ohr*, are two opposites. For example, *Kli de Malchut* has *Aviut de Behina Dalet*. Yet, it is unfit to clothe the *Komat Yechida* for that, since she lacks the *Behinat Hitlabshut* of that *Koma*, which is *Kli Keter*.

It follows, that the distinction between the *Kli de Keter* and the *Kli de Malchut* is in that the *Kli de Keter* has *Behina Dalet de Hamshacha*, as well as *Behinat Keter de Hitlabshut*. Conversely, the *Kli Malchut* has only *Behina Dalet de Hamshacha*, but is devoid of *Behina Dalet de Hitlabshut*, meaning *Behinat Kli Keter*.

Similarly, the difference between *Kli de Hochma* and *Kli de ZA* is that *Kli de Hochma* has *Behina Gimel de Hamshacha*, and also *Kli de Hochma*, being *Behina Gimel de*

Hitlabshut. However, *Kli ZA* has only *Behina Gimel de Hamshacha*, and only *Kli de ZA* from *Behinat Hitlabshut*. It is fit to clothe only *Komat Ruach*, which is the *Koma de Behina Aleph*, lacking the *Behina Gimel de Hitlabshut*.

Now you understand that when the *Ohr* departs from *Malchut* because the *Masach de Behina Dalet* purified, and *Malchut* rises to *ZA*, in fact, only the *Ohr Yechida* departed from the *Partzuf*, from the *Kli* of *Keter*. This is because now it lacks the *Behinat Hamshacha*.

However, the *Ohr Malchut* did not leave at all, since it rose to *Kli de ZA*. Nonetheless, by that only *Kli de Malchut* was made, not the *Kli de Keter*.

This is so because *Kli Malchut* remained entirely without *Ohr*. However, *Kli de Keter* still has *Ohr*. Although it is *Ohr Hochma*, which is much lower than its *Behina*, it is not considered sufficient *Histalkut* to turn its *Panim* downward.

It will make a *Kli* only after *Ohr Malchut* departs from the *Kli de Keter* too, as the Rav says above. Hence *Malchut* alone becomes a *Kli* since she is completely without *Ohr*.

Also, when, for example, *Ohr Malchut* departed from *ZA* and rose to *Bina*, the *Kli de ZA* turned its *Panim* downward even though the *Ohr ZA* has not yet departed, since it rose to *Bina*, but the *Ohr Hochma* has now departed from the *Kli Hochma*. Nevertheless, *Hochma* did not become a *Kli*, only *ZA* was made into a *Kli* since only *ZA* has now been left without *Ohr*, while in *Kli Hochma* there is still *Ohr Bina* there etc. similarly.

It therefore follows, that after all the *Orot* have departed from the *Partzuf*, all the *Kelim* remained *Panim de Tachton* in *Achor de Elyon*, except the *Kelim de Keter* and *Hochma*, which remained *Panim be Panim*. It is so because then all the *Kelim* returned their *Panim* as in the beginning and the *Panim de Kli Malchut*, which is *Behina Dalet*, are found opposite the *Achor de Kli ZA*, which is *Behina Bet*.

Also, the *Panim de Kli ZA*, which is *Behina Gimel* is opposite the *Achor de Kli de Bina*, which is *Behina Aleph*. The *Panim de Bina*, which is *Behina Bet* is opposite the *Achor de Hochma*, which is *Behina Bet* too, but the *Keter* keeps its *Panim* below since it cannot return its *Panim* as in the beginning since the *Reshimo de Behina Dalet* disappeared.

For this reason it remained in *Behina Gimel* below, opposite *Hochma*, whose *Panim* is also *Behina Gimel*. Thus, *Keter* and *Hochma* are found to be *Panim be Panim*.

We must also understand that the matter of the measurements of *Koma* that extend according to the *Aviut* in the *Masach*, are arranged according to the measure of the *Hitlabshut* of the *Sefirot de Ohr Yashar*.

For example, when it states *Komat ZA*, it refers to the measure of *Ohr* that *Behina Gimel de Ohr Yashar*, named *ZA*, can receive inside it, which are two *Orot*, *Ruach Nefesh*. Also, when it talks about *Komat Behina Bet*, meaning the measure of *Hitlabshut* in *Behina Bet de Ohr Yashar*. Also, *Komat Hochma* is as the measure of the *Hitlabshut* of *Hochma de Ohr Yashar* etc. similarly.